

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND.

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXV., No. 25.

THURSDAY, JUNE 22, 1922.

Subscription, 9/- per annum; posted, 10/6.

Man.

"What is man that thou art mindful of him?"—Psalm 8: 4.

J. Pittman.

How puny and insignificant is man! This appears to be the thought in the mind of the Psalmist. The words of the previous verse seem to confirm this idea. "When I consider thy heavens, and the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him?" And if David, with his unaided vision and limited knowledge of the heavenly bodies, was so filled with awe at the thought of man's littleness as compared with God's greatness, how much more so may we well be, since the science of astronomy has made known to us the fact that some of those stars that look so minute to the naked eye are vast worlds immensely larger than our own! The thought at times overwhelms us, and threatens to uproot our faith in the possibility of God caring for us.

Happily, we have the microscope as well as the telescope, by which we are able to see creatures far too small for the naked eye to see, with perfect organism, and beautiful in construction, with wonderful powers and environments adapted to the continuance of its life and well-being. And we rightly judge that if God cares so much for these tiny forms of life, surely he cares for us, who are so much above them, although so small compared with the heavenly bodies. The Psalmist, however, proceeds to reply to his own question, and that reply presents man in a very different light. "For thou hast made him but little lower than God, and crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen; yea, and the beasts of the field, the fowls of the air, and the fish of the sea; whatsoever passeth through the path of the waters. O Lord, our Lord, how excellent is thy name in all the earth" (R.V.). The Psalmist here evidently refers to the story

of man's creation (Gen. 1: 26). "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing."

Here we see man created mentally, morally and spiritually, after God's image; supreme ruler, under God, over all the world, potentially the greatest monarch that ever ruled on earth. But even this is but a contracted view of what God designed man to be. The teaching of the New Testament throws a flood of light upon the subject.

In Hebrews 2: 5 we read, "For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying, What is man?" Here the reference is to Psalm 8, as above. But a wonderful truth is here introduced which neither Gen. 1: 26 nor Psalm 8 gives the faintest hint of, namely, that God created man to be lord of the glorious future, as well as the world that now is. After quoting Psalm 8, the writer says: "For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him."

"Not yet"; something has crossed the

divine plan—*sin!* The mystery of iniquity—the work of the arch-enemy of God and man—has crossed it, and did the utmost that hell could devise to wreck it. And to our limited vision it looks like a success, so vast and universal and destructive has been the ruin wrought by sin. Man, who was created to be lord over God's work, is dethroned, defiled, degraded and cursed, and with him the whole creation groans for deliverance.

Is God defeated? Impossible! His plans may change in method, but can never be defeated. His purpose concerning man will be matured in good time. We may be sure of that.

Sin is sin, and cannot be looked upon with anything but horror. But God triumphs over it, makes it the occasion of still greater objectives. It may abound and work ruin, but grace abounds still more, and reforms the ruin into things surpassing in glory. So it will be with God's purpose concerning man.

"We see not yet all things subjected to him, but we behold him (Jesus) who hath been made a little lower than the angels," etc. (for a little while). Our minds are turned to and centred on Jesus, the Divine Man; the second Adam, infinitely greater than the first. In him God's great purpose concerning man will not fail, but will reach a most glorious completion. "We behold" in him the "seed" of the woman, the "Prophet" of Moses, the "Priest" of the Holy of Holies; the "Lamb" of the passover; the "Redeemer" of Isaiah; the "King" of David; the "Messiah" of Daniel. In him, man degraded, debased, dishonored, corrupted by sin, is to be purified, beautified, exalted, immortalised, in a manner and to a degree of which no glimpse was imparted in pre-Christian times.

"We behold" Christ made for a little while "lower than the angels." For what purpose? "That he by the grace of God

A Wide Fellowship.

Wherever in the world I am,
In whatso'er estate,
I have a fellowship with hearts
To keep and cultivate,
A work of lovely love to do
For Him on Whom I wait.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
To wipe the weeping eyes,
I heart at leisure from myself,
To soothe and sympathize.

—Anna L. Waring.

should taste death for every man." As the second Adam he represents all mankind. His death secures redemption from the first Adam's curse for the whole human race. "That through death he might bring to nought him that had the power of death, that is the devil; and might deliver all them who through fear of death were all their life subject to bondage."

He became flesh and blood, like us, that he with us might suffer death. But by virtue of his divine nature, his spotless holiness, his right to live, he "led captivity captive," rose from the dead, and is seated at God's right hand, there to wait till all enemies of God and man are put under his feet. But he not only thus revived and ascended himself, but thus also became the Captain, Leader, and Deliverer of all who choose him as their Saviour. "For it became him for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through suffering."

Thus we see the second Adam, unlike the first, triumphing over temptation, death, and him that had the power of death, wresting the keys from his infernal hands, and ascending to heaven to reign till he hath put all enemies under his feet: angels and authorities and powers in heaven and earth being made subject to him, and acknowledging him Lord of all. "For he must reign till he hath put all enemies under his feet."

"What is man?" Christ Jesus is man: as presented to our gaze in the New Testament. God's ideal. Lord of heaven and earth, things present and to come, seen and unseen, temporal and eternal.

But we fail to grasp in our mind's vision the fulness of the Christ. Man if we see only the person of Jesus. The ideal "Man" of God is made up of Christ and his church. He is the Head. The church is his body. Both together make up the perfect "Man" of God. It is said of Adam and Eve that "they shall be one flesh." The perfect man was male and female. So with Christ and his church. He is the Bridegroom; the church is his bride. They are "one." Such is God's perfect man.

Now we see the supreme grandeur of God's purpose concerning man. He designs that he shall be *lord of all*. Not of earth, merely, but of heaven also. But when the work of subjugation is completed, and "man" is made in all things according to God's grand purpose, then the great Father shall receive back his rightful and absolute rule "that God may be all in all, in Christ, in his bride, and in all creation."

If this be a true picture of God's grand design in the creation of man, "what manner of men ought we to be in all our manner of living and godliness"? If man is indeed so noble, ought we not to despise and eschew everything that is ignoble? Ought not the thought to raise us above everything mean and unworthy of our high calling of God in Christ Jesus?

Collegiate School for Girls, S.A.

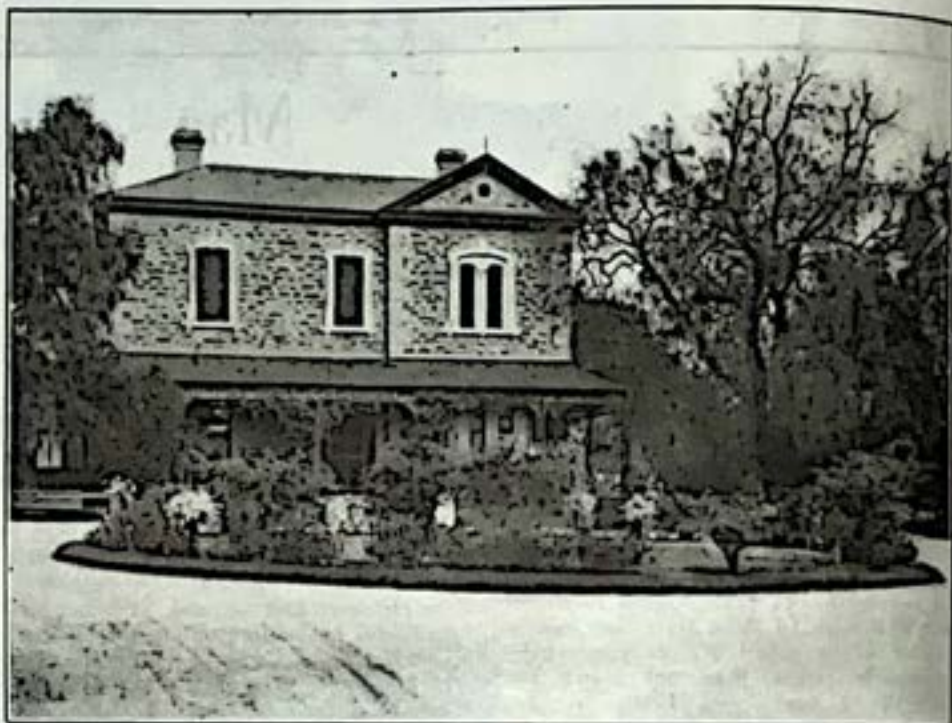
Beautifully situated on the Magill-road, fronting one of Adelaide's finest suburban residences, and with a more distant background of the lovely hills of the Mt. Lofty range, stands "Ellerslie," the projected home of the Churches of Christ Collegiate School for Girls.

The property has a frontage of over 300 feet, with two entrances to the carriage-way leading to the house. The drive, which is in the form of the figure 8, encircles beautiful lawns, with most attractive trees, and shrubs, and flowering plants around them.

back. The nine acres of ground is much more than necessary, and the trustees purpose to dispose of at least half of it.

The new owners take possession in September. But the furnishing and necessary equipment will constitute a serious item. So it is proposed to hold a sale of work and gifts on the premises about Show time, with that in view.

The churches are under no responsibility in connection with the school, but last Conference expressed a sympathetic interest in the project. It is hoped, therefore, that



"Ellerslie."

Recently purchased for Churches of Christ Collegiate School for Girls, South Australia.

Beyond are vines, orange, and other fruit trees.

The two-storey building stands back about 300 feet from the road, and is of blue-stone, with an elevation of three or four feet above the surrounding level. A wide, tiled verandah, extending to both sides of the house, adds to its attractiveness and comfort, and the view from the front is exceedingly pretty. There are ten rooms, six of them some 18 feet square, and all evidently in perfect condition. The dining-room windows open on to glass and shade houses. Of course, there are also a well-appointed bathroom, pantries, cellars, and every convenience. Detached, but near, are a garage, a very commodious wash-house, a cow-shed, and other small but useful structures.

The property is apparently well suited for its intended purpose. The house will lend itself to enlargement, especially at the

many friends will in a practical way render service and tender help in the inauguration of this worthy undertaking. It is not too soon to begin now. The secretary, E. W. Pittman, Blind Institution, North Adelaide, will be glad to hear from any such workers and helpers.

The trustees expect to begin school early next year. Details will be duly advertised. It will surely be well for the young life of the brotherhood, so far as practicable, to be educated in a thoroughly Christian and spiritual atmosphere. Now is the day of opportunity to make this, to some extent, possible.—A. M. Ludbrook.

"Did our beloved never need
Our patient ministrations,
Earth would grow cold, and miss, indeed,
Its sweetest consolation.
If sorrow never claimed our heart,
And every wish were granted,
Patience would die and hope depart—
Life would be disenchanted."

Divine Cameos.

3. A Mother's Comfort.—Isaiah 66: 13.

A. J. Fisher.

What tender love is revealed by the prophet as he utters a message of hope to the faithful persecuted ones. "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted." There is a wonderful touch of nature in this verse. In times of sorrow and suffering a child goes instinctively to mother, rather than to father. Dad would stand beside his boy, brush off the dirt, pat him on the back, and tell him to be a brave man. But mother picks him up, and he clings, sobbing, to her, soothed by her hypnotic motherly influence. She smooths his locks, kisses his tears away, and in a moment or two he is looking up into her loving, sympathetic face, smiling through his tears.

So God comforts us in our sorrows and troubles. Are we hurt in the battle of life? Do our friends seem rough or cold? Are we bereft of loved ones? Then God comes to us. He takes us to himself, and we never see his love so plainly, nor understand his tenderness so well, as when he reveals himself in the chamber of sorrow.

When, therefore, we face the trials and disappointments of life, let us remember the prophet's words about God, "As one whom his mother comforteth, so will I comfort you." If we rest in those wonderful everlasting arms of love, then indeed shall we experience the emphatic statement of Isaiah, as, after this promise, he says, "and ye shall be comforted." Therefore, without

any fear or hesitation, in our moments of trial and sorrow, let us draw nigh to God and cast all our care upon him, for he careth for us.

My little boy, just four years old,
Came crying in from play,
And climbed my knees, and begged that I
Would kiss his pain away.
I fondled him, and he forgot
His sorrow and dismay.

So, Lord, when all the world goes wrong,
And breaks my heart with care,
I, childlike, seek your loving breast,
To tell my trials there;
And all my grief you wipe away,
And all my sorrows share.

Rest in the Lord.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11: 28-30.

Leave God to order all thy ways,
And hope in Him whate'er betide,
Thou'lt find Him in the evil days.
Thine all-sufficient Strength and Guide:
Who trusts in God's unchanging love,
Builds on a rock that naught can move.

Only thy restless heart keep still,
And wait in cheerful hope—content
To take whate'er His gracious will
And all-discerning love hath sent:
Doubt not, our inmost wants are known
To Him who chose us for His own.
—Geo. Neumark (tr. C. Winkworth).

A Legacy.

By "Analysis."

About thirty years ago there appeared on the cover of a certain magazine a representation of the dawn of experience. A mother stood with her son upon a hill-top, looking through vanishing mists and over virgin forests at the rising of Old Sun, new that day, and glorious. Her eyes revealed a wistfulness, capacity for which maturity alone bestows, but on her lips there lingered a smile—her son had just placed his hand in hers. The boy's fresh young face frankly expressed the feeling of the moment, as children's faces always do. And he was obviously lost just then in the enjoyment of companionship; every ray of sunshine waved to him, every leaf whispered, and then—well, mother was there.

This was the scene. The living of it took a few moments, and then there was given to the lad a permanent possession—the memory of it.

Present enjoyment, anticipation, memory: this is the round of life. Now, to the man, memories, and this memory, came more frequently. And if details became less distinct, meaning became more clear.

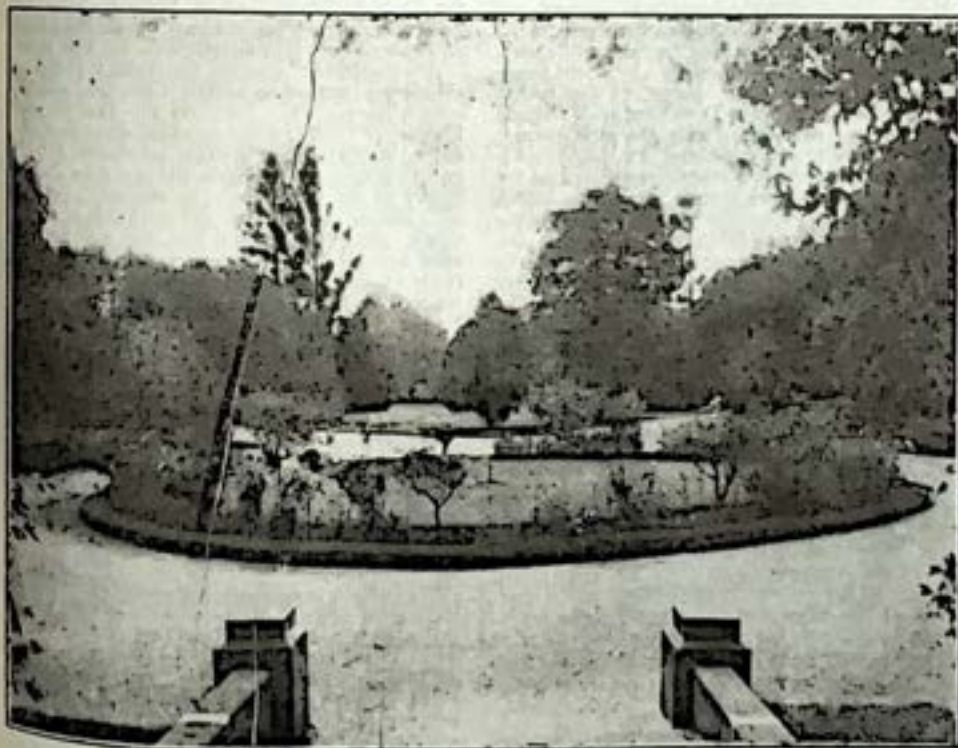
Meaning? What is life but the acquisition of meaning and of skill? A sadder and a wiser man had discovered a meaning in this old picture of his, and he had taken it out of the privacy of his own mind and given it to the cover of a magazine. Underneath were the words, "At dawn my mother looked into my heart, and found it pure."

Purity, sin, confession—these three, again, reveal the course of life; but not the whole of it! For there are others than oneself. There is mother with her insight and her faith. There is God with his protection and his pardon.

Whether he with whom this morning scene had lingered ever came to enjoy the work of Christ and his righteousness—a purity more wonderful than had ever belonged to his boyish innocence, I know not. But this I know, that through the years it was the memory of his mother's unreasoned, and at times unreasonable, love, of his mother's verdict, of his mother's faith, that had kept him until this day. And a partial answer to her prayers now was this confession, more touching and more real because of all that it omitted, "My mother looked into my heart, and found it pure."

Christ First!

"Let us bring all our ministry and all our teaching to the touch-stone of the exalted Lord and Saviour," says J. H. Jowett. I will apply to any teaching, whatever name it bears, this test: What does it do with my Lord? We must suspect anything and everything that puts him out of the reckoning. Do they deny the Lord that bought us? Do they dim his glory? If they do, let us label them as destructive heresies."



View from front door of "Ellerslie."

A Parish Priest Writes "For Truth's Sake."

At Maryborough, Victoria, considerable interest has been aroused in the subject of Christian Baptism. Many have been led to the knowledge of Christ's will, and in a spirit of loving surrender have been "buried with Him in baptism." As often happens, some who should know better have opposed the New Testament teaching and practice. The Anglican Parish Priest (Mr. E. T. Leslie, M.A.) has deemed it wise to warn his people against the local assembly of believers known simply as a Church of Christ. In the "Christ Church Messenger" for June, the following article was printed—

"FOR TRUTH'S SAKE."

"The tent mission of the so-called 'Church of Christ' circulated a pamphlet in Maryborough called 'What Others Say About Baptism,' under four heads—Church of England, Wesleyans, Presbyterians, Lexicons (that is Greek dictionaries). They put Lightfoot under Presbyterians. Every theological student knows that Lightfoot was no Presbyterian, but the great Bishop of Durham. A Scotch minister told me there is no Presbyterian named Lightfoot. This made me suspicious. Under Church of England they professed to quote from Professor T. G. Tucker, late of Melbourne University, perhaps, the greatest Greek scholar in Australia. Now I happened to learn Greek, Latin and Comparative Philology under Prof. Tucker years ago at the University. I became more suspicious when I read an ungrammatical sentence from Prof. Tucker. I doubted the genuineness (sic) of some sentences. I know of no honest Greek Lexicon which gives "Sprinkle" as a meaning of baptizo. . . . Whether men continue to "immerse" or to "sprinkle" the word baptizo will never mean anything but to "dip" or "soak." I therefore wrote to Prof. Tucker, enclosing the leaflet, and asking whether the extract was all his. In his reply he wrote—

"The extract in the circular is from a letter which I wrote many years ago, but it hardly reads exactly like me. I certainly never used "would" for "should." Either in this, or in another, letter I stated that I thought "sprinkling" a reasonable and decent symbolic act, but that "baptizo" meant "soak" or "steep" or whatever through moistening occurs when water is poured over a thing or when the thing is plunged in water. I cannot understand this rather silly and sometimes disingenuous juggling with a Greek word. The Church has chosen to symbolise the purification by sprinkling. A very sensible thing to do. Personally, I have no patience with the controversy. Does anybody really believe that it matters an iota for salvation whether you plunge a person in water, pour water over him, or simply indicate the process? It is this kind of thing which alienates thinkers from the churches.

"I leave the reader to form his own conclusions. As regards the Lexicons (Greek dictionaries), Professor Tucker has already answered about 'baptizo.'

"If we come to scholarly controversialists among the Baptists, i.e., Dr. Carson, we find him say, 'My position is that it always signifies to dip, never expressing anything but mode. Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons.' Yet these tent mission people the exact opposite about the lexicons. I leave readers to form their own conclusions.

"According to our Lord's own words in Acts I & the Apostles were baptised with the Holy Spirit on the day of Pentecost, and yet the fire 'sat upon' them (Acts ii. 3). Read Acts ii. 31 (revised version). 'He hath poured forth this which ye now see and hear.' According to these missionaries 'baptizo' always means 'dipping,' yet the baptism of the Holy

Spirit was not a 'dipping' but a 'pouring forth.'

"Like Professor Tucker, I have no patience with the controversy, but it has been forced upon me here. These men try to steal away the faithful from other communions. They spent two hours in the house of one of my own staunch people trying, unsuccessfully, to convert them. These people are even now writing to one of my candidates for confirmation—a young man who attends every week and pestering him with booklets, asking him to go and consult Mr. Young, the local head of the sect, and saying it is very hard to leave the church of your fathers, but you can do all things through Christ which strengtheneth you. Why don't these men try and reform the drunkard and the Godless? Why don't they test the universality of their particular mode of baptism by experimenting among the ESKIMOS in the frozen north where the Church Missionary Society and the Wesleyans are at work?"

THE PARISH PRIEST UNDER REVIEW.

By an obvious association of ideas we are at once reminded of the familiar words of the paragon, "The priest of the parish has lost his considering cap." No other equally satisfactory explanation can be given of the extraordinary collection of inaccuracies, or worse, which Mr. E. T. Leslie, M.A., Parish Priest at Maryborough, contrives to pack into one short article. Wishing to give full credit where truth permits the bestowal of any, we can say that the title, "For Truth's Sake," is an excellent one; but the great pity is that there should be such a complete lack of harmony between the title and the contents of the article. Mr. Leslie's motives need not be questioned. Since people to whom he has ministered are ceasing to be content to follow priestly direction, insisting on adherence to Scripture, rule rather than Prayer Book rubric, and daring to put Christ's authority above that of church, he is not unreasonably concerned and anxious. While he was missing, the fire burned, and the heat thereof has somehow interfered with his judgment.

It may be asked, Why trouble to answer the misstatements of the "Christ Church Messenger"? Any instructed person, it may be said, will recognise them as such, and humble Christians, even if uneducated, may learn enough of the Lord's will by reading the New Testament to withstand the fallacious reasoning of even the most earnest and most irate of parish priests. Dr. Lightfoot is quoted as saying of some controversialists that "to reply to them is to give them a significance which of themselves they do not possess." We admit the force of all this. In addition, we confess to a dislike for religious controversy, and we especially regret that the ordinances of the Lord Jesus Christ, which He intended to be symbols of unity, should so oft be made the subject of unseemly discussion and a manifestation of division. But when the Bible teaching is either distorted or attacked, no personal dislike for controversy will justify silence. Moreover, in his article Mr. Leslie implicitly charges members of Churches of Christ with gross misrepresentation, and we have good reason for believing that silence regarding his charge will be misinterpreted. To avoid harm to followers of Christ in Maryborough and elsewhere, and also to keep an occasion of stumbling from sincere seekers for light both inside and outside of the Anglican Church, we feel constrained to reply to the erroneous statements, while charitably we can allow that these may be due not to desire to mislead, but to defect of knowledge in a degree remarkable for a man in Mr. Leslie's position.

Light on the Lightfoots.

In his first paragraph our critic infers that in a tract on "What Others Say About Baptism," circulated by Churches of Christ, a gross blunder is made: "they put Lightfoot under Presbyterians,"

while he really was the Anglican Bishop of Durham. Steady now, Mr. Leslie. How dare you very tract you criticize describe this great Lightfoot the first page, it explicitly calls him, "Lightfoot Bishop of Durham," and that under the heading in bold type "Church of England." The heading page 3 does quote from a Lightfoot whose name appears under the heading "Presbyterians," neither Mr. Leslie nor a Scotch minister whom I consulted knows such a Lightfoot. Well, we suppose one might by diligent search discover persons (one Anglican and the other Presbyterian) who had not heard of the decease of the estimable lady, Queen Anne; but yet the lady lived and died. So with Dr. John Lightfoot. He was a great Hebraist who lived from 1602 to 1675, and was one of the most famous and influential members of the Westminster Assembly of Divines which sat from 1644 to 1667. The "Directory for Public Worship" and Confession of Faith, agreed upon by that Assembly were approved by the General Assembly of the Church of Scotland and so became the "subordinate standards" of the Presbyterian Church as we have it. The Westminster Assembly attempted to set up a Presbyterian system of church government in England. Indeed for a time England did become Presbyterian. Dean Spence, a great Anglican scholar, in his "History of the English Church" refers to the putting into force in England in 1644 of "The Solemn League and Covenant" and adds, "In its signatories solemnly pledged themselves to the ratification of the Act of Uniformity—that is Church government by archbishops, bishops, and their commissaries, deans and chapters, archdeacons, etc. Episcopacy being now completely destroyed, a form of Presbyterian government was established." But Presbyterian rule in England lasted only for a few years. John Lightfoot was on the Presbyterian side both at the Westminster Assembly and at the well-known Savoy Conference in 1660, though he accepted the Act of Uniformity in the following year, but while he thus conformed and again accepted Episcopacy, he is said, according to the Dictionary of National Biography, not to have been very scrupulous in fulfilling the provisions of the Act.

So there were two Lightfoots—both great and famous men—despite the remarkable ignorance of Mr. Leslie and his Scottish minister friend. We can of course understand an Anglican stickler for Episcopacy preferring to forget the sad best days of England into Presbyterianism, but that is no by itself sufficient warrant for laying a charge of blundering confusion against Christians who do read history. The fact remains that the two Lightfoots (both practising affusion for baptism) did as scholars make striking admissions regarding immersion. Mr. Leslie did not deny the accuracy of the quotations; he unwisely sought to lay a charge of ignorance and confusion of names which, unfortunately for him, has now recoiled upon himself. We wonder whether he will be ready to confess his ignorant mistake in the "Messenger" as he was willing to lay an absurd charge.

Professor Tucker on "Baptizo."

Mr. Leslie accurately quotes from the statement in the tract regarding Prof. T. G. Tucker's testimony, and quotes from a letter which he recently received from the distinguished Professor. We commend to our readers both quotations (as far as Prof. Tucker deals as a scholar with the meaning of baptizo), for they are extremely reliable, are quite compatible, and are out of harmony with the ordinary practice of sprinkling or pouring as baptism.

We call the simple-minded reader's attention to the parish priest's disingenuousness. He wishes to leave the impression that Prof. Tucker never wrote as the tract says he did—Mr. Leslie "doubted the genuineness of some sentences." Read Prof. Tucker's reply: does he say he doubts the genuineness of these sentences? Not at all; instead he truthfully says, "The extract in the circular is from a letter which I wrote." In what precise way does Prof. Tucker deny that the article "reads exactly like" him? In the wide and

general respect which Mr. Leslie insinuates? Nothing like it; instead, "I certainly never used 'would' for 'should.'" For ourselves, we are quite prepared to accept the Professor's word on this. It is because he is usually so exact as a scholar that we are often glad to instruct ignorant Paedobaptists by his word. It is just possible that Mr. Leslie will say that a slip of "would" for "should" (were it our printer's slip, rather than of Prof. Tucker, who conceivably, like Homer, could nod once) vitiates the whole of the quotation. He will be unwise if he say so; for his own article exhibits defects common in manuscript and in type. For instance, the first two lines of his fourth paragraph are very ungrammatical. In line 9 of the same paragraph, there is a verb omitted, and we need to supply a word like "say" or "teach" to complete the sense: it would be as reasonable for a reader therefore to repudiate Mr. Leslie's article as a whole because of these slips as it is for him to attempt to discredit the quotation from Prof. Tucker, which, be it noted, *the Professor does not dispute*.

How little the views of Prof. Tucker have altered since he wrote the letter quoted in the tract which Mr. Leslie derides may be gathered from the following extract from an article contributed by him to the Sydney "Sun" at the end of 1920. He referred to the tendency of parties and sects to sacrifice truth for other interests, and, under the sub-title of "Baptizo" and "Sprinkle" gave the following illustration of what modern sects can do in that direction:—"To tell the truth, professors are rather disobliging people. When recently an official representative of Greek was asked whether 'baptizo' literally meant 'sprinkle,' he replied, 'No. Though I was sprinkled in my church, and though I regard the symbolic sprinkling as both decent and sufficient, 'baptizo' does not literally bear that sense.' The result was a stern remonstrance from an ecclesiastic: 'I am amazed that a man who confesses to have been sprinkled should go back upon his church.' In other words, he was amazed that the Grecian's professional conscience would not allow him to be about the meaning of a Greek word."

For ourselves, we have never written anything so strong as Prof. Tucker's denunciation of one who would "be" regarding the meaning of "baptizo," but we will affirm that Mr. Leslie and other practitioners of affusion have a big task when, in defiance of the authority of him who is admitted to be "perhaps the greatest Greek scholar in Australia," they endeavor to prove that after all "baptizo" literally does mean "sprinkle."

Prof. Tucker, in the letter to Mr. Leslie, says: "Either in this or in another letter, I stated," etc. Apparently, it was "in another letter." The original of such a letter lies before us as we write. In reply to a letter of inquiry dated May 10, 1914, Prof. Tucker wrote:—"Baptizo"=steep, 'soak,' (thoroughly) moisten." It matters not whether you pour the liquid over the object or steep the object in the liquid. Strictly it cannot mean 'sprinkle,' unless the sprinkling thoroughly wets the object. If it does so wet, that is sufficient for baptism. I have answered this question a score of times, but the answer never seems to satisfy the recipient. But it is not my business to support any sect—only to tell the truth about Greek. —T.G.T., 10/5/14

We gladly concede to Mr. Leslie that if he keeps on sprinkling water on a baby for a sufficiently long time, he will get as a result a real baptism, but, in all probability, that is not what he does; nor, as a fact, was that how the baptism or immersion was attended to in the apostolic days, when, instead, the apostles dipped or plunged the candidates, thus in much less time and more conveniently baptising them than if they had made them stand in a deep vessel, and sprinkled and poured water over them till the resultant baptism took place.

Before we leave Prof. Tucker, it may be well to distinguish between what he says as a Greek scholar regarding the meaning of *baptizo*, and what as a personal opinion (the opinion of one who confesses he "was sprinkled" in the Church of England when an infant) he says about the church practice of sprinkling. He truly remarks:

"The Church has chosen to symbolise the purification by sprinkling"—note the accuracy: certainly "the church," equally certainly *not* the Head of the Church, Christ Jesus. Prof. Tucker hazards the opinion that whether sprinkling, pouring or dipping be practised matters not an iota for salvation. When he turns theologian the Professor is not unaturally less convincing than when he writes as scholar. In 1914, he said it was not his "business to support any sect"; he had better abide by that. The humble Christian may properly seek the distinguished scholar's help in the translation of a Greek word; but, when he learns from him (vide the Sydney "Sun") that "*baptizo*" does not literally bear the sense of "sprinkle," that same Christian will feel that he has a greater authority than Prof. Tucker to advise him in the matter of rendering implicit obedience to the command to be baptised. He thinks of Him who says, "If ye love me, ye will keep my commandments," and who has said that he that will do and teach "the least of the commandments" will be called great in the kingdom of God. Baptism is our Lord's command, and we have no right to abrogate His commission. Prof. Tucker is an authority on the meaning of Greek words; the Lord Jesus Christ is the supreme authority on questions relating to the gospel and salvation—and He has revealed His will, not through twentieth century Professors or Parish Priests, but in the pages of the New Testament.

The Lexicons.

Mr. Leslie very adroitly dismisses the lexicons in two or three lines. But he does not quote a single lexicon! Now, the lexicons give *dip, immerse, plunge*, as the primary meaning of "*baptizo*," and in addition give such meanings as "*sink*" (of ships), "*drown with questions*"; "*soaked in water*." The secondary and metaphorical meanings, it will be noted, all are in harmony with the primary "dip" or "immerse." So Liddell and Scott, Sophocles, Bagster, Cremer, and other lexicographers could be quoted. The newest of the lexicons, G. Abbott-Smith's "Manual Greek Lexicon of the New Testament" (1922), has *dip, immerse, sink, overwhelm*, but it does not include "sprinkle" or "pour." If Mr. Leslie will give us quotations which show that reputable Greek lexicons have "sprinkle" as a translation of "*baptizo*" we shall gladly publish them, for we, too, are writing "For Truth's Sake."

Dr. Carson misrepresented.

If an Anglican priest is ignorant of the very existence of such a distinguished paedobaptist as Dr. Lightfoot, and if he cannot be quite fair to a paedobaptist Professor, we need not be surprised to find him (in complete ignorance, we may charitably suppose) misrepresenting the position of Dr. Carson, the eminent Baptist scholar. In paragraph 4 of his letter Mr. Leslie quotes Dr. Carson. He means his Maryborough flock to believe that Dr. Carson, though he stood for *dip* or *immerse* as the meaning of *baptizo*, yet confessed that all the lexicographers and commentators were against him in this opinion. So far as the primary meaning of "*baptizo*" is concerned, Dr. Carson wrote: "I should consider it the most unreasonable scepticism, to deny that a word has a meaning which all lexicons give as its primary meaning. On this point, I have no quarrel with the lexicons. There is the most complete harmony among them, in representing *dip* as the primary meaning of *baptizo* and *baptizo*."

Carson (wrongly, as we believe) denied that the lexicons were right in the secondary meanings of *baptizo*. We have quoted some of such meanings above, and all harmonise with the primary and naturally developed from it. Our paedobaptist friends do not quote lexicons which give *sprinkle* as either a primary or a secondary meaning of *baptizo*. Carson's view of secondary meanings concerns us not at all; but we are concerned with warning unwary readers who do not know a word of Greek against the insinuation that our Anglican priest has got an admission from a noted Baptist author that the lexicons somehow favor sprinkling or pouring. Than this nothing could be more unfounded.

Baptism in the Holy Spirit.

Mr. Leslie's remarks on Holy Spirit baptism again exhibit his inaccuracy, and do not improve his case. For instance, he seeks to discredit the view that *baptizo* means *dip* by the declaration that Acts 2: 3 says "the fire 'sat upon' them." If this has any force, "sat upon" should be the translation of "*baptizo*," but of course *baptizo* is not found in this verse. Again, it may be surprising to Mr. Leslie, but yet it is true, that Acts 2 does not say that fire sat on them, nor does it say there was any fire to sit! Tongues "*like as of fire*" are spoken of. A critic of others does well to be careful. In Acts 2: 33 it is certainly said that the Lord "poured forth" the Spirit. This, however, no more proves *pouring* as a form of baptism than the *sitting* of verse 3 would justify that as mode. "*Pouring*" is not here given as the translation of *baptizo*; the word is *ekchen*. Literally, the Holy Spirit cannot be sprinkled or poured, nor can any one be literally immersed in the Spirit. On either side of the argument the metaphorical use must be admitted. It was not God's action in pouring which is called the baptism, but the subsequent effect upon the disciples. The Spirit came upon them in such abundant measure that it (as it were) overwhelmed them. In the other New Testament metaphorical use of the word (Christ's "baptism" of suffering) we have the same idea: the suffering was so great as to envelope the Saviour. In neither case does the metaphor suggest anything so small as the amount of water generally used when sprinkling is substituted for immersion.

The church and its mission.

We are sorry to note Mr. Leslie's petty and sneering closing paragraph. Mr. Young is not the "head" of a church in Maryborough known simply as a Church of Christ. The members of that church recognise only one Head, the Lord Jesus. That church is not a "sect." The Maryborough church served by Mr. Young is a congregation of Christians seeking to honor Christ by wearing His name, owning His Lordship, and endeavoring to carry out His will. These Christians earnestly desire all believers to be content with names, ordinances and practices warranted by the New Testament. Churches of Christ do seek to reform the drunkard and the godless, but their message is not to these alone. Such a limitation was unknown in the early days of Christianity, else the saints who came from Judaism would never have been Christians. It is scriptural to seek to lead to a greater knowledge of God's will those who are living up to the light they have; thus Apollonius was taught the more perfect way. The tale about the Eskimos is neither smart nor worthy. Doubtless why Mr. Young and his fellow members are in Maryborough rather than in Greenland, is a reason no less valid than the one which keeps Mr. Leslie in Victoria. God has a work for them here. But we can assure Mr. Leslie that preachers of the Church of Christ have gone as missionaries into many lands—lands of snow and ice as well as those of the torrid zone, and always have they been able to carry out the command of Christ regarding baptism. Sometimes the ice has had to be sawn through in order to get the necessary conveniences for baptising in lakes. If immersion were quite impossible, our preachers would doubtless feel that in that case the Lord would not hold them accountable; but they would not deem it necessary even then to substitute something not authorised for the thing which our Lord commanded. So far, we have always been able to practise the dipping which the Prayer Book of the Church of England explicitly warrants, and indeed enjoins, and which Anglican scholars agree to have been the practice of the church in apostolic days. So, with charity towards all, and malice towards none, disciples of Christ, at Maryborough and elsewhere, seek to live according to the principles of the Word of God, and urge their fellow believers to put the New Testament above human creed or Prayer Book, and to exalt the authority of Christ above that of Church.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

W. C. Pearce, Diplomat and Crusader.

The recent visit to Melbourne of the Associate Secretary of the World's Sunday School Association will long be remembered by those who were fortunate enough to hear the simple, yet soul-stirring, messages of this man of God. Mr. Pearce is of striking presence and charming personality. With seemingly no effort he holds his hearers in rapt attention, and sends them away feeling that they have been in the presence of one of God's great men. Trained for the law, in early manhood he turned away from a promising career in the legal profession to take up his high calling in the realm of the Bible School. Those who know his splendid native gifts do not doubt that his career at the bar would have been brilliant. But God had a greater work for him to do. For many years he was a field worker of the International Sunday School Association, during which time he travelled through the United States and Canada, instructing, counselling, and inspiring the Sunday School forces of those countries. When the old International Association gave way to the World's Sunday School Association, Mr. Pearce was called to the greater work, and was sent out as an ambassador of the world-wide movement. He is truly a statesman and diplomat of the kingdom of God, among the nations of the earth. He has during the last eighteen months visited all the countries of Southern and Central Europe, as well as Scandinavia. By his fine Christian spirit, his tolerance and brotherly love, he has been able to bring together hitherto recalcitrant forces in the Christian church.

For the first time in history the religious leaders of the former State Church in Germany and the leaders of the Protestant Free Churches sat together in conference to hear him talk about the great task of teaching religion to the childhood of the nation. He went to Zeeho-Slovakia, that new republic carved out of the old Austrian Empire, and met with the leaders of the new Free Church which, with the gaining of political freedom at the breaking up of the Empire, also declared its independence of the Roman Hierarchy. He could tell a thrilling story of this nation, where after three centuries the spirit of John Huss has flamed forth again, and the people have thrown off the shackles of Rome. In Turkey, Algiers, Egypt, Palestine, and India he has represented the World's Sunday School Association, and has been very largely instrumental in welding the Christian forces of those countries into a closer bond of friendliness and co-operation.

But Mr. Pearce is not only a diplomat moving among the nations of the world, he is also a crusader. At a little farewell function in Melbourne given by the members of the newly formed Sunday School Council of Victoria, Professor John Smyth, of the University, was chairman. Professor Smyth said that he personally felt indebted to Mr. Pearce for having brought to us a new vision. He could see in a larger light this work of teaching religion to the children of the nations. He said that since he had heard Mr. Pearce he had been thinking of Peter the Hermit, how he went forth preaching the crusade until all Europe was moved. He felt that Mr. Pearce was going among the nations as the herald of a new crusade, a new order of things for the bringing in of international friendship and the establishment of world peace, and this to be brought about by the training of the children of the nations in the religion of Jesus Christ through the teaching service of the church.

This diplomat and crusader of the great Sunday School Movement, or as he prefers to call it, the Bible School, or better still, the church school, impresses one also as being an outstanding teacher. Of this side of his work we may have something to say at another time.

Victorian Notes.

Entries for the Annual Examination are closed. The examination will be held throughout the State on Monday evening, July 10.

The interest in Bible School work continues unabated. Reports of increased attendance come from many schools. North Fitzroy, which lost first place to Moreland, according to last Conference returns, by eight scholars, is forging ahead again, and reports a net gain of 38 for the past quarter.

Malvern has added 60 new scholars during the Arrow Increase Campaign, which is not yet ended.

Hampton school has now passed the century, 105 being present on June 11. During the recent Hinrichsen-Brosoker mission, 17 members of this school confessed Christ.

The Kindergarten Training and Preparation Classes, meeting every Tuesday evening in the Lygon-st. kindergarten hall, are being largely attended. The interest is good, and splendid work is being done. These classes are open to all workers who desire to attend.

A Mother's Day Service.

Sulzhen sends us a very refreshing account of the worthy conduct of Mother's Day evening services by the Girls' Club.

The young ladies undertook to conduct the whole evening service. The essential preparation for such a task is well understood by us all, though it is rare that we have such visible evidence of the living interest of our young sisters in prayer.

At 7 p.m. a large room was filled with the Guild members and some others, and Bro. Clay writes that "Bro. Rathway, after a brief, earnest prayer,

In the Religious World.

Echoes of Calvinism.

Mr. J. Shepherd, minister of Hopton Congregational Church, Yorkshire, England, has resigned his position on the ground that he cannot accept or preach the Calvinistic doctrines required in the First Deeds. In a letter to the church he asks: "Can I believe that amongst the sweet-faced little children of Hopton who always smile a welcome to me and say, 'Hello, Mr. Shepherd,' there is one little soul pre-ordained, condemned by God to the never-ending agonies of eternal damnation?" Mr. Shepherd has accepted the pastorate of a church at Durban, South Africa.

English Presbyterian Assembly.

The Annual Booklet of the English Presbyterians states that the membership of the church after six years of steady decline (from 88,166 to 83,710) has now risen to 84,375, a net increase of 165 on the year. The ordinary revenue of the church, £225,449, is £18,110 more than in the previous year; but the sums contributed to the Assembly schemes and for temporary purposes are about £24,000 less, so that the grand total is £88,069, compared with £113,822 in 1920. Largely owing to the Challenge Debt Extinction Fund, the debts on churches have been reduced from £2,888 to £1,062; but it is a sign of the times that the debt on manes has increased from £32,393 to £40,333.

Anglican Overtures to General Booth.

General Bramwell Booth's "Journals," appearing in "The War Cry," contain an interesting note on what appears to be an overture to the Church of England authorities towards some sort of union with the Salvation Army. The entry, dated December 4, 1921, is as follows:—"Read

asked for others to lead, and what followed will long be remembered by all present. Prayer followed prayer until each one felt that the place was made holy with the very presence of God. To the crowded evening audience Miss I. Murray and Miss Turvey, well prepared in mind and soul, faced the hearers, and in clear and logical language very beautifully presented their messages.

Many were visibly moved while earnestly the young ladies spoke of mother's love, and opportunity was not lost to point to the greater love of Calvary.

Briefly the service was also shared by Miss Evan and Miss Rathway in prayer, Miss Wiseman in the reading, Miss Stevenson as soloist, Miss Hedges organist, Miss Bell pianist, and the choir occupied the platform, a very mass of encouragement for all who took part.

May God richly bless such use of consecrated talent!—W.A. Christian Evangelist."

Annual Offering.

The following returns to the Victorian B.S. and Y.P. Department have been received since the last published list—

Ascot Vale, £3/2/3; Ballarat, £4/11/2; Bany-road, £2/10/-; Boort, £1/13/6; Brunswick, £12/-; Carnegie, £2/0/3; Cheltenham (adj.), £1/1/-; Chinese Church, £5; Colac, £1/3/6; Collingwood, £4/1/-; Doncaster, £5/15/-; Donolly, 10/-; Echuca, £1/2/9; Emerald East, 12/-; Essendon, £10/-; Gardiner, £9/15/9; Geelong, £1/6/3; Hampton, £3/6/6; Hawthorn, £10/15/9; Malvern, £1; Meredith, £1/2/-; Miram, £1; Morysp, £2/4/-; Mildura, £3/6/6; Mt. Clear, 2/6; Newstead, 10/-; Northcote, £2/13/-; North Richmond, £4/9/-; Prahran, £1/4/6; Preston, £1/2/9; Ouyen, £10/-; Red Hill School, 7/6; Ringwood, £1/3/-; St. Arnaud, 17/-; South Richmond, 10/-; South Yarra, £4/1/4; Stawell, £2; Warrambool, £17/6; Williamstown, £2/10/-.

All moneys for this Department should be sent to the Organising Secretary, W. B. Blakemore, 70 Power-st., Hawthorn.

suggested letter to the Archbishop of Canterbury re some sort of mutual recognition between the Church of England and the Salvation Army. The draft is supplied by Canon ———, presumably after a conference with the Archbishop. Kitchin says they want us to do something—and then they will do something! The Canon's idea is that, apart from the general gain of a step towards union, we should gain in new financial resources open to us, whilst they would profit by an infusion of zeal and confidence which they so greatly need. I am very dubious about anything serious coming of it."

Criticized Christians.

Pastors and others are at times much troubled by cynical criticisms of worldly men as to the alleged inconsistencies of professing Christians, say "The Christian." In some cases real distress is caused. It need not be disputed that there is ground for censure occasionally, and great room for improvement in us all. But, on the other hand, it is not wise to allow oneself to be unduly depressed by such criticisms. The world has never been the friend of the believer. Too eagerly does it find fault. It could never be an impartial judge. It puts the worst construction on matters, and refuses to see anything that might modify its verdict. It strenuously censured and condemned our Lord himself, imputing evil motives to his ministry of mercy. Therefore, we do well to take patiently the structures of the world. Where there is truth in them, there is opportunity to profit. C. H. Spurgeon used to say that censorious worldlings were the Good Shepherd's watchdogs to keep his sheep from straying. Therefore, let them bark! They drive us closer to our Lord.

After the Fight.

Robert Harkness, B.A.

To debate or not to debate, was the question which exercised my mind after receiving a challenge from the Rationalist Society of Adelaide to meet their lecturer, Mr. Scott Bennett, in a public encounter. Whether it would give this opponent of Christianity an advertisement which would be harmful, and whether on account of my own inexperience in the matter of debating in some way the cause of Christianity might become discredited in the eyes of those who came to hear the discussion.

Such thoughts as these gave me many hours of serious reflection, but on the other hand it occurred to me that the early Christians were given an option in regard to the matter of debate, for right at its inception Christianity had to fight for its life against a powerful paganism and a strong and persecuting Judaism.

In the infant church each preacher of the Word was bound by circumstances to be ready to do battle for the faith he upheld. The heroic Stephen confronted the angry Jews, and they could only use force to stop the argument which they could not answer. Apollon mightily convinced the Jews out of their own Scriptures, that Jesus was the Christ. Paul fought his way against the unbelieving Jews, and the superstitious pagans, and was equally ready to meet in debate the philosophers of the Stoic and Epicurean schools. Paul was ever ready to contend for the faith that was once for all delivered unto the saints, and for quite a considerable time disputed daily in the school of one Tyrannus. Discussion was not a matter that was optional in the early church, but it was a matter of stern necessity, and without doubt the rapid spread of Christianity in those times was largely due to the fact that Christians were ever ready to give an account of the hope that was within them.

Again we might remember that in the genesis of the Restoration Movement, the champions of our faith were not slow to take up the weapons of wordy warfare in defence of Bible truth. The famous debates of Alexander Campbell did much to establish our plea, and we know that the citadels of sectarian bigotry, priestcraft, and infidelity were in turn shaken and overthrown by this fearless champion of primitive truth. We cannot forget the strenuous combats in England between our late Bro. David King and the notorious Bradlugh, and how in our own State Christianity was ably defended by our late Bro. M. Wood Green in his debate with Isaac Selby. The consideration of these matters must convince any one that Christianity has never suffered by free discussion, and it was this that decided me to accept the challenge of this Goliath, who had for a time defied the armies of the living God.

During the time of the discussion I was greatly cheered and encouraged by the presence of a great number of the brethren and sisters from the churches both in the city and the country, and I would heartily thank those who so loyally supported me by their presence each night of the debate. It was a trying experience, but I was mightily encouraged by messages which informed me that the brethren throughout the churches were praying for me.

It was also a trying experience for the Christians who were present to hear their religion spoken of in the way it was by my opponent, but I am sure that one of the best arguments for Christianity was the way in which the Christian part of the audience behaved during the debate. I wish to pay a tribute to those who assisted me during the debate; especially would I mention Bro. G. T. Walden, who acted as my second, and Bro. F. Collins, who did a lot of hard work on the committee. I regret that I was not able to act upon all the suggestions I received as to how I should conduct the discussion; to some extent I may have adopted the attitude of Sir Francis Drake, about whom it was said that he always

listened carefully to other people's advice, but usually took his own. But for all books lent, and I hope to return these, and for all helpful and kindly suggestions, I tender my sincere and grateful thanks.

Printed reports of the debate are now shortly to be issued, and will be on sale at the Austral Publishing Co., and at several booksellers in Adelaide.

As I said in concluding the discussions, these printed reports are now to go out to the people of Australia, and they can judge between us.

South Australian Sisters' Auxiliary.

The meeting was held at Grote-st. school on June 1. Mrs. Fisher led the devotional service, her topic being, "The Love of God," after which the business was presided over by the President. Minutes of previous meeting were read and confirmed. Eight additions were reported from the Bible Schools for the month. Fifty-one sisters responded to the roll-call of delegates. Offering totalled 19/6. Treasurer's report was received and adopted.

Mrs. Smedley, from Victoria, who was on a visit to her aged father, and Mrs. A. C. Garnett,

wife of the preacher at Grote-st., were welcomed to the meeting. A request came from the secretary of the Sunday School Union, Bro. B. Manning, asking the ladies to supervise the annual tea to be held on August 9. The sisters willingly acquiesced, and a committee was formed to make arrangements.

Miss Garland reports that the Easter offering is still coming in. The amount now stands at £20 2/6; with more to follow. The country sisters are thanked for their interest in this work. Mr. Horsell's notes were interesting. He urges the sisters to pray for the work of Home Missions.

Mrs. Walden reports that a special meeting was held at Upley Church of Christ on May 17, on behalf of Foreign Missions. Mr. Harkness presided. Mr. A. C. Garnett spoke on "Methods of Carrying on the Work in China," and Mrs. Garnett sang. There were 36 sisters present. £14/- was collected. All spent an enjoyable time. £6 17/8; has been handed in during the month.

The Dorcas, Temperance, Hospital and Prayer Meeting superintendents reported good work done by their committees.

Mrs. F. J. Paternoster consented to take charge of the devotional meeting for July 6.—Mrs. A. J. Gard, Hon. Secretary, 127 King William-road, Hyde Park.

Service.

"If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee."

"Systematic Proportionate Giving."

Jas. E. Webb.

No doubt many of us were extremely pleased to read, recently, in our daily papers, a brief report from "The Archbishop of York's Committee." This committee, consisting of six Anglicans and six Free Churchmen, declared, (1) "The existence of rival denominational churches cannot be regarded as in accordance with the purpose of Christ." (2) "Every endeavor should be made to restore the position set forth in the New Testament." This is a most encouraging suggestion, coming, as it does, from such a committee, and yet this is exactly the position our people have advocated for over one hundred years.

We have a glorious plea, and it appears to me that God has raised us up for such a time as this. The reasonableness of that plea has been demonstrated by the splendid progress that has been made recently in many parts of our State. We have before us to-day a wide open door of opportunity, and as one anxious to make the most of our privileges, I desire to suggest that the time has arrived for us, as a brotherhood, to encourage systematic proportionate giving for the work of the Lord.

Our half-hearted, haphazard method of contributing to the different departments of our work is not in keeping with our aim to restore New Testament Christianity both in its faith and practice. When the church was first established amongst the members there was a wonderful outburst of brotherly liberality. I believe we have a long way to go before we restore the Christianity of the disciples in Jerusalem. Is it not a fact that to a very large extent we have given to the Lord's work of our "superfluity." Last year over 10,000 Christians gave less than £2000, less than one penny per week per member, to our splendid Home Mission enterprise. Consequently the Home Mission Committee is obliged to adopt the "go slow" policy just when we should be "speeding up" our efforts. Surely the vastness of the opportunity and our unbounded faith in the uplifting, transforming power of the gospel will lead us to ask, "What more can we do?" Our College of the Bible is doing a magnificent work in providing an increasing number of consecrated,

capable workers, both for the Home and the Foreign fields. Many of these young people are fitting themselves for this important service at considerable self-sacrifice. What can we do as a brotherhood to send these volunteers out into these fields of unlimited possibilities? Bren Wilson and Hibbart are endeavoring to encourage the brethren in West Australia to give one-tenth of their income to the Lord's work. If this practice were adopted by our brotherhood there would be abundant revenue to place all the men available in the various fields—Home and Foreign. This is after all a very reasonable suggestion—one-tenth of our incomes for the work of the Lord, and it surely would honor him who bought us with his own precious blood. The Lord's portion should be divided between the local work and the various departments of the Lord's work controlled by the brotherhood. The offering to the local work could be given weekly, whereas the money for the other branches of the work could be put away week after week until the time of the annual offering. If every member of our churches would adopt this method there would be no need to have a special campaign for a few weeks before the day of the offering. At present if the day is hot or wet the offering suffers accordingly. It is my deep conviction that if every member gave one-tenth of their income there would be sufficient money for local needs, and in Victoria an annual offering for Home and Foreign Missions of not less than £5000.

If we are going to win this land for Christ, we must "speed up," and I make this suggestion, hoping that it will result in more self-sacrifice and larger offerings.

Mr. Paton recently reported that a wonderful spiritual revival was taking place in Korea. The buildings were not large enough to accommodate the people. In order to enlarge their buildings many of the Christians were selling their homes and living in stables and sheds so that they could give liberally to the work of the Lord. When such a spirit of self-sacrifice takes hold of our people, we, too, may expect a spiritual revival, and we will be able to do a great work for God.

The Family Altar.

J. C. Ferd. Pittman.

"BEHOLD, HOW GOOD."

So exclaimed David, probably as he recalled the wonderful spectacle of a great reunion of tribes, gathered in response to King Hezekiah's invitation, sent throughout the land, "from Beer-sheba even unto Dan," requesting them to "keep the passover unto Jehovah, the God of Israel, at Jerusalem." In response to this invitation there gathered a very large assembly. It was an extraordinary illustration of unity. Though but a short stay, it brought face to face many who had never before met, and such commingling naturally assisted in sweeping away misunderstandings and cementing in happy fellowship those of various views and temperaments. To the Psalmist, it was good and pleasant in every way, and in our day, such unity, which is so very rare, can have only a pleasant and godly influence with those who experience it, and to such as come within the way of their influence.

This union, says David, "is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard, that came down upon the skirts of his garment." It is "like the dew of Hermon, that cometh down upon the mountains of Zion." I frequently noticed, whilst in Palestine, the copiousness of the dew, for even in dry weather, one's tent and belongings became as wet with dew as they would with rain. Down from Hermon to the lower mountain spurs flows, the dew, and down to man flows divine grace, permeating the innermost souls of those who assemble for worship and fellowship, and continuing to flow down to the home, farm, office, till all around feel something of the divine influence, and many are led to exclaim, "Behold, how good."

JUNE 25.

Unity Desired.

"Behold, how good and how pleasant it is for brethren to dwell together in unity"—Psa. 133: 1.

Melancthon mourned the divisions among Protestants, and sought to bring the Protestants together by the parable of the war between the wolves and the dogs. The wolves were somewhat afraid, for the dogs were many and strong, and therefore they sent out a spy to observe them. On his return, the scout said, "It is true the dogs are many, but there are not many mastiffs among them. There are dogs of so many sorts one can hardly count them; and as for the worst of them," said he, "they are little dogs, which bark loudly, but cannot bite. However, this did not cheer me so much," said the wolf, "as this that as they were marching on, I observed they were all snapping right and left at one another, and I could see clearly that though they all hate the wolf, yet each dog hates every other dog with all his heart." I fear it is true still; for there are many professors who snap right and left at their own brethren, when they had better save their teeth for the wolves. If our enemies are to be put to confusion it must be by the united efforts of all the people of God: unity is strength"—C. H. Spurgeon.

Bible Reading.—Psalm 133.

JUNE 26.

"Lead Me in the Way Everlasting."

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—Psalm 139: 24.

F. B. Meyer, whom I was privileged to hear when laboring amongst our A.I.F. lads in England, tells us that "at Kenwick, where many English Christians meet every summer, he has often seen light in the cottages late into the night, and he knows that the occupants of those cottages

were wide awake settling the problems of the inner life, and bringing themselves face to face with God by heart-searching Bible study and prayer. A necessary exercise for all Christians, that by diligent research of God's Word and honest introspection they may discover what is wrong with themselves, and be led into "the way everlasting."

Bible Reading.—Psalm 139: 14-24.

JUNE 27.

Musing Upon the Lord.

"I remember the days of old; I meditate on all Thy doings; I muse on the work of Thy hands."—Psalm 143: 5.

Mark Rutherford says:—"John Bunyan warns his friends not to make a religion out of party distinctions. His religion was Jesus. We are to be planted in Him, have faith in Him, make a life out of Him. One of the signs by which we may know that we are in the Way is that we muse on Him, and that His company sweetens all things."

Bible Reading.—Psalm 143: 5-10.

JUNE 28.

The Hand of God.

"Thou openest Thy hand, and satisfiest the desire of every living thing"—Psalm 145: 16.

Luther wrote:—"Our Lord God must be a great man, for with one handful He feeds the whole world."

Bible Reading.—Psalm 145: 15-21.

JUNE 29.

Nature Attuned to God's Praise.

"Fire and hail, snow and vapour; stormy wind, fulfilling His word."—Psalm 148: 8.

In Milton's Eden Morning Hymn, these lines are found—

"His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye pines,

With every plant, in sign of worship wave.
Fountains, and ye that warble as ye flow,
Melodious murmurs, warbling tune his praise."

Bible Reading.—Psalm 148.

JUNE 30.

Lessons from the Ant.

"Go to the ant, thou sluggard; consider her ways, and be wise."—Proverbs 6: 6.

"As Christian was sleeping in the arbour on the hill Difficulty, there came one to him and said, 'Go to the ant, thou sluggard; consider her ways and be wise.' And with that Christian suddenly started up, and went on apace till he came to the top of the hill."—John Bunyan.

Bible Reading.—Proverbs 6: 6-11.

JULY 1.

Guarding the Lips.

"He that guardeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction."—Proverbs 13: 3.

In Bispworth Smith's "Life of Lord Lawrence" is found the following advice, given by the mother of Lord Lawrence to one of her sons, as he was about to leave for India:—

"I know you don't like advice, so I will not give you much. But pray recollect two things. Don't marry a woman who had not a good mother, and don't be too ready to speak your mind. It was the rock on which your father shipwrecked his prospects."

Bible Reading.—Proverbs 13: 1-6.

PRAYER.

Gracious God, I thank thee for the privilege of sweet fellowship and joyful service. Give me grace to daily appreciate my relationship to thyself and my brethren in Christ. Let thy Spirit descend upon me, and permeate my whole being. May all thy children feel its hallowed influence. Grant that from them it may descend even to the frailest of thy disciples, and descend lower and

still lower until it reaches the vilest and the lowest of our fellowmen, that they also may even to thee, and enjoy the blessing of fellowship and service. For Jesus's sake. Amen.

COMING EVENTS.

JUNE 25.—Windsor Home Coming Day 11. Roll-call of past and present members. Speakers: Jos. Pittman, 7. "The Drama of Home." C. C. Dawson. Dinner and tea provided for visitors.

JULY 2.—Balwyn Mission in the Big Tent, White Horse-road (next to Dr. Inglis), 11 a.m. Church Foundation Service (offering for Foreign Missions). 7.30 p.m. Gospel Service. "King of Glory" hymns. Gilbert E. Chandler, Evangelist. Mont Albert trains stop at the tent door.

JULY 17 (Monday).—Special Rally for the Men of the Victorian Churches, to be held in Lygon-st. chapel, at 7.45 p.m. A retrospective and prospective view of our work. Keep the date open, and come.

BIRTH.

LACY.—On May 24, at private hospital, Booro, to Mr. and Mrs. S. G. Lacy, a daughter (Rosa Mary).

DEATH.

FROST.—On June 3, at her residence, Wyche-proof, Louisa, wife of the late Charles Frost, and loved mother of Alfred, Walter (killed in France), Ada (Mrs. Pym), Ethel (Mrs. McCoy), Emily (Mrs. Symes), Bertha (Mrs. Warren), Ernest, Hilda (deceased), Harold, Ellen and Mary; aged 64 years. A patient sufferer at rest.

IN MEMORIAM.

COSH.—In loving memory of our dear wife and mother, Mary Cosh, who departed this life near Inverell, N.S.W., on June 24, 1919.

"The world may change from year to year,
And friends from day to day;
But never will the one we loved
From our memories pass away."

—Inserted by her loving husband and daughter, S. and R. J. Cosh, Baandee, West Australia.

LYALL.—In loving memory of Eleanor Lyall, who passed away 19th June, 1920; also Henry Lyall, who passed away 2nd May, 1920, at North Melbourne, affectionate parents of Mrs. F. G. Simpson, Mrs. E. R. Dunn, Mrs. W. B. Renown, Mrs. C. G. Lawson, Robert, Alexander R., Isabel, and Henry J. Lyall.

Sweet 'tis to think of those who once were here,
And who, though absent, still are just as dear.

FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st. East Prahran, Victoria.

TO LET.

Unfurnished Rooms, 1, 2, 3, use kitchen, etc. 42 Rutland-road, Box Hill, Vic.

FOR SALE.

Printed copies of the Harkness-Bennett Debate can now be obtained at the Austral Publishing Co. Price, 1/6; posted, 1/9.

WANTED.

Returned Soldier, studying accountancy, would like position in an office, which would enable him to get a proper inside knowledge of the work. Care of Austral Co.

NOTICE!

BALAWYN CHURCH.
SPECIAL FOUNDATION SERVICE.
MISSION TENT, WHITE HORSE ROAD.
(Next Dr. Inglis.)
July 2, 11 a.m.

Brethren desirous of being enrolled as foundation members, kindly communicate at once with Gilbert E. Chandler, Organising Evangelist, Yerrin-st., Balwyn.

Here and There.

Foreign Mission Annual Offering, July 2.
Three confessions at North Richmond, Vic., on Sunday evening, J. E. Allan speaking.

The address of G. E. Chandler now is cr. Yerres-st. and Yarrhat Ave., Balwyn, Vic.

T. Bagley will be glad if all correspondence for him is addressed to the new Home Mission Office, "Arnold House," 14 Queen-st. (2nd floor), Melbourne.

The Victorian Women's Mission Bands' monthly prayer meeting will be held at Glenferrie chapel, Glenferrie-road, next Saturday, at 3.30. Representatives from all Bands will be welcomed.

The following telegram reached us on Tuesday morning.—"Please insert—Received notice request article mission number too late. Assure Committee hearty support, good offering.—A. L. Wendorf, President Queensland Sisters' Conference."

At Hampton, Vic., on Wednesday, June 14, there were two confessions and three baptisms. On Sunday morning R. T. Pittman addressed a large gathering, and at night after Bro. Hinrichsen's address, five young people made the good confession.

On Lord's day, June 11, at St. Arnaud, Vic., Bro. Seale gave very helpful addresses to well attended meetings. The Bible School was well attended. A Red and Blue Rally is proving a great success. In four Sundays the membership has advanced from about 30 to 40.

Moreland, Vic., had fair attendances at all services on Sunday. In the morning 134 members met. One young lady, recently baptised, was received into fellowship. Bro. Gale gave the address. In the evening he preached, and two young ladies made the good confession, one being a Sunday School scholar.

At Paddington, N.S.W., on June 18, Bro. Sicyer, from Enmore, gave a fine spiritual address. Splendid address from Bro. Stevens at gospel meeting. Sister Miss Watters rendered a beautiful solo. Much sickness amongst members. Bible School in a progressive condition. Bible School secretary's address, Miss Valerie Lawrence, 33 Gurner-st., Paddington.

Home Mission, Foreign Mission and Church Extension work will be happily blended at Balwyn, Vic., on July 2, when Bro. Chandler commences his mission effort with the brethren there. The first meeting for worship is to mark the foundation of the church, and the opening of the mission, while the offering is to be set apart entirely for Foreign Missions.

Splendid meetings continue to be held at Canby Vale, N.S.W. Three confessions for the past month. The Sunday School at St. John's Park is pushing ahead, having now 40 scholars on the roll. This branch was opened six months ago with four scholars to commence. The Dorcas Society continue their splendid work, several poor families having been supplied with warm clothing for the winter.

Good meeting at Maryborough, Vic., last Thursday evening to greet Bro. Connor, whose address on behalf of Foreign Missions was attentively listened to. A baptismal service was conducted. A Girls' Guild has been formed to work in conjunction with the Ladies' Aid. Bible School work is flourishing. Full meeting Sunday evening, when Bro. Young spoke on "Stoning Your Best Friend."

It is with deep regret that we have to report the decease of Bro. Wilfred McCallum, who passed away at South Yarra, Vic., on Tuesday morning last, after a few days' illness. Bro. McCallum was well known to many in Victoria and in Queensland. Recently he returned to Melbourne, after residing for some years in the Northern State. To Mrs. McCallum and her two sons, as well as to the sorrowing mother, brothers and sisters, we tender our most sincere sympathy. The McCallum brothers are well known in Australia, New Zealand and America as preachers of the gospel.

The Victorian Home Missionary Committee is lending its second mission tent to the new work at Balwyn, Vic., where Bro. Gilbert Chandler is to conduct a mission in July. The brethren everywhere will be glad to learn of Bro. Chandler's physical ability to enter the work again. We congratulate the small band of members who are setting out to accomplish big things in Balwyn.

A new cause has been commenced at Longueville, N.S.W., which will prove a convenience to the members residing along the Lane Cove River. The first meeting was held on June 18 in the Masonic Hall, Kenneth-st., with Bro. C. C. S. Rush, B.A., presiding, and S. G. Goddard exhorting. The help of Sisters Guilfoyle and Vercoe, also Bro. White, from Chatswood, was appreciated. Communications should be addressed to S. G. Goddard, Wharf-road, Longueville, N.S.W.

The minister needs a concordance!—The following delectable paragraph is from the June 5 issue of "The North-West Champion," Moree, N.S.W.:—"A delightful afternoon favored the opening of the Church of England Tennis Club's Courts on Saturday. A goodly number of players participated in the games, which were followed with much interest and enjoyment by a large number of spectators. Shortly after four o'clock Rev. Mr. Cawte officially declared the courts opened. 'St. Paul,' he said, 'had said that "cleanliness is next to Godliness." Tennis was the embodiment of Godliness because it was clean sport.'

At Hurwood, N.S.W., the second annual business meeting was held on May 30. Reports showed all departments to be in a healthy state. Numerical increase for the year was 13. A definite forward move was made by the recently completed arrangements for the purchase of a fine block of land on which to erect a chapel. The strength of the church is helped by the fact that the majority of the men are active in the work of preaching the word. Four of the young men attend the Conference Training Class. One, Bro. H. Priestly, entered the College at Glen Iris, Vic. Officers elected for the ensuing year are: Bren, Button (Bible School superintendent), Collins, Crawford, Eldridge, Lancy (secretary), Rossell, Smith (treasurer), and Stephenson. The church is grateful for the help given by Bro. Harward during the past few weeks. On May 28, Faith Crawford confessed her faith in Jesus, and was baptised at Enmore on 27th inst.

For readers in Queensland and N.S.W.—Last year the N.S.W. Government proposed a State Lottery to raise money for various State proposals. Strenuous opposition was offered by united Christian and moral agencies, and gradually the proposal was given less prominence until it was finally dropped. All who had the real welfare of the community at heart were deeply gratified with this. Recently cause for further approval has been given in the action of the new Attorney-General, Mr. T. R. Bavin, who has just decided that the Queensland Golden Casket Art Union be no longer allowed in N.S.W. We so frequently condemn our politicians, and often neglect to tell them of our approval. Here is a splendid opportunity for all who are opposed to gambling to show their gratitude. It is suggested that all in N.S.W. who read this paragraph immediately write a letter to the Attorney-General addressed, "Mr. T. R. Bavin, M.L.A., Parliament House, Sydney." Tell him that you appreciate his action. He will have to face much opposition about this, and it will be well if many of us can strengthen him in his stand for national righteousness. It is suggested also that letters from Queensland would be valuable, indicating that the sale of lottery tickets in N.S.W. does not meet with the unanimous approval even of the Northern State.

At a recent meeting of the Victorian Home Missionary Committee great pleasure was expressed concerning the splendid achievement in connection with the work at Maryborough, and also at Bambra-road, Caulfield. As a result of the Hinrichsen-Brooker mission the

church at Maryborough has been able to carry its own financial responsibility. The President, Jax E. Thomas, gave a fine report of the condition of the work as seen during his recent visit to participate in the special celebrations. A letter was read from Bambra-road church, expressing its gratitude to the Committee for the support it had given since the commencement of the work in that field, and stating that from now on they were prepared to shoulder the entire financial obligations, and thus enable the Committee to turn its attention to other fields. Great progress has been made in these two churches, and the Home Missionary Committee expresses its deep appreciation of the good work of Bro. Chas. Young, the preacher at Maryborough, and Bro. A. Haddon, the preacher at Bambra-road, and to the church officers and members of both churches for the hearty support they have given to the work which has brought about the happy result. The Committee is exceedingly anxious to open up new fields, and the success achieved by these two churches will mean that £3 per week can now be turned toward other work. Self-support should be the aim of every church under the Committee. No stone should be left unturned in order to accomplish that end. Our aim is to evangelise Victoria. We cannot rest contented with a small, plodding work. We must grow and prosper, and send the message to other towns and cities. May the good example of these two churches be imitated by several others during the present Conference year.—T. Bagley, Organising Secretary.

Pastor James E. Thomas, in his sermon at Lygon-st. Church of Christ on Sunday night made reference to the remarks of the Chief Justice (Sir William Irvine) at the Vignerons' Conference during the previous week (says Monday's "Argos"). He said that Sir William Irvine had stated that he hoped we would not be brought under the influence of prohibition in this country; that he believed there was something better than temperance; and that was liberty. Mr. Thomas said that the matter of individual liberty was a very relative thing. Every man possessed the absolute right to live, and to earn his living, and as well had the right of protection from his fellow-men as a citizen in the community. There were other rights that were relative, and sometimes had to be surrendered for the greater good of the community. As one who was the honored head of that department of national administration, that stood for the enforcement of laws made not simply for the government of the individual, but for the welfare of the whole of the social order, Sir William Irvine doubtless knew that there were a great many things that were perfectly right from the standpoint of individual liberty, that were denied men according to law. Drink was the greatest cause of poverty, crime, and domestic suffering that was in our midst. The nation had recognised the necessity of restrictive laws for the welfare of the people. These laws were as yet wholly insufficient. Sir William Irvine said that he hoped we would not seek to pasteurise human nature, but the community had been so sadly affected by the drink traffic that it needed pasteurising. The germs of suffering and vice can only be prevented when the cause was removed; and that was why Christian ethics taught us that, though a thing might be our right, yet we ought to be willing to give up that right for the sake of the good of others. This was what Sir William Irvine taught very eloquently in the days of the great war. He believed with thousands who willingly went to the front or who nobly served at home, that there was something greater than liberty, and that was duty.

CHURCHES OF CHRIST BENEVOLENT DEPARTMENT OF VICTORIA.

BLANKET APPEAL.

Six blankets to date. They can be purchased at eight shillings each. Don't hesitate to donate one or more. Please send donations to Jax W. Nichols, "St. Leonard's," 8 Edgar-st., East Malvern. Parcels to Churches of Christ Mission, Burnley Railway Station; carriage free.

Foreign Missions.

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



Hong Kong is where our missionaries began their China journey. Yunnanfu is where they are now studying. Note railway from Haiphong. Hweilichow and Ninguanfu, probable future mission stations. Nanking is our American Station. Shanghai is where Miss Tonkin labored for twenty years.

China's Needs.

1. Hospital.
2. Doctor and nurse.
3. Male missionary.
4. Two lady missionaries.



The map of India shows our Australian Stations—Baramati, Shrigonda, Diksal, Indapur; Harla, where Miss Thompson labors; and in the north-east the mission stations of the British brotherhood.

India's Needs.

1. Hospital for Dhond.
2. Doctor and nurse.
3. Complete wall and Miss Cameron's room, Shrigonda.
4. Additional School, Baramati.
5. Co-worker's house and extension repairs, Diksal bungalow.

Love Directs the Way.

M. Wilson,

Secretary, W.A. Women's Auxiliary.

Every true disciple of Jesus Christ is deeply interested in the cause of Foreign Missions. Among a number of reasons for our anxious desire that the glorious news of salvation shall be



New Hebrides' Needs.

Two missionaries for Pentecost.
New roof for Pentecost bungalow.

told to every man on this earth is his love for his Saviour, who out of a boundless love ransomed him from the slavery of sin. Henry Drummond has truly said that love is the greatest thing in the world; and this being so, how can any of Christ's sincere followers look unmoved upon the many millions in heathen lands who have yet to accept a Saviour whose love is greater than any height or depth. A loving obedience to Christ's

command, "Go ye into all the world and preach the gospel to every creature," has in it a willingness to use to the fullest extent all agencies necessary for the proper growth of Christ's kingdom on earth.

SUNDAY SCHOOL UNION BOOK DEPOT,

376 Little Collins-st., Melbourne
(between Elizabeth and Queen-sts.)

Specialty: Sunday School Prize Books.

Orders may be placed through
The AUSTRAL. CO., 528, 530 Elizabeth Street,
Melbourne, Vic.



A £17 Machine
With 5 Drawers
£12 10s.
15 YEARS' WRITTEN
GUARANTEE
Packed & Delivered Free
Aust. Sewg. Mchs. Pty. Ltd.

WARD BROS. ANA. COY.
36 Errol Street, North Melbourne.
Melbourne, Adelaide, Perth, Hobart.

Miss M. E. Pittman, T.C. Mus. Aust. (Singing)

TERMS—APPLY:

Phone. X 6471

"Brentwood," Hampden St.
Hampden,
or c/o Lygon St. Christian Chapel.
(Also at Glen's)



The State Savings Bank of Victoria

CREDIT FONCIER LOANS.

ON FARMS.—In sums from £50 to £2,000, repayable by instalments spread over 25 years
ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800 on buildings to be erected or erected within six months of application. From £50 to £600 on buildings erected more than six months of application. Repayable by instalments spread over 19½ years. Interest, 7 per cent. per annum.

SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDANTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.

Amount loanable, up to three-fourths of valuation. Interest, 6½ per cent. per annum. Instalments spread over 20 years.

Application Forms at any State Savings Bank, or by writing to the Inspector-General—
Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, Inspector General.

OBITUARY.

MURPHY.—Sister Mrs. Jessie Murphy passed away on May 13, and her body was committed to its last resting place in the St. Kilda Cemetery on May 15, in the presence of a very representative assemblage of brethren. Many were the floral tributes of esteem. Bro. J. Pittman conducted the service. On the following Lord's day Bro. Pittman preached an affecting and eloquent "in memoriam" sermon, assisted by Bro. R. W. Payne. She is greatly missed by the whole church, and her devoted husband. About 27 years ago she was baptised by Bro. Pittman at Cheltenham, and soon afterwards, removing to South Yarra, with her husband, Bro. Thos. Murphy, they joined the newly-formed church. Ever since her sweet and bright spirit has been a stimulus to many, particularly those who knew something of her long, patiently-endured, physical sufferings. Before the church possessed its own building, many happy devotional and social meetings were held in her home, enlivened by her great musical talent and pleasant voice. When the organ was adopted in the church services she became organist. Whenever and how often called upon, her services were always available as long as her strength held out. Truly she hath done what she could. Among her last words spoken with the familiar smile, though suffering much pain, were "Good-bye; I'll meet you in heaven," to her nephew. And so one by one we are travelling home.—D.A.L., South Yarra, Victoria.

YEWDALE.—As the result of an accident the home of our Bro. and Sister Yewdale, of the North Fitzroy church, was robbed of a bright and promising young life in the death of their daughter, Myrtle, at the age of 14½ years. Visiting a relative's new house, she was looking into a cellar when, losing her balance, and falling a distance of six feet on a concrete floor, she sustained a severe fracture of the skull, causing death within a few hours. Our young sister gave every promise of a bright and useful life. Deciding for Christ at the Harvard tent mission last year, she immediately consecrated her life to active service in the J.C.E., Bible School and choir. Warm-hearted, and of a happy nature, she will be greatly missed both in the home and church. The tragic suddenness of her death cast a great gloom over all, and the deepest sympathy has been expressed for the bereaved parents.—J.W.R., North Fitzroy, Vic.

PURDEN.—The church at Hobart feels keenly the passing on May 25 of Sister Eunice Purden, at the age of 25 years. She was a very bright girl, and lived a devoted Christian life, a member of the church for four and a half years. During the past eighteen months Eunice suffered intensely; so that for her sake to be with Christ is far better. While in the hospital our young sister led one of the nurses and several patients to Christ. We laid her body to rest in the Queensborough Cemetery, and commended her sorrowing father, sisters and brother to the heavenly Father who cares.—W. H. Nightingale, Hobart, Tas.

DICK.—It is with deep regret we record the passing away of Bro. Reginald Dick, on May 31, at his father's residence, in Brunswick, Victoria, at the age of 42. Our brother united with the church at Chatswood, N.S.W., about six years ago. He and his good wife were much esteemed in the church. He filled the office of deacon, and took a special interest in the young lad's improvement society. About five years ago he suffered with haemorrhage of the lungs, and from that time he had been gradually on the decline. He had the best of medical attention, and all that love and affection could possibly give, but for some time it became evident that the end was approaching. He was wonderfully patient, calm and submissive to the will of God. He frequently expressed his joy and trust in the Saviour. He looked back to the day when he confessed Christ and united with the church, and said that "it was the best step he had ever taken." He regarded the few years he spent with the church at Chatswood as "the brightest of his life." The deepest sympathy of his many friends will go out to his

sorrowing wife and relatives. His body was laid to rest in the Fawkner Cemetery, and the funeral service was conducted by the writer, assisted by W. Gale and Messrs. Andrews and Chalmer, ministers of the Presbyterian Church, all of whom were well acquainted with him, and had the joy of ministering to him during his illness.—Thos. Bagley.

STAYNER.—Bro. George Stayner passed away suddenly on the morning of May 30. He was a splendid Christian gentleman, always ready for any good work, in the church or out of it. Mr. and Mrs. Stayner came into the church some years ago. Our brother did grand service as a deacon, and also represented the church as Cemetery Trustee. His sterling advice, and also his means, were freely given on the shortest notice when required. Our brother has left a place hard to fill. He was so consistent, reliable, and always in his place at the morning meetings of the church. In his case we can truly say, "Blessed are the dead who die in the Lord."—R. W. Tuck, Cheltenham, Vic.

Victorian Home Mission Fund.

During the month of May the following donations were gratefully received:—

Churches, per Collectors, Duplex Envelopes, Donations, etc.—North Carlton, 10/10; South Yarra, £2/0/1; Hayswater, 12/6; Bendigo, 10/-; South Richmond, 11/-; Castlemaine, £2/1/6; Red Hill, £3/3/9.

Individual Gifts—J. A. Wilkie, £1; F. J. Funston, 10/-; Miss E. Waters, 2/-; Mrs. E. McCoughtry, £1; Miss M. A. McCoughtry, £1; Mrs. Vaughan, 5/-; Mrs. John Collings, £1; A. H. Clements, 10/-; A Brother, £30; E. A. Gillanders, 10/-; Miss A. E. Saunders, 10/-; Mrs. H. Davey, 5/-; Mrs. N. J. Smith, £1; Mrs. C. H. Burnham, 5/-; H. V. Jeffery, £5; Miss A. Bailey, 10/-; Miss M. E. McQuinn, £1; Mrs. E. Watt, £5; Miss A. Crouch, £1/2/6; Mr. and Mrs. Stevenson, £1; A. Cother, £2; A. McClean, Lygon-st., £10.

Miscellaneous—Middle Park J.C.E., 10/-; North Richmond J.C.E., 10/-; Brunswick Church (Conference Fee), 10/-.

W. C. Craigie, Treas., 265 Lit. Collins-st., Melb. Thos. Bagley, Sec., 710 Rathdown-st., N. Carlton.

S. L. K.

AUNT CISS' REMEDY, for all Stomach, Liver and Kidney troubles. Good for all the family. A few doses occasionally will keep the elders fit, and the children free from worms. 1/6 per bottle, at Civil Service, or ask your Chemist for it. Wholesale from Gole, Lorne Avenue, Killara, N.S.W.



"Used by Dainty Women"

PERHAPS the highest tribute that can be paid to Pears' Soap is its great and equal popularity with the daintiest of the fair sex and the manly outdoor men.

"Pears"

does its duty as a Soap, in Toilet or bath. It cleans and purifies the skin, making it supple and leaving it soothed.

To wash with Pears' Soap is always refreshing, and everybody knows it is an economy. While most soaps waste away, Pears' Soap "wears," because every tablet is matured for one year.



and by Manly Outdoor Men"

Mrs. J. THOMPSON

(Late Lovel-st., Katoomba), "Hurlston," Carysfort-st., Blackheath, N.S.W.

Trips arranged to all Sights and Caves.



LATEST VISION TESTS

Quickly reveal Defective Vision and enable us to supply, accurately the right glasses to correct Eye Strain, and headaches, and improve health!

Have Your Eyes Examined.

We can fit you with any kind of EYEGLASS you desire.

Hours . . . 9.30 a.m. till 6 p.m.

E. WOOD & CO. PTY. LTD.

Ophthalmic Opticians, 95 ELIZABETH ST., MELBOURNE

News of the Churches.

Tasmania.

Nubeena sisters held their monthly meeting on June 8. With deep regret they report the death of Sister Spaulding, one of the original members of the Sun-shine Class. She will be greatly missed, for she was always ready to help.

The work at Launceston is still going ahead under Bro. Campbell's ministry. One youth from the Bible School made the good confession, also a young lady; both have put Christ on in baptism. Endeavor Society is still growing both in numbers and interest. All meetings well attended. Bro. Campbell was married last week at the Hobart church, to Miss Barratt, of Brisbane, Q. The church wishes the happy couple blessing and prosperity.

Bro. and Sister Warren have settled down to solid work in Geveeston, and are winning their way into the hearts of members. Meetings on June 11 were well attended, and Bro. Warren's fine messages were attentively listened to. On June 12 a band of members paid a surprise visit to the preacher's home, and loaded the table with gifts of parcels of goods, for a commencement in the new home. A happy time was spent. Splendid prayer meeting on June 15. Bro. Hurburgh (Hobart) gave a fine address on Psalm 62.

West Australia.

The Chinese Mission in Perth continues to make steady progress. Recently the seventeenth anniversary was celebrated, and it was a great success. On June 6, a farewell social was given to Bro. Peter Green on the eve of his departure for China. Many appreciative remarks were made about his 16 years' faithful and excellent services in the mission school. On Lord's day evening, June 11, three young scholars decided for the Christian life, after an earnest appeal by Bro. Phillip Quon.

Sonhaco on June 11 had a happy gathering of Sunshiners at 10 a.m., followed by an impressive service around the table. Helpful exhortation by Bro. Clay. Several visitors present. Good rally at Bible School and Kindergarten. In the evening, Bro. Clay delivered an interesting address on "The Forgiveness of Sins." Wednesday evening prayer service proves a blessing, the devotional talks being helpful and enjoyable. On June 15, the Ladies' Aid Society spent a happy and successful afternoon, the occasion being the first quarterly sale of work.

At Fremantle on Sunday night, June 11, a young woman made her decision for Christ. In the afternoon nearly fifty assembled in the Bible Class to hear Mr. Panton, ex-M.L.C., speak on "Poverty and Its Remedy." The Wednesday night prayer meetings are a feature of the work. The meetings take the form of a special mission for closer fellowship with God, and a deeper consecration of life. They are proving full of power and helpfulness, and the attendance is most gratifying. After the service last Wednesday night opportunity was taken to say farewell to Bro. and Sister Bridge, who are leaving for the country. Bro. Bridge was officer, S.S. teacher and press correspondent. Both were most active members, and will be missed from every department of church work. The Fremantle branch of the Protestant Federation has elected Bro. Mudge their president.

Queensland.

At Bonilambia on June 11 Bro. Boettcher, of West Ipswich, exhorted acceptably. At night Sister R. L. Tonkin, of China, addressed a good meeting on her work in China, and was listened to with rapt attention.

The past month's meetings were the best held at Gympie for many years. May 21, three young ladies were baptised, and on the 28th two young men and one young lady received the right hand of fellowship. Sister Tonkin, returned missionary, spent a week in the Gympie district, and delivered four instructive addresses on Christian work in China. One young woman was welcomed to the Lord's table at Eel Creek on June 4.

Rosevale had a visit from Bro. Ennis, which was greatly appreciated. He addressed a small gathering on Sunday night, and on the Monday visited the people of the district and spoke to a full house at night. His address on "Making the Most of Life" was greatly appreciated.

At Maryborough Sister Tonkin thrilled the church with accounts of the work in China. She spoke five times, and also visited other district churches. The Bible School picnic was a great success, and was well attended. Bible School anniversary, Sunday and Monday, June 12 and 13. Bro. Larsen spoke in the morning, and was much appreciated. Helpful addresses by Bro. Anderson, afternoon and night. On Monday night the school acquitted itself with credit in song, recitation and dialogue. Mr. F. Stephens, superintendent of the Baptist Sunday School, distributed the prizes, and addressed the scholars in happy vein.

At Brisbane, at the residence of Bro. and Sister Rankine, on June 9, a large gathering assembled to bid farewell to Sister R. Tonkin. The gathering also took the form of a gift evening in aid of the forthcoming sale of work by the Sisters' Sewing Guild. A pleasant time was enjoyed. Bro. Berlin, Cane and Mills, with their sons, represented the church at the Community Father and Son Dinner held at the Y.M.C.A. on June 6. On June 11, Bro. Rankine spoke at both services, and delivered excellent addresses. Sister Mrs. A. Dickson, from Glasgow, was received into fellowship. The Y.P. Society tendered Bro. Rankine a welcome back to his ministry on the evening of June 5.

Much blessing was the result of Bro. Coward's visit to South End, Toowoomba, on June 4: 34 broke bread. His morning subject was "Satan in the Church," and was edifying. One new scholar at Bible School. Bro. Coward's address, "They Changed Their Minds," was of intense interest to parents and children. Gospel meeting was remarkable for its attendance of men. The subject, "Satan in Conversion," was very helpful. Prayer meetings are encouraging. On Friday, June 9, the half-yearly meeting was held in the Oddfellows' Hall. Expenditure, £49/16/3. Income, £51 16/3. All work shows an improvement, and interest is well maintained. On June 11 Bro. Stitt exhorted on "The Good Shepherd," while Bro. A. Coleman conducted the gospel service; subject, "Invited to a Conference."

South Australia.

Cottonville regret to report that Bro. Southgate has been laid aside with a severe attack of influenza. On May 28 Bro. Walden and Horsell, and on June 4 Bro. J. Fischer and Vawser kindly addressed the church, and conducted gospel services. The church is indebted to them. Half-yearly business meeting on 31st ultimo. Satisfactory reports on all branches of church work. Sister Miss Street, who has been residing in country for some time, has been welcomed back into fellowship.

The fourteenth anniversary services at Mile End on June 4 and 5 were a pronounced success. Large meetings, liberal offerings, splendid singing, good messages, and at the close of the gospel meeting on Sunday, three confessions. The church is indebted to Bro. W. C. Brooker, G. T. Walden and G. McKie for their assistance. Good reports from secretary and treasurer at public meeting; high-water mark in all activities and finances. On June 11 Bro. Rodda was welcomed home after travelling. Large meetings still prevail. Work at Cowandalla proceeding quickly and well.

The work at Barmera and Cobdogla is becoming more encouraging. Bro. Smotherham, from Berri, is helping in the Sunday School, taking the place of Mr. Penzance, who has been a faithful helper for many months past, and whose departure will be felt. Bro. Mercer, from Grote-st., is also helping at Barmera. Anniversary on June 4 and 5 was a great success. Bro. Hunt delivered a helpful address, and his daughters sang very sweetly. All services were well attended. About

fifty were present at the gospel service on June 4, and sixty on June 5, when the prizes were presented by Bro. Hunt. On June 11, services were again encouraging, 39 scholars at Cobdogla, and a record attendance of 43 at Barmera, this being the largest since September, 1921. There were 25 present at the gospel service on June 11. A J.C.E. Society was commenced on Monday evening, and it is hoped to commence a boys' club on June 12.

At Unley last Wednesday evening four young people were baptised, and were on Sunday morning welcomed into fellowship. One was also welcomed by letter from Strathalbyn. Several visitors were present at the morning service.

At Norwood on Sunday morning Bro. Paternoster presided. Bro. Jenner gave the address. The attendance was good. In the evening Bro. Paternoster took for his subject "Till He Come," the address was greatly appreciated. Marked improvement in the attendance at all meetings.

Church anniversary services were conducted at Hindmarsh on Sunday, June 18. Many old friends assembled to break bread at the morning meeting. Bro. Paternoster exhorted. The evening meeting was also addressed by same speaker. Anthems and solos were splendidly rendered by the choir at both services. Large attendance. Baptismal service was held on previous Wednesday evening.

At Gawler the second week of the mission has passed. The attendances during the week nights have been very consistent, and may be considered fair in view of the extremely cold nights. On Sundays the meetings have been good. A meeting for men only was held on the afternoon of June 11, and one for women only on June 18. A fair number attended these meetings. Bro. Beder is faithfully preaching. Four confessions to date.

At Forestville on June 11 Bro. Johnson exhorted; evening, Bro. Hollans gave an interesting address. Wednesday evening, 14th, a farewell social was tendered to Bro. Paul, who, on account of business, has left for Melbourne. He was a most capable officer. On the 18th, morning, Bro. Clarke, senr., exhorted; evening, Bro. Hollans' address was very helpful. Bro. A. Lovell has been appointed S.S. superintendent. S.S. attendances are good; also church meetings. Bro. Wheeler is still confined to his home. Bro. and Sister Hammond's health is improving.

Additions to Glenelg church during the past month have been four by transfer, and four by faith and obedience. The allotment of land at Brighton, secured some years ago, with a view of opening a branch cause, has been disposed of, and the proceeds (£28) loaned by the church officers to the Sunday School Extension Committee for five years, free of interest, to help in the erection of a building at South Plympton. The money will thus be utilised for the same general purpose as it was originally donated. It has been decided to make a determined effort to increase the Sunday School enrolment.

New South Wales.

Erskineville during the last two Sunday evenings had good attendances. Bro. Simpson preached. Bro. Casperson exhorted in morning. Many brethren sick. Bible School very encouraging with increasing attendances.

At Chatswood on June 18 Bro. J. Whelan addressed the church. Bro. Lawson, of Melbourne, was present. At the gospel service after Bro. Whelan's address, two made the good confession. Mr. and Mrs. Gaffey. Splendid attendance.

Hurstville has had good attendances since last report. On June 18 Bro. Crossman was the speaker. Two received into fellowship. Mrs. Mary Thompson addressed the Bible School and monthly missionary prayer meeting. A week of prayer is to commence on Monday, June 26, in missions.

On Sunday, June 4, meetings at Merewether were well attended. Bro. Martin exhorted the church, and at night gave a continuance of his address on "The Modern Babylon and the Coming Judgments." A collection taken up for the unemployed amounted to £3/5/. Speaking brethren continue to help the cause at Cessnock.

At Lidcombe on May 14, a lady accepted Christ, and was baptised the following Sunday. Meetings since then not up to average, sickness being the cause. The resignation of the C.E. superintendent (Bro. Saunders) was received with regret. The Y.P.S.C.E. recently formed is now disbanded. Bro. F. M. Martin, late of Boonah, Q., was received into fellowship on June 11.

Boonah reports splendid meetings on June 11. Uplifting message from Bro. P. Dixon in the morning, and a welcome visit from Bro. E. Davis, of Brisbane, whose evening address was bright and cheerful. The church is glad to have the temporary services of Bro. Chas. C. S. Rush, whom the Home Mission Committee have made available for a few weeks. The church thanks the Committee.

At St. Peter's great improvement has been made by painting the exterior of the chapel. On June 3 and 5 the local men, aided by some from other churches, loyally worked with the result that two coats have been painted on the chapel at the cost of material only. On June 11 Bro. N. Morris preached the gospel in the absence of Bro. Fisher, through sickness. The help of all these brethren is deeply appreciated.

Fair attendance at North Sydney on morning of June 18, when Bro. Crawford, from Burwood, delivered a most instructive address. In the evening a large congregation received the gospel message through Bro. Plummer, after which three girls from the school decided to follow Christ. A students' and teachers' training class has been started; average attendance from 12 to 15, including a blind brother and sister, who follow the readings with a Braille Testament.

At Lismore on June 11 Bro. P. J. Pond preached on "Why I cannot follow Mrs. Besant and Theosophy," showing the contrast between Theosophy and Christ's teachings. Sister Elsie Withers, of Melbourne, and Bro. W. Davis, of Kyogle, had fellowship with the church. Sister Mrs. Luton is seriously ill with pneumonia. Sister Mrs. W. Davis is also in hospital, but is recovering. On June 4 Bro. Cecil Snow preached at Tyalgum, morning and night, also on June 6, and was well received. He also visited Bro. Sid. Hibbard, five miles out from Murwillumbah.

Victoria.

Splendid services at Ararat last Lord's day. 112 broke bread; 111 were at Bible School. Fine prayer meeting prior to evening service, and three made the good confession before a full audience. Bro. H. A. Saunders commenced his ministry with the church at Croydon last Lord's day. His addresses were appreciated. At night one young man made the good confession. The Y.P. Society visited Montrose Society last Saturday evening.

Good meetings at Rochester on June 18. At the close of Bro. Yosten's evening address, a young man made the good confession. Bro. and Sister Nancy, from Bamba-road, have come to reside in the district, and were gladly welcomed. During the temporary absence of Bro. Schwab, who is visiting the churches in the Western District, in the interests of world-wide missions, Geelong was favored with a visit from Bro. Willkie, who exhorted the brethren to deeper interest in world-wide evangelism. In the evening he gave a very fine discourse based on John 3:16, which was received with deep interest.

At Hawthorn T. H. Scambler, B.A., addressed the church in the morning on Foreign Missions, and in the evening spoke on the work of the Holy Spirit in conversion. The choir contributed a beautiful anthem. The solo singing of Bro. F. E. Nankivell is a very helpful factor in the gospel meetings. Bro. Sheehan, from the College, gave a talk at the C.E. meeting. His visit was much appreciated.

Last Lord's day at Swanston-st. there were good meetings, and several visitors, amongst whom were Bro. Clement Byard, of Cavendish, Tasmania. Bro. Kingsbury gave an excellent morning address, setting forth missionary facts to stimulate interest in the July offering. Excellent interest in the evening meeting, and a fine address, at the close of which two young men made the good confession.

Bro. G. Tease preached to a crowded house of over sixty at Emerald East. At the close one confessed the Christ, and was baptised the same hour, with four others who had previously made the confession. Bro. Bowen preached at Emerald.

Boort reports good interest maintained, and increasing attendances both at church services and Bible School. On Sunday evening last, at the close of the gospel service, Bro. Hargreaves preaching, another young man acknowledged Jesus as his Saviour, and was baptised the same hour.

All meetings at Colac on Sunday were well attended. The visit of Bro. and Sister Schwab, from Geelong, and Bro. Schwab's fine messages, were much appreciated. The church was glad also to have fellowship with Bro. and Sister L. R. Smith, lately of Stawell church, Bro. Smith having come to take charge of a State school in the Colac district.

North Williamstown had a successful day on Sunday. In the morning Bro. Johnston exhorted on Foreign Missions. In the evening he gave a fine address on "The Apostolic Method of Preaching Jesus." Two married ladies, one the mother of the little girl who confessed last Sunday, two Bible School scholars, and two young men, confessed Christ.

In celebrating their anniversary, the Dorcas sisters at Middle Park were helped with the presence of the Victorian Prayer Meeting Committee. The programme in their hands included several inspiring addresses, and Sister Mrs. Terry gave a delightful organ recital. They have arranged to visit again the Old Folks' Home at Cheltenham. Gifts or donations will be much appreciated. Attendance at J.C.E. meetings have kept up well. Miss Bowey is doing good work in this department.

Nice meetings at Box Hill on June 11. Bro. Grafham exhorted very helpfully, and at night to a good audience Bro. Alex. Wilson gave a fine gospel message. Bro. Weld is away on a two weeks' holiday. Bro. Burnett Wendorf, of Brisbane, had fellowship on June 4. He expects to be residing in the district for a time. An "Oriental evening" arranged by the members of the Phi Beta Psi club in aid of the starving children of Europe, and held on June 8, resulted in a profit of about £8. A band of missionary students from the College of the Bible visited the Endeavor Society recently, and provided a helpful programme.

Bornley had only fair attendance at morning service on June 11. Bro. R. C. Edwards presided, and Bro. Welsh gave a very fine exhortation. The Bible School had a full house; six new scholars. At evening service Bro. Stephenson spoke on "Peace" to a very attentive audience. The church regret the death of the aged mother of Sister Miss Knight, and also the death of the aged grandmother of Bro. Welsh. To the bereaved Christian sympathy is extended. On June 18 Bro. Brown, of Gore-st., Fitzroy, exhorted on Foreign Missions. The evening service was the largest attended meeting for the year. Bro. Stephenson spoke on "Baptism." A young woman was baptised. A tent mission is to be held in August, with Bro. H. Ball, of the College, as missionary. At the half-yearly business meeting £14 was contributed for the mission. Bro. Cain and Eaton were elected deacons.

Northcote anniversary services were a great success. The singing was under the leadership of Bro. Pearl. All the meetings were well attended. Splendid addresses were delivered by Bro. Blake-more, Reg. Clarke, and the preacher, Bro. Hinrichsen. At the scholars' entertainment the chapel was packed, and the items were excellently rendered. Prizes won by the scholars were distributed, and a presentation made of a rug and umbrella to Bro. Pearl for his untiring efforts with the scholars' singing, which was listened to with very great interest. The chapel was tastefully decorated. At Sunday morning's worship meeting a splendid P.M. address was given by Bro. H. Swain. Seven new scholars at school. At the close of Bro. Hinrichsen's gospel address a young lady made the good confession.

At Horsham attendance has been good. Bro. J. A. Millar, J. Butler and E. W. Gray have addressed the Lord's day meetings during the last four weeks. All sympathise with Bro. and Sister Abnerthy in the sudden death of their little girl.

The church at Swan Hill had a splendid attendance at breaking of bread on June 18. Sister Miss Burik, from Lygon-st., addressed the church in the interests of the Anti-Liquor League. The school in the afternoon had a record attendance, and the gospel service was well attended. A fine spirit of optimism is evident in the church. Since the departure of Bro. Warren the church has arranged for the part-time services of Bro. A. J. Wilson, late of Bendigo and Castlemaine, as evangelist.

At Stawell during the past week cottage prayer meetings have been held; good attendances and spiritual uplift. The ten days' mission commenced on June 18. At a good opening meeting Bro. Wakefield preached to a good audience on "The Wells of the Fathers." The first of a series of sociable evenings was held recently, and an enjoyable time spent, the proceeds to go towards the support of the Ladies' Guild. Bro. Mackie exhorted the church last Lord's day morning on Foreign Missions, relating his experiences on the islands.

Ballarat enjoyed an inspiring time on June 11, when Bro. T. R. Morris spent the day with them in the interest of F.M. work. Bro. Connor, who was absent on the same business, reports fine interest up the Mildura line. Two by letter and one by baptism received in on June 18. Fair meeting at night, when Bro. Connor preached on "The Unfailing Theme," and referred to the fact that the day marked 25 years of continuous preaching of the gospel. Fine service, when three young people confessed Christ at Peel-st. Bro. Combridge preaching.

At St. Kilda on Lord's day, June 11, meetings were of an excellent character. In conjunction with North Richmond young people, the C.E. visited the Brighton Orphan Asylum on Saturday, June 10; sweets, etc. were distributed. Prizes for best essay on "A Past Visit" were given to the inmates. The girls' rounder team played a match with them, and a happy time was spent. Great enthusiasm in building enterprise is manifest, brethren laboring in destructive and constructive work. Appreciative catering is carried out by the sisters. Visitors will please note that all Lord's day meetings will be held in A.N.A. Hall, Blanche-st., St. Kilda.

At Castlemaine on June 11 two young girls from the Bible School were received into fellowship. There was great sorrow in the church when it was announced that Sister Mrs. Margaret Dowley had died in the hospital after an operation. Deceased was a most active worker in the church, and was greatly respected in the district, and at Mildura, where she formerly resided. She leaves a grown-up family. There was a large attendance at the funeral service conducted by Bro. Clouston, and many followed the remains to the Campbell's Creek Cemetery. On Sunday morning Bro. Clouston preached a memorial sermon. In the afternoon and evening Sister Caldwell gave interesting and enjoyable addresses on mission work in India.

At Footscray on June 6 the Bible School gave their annual concert in St. John's Hall. There was a splendid audience. The young people did well in their dialogues, recitations, songs and musical items. The little kinders gave their piece very nicely. Mr. Brown, the conductor, received a nice token from the officers, teachers and scholars. Last week it was expected to pay away over £200, expenses connected with school work. Nice service on Sunday morning, June 11. Two received into fellowship in the morning. The evangelist spoke on "The Soul-winning Church." In the afternoon a happy service was held with the young people; 211 present. Silver medals were given to 18 boys and girls who had attended the school for the whole year. Prizes were also distributed. At night a good audience heard Bro. E. G. Warren speak on "The First Christian Martyr."

GENUINE
BOSISTO'S
PARROT BRAND
OIL

A LONG WAY AHEAD
FOR CURING A
COLD



Federal Evangelism.

League of Repholders

Gifts for May.—Miss H. Hall, 3/-; Miss Barfoot, 2/6; I. Clements, 2/6; Miss Brodie, 2/6; Miss Ivan, 2/6; Grace Hoskins, 5/-; R. Hutchinson, 1/-; Mr. and Mrs. Enchelmaier, 10/-; D. Ross, 5/-; Miss V. Hall, 3/-; Mrs. Clipstone, 2/-; Miss A. Player, 1/-; Miss B. Player, 2/-; Miss I. Bremner, 1/-; Mrs. J. Andrews, 2/-; Mr. W. Johnston, 3/-; Mrs. W. Mitchell, 2/-; Miss Pryor, 1/-; Mrs. Spiers, 1/-; Miss D. Hall, 2/-; Miss N. Beattie, 2/6; Miss B. Beattie, 2/6; Mr. J. Brammer, 2/6; Mrs. J. Parkinson, 2/-; Mrs. Barnham, 1/-; Miss Marsden, 3/-; Miss Shirt, 5/-; A. Henderson, 1/6; B. E. Meyer, 2/6; A. Mortflew, 2/6; H. G. Harward, 10/-; Mrs. G. Morton, 10/-; A. Berry, 2/6; J. Graham, 2/6; J. K. Martin, 2/-; Miss Payne, 3/-; Mr. Sparks, 2/-; Mr. and Mrs. McLean, 12/2/- Total, 18/14/-—L. C. McCullum, Secretary, 25 Murray-st., Prahran.

Tent Mission at Murray Bridge, S.A.

The "forward movement" campaign determined upon by the South Australian brethren, made possible the inclusion of Murray Bridge in its tent mission itinerary during the month of May. The selection of Bro. W. Beiler as the State evangelist, I believe, was eminently a wise and happy one, and should go far toward the fulfilment of the forward movement ideals and ambitions. The true evangelistic exaltation of Jesus Christ is evidenced in every message of his, whether it be when a message is destined to call forth imme-

diately repentance and confession of Christ on the part of the unaved, or a message calculated to confirm the faith and hope in the Christian's heart. The desire uppermost in our prayer and planning, that many would be enabled, during the mission, to accept Christ as their Saviour was not granted; that is, as we were hoping, but we do rejoice most sincerely because of the ten who did make the good confession, and because of the many believers in the Lord Jesus who have consecrated themselves and have set themselves afresh to the task to which He has called us.

We are under a debt of gratitude to the Home Mission Committee for the help thus rendered to our Bro. Beiler for the fellowship we were privileged to enjoy, but above all to our Father God for his abundant mercy and benediction.—P. F. A. Warhurst.

CAN YOU

SPEAK IN PUBLIC,
ENTERTAIN INTELLIGENTLY,
TEACH OR PREACH EFFECTIVELY?

If you cannot, and are unable to see your way clear to go to College, yet desire to assist in speaking, preaching, S.S. teaching, or elocutionary exercises, you should write to J. C. Ferd Pittman, who gives instruction by CORRESPONDENCE, or INDIVIDUALLY, upon these subjects. Young men or women would do well to write for particulars.

Temporary Address
530 Elizabeth Street, Melbourne.

PIANO & ORGAN PLAYING MADE EASY

ALL THE DIFFICULTIES OF ORDINARY MUSIC SWEEP AWAY
Not Vamping, but actually PLAYING TUNES with BOTH HANDS
ANYONE CAN LEARN IT. NO TEACHERS NEEDED. FAILURE IS IMPOSSIBLE
A Large Book of Sixty Pages (11 by 15 inches), 8/6, including postage anywhere
This new way of playing can be MASTERED IN HALF AN HOUR. No knowledge of music needed. You see just where to place your fingers to play the tones, melody and accompaniment, with both hands, and, without knowing one note from another, you find you can perform equally the same music as a trained player. IT SEEMS IMPOSSIBLE, BUT IT IS A FACT. Miss Julia Evans, Kewton, S.A., Mrs. A. Ferguson, Warragoot, N.Z., Miss H. Whitham, Murray Q., Mr. M. J. Pittman, Melbourne, Ch. Vic., Miss C. Piper, Warwick Q., and many others have expressed their delight at the ease and simplicity of the new system and their intense pleasure at being able to play brilliantly without the drudgery of learning scales and keys, sharps and flats and all the other difficulties of the old method, that are swept away. The book contains a large collection of popular music, songs, pieces, hymns, dances, waltzes, quadrilles, dances, and special exercises. YOU START RIGHT OFF PLAYING TUNES, and by the time you reach the end of the book you are enabled to feel that you can perform the most elaborate compositions with ease and confidence.
Obtainable only from THE UNION AGENCY CO., 530 ELIZABETH STREET, MELBOURNE.

OUR COLLEGE

Does Not Train Men for a
LIVING.



Trains Men for a
LIFE.

COLLEGE OF THE BIBLE

GLEN IRIS, VICTORIA, AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES

1922 Enrolment Constitutes a Record.

10 Glen Iris Representatives are now in the Foreign Field. 20 Others are Preparing to Follow Them.

HELP THIS GOOD WORK!

Send Donations to Reg. Ennis, Organising Secretary, College of the Bible, Glen Iris, Victoria.

LE PINE & SON

Funeral Directors,

RICHMOND CAMBERWELL

CANTERBURY HAWTHORN

Ring Up Hawthorn Ex. 112

and we will wait upon you for Consultation and Instructions

SURREY HILLS.

Our Business is that of FUNERAL DIRECTORS, and we make ourselves conversant with the best methods adopted the whole world over, our aim being to supply you with a Better Funeral than our competitors at more moderate price



Have Your Eyes Tested by a Competent and Reliable Optician.

Consult

W. J. AIRD, F.V.O.A. Ophthalmic Optician
Centraway, Collins St., Melb. Phone 6937 Cent.

NEVER BE WITHOUT

The Marvellous English
'CURE-EM-QUICK'
Sd. Cough Remedy Sd.

Wonderfully Effective and Immensely Popular.
(Obtainable All Confectioners.)

CONSUMPTION

is curable! Has been successfully treated and cured by the Ivaline Treatment. Cost, 50/- for the first month, if further treatment necessary, 15/- a month until cured. Includes postage. Other Complaints treated. Send for particulars. T. G. STORER, Herbal Practitioner, the Ivaline Institute, Adelaide, S.A.

Teething Troubles

Speedily Relieved by

Owen's

HOMŒOPATHIC

Teething Powders

They are invaluable for Disorders of Children, such as

Derangements of the Stomach and Bowels, Feverishness, Restlessness, Sleeplessness, Vomiting, Convulsions, etc.

A BOON TO THE LITTLE ONES and a comfort to Parents.

Price . . . 1/6 and 1/6 per Box.

Prepared only by

Edward G. Owen

Homœopathic Chemist,
189 Collins Street, Melbourne.

Credit for all
FREE
Big Folder of Money Saving Drapery Bargains

post free on request. Write for it today, and learn all about the hundreds of Bargains you are offered on our Deferred Payment System Bargains in Dress Goods, Manchester Goods, Millinery, Costumes, One-piece Frocks, Underclothing, Boots and Shoes, Men's and Boys' Clothing, etc.

SPECIAL SHEET OFFER 20/-

One pair extra large, guaranteed White Linen faced Sheets — the Famous "Holly" Brand — double-bed size (90 in. x 80 in.), hemmed ready for use, for 20/-, plus only 1/- for the convenience of Easy Terms. SEND THIS ADVT. and 1/- deposit, and we'll send the sheets. Pay the balance, 2/-, every fortnight. Carriage paid in Victoria; Interstate orders carriage extra. Money back if not satisfied.

Cox Bros. 143 Brunswick St. Fitzroy, Melb.

104

Interstate Orders for above goods carriage extra.

DOES YOUR BIBLE SCHOOL

Distribute

"Pure Words"

An Illustrated Magazine for Young People



Published Monthly by the Austral Printing and Publishing Co.

RATES:

Single Subscription, Posted 1/6 per year Through School Agent 1/- per year.

Write for Sample Copies.

BIBLES AND TESTAMENTS.

State style preferred, and price you are prepared to pay, and we will send a book on approval. AUSTRAL PUBLISHING CO., 52B, 530 Elizabeth Street, Melbourne, Victoria.

JOHANNESBURG, SOUTH AFRICA.

Church of Christ Meets Every Lord's Day at Masonic Hall, Ford Street, Jeppe Breaking of Bread, 11 a.m.

Secretary's Address: Wm. Wilson, P.O. Box 5184, Johannesburg.

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

The best house in Melbourne for Reward and Prize Books. All Sunday School requisites kept in Stock.

Bibles, Catechisms, Hymn Books.

All the latest and up-to-date Theology.

Text Books for Schools and Colleges.

NEW BOOKS BY EVERY MAIL.

NOTE THE ADDRESS—

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

The Leading Eyesight Specialists

The examination of the eyes for glasses is not a matter of guesswork, nor of trying on glasses.

It is an EXACT SCIENCE, which requires a thorough knowledge of the anatomy of the eyes.

Our ability to scientifically and accurately examine eyes enables us to better understand how your glasses should be made.

We hold the highest qualifications in the Commonwealth.

Mr. A. J. Green, M.I.O.A., M.L.O.O.L., and D.O., and is registered by the Queensland Government as Optometrist.

Mr. James C.D. Green, F.S.M.C., F.I.O.O., B.D.O., England, including the Freedom of London.

American Diplomats, D.O., B.O., M.O., & M Opt

Note Address—

Auburn-road, Auburn, Sydney, N.S.W.

P.O. Box 795.

References:

London Bank, Swanston at

H. Louey Pang & Co.

Fruit, Produce and Commission Agents.

172-176 LITTLE BOURKE-ST., MELBOURNE

Buying and Selling Produce and Fruit at this locality is as busy in the mornings as the Western Market. Fruiterers all call here for supplies of BANANAS.

Also at Victoria, Market

GAS FIRES mean Fireside Comfort!

They may be lighted in a second and give a generous glow that quickly warms the room. No coals to carry, no dust, smoke or ashes no dirty grates to clean.

Prices from 30/- each

Sold on easy Terms

The Metropolitan Gas Coy.,

Flinders St. next St. Paul's, and at most Suburbs.

MR. C. C. SHARP,

L.B.S., B.D.Sc. (Melb. Univ.),
DENTIST.

begs to announce that he has taken
over the practice of the late

MR. F. M. LUDBROOK

HAIGH'S BUILDINGS,
225 Collins Street, Melbourne
(near "Age" office)

Phone Central 7255 Take L1H

A. Millis & Sons,

Fruit Commission Agents.
3, 6 & 7 Western Market, Melbourne.
ACCOUNT SALES EVERY WEDNESDAY

ALF. NIGHTINGALE, Nurseryman,

Emerald P.O., Vic.
All Kinds of FRUIT TREES.
Grows on Best Stock. Clean and Healthy.
Reasonable Prices.

LYALL & SON,

Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.
Country Orders carefully
attended to.

Special Attention Given to Seed Grain.
HEAD OFFICE AND MILLS:
39-51 Leveson St., North Melbourne.
BRANCH STORES:
1 & 3 Victoria Market, Melbourne.

The Australian Christian

Published Weekly at
528-530 Elizabeth Street, Melbourne.

Editor: A. R. Main, M.A.

All communications should be sent to
above address.
All Cheques, Money Orders, etc., should
be made payable to D. E. PITTMAN.

SUBSCRIPTION.—Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.

CHANGE OF ADDRESS.—Kindly send
both old and new address a week previous
to date of desired change.

DISCONTINUANCE.—No Subscription
is dropped without definite request.

Births, Deaths, Marriages, and In Mem-
oriam Notices: 2/-.

Coming Events: 12 words, 6d., and 6d.
for every additional 12 words and under.

Other Advertisements (not displayed):
24 words, 1/-, and 6d. for every additional
twelve words and under.

The Pauline Patterns

ARE WHAT I USE.
I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

PREACHERS' PROVIDENT FUND.
(With which is incorporated the Aged and Infirm
Evangelists' Trust.)
Established by the Federal Conference of the
Churches of Christ in Australia.

Members of Committee: James Hunter (Pres-
dent), Dr. E. A. Bardsley, A. Morris, T. I.
Rife, L. Rossell, Joseph Stimson, and W. H. Hall
(Hon. Secretary and Treasurer).

- The Objects of the Fund are:
- 1st. To assist financially Aged and Infirm
Preachers.
 - 2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.

Please forward contributions to the Hon. Sec-
retary and Treasurer, W. H. Hall, Orton-road,
Roseville, New South Wales, making money
orders and postal notes payable at the Sydney
Post Office.

Telephone, Central 888

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and
JEWELLER

ERROL STREET, NORTH MELBOURNE.
Only First-Class Work done
Orders by Post promptly and carefully attended to

For... **First-Class Tailoring**

Go to...

W. C. Craigie & Co.

265 Little Collins Street, East,

(4 Doors from Swanston Street.) **MELBOURNE**

A Home for Neglected, Orphan and
Fatherless Boys.

No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and office.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

Office Bearers:

- | | | | |
|--|--|--|---|
| PRESIDENT:
Mr. R. Campbell Edwards. | HON. AUDITOR:
Mr. F. Hooke, F.I.A.V., F.C.P.A.
31 Queen-st., Melbourne. | STOCK EXPERT:
Mr. L. Hunter. | SUPERINTENDENT: |
| VICE-PRESIDENTS:
Mr. W. C. Craigie.
Mr. D. A. Lewis. | HON. PHYSICIAN:
Dr. Christina Reid, Burwood. | HON. OPTICIAN:
Mr. W. J. Aird, The Centreway,
Collins-st. | COMMITTEE:
Messrs R. Conning, W. Luke, W.
Cust, Wm. Macrow, Randall D. Ed-
wards, R. McPherson, C. McPherson,
Rowland T. Morris, Mesdames G.
A. Edwards, R. C. Edwards, W. Hun-
ter, Misses Alt, Landman, Smedley. |
| HON. TREASURER:
Mr. R. Conning,
Hardware Chambers,
231 Elizabeth-st., Melbourne. | HON. CHEMIST:
Mr. Cathcart, Surrey Hills. | ORGANISING SECRETARY:
Mr. A. E. Knight. | |
| | HON. DENTIST:
Mr. Clifford C. Sharp, L.D.S., B.D.Sc. | | |

CITY OFFICE - 443 BOURKE STREET, MELBOURNE