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Mussolini and the Pope.

THE agreement made between the Pope and the Italian Government is the outstanding event of the year, and one which cannot fail to interest Christian people. Three hundred million persons are said to owe allegiance to the Pope, recognising him as vice-gerent of Christ and owning the infallibility of his ex cathedra utterances. While to a Christian who knows and loves the simplicity of the New Testament order the whole papal claim is monstrous and anti-scriptural, yet the relation of Protestantism and Roman Catholicism concerns us all, and we cannot but be interested in the event which Roman Catholics at least will regard as the most important one of our day.

End of a famous quarrel.

The agreement reached between Pope Pius XI. and Mussolini, the Italian Dictator, means that the quarrel, lasting from 1879 until to-day, between the Vatican and the Italian Government is at an end, and that recognition is given to the principle of the temporal sovereignty of the Pope. The newspapers have told us that on Tuesday last thousands in Rome triumphantly shouted "Hail Pope and King Pius," in harmony with the traditional practice before the loss of temporal power.

It will be well if the events of last week cause people to read the history of papal claims and encroachments. A statement of a few of the important details may be of interest.

The clue to the position is found in the statement made so late as 1895 by Pope Leo XIII. that the papacy required a territorial sovereignty in order to ensure its full independence.

For nearly fifteen hundred years—from the fifth century to the nineteenth—the popes have exercised political power and held sway in Rome. When the old Roman Empire declined, the popes assumed control.

This does not mean an unbroken or undisputed rule. There always was an anti-

papal party. At times the popes were defeated and exiled. For a period of nearly seventy years (from 1309 to 1377) the popes had their residence in Avignon.

It cannot be said that "temporal power" (to use the common term employed to denote civil rule and earthly sovereignty) lasted for fifteen centuries. The so-called "patrimony of St. Peter" was at first merely the landed possessions held by the Church of St. Peter in Rome. Till the eighth century this was held merely as private property. Later the name was applied to the States of the Church and especially the Duchy of Rome.

Origin of temporal power.

We have to distinguish between papal claims and the facts of history. The beginning of temporal power was in the eighth century. To save Italy from the aggression of the Lombards the popes had to seek help from the Frankish rulers. "The Pope," says the Encyclopædia Britannica, "who already exercised a great influence over the government of the city and province of

Rome, defending her, peacefully and with difficulty against the advancing Lombard conquests, saw that he was forced, short of the protection of the Greek Empire, to put himself under the protection of the Frankish princes. Thus there arose a kind of sovereignty, disputed, it is true, by Constantinople, but which succeeded in maintaining itself. Rome, together with such of the Byzantine territories as still subsisted in her neighborhood, was considered as a sacred domain to the Apostle Peter, and entrusted to the administration of his successor the Pope. To it were added the Exarchate of Ravenna and a few other districts of central Italy, which had been recently conquered by the Lombards and retaken by the Frankish Kings Pippin and Charlemagne. Such was the foundation of the Papal State."

The false claim.

While the origin of the temporal power is no earlier than the middle of the eighth century, it suited the papacy to make it appear of much earlier date. Accordingly, there arose the fiction of the "Donation of Constantine," which represented Constantine the Great as having in 335 given to the Roman bishop (Pope Sylvester) the patrimony of Peter and the sovereignty of Italy.

The story of the alleged donation and numerous decretals purporting to emanate from early popes, from the first to the fourth centuries—all of them supporting the extreme papal claims—are contained by the Pseudo-Isidorian decretals of the eighth century, which are now universally recognised to have been forgeries. Even Roman defenders had to give them up. Dr. P. Schaff says of the decretals: "Roman bishops of the second and third centuries are made to write in the Frankish Latin of the ninth century in the spirit of the post-Nicene orthodoxy, and on medieval relations in Church and State; they quote the Bible after the version of Jerome as amended under Charlemagne; Victor is made to ad-

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dress Theophilus of Alexandria, who lived two hundred years later, on the paschal controversies of the second century, and so on." So the forgery was a very clumsy one.

But the popes used the forged decretals to advance their claims to supremacy and support their right to temporal power. And the Vatican Council of 1870 made papal infallibility an article of faith! Doubtless Pope Nicholas I, who was the first pope to use the false decretals, was too astute to be wholly misled by the palpable forgery, which yet he found a very effective instrument.

Extravagant claims to supremacy.

The extraordinary claims of the papacy to power are familiar to every reader of history. The popes did not merely claim supreme power, as the vice-gerents of Christ, in the spiritual realm, but in exalting the spiritual power above the secular they interfered with kingly rule in many lands. Gregory VII. (Hildebrand), for example, contended that the secular sovereigns should be entirely in the power of the Head of the Church (i.e., the pope), who should be able to advance them or dispossess them at will, according to the estimate which he formed of their conduct. Hildebrand's struggle with Henry IV. of Germany is one of the most familiar events of history.

Pope Boniface VIII., in his famous bull, "Unam Sanctam," issued in 1302, gave a marvellous exegesis of the two swords of Luke 22: 38, saying that both were in the power of the church, "the one by the hand of the priest, the other by the hand of kings and knights, but at the sufferance of the priest. One sword ought to be under the other, and the temporal authority to be subjected to the spiritual." This bull marks "the high-water mark of papal claims to supremacy."

The seventeenth and eighteenth centuries saw a weakening of both the spiritual and the temporal power of the papacy.

Nineteenth century movements.

During and after the French Revolution France was at war with the papacy. A French army captured Pius VI. and took him as a prisoner of war to Valence, where he died in 1799. Napoleon Bonaparte thought that the temporal power would then collapse, but it did not. In 1801 a Concordat or agreement was made, and France recognised the temporal power, though shorn of Ferrara, Bologna, and the Romagna. Limitations were, however, placed upon the exercise of papal functions, and friction ensued. In 1809 Napoleon annexed the Papal States, but shortly before the disastrous end of his career he allowed the Pope to return to the States of the Church. So Pius VII. entered Rome in triumph on May 24, 1814, "a day which marks the beginning of a new era in the history of the papacy." The same year the Pope reconstituted the Society of Jesus.

After the Napoleonic wars and the consequent diminishment of the power of

France, Austria secured a strong position in Italy. It is the Italian situation of the nineteenth century which is most interesting. "In 1815," says the *Encyclopædia Britannica*, "the Italian peninsula had been divided into seven small states. Besides the government of the Pope, there were three kingdoms: Sardinia, Lombardo-Venetia and Naples; and three duchies: Parma, Modena, Tuscany." The struggle for the unity of Italy was a long one. Austria was the chief obstacle to unification, and "upheld the autocracy of the King of Naples and that of the Pope against all revolutionary movements. To the Italian patriot the papacy seemed in league with the oppressor. The Pope sacrificed the national aspirations of his subjects to his international relations as head of the church; and he sacrificed their craving for liberty to the alliance with autocracy on which rested the continued existence of the temporal power."

A series of revolutions broke out in 1848. The Pope had to flee to Gaeta, in the kingdom of Naples. From 1849 to 1870 France was the chief ally of the papacy, and it was due to French arms that Pius IX. was restored to Rome in 1850, returning "in a temper of stubborn resistance to all reform." He issued in 1864, the famous, or infamous, "Syllabus," which Prof. W. W. Rockwell describes as "in effect a declaration of war by the papacy against the leading principles of modern civilisation." Louis Napoleon assisted the Pope against the republican parties, and Rome was captured and the Roman Republic destroyed in 1850. Napoleon III. and his kingdom fell on troublous days. When the Franco-Prussian war broke out in 1870, he had to withdraw the French garrison from Rome, and the troops of Victor Emmanuel occupied the city. With Napoleon fell the temporal power.

Victor Emmanuel had already caused much trouble to the Pope. In 1861, when the Kingdom of Italy was formed, he had taken away all the dominions of the Pope "except the patrimony of Peter," thus reducing the papal provinces from twenty to five, and their population from over 3,000,000 to about 685,000. In 1867 an act was passed confiscating church property; and on September 20, 1870, Rome was triumphantly seized. On September 19, 1870, the Pope drove across Rome and gave his blessing to the troops which held the gate against the Italian forces. He was never after seen in the streets of Rome. The next day Rome was captured, the white flag waving at ten o'clock high over St. Peter's dome. Rome became the capital of a united Italy.

Within six months four events took place, which are said to "have been fraught with more consequence to the papacy than anything else that had affected that institution for the past three centuries. They were as follows: (1) The proclamation of the infallibility of the Pope on the 18th of July, 1870; (2) the fall of the Napoleonic Empire and the establishment of the third French re-

public on the 4th of September, 1870; (3) the occupation of Rome by the Italian forces on the 20th of September, 1870; resulting in the incorporation of the remaining States of the Church in the Kingdom of Italy; and (4) the foundation of the German Empire by the proclamation, on the 18th of January, 1871, of the King of Prussia as hereditary German Emperor."

The attitude of recent popes.

It is generally believed that at the Vatican Council of 1870 (broken up by the Franco-Prussian war) it was intended to follow the decree regarding papal infallibility by a declaration that the doctrine of the temporal power of the Pope should be regarded as an article of faith. Pope Pius IX., it is said, expected each day some miraculous occurrence which should give triumph to the church. But Pius died in 1878 without the miracle. Pius could have made peace with the Italian King and Government on terms at least as advantageous as those agreed to last week, but he would not. He said that "no concession could be made by the Pope or by any of his successors from century to century."

Leo XIII. (1878-1903) proclaimed in his very first encyclical the necessity of a temporal hierarchy, and the recovery of the temporal power was the mainspring of his policy. He hoped for German help to recover possession of Rome, but was sadly disappointed. In 1895 the Pope declared most definitely that the papacy required a territorial sovereignty in order to ensure its full independence, and that its interests were therefore incompatible with the existence of the Kingdom of Italy. The papacy has, of course, had to modify its contention so far as the latter portion of that 1895 declaration is concerned; but steadily the aim of temporal power has been pursued. The Italian Government on its side simply could not relinquish Rome. Its place as capital seemed necessary to a united Italy. The popes would not relinquish their claim. Rather than seem to recognise the Italian King's right to Rome they remained in the Vatican. The name "prisoner of the Vatican" was, of course, an absurd one; but the popes kept up their voluntary "imprisonment" for sixty years. Now they are "free." Already suggestions of Italian and foreign travel by the Pope are being made.

The agreement is at present hailed as a triumph for Mussolini as well as a tribute to the sagacity of Pope Pius XI. The Fascist Dictator may face elections and the future with more equanimity. He will expect the support of a grateful Roman Catholic hierarchy and people. What the Pope will gain the future will disclose. Not only by Roman Catholics but by the nations of the world his sovereign position will be recognised; so perhaps his power will be increased.

Various developments are mooted. Roman Catholics—or some of them—have expressed the view that "it will be very fitting if the Pope, the great Prince of Peace, is given a

place on the Council of Nations." The Pope very keenly desired the agreement in order to be able to resume the Ecumenical Council, which was suspended sixty years ago when it was interrupted first by the Franco-Prussian war, and then by Garibaldi's march on Rome. We shall see.

The Deadliest Temptation.

A quotation from an English book "Not by Might Nor by Power" says:—

"It is one of the deadliest temptations of the missionary gradually to cease to expect conversions. Not by teaching, not by education, but by God's Spirit, souls are born again, and lives transformed."

One is almost alarmed as he reads this, and devoutly hopes it is not true. To come to that attitude either in this country or in the non-Christian lands is to surrender Christianity. Yet one fears there may be some truth in this statement when he reflects that he hears so little about conversion in the home churches, and when he examines himself and finds that he has said so little about it himself.

Sermons on conversion would not be enjoyed by some. These might even think that they are out-of-date. This state of things is to be attributed to no desire on the part of preacher or teacher to be unfaithful, but because the trend has been away from the idea.

Two things that have helped to obscure the idea of conversion in our day are the misuse of the hypothesis of evolution, and the function of culture. Evolution has made it seem that nothing but development is needed, while others have tried to make a religion out of culture. The harm done by these false views can scarcely be measured. For one commits us to pure naturalism and the other to the mere mechanics of learning.

In the meantime human nature cannot lift itself by its bootstraps, nor can the chemist of earth change mud into an angel.

Every one must be born again in order to enter the Kingdom of heaven and God the Father must take hold of the hand of man, his child, to help him up the hill to the land of the Life Eternal. Preaching and teaching that leave out the idea of the New Birth fall far short of the gospel message. We must challenge men with the necessity of regeneration, lead them to submit to the power of the Holy Spirit, in order that they may be born into the family of God.—"The Christian Evangelist."

"Blest too is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.
"Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame,
And beckons thee his road."

Church "Losses."

The inwardness of a church census.

In a recent religious, or rather church, census made in England, the conclusion was reached that some seventy-five per cent. of the people have no vital connection with Christian churches. As usual the fact was used as a stick with which to beat the churches. It was regarded as a serious reflection on the religious organisations that they had lost grip of three-quarters of the population of Great Britain. Possibly the same story might be told of other countries, and more especially of Protestant ones. But the argument based on it, that the churches have failed, is fallacious.

The implication that the churches once had these people, and they have lost them is not a fact. A very cursory study of religious history reveals that the churches never had them. In the Dark Ages church-going in Europe was universal. But the masses attended not because they understood doctrines, or loved God, but because they selfishly feared. Spiritual and vital church-goers were in a pitiful minority. The modern masses have had to be let go in order that degrading superstitions might be destroyed. Early Protestantism carried over from Rome the idea of compulsion, so that in England, in the days of Queen Elizabeth, penalties were enforced upon non-church goers. Even the Puritans in America continued the bad tradition. In the days of Queen Anne social pressure and snobbery were forces that caused church attendance. Even to the days of Queen Victoria fears of the future were an effective force in driving people to places of worship. Under these conditions church attendances could not be regarded as evidences of religion, or as signs of religious progress. In any real and vital sense the churches never had these people, and all the probabilities are that the real and religious church attendants were in a smaller minority than they are to-day.

At least, people who attend worship in Protestant churches, do not attend through fear nor in order to secure social status, or even to propitiate customers, and in that sense make their religion pay. It is all to the good that worship is no longer materially profitable. That it is something more, even, than a good habit is increasingly manifest. Good folk do not now go to sleep in church as a comfortable custom. If the stagnancy of the unventilated building, or the uninterestingness of the preacher, induces sleepiness, nobody is so worried about it as the drowsy worshipper himself. Worshipers attend because they feel a need, enjoy the "service," or desire to do some good in the world.

The amount of generous giving of money and service, the real self-sacrifice of modern churchfolk, is amazingly great. That there is room for improvement, should not blind us to the fact that the philanthropic

and redemptive services of the community are carried on, mainly, by church-going people. If the masses do not appreciate what the churches stand to give, and the preacher seems like a man offering bread to those who are not hungry, it is not a reflection on the churches. What good things do the masses appreciate? They have to be compelled by law to accept education. The best in art and literature and music is rejected in favor of rubbish. Even the serious drama languishes. If the apostle Paul is unpopular, so is Shakespeare. This, which causes pessimism among so many of the leaders of art and music, should not depress working Christians. It all means that we have the masses still to win, despite our popular pulpits and big missions. And there are indications that spiritual hungers exist even in prodigals.

The truth is that Christianity, or the religion of the New Testament, was never popular. The churches still have to make it so. Such facts as those revealed by a religious census, are like the apostle's call from Macedonia, bringing a great vision of worlds yet to be conquered. It is not a call to the re-conquest of a territory once possessed, but a missionary call to conquer, for Christ, vast toiling millions, who greatly need, but are like children crying in the night, for what they cannot explain. The churches have the bread of life, and the water of salvation, and it will yet be realised even by the masses that these are their supreme need.—"A.C. World."



Mrs. C. R. L. Vawter. Of the mission party planned to begin a four weeks' mission with the Glenferrie church, Vic., next Sunday, Feb. 21. She is a gifted soloist and leader of song, and renders efficient service as personal worker.

The Holy Spirit.

The great promise of the Divine indwelling Guest.

Geo. E. Moore, M.A., D.D.

"Yet—I am telling you the truth—my going is for your good. If I do not depart, the Helper will not come to you; whereas if I go, I will send him to you."—John 16: 7.

A Most Significant Day.

One of the most significant days in the history of the world is the day of Pentecost. It ranks as one of the three greatest days of all time. The other two singled out for special consideration and honour are Christmas Day and Easter Sunday. The coming of Jesus in the flesh and his final triumph over the last enemy, death, however, would have little significance were it not for the outpouring of the Holy Spirit. The anniversary of Pentecost, therefore, must be restored as one of the great days in the calendar of the Christian year. Of course, that which is eternal can have no anniversary; only that which has come to historic manifestation can be commemorated. The eternal and the temporal, however, came into glorious union at Pentecost.

Results at Pentecost Clear and Unmistakable.

All that happened on the day of Pentecost may never be fully known. This we may confess at once. The rushing mighty wind, the tongues of fire, the other tongues, since they are but manifestations of an unseen Power, are casual in their repetition, lie beyond the range of complete understanding. The exact relation between the physical and the spiritual has never been clearly defined. And yet, while making this confession; while acknowledging the presence of mysteries in connection with the coming and operation of the Holy Spirit, the results at Pentecost are clear and unmistakable. A new Power came into the lives of men, changing their temper, disposition, outlook, and through them changed the complexion of the whole world.

The Holy Spirit—Jesus' Promise.

Jesus promised the Holy Spirit to the church. "I am telling you the truth—my going is for your good. If I do not depart the Helper will not come to you; whereas if I go I will send him to you." That this promise was fulfilled the presence of the Christian church is abundant witness. And yet it is not easy to think about the Holy Spirit. The human mind has a habit of picturing things, and unless a picture can be formed the object must remain uncertain and elusive. To think of Jesus is comparatively easy. He appeared in human form; he had a body and bodily proportions; he was subject to the laws of time and space, development and growth; he was under the control of the laws of motion. In thinking of him we think of ourselves and our physical limitations. But how shall we think of the Holy Spirit? He has not appeared in human form; he has no body and no bodily proportions; he is not subject to the laws of time and space, development and growth; he is not under the control of the laws of motion. The Holy Spirit has the characteristics of the omnipresent God. To think of him at all, therefore, it is necessary to think of God, and the highest term in which we can think of God is that constant and ever-present Companion who is not far from any one of us; the unseen Helper; he is the source of whatever good there is in us. Thus, the Holy Spirit becomes, not some indignant, mysterious Force that comes and goes, and whose coming and going cannot be foretold or depended upon, but the author of love, joy, peace, long-suffering, goodness, faith, meekness and self-control.

Reality of the Spirit not to be Denied.

The reality of the Spirit must not be denied. He is the personal and constant factor in the

experience of salvation, and without him as this constant factor, the Christian life would lie outside the range of possibility. Jesus clearly recognised this. "I am going for your good." If I do not depart the Helper will not come." The humanity of Jesus, with its physical limitations, was a great stumbling-block to his contemporaries. How foolish, then, to walk Jesus here in the flesh! "Oh," says some discouraged or disheartened soul, "if Jesus were here; if he would walk our streets as he walked the streets of Palestine; if he would talk to us as he talked to the disciples; if he would enter our homes as he entered the home at Bethany—if he were here all our problems would be solved, the confused and confusing voices cease, and harmony prevail." How beautiful—yet how foolish! It belongs to the nursery of Christian thought. God was no nearer humanity in the incarnation than he has been since. Jesus was parted from his disciples. He simply became visible. And the human limitations accepted by God through which to make a revelation of himself were the great stumbling-block. If Jesus were here in the flesh problems as thick as the plagues which tormented the land of Egypt would torment us. Where would problems be parted from his disciples? Nazareth. But Nazareth, in the popular mind, was far too Gentile—a town of bad smells and worse stories to be the home-town of the Messiah. "Can anything good come out of Nazareth?"—this was a question that would not down. Of what family would Jesus be a member? He was a member of the family of Joseph and Mary. This caused offence. He was the younger, the son of Mary and the brother of James and Joseph and Judas and Simon? "Are not his sisters settled here among us?" That is, we know the whole family. There is nothing in that family to suggest that among them the Messiah would be found. What occupation would Jesus follow? While here he would be at a Joiner's bench—an occupation low in the scale of occupations. No one in any of the "sets" above this would listen to a joiner. What would men say of his age? One day he said, "Before Abraham was, I am," and they were certain he had lost his reason. In short, the problems associated with the presence of Jesus in the flesh would all be re-born, and they would be multiplied a thousandfold because of the peculiar mental constitution of the age in which we are living. Jesus said—and it is well to remember that it was Jesus who said it—"I tell you the truth—my going is for your good." And the disciples accepted it as true that it was Jesus' wish that he should go. Hindered as he was by the limitations of the flesh, later some of the converts to Christianity persisted in going back to the days of his flesh, until Paul became exasperated and reprimanded them—"Henceforth know we no man after the flesh; even though we have known Christ after the flesh for whom we have suffered no more." Once having known the companionship of the Holy Spirit Paul found it better to listen to Jesus.

A Study in the Acts of the Apostles.

It is clear, from a study of the Acts of the Apostles—a more suggestive name for this book would be "The Life of Christ, Volume II" for it is Jesus' working through them, and not their work, that once Pentecost had come and that the disciples did not long for Jesus' presence in the flesh. Their visible Teacher, Guide, Friend, and Redeemer, had gone, but they now experienced a leadership of One who continued the work begun.

The experienced the fellowship with the Holy Spirit, which was not that of a fellowship with Jesus had been—and more, for the Spirit did not suffer the limitations of the

flesh. Peter looked into the face of the first liar to denigrate the Christian community, and said, "Why has Satan put it into thine heart to lie unto the Holy Spirit?" Stephen included his address with the words, "Ye disobedient generation, ye do always resist the Holy Spirit." When the church increased in numbers and Gentiles found their way into the body, a number of decent old Greek widows were neglected by the prejudiced Jews who had charge of the daily ministrations, so the apostles agreed that a Board of Charities be appointed, one of the qualifications for membership on this Board being "filled with the Holy Spirit." When Paul was parting from the elders of the Ephesian church, he prayed, "Take heed to yourselves and to all the flock of which the Holy Spirit has appointed you guardians." No one can read the New Testament outside the Gospels without being conscious that gifts were given to men by the Holy Spirit. Under the leadership of the Holy Spirit the church must live its life and accomplish its work. This is the transcendent and eternal meaning of Pentecost.

The Books of Acts a Commentary on John 16: 7.

What is found in the Acts is as Jesus said it would be. "I tell you the truth—my going is for your good." He who had shed light upon a darkened world—He who had answered questions hurled by impious Pharisee and Sadducee—had furnished hope and strength when all the had failed, was going away, and they began to look out of hopeless eyes. A bold, stubborn, unconquerable world rose before them—how could they overcome without him? But Jesus reassures them. Another shall come who shall be hindered by the limitations of the flesh, and he will be your Guide. Assuring them of this he was parted from them—he passed from a form understood by man to a form understood by Deity alone.

The Teaching of Christianity.

It is the teaching of Christianity that men are made Christian and kept Christian by the Holy Spirit. Pentecost, with its outward signs and as a creative event has come and gone, but the Holy Spirit, as the source of all that is good and right, beautiful and true, abides. This truth is often forgotten or overlooked. Many, after attempting to live Jesus' way of life and without knowing that his Helper has been given. Some of these are weak, some silly, and some have fallen asleep." In one of Paul's missionary journeys he found twelve men at Ephesus. To these he preached the word of life, but received little response to his message. Becoming suspicious, he looked at them and asked, "Have ye received the Holy Spirit, and ye believe?" Glancing at one of them, at last one stammered, "Why we have not heard that the Holy Spirit has been given." "Well," said Paul, "then unto whom were you baptised?" And when the reply came, "Unto John," he baptised them in the name of the Lord Jesus and said, "Receive ye the Holy Spirit." This is the teaching of the accendents of the Holy Spirit men are to be found everywhere. If they think about the Holy Spirit at all, they think of him as some mysterious, inconstant Force, operative on the day of Pentecost and a few other occasions, forgetting that the promise of Jesus was that he should be the permanent and constant presence of the Christian church. To forget or to ignore this is to court disaster in our religious life and experience.

Awareness and Knowledge of God.

During the course of its history the ecclesiastical organisation has given much time to philosophical and theological statement. On the other hand, there are a group of men known as mystics. It is worth while to pause a moment and notice the different approaches to the problems of religion suggested by these two classes of Christian thought. Present philosophical and theological thought declares that "there is nothing more to be said than that God is an object of spiritual worship, but he is a nothing more uncertain than that he is." At the OP

What Christ Thinks of His Own.

"Ye shall receive power."

Godfrey Fretwell.

poile pole stands the mystic who reverses the philosophical judgment and says, "there is nothing more certain than that God is—for I am immediately certain of him—yet, at the same time, I confess my inability to know just what life is." Now the New Testament, in its doctrine of the Holy Spirit, brings these two types of Christian thought together. For it presents to religious experience that is, to those who have entered into a light religious adjustment with Christ, an assurance of his existence and a knowledge of his presence. The Christian consciousness, which is well-nigh universal, effects a reconciliation through the Holy Spirit between those seemingly independent religious experiences.

Knowledge raised to a False Position.

Under the influence of the philosophical approach, Christian thought has raised knowledge to a false position. It has been given a fictitious value. Of course, I would be the last to assert that knowledge is not as strongly the truth that knowledge has value only as life has been sufficiently prepared to assimilate it to a plan of life. Due to this mistaken emphasis, the strength of Christianity has been attributed to its exalted and exalting ideas. But if ideas have value in themselves, then much of the New Testament reads like the scribbling of an insane man. The Gospels had been with Jesus at least two and a half years (it is impossible to determine the exact length of the companionship, due largely to the fact that the feast mentioned in John 5:1—"And there was a festival of the Jews"—is uncertain); they had heard the Hebraisms fall from Jesus' lips; they had listened to the Golden Rule, the Lord's Prayer; they had been taught that greatness lay along the path of service; yet, on the last night of Jesus' earthly life, when the shadow of the Cross was upon him, there was so much ugliness in their hearts that Jesus refused to allow the feast to proceed, but rose, tied a towel about himself, poured water in a basin, and began to wash their feet! If that is not in themselves, then this incident becomes meaningless. And think what Peter did on that last night. He was not content with denying his Master once or twice, but three times he denied knowing him, and the last time of denied acted like one who for years had been bound by artificial restraint and control. And later, think what they all did. Fully conscious that Jesus had broken the bars of the grave and lived again, they shut themselves in a little upper room, afraid every time they heard a creak on the staircase. But on the day of Pentecost something happened—we may not be able to understand all the detail—but something happened; something great enough to turn defeat into victory, and change the complexion of the whole world. The explanation given in the New Testament is that on that day the Holy Spirit was poured out upon the disciples. If this explanation is rejected, then, according to the principle of parsimony, some other explanation must be found great enough to account for the changed complexion of the world.

How Does the Holy Spirit Work?

But someone may ask, "How does the Holy Spirit work?" The proper answer is, "We cannot say." This is a great mystery, and Christian scholars are by no means agreed as to the answer that should be given. Among Roman Catholic theologians there are three answers, and no Pope has dared to decide in favor of the Protestant leaders. And when we turn to the Bible, yet this new answer no alarm. A learned Rabbi came to Jesus one night and he began to talk of a new birth. Nicodemus was not in Jesus' presence very long before he found the great adviser "how" upon his lips—an adviser which springs spontaneously to the lips of every man who has learned to think. And Jesus replied, "It cannot be told—you can only understand as you experience it for yourself." Like the wind, it is mysterious. "The wind blows

Such is the promise of the Master who calls us into his school that we may learn of him; who, if we do what ever he commands, admits us into the inner circle of his friendship and reveals to us the inmost secrets of the Most High; who associates us with himself as "The Light of the World"; and who, through the gift of knowledge which is equivalent to the gift of life, eternal abundant life, constitutes us witnesses unto him, as the Son of God and the Son of man, the Saviour of the world and the Sovereign ruler of the kings of the earth.

Let me give you the quotation in full. Please commit it to memory, meditate upon it until it has gripped your very soul with all its underlying assumptions and unifying assurances. It is the risen Jesus, and therefore the authoritative Christ who is speaking, and remember, he is speaking to his own. This is what he is saying: "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost parts of the earth." Such is the promise of the Son,

PRAYER AND SLEEP.

Oh, who can close their eyes in sleep,
And court oblivion's spell,
Unhallow'd by devotion deep
To him they know so well!

They rest secure whose souls arise—
Before their eyelids fall—
In praise of him beyond the skies,
The Saviour of us all!

—John Kendrick Blogg.

which is also the promise of the Father, and we know of a surety that "How many sower be the promises of God"—and they are many and exceeding precious—"in him is the Yea; wherefore through him is the Amen unto the glory of God through us" (1 Cor. 1:20).

That power is needed to-day none will dare to gainsay, and it is power that is promised, spiritual power, the power of the Holy Spirit. Are we as sure as we might be of the reality of the Holy Spirit, and the availability of his power? Do we always remember that the first and foremost gift of the ascended Lord is the gift of the Holy Spirit to those whom he calls his own?

One is glad to notice the increasing body of religious literature having for its main theme the person and work of the Holy Spirit. It is a point of emphasis we do well to make in our own preaching and teaching, in these degenerate days, for an experience of the indwelling and surrounding Spirit of God is essential to an experience of power sufficient to convel the world of sin, of righteousness, and of judgment to come.

You will observe that the promise of power is to those who "tarry," who "wait," and to such as fulfilled these requirements the promise was made full. The first Pentecost after the ascension is the pledge of the Son's acceptance by the Father, and the servant's accession of power through the descending Spirit. "When the day of Pentecost was fully come they were all together in one place, . . . and they were all filled with the Holy Spirit, . . . and spake as the Spirit gave them utterance" (Acts 2:1-4). Tarrying together, waiting in obedience to a divine command. Given these circumstances and the result is sure to follow, the filling of the Spirit is bound to come.

It has been well said, "Pentecost, and all that

it stands for, is not merely a truth to be believed but an experience to be shared. Strip it of the local and the miraculous, and Pentecost is but a type of the experience which should be common to all believers. The essential in Pentecost is not the mighty rushing wind, nor the cloven tongues, but the impartation of the fulness of the divine life to those who are called by the divine Name."

Taking Pentecost as the norm of spiritual life and experience, what are we to consider as its chief characteristic? Is it not to be found in the striking and challenging sentence, "And they were all filled with the Holy Spirit"? What does this filling mean? At least three things.

In the first place, it means

Inspired Utterance.

Note what is said: "They began to speak . . . as the Spirit gave them utterance." And what were the words they spoke? "Words" concerning Jesus of Nazareth, "a man approved of God," a man "delivered up by the determinate counsel and foreknowledge of God," a man "whom God raised up," a man "by the right hand of God exalted," a man of whom it could rightly be said, "Let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus whom ye have crucified." That is the Holy Spirit speaking. The utterance of Peter, as of the rest of the apostles, is inspired utterance. The Spirit upon them and in them to hear witness to Christ.

It is such inspired utterance we need to-day. Given the fulfilling and there will surely be the ensuing, inspired utterance that will glorify Christ. Out of the abundance of the heart the mouth will speak "words" concerning Jesus of Nazareth.

Further, It will mean Universal Evangelism.

Beginning at home and extending in ever-increasing circles until the outermost fringe of the world is touched. The source of power and the sphere of activity are both indicated. From home to the "uttermost parts of the earth"—"Jerusalem, Judea"—the apostles were to begin their practical life of witnessing at home, but they were not to stay there. Samaria was next to have its opportunity, and so we find it to have been the case; and then, working from home as centre, the outermost parts of the earth, a distant Spain from Paul, and a distant India from Thomas, and a barbarous Scythia from Andrew, and a frigid, ocean-girt Britain from Joseph of Arimathea, were to learn tidings of the new life in Christ.

And yet more, it will mean Inspired Unselfishness.

"All that believed were together and had all things common; and they sold their possessions and goods and parted them to all, according as any man had need." Such unselfishness is impossible except when men are filled with the Spirit of God. Where the Spirit has his place there is "one heart and soul," there is the "unity of the Spirit" we are urged to keep, and with it there is that surprising subsidence of selfishness which is not the result of socialist theories, but rather the spontaneous expression of love of God and man which takes possession of every heart indwelt by the Spirit of God. When such conditions obtain is it any wonder that men of God speak with power, and great grace rests upon all? Change the "Ye" to "We" and the "You" to "Us" in the following sentence, and catch the thrill of a great assurance. "We shall be as one heart and soul, the Holy Spirit is come upon us." But we must "tarry." We must "wait," and when the power has come we must "go" out and bear witness to "a Man approved of God."

The Home Circle.

Conducted by J. C. F. PITTMAN.

GROWTH BY GIVING.

Is thy cruse of comfort wasting?
Haste its scanty drops to share,
And through all the years of famine,
Thou shalt still have drops to spare.

Love Divine will fill thy storchouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mellow in the garner,
Scattered, fill with gold the plain.

DO YOUR BEST.

Did you ever read this incident about Dr. James Black, minister of the United Free St. George's Church, Edinburgh? He said, on one occasion, a certain lad who was walking along a road met a man who was whistling.

"I can whistle better than that," said the boy, and he set an example by "whistling like a linter."

"But," said the man, "I wanna whistling my best that time." Then he gave a more vigorous specimen of his powers. "I wanna whistling my best either," retorted the lad. So he whistled his lips, squared his shoulders, and poured out all his soul into the whistle. However, not to be beaten, the man gave a rival performance which far outdid his two previous efforts.

"I say, man!" said the astonished boy at the close, "if you can whistle like—that why did you whistle at first like you?"

"And that," said Dr. Black, "is my motto for the young people for the New Year. Whistle your best. We can always do a little better than we are doing. In school do your best. In home be your best. In life live your best. There is One who will help you all the time. It is the Lord Jesus, who understands quite what it is to be a boy or girl."

The above incident reminds me of a chat I had on one occasion with the daughter of a man whose life was ever marked by unflinching zeal and wonderful courage, both physical and mental and moral. And this lassie told me, her father was never tired of saying to her, "what-ever you are doing girle, put your best into it. Never be satisfied with anything less than your best."

And all the wonderful achievements of human history, all the deeds worth recording have surely been those where men and women have striven against many odds, and in spite of defeat and many a failure, have done their best. All that "best" has culminated in joy, and successful achievement.

Doddridge, who died in 1751, put it when he wrote, "Awake my soul, stretch every nerve, and press with vigor on a heavenly race demands thy zeal, and an immortal crown." He, too, in his day realised the vital necessity of putting his very best into the things that will really count when the moon is old, and the sun is cold, and the leaves of the Judgment Book unfold." Selected.

"JUST USE ME"

I am the Bible.
I am God's wonderful Library.
I am always—and above all—the Truth.
To the weary pilgrim, I am a good, strong Staff.
To the one who sits in black gloom, I am glorious Light.
To those who stoop beneath heavy burdens, I am sweet Rest.
To him who has lost his way, I am a safe Guide.

To those who have been hurt by sin, I am healing Balm.

To the discouraged, I whisper a glad message of Hope.

To those who are distressed by the storms of life, I am an Anchor, sure and steadfast.

To them who suffer in lonely solitude, I am as a cool, soft hand resting on a fevered brow.
Oh! child of man, to best defend me, just use me!—E. C. Baird.

THE MESSAGE ON THE BANK NOTE.

An old Scotch farmer had long prayed for his prodigal son, who was in the far country, and he was led to write these lines on a pound note, which he sent to the lad, and which brought him to Christ:—

"This piece of paper in your hand
Declares to you that, on demand,
You twenty shillings shall receive.
This simple promise you believe;
It sets your mind as much at rest
As though the silver you possessed.

"So Christ who died, but now doth live,
Doth unto you this promise give:

"That if you on his name believe,
You shall eternal life receive.
Upon the first you calmly rest:
Which is the surest and the best?
The bank may break, heaven never can,
It's safer to trust in God than man."

A STIRKING TRIBUTE.

The following story is told concerning an admirer's enthusiasm for Mr. Spurgeon. Having a friend come to visit him for the week-end, he got him to promise to go to the Tabernacle to hear the great preacher. Fulfilling the promise, the visitor went, the two sitting together in the service. The service over, the admirer turned to his friend, and said, "Well, what do you think of him now?" The friend replied, "Not so much as I did when I first came in." The host could not make it out, and looked at his friend in astonishment. "Why, what do you mean?" he said, "he has preached a grand sermon." "Yes," came the reply, "since I have heard that sermon I love his Lord more than ever I did, and I have forgotten all about the preacher." Could Mr. Spurgeon have had a better tribute, or preachers have a better example?

LOST—STOLEN—STRAYED.

On a church porch the following notice can be read:—

Lost.—Last Sunday, several from the services lost here.

Stolen.—Many hours of God's holy day for pleasure and amusements.

Strayed.—A number of lambs from Sunday School, whose parents took them off on "Joy rides," etc.

Anyone assisting in recovering any of the above shall in no wise lose his reward here and hereafter.

THE WAY TO WISDOM.

A wise old owl lived in an oak,
The more he saw the less he spoke,
The less he spoke, the more he heard;
Why can't we be like that old bird?

A SENSE OF HUMOR.

"The girl I'm going to marry," boasted Jack, "knows how to take a joke." "She would," said Bill. "That's the only kind of girl you'd get."

The Family Altar.

— J.C.F.F. —

Monday.

As truly as I live all the earth shall be ^{en-} dowed with the glory of the Lord.—Num. 14: 21.
Slowly but surely this prediction is being fulfilled. There never was a time like the present when the "glory of the Lord" was seen and felt the world over as now. While evil abounds everywhere, grace abounds also. If the land grow thickly the wheat grows also in rich abundance.

Reading.—Num. 14: 6-25, 39-15.

Tuesday.

And he stood between the dead and the living, and the plague was stayed.—Num. 16: 48.

Aaron faintly foreshadows Christ. In a sense surpassing grand and spiritual, Christ stands between the dead and the living and the plague is stayed.

Reading.—Num. 16: 1-10, 23-40.

Wednesday.

Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance.—Num. 18: 20.

David said, "The Lord is the portion of mine inheritance." Having him we possess all things, though we may appear to possess nothing.

Reading.—Num. 17: 18; 18: 1-5.

Thursday.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.—Num. 21: 9.

See John 3: 14, 15. This was a striking type of Jesus and the sinner's salvation. Christ, like the serpent of brass, was the likeness of sin, but the serpent of brass was harmless, so Jesus was "holy, harmless." The bitten Israelite looked and was healed; so to sinners the Lord says, "Look unto me and be ye saved, all the ends of the earth."

Reading.—Num. 20: 14—21: 9.

Friday.

Let me die the death of the righteous, and let my last end be like his.—Num. 23: 10.

Isaiah was not willing to live the life of the righteous, and therefore, instead of dying like the righteous, he died like the miserable sinner that he was. The only way to be sure of dying like the righteous is to live the righteous life. So living, we may let the dying take care of itself.

Reading.—Num. 22: 21-35; 23: 1-10.

Saturday.

And the Lord said unto Moses, Take the Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him.—Num. 27: 18.

Joshua was chosen and dedicated to the leadership of the hosts of Israel because he was faithful, and had the spirit of God in him. These qualities should never be absent from ministers of Christ, whatever else they lack.

Reading.—Num. 21: 1-19.

Sunday.

If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.—Num. 30: 2.

Oaths were allowed under the law, but Christ's better way is the simple word of honor. "Let your yea be yea and your nay, nay. A Christian's word should be his bond, without vows or oaths."

Reading.—Numbers 30.

Prayer Meeting Topic.

February 27.

HYPOCRITE AND HARLOT.

(Luke 7: 36-50.)

W. Waterman.

"And he entered into the Pharisee's house, and reclined at table. And behold, a woman which was in the city a sinner!" Thus Christ met

Two Types of Sinners.

The first was Simon the Pharisee, his host—in worldly estate, a gentleman; in religious standing, one of the strictest sect of the Jews. He was sufficiently interested in the prophet of Nazareth to brave the prejudice of his class against Jesus, and to repeatedly request him to eat with him. Without hostility he scrutinized Jesus, "if he were a prophet," (as some manuscripts have it) "the prophet."

The second type was the woman—"a woman, which was in the city a sinner." The graphic style of the original suggests that she looked her part—with gay attire, painted face, and (the sign of a harlot) loose hair. The Master had met her before, and so could tell Simon of her previous penitence and absolution—"her many sins have been forgiven." She repays to Simon's house to show her gratitude to Jesus.

How Each Treated the Master.

How did this woman receive the Master? She intended to pour ointment on Jesus' head. "Lucian mentions an alabaster vase of perfume as the common hire of a harlot; and thus the woman's gift was the price of her shame—it was all she had." Her adventure, however, did not go according to plan; she burst out weeping. Her grateful tears rained irresistibly, and unavailingly she tried to dry his feet with her hair; then, in midst of it all, in a passion of tenderness, she began to rail on his feet kisses too. And so with great difficulty she anointed her Lord's feet.

The Lord himself tells how Simon received him. "I entered into this house, thou gavest me no water for my feet; thou gavest me no kiss; my head with all thou didst not anoint." Indeed, says Jesus, it is this woman who did me the honors of the house.

Why They Differed.

"Now when the Pharisee saw it, he spake within himself, that she is a sinner. And Jesus answering said unto him, Simon, a certain lender had two debtors: the one owed five hundred pence, the other fifty. When they had not wherewith to pay, he forgave them both; which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave most. And he said, I entered into thy house, and thou gavest me no water for my feet, no kiss, and no ointment. But since the time I came in, she has not only washed my feet with her tears, but also kissed and anointed them. Wherefore I say, her many sins have been forgiven; for she hath loved much; but to whom little is forgiven, the same loveth little." Jesus meant that her great love was a proof of her forgiveness, being a consequence of it. So the Lord shows the woman to be a great sinner—but conscious of her many sins, and, as her love proved, abundantly confident of her forgiveness; and Simon the respectable Pharisee to be conscious of little to be forgiven—but still a sinner, without wherewithal to pay, and wholly dependent on the mercy of God in Christ.

Notice, in conclusion, how Christ "identifies himself with the offended God who pardons sin and becomes the object of the sinners' grateful love; how he condescendingly receives and pardons those whom men will not; and how he expects service, as when the woman consecrated to him that which she had formerly desecrated—her lips, her hair, her ointment.

TOPIC FOR MARCH 6.—A STRONGER THAN BEEZEBUB.—Matt. 12: 22-27; Mark 3: 28-30.

Our Young People.

Conducted by L. C. McCALLUM, M.A., B.D.

NO GREATER LOVE.

"No greater love can mortal give Than yield his life so friend may live— That we from all our sins be free, Christ gave his life on Calvary.

This wondrous love, a love divine, Proves him a friend, your friend and mine— The loving friend, the perfect friend, Who will be with us to the end."

CHARACTER.

If a person has character it doesn't matter very much what else he lacks; but if he hasn't character, it doesn't matter very much what he has.

Character is concerned with "Thou shalt nots." It is developed by not doing things. Because Jesus would not do the things the officials wanted him to do he suffered the penalty of death, and Jesus is the model character. Abraham Lincoln is known the world over, but he would not have been known were it not for his character; and you will find from reading about his life that he never hesitated to say "No" to things that were wrong. Character to be worthy of the name must be founded on self-denial, not wealth, not education. It may be shown by a refusal to take part in that which promises some momentary pleasure, but which will be harmful in the end. It may be quite possible that the person who makes the self-denial will be misunderstood; but he should remember that those who dare to stand up for the right are often misunderstood.

One great ingredient in character is courage. I do not refer to physical courage alone. There was a time in the world's history when a man's character was almost wholly judged by his physical prowess. Courage now means something just as admirable, and perhaps something that demands far more of a man than it did long years ago. Courage means the willingness to suffer pain and embarrassment in order to do what one believes to be right. It takes courage to break a bad habit, for instance. One requires strength of character if one is going to stand against the many temptations that press upon young men and women to-day. The courageous person to-day is the one who can make moral decisions and stand by them regardless of the cost. We do not have to face a den of lions, climb a mountain, or fly across the Pacific alone in order to show our courage. Courage or weakness is being shown in our lives day by day as we determine our attitude toward those things, which though apparently harmless in themselves, yet gradually lead us further into temptation and sin.

Courage, however, is not the only thing in character. It is very important, but it will not stand alone; other virtues must be built into the life if the character is to be great. The courageous person who hears his jibes and misunderstandings and disappointments with pati-

ence shows another aspect of a great character which we might term fortitude.

Opportunities for showing one's courage usually occur before the multitude, and do not last very long. But the expression of fortitude is usually without show of any kind, and extends over long periods of time; it may be for a lifetime. The father and mother who labor patiently to send their boy to college are never in the limelight. The boy finds it easy to be courageous under the eyes of the thousands who have come to watch his school play football. How about his parents? Yet, do they ever complain?

I knew a young man who had set his heart on a university education. His parents could or would do nothing to help him. Often the only place that the young fellow could find for study was under the light of the street lamp in the front of his home. But he struggled on, passed many of his examinations with credit, and today is a fully accredited dentist practising in the Australian Commonwealth. That young man was determined to get an education. His fortitude held good in spite of all his trials and the comments that were made about him by others.

Determination is another expression of character. Determination is the will to do things regardless of the cost. It is possible to be courageous, to bear pain with patience, and still lack in perseverance. A young person with no "push" or "stickativeness" about him cannot have a strong character. It is an old saying, but a true one, that it takes a live fish to swim upstream; a dead one can float down-stream. It is worthwhile remembering that several years ago, when a census was taken of the students attending the Melbourne University, in an effort to find out how many were making their own way through the University, it was discovered that more than half of them were paying the full cost of their education. Frequently, too, the people who have to make their own way, stand at the top of the class lists. Determination to succeed against all odds is a fine trait. It never will help us toward success to be always looking for the easy place and finding fault with our present position. The only way to make things better is for us to get our teeth and to fight on making our present position, no matter how unenviable it may be, a stepping stone to higher things.

Courage, fortitude, and determination are expressions of character. They are not the only ones, but they are qualities we must possess if we are going to meet, and overcome the temptations that will come our way.

A man's worth is determined by his character not by his bank account. Character is the all-important thing, and since this is so, and remembering that every person has the shaping of his character very much in his own hands, it is a good thing to begin to shape it early in life. Character is built up little by little, and no one can afford to neglect the little things, for often the little things determine the nature of the larger aspects of character.



Some of the Bible School scholars at New Veteran, Queensland, starting for home after school.

Foreign Missions.

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

SPECIAL CONTRIBUTIONS TO THE WORK.

Another South Australian brother has sent us £50 to supplement the £50, £25, and Mr. Rufe's contribution to make up the out-of-pocket allowances and travelling expenses of Miss Lynda Foreman and Mr. and Mrs. Bolduan, our missionaries recently sent to India. The liberality of these brethren has enabled us to land these three missionaries on our Indian station free of expense to the Indian Treasurer of the Foreign Mission Board.

We have received another pound for the Barnum chapel fund from the girls of Mrs. Whelan's Bible Class, Chatswood, N.S.W. A Victorian brother has also promised a substantial amount towards this fund. They are hoping soon to complete the £50 needed to help this little church at Barnum extend their building. They are raising themselves £150 of the £200 necessary.

We acknowledge with thankfulness Mr. and Mrs. Rufe's contribution of £30 interest for 1920, and £50 towards special Foreign Missionary work. A South Australian brother and sister, who are supporting Miss Elsie Caldwell as their Living Link, have sent two years' subscription. We are very grateful to our brother and sister, as this will help to relieve our financial pressure at the present time.

NEW BUILDINGS AT SHRIGONDA.

By the last Indian mail Bro. Escott sent photographs of the new baptistry erected at Shrigonda by the N.S.W. sisters. It is a beautiful building, and sixteen have already been baptised in it. Bro. Escott also sent photographs of the Bible-women's quarters at Shrigonda, a very comfortable and attractive looking building for our worthy Bible-women.

MISS LYNDA FOREMAN.

Miss Lynda Foreman had a very enthusiastic reception in West Australia. It was particularly pleasant to her, as she had not had a very good passage across the Australian night. She was first driven to many of the objects of interest around Perth, and then entertained at luncheon, when about fifty of the F.M. workers were present, and Miss Foreman delighted all by an address that she gave. She has now arrived in India, and will likely have proceeded to the Marbhiswar Language School, where she will share a bungalow with Mr. and Mrs. Hughes Dr. and Mrs. Oldfield, and will be joined later by Mr. and Mrs. Bolduan.

MR. & MRS. BEG. HOLLOWAN.

Mr. and Mrs. Bolduan arrived by train from Melbourne on February 12. After resting in the morning, they were given a drive through the beautiful hills of Adelaide, taking in Flinders' Monument at Mt. Lofy, by Mr. G. D. Wright. They had dinner at Mr. and Mrs. Morrow's, and after a meeting with the Foreign Mission Board at Grote St. church. There was a large audience. The Young People's Federal (held under the leadership of Bro. Watson, gave beautiful music during the evening. Addresses were given by Mr. W. L. Ewers; Federal President, Hon. W. Morrow; Mrs. Boudes represented the Sisters' Conference; Miss Elsie Caldwell spoke for the Indian Missionaries; Mr. W. Heller represented the Young People's Department; Mr. H. B. Taylor spoke for the State Conference. It was a very happy and enthusiastic meeting. The next day the missionaries left for Fremantle by the "Mooltan." A number of Foreign Missionary workers were at the boat to bid them "God-speed" on their journey. Everybody was very much impressed by our new missionaries.

J. E. ALLAN.

Bro. J. E. Allan, who has labored for so many years in Victoria as the State F.M. Secretary, arrives in Adelaide this week to take up the work in Maylands, S.A. He will begin his ministry there on Sunday, Feb. 21. The church has planned a prayer meeting at 7.30 a.m.; at 10 a.m. the Junior Endeavorers will meet Bro. Allan, and at eleven o'clock he and his family will be received into the membership of the church and Bro. Allan will deliver his first message. On the Sunday night he will take the gospel service. The church is full of enthusiasm at the arrival of Bro. Allan, and everything seems ripe for a splendid ministry for our brother. Bro. A. G. Saunders, B.A., the minister at Lygon-st., has, with the consent of the church, accepted the F.M. Secretaryship of Victoria.

SYMPATHY TO F. COLLINS.

We extend our sincere sympathy to F. Collins and family in the death of his brother in Melbourne. Bro. Collins' brother has been in ill health for some time past. Bro. Collins was able to reach Melbourne to see him before his death. Bro. Collins is one of our most enthusiastic Foreign Missionary workers, and his ministry in Tasmania will be a great help to our Foreign Missionary work of Tasmania. During the last two years Tasmania has forged ahead in Foreign Missionary contributions.

DOCTORS NEEDED.

Will our brethren join us in prayer for doctors for our work. We shall need, during the next two years, another doctor for India. Bro. Oldfield will be coming on furlough, and we need a doctor to go to India, learn the language, and be able to take his place during his absence, and there is still the urgent need for a doctor for the New Hebrides. The need is so great. So many lives are sacrificed there each year for the lack of medical help. Is there not some doctors who will read this, and will answer the Macedonian cry, "Come over and help us."

The foundering of the A.U.S.N. steamer Kanowna, which struck the rocks near Wilson's Promontory on Sunday, reminds us of the perils of those who go down to the sea in ships. The fact that no lives were lost is a cause for great thanksgiving, and brings vividly before us the debt we owe to the inventor of wireless communication. The passengers passed through a severe ordeal, and nearly all their luggage was lost. Amongst those who were on board and rescued by the cargo steamer Mackarra were Bro. F. G. Illmer, and his wife and family of five children, from the New Hebrides. The greater part of their luggage went down, only the cases shown in the picture being saved.

DR. KILLMER.

Dr. Killmer left last week for Melbourne. He is acting as locum tenens for Dr. Humphreys, who has gone to New South Wales for post-graduate work in Sydney Hospital. Dr. Killmer and children will leave later on for Melbourne.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
A. G. SAUNDERS, 122 Melbourne Street,
Nth. Carlton, N.A. Phone, Bwk. 111.

FOR SALE.

Orchards, Farms, Market Gardens; rich soil, good rainfall; good roads; rail. Suitable terms.
JOHN SHEEHAN, RED HILL, VICTORIA.

COMING EVENTS.

FEBRUARY 21.—North Carlton Bible School Anniversary Services, Sunday next, Feb. 21. Afternoon, 3; evening, 7. Bro. A. L. Gibson will conduct both services. Special music. Bright singing by scholars. A hearty invitation is extended to all. Come one, come all, back to Nth. Carlton. A grand reunion of all past members and friends, Sunday, Feb. 21.

FEBRUARY 25.—College of the Bible. Public Inaugural Meeting, 1920 Session, will be held in Lygon-st. chapel at 8 p.m. Varied programme. Mr. C. R. L. Wawter, U.S.A., will speak. All are cordially invited to attend.

MARCH 10.—Ascot Vale Sunday School Anniversary, All welcome, 11 a.m. Every member present service. Past members specially invited. Speaker, Mr. H. J. Patterson, M.A., who completed 10 years of service with the church. 7 p.m., Mr. L. C. McCallum, M.A., B.D., 7 p.m., Mr. H. J. Patterson, M.A. Bright singing by scholars.



Mr. F. G. Illmer and two sons.

(Reproduced by courtesy the "Sun News-Pictorial," Melbourne.)

Here and There.

Bro. B. J. Kemp, of Essendon, Vic., met with an accident last week, being thrown from a trap and bruised. We are glad to learn that our brother is progressing favorably.

A telegram which came from Queensland on Monday reports: "Harrislevin-Arnold mission commenced Townsville enthusiastically with good attendance Sunday—Chapman."

Bro. John Turner, B.A., has begun his mission work with churches at Owen and Alma, S.A. His brother, F. G. T. Turner, has accepted an engagement to labour with the church at Dulwich, S.A., beginning on March 3.

Church secretaries, preachers and members throughout Victoria are requested to note the announcement regarding the annual offering for Church Extension work in the State, to be taken on first Lord's day in March (March 3). Envelopes are being sent to churches this week, and a good distribution will greatly help the offering.

The Victorian Women's executive will meet on Friday, March 1, at 2:30 prompt. Mrs. Mitchell will lead the devotions. Conference business will be dealt with. All sisters are cordially invited. Superintendents of departments are asked to send brief reports to the State secretary, Miss Bemetch, 13 Florence-ave., Kew, EL, not later than February 25.

The 1929 session of the College of the Bible opened yesterday. Members in Melbourne and metropolitan area are requested to note that the first managerial meeting will be held in Logan St. chapel on Monday evening next, Feb. 25. It will be a good opportunity for members to meet and hear Bro. C. U. L. Vawter at the beginning of his mission campaign. In addition to Bro. Vawter's address, a varied programme will be presented.

In most of the churches on Sunday last reference was made to the peace-in-industry movement, and prayers were offered for industrial peace. It was a pity that, if a Sunday observance was to be made, there was no better information. There is great need for a better spirit in the industrial world, and anything that Christians can do towards the bringing of harmony, goodwill and co-operation should cheerfully be done.

At Darwin, Vic., during holiday of the preacher, Bro. Graham, A. L. Gibson, Joseph Plummer, Dr. W. A. Kemp and F. T. Saunders kindly helped. Their addresses were greatly appreciated. Services here were very well attended. Last Lord's day Jas. E. Thomas resumed his work with splendid meetings. The teachers had tea together after Sunday School, and had a very fine talk on the Jerusalem and Los Angeles Conferences as they related to Sunday School work by Mr. Foster, who attended both these gatherings. It was an inspiring and helpful message. Mr. and Mrs. J. Ernest Allan were among the visitors, and Bro. Thomas expressed the good wishes of the church at Darwin for their future work in Mayland, S.A.

The thirtieth annual Conference of the Southern Churches of Christ in South Australia will be held this year at Moonta on Tuesday and Wednesday, March 5 and 6, under the presidency of Bro. A. Harkness. Speakers during the Conference will be Bro. R. Raymond, S. E. Diehes, B. W. Manning, J. Turner, B.A., L. A. Bowes, and G. McKie. There will be brief reports from each Northern field. Among the subjects set down for discussion are Evangelistic Missions and Personal Anglicanism. Those desiring accommodation should write at once to Bro. G. McKie. Visitors from the city or from country districts more than 25 miles from Moonta who wish to avail themselves of the concession rates on the railways should make early application for forms to A. W. Garland, England, New Wallaroo. A good time of fellowship and spiritual blessing is anticipated.

We learn that Bro. F. Carter, M.A., preacher of the church at Subiaco, W.A., has accepted an engagement with the church at Box Hill, Vic., as successor to Bro. J. E. Allan, who next Lord's day is due to begin his labours with the church at Maylands, S.A.

The 20th annual business meeting at Mile End, S.A., was held on Feb. 13. Reports showed activity in all departments. Additions for the year were 116 (86 by faith and baptism, 6 by letter, and 11 formerly immersed). Losses, 85 (deaths, 4; letters, 31; revision 47). Total receipts, £373 12/10. Of this amount £28 11/7 was for institutions outside general church work. It was decided to have a week of special services at the 21st anniversary of the church in June, 1929. Four deacons were elected who had not previously served the church (Bro. Brice, Dodge, Green, and L. Norman). On Sunday morning Bro. E. P. Manning's address was appreciated. Two who were immersed the previous Sunday evening were received into fellowship, with Bro. C. Whyatt, from Balaklava, by letter. Bro. Ewers' subject on Sunday evening was "The Marriage of the King's Son." Two members of the Bible school (brother and sister) came forward at the close.

At Nailsworth, S.A., Feb. 3, special services were conducted in the old church building. Bro. Gray gave the address in the morning. Bro. Raymond spoke to the young people in the afternoon. At the gospel service Bro. Raymond's subject was "The Foundation of the Church." A delightful day was spent on Feb. 10, opening and dedication services being held. All services were wonderfully attended, the only ever available space being filled. Bro. Howell opened the building for worship, and Bro. W. Morrow gave the address. At 3 p.m., Bro. W. G. Graham gave a talk to the young people. Three young scholars confessed Christ at the close. In the evening Bro. Raymond preached on "The Church of the Future." There was one confession. Special singing under the leadership of Mrs. L. V. Mathews, L.A.H., was enjoyed. Meetings have been continued during the past week. Bro. A. C. Rankine, H. Gray and J. Wiltshire greatly assisted. At the close of the gospel service on Feb. 17, two confessions were made.

Our readers will be interested in the following paragraph from the "Australian Baptist": "Shun! shun! shun! health by a perusal, that would be all to the good:—With the new year the Editor begs to inform a number of subscribers and correspondents that the 'Southern Baptist' came to a

careful end 17 years ago, and that the name of its successor is the 'Australian Baptist.' It is again necessary to remind correspondents that the 'Australian Baptist' is a weekly paper, not a monthly, or a quarterly, or, as some seem to think, a Year-Book. We cannot print reports of events weeks, much less months, old. They have lost all interest locally, and have no value for their uncle. Reports cut from local papers, are not considered. Briefly, too, is to be desired above everything. Every superfluous line crowds out more interesting matter. One other word: We do not profess to keep fishermen, overseas passengers, and farmers posted as to winds, weather, and tides, as some of our correspondents seem to think. The daily papers cover that ground. Live, up-to-the-minute news is what our readers like, and it is our aim to give it. Stale news is as unwelcome as stale ginger-beer."

DEATH.

CONNING. On Feb. 11, at Adelaide, Robert, beloved of Mr. and Mrs. M. Conning, a loving brother of Ruth (Mrs. T. H. Lydster), 200 Almaroad, E. St. Kilda. After much suffering, rest.

CONNING. On Feb. 11, at Adelaide, S.A., Bob, beloved husband of Jessie Conning, loved father of Graham, Jean, Boddie and Gwen. "No burdens yonder."

—Inserted by his loving wife, William-st., York, S.A.

IN MEMORIAM.

CURTIS.—In fond and loving remembrance of our dear husband and father, John Curtis, late of Semaphore and Balaklava.

Best, dearest one, rest.
As the ivy clings,
So our memories cling
To the one we so dearly loved.
—Inserted by his loving ones, S.A.

MORFEW.—In loving memory of our dear mother, Annie Morflew, who passed away on Feb. 21, 1928.

Her heart was always good and true,
She foiled and did her best;
Until there came that sad day,
God took her home to rest.
Upright and just in all her ways,
Loving and kind to the end of her days,
Honored in life, treasured in death,
A beautiful memory is all we have left.
—Inserted by her loving sons and daughters-in-law, Mr. and Mrs. A. V. Morflew, and Mr. and Mrs. L. Morflew, Preston.

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CHURCH EXTENSION OFFERING SUNDAY, 3rd MARCH, 1929

All Churches and Members in Victoria are cordially asked to co-operate with the CHURCH EXTENSION COMMITTEE in the great work of helping CHURCHES to erect suitable buildings as earliest possible terms.

To Conference, Easter 1929, the CHURCH EXTENSION COMMITTEE will have helped Victorian CHURCHES by providing about £29,000 for BUILDINGS and arranging loans for other CHURCHES for about £21,000, a total of about £50,000.

The Committee is anxious to build up a substantial Capital Fund, and each year's offering from all our Churches will greatly assist in this direction. Every pound added to the Fund increases the power of the Committee to further help Churches.

Your liberal support is invited. Please place contribution in special envelope on Sunday, 3rd March, or if unable, kindly send to Secretary, A. E. Kemp, 11 Power Street, Hawthorn, or Treasurer, Robert Lyall, 39 Leveson Street, North Melbourne.

MEMBERS CHURCH EXTENSION COMMITTEE

W. C. CRAIGIE, A. E. KEMP, ROBERT LYALL, REG. INNSIS, J. T. MALONEY

Religious Notes and News.

Dr. John Timothy Stone says: "The man who believes his beliefs and doubts his doubts is a stronger thinker than the man who doubts his beliefs and believes his doubts."

A CONTRAST.

In 1907 there were 200,000 churches and 228,271 saloons in the United States. In 1927 there were 235,991 churches and no saloons.

BIBLE RESEARCH IN JERUSALEM.

Through the gift of a woman, who prefers to remain anonymous, a piece of land has been purchased on the Mount of Olives, facing Jerusalem, for the Travel Institute of Bible Research. The land, which borders the traditional site of Christ's weeping over Jerusalem, a few minutes' walk east of the Brook Kidron and above the Garden of Gethsemane, is said to be the first tract to be owned on the Mount of Olives proper by a Protestant church organisation.

An interdenominational Protestant Bible study centre is to be erected on the land which funds are available. "Until then, the land is to be converted into a garden with retreats for prayer and meditation.

RELIGIOUS INSTRUCTION IN SCHOOLS.

Mr. Geo. E. Peart, secretary of the Joint Council for Religious Instruction in Day Schools, Victoria, writes as follows:—

The work of giving religious instruction in the day schools is recognised as one of the most important duties of the church. During the past few years a great advance has been made, and the progress of the past year was greater than at any previous period, resulting in a large number of instructors being added to the staff. There are about 2,250 in Victoria now, who give religious instruction to over 125,000 scholars out of a total enrolment of 220,000 children.

Two hundred additional schools were opened for religious instruction during the year, leaving still about 900 schools to be reached. These are mostly small schools in remote parts of the State; but we cannot be satisfied until the number is greatly reduced. An earnest appeal is now made to every Christian man and woman in our churches, with the necessary time at disposal, to consider the question of devoting half an hour per week to this important duty of giving religious instruction in our schools.

Some instances of extreme need may be given. The new school at Bell, with an attendance of over 500, could not be staffed at all. In Brunsvick, where there are 6 schools, 25 additional instructors are required. Another new school is to be opened this year with about 500 scholars, and this will require at least 8 instructors. In Footscray and Yarraville districts the need is even greater. In one school with an attendance of over 1,200, 5 instructors attend, and there should be 20. In another school 750 scholars are on the roll, and only 3 classes receive religious instruction. There are 2 schools with attendances of 710 and 625, and only 3 instructors are available.

The problem should be faced by the churches. If instructors can be found, 97 per cent. of the Protestant children attending the schools will remain to religious instruction. What an opportunity for service! The schools are open to us, the parents and children appreciate the instruction, and the teachers give us every help and encouragement.

Eight hundred and eighty instructors are doing this work in the metropolitan area; but we want 200 more. There may be many who cannot give the time to do this work, but who can make it possible for others to do it for them by providing the necessary financial assistance. There is still another way. Those who have motor cars may kindly provide transit from

suburbs where there are workers to those schools in which there is such urgent need.

BUSINESS OPENED WITH PRAYER.

Former business customs are recalled in the bi-centenary number of "Fry's Works Magazine," which records the 200th anniversary of the founding of the great chocolate firm of J. S. Fry and Sons, Ltd.

Mr. E. R. Short, a retired official of the firm, states that when he joined the staff in 1866 "the prefix 'Mr.' (and the same applies to Miss) was seldom written or spoken. 'John Smith' or 'Mary Jones,' or 'Smith, Jones and Co.' was considered sufficient on invoices, statements and envelopes, until one day a customer returned an envelope with the curt remark, 'I usually have a handle to my name.'"

"This gave the directors cause for serious consideration, and they came to the conclusion that perhaps the time had arrived for old-world simplicity to yield to modern habit, although for some while longer correspondence would commence 'Respected Friend' and 'Thine' or 'Yours respectfully.'"

"At 5 a.m. minutes to 5 a.m. every morning, a bell used to ring, and all the work people and clerks mounted to a large top room, where for some fifteen minutes Mr. Joseph Storrs Fry would read a portion of the Old Testament and another from the New, and then, perhaps, a special prayer would be offered and a hymn sung."

BIBLE READING IN ITALY.

There are about five hundred clubs in Italy at present which gather regularly for the purpose of studying the Bible. Even among the clergy of the Roman hierarchy a desire is noticeable for a more liberal use of the Bible. Priests frequently introduce Bible colporters to their young people, telling them to receive them without hesitation, "because," they say, "they are workers for the cause of Christ. They are also servants of the Lord." There are some canonists who invite colporters into the vestry, purchase a Bible in the presence of other priests, stating that they expect to use this book in their preaching.

Another report says that the mother superior of a papal orphan's home has purchased Bibles. The Bible is becoming more popular in hospitals, in factories and in military barracks. Especially

among the soldiers of the army there is a great demand for the Book. A colonel bought forty-one copies of the Bible for the officers of his regiment, and asked the colporteur to come again soon. A military school purchased fifty copies. Many banks in Italy have purchased Bibles for the use of their employees. Even a prominent Catholic bank bought Bibles for all its employees. The officials of the various departments of the Government, public bureaux and men of every stratum of social life are buying Bibles, and are manifesting great interest in the same.—From "Der Hausfreund." Translated for the American "Christian Standard" by L. H. Patmont, minister at Santa Rosa, Calif.

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THE HOLY SPIRIT.

(Continued from page 117.)

where it wills; you can hear its sound, but you never know where it has come from or where it goes." Thus no one answer can be given, for the Spirit is emanated from the laws of time and place, and does not confine himself to any single way of working. One man truly feels that he knows the day; yes, the very hour, when the Holy Spirit entered his life, while another standing by—just as fine a Christian—confesses that he has had no such experience.

Parallels in Ordinary Life.

The phenomena of the operation of the Holy Spirit and their attendant problems have many parallels in our ordinary life. A certain relationship exists between the mind and the body, but just what that relationship is no living being understands. To set forth this relationship in mathematical formulae has challenged and baffled the best thought of psychologists. At present there are four theories, but which shall be accepted finally, or whether any of the four shall be accepted, is one of the variables of modern thought. Again, the gift of speech and the communication of ideas from one mind to another, is not understood. By moving my tongue I set up atmospheric disturbances—vibrations which beat upon the eardrum of the people in the pews, set their nerves quivering and then travel to the brain. Then by a sudden and wonderfully dramatic leap which is not understood by anyone, the man in the pews gets in his mind the idea I had in mine. We know it is true, but we cannot understand it (unless, of course, we take the description of the physiological-psychologist as an explanation, that it is due to the working of "invariably concomitant psycho-physical parallelism"). The truth is that the greatest psychologist is no more certain of what happens than the man who built his hand and the feathers in an egg of ice. Now, since I cannot explain the relationship between my own mind and my own body, and cannot set out in exact formulae, how ideas are transferred from one mind to another, why should it cause alarm because we cannot fully understand the

(Continued on page 126.)

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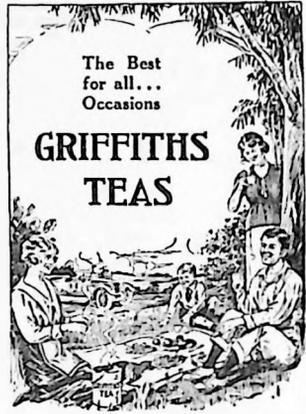
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THE HOLY SPIRIT.
(Continued from page 123.)

processes of God's mind upon the human mind and heart?

The Problem not Wholly Intellectual but Moral.

The attempt to solve the problems associated with the operation of the Holy Spirit will fail if attempted by the intellect alone. For these problems are not artificial or merely intellectual problems—they have to do with living! And the more we are willing to face the fact of religious experience born out of right religious adjustment to God, the clearer and more cogent will grow the conviction that God is in his world, and that it is he who is helping mankind to do his good pleasure. And the more certain we become of this—and this is only another way of saying, "You are God's temple, and God's Spirit dwells within you"—the more will we be sure that under the Spirit's leading the final choice for human life lies between accepting the higher order of goodness as revealed in Jesus or remaining outside with the beasts of the field. To a world, alien from God, such an alternative may sound idle and unreasonable, but to those who have entered into right relationship with God through Jesus Christ, the presence of the Holy Spirit as the source of illumina- tion and power, enabling them to come off more than conquerors, will remain one of the great realities of our faith.

The Great Promise of the Scriptures.

"Hear ye the Holy Spirit," said Paul. The greatest promise of the Christian Scriptures is that the eternal God will be the guest of the human heart. And to impress this upon the conscience is the end of all true preaching. Therefore, a preacher is at his best, not when he is elucidating some new theory, furnishing some new idea, or discussing some urgent problem, but when he is standing before his people and saying, "Repent and be baptised every one of you for the remission of your sins, and ye shall receive the gift of the Holy Spirit."

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes,
The rest sit round it and pluck blackberries."

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