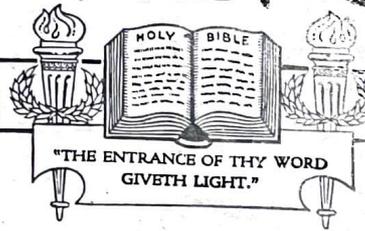


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Diotrephes: A Sinister Apostolic Succession.

ONE of the most intriguing character studies of the New Testament is that of Diotrephes, the opponent of the Apostle John. In a recent issue of the American "Christian Evangelist" Dr. F. D. Kershner had the following note, in which at once he indicated his attitude to modern claims to apostolic succession, and gave a warning against a love of pre-eminence and a harmful spirit of opposition such as has injured the church from apostolic days till now:—

"I have written to the church; only, Diotrephes, who likes to take the lead among them, repudiates me. So when I come, I shall bring up what he is doing, babbling against me with wicked words—and, not satisfied with words, he refuses to welcome the brothers, checks those who want to welcome them, and excommunicates them from the church.—3 John 9-11 (Moffatt's Translation).

"The only apostolic succession in which we believe is that which involves Diotrephes. While we have no certain proof of the fact we are very sure that there has never been a year since the Third Epistle of John was written when he was not to be found functioning in all his brilliancy somewhere or other within the confines of the church.

"Diotrephes is hard to handle, and mild methods do not make the proper impression upon him. Perhaps the best thing to do with him is to ignore him, which again is not an easy thing to do. We cannot help regretting that John did not write a Fourth Epistle indicating how he disposed of his brother after he arrived at the church. Such a document would have been of inestimable value to Christians throughout the ages."

Who was Diotrephes?

We could wish that more information were given of this man, but all we know of him is contained in the verses quoted above. It is mere conjecture to assign his official status. Some who wish to find the beginnings of episcopacy in the New Testament have cited Diotrephes as a sure indication that the monarchical bishop had already developed by the time the Apostle John wrote his letter. In no other way, they think, can we explain the authority which this man had. How great that was is seen in his daring to speak against an apostle of the Lord, refusing to receive accredited brethren, and casting out of the church those who would

not follow his lead. But there is no need to imagine that he was bishop or sole bishop in order to explain his power. Even with a plurality of elders there is no equality other than of official position; a man of forceful personality, and of great gifts, can over-reach his colleagues, and, if he seek pre-eminence, can get much of his own way. It has always been our opinion that in addition to any official position which he misused, and any gifts which he possessed, Diotrephes must have been either a man with wealth or social position, or both. We cannot imagine a poor man's wielding the power of a Diotrephes. It is detestable when any one uses his social standing, his intellectual power, or his wealth for the securing of place and influence in the church of God. In church history we read many a shameful tale of the evil effects of simony and nepotism. The claiming or receiving of position in church or State because of money power alone seems to us to be one of the most shameful of things. Yet we suppose it to be true that there are few organizations in which the man of wealth does not exercise an influence disproportionate to his

personal worth or gifts. Where money, intellect and force are possessed by the one individual, then there is a great temptation for him to play the part of Diotrephes.

The mistake of Diotrephes.

While we do not know the position held by Diotrephes, sufficient is revealed of his character to give a valuable lesson. He bore a heathen name (Diotrephes, "nourished by Zeus"), and, Christian though he professedly was, he possessed a character heathenish as his name.

Wherein lay his great error? Simply that he had not learnt the fundamental principle of the religion of Christ. Love is greater than gifts, and love manifests itself in service for others.

Those who are honored with responsible position in the church need to remember the rule of service. The elders are to exercise oversight, but they are not to lord it over God's heritage. All the redeemed have one common Master; there is one and only one Head to the church of the living God.

Perhaps Dean Kershner speaks too strongly when he refers to the "only apostolic succession" as "that which involves Diotrephes." The virtues and successes of apostolic days recur as do the failures and vices. It is true, however, that the sin of Diotrephes is ever with us. We recall how our Lord had to reiterate his teaching regarding a humble spirit. Frequently the apostles were rebuked by him for self-seeking. They wrangled even around the table the night on which the Lord's supper was instituted, quarrelling amongst themselves regarding their order of precedence in the coming kingdom. By stern rebuke, exhortation and example, the Lord Jesus sought to show them the greatness of service. The Christian's motto should be, "*Non ministrari, sed ministrare.*" The Son of man, our great Exemplar, came "not to be ministered unto but to minister"—not to be served, but to serve. Nobody can be better employed than in following him who taught us that every one who serves is great, and that the greatest is he who serves most. May the tribe of Diotrephes decline and die.

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What Have We Left?

Strengthen the things that remain.—Revelation 3: 2.

After feeding the five thousand, our Lord said, "Gather up the fragments that remain." He was speaking of tangible things, but the writer in Revelation had in mind the intangible. "Strengthen the things that remain."

We are passing through strenuous times. A terrific storm has swept the earth. Whole nations have been wiped out. Long accepted principles, both social and economic, have been discarded. The mode of living of millions of people has been completely changed. The storm has been universally devastating. No one can say, "I was not in the storm area."

Fortunes are gone; occupations, credit, confidence, courage and religion have been lost to many. Men everywhere are saying, "What have we left?" Well, there are some things left. Some things are gone. Perhaps it is better so. But some big things remain.

1. *The world is still here.*—The storm has not swept it into oblivion. No one can say, "You dare not enjoy the world." Its mountains, and valleys, and rivers and starlit heavens—God made and gave to you to enjoy. Its music, its literature, its wonders and its mysteries. Because some things are now gone, you can enjoy those remaining better. Millions of people to-day are seeing more in this world than ever before, because the dollar and all that it represents hid the beauties of this world from them.

2. *The State is still here.* We have a country still. Not perfect, but as good a one as we want. If we wanted a better one we could have it. No king rules over us by divine authority. We choose our own rulers and they are accountable to us. If this nation is not what it ought to be, whose fault is it?

Upon every citizen of this land there rests a sacred obligation. How are we going to strengthen it? Quit fault-finding and exercise the right of franchise. Let us uphold every righteous leader, and let us obey the laws.

3. *Your friends are still here.* At least some of us have a few left. You know how many you have now. The storm proved those friends as storms have a way of doing. Fair weather friends can never stand the tempest.

Thank God if you have a few real friends. A friend is worth more than all the earth's money and its precious jewels. Real friends you can't buy; you must earn them. Friendship is a matter of the heart and not the pocketbook. If you have a real friend you have a fortune.

4. *Spiritual values are still here.* They can't take wings like money and fly away. As secure are they now as before the gather-

ing storm. True, conditions may obscure our vision of them, but that is no evidence that the storm has swept them away.

God still remains. I know he may look different to us now. You say, "He doesn't smile upon me as he used to." You wonder about his ways and are apprehensive of his kindly providence. But he is still the great, dear, loving presence.

Christ still remains. No storm can sweep him away. He is the same yesterday, to-day and forever. Like Mary in the garden on the resurrection morn, you do not need to say, "They have taken away my Lord, and I know not where they have laid him."

Prayer still remains. No one can take that from you. No one can keep you from falling upon your knees and talking with God. More precious to-day to millions is that privilege than ever before.

The Word of God still remains. No storm or fire or panic can take it out of a man's heart. It is immune because it is eternal. "Heaven and earth shall pass away, but my word shall not pass away."

The church is still here. True, it has suffered. It has on it some of the marks of the storm. The cyclone did not pass it by, but it was like the house that was builded on the rock. Jesus said, "On this rock I will build my church, and the gates of hell will not prevail against it."

Faith and hope still remain. You can't take them from a man as long as he believes

in God. Faith in the enduring things of life. Hope of a better day to come.

Never forget that God stands back of the shadow. He owns this world and rules it too. The forces that depress are in his mighty grip. He is keeping watch above his own. To believe in God's love in this time of strain and stress is to have the secret of poise and peace, and a large part in "strengthening the things that remain."

Therefore should our hearts and lives rejoice and be glad. Therefore should our voices be raised with that of the psalmist of old. "Oh, give thanks unto Jehovah; for he is good and his mercy endureth forever."—Dr. Charles R. Bowers in "The Expositor."

I WILL BELIEVE.

I will believe,
Though young hopes one by one have fled,
Though joy and love be all but dead,
Through all perplexity and dread,
I will believe.

I will believe,
Though memory be but a tomb,
Though light be lost in sombre gloom,
The future ominous of doom,
I will believe.

I will believe,
That joy should greet each dawning day,
That error will not quench truth's ray,
That love is strength and triumph. Yea,
I will believe.

I will believe—
In honor, justice, truth and right;
In laughter, gladness, song and light.
In God's great beauty, I'll delight.
I will believe.

—William H. Roberts.

No Victory Over Evil By Compromise.

[Following is a pertinent editorial from the "Christian Evangelist"—a paper which is not open to discredit on the ground that it is controlled by "wowsers."—Ed.]

It is popular these days—though it is a view that has been in vogue a long time—to think that compromise with evil is a good way to overcome it. A writer in an English paper recently related his observation and experience:—

"When I was young, and ministers and Non-conformist churchgoers did not, ordinarily, go to the theatre, I used to hear it said that the way to improve the theatre was for Christian people to attend it and demand cleaner plays. And now churchgoing people do attend, and yet—the theatre is worse than it was.

"The drama is one of the arts; but the modern theatre, as active in most places, presents the opposite of what the apostle Paul exhorted his readers to 'think on'—'whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.'"

There is no reason to believe that giving quarter to any bad thing will make it bet-

ter. It seems to be the way in nature that rotten fruit mixed with sound will soon cause it to decay; that the healthy man is likely to contract various diseases by simple association; that "evil communications corrupt good manners," that a drop of poison in the cup makes it dangerous, and we can all testify that bad company has ruined many good men and women.

There must be a clear line between the church and the world if the message of the church is to redeem mankind. One is immune from evil only when he is fighting it. The good overcomes not simply because it is good, but because it abhors and avoids that which is evil.

Church people keep alive many evil things in the world because they have friendly intercourse with them. A Christian man must not be seen sitting at meat in a heathen temple. Our modern way of seeing no difference between the church and the world is the cause of the weakness in the influence of the church.

Help from the Hills.

Geo. D. Verco.

Psalm 121: 1: "I will lift up mine eyes to the hills, from whence cometh my help."

Those who have read Ralph Connor's book, "The Prospector," will remember how Shock, the big centre-forward for the 'varsity team against McGill, heard the superintendent's stirring call for men, and how he caught the vision of the hard, lonely lives of the people of south-western Canada, and how he answered the call. You will remember that last night with his widowed mother, whose heart was well-nigh breaking at the thought of parting from her boy, but in the spirit of the old Convener made the sacrifice and sent him forth—sent him forth in answer to what she, too, felt was the call of God. You will remember, too, how on the day of his leaving he discovered to his own great wonder that he had won the love of beautiful Helen Fairbanks, and so there was an added bitterness to the sorrow of parting; but after he had said good-bye to his governor, on the trail which led to his distant field, he lifted his eyes to the hills, those silent sentinels of the ages, and gathered strength from their strength, and into his heart there stole that peace which never fails those whose trust is in God.

Have you ever noticed how this old world is girt about with hills and mountain ranges? Beginning with the Andes in South America, they run up through North America, stretch themselves across Europe and Asia, and on down the eastern coast of Australia go those mighty wrinklings of mother earth's old face—huge jagged masses, patched here and there with trees, and finally capped with white, where they seem to pierce the blue. How exalting are the mountains, and how humbling; how lonely and how comforting; how awesome and how kindly; how relentless and how sympathetic. Reflecting every mood of man, they add somewhat to his nobler stature, and diminish somewhat his ignobler self. To all true appeal they give back answer; but to the heart regarding iniquity, like God they make no response.

They never obtrude themselves, but they smile upon his joys, and in his sorrows offer silent sympathy; and ever as they stand they act as God's messengers to man.

Wherever you find the mountains, there also you will find the rivers, flowing from their parent hills onward to the sea and refreshing the thirsty earth as they go. There, too, lying at their feet, you will find the peaceful valleys with their rich loamy soil washed down from the mountains, and bearing the rich golden harvest which feeds the villages, and towns, and cities where dwell the sons of men.

"Up to the hills!" It is the upward look. There is something exhilarating in the very act of looking upward. You have to look

up to see the brightening of the eastern sky in the early dawn, and the majestic journey of the sun as he rules the day, and the loveliness of a golden sunset; or the glory of the moon as she wends her silvery way in the silent night: so, too, we must look up if we would see God. Help comes to men only from above; they look elsewhere in vain.

Satan will endeavor to keep our eyes upon our sorrows, that we might be disgusted and discouraged. Keeping our eyes on the earth and the things of the earth, like Bunyan's man with the muckrake, we starve our souls and wear the rags of this world's poverty and sins, while just above our heads is the crown that might be ours for the upward look. Let it be ours firmly to resolve that we will look out and up, for there is good cheer for the eyes, and they that lift up their eyes to the eternal hills shall soon have their hearts lifted up also.

Do they not remind us of his providing care—that every good gift and every perfect gift is from above; every material gift that slakes our thirst, and satisfies our hunger, and clothes and warms our bodies; every spiritual gift, including his unspeakable gift, the gift of his Son, in whom are all the riches of grace. Away then with worry, begone anxiety and carping care. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The hills are unchanging; and in this, speak to us of the unchanging God, who is the same yesterday, to-day, and forever. The same God who called Abraham out of Ur of the Chaldees, and guided his footsteps to the land of promise; who delivered Israel from the Egyptian bondage, opened a way for them through the Red Sea, and was with them through all their wilderness wanderings; who said to Joshua, "As I was with Moses so will I be with thee"; who sent his Son from heaven's throne to Calvary's cross to redeem us, is with us to-day to comfort us in all our sorrows, to be our companion in days of loneliness, to strengthen us in times of weakness, to bear our burdens, to help us in all our perplexities, to satisfy us with all good things, and to bear us safely over the river of death. And these hills speak to us of strength as they stand in silent majesty, as they have stood through countless ages. They remind us of him who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and measured the mountains in scales and the hills in a balance; before whom the nations are as a drop of a bucket, and are counted as the small dust of a balance; who taketh up the isles as a very little thing, and Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. What strength,

what power, what majesty there is in our God! "He is our refuge and strength, a very present help in time of trouble." Shall we not trust him then? and ever looking up to the Lord from whom cometh our help, "in his quiet strength may we be strong."

"To heaven I lift mine eyes.

To heaven, Jehovah's throne—

For there my Saviour sits on high,

And thence shall strength and aid supply

To all he calls his own.

"He will not faint nor fail,

Nor cause thy feet to stray;

For him no weary hours assail,

Nor evening darkness spread their veil

On his eternal day.

"Beneath that light divine

Securely shalt thou move—

The sun with milder beams shall shine,

And eve's still Queen her lamp incline

Benignant from above.

"For he, thy God and friend,

Shall keep thy soul from harm,

In each sad scene of doubt attend

And guide thy life and bless thy end

With his almighty arm."

Prayer Corner.

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.—Col. 1: 11.

○

All mental discomfort comes from our minds being in divergence from God's; when the two are agreed no warfare occurs, for they work together, and man's mind accepts God's rule, but reason tells us that disagreement must bring conflicts. He will have his way, and would have us accept all events with the knowledge that he is love, whatever and however contradictory those events may be to our comprehension of him. —Charles George Gordon.

○

Give me a new, a perfect heart,

From doubt, and fear, and sorrow free;

The mind which was in Christ impart,

And let my spirit cleave to thee.

—Charles Wesley.

○

O eternal God, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed for the glorification of thy Name, and, by thy blessing, it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtue; the works of nature into the works of grace; by making them orderly, regular, temperate; and let no pride or self-seeking, no covetousness or revenge, no little ends and low imaginations, pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit servants of Jesus; that, doing all things for thy glory here, I may be partaker of thy glory hereafter, through Jesus Christ our Lord. Amen.—Jeremy Taylor (1613-1667).

Some Notable Hymns and Authors.

No. 12. "Once An Infidel."

A. M. Ludbrook.

In the county of Buckingham, England, is a small town named Olney, where in the latter half of the 18th century lived for some sixteen years two men of note, one a preacher and the other a poet, who collaborated in the production of a selection of sacred songs known to fame as *The Olney Hymns*. A copy of that volume is now in my possession. It measures only 4½ inches by 3, but contains over 300 hymns and nearly as many pages. It seems to be a first edition (the title-page, alas! is missing)—it is old in appearance and make-up, and the preface begins by noting that "copies of a few of these hymns have already appeared in periodical publications," and it finishes with the subscription: John Newton, Olney, Bucks, Feb. 5, 1779. It is further noted that all the hymns were written by two persons only, and that a secondary motive to the undertaking was "to perpetuate the remembrance of an intimate and endeared friendship."

So we at first purposed, as in the case of the Wesleys, to treat of the two writers in the one article, under the caption of *The Olney Hymnists*. But the amount of material that must not be left out grew so great, we feared that to do so would render the editor's uneasy chair still more uneasy. So reluctantly—though it was something like parting the Siamese Twins—we decided to deal with the Olney "twins" separately.

JOHN NEWTON (1725-1807), while not in the front rank of hymn-writers, is not very far behind it. He was born in London, and was an only child. In his 7th year he lost his pious and devoted mother; but her prayers for him were surely heard, though so many sons were to rise and set before he was brought to the Saviour. He was worse than orphaned, for in less than a twelvemonth came a stepmother whose sole thought for the boy was to get him out of the way. Sent to school, his chief attainments there were idle habits and a preference for low companions. His father, a ship's captain, took him to sea at the age of 11, and that didn't help the lad either in morals or religion.

He grew up a sceptical, profligate young man. Seized by a pressgang, he soon deserted from the Royal Navy, but was re-captured, publicly flogged, and later dismissed the service. He next served in a West African slave-ship; but he was expelled from that for wicked conduct, and went to live on an island that he might be free to sin. Then for 15 months he endured great misery in the service of a cruel slave-leader at Sierra Leone, from which, managing to get a message home, he was rescued by his father's intervention.

On the homeward voyage, reading Thomas a Kempis, he thought, what if these things should be true? That very night a terrible storm arose, and on the following day, exhausted with pumping and put to the wheel for several hours, his whole former life passed in review before him, especially his scoffing at Scripture, his vicious habits, and the dangers through which he had passed. He thus came under conviction, and turned to God. "I was," he said later, "a wild beast on the coast of Africa, but the Lord caught and tamed me." That was in 1747.

He continued for a time in the slave trade without any feeling of its wrongfulness, public opinion not having yet been educated to a sense of its iniquity. Strange to say, the chief agent

in that education, William Wilberforce, owed much of his religious impressions to Newton.

He married in 1750, and four years later left the sea and settled for a while in Liverpool. Here he began to take a part in public prayer and in preaching. He came under the influence of Wesley and Whitefield, but in 1764 "took orders" and became curate of Olney at a salary of £60 a year, with house, continuing there as vicar until 1779, during which period the Olney Hymns were composed and published. Then he removed to London, becoming minister of St. Mary Woolnoth in the heart of the city.

MEMORY HYMN.

S. (1200 ed.)—112. B.—52.

How sweet the name of Jesus sounds

In a believer's ear!

It soothes his sorrows, heals his wounds,

And drives away his fear.

It makes the wounded spirit whole,

And calms the troubled breast;

'Tis manna to the hungry soul,

And to the weary, rest.

Dear Name! the rock on which I build,

My shield and hiding place,

My never-failing treasury, filled

With boundless stores of grace.

Jesus, my Shepherd, Guardian, Friend,

My Prophet, Priest, and King;

My Lord, my Life, my Way, mine End,

Accept the praise I bring.

Weak is the effort of my heart,

And cold my warmest thought;

But when I see thee as thou art,

I'll praise thee as I ought.

Till then, I would thy love proclaim

With every fleeting breath;

And may the music of thy name

Refresh my soul in death.

—John Newton.

There he had great scope for usefulness. His house was open to people of all classes and denominations; and the poor, the afflicted, and the tempted, found sympathy and help. At 80 a suggestion was made that he should give up preaching. "I cannot stop," said he; "shall the old African blasphemer stop while he can speak?" At 82 he died, and was buried under the church. His epitaph, composed by himself, includes the following:—

JOHN NEWTON, clerk, once an infidel and libertine, a servant of slaves in Africa, was by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and ordained to preach the faith he had long labored to destroy.

Newton wrote much the larger number of the Olney Hymns. They reveal a life not only earnest but anxious; few of them are of a joyous sort. His mother had taught him to read the Bible and memorise portions of it when only four years old; and, as he says, "though in process of time I sinned away all the advantages of those early impressions, they were for long a restraint upon me; and when the Lord at length opened my eyes I found a great benefit

from the recollection of them." And he wrote of the Book (first stanza)—

"Precious Bible! what a treasure
Does the Word of God afford!
All I want for life or pleasure,
Food and medicine, shield and sword.
Let the world account me poor,
Having this I need no more."

For a long time, like others we have mentioned, our author composed a hymn every week, many being the expression of his own experience, but many more based on texts that formed the subjects of his sermons. Thirteen of them are in our new book, including that fine lyric of the Lord's day, "Safely through another week"; those lines of welcome we so often sing, "Kindred in Christ for his dear sake"; "One there is above all others"; "O happy they who know the Lord"; "May the grace of Christ our Saviour"; and "Glorious things of thee are spoken." This last is regarded by some as Newton's finest hymn and one of the best in our language.

"Though troubles assail" is an old favorite, based upon the truth—"The Lord will provide." But we miss its mate, "Begone, unbelief" (607 in Psalms and Hymns, not 637 as indexed), written in memory of the author's deliverance from a watery grave as well as from spiritual death, and certainly the finer lyric of the two. W. T. Stead, the noted journalist who went down in the "Titanic," said it was the hymn that had helped him more than any other!

But the greatest of John Newton's hymns is yet to be mentioned—"How sweet the name of Jesus sounds." It stands 5th among the best 100 hymns of the Sunday at Home plebiscite, and surely ranks as a classic. We find it difficult to believe that the same hand which penned that startling confession on his tombstone also wrote this beautiful lyric. But, as exemplified also in the life of the great Augustine, and in that of George Muller, of Bristol, and many another, "out of the lowest depth there is a path to the loftiest height," and thus is magnified the exceeding grace of God. Reader, sing it over and over again—the tune "St. Peter" surely! Learn it by heart in every sense of the word—and so make it your own!

John Newton's dying words were: "My memory is nearly gone, but I remember two things—that I am a great sinner, and that Jesus Christ is a great Saviour." Mrs. Catherine Booth used to tell the story of a saintly man who, on his death-bed, could speak of nothing but the glory and love of Jesus, his face radiant whenever he mentioned that sweetest name. It chanced that as he was dying a document was discovered that necessitated his signature. He held the pen for a moment, wrote, and fell back dead. And on the paper he had written, not his own name, but the Name that is above every name. That then seemed to be the only name that mattered.

"So may the music of thy name
Refresh my soul in death."

MY WAGE.

I bargained with Life for a penny,
And Life would pay no more.
However I begged at evening
When I counted my scanty store;

For Life is a just employer,
He gives you what you ask,
But once you have set the wages,
Why, you must bear the task.

I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid.

—Jessie B. Rittenhouse.

The Union Plea of Churches of Christ.

H. G. Norris.

(Continued.)

A vital part of our plea is that which has reference to

The Basis of Union.

Whilst we as Churches of Christ seek to approach this question in the spirit of Christ, this does not mean that we believe that union will be brought about by compromising with any errors of denominationalism. Truth, and only truth, can be a secure basis of union. It is compromise which maintains divisions, and to build upon compromise is to build on shifting sand. There is truth in every denomination, but that truth is common to all. We would reject the opinions of men which have been added as matters of faith and doctrine in denominations today, because the opinions of men conflict. But the truth common to all bodies, which all accept, and which is therefore the only possible basis of union, is found in the New Testament. Given by the inspiration of God the New Testament contains a revelation of his will for his church. Here, then, is a basis for union—a return to the faith and practice of the apostolic church, and the laying aside, as requirements of membership or tests of fellowship, of all that has not the warrant of the Word of God. As Alexander Campbell said: "Let the Bible be substituted for all human creeds; facts, for definitions; things, for words; faith, for speculation; unity of faith, for unity of opinion; the positive commandments of God, for human legislation and tradition; piety, for ceremony; morality, for partisan zeal; the practice of religion for the mere profession of it; and the work is done."

Believing that the Word of God is the only real basis for union, Churches of Christ use the watchword, "Where the Scriptures speak, we speak," as a loving call to a mutual investigation of the Scriptures. In the Scriptures Christ and inspired apostles have given us a rule of faith and practice, which is sufficient and authoritative. In seeking a basis of union we go back therefore beyond the reformers of the middle ages, back beyond the church of the third or fourth century, back to the New Testament as his last will and testament for us.

It is here that Churches of Christ have a great contribution to the Christian world which seeks a basis of union. The basis is not to be found in conferences but in God's Word.

"The Declaration and Address" of Thomas Campbell, which was adopted by the Christian Association of Washington in 1809, is well worthy of the study of all who seek a basis for union. It is from this document that we have caught the fundamentals of our plea for a restoration of the New Testament church with a view to union. From it I cull the following extract:—"Our desire therefore, for ourselves and our brethren would be, that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the divine Word alone for our rule, the Holy Spirit for our teacher and guide to lead us into all truth, and Christ alone, as exhibited in the Word, for our salvation, and by so doing we may be at peace among ourselves, follow peace with all men and holiness, without which no man shall see the Lord."

With the New Testament as the basis of appeal, we approach the fundamentals of the Christian faith.

First we shall consider

The Creed of the Church.

We sympathise with those men who formulated creedal statements of faith in the church, because this was done with the ideal of keeping the church pure from heresy. In reality, however, these creeds have created many divisions in the universal church. We believe from our study of church history that no external or written standards of faith can take the place of the New Testament itself. This will be understood from the following statement which was made by the union committee of Churches of Christ in Great Britain in reporting on the findings of the World Conference of Faith and Order, held at Lausanne in 1927:—

"Churches of Christ have ever been averse from the summing up of the Christian faith in the form of written creeds and confessions, fearing that thereby the subtle balance of the faith of the New Testament church might be altered, that the consciences of men might be bound with matters other than those included in the mind of Christ. They have asserted, and we would now assert, that the church of every age must ask, What is the mind of Christ? and that in seeking to discover the mind of Christ, she must ever refer to the New Testament which is the norm and standard of essential Chris-

tianity. If we wish to know what Christianity is, both in its form and spirit, it is to the New Testament writings, produced within the bosom of the church and within the apostolic age, inspired by the Spirit of God, and by his providential guidance collected into a single canon, and to these documents alone that we must go, interpreting them in the true spirit of history."

Churches of Christ have always maintained that Christian discipleship is begun, not in the acceptance of rigid dogmas, not in believing facts and theories about God and Christ, but in the exercise of faith in the Person of Jesus Christ as Lord and Saviour. Faith, they have asserted, is trust in a person and loyalty to him. The first essential of Christian life is faith in Jesus Christ as the one person worthy of the trust and loyalty of mankind, and not in the acceptance of creedal statements about him.

We find scriptural warrant for our plea, "No creed but Christ." The creed of the New Testament church was a living creed, expressed by Peter, "Thou art the Christ, the Son of the living God." "Upon this rock"—that is the truth contained in this confession, Jesus said, "I will build my church." Obviously, then, this statement contains the fundamental and essential article of faith necessary to the making of a Christian. The Lord himself accepted this statement of faith in himself as the Son of God, and does the church to-day need in her creed additional articles of faith? Divisions are multiplied by such procedure. A statement of faith for a united Christendom needs to be a minimum as given in the New Testament. Hence our watchword, "No creed but Christ, no rule of faith and practice but the Bible."

(Continued on page 46.)

At the Lord's Table.

T. H. Scambler, B.A., Dip. Ed.

THE LAST PASSOVER.

"He said unto them, With desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22: 15, 16).

Here was the human Christ, his heart filled with loving affection for his friends, earnestly desiring a last communion with his loved ones, even as we do with ours.

Having loved his own who were in the world, he loved them unto the end. He anticipated much from that experience at the passover table. Many things he wanted to say, tender lessons he wished to teach—loving counsels to prepare them for the difficult days to come.

We cannot measure the value to these disciples of the years they had spent with him. They had been in training in the school of the Master. There was still much he must say to them, and for the telling no occasion would compare with the sacred hour they spent with him before he suffered.

They had disappointed him often. Even as they drew near to this solemn meeting which was filled with such significance for him, they were unseeing and hard of heart. They had that within them which rendered them oblivious to the cares which oppressed his tender spirit, and permitted them to contend for places of honor in

the kingdom of heaven. His kingdom would have no place for such rivalries, but they did not understand.

Oh, there were so many things he needed to say to them, and they were so slow of heart to learn! Yet he could not leave them until he had impressed upon their hearts once more the lessons of humility and service, of love and loyalty, of hope and cheer. So he gathered them together. It was the passover feast of the Jews, looking back to a great deliverance in the long ago, but he made it a sacred communion that looked forward to a greater redemption, of which the passover itself was but a type and symbol. He was about to give his life for the world, and the bread and the fruit of the vine became the emblems of his sacrifice. It was to be his last passover with them. When next they met in communion with him, the age-long passover would have found its fulfilment in the kingdom of God. "Take this," he said, "and divide among yourselves. This is my body. This is the new testament in my blood." They were subdued and awed by his solemn words, and though they might afterwards sometimes fall him, they would not forget.

That solemn rite, then for the first time observed, became the trying place where Jesus met his disciples in spiritual communion throughout the years, and where we to this day meet with him and come within the spell of his gracious power.

The Home Circle.

Conducted by J. C. F. PITTMAN.

HE FOUND TIME TO DIE.

There was an old fellow who never had time
For a fresh morning look at the Volume
Sublime;

Who never had time for the soft hand of prayer,
To smooth out the wrinkles of labor and care;
Who could not find time for that service so
sweet,

At the altar of home where the dear ones all
meet,

And never found time with the people of God,
To learn the good way that the fathers have
trod;

But he found time to die!

This busy old fellow, too busy was he
To linger at breakfast, too busy was he
For the merry small chatter of children and
wife,

But led in his marriage a bachelor's life;
Too busy for kisses, too busy for play,
No time to be loving, no time to be gay;
No time to replenish his vanishing health,
No time to enjoy his swift gathering wealth;

But he found time to die!

This beautiful world had no beauty for him;
Its colors were black and its sunshine was dim.
No leisure for woodland, for river or hill,
No time in his life just to think and be still;
No time for his neighbors, no time for his
friends,

No time for those higher immutable ends
Of the life of a man who is not for a day,
But, for worse or for better, for ever and aye:

But he found time to die!

FORGET IT!

Do your friends have to "handle you with care" for fear of offending you? In other words, do you "wear your feelings on your sleeve" to the degree that you are over-sensitive company and imagine that every little joke or laugh is directed toward you? If so, you'll never be a "good mixer" until you have so cultivated your "forgettery" that you are able to discard all thoughts of discord, slights and fancied ills.

If any one has really said an unpleasant thing about you, or to you, just laugh it off, then put it out of your mind—forget it! A postage stamp held close to your eye blots out your sight not only for the stamp itself, but also of all other objects. If it is held at a proper distance from the eye, it can be clearly seen without hiding from vision all other objects within range. And it is just the same with all unpleasant recollections. If they are placed far enough away, they will become as mere specks in disturbing your vision of the brighter things in life.

Fill your mind with thoughts of good will in people, and for people, and there will not be room for thoughts of injuries, either real or fancied. Remember to forget.—Selected.

"I WILL DRAW ALL MEN."

I sat on the floor in the Ashram of Gandhiji (says Dr. Stanley Jones) and listened to an address given to a small group of the International Fellowship. I listened with appreciation to the advice he gave, for it came from a great soul. But all the time he was speaking I could not keep my eyes from a little picture on the wall just above his head. It was a picture of Christ on the cross. Strange that a picture of the Crucified should be here in a Hindu Ashram! As Gandhiji finished his address he turned toward us and said, "Will you sing that hymn?" We asked, "What hymn—'Lead, Kindly Light'?"

He replied, "No. 'When I Survey the Wondrous Cross.'" There we sat—Hindu, Moslem and Christian—and those of us who knew it sang it:—

"When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And poor contempt on all my pride."

If Mr. Gandhi is the saint or mahatma that his people think him, it appears from this incident where he gets his inspiration. Once when publicly asked by a young lawyer for a rule of life, he took out a Testament and began reading from the Sermon on the Mount.—Selected.

THE HANDSHAKE.

When you are introduced to somebody, how do you shake hands? Do you grip firmly as if you meant it and were really pleased to make the other person's acquaintance, or do you greet him half-heartedly, conveying the impression that you aren't interested in knowing him?

A friend once said to me, "You know I judge people by the way they shake hands. If they do so eagerly, look me in the eye, smile and grip strongly, I unconsciously think more of them at once than of those whose hand resembles a wet dish-rag and implies no cordiality."

Isn't there a ring of truth in his words? Somehow we like to feel that the other person really appreciates meeting us, and hopes that the occasion will ripen into a warm friendship. Cordial handshakes make friends. They show strength of will and character in addition to vitality.

Handshaking is really an art, but not one difficult to acquire. Many a time I have introduced myself to a total stranger without knowing how I would be received. And what a relief and pleasure it was to be welcomed with a smile, a warm handshake, and pleasant words. It has smoothed the path so many of my best friendships.

Try it, then, next time you have the opportunity. See if a firm handshake doesn't help you make friends, too.—H. Graham, in "Boy Life."

VICTORY.

I call no fight a losing fight

If, fighting, I have gained some straight new strength;

If, fighting, I turned ever toward the light,
All unallied with forces of the night;

If, beaten, quivering, I could say at length:
"I did no deed that needs to be unnamed;
I fought—and lost—and I am unashamed."

—Miriam Teichner.

FATAL ARTISTIC HABIT.

Steeplejack: "Ullo, Bert! Where's that mate you took on—the chap that used to be an artist?"

Second ditto: "'Aven't you 'eard? Soon as he laid a couple of bricks, he stepped back off the scaffolding to admire 'is work."

PAIR TO ALL.

A doctor at a dinner took in, as his partner, a gushing young lady.

"Is it true, doctor," she said, "that you are a lady-killer?"

"Madam," he replied gravely, "I make no distinction between the sexes."

The Family Altar.

J.C.F.P.

Monday.

Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess thy land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and to perform the work which the Lord sware unto thy fathers, Abraham, Isaac and Jacob.—Deut. 9: 5.

There was no room for boasting or complacency either on the part of Canaanites or Israelites. The former were cast out because of wickedness, the latter were permitted to possess the land forfeited because they were less wicked, and because it was according to the eternal purpose of Jehovah that the great scheme of redemption should begin with them. Reading—Deuteronomy 9: 1-6.

Tuesday.

Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?—Job 35: 2.

Elihu seems to have unfairly interpreted certain utterances of Job, though many do act and speak as though they believed their righteousness is more than God's. "There is none righteous, no, not one."

Reading—Job 35.

Wednesday.

Who can say, I have made my heart clean, I am pure from my sin?—Prov. 20: 9.

This challenge can be made to the best of men, for they are men at best. Even the holiest Christians must acknowledge, with Paul, that they find operating within themselves a law, that when they would be good and do good, evil is present with them.

Reading—Proverbs 20: 5-15.

Thursday.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.—Matt. 7: 15.

As in the days of Jesus, so now, there are false teachers who come "in sheep's clothing," appearing innocent, sincere, harmless, yet are as full of extortion as the hypocritical scribes and Pharisees.

Reading—Matthew 7: 15-23.

Friday.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.—Matt. 23: 28.

We must never judge a book by its cover, or a man by his outward appearance. Sepulchres are sometimes outwardly magnificent or beautiful, yet contain within corruption. The scribes and Pharisees cared nothing for righteousness. They sought simply the reputation for righteousness.

Reading—Matthew 23: 23-31.

Saturday.

The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.—Luke 18: 11.

Like a whitened sepulchre, the Pharisee was externally clean, yet to boast of this whilst knowing the heart and life were corrupt was hypocritical in the extreme. Prayers such as this Pharisee offered are surely unaccepted. Reading—Luke 18: 9-14.

Sunday.

As it is written, There is none righteous, no, not one.—Rom. 3: 10.

The apostle argues that, in regard to justification, Jews and Gentiles were alike, the former having no advantage over the latter. By their own works, neither Jew nor Gentile can be saved, for not one of all earth's inhabitants has entirely kept the law given to mankind.

Reading—O.T., Lev. 16: 1-13; N.T., Rom. 3: 1-18.

Prayer Meeting Topic.

January 24.

NICODEMUS.
(John 3: 1-15.)

H. J. Patterson, M.A.

Nicodemus is described as a Pharisee, and a ruler of the Jews. Let us remember that not all Pharisees were of that type so severely condemned by our Lord. There were good Pharisees. Nicodemus, I believe, was better than the average. As a member of the Sanhedrin he had responsibilities both religious and civil. He was a "teacher in Israel."

A Man of Open Mind.

We would expect that one holding such a position would be unbiased. Such was not always true, but here there seems good reason for believing that Nicodemus had come to learn.

He is referred to as the one who "came to Jesus by night," and straightway we have concluded that he lacked courage. Are we right in making such a deduction? I think not, in spite of the many who have so concluded. The fact that he came while so many others came not at all is in his favor, and in the test there is no reason for our thus libelling him. He alone had courage to speak on behalf of Christ on another occasion, and he also with Joseph of Arimathea ventured to ask the body of Jesus, and gave it fitting burial, when opposition was strongest. Maybe Nicodemus was a very busy man, and this was the only time he could give. At any rate Jesus was exceptionally busy during the day, and perhaps the meeting had been arranged so that this sincere thinker might have an opportunity of quietly talking the matter over with our Lord. There may have been a mixing of motives. I cannot think that a man so timid as Nicodemus is sometimes represented to be would play such a part as John tells.

Deep in Thought.

Nicodemus had been stirred as he saw or heard tell of the miracles of Jesus. Did they not presage the coming of the Messianic kingdom? Jesus led him to see that the kingdom was a thing not of signs but something related to the heart. It was vital and involved a new birth. And what was that? Nicodemus as a Jew was a child of Abraham, but this that Jesus told him was not a matter of fleshly birth privileges. Religion was not something cold and mechanical. One must be "born of water and of the Spirit." Let us keep in mind John's baptism in water unto repentance. Jesus told of things altogether new to Nicodemus. God so loved that he gave . . . Nicodemus could not be expected to grasp the significance of it all, and he didn't. But we can imagine he went away and thought deeply about it.

A Friend of Jesus.

Whether he was a coward or not remains unrevealed, but that he did become a friend of Jesus I have no doubt. When Jesus was discussed in the council meetings, and it seemed that judgment was to be pronounced without evidence, Nicodemus said, "Doth our law judge any man before it hear him, and know what he doeth?" (John 7: 40-53). And when disciples had fled and no one had sufficient courage to do anything openly, Nicodemus and Joseph rendered a splendid service. He proved himself a true friend. His associate was "an honorable counsellor, who waited for the kingdom of God" (Mark 15: 43), "a good man and a just" (Luke 23: 50). May we not be misjudged. Let us learn at the feet of our Lord, and go forth openly to serve.

TOPIC FOR JANUARY 31.—ENLISTMENT FOR SERVICE.—Isalah 6: 1-8.

Our Young People.

Conducted by W.M. GALE

"Young Pioneers"—A New Club for Boys.

PART II.

[Article I. appeared on this page in last week's issue of the "Australian Christian." It is the outline of a suggested programme for a boys' group. The organisation is under the auspices of the Victorian Bible School and Young People's Department.]

What is a Young Pioneer?

Our great country has been opened up to us largely by the unselfish endeavors of men whom we are pleased to call our pioneers. These men have exposed themselves to great dangers, have suffered many hardships in order to achieve what they set out to do. Our task is largely to follow in their footsteps. Jesus is the world's greatest Pioneer. He suffered hardship; he faced great dangers; his great task cost him his life. He came to pioneer the right way of life. You will remember that he said: "I am the Way, the Truth, and the Life, no man cometh unto the Father but by me." A young pioneer is one who is following in his footsteps—pioneering in the great business of living as he did—"And Jesus increased in wisdom and stature, and in favor with God and man."

Our Leader.

Our leader is Jesus. He was the world's most perfect boy, as he was the world's most perfect man, for he was the Son of God. We recall the voice which said: "This is my beloved Son, in whom I am well pleased; hear ye him."

The Whole Scheme is Suggestive.

This is one great point of divergence from the many existent fully organised, detailed, ritualistic, ready-made programmes for boys' groups.

The programme is outlined merely as a suggested point of commencement so that leader and group will have something to discuss for their early meetings. It is hoped that out of these discussions the boys themselves, under the guidance of their leader, will develop a programme that will result in true character building.

It is thought that one of the fundamental weaknesses of organised boys' work has been that leaders have prepared for their boys a ready-made programme. "Boys in such groups are often held only under a dominating authority, or else they break the heart of teacher after teacher of this type, refusing to submit to such a scheme of things" (Gregg).

Where leader and boys take time to work out in co-operation a programme and a ritual, you have scope for the development of Christian character and personality. And so every step of the way will be purposeful, individual, and calculated to get the best result from the boys as well as to make the largest possible contribution to the all-round development of the boys.

Relation of Sunday Afternoon and Week-night Sessions.

"More and more we are coming to see that teaching on Sunday must go hand-in-hand with some recreational and educational and social fellowship during the week" (J. W. Clifford, M.A., London, in "Capturing Youth").

The truth of this is borne out by the experience of boy leaders in various parts of the world. Hence it is suggested that as far as possible the Sunday School class shall be one with the week-night session as the two normal

and regular meetings of the one group each week. Naturally, the teacher will be the leader in each session.

The Sunday Session.

It is suggested that the class be organised, having the same officers as at the week-night session. It can be conducted as an ordinary class in the average Bible School. When the class has gathered for the lesson, the class will be called to order by the "chief," who will lead in the Lord's prayer, or as an alternative will call upon the "leader" or a pioneer to pray.

The "tally" will read the minutes of the last Sunday session of the "camp." Brief reports will be presented if required.

The "chief" asks the "leader" to take charge of the lesson period, after which the "chief" announces the place and character of the next week-night meeting of the "camp."

"Camp" will remain and close with the school as an integral part of same.

Badge Standards.

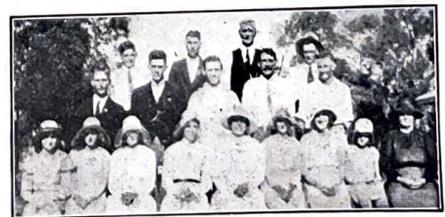
The department has outlined the standards for the badges in the four-square programme. These are—(1) Intellectual: Bird-life, Wild-flower, Collector, Handicraft, Radio, Speaker, Home Reader. (2) Physical: Health, Swimming, Life-saving, Hiking, Cyclist. (3) Devotional: Church Worship, Bible Heroes, Christian Heroes. (4) Social: Home Helper, "Earn-Save-Give," First Aid, "Safety First," Pathfinder, Three C's, Makers of Australia.

The department is now ready to receive applications from those wishing to organise "camps" of "Young Pioneers."

TRUE CHRISTIAN ENDEAVOR SPIRIT.

At the breaking-up of the sisters' guild which meets in connection with the church at Bundaberg, Qld., gratitude was expressed to three young sisters for their efforts in connection with the chapel cleaning. They are Sisters Phyllis Burt, Doris and Enid Voss. These sisters, who are all actively engaged in Sunday School and young people's work, sought a practical way in which to show the true Endeavor spirit, and offered to clean the chapel free of charge, thus defraying the expense to the guild previously entailed thereby. This duty has been faithfully carried out at all times.

"This world that we're a-livin' in
Is mighty hard to beat;
You git a thorn with every rose,
But ain't the roses sweet!"



Y.P.S.C.E. at Ma Ma Creek, Queensland.

Seven members of the society are workers in the Bible School.

Here and There.

Last year Bro. H. G. Norris won the first prize for his College essay on "The Union Plea of Churches of Christ." The concluding portion is printed in this issue.

Bro. H. P. Manning, who has been ill, says in a private letter that he is much better, and if all goes well expects to take the services at York (S.A.) on Jan. 21.

The church at Palmerston North, N.Z., is making progress. The enlarged chapel is packed each Sunday. There have been ten confessions during the last few weeks. Bro. A. Hinrichsen is the preacher.

Bro. H. G. Harward has commenced his series of special meetings in Tasmania. On Monday we received the following telegram:—"Kellevic chapel crowded first week; Harward giving great addresses; one confession.—Colin Smith."

This is a parable that has a pretty wide application. A mouse and an elephant walked side by side over a small wooden bridge. After they had crossed it the mouse said to the elephant: "We sure did shake that thing, didn't we?"—"The Canadian."

We are pleased to note that the following members of Churches of Christ attending Melbourne University have been successful in recent examinations:—F. G. T. Turner (Third Year Medicine); E. L. Williams (Economics III.); A. W. Ladbroke (Diploma of Education—with honors).

The College of the Bible will re-open for 1934 on Feb. 21. Students should be in residence at least one day earlier. The public inaugural session will be held at Lygon-st. chapel on Monday, Feb. 26. Bro. J. E. Thomas, who was hindered by sickness from delivering the address last year, has consented to be the speaker on this occasion.

We are indebted to our agents who distribute the "Christian," collect accounts, and do all they can to advance the interests of the paper. Probably the largest number of copies taken by any one agent go to Miss Johnson, of Bambra-rd. church, Vic., who disposes of forty papers weekly. Our aim is to have every church family throughout Australia reading the paper regularly. We believe this would mean much to the spiritual life of the members.

The treatment of Australian aborigines has recently received much attention. It has been strongly urged that the natives of our country should receive better treatment. It is manifest that much of the recent criticism was justified. Proof of this is found in the instructions which have been issued to the police of the Northern Territory that the use of chains in manacling of aboriginal prisoners must be discontinued, and that more humanitarian methods of preventing escapes must be adopted.

Congratulations are extended to Bro. W. Cust, of Mont Albert, Vic., who celebrated his 85th birthday on January 13. Bro. Cust was born at Warrnambool in 1849, and was baptised by Bro. Ewers many years ago. In January, 1872, he was married to Miss Sarah Donaldson, and in 1931 he and his wife celebrated their diamond wedding. Mrs. Cust was called home shortly afterwards. Bro. Cust's family consists of nine children, all of whom are living save the beloved third daughter Annie, Mrs. Percy Allen, who, while on the journey homeward from Sydney to rejoice with her father and friends at the birthday celebrations, was killed by motor accident on January 11. There are 30 grandchildren and 10 great grandchildren. Bro. Cust enjoys good health, and attends the services at Mont Albert regularly.

We hear that Bro. A. Brooke has resigned his work at Cheltenham, Vic., and has accepted an invitation to labor with the Lake-st. (Perth) church.

On Wednesday, Jan. 10, Bro. A. Bray, of Moreland church, Vic., retired from active work, where he had been employed for over 35 years, in the Victorian Railways Printing Office. Printing officer, Mr. M. Gray, on behalf of all employed in the works, made presentations which included a wallet of notes. Mr. Bray, who has been employed as a compositor, on several occasions refused promotion to higher grade, wishing to remain at the "case." Several of the older hands spoke of his good qualities. At present Bro. Bray is enjoying a holiday in Adelaide.

The last of the Shakers—three feeble old people—reside in a community house in New York State, near the Massachusetts border. Bro. William Perkins and his two elderly sisters in Christ at Mount Lebanon placidly await the extinction of a religious movement which once prospered here. The Shakers were a sect of the Quakers who believed in the common possession of property, a life of celibacy, confession of sin, power over physical disease, separation from the world and a kind of religious dance which gave them their name. In 1874 there were fifty-eight Shaker communities in the world.

At Ormond, Vic., on Jan. 10 there was a crowded audience at the farewell to Bro. S. R. Baker, who is leaving for Shepparton. Messages of appreciation of his work were received from preachers of local churches. Bro. Bradley, secretary, was chairman. A presentation of a chiming clock from members and friends was made to Bro. and Sister Baker, and there were also gifts from C.E. and other auxiliaries. On the following Sunday the Bible School presented two books to Bro. Baker, and a fine audience in the evening listened to his sermon. It is expected that Bro. G. Andrews, of Shepparton, will commence his ministry at Ormond on Jan. 28.

W. B. Payne, of Echuca, Vic., writes: "Will you please allow me to express my thanks, and that of the Cummeragunja people, for the splendid response by the C.E. societies to the appeal for gifts, by which we were enabled to give a Christmas tree to the people. Every one, young and old, received a gift; and although cut off by those who have supplied this each year previously, we were able to have a better turn-out than ever before. Will all societies concerned accept thanks? This is the biggest social event of the year at Cumra; and without it many of the children would have nothing to make Christmas the joy that all children find at that season."

There were excellent attendances at the farewell services of Bro. Ethelbert Davis at Sydney City Temple on Jan. 7, in which other than members were well represented, betokening the esteem in which the evangelist was held after his six years' ministry. A social evening had previously been given, when opportunity was taken of presenting Bro. Davis with gold sleeve-links and a canteen of cutlery. The sisters presented Mrs. Davis with a gold wristlet watch, whilst their little daughter Heather received a New Testament. During the evening numerous speakers, representing a wide range of activities in and outside the brotherhood, including among others the Sydney City Mission, Eastern Suburbs Ministerial Fraternal, N.S.W. Council of Churches, Wireless Board, and Home Missionary Committee, paid tribute to the work of Bro. Davis. Bro. Davis and family intend taking a well-earned rest at Lismore, N.S.W., for a few weeks. Bro. Hagger commenced at the Sydney

City Temple on January 14 a ministry which it is hoped will be sufficiently blessed to make a long engagement imperative.

At North Fitzroy, Vic., on Dec. 10, a very pleasant ceremony took place at the morning service. The church received from Mrs. Les. Millis (nee Miss Isabel Squires) a very beautiful communion table; in this way Sister Millis wished to perpetuate the memory of her parents—Bro. and Sister Squires, who, with her, were members for many years at North Fitzroy. Bro. Baker, in well-chosen words, accepted the gift on behalf of the church, extolling this evidence of filial love, and dedicated the gift to the worship of God. The table is a handsome example of the wood-carver's art; prominent at each end are cherubim in heavy relief, whilst across the front are the words, "This do in Remembrance of Me." The communion table will not only serve as a recognition of her love for her parents, but will also be a constant remembrance of the fellowship and association for so many years of those whose memory is thus preserved.

The following note is from the Melbourne "Argus":—"Believing that the denominational fusion of the Presbyterian, Methodist and Congregational churches would not be advisable at present, a group of leading Presbyterians has revived the Church Defence Association. This association was active in opposing denominational union on previous occasions. The Presbyterian Assembly of Victoria has appointed a committee on church union, which will report to the assembly at its next meeting in May. Other State assemblies also have appointed committees on church union. The General Assembly of the Presbyterian Church of Australia will be called upon to make the final decision in 1936. The central point of view of those who are supporting the Church Defence Association is that they prefer the present denominational basis of church organisation to continue. They suggest that a Federal executive council of the churches should be established on the lines adopted in the United States. This council would respect the individuality of the denominations, but it would express the common Christian opinion on current topics. It is contended that if the General Assembly, by a vote, favored the corporate union of the Presbyterian, Methodist and Congregational churches, and corporate union took place, it would result in a split in the Australian church similar to the breakaway that has followed the Canadian experiment of union."

Last week the State of Victoria was officially presented with a copy of the Geneva Version of the Bible. The presentation was made by Miss Mary Chomley, on behalf of W. and G. Foyle Ltd., booksellers, of London. Miss Chomley returned last Monday from a visit to England. She explained that Mr. Foyle sought old Bibles in the course of his business. He did not sell them, but presented them to various cathedrals and churches in Britain. When she had suggested that the people of Victoria would appreciate one as a Centenary gift, he had agreed readily, and had entrusted her with a copy of the 1589 edition of the Geneva Bible to deliver to the Premier (Sir Stanley Argyle) for the people of the State. The Bible will be exhibited at the Public Library. In addition to the Old and New Testaments, the volume contains "Two right profitable & fruitful Concordances, or large & ample tables alphabetically," a diagrammatic scheme of directions "how to take profite in reading of the holy Scriptures," and a prefatory "Epistle to the Reader." The translation is said to be remarkably accurate, but the spelling used in the several sections is liberal. "Hebrew," for instance, is spelt "Ebrew" in the flyleaf, and "Hebrue" in the concordance, and in the New Testament appears the Epistle to the Hebrewes." The edition was "Imprinted at London by the deputies of Christopher Barker, Printer to the Queen's most Excellent Majestie, 1589, Cum Gratia & Privilegio Regiae Maiestatis."

News of the Churches.

South Australian News-letter. H. R. Taylor, B.A.

The Editor has asked me to supply a monthly letter from this State "to benefit the readers of the 'Christian.'" I thank him for the privilege of being a regular contributor to our splendid journal, and will try to fulfil the purpose he has in view.



H. R. Taylor, B.A. years our genial brother and firm friend has filled a big place in the religious life of the State. His activities were varied, but they were all guided by the desire to en throne Christ in individual, church and community life. We can ill afford to lose our esteemed brother whose own life is the best exemplification of "Goodness always counts." Bro. Charles Schwab will prove himself a worthy successor at the mother church. He has already made a favorable impression. By the way, Mrs. Schwab has returned to her native State. She spent her early life in the south at Point Sturt.

Holidaying in the South.

The writer is spending a holiday at Victor Harbor, that delectable holiday resort where the long rollers from the Southern Ocean break on the granite bulwarks, and the soft south winds temper the heat of midsummer. The Home Missions Committee organised a church in the town about three years ago, and a little band of disciples meet in the Masonic Hall. The work is handicapped owing to the difficulty of holding week-night meetings. Bro. Garfield Rootes has just completed a valuable ministry, which has been marked by steady, persistent service at the Harbor and at Goolwa, situated twelve miles away on the River Murray, not far from the mouth. Bro. Hugh Gray is spending three months in the circuit. The Harbor, as we remember it, has grown from a small village to a considerable town of over three thousand residents. It is destined to grow much larger. The handsome Congregational church building is the rendezvous for the majority of church-going visitors; and to make any satisfactory headway we as a people must have a building of our own, and provide an attractive service. In the season upwards of ten thousand people are housed in the town over the week-ends. They come from all parts of the State. What a chance to make the pure gospel known!

Other Southern Churches.

Speaking of the south, the first Church of Christ was formed at Point Sturt seventy-eight years ago. We understand that Bro. George Pearce held the first services in his house. The little place of worship (and "little" is the word) was built on the rising ground overlooking Lake Alexandrina, and it still stands with its well-worn path to the door. We have happy recollections of our first address in this Bethel of the south to a handful of patient people. The Milang church, seven miles away, was an offshoot from Point Sturt. At Strathalbyn, further inland, services were originally held in Colman's flour mill in the youthful days of Bren. G. L.

Surber and T. J. Gore, of blessed memory. Baptisms took place in the River Angas. The three churches now form a circuit with Bro. A. H. Wilson as preacher.

Hats Off to the Pioneers!

To the pioneers of the State assembled for luncheon at Glenelg on Dec. 28, his Excellency the Governor (Sir Alexander Hore-Ruthven) said in his straightforward way: "We see all round us now signs of the enterprise of the pioneers, the outward and visible signs of prosperity. What we don't see so easily is what effect these material signs of progress have had on the mentality and character of the people. Although culture, knowledge and education have increased, we have lost, to a certain extent, the spirit of initiative and self-reliance that was so prominent in the days of the pioneers." A wider application may be given to the religious life of the churches, our own in particular. We, too, have lost, to a certain extent, the spirit of initiative and self-reliance. The result is seen in our statistical returns. We are just holding our own. Is our faith worth propagating? Doubtless. Then let us revive the good old pioneer spirit, branch out, face discouragements, and take a long view in breaking up new ground. I am afraid this letter has become an exhortation. Suffer the word.

What to Do with the Boys.

The Governor is calling a conference in January of representatives of many institutions, the church included, to deliberate upon the problem of employing the boys who, every year, are leaving school in droves with no prospects of obtaining work. It is a serious economic question, but primarily involves the boys' moral and religious welfare. Some of our courts are recording an increase in youthful offenders. No practical plan has yet come to light in the letters in the daily paper. Our lack of secondary industries in South Australia puts us at a disadvantage compared with some of the States. Land settlement appears to be the only way out. That means money, and at present the government is not paying its way. However, some genius may be able to provide a workable scheme. We live in hope, and meanwhile pray for light on a knotty question.

"Bookies" and Others.

We are informed that racing has revived in this State, and, of course, racing club officials are jubilant. The fact of the matter is that more people have attended the holiday race meetings for the purpose of gambling than for several years past. "Bookies" are supposed to have suffered heavy losses owing to their lack of experience in calling the odds and the disinclination on the part of the punters to back the outsiders. We expect that these gentlemen will learn from their mistakes. The next move is the establishment of agencies for off-the-course betting. The evil will come nearer home. What will be the effect of throwing the cloak of respectability over the bookmaker is easy to guess. The conscience of many acquiesces in what the law allows. Respectable citizens will be able to invest openly on the races through the agencies to the encouragement of the younger generation. "Dad" will not have to creep in the back way to the hotel parlor and billiard saloon to find the bookmaker while the nit-keeper watches the main entrance. He will go openly into the agency on lawful business, and his boys will follow. We are told that public opinion was in favor of this. If the poison has not gone too deep by that time four years hence we will have a chance of dealing with the monster of "respectable" gambling.

South Australia.

Queenstown.—On Jan. 14 Bro. Foote, jr., exhorted the church. In the evening Bro. Brooker preached the gospel. On Jan. 9 the girls' wattle club resumed work for the new year, and the choir met on Jan. 11 for first practice for 1934.

Glenelg.—Good interest is maintained. Several visitors have been present at recent meetings. Bro. Hart is still in hospital and seriously ill; Bro. Moran and Sisters Padgett and Theo. Edwards are on sick list. Bro. and Sister Waddell recently returned from an extended holiday in W.A.

Mile End.—Bro. W. G. Oram kindly relieved Bro. B. W. Manning while on a brief holiday at Balaklava, and his messages were much enjoyed. Jan. 14, Bren. Church and Dyster, of the College, took part in evening service. Beth. Manning gained a scholarship in the recent qualifying examinations. Heat and holidays account for smaller meetings this month.

Henley Beach.—On Jan. 4 a farewell was tendered Bro. Manning and family. Bro. and Sister Manning were unable to attend, and Bro. Don. Manning responded. A suitable presentation was made. Bro. Ross Graham began his ministry on Jan. 7. Good attendance on morning of Jan. 14. Bro. Ross Graham delivered the message, also at gospel meeting, when Mrs. Graham and Miss Nancy Graham sang a duet and the choir rendered two anthems.

Tumby Bay.—Bro. and Sister Graham, after three and a half years' faithful service, have accepted a call to Henley Beach. The church held a farewell social on Dec. 27, a large number of members and friends attending. Messages of appreciation were spoken by Mr. Brasher and Mr. Gregg, of Tumby Bay and Cummins Methodist churches. Dr. Wibberly spoke on behalf of himself and the townspeople. Bro. Norris, newly-appointed preacher of Wudinna church, also spoke. Bren. Compton, senr., and C. Thorpe spoke on behalf of church members. The church presented Mr. Graham with a clock beautifully set in mulga, and Mrs. Graham with a mulga vase; Miss Nancy Graham received a handbag in appreciation of service in church and Sunday School. Musical items were enjoyed, and supper was served.

Goolwa.—On Dec. 17 Bro. J. E. Shipway, home on holiday, preached to very good attendances morning and evening. On Dec. 24 Bro. G. Rootes preached farewell addresses, good meetings showing appreciation of his services. On Dec. 31 Bro. S. Neighbour spoke at both services to splendid attendances. On Jan. 2 a farewell social was given to Bro. and Sister Rootes. Bren. R. W. Harris and J. Burgar spoke on behalf of the church; Bro. A. Neighbour for the Bible School and Endeavor; Sister M. Graham on behalf of ladies' guild. Bren. S. Neighbour and J. E. Shipway also spoke. Several items were rendered, and presentations were made to Bro. and Sister Rootes on behalf of the church. The services of Bro. and Sister Rootes in Goolwa-Victor Harbor circuit have been of a splendid character. A number have been added to the church during our brother's three-years' ministry. Bro. Fullston, of Victor Harbor church, spoke words of farewell. Supper was provided by the ladies. Many visitors had fellowship with the church throughout the holidays. Our aged Sister Mrs. H. C. Shipway had fellowship on Dec. 31 after nearly nine months of sickness; also Sister A. Graham.

Queensland.

Brisbane (Temperance Hall).—Excellent meetings continue. Speakers for December were: Bren. McGregor 3rd and 17th; Elvery 10th and 24th; and Saunders 31st. On Dec. 3 three sons of Bro. and Sister Curtis were received into fellowship. Sister Mrs. Elfverson, a patient sufferer, who has for many years been confined to an invalid chair, passed to her eternal reward on Jan. 1, aged 74 years.

(Continued on page 44.)

Foreign Missions.

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

CHINA REINFORCEMENTS FUND.

When you read this paragraph you will have four weeks to contribute to the fund, which closes February 15. If you have not already sent your contribution, do it at once. Delays are dangerous.

THE ACCUSATION FROM CHINA.

The Lord said, Go! We say—?

The word "challenge" has lost its sting! It has become one of those glib and hackneyed words which lose their force because of familiarity. Let's go further back in our spiritual etymology. The root idea of the word "challenge" is "a false accusation." The interpretation with which literature has made us familiar is that a challenge means that an accusation has been made, and that the party accused at once exerts himself to prove the accusation false.

Recent events at Huellichow involve more than a mere incentive or stimulus to our overseas missionary conscience. They constitute a definite accusation.

God has called Bro. Waterman home after a short life of triumphant self-sacrifice. Mrs. Waterman and her family must return to Australia. Her coming will leave Bro. and Sister Anderson in isolation in that outpost of China. Right out there, in the very frontiers, they stand alone, lifting up the standard of salvation, preaching the Word. They are human. They will be a prey to that sickening sense of human loneliness, they will be forced to spend themselves beyond their human strength, circumstances will force an ultimate withdrawal unless—!

Reinforcements Must Go!

The situation involves an accusation. We stand, as a brotherhood, accused of selfishness, of complacency, of self-interest.

The annual pleasure bill of an average congregation would bring Mrs. Waterman home at once and restore her to her loved ones.

The silver on our sideboards, the bracelets and brooches which we flaunt before God and the poor, would more than send adequate reinforcements to Huellichow at once.

No; we do not want to withdraw! We will not consciously let the work at Huellichow be abandoned. God helping us, we will prove the implied accusation to be false. We will not stand adjudged guilty of missionary cowardice.

Reinforcements will Go!

The urgent call is for £200 to bring Mrs. Waterman home.

Then the additional missionaries needed must be sent out. Their passage money, together with essential equipment, will involve another £300. These funds are an immediate need. Who will share in their supply?

The more extended need of regular salaries is not so pressing. The salary which normally would have been provided for Bro. and Sister Waterman can be applied to his successor. The point is worthy of emphasis that we will not be committed to any greater expenditure for salaries because of Bro. Waterman's home-call. The immediate implication is this appeal for say £500 for expenses.

The Foreign Mission Committee believes this will be met quickly. Plans are in hand for a definite presentation of the matter to the brotherhood. But in the meantime we must pray and pay. Who will respond—at once?

Jesus said: "Go, ye!"

Bro. Anderson says: "Nothing would cheer

us more than to know someone could come to us."

What say YOU?—H. M. Arrowsmith.

SUBJECTS FOR PRAYER.

True prayer is costly—costs much in time, in effort, in vitality. How much did it cost you and me during 1933? If little, then it did not accomplish much. Shall we not resolve, since this is the month of the year when new resolutions are made, to pray for our mission work more regularly and more earnestly this year than we did last? "And he spake a parable unto them to the end that they ought always to pray and not to faint."

Harda, India.

Miss Mary Thompson writes, telling of her temporary retirement from Harda owing to ill-health. For some months she has not been well, so at the beginning of November she went to Jubbulpore to receive medical attention. The treatment she has been receiving has proved beneficial, and she is now feeling somewhat stronger, though not yet able to return to Harda. She is long overdue for a furlough, and is beginning to feel that she should perhaps come home to Australia to recuperate; and she asks our prayers in this connection. She writes, "I would appreciate the prayers of the home friends for my recovery; also in regard to a visit home." She is also concerned about the work at Harda during her absence. We could well remember the Indian Christians there, especially the preachers and Bible-women.

Poona District, India.

This is the district in which all our work, except that at Harda, is situated. This district is 350 miles distant, as the crow flies, from Harda, in a south-westerly direction. Moreover, different languages are spoken in these two districts; so that it is not possible for any of our other missionaries to give Miss Thompson any help in her work.

From our missionaries in the Poona district the following requests for prayer have been received:—

1. "The patil (headman) of Bori, and the preacher there, call for prayer. The patil came to Baramati some time ago and spoke at the church service. It strengthened and encouraged him much, and with enthusiasm he says, 'My whole village will become Christian.' The knowledge

that brethren at home are praying continually, for the work in this place brings within the realm of possibility the patil's words. He has to endure much, so ask that grace abounding may be his.

2. "The little band of Christians at Dourja presents a grand opportunity. What grand work of grace has been, and can be, accomplished in and through that band! The witness of the independent groups of Christians has untold weight; and as these groups grow in grace, so are the claims of Christ laid with growing power before the people of this land.

3. "The cold season of the year will soon be here again, and we hope to plan for more evangelistic tours during these months. We ask especially that you pray for the preachers. May their own lives and hearts be prepared, that they may become channels of grace." (The cold months are especially December and January.)

A sister in sending a contribution writes: "In reading 'The Christian' last week we learned that if Mr. and Mrs. Anderson were to carry on their work at Huellichow, China, a certain amount of money would be required to be given at a certain time. On thinking over the great need, and the sincere desire of the sisters to do their utmost to help, I wondered if I might suggest a way that some might help, who may not be able to give money, when there are so many calls for the home work. On reading over the old Christmas story lately, where the wise men brought their costly offerings to their new-born King, the thought came, Could we not bring to our loved Lord and King a small token of love for his dear servants far away, to encourage them in their glorious work for him? Could we part with some valued piece of gold, however small? If done for his sake, it will not lose its reward. Many of our sisters have done this, I believe, but perhaps there may be some, like the writer, who may be prepared to do it now."

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Religious Notes and News.

LIFE LARGER THAN A JOB.

"That we should exalt the practical at the expense of the cultural," writes Edward Booth Young, discussing the fads of education in "The Christian Leader" (Boston), "is evidence that we do not realise the truth that life is larger than a job—that self is worth more than possessions. Culture—education in the narrower sense—is the beauty and grace which attach to life and make it full and fine. It is possible to become as rich as Midas and yet be a person very uninteresting to himself and to others."

THE RELIGION THAT IS THE ENEMY OF CHRISTIANITY.

"Religion was the greatest enemy of Christianity in the days of Christ. Against it his strongest invective was hurled," writes Leslie D. Weatherhead in "How Can I Find God?" After quoting Karl Barth as saying that "The man whom the church with much labor attains, the pious man self-justified by his piety, is the last strong obstacle this side the action of God." Mr. Weatherhead continues: "Religion without reality is still the greatest enemy of vital Christianity, greater than materialism itself. The religion of the kind of man of whom Barth writes is a fake, a spurious substitute, a dismal lie, often covered by much 'service' and committee work, but without any experience of Christ at its centre. It is the form without the fire. It is the most dangerous of all spiritual drugs. It puts the soul to sleep and makes it dream that it is religious. Let such a man awake, for the harlots will go into the kingdom of heaven before him. Whatever they are they are not deceived."

WHY I DIDN'T.

"When I was in India," says Mr. Weatherhead in the Epilogue to "How Can I Find God?" discussing "The Gift of Himself which Christ Imparts," "I once conceived the ambition of being a singer. If I had been married then, this conceit would have been strangled at birth. But it so took hold of me that I bought several songs and murdered them. One evening I invited a real musician to dinner, and suggested to him that he should play my accompaniments. He looked up with surprise. 'I didn't know you sang,' said he, looking at me with kindly eyes, little knowing what was in store for him. Then I started. I can see him now trying so hard to be polite. But at least his head was in his hands lest I should see the agony in his face. 'Do you think I had better have lessons?' said I. 'No, I don't think I would,' he said gently. I didn't. I have never sung alone since then, except in the bathroom. I knew it was beyond me, and he did, too. Yes, even if I practised for ever. If only he could have imparted himself to me: he who tingled with music to his fingertips. Then, though I should have needed to practise I should have begun to enter a new world which is all but closed to me."

A SCIENTIST IN THE PULPIT.

Dr. Robert A. Millikan is probably America's greatest scientist. He is also an active Christian, a member of the Congregational church in Pasadena, Calif. A short time ago, en route to one of his experiment stations, Dr. Millikan stopped in Winnipeg long enough to preach in one of the pulpits of that Canadian city. He denied, among other things, that science was anti-religious. On the contrary, he cited a long list of scientists who gave a place in their scheme of things to a divine force: Maxwell, Faraday, Galileo, Newton, Einstein, Jeans and Eddington. He denied, also, that science was getting less re-

ligious. Quite the contrary seems to be the case—if church membership is any indication. An examination of Who's Who in America revealed that of the oldest one-fourth of the scientists listed there, 12 per cent. were church members. But of the youngest one-fourth, 44 per cent. were church members.—"The Christian Herald."

HISTORICAL RELIGIONS.

History records twenty-three distinct religions, of which twelve have disappeared. The eleven living religions have their birthplace in Asia, four in southern Asia—Hinduism, Jainism, Buddhism and Sikhism; three in eastern Asia—Confucianism, Taoism and Shintoism; and four in western Asia—Judaism, Zoroastrianism, Mohammedanism and Christianity. Eight of these religions have no missionary vision; only three aim to be universal—Buddhism, Mohammedanism and Christianity. Buddhism is struggling for supremacy by using the methods of Christianity; Mohammedanism would conquer the world by the sword, and Christianity would prevail by love. Christianity is the only religion that deals adequately with sin and self; the only religion that offers to mankind a Saviour who has risen from the dead; and the only religion whose Founder abides with power in the hearts of those who trust in him. The fundamental difference between Christianity and all other living religions is that, while the devotees of other religions blindly seek upward, from earth towards God, Christianity proclaims the fact that God has come to earth in the person of his Son Jesus Christ to seek and to save those who are lost.—"Alliance Weekly."

Obituary.

HAINES.—On Saturday, Jan. 6, Bro. Harry Haines passed to higher service after a long and painful illness, borne with remarkable fortitude. He was an honored member of an honored family. For over forty years he had been a faithful member of the church at Lygon-st., Carlton, Vic. He was greatly interested in the music of the church, and for very many years sang with the choirs of Swanston-st. and Lygon-st. Our brother maintained his cheerful spirit to the end, and died with strong faith in God. The church at Lygon-st. sympathises with Mrs. Haines and her daughters (Mrs. J. Foster and Mrs. Nat. Haddow), also a brother (Mr. E. Haines) and sister (Mrs. J. Haddow). These bereaved ones are helped by the knowledge that "those who belong to God never meet for the last time."—R.E.

WENK.—On December 28 last, at the age of 88 years, Sister Mrs. C. M. Wenk fell asleep in Jesus. Her decease was unexpected, as she had enjoyed reasonably good health until her passing away. For many years she lived with her son and daughter-in-law, Bro. and Sister W. F. Wenk, at Wagga, N.S.W. She was baptised by Bro. W. S. Houchins about 46 years ago at the Johnston-st. tabernacle, Fitzroy, Vic. In recent years Sister Wenk was unable to meet with the church, but often partook of the Lord's supper in her home. She was possessed of a quiet spirit, sympathetic, and considerate for others, and adorned her life with good works. The gatherings at the home and the cemetery bore testimony to the high esteem in which Sister Wenk was held, and to the respect and sympathy for the bereaved ones. We commend them to our gracious heavenly Father, and share with them the glorious hope of the glad reunion in the Father's house.—W.H.G.W.

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to make your Home Mission Offering on Dec. 31

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News of the Churches.

(Continued from page 41.)

Queensland.

Albion.—Good services on Jan. 14; several visitors. Mr. Lovelock was preacher for day. At gospel service a lady made the confession. Six additions in December. Bro. McMahon is ill. Bro. Payne's general health is normal, but he is unable to preach yet. Bro. Hermann is on a visit to East Indies and China. There has been an increase of two teachers and two scholars in Bible School.

Charters Towers.—Bro. Giezendanner speaks at all meetings to good audiences. At gospel service on Dec. 24 a solo was rendered by Sister Mrs. Giezendanner and a duet by Sisters Mrs. H. S. Coward and Madge Marsh. Bro. Giezendanner's Christmas message was appreciated. Christian Endeavor held a service on Christmas morning, when Sister Madge Marsh rendered a solo. On Dec. 26 the church members had an enjoyable picnic on the banks of Burdekin River, the members of the boys' club camping over night.

Western Australia.

Bassendean.—On Dec. 30 Sister Winnie Jenkinson and Bro. Mervyn Toms were married, Bro. Peacock officiating. On Dec. 31 Bro. Nightingale helpfully exhorted in the morning, and in the evening Bro. Peacock proclaimed the gospel. On Jan. 6 Bro. Peacock was the speaker at both services, when excellent messages were delivered. At night two were baptised.

Fremantle.—Meetings have been consistently large through the holidays. The watch-night service was crowded to the doors. This was a combined service. There have been a number of decisions for Christ. On Jan. 7 six were welcomed by faith and baptism. Many visitors are attending. Bro. S. Nelson, at Fremantle on holiday, is assisting splendidly with the singing.

Kalgoorlie.—Bro. Jack McDiarmid gave an appreciated address on morning of Dec. 17. Bro. Hinrichsen spoke at both services on mornings of Dec. 24 and 31, and gave inspiring addresses. At Christmas services anthems were sung by the ladies' choir. On Dec. 14 the sisters' auxiliary held the final meeting for the year, when Bro. Hinrichsen gave a splendid message. During the year attendance was good, and much good work accomplished. Dorcas work has been well maintained, some 140 garments being made and repaired, and sent to needy families.

Victoria.

Black Rock.—On Jan. 7 and 14 Bro. Andrews, of Gardenvale, addressed both morning and evening services. Attendance was good; many visitors present.

Kyneton.—Messages have been enjoyed from Bren. J. Stirling, G. Goudie and Bro. Simms, of Fryerstown. On Jan. 14 Bro. Ritchie gave a stirring address on "Why I am a Christian."

Hampton.—On the morning of Jan. 14 Bro. Dow, of Fairfield, addressed a good audience. At night D. Pittman conducted the service, and Mr. and Mrs. D. Stewart, of Footscray, helped with a duet.

Horsham.—Attendance was fairly good on Jan. 14. Sister Bauld, of Malvern-Caulfield, was present. Sister Short rendered a solo at gospel meeting, when there was one confession and two were baptised.

Box Hill.—The commencement of the ministry of Bro. H. A. G. Clark, M.A., from Auckland, N.Z., has been marked by large congregations at all services. At the social tendered to Bro. and Sister Clark many from neighboring churches were present as well as a large number of local members and friends. The appreciation of the church was expressed to Bro. Wilson, of Canterbury, for his splendid services in the time between the going of Bro. Scambler and the coming of Bro. Clark.

Essendon.—Bro. S. H. Neighbour, after a holiday, is back again, and gave interesting addresses on Jan. 14. In the morning Bro. Brown, of Ascot Vale, presided. Mrs. Gale, from Manly, N.S.W., was a visitor. Bible School shows increased attendance.

Noble Park.—The church has been encouraged by the gift of a block of land for a chapel, and a building fund has been started. Gospel meetings are being re-started from Feb. 4 at 7 p.m.; when Bro. L. W. P. Smith begins his work with the church.

Geelong.—Meetings were well attended on Jan. 14. Many visitors were present, including Dr. Cook, who presided in the morning. A beautiful service was much appreciated by all. In the evening Bro. Clipstone spoke on "How We are to be Saved."

North Richmond.—Attendances are back to usual after holidays. Auxiliaries are beginning again with enthusiasm. Bro. Sparks' messages are very helpful. On Jan. 14 three senior girls from Bible School were baptised. A number of visitors during the holidays were welcomed at the meetings.

South Yarra.—During the last two Lord's days Bro. Ladbroke has given to much improved audiences four illuminating addresses. On Jan. 7 one young girl made the good confession, and was baptised on the 14th, when two lads and a girl from the I.C.E., with a young lady, made the confession.

St. Kilda.—On Jan. 7 the morning speaker was Bro. Norton, and at the gospel service Bro. Everett, from Fitzroy. On Jan. 11 the first meeting for the year of the Y.P.S.C.E. took place. Bro. Booth was morning speaker on Jan. 14. The speaker at night was Bro. Quirk. All meetings have been most enjoyable.

Minyip.—On Dec. 30 a large crowd attended the Christmas service held in the morning. Bro. F. Killey gave an inspiring address. The Bible School has won the banner in the division under 75 scholars in front rank and efficiency campaign, also gained a front rank certificate; 11 new scholars. Christmas tree for scholars was enjoyed.

Swan Hill.—On Jan. 10 a successful Y.W. league concert was held, organised by Mrs. Pratt, superintendent; and a tea party was held on the lawn to celebrate winning third place in tournament. On Jan. 14 Bro. Porter, of City Temple, Sydney, had fellowship, and at the close of Bro. A. H. Pratt's gospel sermon Dorothy McDonald confessed Christ.

Carlton (Lygon-st.).—Attendances are still small owing to holiday season. The church has appreciated the help of Bro. F. T. Saunders as preacher at all services during Bro. Ennis' vacation. Interest was manifest in his evening address on Jan. 14 on "How to be Saved and Know It." The choir, which has resumed work, rendered an anthem.

Shepparton.—There were large and appreciative audiences at Bro. Andrews' farewell services on Jan. 14. At a farewell evening held on Jan. 11 there was a large attendance of members and friends, including the mayor, representing Shepparton citizens, and representatives of other communions. Bro. Andrews was presented with a wallet of notes on behalf of the members of the church by Bro. Paul, who presided. Bro. Russell Baker, of Ormond, commences his ministry with the church on Jan. 21.

Caulfield (Bambra-rd.).—Attendances are now almost normal. Several members are away through illness, among whom are Bro. Winkler, Sisters Crowley and Griffiths (who is improving gradually after a very trying time). On Jan. 14 Bro. Stevens, president of Tasmanian conference, and Sister Stevens, were visitors. Sister Whitaker, of Wangaratta, brought a message in song. At conclusion of gospel service on Jan. 14, three candidates were baptised. Bro. Youens' Bible class for adults augurs well for the new year; about 50 attended on Sunday. Church and all auxiliaries are most enthusiastic.

Echuca.—During the absence of Bro. and Sister Wigney on annual holidays, services have been taken by Bren. Woolnough, Lyons and Payne. On Jan. 7 both buildings were crowded at night, when Cummeragunja choir sang. On Jan. 14 Bro. A. Hughes' messages were a delight. Sympathy of the church is with Bro. and Sister Wigney and family in their recent sorrow.

Oakleigh.—Christmas and new year meetings were very encouraging; splendid gatherings at all meetings. Jan. 14, fine meetings all day; a number of visitors attended morning service. Bro. Mudge spoke at both meetings. The choir rendered helpful service. Soloists were Sisters Mrs. Booth and Mrs. McGregor. All departments connected with the church are in a healthy condition.

Mildura.—A sister who made her confession on Jan. 7 was baptised on the 10th and received into fellowship on morning of Jan. 14; and a lad was baptised last Sunday evening, when Bro. Macnaughtan spoke to a fair meeting on "Adding to the Word of the Lord." Bro. R. Wilkinson has removed to Bendigo. He was presented with a copy of Dummelow's Commentary by the church; the intermediate C.E. society, of which he was superintendent, also made him a presentation.

Footscray.—Bro. Stewart has completed five years of ministry with the church, during which time 221 decisions have been recorded. There were 73 decisions last year (50 at the Jackel-Brooker mission in August). In special missions conducted by Bro. Stewart during his ministry 102 confessed Christ. Bro. Stewart, with his wife and family, is enjoying a brief holiday at Hampton. Bren. H. Hunt and W. H. Clay gave appreciated addresses on Jan. 14. Sister Mrs. Campbell, oldest member of the church, passed away since last report.

Parkdale.—Many visitors on holidays helped to swell meetings. Bro. Stephenson addressed both services on Dec. 24, 31 and Jan. 7, giving fine messages. On Dec. 25, at 11 a.m., a Christmas service was held, when Bro. Stephenson addressed a fair gathering. In four weeks £2 was raised from penny-per-week fund to reduce church building account. At mid-week meeting a study of the Restoration Movement has commenced, also an outline of Bible School lesson. The church is grateful to visitors who helped with messages of song at gospel services during holidays.

Kaniva.—On Jan. 7 Bro. Clarke, of the College, gave a helpful message to the church. In the evening Bro. A. Withers conducted a most impressive in memoriam service to our late Bro. J. M. Goldsworthy. Bro. and Sister Lyall Williams, of Glenferrie, rendered an appropriate message in song. The building was packed, and extra seating had to be provided. The church has sustained a very severe loss in the passing of Bro. Goldsworthy. The church is planning with hope to clear remaining debt on church buildings before annual meeting next February.

Castlemaine.—Meetings on Jan. 7 were small, but prayer meetings excellent, as were those of 14th. Sunday School has been reorganised, and anniversary practice commenced. Mr. Earle presented prizes won by Vera and Dorothy Read, Thelma Clipstone, Ken. Swalling and Lyle Clipstone. Mr. Earle commenced a series on "Some Pupils in God's School of Life"; first, "Abraham and the Management of Life." Another scholar, Keith Jermy, the third in the family, has completed ten years' unbroken attendance. Mrs. Earle, in hospital after operation, is making steady progress.

Chelsea-Frankston.—On Dec. 28 a welcome social was held for holiday visitors and friends. There was a nice gathering. On Jan. 13 the C.E. society anniversary celebrations opened with a prayer meeting at 5.30 p.m. There were visitors from various societies. Bro. Fitch gave the address. At 6 p.m., 60 sat down to tea. At 6.45 p.m. about 50 marched to the beach, where a song service was held, led by Mr. Dyer. At 7.45 there was an inspirational service in the

chapel; Bro. W. W. Saunders, of Northcote, gave the address; 80 were present. On Jan. 14 Bro. Beyer, from Ormond, presided. Bro. Cameron exhorted. Prior to the gospel meeting one young lad from Frankston was baptised by Bro. Methven. There was a good attendance from Frankston. The C.E. society had charge of the devotional part of the service. Sister Miss Unkenstein, of Frankston, gave a brief address, followed by Bro. R. G. Cameron. Bro. Ron. Simons, from Frankston, sang a solo. Bro. R. G. Cameron's valuable help during Bro. Methven's absence has been much appreciated by both Chelsea and Frankston members. Bro. Methven resumes on Jan. 21 as a full-time preacher.

New South Wales.

Chatswood.—On Jan. 14 Bro. A. Allen, conference president, gave a fine exhortation on "The Ideal Family." At the gospel service Bro. J. Whelan's subject, "Spiritual Paralysis," was spoken to a fine congregation. One young lady who had confessed Christ was baptised.

Taree.—A recent visit of P. J. Pond, Y.P. organiser, was much appreciated. Bro. G. Saxby, B.A., addressed the church on Dec. 31, and C. Love, B.A., on Jan. 7. At the meeting in

home of S. W. Gardiner, Comboyne, on Jan. 7, there were two confessions. Good meetings over holiday period, and many visitors.

Paddington.—On Jan. 14 three confessions, two baptisms, and two members received by letter gave an optimistic start for the year. Holiday-makers are coming back. Bro. Greenhalgh on Jan. 7 began a series of gospel addresses dealing with our distinctive position. Subjects, 7th, "Romance of Restoration Movement"; 14th, "The Name We Wear."

Lane Cove.—The church has sustained a severe loss in the death of Bro. Jacob Saxby, who was called home on Jan. 3. Although in his 89th year, he was still able to take an active part in the church work, and God had so blessed him that all his faculties were retained to enable him to be a valuable servant as a trustee, speaker and elder of the church he loved.

ADDRESSES.

S. R. Baker (preacher Shepparton church, Vic.).—Maud-st., Shepparton.

Garfield Rootes (preacher Long Plains and Mallala churches, S.A.).—Long Plains. 'Phone, Long Plains 15.

A Message of Social Justice.

Adopted by Recent Convention of Disciples of Christ at Pittsburgh, U.S.A.

Events of the past few months indicate that our country is passing through social changes of a revolutionary character, involving higher wages, shorter hours of labor, abolition of child labor, the right of collective bargaining, and other measures of social justice. We can not forbear to call attention to the fact that for many years ministers of all faiths have been preaching in the name of religion these same principles, often at considerable cost to themselves. While we rejoice to see men accepting, in the name of patriotism, that which they would not accept in the name of religion, we do regret that "a fiat of government seems necessary to make the prophetic voice of religion respectable" in the eyes of the masses.

Sympathetic though we are to the many splendid aims and objectives which the National Administration seeks to attain, and rejoicing as we do in the social advances contemplated by it, we must record our conviction that efforts to produce national recovery by bringing our government into partnership with the legalised liquor traffic for the sake of revenue involves moral losses which seriously impair the moral gains which the recovery programme seeks to achieve.

We do not reject or belittle the personal aspects of religion, but, if religion is to endure, its authority must be recognised in every area of individual life and in our social institutions. Its principles must permeate every process of social reconstruction, and its place as an ethical arbiter in matters of the factory, the shop and the market place must be more readily accepted. Personal and social morality are inseparable. We believe that social reconstruction must be founded upon something more than desire for economic recovery. There must enter into the process a sense of repentance and a sincere desire to be absolved from our old social sins. It must be built upon strong and sure spiritual convictions, else returning prosperity will find us lapsing again into our old errors. We need not only a new economics, but a new morality. Our difficulties are due more to the failure of character than to the failure of our institutions. National recovery is not complete without spiritual recovery.

Our purpose must be not to restore the conditions we once knew, or even to regain pros-

perity as we once knew it, but to establish economic justice and social righteousness. To that task the church of Christ has a contribution to make; not as an adviser in the field of economics, but as a specialist in the field of moral and spiritual values.

We stand at the beginning of an expanding social conscience the end of which no man can foresee. We must pass on to guarantees against unemployment, to adequate accident and health insurance, old-age security, and to an equalisation between the development of labor-saving machinery and the shorter workday that will give employment and income to all without flooding our markets with goods nobody has the money to buy.

To achieve these ends we must strive for spiritual prosperity as well as for economic well-being. No civilisation built entirely upon material incentives can long endure, and its social ideals perish long before its framework is undermined. Labor must become more than a bitter struggle for bread; it must become the instrument through which men forge richer, finer personalities. Men must become partners, not competitors, in the business of making a living. The existence of luxury on the one hand and bitter poverty on the other, testify to the fact that such a partnership has not yet been achieved. There must come the recognition of the Fatherhood of God, as well as of the brotherhood of man, and this recognition must extend to farm and to the shop, and to the factory. Life is a partnership with both our fellow men and our heavenly Father. The kingdom of God must come in the doing of the will of God in every relationship of life and in all of our social institutions. To that task every institution of human society must contribute.

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BIRTH.

PARK (nee Grace Ewers).—To Mr. and Mrs. L. H. Park, of Harvey, W.A., on Dec. 29, at Faversham, Mt. Lawley—the gift of a daughter (Margaret Lois).

MARRIAGE.

LEWIS-FRANZEN (nee Sears).—On Dec. 23, 1933, at Sandringham, Victoria, by A. W. Ladbrook, B.A., David A. Lewis to Priscilla Ann, widow of H. A. Franzen. Present address, 1 Bond-st., Sth. Yarra, S.E.1, Victoria.

DEATH.

BROWN.—On January 12 (result of an accident), Walter Harold Brown, of Red Hill, dearly beloved husband of Florrie (nee Peck), and loving father of Elsie, Norman, Leslie and Marjorie.

Resting where no shadows fall,
 In perfect peace he waits us all;
 God will link the broken chain
 As one by one we meet again.

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COMING EVENT.

JANUARY 21.—An In Memoriam service in memory of our late Bro. Jacob Saxby will be held in Lane Cove church, Parklands-ave., near tram terminus, Sunday, Jan. 21, 7 p.m. Speaker, C. C. S. Rush.

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The Union Plea of Churches of Christ.

(Continued from page 37.)

Another important part of our plea is

The Name which should be Worn
by a united Christendom.

Churches and Christians are wearing a number of names to-day. The carnal spirit which split the Corinthian church is manifest everywhere to-day. How well Paul's words fit the church to-day: "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Paul reminded the Corinthians that Christ, not Paul, nor Apollos, was crucified for them. His sharp rebuke reaches a carnal church to-day wearing human names. We plead for "No Name but the divine."

In the New Testament we find several names given to believers. Common to all were such names as "saints," "children of God," "brethren," "disciples," "Christians." Churches of Christ plead for scriptural names both for individual Christians and the church itself; here we are joined by others of wide tolerance, as can be seen from Bishop Anderson's words: "God never made Protestant Episcopalians, nor Presbyterians, nor Congregationalists, nor any of sectarian name. He made Christians and they chose to call themselves by less lovely names."

Several names are given for the church in the New Testament. The usual name is "the church," often with the name of the locality added; also "the church of God," or "churches of Christ." We remember that Jesus said, "I will build my church." The church is his body and his bride; then should not the church wear his name?

Ptolemy desired that the Pharos should bear his name. But Sostratus the architect wished his own name to be preserved. He therefore cut the king's name in plaster, and underneath had his own carved in granite. The forces of time wore away the plaster and the name in enduring letters appeared. So by the operation of the Spirit of God will the carnal spirit and the unlovely names be removed from the church, and she shall wear no name but the divine.

An important issue which must be settled before Christians can unite is the nature of

The Ministry and Organisation of the Church.

On the subject of ministry I quote A. R. Main: "Churches of Christ hold firmly to the scriptural and Protestant view of the priesthood of all believers, and regard Jesus Christ as the only High Priest and sole Mediator between God and man. They go further, and wholly disregard the unscriptural though commonly accepted distinction between clergy and laity. In Churches of Christ there is the ministry of elders (bishops) and deacons, for which express New Testament warrant is found, while the services of preachers or evangelists are employed for the furtherance of the gospel. But no sacerdotal caste or exclusive preaching class is recognised. It is urged that, as in New Testament times, all Christians should exercise a ministry according to their ability."

As regards church polity Churches of Christ look to the New Testament as revealing certain principles which must be borne in mind in regard to church government. We seek to be congregational in spirit, as we see in the New Testament that each local church was independent and governed by elders and deacons. On the other hand we realise that with perfect freedom there must also be perfect co-operation among churches in different localities if the ideal is to be restored. We do not claim to have attained perfection ourselves; sometimes our congregationalism has become the fierce democracy which Alexander Campbell feared. But we ask for a careful study of the Scriptures, believing that a united church can function with that mingling of perfect freedom yet perfect co-

operation of local congregations which is indicated in the New Testament.

Another phase of our plea for union is

Our Attitude to the Ordinances.

The ordinances of the Christian church have been a battle-ground for centuries, because the opinions of men have been substituted for the Word of God. Churches of Christ plead for a recognition of these ordinances as portrayed in the Scriptures.

The ordinances are two; symbolising in themselves the fundamental facts of the gospel—"that Christ died for our sins . . . and that he was buried . . . and that he hath been raised." The Lord's supper commemorates his death. Baptism portrays a burial and resurrection.

Baptism is the Lord's command, and as such every Christian must delight to do his will. Jesus sent forth his followers with the command, "Go ye therefore and teach all nations, baptising them in the name of the Father, Son, and Holy Spirit. Teaching them to observe all things whatsoever I have commanded you." That the early church observed baptism is clear from a study of the book of Acts. Peter on the day of Pentecost commanded believers to repent and be baptised. Every detailed account of conversion recorded in Acts gives a point of emphasis to baptism.

Regarding the administration of baptism there has been much controversy among Christians. We would point out, however, that controversy regarding the action and design of baptism is of a late date. The New Testament is quite clear on the matter, and leaves no ground for controversy. The only form of baptism in the apostolic age was the immersion of believers. Baptism is a burial and a resurrection. "We are buried with him by baptism"; "We rise to walk in newness of life." The immersion of believers will need to be incorporated in the witness of the church when she is united.

The central feature in the worship of the early church was the remembrance of Christ. The Lord's supper, instituted by the Lord himself, therefore came to be an important feature of worship, and will need to be included in the worship of the church now.

Regarding the time and frequency of the observance of this ordinance, we turn to the early disciples, ready to follow their example. The Lord's supper was observed regularly in the early days, as we learn from the passages in Acts 20: 7; 1 Cor. 16: 2. We notice that the disciples met on the first day of the week to break bread. This points to a regular weekly observance. A united church desiring to lift up Christ, that he may "in all things have the pre-eminence," will find in following the example of the early disciples that a regular weekly observance of the Lord's supper will draw disciples closer to one another, as they draw nearer to their common Lord, whom they see upon the cross in the breaking of bread.

In concluding this essay we re-emphasise the vital facts regarding the union plea of Churches of Christ:—

Union is a necessity. Christ gave a united church the task of world-wide evangelism. A heathen world is the price we pay for a divided Christendom. Further, division creates waste of effort and money. Above all, the call to unity is the call of Christ. He prayed "that they all may be one." To reflect the spirit of Christ to man's witness, among whom are Bro. Winkler, Sisters Crowley and Griffiths (who is improving gradually after a very trying time). On Jan. 14 Bro. Stevens, president of Tasmanian conference, and Sister Stevens, were visitors. Sister Whitaker, of Wangaratta, brought a message in song. At conclusion of gospel service on Jan. 14, three candidates were baptised. Bro. Youens' Bible class for adults augurs well for the new year; about 50 attended on Sunday. Church and all auxiliaries are most enthusiastic.

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The Union Plea of Churches of Christ.

(Continued from page 46.)

tempted a full and detailed statement of our plea, but I feel that the fundamentals have been stated. We point to the New Testament as the basis upon which all can unite. Approaching the New Testament in the spirit of Christ, we see the position of the early church on vital matters of faith and doctrine. We therefore plead with all Christians to study the Scriptures, and rejecting human opinions as of any authority, to accept the faith "once for all delivered to the saints." Then a united church will once more send forth the light of the Sun of righteousness, bringing healing, liberty, comfort and joy to human hearts darkened by sorrow and sin. Then, when Christians are united, the church triumphant shall join in a mighty song of joy.

"Like a mighty army
Moves the church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we—
One in hope and doctrine,
One in charity."

"Onward, Christian soldiers! marching as to war.

Looking unto Jesus, who is gone before."

May the Lord send his blessing upon all who are striving to draw nearer to him and to each other, in the unity of the Spirit. May he give us penitence for our divisions, wisdom to know his truth, courage to do his will, and love to break down all sectarian barriers.

ETERNAL PROGRESS.

But life shall on and upward go;

Th' eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats.

Take heart!—the Waster builds again—
A charmed life old Goodness hath;
The tares may perish—but the grain
Is not for death.

God works in all things; all obey

His first propulsion from the night:
Wake thou and watch!—the world is grey
With morning light!

—Whittier.

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