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Proportion and Emphasis in Religious Truth.

Some have wondered at the title of this address, though they were too polite to inquire or object. Their wonder may remain to the end. One did suggest that it would be a mathematical lecture. It is not so; it is but another way of stating what was one of the most familiar of lessons of the pioneer preachers of Churches of Christ, one which I think we at times seem to be in danger of forgetting.

There is what we may call a hierarchy of truth. Not all things are of importance, and not all important truths are of equal importance.

The old-fashioned watchword sets this forth: In things essential, unity; in things indifferent, liberty; in all things, charity. To-day, to seek to force one's opinions about comparatively indifferent things on the consciences of other Christians is about as common as to reduce fundamental truth to the level of "things indifferent."

This is not a mathematical address, but a mathematical illustration may help. For members of Churches of Christ, there is what we may call a circle of religious truth—that to be found within the pages of the Bible, God's book. There is but one centre to a circle. We hold all—from the central truth to the truths which reach the circumference. Yet obviously, not all are of equal value or of the same vital necessity to our religious welfare.

At the very centre of the circle of truth is the great fundamental declaration of Christendom, the truth the confession of which in the early church was a prerequisite to baptism and church fellowship, viz., that Jesus is the Christ, the Son of the living God. The restoration of this primitive confession to its rightful place is not the least of the services rendered to Christendom by those who are content to be known as Christians only. One of our American writers, J. H. Garrison, has said that when our pioneer preachers began their work in U.S.A. they found Christ "out on the circumference, so to speak, classified along

with doctrinal speculations; and brought him to the centre, and made him the object of faith, the source of all truth and all authority, and the bond of fellowship and unity."

How sects are formed.

Generally new sects are formed by a false emphasis rather than through a lie or positive error. They are all, of course, centred on something other than Christ. With Jesus in his rightful place, sectarianism is impossible. New cults often stress a subordinate truth too much. Frequently they arise because the older religious bodies have neglected certain aspects of truth. Generally, even in the most obnoxious of sects, there is a mixture of error and of truth too much neglected by others; and they live by the modicum of truth which is in them. One of our Melbourne city preachers is reported to have said, regarding the great Christian Science church building in St. Kilda-road, that, if the churches had been faithful to all divine truth, the erection of that building would have been impossible. Of the numerous new healing cults, possibly a similar thing might be said.

Whatever we may believe concerning in-

dividual sects with their extreme and mistaken emphasis, the lesson to us is obvious and important. We should hold the full round of Christian truth, but should also hold it in right proportion.

Sometimes in illustration of what we do in the way of holding the common truth, or of emphasising the catholicity of our position, our writers try to show that we are Presbyterians because we believe in the eldership, Congregationalists because we stand for the independency of the local churches, Methodists because we believe in order and method, Baptists because we practise baptism; and so on. Some might even be willing to call themselves by that wierd and composite title coined for himself by a noted preacher in our State, and confess to being Presmethbaptogationalists! For myself, I must dissent. I am not a Methodist, Baptist, Congregationalist, or a Presbyterian, or any or all of these in combination. I can hold all the truth possessed by these or any other people without becoming anything but a Christian simply, and while being guided simply by the Book.

False emphasis.

It is not enough to hold truth; the emphasis must be right. Consider this question: Did you walk to Melbourne yesterday afternoon? There are in it but seven words, yet it is capable of seven different meanings, and demands seven different replies according as you emphasise each word in turn. It is something like that with questions of religious truth. We may ostensibly accept every item of truth revealed in God's Word, and yet nullify or distort the divine intention by a false emphasis.

The Pharisees held by the truth revealed in the Old Testament Scriptures—they were much more orthodox than the Sadducees—but they brought marginal things to the centre, and were condemned. I frequently think of Roman Catholic orthodoxy and how it is spoilt. Just as surely as the Pharisees made void the word of God not

The Appeal of Jesus.

Give Me thy life—
I will all taint remove;
And thou My sweet
Preserving love shalt prove.
Give Me thy mind—
And I will think thro' thee;
Thus pure and high
Thy every thought shall be.
Give Me thy hand—
I'll never let it go;
And you and I
Will both be happier so.
One other boon I beg—
Give Me thy heart!
And you and I
Will never, never part!

—Mary E. Gray.

by a denial of its truth, but by superimposing upon it a mass of human tradition, so does that Roman sect which styles itself "the Catholic Church." The books of the Bible are by it declared to be inspired and authoritative, but the authority of Apocryphal writings and of "the traditions" is also declared. The glory of the Son of God is not denied, but it is diminished by the worship of Mary and of other saints. The priesthood of Christ, the Mediator between God and man, is allowed in words, but in act it is nullified by the intervention of a human priest between God and the sinner who seeks his pardoning grace. Christ, that is, is taken from his unique position and something else is put in his place.

Spirit baptism and gifts.

There are many modern cults which sadly lack a sense of proportion. Take the numerous sets of believers who to-day are seeking "Holy Ghost Baptism" with its miraculous accompaniments. I am not here discussing the question whether or not baptism in the Holy Spirit was meant to be an abiding thing (personally I do not think this can be proven), but we may look at it solely from the point of view of emphasis. To hear the modern advocate of Spirit baptism you would naturally think this alone mattered. This given, all is well; this withheld, and you have blackness and darkness. Read a pamphlet, listen to a sermon, and you come across the phrase a hundred times. It is the summum bonum of Christian experience, and therefore is constantly named and emphasised. If one asks me to accept this as in harmony with the apostolic view, I simply cannot believe it. So far from being constantly reiterated in apostolic writings and sermons, it is a simple matter of fact that the subject is only directly mentioned six times in all the extant writings of the first century of our era, and three of these mentions are in parallel passages of the Gospels.

There are, again, people to-day like some of the Corinthians whom Paul taught their place. They make the speaking with tongues the supreme evidence of the Spirit's presence. It may in passing be noted that wisely and astutely they generally prefer to regard the "tongue" as an ecstatic rhapsodical utterance which cannot be tested rather than as the real foreign language which could be examined to the probable discomfiture of the claimant. Apart from the claims—absurd claims for the most part—of such people, we may truthfully say that they lack proportion, and that 1 Corinthians 13 still stands.

We may take in illustration a still greater subject. A professedly Christian man can declare that he accepts the doctrine of the atoning death of Christ our Lord, and yet turn that into a libel upon God, through his neglect of the love of the Divine Father who gave his beloved Son. Another believer will go to an opposite extreme, and, ignoring much of the Scripture teaching regarding the death of Christ, resolve the

atonement into nothing but an exhibition of love which melts the sinner's heart and leads him to repentance. Had I to choose between these errors, then I would rather have the latter; but I would prefer to hold all the Scriptures reveal, and regard the

stooping to a life of humiliation and a sacrificial death on the part of our Lord Jesus as both the supreme manifestation of the love of God the Father, and as a divine necessity if humanity were to be redeemed.
(*To be concluded.*)

Pre-Christian Saints.

J. Pittman.

The Old Testament Scriptures contain an astonishing record of holy men and women of God, whose mighty faith and endurance of suffering for truth's sake fill us with wonder and admiration. As bright, beautiful stars adorn the firmament of heaven, so their simple life-stories adorn the pages of Holy Writ. When we read of such faith as that of Abraham, when, in obedience to the command of God—a command which seemed to outrage all sense of justice, goodness and pity—he "took the knife to slay his son," we are filled with a feeling of reverence, and at the same time humility, because of the weakness of the faith that is in us.

Who can read unmoved the story of Daniel in the lions' den? or that of the three Hebrews, who were thrown alive into the furnace of fire? Again, what a record of the triumphs of faith we have in the 11th chapter of Hebrews. "By faith," we are told, "they endured trials of mockings and scourgings; yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins and goatskins; being destitute, afflicted, evil entreated." Well does the writer add, "of whom the world was not worthy." As martyrs for the truth's sake, they equal any in courage, fidelity and endurance in New Testament times.

Their hope.

It is a most surprising thing that while we have such marvellous stories of their faith, there is scarcely a word to be found in these narratives concerning the hope which they must have had to encourage and strengthen them in their bitter trials. Naturally we think that men and women who could count so lightly the present life must have had a very strong hope of the life to come. And yet we search in vain for any distinct promise of eternal life held out to them. Happily the New Testament sheds some light on the matter, and supplies, to some extent, what the Old Testament fails to give. In Heb. 11 we read of Abraham, that he "looked for the city which hath the foundations, whose builder and maker is God." Of the patriarchs, it is said, "These all died in faith, not having received the promises, but having seen them and greeted them from afar; and having confessed that they were strangers and pilgrims on the earth. For they that say such things make

it manifest that they are seeking a country of their own—a better country, that is, a heavenly; wherefore God is not ashamed of them to be called their God; for he hath prepared for them a city." It is said of Moses that he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures in Egypt, for he had respect unto the recompense of the reward." Of some it is said, "They were tortured, not accepting deliverance, that they might obtain a better resurrection."

Thus we see how valuable the New Testament is as the key that unlocks many Old Testament mysteries. Were it not for this new light we would be utterly in the dark as to the hope which gave such sublime glory to the lives and characters of those holy saints of old. Sufficient is revealed to show that their hope was substantially identical with our own—that is, a resurrection to eternal life and happiness.

The ground of their confidence.

That those holy men and women had a faith which enabled them to enjoy the fullest assurance of acceptance with God there can be no doubt. On what did their assurance rest? Was it their own righteousness? There is much in the narratives which might naturally lead to such a conclusion. For example, God said of Job that he was "a perfect and an upright man, one that feareth God and escheweth evil." And again, to Abraham God said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee. . . . and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Many other cases might be stated in which it appears that the reason why these men and women were accepted of God, and therefore the ground of their assurance, was their own righteousness. But the teaching of the New Testament forbids such a view. It declares that salvation is "not of works, lest any man should boast"; and "by the deeds of the law no flesh can be justified before God"; "for that all have sinned and come short of the glory of God."

If men could have been justified and saved by their own good deeds before Christ came, where was the need of his redemp-

Scraps from a Wayfarer's Log.

Stewardship—from Two Angles.

C. R. Hall.

tive work; for if they could be thus saved there is no reason why we could not. The truth, then, is, they were saved by the grace of God, as we are, whether they clearly understood it or not; and their strong assurance of acceptance with God was doubtless based upon his mercy and goodness.

Still, the question remains: What were they required to believe in order to obtain such assurance? Were they required to believe in the coming Messiah? Many take this view. Just as we look backward to the coming of the Christ, so they looked forward. But the Old Testament records are almost, if not entirely, silent as to this point. It is a beautiful theory, but I fear wholly unsupported by Scripture. The two or three texts that seem to favor this view are of very doubtful interpretation. The idea is full of difficulties. What could they have understood as to his (the Messiah's) person and work. It is true that the prophets—David, Isaiah, etc.—foretold with wonderful clearness some of the features of the Christ, but did they understand what they wrote? Peter in his first epistle affirms that they did not.

The true answer to this question is supplied by the Apostle Paul in Rom. 4: 1: "What then shall we say that Abraham, our forefather according to the flesh, hath found? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the Scriptures? And Abraham believed God, and it was reckoned unto him for righteousness." Belief implies testimony. It pleased God to reveal himself in testimony to Abraham. Abraham believed that testimony. This faith is defined in Heb. 11: 6, "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." It seems, therefore, that the faith of Abraham, by which he was justified and filled with a joyful hope, was a simple trust in the only living and true God—a trust which held fast to all that God chose to reveal. And this same faith was the ground of justification, assurance, and hope of all the saints of pre-Christian times.

Doubtless the redemption which is in Christ Jesus was the meritorious cause of their salvation, as it is of ours; for Christ died for the sins of the whole world of human beings, from Adam to the last man. But, as we have seen, that did not necessarily imply an understanding of the doctrine of atonement, but it did imply a firm faith in God and in all that he pleased to reveal to them. And it further implied an unreserved obedience to his will.

We may conclude with the reflection that if those saints of old manifested such mighty faith, which enabled them to joyfully endure so much while possessing so little knowledge of God's great scheme of human redemption, what manner of men ought we to be with the full knowledge of the truth in Christ Jesus! Surely those ancient records put us to shame.

A straggling dirty little street goes out through the *Bab-l-Sharghi*. All the traffic to and from the south must pass through this gate, so the beggar has chosen a point of vantage.

He squats on the ground at the foot of a pretty palm, all day and every day. His open hand is always at the same supplicating angle. And he commands alms of the passers-by.

He has a venerable old face, and, for a beggar, is cleanly and neatly clothed. A white turbanned cap marks him as one who has known sunnier days.

Now he is blind.

His unceasing appeal is rather a command, for a true Moslem must give succor to the helpless as though thereby returning to *Allah* that which is his own. What they have they merely hold in trust, and when our blind friend says, in effect, "*Give me what belongs to God,*" they must share *Allah's* wealth with *Allah's* children.

A tottering old fellow stops at the sound of the quiet voice and drops an *anna* into the open hand.

It is an unpretentious mosque, almost lost in a tangle of narrow alleys; it has a stodgy minaret and is surrounded by a forest of

dun colored houses, whose "magic casements," hanging wide, look over its high wall and into the stone-flagged courtyard.

But somewhere inside, so they say, is an antiquity—a marble niche, brought from Nisibin in the 9th century, and bent on raking this musty city for "antika," that niche must needs be seen. And then, too, a minaret is always tempting. So inaccessible, isolated—always challenging the inquisitive; so lonely, uninhabited and mysterious—wrapt in indefinable charm. So to see the niche and climb the minaret.

But how?

Police guard the gate at Kadir Kilani, and at Kazimain let an infidel so much as cast his shadow in the holy place! This is holy ground, and the faithful himself goes shoeless before his god. How, then, may infidel boots pit a hob-nail pattern on the sacred ground, or mar the smooth-worn stairway of the tower?

But there are men who but lightly hold conviction, and cast aside a trust as easily as they would a worn shoe. The heavy gate swings open, and the treasures are unearthed. And all for one *rupee*.

Two men before God—one possesses wealth, the other is a slave.

Safed the Sage Sees the Editor.

Once upon a time there was an Editor who had upon his table a Paste Bottle and an Ink Bottle. And with these twain he edited.

And one day I went to see him, and I found him in Great Perplexity.

And I said, Heavy rests the cares of him who must guide the Vast Multitude of Readers.

And he said, Forget it. The care that resteth heavy upon me is this, that I have stuck my Pen so often into the Paste and have thrust my Brush so often into the Ink, I have forgotten which is the paste Bottle and which is the Ink Bottle.

And he lamented with great lamentation.

And he said, I would fain write a Great Editorial, and settle a Number of the Questions that Vex the Nation; but I have forgotten which is my Paste and which is mine Ink.

And I said, Thou art not so unlike other men as thou dost suppose. From the man in the Restaurant who useth his Knife where he should use his Fork, to the fond mother who useth Sugar Plums where she should use a Shingle, and on up to the men who handle the destinies of Nations, there

is similar confusion of thought. I have read Presidential Messages which knew not whether to dip in the Ink or the Glue, and have heard sermons which kept Sticking To It when they should have dipped the Pen in ink and written, Amen.

Now this I considered, that Ink is a Good Thing, and Paste is a Good Thing, and the world is more or less full of a Number of Good Things; but that fact insureth not that any man shall always know which to use at a Given Time.

And I remembered that a Sage of the Olden Time had said that there is a time for everything; and a Sage in modern times hath declared that Time maketh ancient good uncouth.

So I say unto the sons of men, Consider it not enough that thou hast Virtue and Truth and other Good Machinery. It is necessary that one learn Rightly to Divide the Word of Truth. And this law I lay down to him, who would think clearly and proceed with assurance:—

Keep thy Pen out of the Paste Pot and thy Brush out of the Ink Bottle.—Safed the Sage.

Religious Notes and News.

Chiselling the Angel.

Mr. T. J. Hardy, in the course of an article in the "Hibbert Journal," says:—

"There is a story of an American who purchased a sculptured angel of an undertaker in the hope that with a little manipulation it might serve as a statue of William Penn. Several adepts were called in, and tried in turn their chisels. But the chippings only proved the metamorphosis impracticable, and finally the angel was broken up for read metal. Let him that readeth understand.

"The modern man who says he has no use for religion is perfectly right. He hasn't. In his sense of the word no one ever had. The people who are wrong, who are holding us up and wasting our time, are the people who are trying to chip away religion to the cut of the new worldliness. The more they try, the less angelic does the figure become, without in the least resembling the image set up upon the plain of Babylon. The churches would be well advised to give up the new stunt and return to the new birth."

Bible Circulation.

During the year ending December 31, 1922, the British and Foreign Bible Society (Victoria) circulated no fewer than 72,343 copies of the Scriptures from the Melbourne Bible House. This is an increase of 44,088 over the circulation of 1921, which is largely accounted for by the Pocket Testament League Campaign so successfully conducted in Victoria by G. T. B. Davis. The list of languages in which the Scriptures have been sold is as follows:—Arabic, Armenian, Burmese, Cantonese, Dutch, English, Esperanto, Flemish, French, German, Greek, Hebrew, Irish, Italian, Japanese, Korean, Latin, Mandarin, Maori, Norwegian, Portuguese, Punjabi, Russian, Swedish, Spanish, Swahili, Urdu, and Welsh.

The Mennonites.

The Mennonites, as a people, have had an experience that all the world ought to take note of. In Canada they were a colony to themselves, and resented the law which required that English be taught in the schools. Rather than submit to the enforcement of such a regulation, they migrated, bag and baggage, into Mexico, and there found "liberty." After brigands had taken all their possessions, leaving them helpless, with no law to look to for protection, they decided Canada was the better place, after all, and are now asking that Canada receive them again. The Mennonites are not the only people, taken collectively or individually, who resent interference with their individual liberty when their course is for the good of a few, but detrimental to the good of many. The Mennonites, however, have learned by experience that too much law is more wholesome than no law at all. Their futile search for liberty ought to stand out like a warning sign to those who are always seeking to secure what they term "personal liberty."

A Bishop and Church Discipline.

The Bishop of Oxford has taken a strong line in writing to the Duke of Marlborough, asking him not to attend the Diocesan Conference, of which, as Lord-Lieutenant of the County, he is *ex officio* a member. The Duke was divorced by his first wife in November, 1920, on the grounds of desertion and misconduct, and in the following June married in Paris the daughter of a Boston millionaire. Several clergymen who were asked to officiate at this marriage refused, but in the end the minister of the Scottish Presbyterian Church in Paris consented. The Bishop bases his objection to the Duke on the ground that a member of the Conference should have the full status of a communicant. If the Bishop is influenced by purely ecclesiastical considerations—that by the law of his Church the marriage of a divorced per-

son is not recognised—then he appears to be setting up the law of the Church in defiance of the law of the land. In any case his action is a strong blow against Establishment. It is the connection of the Church with the State that gives a Lord-Lieutenant status in the Diocesan Conference. The Bishop's refusal to recognise that should reasonably be followed by a demand on his part for disestablishment. It should be added that the Duke, through his solicitors, declares that he has the full status of a communicant with the sanction of his parish priests both in Oxfordshire and London.

Taking the New Testament Literally.

We hear much about the dangers of legalism and literalism these days. We are told that we must avoid slavish adherence to the letter and get the larger perspective of life and duty given by the sacred word. Good advice if not taken literally!

The idea that we miss the meaning of the New Testament when we take it literally and strive to obey it implicitly has been much "overworked."

The New Testament should be read with common sense and a devout heart. It must be thought of as the word of God, the last will and testament of Jesus Christ, and it should be perused with the deep desire to know what it says and with the religious purpose to follow its teachings.

The strained, hypercritical method of approach that seeks to divide the "human and divine elements" and to determine the "permanent and the transient" with microscopic nicety is the surest way to miss its spirit and its broad views of conduct, life and duty.

To understand the New Testament it must be believed, be loved, and be ready day by day.—"Christian Evangelist."

America's Mission Problem.

America has a Foreign Mission problem of its own over on the Pacific coast, says the "Christian Standard." Statistics show that there are 71,952 Japanese, 61,639 Chinese, 2507 Hindus and 1224 Koreans. What religious ideals did all these people of the Orient bring with them? If they had no Christian teaching in the homeland, and meet with none here, they are no better off in Christian America than they were in pagan China or Japan. The fact is they constitute an actual religious menace, for they have their forms of missionary work, and are not averse to proselytizing. Moreover, they propagate their religions, not as such, but as ethical and philosophical cults that are exploited by faddists. There is yet another side to this picture. Many of the immigrants from the East might be susceptible to Christian influences, but their environment in America is such that they see only the irreligious and hear only the profane, and thus they judge the people and the religion of these United States. When they go back, and a large percentage do go back at one time or another, they discount the profession of our missionaries by describing conditions as they found them here.

Religion Attracts—The Church Repels.

In a Congress sermon recently the Anglican Archbishop of York made a plea that the Church should evangelise itself if it was to preach the Eternal Gospel. Metaphorically, we put on the white sheet and confessed that the Church had done the things it ought not to have done, and left undone the things it ought to have done. The war had left a sense of disillusionment. It had broken the old confident faith in our ever-advancing social progress. Men wanted a true religion as never before—that was the hope. They did not find it in the Church—that was the trouble. To put the matter bluntly, religion attracts; the Church repels. Let us, he said, face the fact honestly. That it is a fact can anyone doubt who

knows what is passing through the minds of the men and women, especially the younger men and women, who eagerly desire a spiritual religion and yet stand apart from the Church? To these the Church is not a witness to the truth of its Gospel, but it is, in its divisions, its dullness, its unreality, an obstacle, a stone of stumbling, an offence. It must present a new reality of living experience as its warrant to all men of the truth of its great assertion. People would not believe any gospel which did not help them for the salvation of the common life of men. They would turn away from a Church which seemed to be concerned only with its own interests as an institution, or with spiritual activities which had no direct bearing on the actual life in which men lived and worked together. And they were manifestly troubled about our once vaunted Western civilisation. The sense of need gave the call and the chance to the Church to preach its social gospel. But the Church must keep its independence. Christianity would never be a mere prefix or appendix to any particular plan of economics or politics.

Mr. Bryan as Theologian.

Mr. W. J. Bryan, ex-candidate for the United States Presidency, is one of the most popular lecturers in the United States, and he has taken religious subjects for his theme. He has recently thought it necessary to put Darwin wise on the subject of Evolution. Mr. Bryan refuses to evolve.

His new book, "In His Image" (Oliphants, 7/- net), was addressed to the students of the Union Theological Seminary, and he made an urgent appeal to them—"I beg you to prepare yourselves to proclaim the Word of God by voice as well as with pen. You have a mighty message for a waiting world—a message worthy of all your powers of heart and mind and tongue." Mr. Bryan is no mean orator, and to the students he said: "Next to clearness of statement I would put conciseness—the condensing of much into a few words. This is a great asset to a speaker. The moulder of public opinion does not manufacture opinion; he simply puts it into form so that it can be remembered and repeated." A notable feature of these lectures is Mr. Bryan's effective illustrations.—"Public Opinion."

Exactitude of Expression.

Principal McCaig returns to the subject of the full inspiration of Scripture in the current "Pioneer Review." He succeeds in turning the tables on the Modernists who, for their own controversial ends, are tolerant of the theory of a loosely-worded, slipshod Bible. "It is hard to understand how the thought (of Holy Scripture) could be inspired without the inspiration extending to the language. And that, the Scripture shows to be the case. When advanced theologians have been challenged as to certain statements they have made in public, they have complained that their words have been misreported and misunderstood; showing by their very complaint, that they realised the importance of having the words correctly given, so that the thought might be rightly apprehended." This is a fair point to make. These men attach importance to their own words, and we are sure that in his own Word God said exactly what he intended to say. It is for us to hear reverently and to heed.

The Bank or the Saloon?

Another witness to the value of Prohibition, who has come our way during the past week, is Mr. J. J. Franklyn, of Australia, who conducted a mission for seven months in a little town in Illinois. "It was a wonderful sight," said Mr. Franklyn, "on Saturday nights to see men queued up outside the banks, waiting to put their money in." A friend who knew the town well, told him that those same men, before Prohibition came into force, used to frequent the seven or eight saloons and spend a great deal of their weekly wages on intoxicating drink.—"A School Chronicle," Sept. 7, 1922.

"The Lord is at Hand."

An Exposition and Exhortation.

A. W. Connor.

Phil. 4: 1-6.

"The Lord is at hand." So wrote the imprisoned apostle, as he drew to a close his beautiful letter to the Philippians. An understanding of the words, and their implications, demands a study of their textual setting. In chapter 3: 17-21 the apostle had presented

I. A contrast in black and white.

There were those nominally in the church fellowship, of whom he spoke with tears as enemies of the Cross of Christ. They were sensual men whose god was appetite, whose mind was on earthly things, and whose end was destruction. These were the prototypes of all who are professors of the church's faith, but possess not the church's life. They may be in the church, but are certainly not of it. "But we," says Paul, "are free citizens of heaven." The eyes of such are not turned earthward, but upward toward heaven. There is *our city*, and from its gates with longing expectation we look for our *coming King*. The end of such is not destruction, but salvation through Jesus Christ, who, in the exercise of his great power, "will transform this body of our humiliation until it resembles his own glorious body." Oh, unhappy enemies of the Cross, alas, for your end! Oh, thrice blessed citizen of heaven, in the glorious consummation what joy shall be thine.

The citizens of heaven look for the coming Lord, but they know also

2. "The Lord is near." Verse 5.

In the hortatory paragraph that immediately follows the above contrast this sentence of only three words (in the original) occurs, and around it, and the name of the Lord, is woven the rich appeal for a Christian spirit and service. It may help if you will notice the phrase "in the Lord" used in verses 1, 2, and 3, and "in Christ Jesus" in verse 6. Between these references to the Lord in whom our whole life is ensphered is the positive statement, "The Lord is near," or at hand. What is its significance here? It is usually taken as expressing Paul's belief in the imminent advent of our Lord. A similar thought as that expressed by James in verse 7, "Be patient, therefore, brethren, unto the coming of the Lord. Stablish your hearts. The coming of the Lord draweth near." It may refer to this, but I rather think otherwise, for these reasons.

The expression is not the one usually employed in regard to the Lord's coming or presence. It seems that Paul is not simply reiterating the thought of 3: 20, 21, but is giving a complementary idea. Paul was as insistent that the Lord is *here*, as that the Lord *comes*. Not only must we live in the *expectancy* of the Lord's coming, but in the *realisation* of the Lord's presence. He not only said, "I will come again," but, "Lo, I am with you always." We do not need to belittle the power of the coming of the Lord, as a motive to faithfulness, to insist upon the equally valid motive to be found in the perpetual presence of Christ. I feel that it is this latter idea that is in Paul's mind here. "The Lord is near: he is with me in my room, and he is with you in Philippi: and we are all included and encircled in the golden fence of his presence." So I understand him. It is an application to the risen Christ of the thought of Psalm 139, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy right hand lead me, and thy right hand hold me. If I say, surely the darkness shall cover me, even the night shall be light about me.... When I awake I am still with thee."

"Still, still with thee! as to each new born morning
A fresh and solemn splendor still is given,

So does this blessed consciousness awaking,
Breathe each day nearness unto thee and heaven."

An illustration of the power of this thought is seen in the statement of Spurgeon, that "he did not recollect spending a quarter of an hour without the distinct thought of the presence of Christ." The Lord is near. The Lord is here. How much better and happier we would all be if we could realise this. And when we sit at his table it is not enough to remember that he *came* once to earth, nor that he *will come* again. Jesus is here, at hand. This is the true, real presence, which is but caricatured in the priestly manipulation of the sacred elements. We, too, insist upon a real presence. "The Lord is at hand." Now we see how the whole paragraph, so rich in exhortation, takes on a new force if we remember this. Every hortatory word receives a new re-inforcement.

3. If the Lord is near.

(1) "Stand fast in the Lord." Verse 1. What waverers we are in his service! The supreme need is not the mercurial man, who is up and down, according to temperature, and who for a brief spasm will boast that he "never missed one of the special meetings," but who for 52 weeks in a year leaves a vacant seat in the prayer meeting. Better that, than nothing; but better that plus ordinary faithfulness in the daily round of church activity. Stand fast. It is a counsel for the hour when the presence of unbelief and the power of the world would move us away. Who would falter if we could but realise that the Lord is at hand?

(2) "Be united in the Lord." Verse 2. Even Euodias and Syntyche, women of sterling Christian worth, may not be able to understand one another, but "in the Lord" realising that he is near, they will try. And the rest of us need the same reminder to compose our differences, to look through each other's eyes, and not to expect our own way at all times. How different our discussions if we remember ever "The Lord is near."

(3) "Help those women." Verse 3. Aye, and those men, and those "little ones" that believe in Christ. Smother the fires of jealousy, that Satan loves to light. Quench the little fires of misunderstanding that, if once they get going, will—like some raging bush fire—burn up the fair work of Christ's church. Be a helper, a reconciler of differences, a mediator. "Blessed are the peacemakers, for they shall be called the children of God." The Lord is near, beholding our efforts.

(4) "Be glad in the Lord." Verse 4. This is one of the things insisted upon with double emphasis. "Again, I say, rejoice." Easy? Sometimes only. When we have health, friends, a balance at the bank, and a year of profit. But how shall we when skies are overcast, and health flies away, and troubles increase? We cannot joy because of these things, but we can rejoice that, in spite of these things, we have an abiding portion in Christ. "I do not know how you can live in Stob's Hill" (the Glasgow poor-house) said one to an inmate, "I do not live in Stob's Hill: I live in God," was the dignified rejoinder. And I, too, have met souls who, while in circumstances that could not minister to joy, yet "lived in God," and were able to "rejoice in the Lord."

(5) "Be considerate." Verse 5. Let your *forbearance*, your *sweet reasonableness*, your *yieldingness*, be known to all men. Of course we cannot yield *principle*, but be sure it is that, and not just the *pleasure* of our own way. You cannot yield *conscience*, but be sure it is conscience, and not just *contrariness*. Try to understand that in the church we are all temperamentally different,

and we cannot all view the incidentals of our church life alike. Yet Christ has received us all, and we must receive each other. "The Lord is at hand." He is near, beholding our plans and purposes; our work and worship. There are rough corners on us all. Let our "forbearance" be known to all. Some rather pride themselves on the fact that everybody expects them to oppose any new move. Their forbearance is not known to all men. Such an one is only matched in foolishness by the other, who is never happy save in introducing new plans and practices for no better reason than that the old ways *are old*. Let both sorts, and let us all, manifest that yieldingness that will make for concord and peace. Remember, "The Lord is near," and let that induce sweet reasonableness and moderation.

(6) "Be prayerful." Verse 6. Well, if the Lord is near, prayer is very simple and natural. Listen to this. "Be ever-anxious about nothing, but be prayerful in everything." These two things are closely interwoven. God hears and answers prayer. Not that he gives all we ask. That were surely to give us stones when we need bread. That were to submit our lives to human shortsightedness, rather than to an all-wise God. But many a desire will be granted, many a burden will be lifted, many a renewal of strength received, for God hears and answers prayer. He will withhold no good thing. So then, my brethren, "By prayer and earnest pleading together, with thanksgiving, let your requests be unreservedly made known unto God."

And what then? The Lord is *near*; he is at hand. "And the peace of God that transcends all our powers of thought will be a garrison to guard your hearts and minds in union with Christ Jesus." Who would not be prayerful?

Adapting and extending some words of F. B. Meyer in his Devotional Commentary on this Epistle, I close.

The Lord is at hand. Say it when life's temptations thicken around you. Say it when Euodias and Syntyche have quarrelled, or when any other root of bitterness has sprung up. Say it when you cannot get your own way, and instead of grouching, let us joyfully do it some other's way. Say it when sorrow swoops in, and the shadows come. Say it when you are irritated, and think you have been wronged. Say it when worried and anxious over home, family, business, or church, and be not *over-anxious*. Say it when night is settling and death draws near. "The Lord is at hand." "Thou art with me." "I will fear no evil." The destruction that wasteth at noonday cannot hurt, nor the pestilence that walketh in darkness. Not only do we pray

"In life, in death, O Lord, abide with me," but in the beyond his presence shall still be ours.

"So shall it be at last in that bright morning,

When the soul waketh and life's shadows flee.

Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought—I am with thee."

Till then, may the peace of God that passes all understanding guard and keep your hearts and minds in Christ Jesus. Amen.

The Twilight Hours.

The pilgrim clouds wayfaring through the sky
Have met for evening's grave and solemn rites
Upon the altars of the hills: on glowing heights
The sacrificial fires are flaming high.

No more down ways of earth the great winds cry:
Across the quiet miles the tender lights
Of home call weary feet, and love unites
Day-sundered hearts in love's dear hearthside tie.

Teach us, O twilight hours, to pray like thee.
That we may thy serene contentment know:
Upon our hearts thy consolations lay:
Reveal to us the lovely mystery
Of hills at dusk, that we who toil below
May dream of things that shall not pass away!

—Arthur Wallace Peach.

The Commission

In Relation to Young People's Work.

W. R. Hibburt.

It is agreed that the great commission contains and vitalises the supreme business of the church. Present day conditions, world-wide restlessness, bitterness, industrial strife, the failure of higher education to eliminate the world's wrongs, and the exposure of dissatisfied hearts all urge the church to get on with the business. The words "preach" and "teach" embody bigger things and involve bigger tasks than most of us have yet realised.

Christians that are holding up the kingdom work while they fight over trivialities need to take time off to read the commission. The people who are liddling and fussing, theorising of pet fads and fancies, who know more about friction than fellowship, hessing than business, are only novices at the commission work. A study of the commission would bring about a spirit of co-operation that would speed the business of the commission. The people who stand aloof complaining about the spirit of the age, and constantly mourn about the indifference of things, need to interpret anew the commission. The commission is for such a day and hour as that in which we live. It was up-to-date in the first century, and it is up-to-date in the twentieth century. It is more up-to-date than any scheme or programme that is likely to appear in your morning newspapers. It knows more about internationalism than your journalists have yet written.

The function of the church.

As the church begins to function in terms of the commission, it finds that its business is the making of new men, and through new men a new community, and through new communities a new world. Our Foreign Mission reports have proved to us again and again that the process of the commission work is capable of giving these returns. Some of us get side-tracked on politics and party schemes, and new ideas, that we fancy we have got a short cut to bettering the world, and relax our enthusiasm on commission work, i.e., new hearts to make new men, new men to make a new world. If there had been any short cut, there never would have been the need for Calvary and the commission.

The sphere in which the church is to function.

The church, until half a century ago, was entirely satisfied to limit its sphere to adults, the world of full-grown men and women. The church failed to realise that to achieve the work of the commission it was not too early to commence the work while the man and the woman was in the making. So men of vision and kingdom insight got to work early, and began to function in the child world. Final results proved the wisdom of that work. It was then a new and intelligent interest was taken by the church in young people's work. Men and churches began to get the Bible School vision. Some men have labored with a vision almost as vivid as John, who saw the New Jerusalem coming down from heaven. Benjamin Kidd said, "Give us the children, and in a single generation we will create a new mind, and a new earth." To-day the individual or the church without a Bible School vision is looked upon as an individual and an institution in the state of bankruptcy. Speaking recently to a Y.M.C.A. leader of a boys' division in one of our large cities, he said, "I wish the Christian business men would realise that to teach a class of boys, to organise their play and leisure hours, that he is doing the biggest job that he can push into any part of the week." He may not be doing the part of the big driving wheel in the machine, but he is a very vital part in the machine. Whilst visiting the big electric power station in Boulder city, I had opportunity to see a driving wheel of 42 tons weight in motion. Its bigness and its work made

a lasting impression upon me. At the close of our inspection one of the party chanced to ask a question concerning a small, insignificant machine at the rear of the building. The superintendent replied, "That is what we call the exciter." From this machine a small current of electricity is led and allowed to play itself on the face of that huge fly wheel from which sufficient current is made to supply the mines and light Kalgoorlie and Boulder. What an opportunity a Bible School teacher has to excite in a boy the power and enterprise for goodness and noble service.

The commission in operation needs preachers, evangelists, teachers, deacons and elders. Is it claiming too much for Bible School teachers, when we see in their task a combination of all these high offices? A Bible School teacher is a minister—a minister of God's Word; a preacher—preaching the evangel of the strait gate; an evangelist bringing souls to Christ (80 per cent. of our church membership being won from the school); a bishop—shepherding young lives.

Imperfect functioning on the part of the church.

Is the church efficiently functioning amongst young people in such a way as to complete its work of making new men and a new world? Is there a continuity in its work, in its intention? Is there a continual adaptability in its action to keep in vital contact and association with the developing and changing life of young people? Judging from results, statistics, and personal observation, we have to frankly confess that a big percentage are passing out of our schools not won for Jesus Christ. A percentage far too large of those who decide for Jesus Christ are not held for Christ. Why should boys from our church homes, and with a Sunday School experience, be out of humor, and out of touch with the church? Why should so many fail to invest the good of their lives through the church and help the world back to God according to the methods of Christ and *via* the way of Calvary? Is it not because we relax our service and our intensity of desire and interest and teaching just at the period it is most needed? There is a waning in the function of the church just at the period when young men and women need the best help the church can give. The church is in business to make men, and just when the man is being evolved we let go our grip, get out of sympathy, lack thoroughness, lack equipment, lack capable leadership, lack wise organisation, wise approach, and wise associations, and we fail in giving adequate interpretation of the Christ ideals that must permeate every young life before it can develop into a healthy Christian life.

The experience of my ministry leads me to make a plea that the church should be seized with the importance of speeding up the commission work in relation to our young men and young women, i.e., captivating them for Christ, holding them for Christ, and teaching, developing and ennobling them for Christ. The church should specialise in giving the same attention to the teenage in respect to their needs and methods suitable to that period of life, and in impressing their lives even as we have in recent years to the primary and junior departments. The brain of the church has given itself over to an endeavor to make perfect the teaching and the development of the tiny-tot, but the same zest and intelligence has not been applied to the teen age. It is not difficult to find kindergarten departments one hundred strong, but it is a rare thing to find one hundred young men and women amongst whom the church is functioning. The time is overdue for the church to intelligently study young people's work, the winning and holding the teen age for Christ and his church. Not until we do this can we really

say that we are thoroughly, efficiently, intelligently carrying out the work of the commission. The people who do this work most efficiently are to be the people of the future.

Attacking the problem.

There are some things it would be wise to keep clearly in mind when attacking the problem and attempting to do the very pressing work of to-day—

(1) The constructive work of the commission is character, Christlike character.

(2) Methods employed in doing commission work change with the various periods through which we all pass until we arrive at mature manhood and womanhood.

(3) The work of character making amongst young people is not only done by platform and class work. The duties of preaching and teaching in terms of the commission miss their end if confined to a head and a lip service. They involve an interpretation by life, by sympathy, by interest; they involve the method of friendship and fellowship as used by Christ when interpreting himself and his plans to his disciples. We doubt whether they would have developed into Christ-men had they been denied that method.

(4) Young people are full of vitality, fun and frolic, movement and sport and enterprise. If we divorce ourselves from this part of their lives we are limited in our opportunity of touching their lives. Is it not there where character teaching and development are going to take place, i.e., the development of personality, self-control, unselfishness, brotherliness, the pooling of one's individuality for the common interests and good of all? In order to teach the beginners we invade their world. Does it not hold good that to rightly teach and understand the adolescent we must invade their world? It can still be commission work. We must not be surprised when we enter this world that we have to give a prominence to play. The playful tendencies of our natures are not human creations. In the practical jokes of kittens and monkeys Oliver Wendell Holmes sees a divine intention. Fun and frolic, wit and humor, are not the creations of a Shakespeare or an Aristophanes. We are not preparing people for a smileless eternity. Would we suggest cutting the tail off the kitten because the kitten plays with it?

(5) By right organisation and leadership we can control the fun and frolic, the social life, but more than that, we can use it as an instrument in the development of character, as a point of contact and sympathy, and as a means of keeping grip upon the life during critical periods of life. The church can make the pleasure of young people healthy, the leisure hours productive of good, while out in the world they are attended with unwholesome influences. The world is capturing our young men and women by catering for their pleasure. Almost every organised amusement grows rich on what it makes out of young people.

(6) Australian conditions—long evenings, long summers, love of sport, night schooling, military training—tend to break up home life, and divorce young people from the church's activities. These conditions tend to make young people make friends outside the influence of the church. Friends and pleasure constitute the wealth of young people. Where the wealth is, there is the heart. If the church can bring the interests of young people around the church, the things which otherwise hinder can be made to help. Joseph Lea says, "The boy without a playground is the father of a man without a job." We may add, though, that if the playground is entirely outside the domain of the church, the boy will never get into touch with the job of the church.

(7) The term "secular" has been given too much latitude, and the term "sacred" has been too much circumscribed. If the church is going to count, the muscle and mind of young people must not be left entirely to secular interests. The physical and the mental may be regarded as of sacred interest, and the church can function in this realm with a spiritual objective.

(8) Education is largely a matter of adjustment to life. This is especially true with young people.

At no other period of life are so many adjustments required as in the teens. Christ is needed to make those adjustments. Young people require to be led to that place where they realise that the church desires to help them to a spiritual health and fitness, just as they themselves desire a physical health and fitness. Both are required for a complete life and full happiness.

If the church wishes to have her rightful place in the future generations she must so function to-day as not only to win, but hold and develop young men and women for Christ. To this end the brain of the church must be directed in careful consideration, in thoroughness of plan, in efficient organisation, and in trained leadership. Work hastily, haphazardly, and lazily done, will only imperil the church, but efficiently done, will save the church from being depleted.

Dangers to be avoided.

Young people's work is always beset with perils. These perils must be clearly kept in mind. A church expects to do something more than entertain young people, conduct socials, train muscles and create industry. All these can be done under wise leadership and club organisation with a spiritual objective. The church that can only organise young men into a physical culture class needs a wiser leadership. A church that can only hold its young people by entertainments needs a wiser leadership. A church that finds itself continually attacked by an epidemic of socials needs a wiser leadership. A church that finds its members engaging in questionable amusements needs a wiser leadership. All interest in young people that is not made to contribute to a spiritual end imperils the life of the church.

There is an urgent need to speed up the efficiency of our young people's organisations. There is an urgent need for training leaders. Let us get busy. (a) By conferences on young people's work we can pool our ideas, and approved and successful methods. (b) We can study existing organisations such as the splendid Canadian system. (c) An organiser should be immediately placed in the field whose work is limited strictly to young people's organisations. (d) A representative should attend the approaching World Conference on this phase of young people's work. (e) We should have leaders in training; the work fails without capable leadership. There is no other portion of church work needing leadership so much as this. (f) Let us equip our buildings for young people's work. Have we one building in the whole of the brotherhood which is ideally constructed for this work? Have we one church at the present time which we are able to look to as a model in this work amongst the teen age?

The biggest job of the church in the home field.

To continue our work and increase our ranks we must hold all our young men and women. If we fail here we shall soon be going out of business. The work amongst young men and women is the biggest job the church has in the home field. The work which, being so thoroughly done amongst our kinders and juniors, must be carried on and completed amongst our young men and women. The goldfields of Western Australia have a very small rainfall. The absence of water meant death. Man has been able to supply the life giver—water. C. Y. O'Connor conceived a plan, and made others believe in his plan. In a coastal range he made a huge lake capable of storing about 4650 million gallons of water—by throwing a tremendous wall across a valley. By a series of seven pumping-stations, he sends the water through pipes 30 inches in diameter, a distance of 400 miles. The water leaving the lake to-day arrives at Kalgoorlie in one month's time. Suppose that the first pumping station performs its work, and the second, third, fourth and fifth also do their part, but the sixth and seventh fail to function. Occasionally, however, they function for one hour per week. The whole water scheme would naturally break down. What are we gaining if the cradle roll superintendent, and the superintendents and helpers in beginners', kin-

dergarten, junior, and intermediate departments all do their work thoroughly, and then we fail to efficiently do our work amongst the teen age. Most of the prior work fails, and our plans come to naught.

A league of Christian youths.

Let the heart of the brotherhood covet the lives of our young men and women. Let the heart petition to the end that God may give us men and women, men and women while they are young, with all the enterprise of youth. It is the work of the church to win them while their lives are before them. Heavenly Father, reveal it unto us if we have been taking our job too leisurely. We need thy help, for so many of our Bible School

boys and girls of to-day become the men and women of the world of to-morrow, and not the servants of our Lord and Master. We feel sure, Heavenly Father, that if we could rightly interpret the Christ to them, and encircle their lives with the right environments, they could not forsake the Christ. Thou who desirest our best service, help us, for the world, the organised evil of the world, is competing with us for our young men and women. We feel it is the church's business to compete and to win. Help us in our weakness, O Lord. The Lord will help us if we are in earnest. Let us get on with his business, and only as we attend to it will we bring about a better day.

Continued on page 62.

A New Building for Chatswood, N.S.W.

At a social function at Chatswood not so long ago, there was handed to the church treasurer, on behalf of the ladies of the congregation, over £70 to be used towards the reduction of the church debt. Such was the good effect produced by this surprise and liberal gift that the balance of the amount required to liquidate the debt on the church property was quickly forthcoming.

Then there was talk of a new building. An appeal was made to the congregation for funds to erect a building to cost £2500. There was both a ready and generous response—fifteen hundred pounds was given. Then matters moved rapidly, and on November 25 last a commemorative tablet was set by Bro. James Hunter, under which Mrs. J. F. Ashwood had previously placed a parchment record and a copy of the "Australian Christian."

The gathering on this occasion was enthusiastic and the function a happy one. Many visitors from sister churches were present, most of whom remained to tea, thoughtfully provided by the ladies.

Bro. H. G. Harward, Federal President, delivered a fine inspirational address, stressing the fact that the building would stand as a monument to "Loyalty"—loyalty to the Word, to the Master and to all men.

The present building had been wisely erected on the back portion of the allotment, leaving ample room for the new building to face Chats-

wood's main avenue. With the erection of the present church home, and, too, with the happy condition of the work as a whole, the name of Thomas Bagley is memorably associated. Ably and successfully he consolidated the faithful and loyal work of a small band of pioneer members, who, for some time prior to his coming, had met to remember the Master and had planned and worked for the extension of the church for which He gave himself. Many of these pioneer members are at Chatswood to-day, and to them all the present progress of the work should be a matter of much happiness and joy.

After Bro. Bagley came Bro. Whelan, and he and his good wife have now almost completed five years of ministry with the church. During that time there have been many additions, the church's liberality to the wider field has increased, and the future is bright and promising. The church with its second preacher, as with its first, is forging ahead.

The erection of the new church home is being directed by a building committee consisting of Bro. W. H. Hall, Middleton, Bills, Schache and Hibberd. Bro. Graham, who is supervising building operations, is well known to the brotherhood, particularly as the guiding genius of the "Preston-built-in-a-day" chapel.

The church is expecting and praying for very many happy and prosperous years of service for the Master.



Bro. James Hunter declares the tablet well and truly set.

The Federal President says the building is more than a pile of bricks and mortar—it is a monument to "Loyalty."

Foreign Missions.

Conducted by G. T. Walden, M.A.
(74 Edmund Avenue, Unley, South Australia.)

Miss Caldicott's Farewell Message.

S.S. "Naldera."

Wednesday, January 10th, 1923.

As I leave the Australian shores, my heart is filled with a mixture of feelings. Gratitude has a large place in it, because of the numerous ways the many kind friends, brethren and sisters in Christ Jesus in Australia, expressed their love and good wishes for me. Truly God has blessed me by surrounding me with so many kind friends.

Being unable to answer personally, as I would wish to, the many telegrams, letters, etc., sent to me, expressing wishes for bon voyage and God-speed, I am taking the liberty to write these few lines asking you if you will please, through the medium of "The Australian Christian," express my gratitude and thanks for the same.

Friday morning we arrive in W.A. I shall be glad to reach there. Sea-travelling through the Great Australian Bight is no joy to me.

Thanking you in anticipation,

Yours in His service,

Elsie M. Caldicott.

Miss Mary Thompson Arrives in India.

Miss Thompson writes:—After my travelling experiences it was good to reach Harda again and receive a hearty welcome. I found Miss Mullen, who had taken my place while I was at home, was not leaving here until after Christmas, so three days after my arrival, decided to visit our out-stations before Christmas.

The cotton crop is now being brought in here from the villages, and the roads are very dusty, and as we started out with my leisurely-going oxen, I thought of some of the pleasant motor rides I had had at home: but after a while, as we got out of the town, the wheat and linseed fields made a pleasant picture. One felt sorry for the farmers, as one saw the numbers of deer and monkeys which were in the fields.

We reached our destination about 11 o'clock, and had a warm welcome from the Christians in India. The work is hard in this place, and our evangelist and his wife get very discouraged at times. That evening a young man who is thinking of becoming a Christian, and a friend of his, came in to see us, and had a long conversation. It rained so heavily that night and the next morning that we could not do much visiting, but we felt it was worth while going to have given some cheer to the Christians.

A couple of days afterwards four of us went to visit an isolated worker who lives some distance off on the railway, and the morning after our return Sarubai and I started out early for another out-station. On the way there we had a very encouraging time in one of the large villages. We reached our destination about 2 o'clock, and received another hearty welcome. Sunday morning, five of us broke bread there, and I have seldom enjoyed the presence of the Lord more than on that occasion. Quite a number of intelligent school-boys came to see us in the afternoon, and we had a meeting with them. Had some singing in the evening, and closed a happy day with a prayer meeting.

Monday, we visited in some of the homes, and Tuesday went on to another out-station. Had not met one of the Christians there since he had returned from Mesopotamia and Palestine, and he had some interesting experiences to relate. We left there the next morning, as a very important event was to take place there.

It was the opening of our new High School. The Hon. Kelkar, Minister of Education, and other Indian and two English officials, and five missionaries from the Methodists, Friends, and Jubulpore, were present. The Minister in his speech said that he had received part of his education in a mission school. Our magistrate's wife

told me that her mother became a Christian while she was attending a mission school. It was a very enthusiastic gathering, and some of the officials gave prizes for the sports, which took place in the afternoon.

Our non-Christian Sunday Schools had their prizes and sweets the next day, and those of them who received prizes, and all who had sweets, went away happy.

Some of our Christian students were made happy by the gifts bought by the money given me for them while I was at home. The Christmas season means much to some of our Christians, who are only able to visit Harda occasionally. One has just left for his farm who has not been here for five months, and he only sees another Christian occasionally. I had taught him to read before he became a Christian over twenty years ago, and was pleased to hear him tell of the comfort and strength he received from the Bible. His wife is in the Leper Asylum, and his adopted daughter in our boarding school.

Have been pleased to hear from different missionaries I have met here and in Bombay of the good feeling there is toward our work, and most are hopeful of blessing in the near future. I would again thank all those who are interested in the Master's work here, and ask that you continue with us in prayer for His blessing on it.

Victorian F.M. Acknowledgments.

October 1, 1922, to January 17, 1923.

Annual Offering.—Previously acknowledged, £1645/14/8; Shepparton, £2/12/6; South Richmond, add., 15/- (£3); Newmarket, £6; Grand Total, £1655/2/2.

Children's Day.—Mission Band, Rochester, £1 5/-; Bible Schools.—Preston, £1/1/6; Coburg, 14/-; Woorinen, £1/2/6; Bet Bet, £2/7/7½; Fairfield Park, £2; Kyneton, £1/7/6; Thornbury, £1 10/-; Drummond, 2/6; Colac, Birthday Box, £2 2/-; East Camberwell, £3/11/-; Gardiner, 10/6; Ararat, £2; Meredith, 6/6; Swan Hill, £1; Echuca, £1/16/6; Castlemaine, £6/0/6; Blackburn, £1; Mildura, £4; Kaniva, £2/4/-; Beronia, Birthday Box, £3; Moreland, £4/10/-; Red Hill, 7/6; Warragul, £2; Bendigo, £1/16/7; Ballarat, £3/10/6; Lygon-st., Carlton, £1/6/6; Boort, £1/2/7; Prahlan, £2/6/-; Newmarket, £1/13/2; Mount Clear, £2/15/-; Fitzroy, Gore-st., 15/9; North Richmond, £3/13/4; South Yarra, 16/9; Hampton, £2 8/-; Footscray, £4/6/7; Warrnambool, £1/4/6; Wedderburn, 4/1; Horsham, 8/7; Bayswater, 14/-; Swanston-st., £8/4/2; Brim, £2/14/4; Cheltenham, £2/14/-; Glenhuntly, Bambra-road, £1 15/-.—Total, £90/18/6½.

Individuals, etc.—Mr. and Mrs. G. Jackel, Conf. Promise, £10; for Hospital, Dhond, two Sisters,

Dandenong, 10/-; Mr. A. T. Stevenson, 2/8; Mr. W. A. Eagle, Map of India, 2/6; Mr. R. Bol-duan, Conf. Promise, £1; Mr. W. G. Shermer, O., 10/-; Mrs. W. Carnaby, 5/-; Mr. A. Brooke, Conf. Promise, 5/-; Mr. J. C. Thompson, Fed. Conf. Prom., 5/-; "Anonymous," Mildura Ch., £5; Mrs. Kelley's Estate, per Mr. J. W. Baker, Dhond Hospital, £100.

Support of Orphans.—Women's Mission Band, Brighton, £3; Mr. and Mrs. R. Morris, £12; Misses Nellie and Marjorie and Master R. Morris, £6; B.S., and J.C.E., Berwick, £1/10/-; Girls' Mission Band, Brighton, £6; Mrs. E. Sharp, £3; Mr. and Mrs. A. R. Main, £6; Miss May Russell, £6; Castlemaine, B.S., £1/10/-; Mrs. Kefford's Girls' Class, Prahlan, £1/10/-; Bendigo, B.S., £2; South Yarra, B.S., £3/7/6; Northcote Church, £6; Women's Mission Band, Brighton, £3; Doncaster, B.S., £6; Warrnambool, B.S., £2/8/-; Berwick, J.C.E., and B.S., £1/10/-.

Mary Thompson Testimonial Fund.—The sum of £100 was contributed by 70 churches and individuals. The Federal and State F.M. Committees extend their best thanks to all contributors. Sister Mary Thompson desires her many friends to accept her personal thanks for their generous expression of Christian love and appreciation.

Churches.—Dunolly, 1d.-per-week, £1; North Carlton, 9/-; Castlemaine, Duplex env., £2/13/6; French Island, 1d.-per-week, £1; Footscray, £8 12/-; Northcote Church, weekly collection by sisters, £2/10/-; Thornbury Church, weekly collection by Sisters Bell and Turner, £5/10/-; Swanston-st., Duplex env., £4/17/3; Bayswater, 1d.-per-week, per Mrs. Clements, 15/-; Newmarket, support native evangelist, India, £6/9/-.

"World Call."—£1/10/-.

Societies, Mission Bands, Clubs, etc.—Footscray, J.C.E., Fed. Conf. Promise, 10/-; Women's Mission Band, per Mrs. Hayward, £13/7/6; Victorian Sisters, per Mrs. Zelius, support Bible woman, Baramati, and work at Shanghai, £17/10/-.

Received with thanks.

R. Lyall, Treasurer. J. E. Allan, Secretary.

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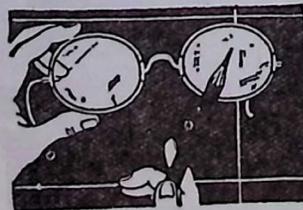
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Here and There.

The tent mission at East Kew, Vic., commenced on Sunday.

The photos, on page 55 were the work of Bro. Dr. C. A. Verco.

Bro. Oram's address at Moonta, S.A., is now "The Manse," Henry-st.

Bro. W. A. Eagle has accepted an invitation to labor with the church at Bordertown, S.A., as preacher.

Queensland readers should note the article by Bro. Ethelbert Davis on page 59. The annual Home Mission offering will be taken on Feb. 4.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, Feb. 2, at 2.30 prompt. Miss Baker will lead devotions, and Mrs. Gole will give a paper. All sisters are most cordially invited.

Sister Mrs. Marsden, wife of the late William Marsden, who was honored for his life and labors as an evangelist in West Australia, passed away on Friday, Jan. 12, after a short but serious illness. Our sister was beloved by all for her simple yet strong faith, and for her fragrant influence and sainted life.

Good meetings at Footscray, Vic., last Lord's day. The morning attendance was the largest for some time. Four young sisters were received into fellowship. Bro. Hurren's addresses were very helpful. A successful welcome social was tendered to Bro. and Sister Hurren on Jan. 17. The work is progressing favorably.

On January 14 all meetings at St. Peters, N.S.W., were well attended. Bro. Fisher's addresses were helpful. In the afternoon the children listened to a temperance talk. On Jan. 21 Bro. Casperson addressed both morning and evening services. One received into fellowship. S.S. is growing; six new scholars in past two weeks.

The West Australian preachers are holding their annual retreat at Canning River toward the end of January. Most of the preachers are planning to be present. The plan of the past retreats has not been to arrange a rigid programme or line of fixed studies, but to promote a rich fellowship and spiritual experience combined with helpful spontaneous discussions.

Manson Wilcox, of Cleveland, O., writes to the American "Christian Standard" that he has been a member of the Church of Christ seventy years, and that he has been kept from the Lord's house and Lord's Supper only seven times by sickness—once by a wicked tooth that caused his face to swell, once by mumps, another time by a malaria attack, once by measles, and then by rheumatism.

W. H. Nightingale writes:—"Bro. and Sister H. Ball are giving their services during the College vacation to help the cause in Tasmania. Bro. Ball is holding a series of missions with marked success. Fifty people have already been won for Christ, thirty-six at Nubeena, and fourteen at Southport. It was my happy privilege to hear a number of Bro. Ball's powerful messages, and splendid expositions of Scripture passages, also to witness the magnificent work accomplished by him at Southport, along with the talented singing and worthy personal work of Bro. D. Stewart."

The following letter recently received by Rupert Clarence Hing (son of the late Bro. Wm. Hing, one of our faithful Chinese brethren in Melbourne) explains itself:—"St. James' Palace, June 27th, 1922. Sir,—Your letter of June 7th. Will you kindly inform Mr. R. G. Ferguson, of Melbourne, that the pen-and-ink drawing of H.M.S. 'Renown' has been safely received, and has been laid before the Prince of Wales? His Royal Highness was much pleased with it, and wishes his congratulations on such an excellent piece of work may be conveyed to the young artist, Rupert Clarence Hing. He is very glad to have this souvenir of the 'Renown's' visit to Port Melbourne. Yours faithfully, (signed) A. Lascelles, Ast. Private Secretary. The Private Secretary to the High Commissioner for Australia."

Bro. Jas. E. Thomas expects to return to Melbourne, from S.A., on Jan. 30, and to leave for Sydney on the 31st. He will sail by the "Maruma" on Feb. 2, for New Zealand. For six weeks he may be addressed care of G.P.O., Auckland. Bro. Thomas, whose health has improved, hopes to be home in time for the Victorian Conference, and to commence his new work at Balwyn in April.

Three more confessions since last report at Balarat East, Vic. Meetings a little thinner through the holidays; now as fine as ever. A most encouraging feature of the work is that the morning meeting is from point of size as large as the gospel service, if not larger. Approximately 100, including non-communicants, attend this service. Another mission in the near future is contemplated.

Sister Miss Elsie Caldicott, while en route to India, was able to spend the greater part of Friday, Jan. 12, with her West Australian brethren. She was entertained at lunch by the Foreign Mission Committee, and then at a public meeting met a large number of the brethren. In her message she proved to the brethren that she was mastered by high enterprise for her Lord. She went forward with courage and good cheer to her life work in India.

Mr. Henry Berry, one of Melbourne's leading merchants and philanthropists, passed away on January 9. At the funeral service Dr. W. H. Fitchett said: "Henry Berry was simply the most absolutely loving soul I ever met. He was a man made beautiful by Divine Grace, and we can thank God for him to-day." Dr. Alex. McCallum, President of the Methodist General Conference of Australia, said that "Henry Berry was a good gift from the Motherland to Australia. He made this land his home, and yet to his very latest days he retained some things that were distinctly English—some habits and manners and feelings. All of you will remember, for example, his courteous manner. Wherever you met him—in business, in the social circle, at the church gathering, always his kindness, his courtesy, his gracious demeanor, distinguished him. He brought to business life industry, acumen, foresight, and a strict integrity that enabled him to make his great contribution to the commercial life of Melbourne. Of this side of his career this is not the time to enlarge, but we remember now the higher side, the spiritual side. He was a generous-hearted man. He loved the things that were beautiful. He loved music. He loved little children; especially he loved and lovingly helped those that were suffering under disabilities. To them he brought brightness and seasons of joyousness—and inasmuch as he did it unto the least of these he did it unto their Lord and the Master whom he served."

Tasmanian Home Mission Notes.

A. E. Heard.

Up till the time of writing £40 has been received in response to the appeal for £250 on behalf of Home Missions. We trust that the brethren will yet do their best to help raise money so urgently needed, and so help forward the work in this State.

Since last report we have been successful in securing the services of Bro. Ball, of Melbourne, to conduct a series of missions. Bro. Ball is accompanied by Sister Mrs. Ball. The first of these missions was held at Nubeena, resulting in 20 confessions, and 7 restorations. A meeting was also held at Tunnel Bay, when two made the good confession. Bro. Ball, assisted by Bro. Stewart, of Dover, is at present conducting a mission at Southport; 8 decisions to date; mission to close on Jan. 14. Bren, Ball and Stewart are planned for mission at Kellevie, commencing on Jan. 18. Plans are also in hand for Bren, Ball and Bowes to conduct a tent mission at Ulver-

stone, commencing Feb. 4. We appreciate very much the fine assistance which Bro. Ball is giving to our work over here.

Geeveston.—The work of Bro. Warren, our evangelist, is being much appreciated, and his labors are bearing much fruit; three more confessions reported.

Dover.—We regret to report that Bro. Stewart has tendered his resignation after a little over three years of faithful, consecrated service. We part with him with feelings of regret, and pray that God will visibly bless him in his new field of service. We are hopeful of placing an evangelist in this field in a few weeks.

Nubeena, Tunnel Bay.—Committee is arranging to place an evangelist in this field shortly.

Ulverstone.—Splendid progress is being made with the work. Bro. Bowes is untiring in his efforts. Preparations are being made for coming mission.

Caveside.—Work in healthy condition. Additions reported from this field. Local brethren combined to carry on the work. Evangelist needed to conduct big mission.

We appeal to the brotherhood to make the bigger sacrifice necessary for the welfare of the work. Pray, work, give.

BIRTH.

OLDFIELD (nee Winnie Farr).—On January 11, 1923, to Mr. and Mrs. Eric Oldfield, at 9 Grand Parade, Brighton-Le-Sands, Rockdale—a son.

DEATH.

GILL.—On January 19, 1923, at her residence, "Devon," Station-st., Box Hill, called to the higher life, Maria Lightfoot, beloved wife of James Gill, and loving mother of Mary (deceased), Emily, Charles, and Albert. At rest.

"Her children arise up, and call her blessed; her husband also, and he praiseth her."
—Interred privately at Templestowe, Jan. 20.

COMING EVENTS.

MARCH 3, 4, 5.—Surrey Hills Home-Comeing. Book the first Sunday in March. Three special services. Saturday, tennis fete. Monday, Remembrance Night. W. P. Lawson, Secretary, 16 Margaret-st., Canterbury.

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BEHAVIOUR IN GOD'S HOUSE.

Paul's first letter to Timothy was designed to point out "how men ought to behave themselves in the house of God." The context shows that the writer was thinking especially of elders and deacons. What a solemn list of qualifications is named for both! How careful all should be who occupy such positions in the church! Right behaviour, after all, appears to be the chief requirement. Those who accept such offices should "have good testimony from them that are without," and be held in high esteem by those within. "They that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus." Right behaviour in God's house is required by all. Not only should members be of good character, but special care should be taken to behave aright in the house of prayer. Is there not here a specially fitting lesson for us? There is an unfortunate tendency to converse or even jest at that very time just prior to the service, when all minds should be employed in meditation, or heads bent in prayer. It would be well if all men, women, and children behaved themselves aright in the house of God.

MONDAY, FEBRUARY 5.

And without controversy, great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.—1 Tim. 3: 16.

Can any other humiliation be compared with this?—

"That he whom the sun serves, should faintly weep

Through clouds of Infant flesh; that he the old
Eternal world should be a child, and weep;
That he who made the fire, should fear the
cold;

That heaven's high majesty his court should
keep

In a clay cottage, by each blast control'd;
That glory's self should serve our griefs and
fears;

And free Eternity, submit to years."

Reading.—1 Tim. 3: 14-16.

TUESDAY, FEBRUARY 6.

For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving.—1 Tim. 4: 4.

"Some murmur when their sky is clear

And wholly bright to view—

If one small fleck of dark appear

In their great heaven of blue.

And some with thankful love are filled,

If but one streak of light,

One ray of God's great mercy gild

The darkness of their night."

Reading.—1 Tim. 4: 1-5.

WEDNESDAY, FEBRUARY 7.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus.—1 Tim. 4: 6.

Some one has thus advised ministers of the gospel—

"Study divinity in the forenoon, and doorplates in the afternoon. Be at home in everybody's home. Win on Monday those 'wounded' on Sunday. Feel the pulse of every soul conversed with, and watch the tongue for the state of the soul."

Reading.—1 Tim. 4: 6-8.

THURSDAY, FEBRUARY 8

For this end we labor and strive, because we have our hope set on the living God.—1 Tim. 4: 10.

"There's hope for me, and hope for you!
Behind the cloud the sky's still blue.
Behind our crosses, we are told,
Awaits our crown of glittering gold;
O heart, be glad, and heart, be true,
There's hope, sweet hope, for me and you."

Reading.—1 Tim. 4: 9-12.

FRIDAY, FEBRUARY 9.

Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.—1 Tim. 4: 12.

Mr. Cuyler wrote, "Some time ago, when in a mine, looking through its dark corridors, I every now and then saw the glimmer of a moving lamp, and I could track it all through the mine. The reason was that the miner carried it on his hat—it was a part of himself, and it showed where he went. I said, 'Would that, in this dark world, every miner of the Master carried his lamp to show where he walks.'"

Reading.—1 Tim. 4: 13-16.

SATURDAY, FEBRUARY 10.

Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto thyself.—1 Tim. 4: 15.

"Is life a field? Then plough it up—re-sow
With worthier seed. Is life a ship? Oh, heed
The sighing of thy seas. Is life a breath?
Breathe deeper. Draw life up from hour to
hour;—

Ay, from deepest deep of thy soul."

—Jean Ingelow.

Reading.—Rom. 12: 9-15.

SUNDAY, FEBRUARY 11.

Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.—1 Tim. 4: 16.

"If the day looks kinder gloomy,

An' yer chances kinder slim,

If the situation's puzzlin',

An' the prospect awful grim;

An' perplexities keep pressin'

Till all hope is nearly gone—

Jest bristle up, an' grit yer teeth,

An' keep on keepin' on."

Reading.—Matt. 10: 16-22.

PRAYER.

Heavenly Father, I thank thee for the church, the pillar and ground of the truth. For its ordinances, and all that I learn when the Spirit teaches through thy word, and every privilege of service, I praise thy holy name. Whatever be the position I occupy, or shall be called upon to fill, give me grace to behave myself aright. May I walk circumspectly in the presence of others, and when in the house of prayer, may I behave myself with befitting solemnity and reverence, that I may be blameless before thee, and of good testimony before the world. In Jesu's name. Amen.

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[The Editor is not responsible for the views of his correspondents.]

THE PROBLEM OF AMUSEMENTS.

The Editor, "Australian Christian."

Dear Bro. Editor,—

I know Bro. Hagger will welcome a brief friendly criticism of his article in your last edition of the "Christian" on "The Problems of To-day." The first two problems he sets forth, viz., these of marriage and lodges, are dealt with in a very helpful way. His remarks on these two problems contain that which is commendable for its outspokenness. When Bro. Hagger reaches the problems of amusements, such as dancing, theatre-going, racing etc., he seems to become vague in his utterances, and the remarks on these questionable (?) amusements appear to lack "punch" and that zealous dogmatism which one would expect on these matters. The article leaves us with a query, How is the present day disciple going to solve these problems of present day amusements? Either the writer has introduced these latter problems in an indefinite way in order to provoke discussion, or there is a desire on his part to be tactful, and to leave the problems more to the decision of the individual.

Personally, I am glad Bro. Hagger has introduced these questions, because I believe that in the interests of our young people to-day these things ought to be more openly and fearlessly discussed, and that the time often spent on quibbling about the letter of the law would be better devoted to helpful and brotherly exhortations about these amusements which some of us younger members of the Church of Christ were taught in our childhood days to regard as more than questionable; yea, sinful.

Why is it if a preacher these days is outspoken on these questions of dancing, theatre-going, etc., he is advised by some to devote his time to something more profitable, and he is also told that such bold utterances are not "tactful," "better left alone as they are matters of opinion," etc., etc.? Matters of opinion! Why, we were taught by our pious forefathers (and honor to them) that participations in these things were more than matters of opinion, that they were sinful, and that to spurn these things with all the vehemence of our soul was part of the working out of our salvation. Are we evolving a higher sense of right and wrong? Are we afraid to oppose these things now because we find our own loved ones being drawn into the net, and thus in our desire to preserve their innocence condone where once we condemned?

Bro. Editor, I believe this matter calls for serious thought. Our young people need that outspokenness, and that confident ring of a convicted conscience with regard to these modern amusements. They look to us for leadership and courage in these matters, and not an insipid, tactful attitude which, if carried too far, becomes moral cowardice. Weakness in our utterances often betrays participation in the questionable amusements.

Some say, "Preach the gospel," and these other matters will adjust themselves. But is not this part of the gospel? There are many young people who have accepted Christ, and who indulge in these things *ad infinitum*. How can we reconcile their conduct with their love for the Saviour?

If I have transgressed on other folk's opinions and have been dogmatic in criticism, it is partly due to the training of my boyhood days in the Paddington church, where I am glad to say I imbibed this zeal against theatre-going, dancing, etc., from Bro. Hagger and other preachers, who in those days left no uncertainty as to their attitude to these questionable amusements; and may I say I honor and respect them for it.

Hoping, Bro. Editor, I have not transgressed on your valuable space, and that you will give my remarks full space, as I do not often trouble you in this way.

I am, yours fraternally,

R. P. Arnott.

Queensland Home Missions.

Ethelbert Davis.

To write once again in support of the annual appeal for Home Missions in Queensland is indeed a pleasure. As one who has been in close touch with the work for nearly nine years, I think we may lay claim to a fairly accurate knowledge of the needs of the great Northern State; of the opportunities that abound for the furtherance of the primitive gospel, and of the unique possibilities there are of building up churches that will be of infinite value to a growing country.

Perhaps one of the outstanding needs of our people is vision. Queensland is the land of golden opportunities. Because of the prodigality of its natural resources, it must become, and that in the very near future, the home of tens of thousands of prosperous people. We need to realise what this country must become, and then consider the part our churches ought to take, and the part they ought to play in the religious life of a growing and prosperous community. Instead of bringing up the rear in the march of churches, we should be in the lead. As ambassadors of the King of kings, we are bound to watch for and seize every opportunity that will mean the advancement of our Master's interests. Therefore, in thinking of the future of Queensland, we are constrained to think in terms of the kingdom of God.

Under the conditions obtaining there is need for a daring faith. We are building for the future. It is hardly worth considering the present. In such a rapidly developing State we must be planning years ahead. That calls for the exercise of faith. It also calls for courageous and sacrificial giving. Where we could plan for the present, the programme would be simpler. But where we are compelled to plan for the future, the faith must be stronger, the programme larger, and the budget greater.

A survey of the fields already occupied, and of the fields waiting to be taken in the name of the Lord of Hosts, constitutes a powerful appeal to those who are really anxious to see God's people united, and sinners won to Christ. Brethren, if you are really anxious to see the cause we love advance, then help by sacrificially giving toward the £350 needed for the coming year.

N.S.W. Sisters' Auxiliary.

The monthly meeting was held at City Temple on January 5. President, Mrs. Arnott, presiding. Apologies were received from Sisters Whelan and Fox, and sympathy was expressed with them in their illness. Minutes confirmed, and roll called.

Correspondence included a letter from Temperance Young People's Committee, per Bro. Oldfield, asking for donation; also from Bro. Walden, asking for any funds in hand for F.M. to be sent along, as money was urgently needed. Decided to send on money in hand for Women's Hostel, and any other funds. Mrs. Bull, F.M. superintendent, read a very informative letter from Sister Mrs. Escott, missionary in India.

Sympathetic reference was made to the recent deaths of Sisters Mrs. O. Andrews, Semple, Dale and the aged Sister Mrs. Campbell. A verse of "For ever with the Lord" and a beautiful prayer by Sister Mrs. Clydesdale, for the bereaved, closed the session.

It was decided last month to hold a prayer meeting in January. This was opened with a hymn and prayer by Mrs. Gordon. The 121st Psalm was read by Mrs. Clydesdale, who urged the sisters to reconsecrate themselves anew for Jesus in this, a new year of work and loving service. A season of prayer followed. A sweet duet was sung by Sisters Ball and Bull. Mrs. Corbitt gave the New Year message, the keynote being "Hope."—Mrs. E. Morris.

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News of the Churches.

West Australia.

The meetings at Subiaco on Jan. 14 were helpful. Bro. Stirling, of Maylands, gave an appreciated address. One young girl, baptised recently, was received into fellowship. Visitors included Bro. and Sister Fieldus, of Bunbury. Twenty of the girls of the church, with the president (Mrs. Nelsen) and the vice-president (Mrs. Clay), went into camp at Applecross for two weeks. A very happy and refreshing time was spent. Each Lord's day the campers enjoyed the service for the breaking of bread, conducted by Mrs. Clay and several of the girls, and each night a devotional service was held. The gospel service at 7.30 was taken by Bro. Clay, who continued the addresses on Elisha. On Sunday evening last he dealt with Elisha and Gehazi. A duet by Bro. and Sister Clay was enjoyed.

Tasmania.

At Hobart Bren. Jas. Green and A. J. Green delivered helpful messages on Jan. 7, and Bren. A. Gay and Roy Coventry, of India, on Jan. 14. Bro. Coventry also spoke to the C.E. Society, Bible School, and a combined meeting of the two churches in Collins-st. The church sorrows with Sister Boxall in the passing of her husband.

At Ulverstone on Jan. 8, a social evening was held to bid farewell to Sister Mrs. A. Howard on the eve of her departure from the district. Bro. Bowes, on behalf of the church, presented Sister Howard with a set of jugs, and to the three girls a Testament each, as a token of esteem. The church is preparing for a mission with Bro. Ball.

Caveside brethren have had a bright stirring up in the little company by a visit from Bro. and Sister Campbell, from Launceston. He was to have held the Bible School anniversary services, but the death of Bro. D. Crowden altered the arrangements. Bro. Campbell's gospel services have been much appreciated, and his words of encouragement have proved helpful.

Queensland.

Brisbane is enjoying good meetings and large attendances. Bro. F. E. Alcorn spoke at both services on Jan. 14. At the morning meeting the fellowship of the Hinrichsen brothers was enjoyed. They were in Queensland on a holiday. At the close of the gospel address two young ladies made the good confession. Sister Mrs. Mead was received in. On Jan. 10, 145 sat down to a tea, given by the members to Mr. and Mrs. Alcorn. Mr. Wilfred Trudgian took the chair at the public meeting. Addresses of welcome were voiced by the secretary (Mr. W. Mills) on behalf of the work at Ann-st., Messrs. W. Marsden, Albion church; F. Enchelmaier, Home Mission Committee; W. Rothery, Roma church; Larsen, Ipswich church; Bassard, West Mereton Circuit; Kingsford, Ma Ma Creek; J. Bruce, Zillmere; J. Coward, junr., West End; Geraghty, Annerley; Will Morton, Sunnybank. Mr. Howard Earl, who will leave shortly to enter the College, also spoke. Mr. Alcorn thanked the speakers for their kind wishes, and stated that he was pleased to return to his native land after an absence of nine years. During the evening vocal solos were rendered by Miss E. Hackett and Mr. David Whyte, and Miss Isa Fordyce contributed a recitation.

South Australia.

The Henley Beach church is receiving magnificent addresses from Bro. Rankine. Sunday, Jan. 21, at 11 a.m., he exhorted on "Christ, Central and Alone," and at the gospel service on "Confessing Christ—What it Means." The church is receiving a great spiritual uplift through the efforts of Bro. Rankine. Mid-week prayer meetings are having increased attendances, and the Lord's day services continue to be well attended. Gospel meetings at Moolta are improving in attendance. On Sunday evening, Jan. 14, Sister Miss Millie Johns, home on holiday, sang a sweet solo, and on the 21st Sister Mrs. Ross Graham

sang two solos at the evening meeting. Though the mines are working, the industrial life of the town has not regained its former vigor. Men are inclined to leave if higher wages are offering elsewhere. Few, if any, of the isolated members of the church have returned.

At Norwood on Sunday morning Bro. G. H. Jenner was the speaker. Evening, Bro. Paternoster delivered a strong address on "The Baptism of the Holy Spirit." Good attendance. Wednesday, 17th, large farewell social to Sisters Mrs. David Wilson and Miss Craig, both of whom are returning to Scotland. Each was presented with a fine deck-chair. Speakers were Bren. Paternoster, Collins, Wright and Weir, and Sister Mauger. The recipients suitably replied.

On Jan. 14, the 50th anniversary of the church at Stirling East was celebrated. Bro. A. C. Killmier spoke in the morning. Bro. Beiler proclaimed the gospel at night to a good audience. On Monday a public tea was held, followed by a public meeting at which all were glad to renew the acquaintance of Bro. and Sister J. E. Thomas. Regret is felt that Bro. Killmier will shortly be severing his connection in order to take up work nearer to the city. Bro. Killmier has faithfully fulfilled his duties, and will carry with him the best wishes of all in his new field.

At Unley a farewell social was tendered to Bro. and Sister Harkness on Jan. 17. Words of farewell and appreciation were expressed by Bren. W. T. Manning, D. Thorpe, F. A. Messent, C. Young, J. W. Cosh, O. V. Mann, and Mrs. P. S. Messent. Separate presentations were made on behalf of the Women's Guild, Girls' Club, choir, to Mrs. Harkness; to Miss Lorna Harkness, from her friends; on behalf of Brotherhood, C.E. Society, to Bro. Harkness, and a leather lounge chair from members of the church. Bro. Ross Graham gave very acceptable messages at each service on Sunday. Bro. Walden will conduct the services during February. Bro. Webb commencing his ministry on March 4.

New South Wales.

The annual business meeting of the church at Wagga was held on Jan. 18, when Bro. Way was re-engaged as preacher for the next 12 months.

At Lismore on Jan. 14, Bro. Thos. Houlden had charge of the morning meeting. At night Bro. P. J. Prnd preached to a good audience on "Sunday Sport, and Sabbath Keeping." The contractors expect to have the new church building ready by May. Bible Schools at Lismore Central and Lismore North were resumed on Lord's day week. 160 new buildings were erected in Lismore last year.

Lidcombe had splendid meetings on Sunday. Bro. G. H. Browne exhorted the church. Bro. Mercer preached at the gospel service on "A Changed Heart." The previous Lord's day Bro. E. Andrews addressed the church, and Bro. G. H. Browne conducted the gospel service. The church is preparing for a mission. Opening day, Feb. 11. Prayers for success are solicited. Missioner, Bro. H. G. Harward.

At Hurstville a social was held on Jan. 18 to say farewell to Misses McCoughtry and Margaret Cunningham, who have been transferred by the Education Department to country schools. Presentations of Bibles were made on behalf of members, teachers and friends. Miss McCoughtry was also the recipient of a gold brooch and a thimble from her class of girls. Good meetings on Sunday, Bro. Crossman being the speaker at both services. Mr. Neill, of the Aborigines' Mission, gave fine talks to the Bible School and the Missionary Prayer Meeting. Fellowship with Sister Jones, from Kinumber, was enjoyed.

At Marrickville Bro. Ray Creek and Sister Miss Nellie Vinnecombe were married on Jan. 20, by Bro. Crisp. They have been good workers in the Bible School, and prior to becoming teachers were scholars. Last week the couple were entertained at a social evening by the officers and teachers of

the school and other friends. At the close of Bro. Crisp's address on Sunday evening the wife of a brother baptised last Lord's day, and received into fellowship this morning, took her stand for Christ. She and three others who made the confession last Lord's day were baptised by Bro. Crisp at the close of the meeting. During the last three weeks seven—four men and three women—have been added to the church.

Meetings at Merewether continue to be well attended, and all auxiliaries are flourishing. At the quarterly meeting on Jan. 16 the report showed 33 additions for the quarter—30 by faith and baptism and 3 restored. On Jan. 21, three sisters and one brother were received into fellowship who were baptised recently. At the gospel service Bro. Martin spoke on "The Serpent in the Wilderness," after which an elderly brother was baptised.

At Dumbleton, on Dec. 23, a Christmas tree was provided, when over forty gifts were presented to children of the kindergarten. Mrs. Sam Brookes, Sister Mrs. Webb, and Mr. Brookes are specially thanked for their gifts. It has been decided to forward an additional 30/- towards the H.M. offering, making total £2/13/-. Good meetings on Sunday night, when Bro. Stow gave a fine address on "The Unpardonable Sin." The resignation of Bro. Stow at the end of the month, after nearly two years' faithful service, has been received with regret.

At Petersham a Girls' Society has been formed. It started with a good attendance and keen interest. The Australian Aborigines Mission Society held its annual meeting in the chapel on Friday night. Mr. Colebrook, president of the Mission Society, presided, and earnest prayers were offered for the work and missionaries. Miss Malcolm, who was inducted in this church, was specially remembered. Meetings on Sunday, including Bible School, were better. Bro. Arnett, B.A., spoke at both services.

Victoria.

Bro. W. Russell spoke at Hampton on Sunday morning. He leaves this week for Tumbay Bay, S.A., where he will labor as evangelist. Bro. Wakeley preached at night.

At Berwick a social evening was given to Bro. Andrews, and a welcome to Bro. Black. The church and the Endeavor Society presented Bro. Andrews with a token of esteem.

During the past fortnight Moreland has enjoyed bright and helpful services at all meetings. Last Lord's day Bro. Gale spoke morning and evening, and was much appreciated. There was a packed chapel at both services; 193 members met for the day.

The number of members residing in Pyramid has for some time been reduced to two (Bro. and Sister Lacy), but the Lord's table continues to be spread, and occasionally visiting members attend. Last Lord's day the fellowship of Sisters Hanaford and Bubb was much enjoyed.

The services on Jan. 21 at Cheltenham were helpful and inspiring. Bro. Baker conducted an in memoriam service to the late Bro. W. Anderson, before a large gathering of members and friends. News was received that the baby boy of Bro. and Sister Frank Smith passed away at the Children's Hospital.

The Middle Park Young People's Bible Class continues in a healthy condition. The choir is rendering helpful service in the gospel meetings. Good meetings on Jan. 21. A splendid young woman was immersed prior to the gospel service, and another young woman confessed Christ at the conclusion of the address.

On Jan. 14, St. Kilda had good meetings. In the evening a young lady was baptised. On Jan. 21 Bro. J. C. F. Pittman gave the church a splendid exhortation. A good school assembled in the afternoon. All are sorry to lose the service of Sister Mrs. Burgess as kindergarten superintendent. Sister Miss A. Dall has accepted the position. The evening service was conducted by the Young Women's Class, under the leadership of Sister L. Braden. Bro. W. Andrew spoke on "Lessons from Ruth."

The Gardenvale church are having fine meetings, over fifty present at the gospel services. Keen interest is shown in the work.

Last Lord's day morning at Swanston-st., Bro. J. J. Franklyn presided, and Bro. Huntsman addressed the church most acceptably; a very enjoyable meeting. In the evening there was a large attendance, when Bro. Franklyn was preacher, and had excellent attention and interest.

Large attendances at gospel meetings at Dunolly, Bro. Bowen's addresses being greatly appreciated. The chapel is far too small, and the members are pushing the movement to erect a larger building. Bricks were sent to the churches in Victoria, many of which have helped by selling same. The building fund secretary thanks all who have sent money, and asks that any others who have sold bricks would kindly send along proceeds.

Good meetings at East Camberwell. Bro. A. L. Gibson, who has conducted gospel meetings for twelve months, has completed his engagement. The church is looking forward to the coming of Bro. A. Baker in February. Bro. J. Mansfield, of Brighton, has been a splendid addition to the teaching staff of Bible School. He is congratulated on obtaining his B.A. degree at Melbourne University. The department are moving him to Warracknabeal.

At South Yarra meetings have kept up very well during holidays. Last Lord's day meetings were normal again. Sister Mrs. Brown, mother of the esteemed Bro. J. Brown, was received into fellowship. Bro. Payne spoke morning and evening. Visitors included Sister Miss Bradbury, from Warragul. Bro. Payne closes his ministry next Lord's day. Bro. G. Tease, who is conducting a successful mission at Montrose, will commence a 12 months' engagement on Feb. 4. Bro. Payne has done a fine work during the past 11 months, and leaves at his own request. The cause is in a flourishing condition.

Good attendances at Box Hill on Sunday, with fine messages from Bro. Wedd. The church mourns the loss of Sister Mrs. Gill, senior, who passed away on Jan. 19. Feeling references were made by Bro. Wedd at both services. She was one of the foundation members, and has been most faithful and conscientious, and greatly beloved. At the annual business meeting held on 18th inst., the following were elected as officers of the church: Bren. Henley, C. Gill, A. Cameron, A. J. Perry and R. Ward; deaconesses, Sisters Cameron and Henley; secretary, Bro. R. Ward; Bible School superintendent, Bro. Stan. Buckmaster.

All branches of the work at Coburg are showing renewed activity since the holidays. J.C.E. and Bible School are making progress. Mid-week praise and prayer and Bible study meetings are on the up-grade. Community singing at the close of the mid-week meeting is proving an attraction. At the close of Bro. J. C. F. Pittman's address on Sunday evening, eight adults made the good confession (three men and five ladies). These are the result of Bro. Pittman's earnest presentation of a simple gospel combined with a great personal work. Plans for chapel are in the hands of the authorities, and it is expected soon to call for tenders.

Bambra-road church regrets losing the services of Bro. Haddon, who has accepted an engagement with N.S.W. Bible School Committee as organiser. Splendid meetings are held, and the gospel is powerfully presented. The tennis court was opened free of debt; this was made possible by voluntary labor and a Queen competition. The successful Queen (Sister F. Padey) was presented with a life membership. Two families have been received by transfer. All departments are healthy. 25 new scholars since new year; nearly 150 always present. This splendid cause is now fully established by Bro. Haddon's devotion. Good reports from all branches at half-yearly meeting. Bro. Schwab commences his work with the church on Feb. 18.

At Geelong, since last report, meetings have continued very satisfactory. Bro. Schwab's messages being of a very fine order, and well received. All are saddened by the home-going of Bro. Reed (late of Warrnambool), who met death by accident. A loving wife and five children mourn their irreparable loss. The Ladies' Aid Society spent an enjoyable outing at the Cliff on Saturday. At tea-time Sister Walley (president) presented Bro. and Sister Schwab with tokens of love and appreciation. The church deeply regrets the decision of Bro. Schwab to change his field of labor, as both he and Sister Schwab are highly esteemed for their work's sake.

Last Wednesday evening the church at Prahran held its annual business meeting, when officers were elected for the ensuing year. Reports showed the work to be in excellent shape. During the year 36 had been added to the church, 22 as a direct result of the Paternoster mission. Ten had been received by letter, and two restored to fellowship. Bible School reported an enrolment of 342 scholars and teachers, an increase of over 50 scholars for the year. A Girls' Guild has been formed, with an enrolment of over 60, and a

K.S.P. organisation now numbers over 30 members. The Ladies' Aid distributed over 1500 garments to necessitous cases. Although over £175 had been raised in special offerings towards mission expenses and reduction of building debt, the treasurer reported a credit balance. The most hopeful and encouraging feature in the work is the very marked increase in the spirit of prayer in the Prayer Band meetings every Saturday evening in the homes of the members, and the excellent attendance at the mid-week service. Bro. Les. C. McCallum, M.A., enters upon the second year of ministry full of hope and with the confidence and love of officers and congregation. High tributes are paid to his splendid services to the church and school.

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The Commission in Relation to Young People's Work.

Continued from page 55.

All men are seeking a reconstructed world, a better day, and a better way. It is exclusively in the hands of the youth. If we are to have a part in it we must capture the rising generation for Christ. This is our business; this is the business of the commission. Let us work wisely.

The world has unbounded faith in education. Judging from past results, much of our education simply aims to sharpen the intellect, without any serious attempt to build and strengthen character. A sharp tool in the hands of a bad tradesman is dangerous. Character is the tradesman. Sharp intellect to be of any real worth to the world needs character to use it aright. This work of character making is left largely to the church. Let us get on with the business.

The world's hope is centred in the League of Nations. Lloyd George has made an appeal to the Empire, appealing especially to the churches. The statesmen who have created the League feel its weakness. The League is worthless without the people of the world are behind it. It must have public opinion behind it. This has to be created. The success of the League of Nations depends upon the way we allow the boys and girls of to-day to be trained. Let's get on with the business of the League, with this world-job.

There is organised evil in the world, and so much of it is organised to capture our youth. We must organise against it. Let us get on with the business.

The unity of God's people is urgently needed. We have learnt that this cannot be brought about in a day. It can be speeded, and by our young people. Young people are naturally friendly; they have the spirit of comradeship; they are open-hearted and frank, and not so bound by the past. An archbishop recently confessed that unity was a young man's job. There is more truth in this than appears on the surface. Speeding up young people's work is speeding unity.

The church needs to see the vision and feel the challenge of a league of Christian youths, ambitious, enterprising, controlled by the Master Man—Christ Jesus. What could not this league do in such a time as this? We do not grant to youth a monopoly of wisdom and virtue, but it needs little imagination to depict what the vigor and idealism of youth educated and organised and Christianised might accomplish both in opposi-

tion and co-operation with what Sir James Barrie calls youth's betters in his appeal to the youth of this generation to construct a better world out of the muddle that age had made.

If the commission is concerned about better men, a better world, and if young men and women are to be the factors in making the new world, let us pledge ourselves at this Conference to get right on with the supreme business of the commission.

St. Morris Bible School, S.A.

Realising the opportunities for expansion, and feeling the need for increased accommodation to meet the needs of a growing district, the school some months ago organised a brick campaign, by which it was desired to raise funds in order to commence building operations. Books containing 40 coupons, representing bricks at 3d. each, have been issued, and any one who is willing to subscribe to this fund in this way can do so by applying to, or sending donations to Mr. A. C. Glover, Secretary, "St. Omer," Salop-st., Beulah Park, S.A. The call comes for immediate action, as the Church of Christ Girls' Collegiate School will be opening in the district in February, and it is anticipated there will be a large influx of scholars through this avenue. It is imperative that there be suitable buildings to accommodate all in connection with the Bible School. The opportunities are golden, and a sounder investment cannot be found than in this most promising field. The present aim is 10,000 bricks. Will you help?



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