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A Proper Sense of Values.

AN American philosopher, Prof. Charles Shaw, has been accusing his nation of ignoring the real values of life. He gives a list of seven obsessions to which the people are subject. Familiar with the "seven deadly sins" of bygone days, we might have thought that every age would in its sinning follow the regulation list. But Professor Shaw enumerates the seven deadly values as follow: "speed, radio, sex, over-emphasis of health, jazz, modern psychology, and money." At least one Victorian public school head-master has agreed that Australia is not wholly unlike America in its obsessions. It is a strange list of follies or of vices, a medley of "values." An "Argus" writer wonders why Professor Shaw did not extend his list to ten, and include golf, movie pictures and dancing.

To many a reader the American professor's word will merely seem amusing. Most of the things may appear to be harmless. The list includes things in which some may glory. We should like to know the reasons for the selection, and some day the full text of the professor's address may make the matter plain. At present, we confess to being impressed by the manifest care and thought which must have prompted the choice of subjects. It is of course not the use, but the abuse—the over much use—of these things which makes them harmful. "The thing became a sin." The exaggerations of life are its troubles. When people give a disproportionate amount of time and thought to things which in their place would be legitimate and good, much evil may be wrought.

A leader-writer in the "Argus," believing that the world is becoming better, and that "the law of the movement is a spiral," criticises Professor Shaw for his implications, while apparently agreeing in great part with the statement of values. He writes: "These ten are not so much sins or vices as they are obsessions or exaggera-

tions or undue growths. Again we must liken them to cancer. But the philosopher seems to imply that through these obsessions the community is going to the dogs. It is the old story. Some thinkers 'opine' that, because we have listening-in and aeroplanes, never was the world so good as to-day. Others hold that, because they see so much that is 'newsy' in the daily press, the world was never so bad as it is to-day. Which opinion is nearer the truth? After all, it does not much matter by what road the world is going downward if it is really travelling on the down grade. To go to perdition through golf or money or psychology is just as foolish and as decisive as to go through whisky or 'two-up' or novels. The route does not matter so long as the end is the same. We do not quarrel with Professor Shaw's analysis of routes—though we should certainly add golf and novels to the list—but we question very much his implication. No sane man who knows anything of history can hold that the progress of the 'civilised' world is downward. That is the main point."

Sonnet on the Bible.

*Oh, thin, clear-printed pages, edged with gold,
And bound in leather black of crinkled grain;
In thee the story of God's love is told,
God's living, pleading, wisest love made plain.
Not at the first could Truth's whole brightness
shine,
Nor all at once God's plan be fully known;
But precept upon precept, line on line,
And here a little, there a little shewn.
Not all at once: as passed each changing year,
While kingdoms rose and fell, through good
and ill
Was Truth declared, by prophet, psalmist, seer;
Till God in Christ revealed a Father's will.
Oh, dearest Book, reflecting Light above,
We read in thee the story of God's love.
—K. H. Hume in "British Weekly."*

The chief trouble with men is that they will not put first things first. The majority of people put the material above the spiritual. Christians and non-Christians should hear the Saviour's insistent exhortation: "Seek ye first the kingdom of God and his righteousness." Then other "values" will fall into their rightful place and order. As it is, there is not the slightest doubt that the unbiased onlooker on the daily life of even Christian people, seeing the proportions of time and thought given to the affairs of this life and the things of the kingdom of God respectively, must be convinced that we have a different sense of values from that possessed by him whom we call Master and Lord.

Another American professor, Dr. G. T. W. Patrick, Professor of Philosophy in the University of Iowa, has recently published an "Introduction to Philosophy," in the course of which he refers to the world's progress in science. He tells of the results obtained by the mechanical and industrial arts, and of the notable discoveries of modern times. Dr. Patrick raises the question whether, after all, many of these discoveries have been of advantage to humanity. "Is it true," he asks, "that a pasteurised and sanitised society is not necessarily progressive or dynamic?" He thinks we may have acquired too much wealth and too little wisdom. True to the purpose of his book, he says: "If by philosophy we mean the search for wisdom, the appraisal of values, and the careful logical analysis of concepts, it seems to be just what the world needs now." Where the professor puts philosophy, we put religion. The world puts the material before the spiritual—that is its chief folly and its sin.

Professor Shaw closes his list of "deadly values" with money. An American probably felt that to be a fitting close. But there is no nation which does not require his warning. Despite the reiterated teach-

ing of our Lord and his apostles, even Christians place a fictitious value upon money. Think of the depths to which we have descended before a question like "How much is he worth?" can be understood to refer to the amount of this world's goods a man is supposed to possess. If we mistake not, many people "in good standing and fellowship" in our churches deem a man successful if he have made much money and a failure if he remain comparatively poor. There are probably few places where the word of a poor man is as potent as that of one who is wealthy. Many of our estimates are wholly anti-Christian. Of course, we cannot generalise, but the danger of misjudging is so real that we should all heed the warning when it is given. Dan Crawford learnt a little wisdom from the negro Christians of Africa,

who summed up much philosophy and religion in the simple words: "To be better off is not to be better."

In "Oh, Money, Money," Eleanor H. Porter makes Benny give us this helpful lesson: "Aunt Maggie says it's only the little things that bother us, and that we wish were different, that we must say 'It doesn't matter' about. It *does* matter whether we're good and kind and tell the truth and shame the devil; but it *doesn't* matter whether we have ter live on the West Side an' eat dinner nights instead of noons, and not eat cookies any of the time in the house, see?"

For a proper sense of values—"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Why Do You Go to Church?

H. J. Patterson, M.A.

"And the more part knew not wherefore they were come together."—Acts 19: 32.

Strange that it should be so but strikingly true. Wherever there is a fairly large group of people one will probably find some who are unable to give a reasonable answer to the question, "Why are you here?" Our text indicates an example. When Paul preached in the city of Ephesus, a conflict of interests soon became apparent. The group under the direction of Demetrius, finding their business beginning to fall off, and knowing that if this preacher were allowed to continue there would soon be no business at all, held a meeting. The outcome was a riot; the people seemed to be clear only on one point and that was that the great goddess, Diana, was endangered. Paul's companions in travel were seized. "Some said one thing and some another: for the crowd was in confusion." The town clerk, a man apparently of some personality, and of more than average intelligence, after a time quieted the crowd, and then began to reproach them for their undignified, unjustified, unnecessary and dangerous conduct. Many in that concourse of people then began to realise that they had no real reason for acting as they had. "The more part knew not wherefore they were come together."

Is it not true also of more dignified gatherings of people that some know not the real reason for their being there, or if there be a cause it is not a reasonable one? Take for example the matter of going to church. For some there seems to be a peculiar charm attached to the act of entering a chapel, and no distinction is made between morning and evening service. Both are alike. "I have been to church, and therefore have fulfilled all requirements." This kind of religion amounts almost to superstition. It is unreasonable. To go because it is a place for meeting old friends and for making companionships or because

one may there have a good sing song is, in comparison, sensible even if it be inadequate as a reason. Why do you go to church?

11 a.m. Sunday morning.

Is it to avoid the necessity of excuse to your preacher if you are not there? This is so in some cases as I have found in my pastoral work. Is it to meet a friend, or is it to hear a special preacher? None of these ought to be the "why" of our coming together.

This meeting must have a primary cause, and it is found in Jesus Christ and him crucified who said, "Do this in remembrance of me." "This," of course, was "the supper," the communion in the breaking and eating of the loaf and in the drinking of the wine. And as a fitting setting for this gift to the church, one read a psalm, another gave a teaching, another a prayer. Thus the memorial feast is the "why," and in the life of the true Christian affords the motive power.

In addition it is well to remember that attendance at the table and the remembering of Jesus Christ in spirit is, though not designed as such, a gospel unto men. But the worship must be in spirit and in truth. If, last Sunday, one came into the assembly, perhaps a friend of yours but as yet not definitely given to Christ, would the gospel have had effect? Maybe there was a whisperer in front, and over on the side seat was one who giggled or was in anything but the spirit of worship. In coming in, being a little late, there was a consciousness of running the gauntlet between one hundred pairs of eyes. In the service there was a little confusion, and this, added to the other foreign items, did what many bad sermons could not have done—made him satisfied in his mind that this was not the church of Jesus Christ meeting to remember him in the sacrifice that was made on

Calvary. Why do you go to church on Sunday morning?

7 p.m. Sunday evening.

If you are a Christian, and I trust that you are, dear reader, you go to church not simply to satisfy the conscience in that "I have been to church"; not to have communion in the Supper, though you may remember Christ in that way after the gospel service; not to hear a choir sing, but to assist a man of God in the preaching of the Word that is able to save the souls of men. You are not there to receive only, but to give, and to be a strength to him who is the preacher. "Ye shall be my witnesses." "It is God's good pleasure through the foolishness of preaching to save them that believe." This meeting is designed to save souls, and you are there to help. How many would be saved if all who came were just like you? Do you offer up a prayer to God; do you ever speak a kindly word of invitation to any? Did you, on the other hand, ever say, "Well, I didn't care for that address to-night," when, perhaps, it was just the kind of message some individual out of Christ needed? Did you ever adopt a flippant, indifferent attitude when the preacher so wanted an atmosphere where the Spirit could work without hindrance? "Know ye not that your body is a temple of the Holy Ghost," and the body with its attributes should be surrendered to God's Holy Spirit in the gospel meeting? All that gospel service should be made to appeal to a sinner that he might repent and turn. Why do you go to church on Sunday evening?

8 p.m. Wednesday or Thursday evening.

I trust you are one of those who are conscientious about the prayer meeting. And you go, not because the preacher always gives something worth listening to or because it is interesting to see the Junior Endeavor or one of the various clubs leading the meeting occasionally, but because you sincerely desire to be a help to the kingdom of God in that prayer session. Why is it that a talk or exhortation is generally demanded of the preacher, and why would the good folk be so surprised if it were not given? Perhaps it is because we have lost sight of the reason for a prayer meeting—a meeting in which there is real prayer. And what is it that keeps so many people from praying? In a J.C.E. meeting of which I know, ninety to one hundred per cent. of those children pray. Why not in the church prayer meeting? And if all prayed we would not be kept out of our beds too long, judging from the reports of some prayer meetings. But what hinders? Is there a wicked pride of heart; are we afraid to be found on our knees, or opening our mouth in prayer in public? Surely there can be no sense of shame—no fear of man. Why do you come to the prayer meeting? If we all came to these meetings knowing the "why," which is the real reason, and with a pure heart, in a Christian spirit, determined to do God's service, we should

hear little of such dialogues as the following: "Why don't you come to church now?" "Well, to tell you the truth, I don't like the preacher that's there now." Truly, that man belongs to the group that knows not the real reason for the meeting. We worship not men but Christ. We preach no man but Jesus Christ and him crucified. We pray not unto men but unto God through

Jesus Christ our Saviour. When there was a crowd assembled of which "the more part knew not wherefore they were come together," there was confusion which developed into a riot, and the servants of God suffered grave inconvenience. If you have not already learned the lesson of our text, please learn it quickly.

Why do you go to church?

him. When he was made bishop, the bishop's place had sixty rooms, and the hospital across the street had only six. The bishop went to the hospital to visit the sick and to offer prayer. When he had made the rounds, he said to the physician in charge: "Your rooms are too small. You have too little fresh air." The physician concurred.

"It is clear," went on the bishop, "that you have got these two houses mixed up. Your place is across the street."

He had the sick people moved; and he lived for the rest of his days in a six-room cottage. The townspeople had never seen it in this fashion.

One Sunday the bishop announced that he was going up to the mountains to visit the shepherds and administer to them the communion. He was told that it was dangerous, that there were brigands on the way.

"You will need soldiers, and you will be imperiling their lives," they said.

The bishop answered that he would go alone.

"But what would you do if you met the brigands?" he was asked.

"I should tell them about the goodness of God and ask them for alms for my poor."

The next morning the bishop set out with one small boy, who offered to show him the way. He found the shepherds and spent a week with them. Before he left, he received a great treasure of silver and gold, bearing the name of the leader of the brigands.

Faith the basis of all that is best.

Bishop Welcome never wrote a book or a famous sermon. He advanced no great movement. He went about doing good. "Trust in the Lord, and do good." There is no expression of faith greater. It is at the basis of all the best; and it is not so much what you do, as your reason for it and the spirit in which it is done.

Three men were working with mallets and chisels. There came along a man with a head on his shoulders, not merely a convenient place to put his hat.

"What are you doing?" he asked.

One workman answered: "Working for five dollars a day."

The second said: "Cutting stone."

The third said: "Building a cathedral."

You may spend all your years working for so many dollars a day, making a living but not a life; doing something as monotonous as cutting stone; or you may build a cathedral.

A cathedral is a meeting place. There are cathedrals without spires, places of merchandise, homes, but cathedrals no less, meeting places for the human and the divine, houses not made with hands, habitations of the spirit, eternal in the heavens.

By the way you shape your philosophy of life, you may build a cathedral and dwell in it forevermore.—Dr. Chas. R. Brown in "Christian Evangelist."

The Basis of All That Is Best.

Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed.—Psalm 37: 3.

In the text the man of old touched on four verities: "Trust in the Lord," religious faith; "and do good," the service of love; "so shalt thou dwell in the land," citizenship; "and verily thou shalt be fed," economic security, employment. These four do not include all the things we live by, but they cover a good share. This singer would have all brought under moral purpose and consecration.

I wish to speak of the first two of these things we live by.

Religion, a union of human and divine.

First, let us think of religious faith, trust in God. The psalmist shows great good sense in putting this first. He would have every man commit himself to his Father constantly in his heart. Trust in God is at the basis of all that is best.

Someone once said to a philosopher of the last century: "If you could have one question answered, what would it be?"

"Is the universe friendly?" was the answer.

Is the sum total of things on our side or is it as indifferent to us as the weather? This singer believed that the universe was friendly to trust in God, which is the religion of Protestant, Catholic, Hebrew, if honest and devout. Wherever you find a personal conscious bearing to the divine, expressed in worship, there you find religion. No other force has entered so vitally into the renewal of man's nature as this union of the human and the divine. Religion is not merely a matter of intellectual discernment or emotional upheaval; it is a life whose roots strike deep in fellowship with the Eternal. *It finds its main expression in doing good.* Irreligious people are dead in soul, in heart. No one has learned the first step in living, till he has learned to trust in the Lord.

It is our conviction that in the Christian religion we have belief at its best and highest in its conception of God as a Being of holy love, who made his highest manifestation in Jesus Christ. I defy you to name a higher life than that lived in his Spirit. It is highest in the goal aimed at, the establishment of the kingdom of God on earth and bringing all activities under the Spirit of Jesus of Nazareth. No other form of energy has brought us such a sense of con-

tact with the divine. And it lasts from generation to generation, from century to century, as men look up in aspiration to One holier than themselves.

When I was in college, I went to hear Robert G. Ingersoll speak on "The Mistakes of Moses." He was a magnificent looking man. The God he blasphemed had given him a wonderful body and voice. He said in his address: "I hear people talk of the omnipotence of God. I will give God three minutes to strike me dead for what I have said of him on this platform. I dare him to do it."

Ingersoll held his watch in his hand during the tense silence of those three minutes. People shivered lest something terrible should happen. At the end he said: "There, you see there is nobody there."

I remember the comment on the scene made by a godly Christian: "Did the little man think that he could exhaust the patience of the eternal God in three minutes?"

Ingersoll's writings now are almost forgotten; while of the Book that he ridiculed 6,582,000 copies were sold in 1924. It will continue to sell. It owes its permanence and currency to the life that roots its fellowship in the living God.

Religion demands expression.

The second thing that I would speak of is humane service. "Do good." You can have morality without religion. Men like Felix Adler, who cannot bring themselves to believe in God or lift up their hands in prayer, strive to make the world a better place, though we covet for them clearer vision. You can have morality without religion, but you cannot have religion without morality. You can have emotions and mystical stirrings; but they are not religion. Religion is a life that must find expression in fair dealing, kindly speech, unselfish service.

It was the glory of the Hebrew race that early in their history they had a God, not merely of strength, who loved the Jews because they were Jews, but a covenant-keeping God who spoke thus: "Honor thy father and thy mother. Do not steal. Do not commit adultery. Do not covet"; A God who regarded life, purity and property as sacred. "Trust in God." That trust must find expression in doing good.

How many of you are familiar with the story of Bishop Welcome? His name fitted

Religious Notes and News.

Readers of the Parables of Safed the Sage will regret to learn of the death of Mrs. Barton (the Keturah of the "Parables"), wife of the author.

An Archbishop's Musical Ability.

The Archbishop of Canterbury's description of himself recently as the least musical of men suggests the curious fact that most recent Archbishops of Canterbury have been in the same predicament. King Edward called upon Archbishop Tait to speak at the inauguration of the Royal College of Music. "Your Royal Highness," said Tait, "has spoken of certain unfortunate people who are deaf to music; I am afraid I must class myself somewhat among that number." Archbishop Temple's excruciating efforts to sing produced several anecdotes.

Russian Clergy.

The Russian Soviet Government (says the "A.C. World"), despite its later efforts to set up a form of State "religion," admits that no fewer than 100 bishops and 1,000 priests have been executed since the Bolsheviks seized the reins of government. This fact is set forth in an appeal just issued in England on behalf of the Training College for Russian Clergy, opened a few months ago in the Rue de Crimée, Paris. Apart from the wholesale executions, referred to above, many thousands of clergy are still suffering imprisonment, while also, large numbers have been driven into exile. Furthermore, it is said that, in 1917, the Church Training Colleges were disestablished and completely disendowed—

This would not have had such far-reaching consequences had not the simultaneous confiscation of private property deprived the faithful of all means of maintaining the treasury for the Christian ministry. Later the Soviet law forbidding the teaching of religion to persons under 18 years made such work desperately difficult, if not impossible. The question, therefore, whether religion is to be stifled in Russia, or not, must in large measure depend upon such work as is to be done in this new religious academy in Paris.

Sunday Games in England.

A feature of the recent municipal elections in London was the prominence given in many of the constituencies to a demand for reverent regard of the divinely ordered weekly day of rest. The Lord's Day Observance Society has now collated a body of evidence, showing that, in many towns, candidates were questioned by the electorate as to their attitude in regard to Sunday games and the Sunday opening of cinemas. Chief interest is said to have centred at Leeds, where the Sunday Games Party adopted an aggressive attitude. They fared badly at the polls in that city, however, only two candidates pledged to support Sunday games being returned. On the other hand, six candidates who were definitely pledged to oppose Sunday games were elected to the City Council, most of them with large majorities. Moreover, candidates who had made the Sunday question a plank in their platform were also returned at Blackpool, Leigh-on-Sea and Weymouth; while in Bristol, five out of seven candidates pledged to the Sunday cause were elected.

Marshal Feng and Forces of Evil.

It is futile to deny the fact that Marshal Feng and his army are assailed by terrific forces of evil, both seen and unseen (writes G. T. Davies). I have been amazed to get word from a man of unquestioned authority in Peking that modernistic leaders in China are trying to link Bolshevism and the Chinese Christian Church together into a kind of communism that may be Christian in name,

but is Bolshevistic in principle. Needless to say, these men are doing everything in their power to entangle Marshal Feng in the meshes of their net. Recently a deputation of students from two modernistic institutions in Peking visited him in Kalgan. As a result of their activities, an appeal "To All the professed Christians in the World," was sent out by Marshal Feng a couple of days later.

Two extracts will reveal the trend of the message. Here is the first: "The International Labor Union and Labor parties of various nations are particularly enthusiastic in their offers of assistance to our people." This is the second: "Unfortunately, concerning the persistent massacres in China, nothing has been heard from Foreign Missions up to the present. In my humble opinion you must have entertained the sincerest sympathy for the suffering of the workers, and must have regarded the recent massacre of innocent Chinese people as wholly unjustified, but, as you are under

the overpowering pressure of imperialistic government, I presume you cannot see your way freely to give expression to your righteous views, for fear of incurring the displeasure of your respective governments, and the hatred of the capitalistic class, which may cause damage to your own position."

The preceding paragraphs speak for themselves. I believe that Marshal Feng is absolutely honest and open-minded, and is earnestly seeking to know and follow the Truth. Praise God there is a powerful dynamic within the reach of all who read these lines that can be used to clarify his mind, and to keep him from the folly of communism—even under the name of Christian—or modernism in any of its varied forms.

Better Than Alcohol.

Sir Charles I. Symonds, Consulting Surgeon to Guy's Hospital, in the course of a recent lecture, advocated a new drink. "A little hot water," said Sir Charles, "with sugar in it, is better than alcohol for the cure of fatigue, caused by work." Some, he said, smoke a cigarette, some take alcohol when they feel tired. The best cure is to lie for five or ten minutes flat on the back, but if you must drink, drink hot water and sugar. Sugar is a fine food.

A Preacher on Holiday.

No. 2—Via Shanks's Pony.

T. H. Scambler, B.A.

Ford is not the only means that a poor preacher has of getting around the country. There are ways, even more primitive perhaps, but quite effective, and within the reach of all. There is a tourist track which stretches for fifty-two miles from McVeigh's, some distance beyond Warburton, to Walhalla, crossing the mighty Baw Baw plateau the while. Trains do not go there, the honk of the car is not heard there, the wheels of the phaeton cannot traverse it, but it can be walked. I had long wished to make this trip, and hence it was that one day at noon, I started with two companions, upon this strenuous journey. It is strenuous, even for a preacher who usually puts in a pretty strenuous time the year round. But it's a different kind of strenuousness. It is not a bit like settling church troubles or solving the impossible problems of modern gospel work. For the larger part of the journey there is no human habitation. It is necessary, therefore, to carry all provisions and all other necessities. Every ounce of weight is then of importance, and the diet needs to be carefully planned. It may interest some to read the menu for the trip. It was the same for each day, as follows: Breakfast, porridge, damper, bacon; dinner, camp pie and rusks, apricots and rice; tea, German sausage and pancakes, raisins. The Government Tourist Bureau has built shelter houses at three places, and furnished them with stretchers and some camp equipment. The first stage of the journey was for fifteen miles along the course of the Yarra. The icecold, sparkling mountain streams, the giant forests, and fern gullies—exquisite in their beauty and tremendous in their size—made this journey, in spite of the inevitable weariness, a lasting delight. Just above the first shelter house are the Yarra Falls, a wonderful series of cascades which fall about 750 ft. They alone are well worth the journey. The second stage, again about fifteen miles, involves a climb up the mountains, to the second shelter house on Mt. Whitelaw. A comparatively short stage of less than eight miles across the Baw Baw plateau brings us to the third shelter house, on Mt. Erica. That plateau is a bit of a disappointment, or our ideas of a plateau are quite wrong. But we had plenty of experiences at Mt. Erica to compensate for all disappointments. The mists were driving around us when we arrived, and gradually the wind blew stronger and the mists became heavier. For one brief half-hour in the

afternoon the mists lifted and opened up a wonderful panorama of mountain and plain, and far to the south-east the billows could be seen breaking on the 90-mile beach. Then the mists closed in on us again, and a storm steadily developed. We had only summer attire with us, but the wind was bitterly cold. The chimney in the shelter house would not draw, and the hut was filled with smoke. Evidently it was an old habit. Among many curious legends inscribed on the walls of the shelter house was the following: "Arrived at 4.45, travelling to Walhalla. Spent three hours repairing chimney. Got suffocated in smoke until 11.55. Wept copiously. Froze till 3.45 when we got up. Broke axe on ice in creek, etc." The circumstantiality of the record was evidence of its truth. We, too, could state some very definite periods throughout that long night. Tired of the smoke at 7 p.m., we put out the fire and went to bed. Every available bit of attire was used to induce warmth. A wild storm raged all night, and in the morning the ground around the hut was white with hail and snow. All hail, Victoria! The vagaries of your climate can't be beaten anywhere. The date was Jan. 13—the height of summer. When we turned our reluctant steps from this shelter house the snow was still falling. In a few minutes we were abruptly descending the steep sides of Mt. Erica, coming down into the genial warmth of a summer's day, surrounded by magnificent forests of gums and ferns, every now and then looking back at the darkling clouds that still invested the crest of Erica.

Walhalla was reached in weariness and safety on schedule time. They were four great days. The rare opportunity for viewing mountain scenery made the journey well worth while. There were some weary moments, but somehow one felt good about it all. I should say this experience is something like joining the Masons. I have never done that, but I have studied those who have. There's an air about them—as though they had achieved something, and had become different. That's the way it is with the Baw Baw trip. Not everybody takes it. Some can't, and many won't. And if you do, you feel you have in some way entered an aristocracy. It is now three days since the walk ended, and—I talk as a preacher, not as an athlete—I still feel some of the effects of it; but I did it, and it will forever be one of the outstanding features of all the holidays I have ever had.

Christ's Faith and Ours.

S. J. Southgate.

"Many believed in his name. . . . But Jesus did not commit himself unto them."—John 2: 23, 24.

It has been suggested that our translators in seeking to find a word which would make the meaning clear to English ears, have probably to some extent obscured the sense of the word commit. They might have got nearer to the mark if they had said, "Many believed in him . . . but Jesus did not believe in them." Plummer says, "The antithesis is probably intentional."

To the reverent, Christ-seeking mind there is food for much thought in these plain words. Here seems to be a reversal of the usual order. It has always seemed to us that the Saviour's great difficulty is to persuade men to believe. "Ye will not come to me," was his pathetic cry to the multitude. "If only ye would believe," he said to the members of his own intimate circle, "nothing would be impossible to you." In fact the whole of Christ's ministry, all his teaching, was a challenge to faith, a ringing call to belief, a passionate, heart-wrung appeal to men to commit themselves unto God. Only believe, he cried across the seven seas, across the continents. I speak with the voice of God—only believe!

And so we have come to feel, and consequently to act, as though belief were one-sided and entirely human. It is something of a mental and spiritual shock, a shock which affects the entire man and causes him to re-weigh his motives and his actions in new scales, to learn that the faith or belief that counts is a reciprocal thing after all. It takes two to make a Christian—myself and Jesus. Belief is not consummated until that in which we believe trusts us and commits itself to us. For true belief is mutual belief, and is also a mutual committal.

In plain English, it is possible for a man to believe in Jesus, and yet find that Jesus does not believe in him.

I. Things in which we believe.

There are some things in which all men believe. We all believe in life; for life is a conscious gift: but to many life never rises above a mere existence. The little piece of earth on which they move is to them the centre and circumference of the vast, unexplored universe. They have written over the lintel of the door of their life, "*Ne plus ultra*"—nothing beyond. Life has not been good to them because they have not dealt fairly with life. Believing in life, they are making no attempt to live the life that counts.

All men believe in honesty, but all men are not honest. Even the dishonest man believes in honesty, else the adage "honor among thieves" would be a lie, and thief would steal from thief, until no man would be immune from the depredations of his fellows, and every man's life and every man's property would be taken on the slightest provocation. All men believe in honesty, yet in every community there are scores of men to whom the spirit of honesty will not commit herself because honesty, like faith, must be reciprocal.

Men believe in purity, but all men are not pure. Some expect, nay demand, from others what they themselves are unwilling to give. And because of this one-sided attitude purity will not trust them.

Men believe in love, but love does not commit herself to all men; love does not believe in all men, for love is not blind. Love is far-seeing and unerring in her judgment. Love trusts love, and will have no spurious imitation. The depths of love are plumbed only by those who love; for love is not consummated until that which you love loves you and commits itself to you.

We may apply the same reasoning to the things which affect our spiritual life, our conception of God, and our fellowship and communion with Jesus Christ.

Men believe in God, but so many believe in him as they believe in the existence of England or America. Some who have never visited foreign countries, who have never interested themselves in the history of their fellows, know little or nothing about the habits, customs, desires of men whose destiny is wrapped up with their own. Similarly, and I say this in all seriousness and with the utmost reverence, men believe in God, yet so many have never visited him; never interested themselves in his nature and purposes, his plans for humanity. And most of us know that God's belief in us, his revelation to us, his gracious and wonderful dealings with us, depend upon our belief in him as God, Father, Redeemer—for in this sense more than in any other, there are two sides to faith—God's side and man's side.

Further, men believe in Christ. That noble, grand, majestic figure is the wonder of the ages. Men have quoted his words, flattered him in the sincerest way by imitating him. They have admired his flawless life, marvelled at his mighty works, given him the highest place among the great of earth . . . but Jesus—the words are startling, arresting—but Jesus does not believe in them, for he knows that

"They are fools and slight:
They mock him when they do not fear."

II. What we must do.

Consider now the latter portion of the text: "But Jesus did not believe in them." If this seems to be a reversal of what we have considered to be the usual order of things, it is also one of the most tragic and one of the most painful sayings recorded in the Bible—that there are those in whom Jesus does not believe, those whom he does not trust. "But Jesus did not believe in them."

Is not the question, "How may we know that Jesus believes in us, that he trusts us?" of supreme importance? If the consummation of faith means reciprocal trust and mutual commitment, what is required of the parties concerned? What must I do? What must Jesus do? Let us deal first with man's part in this solemn and sacred covenant, this full-orbed faith. What must I do to believe in Jesus?

We are on holy ground now, and we face the greatest issues—issues that are tremendous, eternal. The popular modern answer to our question would be, "Live the Christ life. Do not worry about creed, doctrine, ordinance; the great thing is the life. It is the life that counts! All else may be given a secondary place." This may sound well. It may stand as the worthiest ideal to which man can attain; but it is putting last things first. It is expecting effect without cause, for Christ's doctrine, and Christ's ordinances, stand to life as the solid rock stands to the temple—a foundation. There can be no house except there be first a foundation. The plant will not grow except it be planted in good soil. Neither can there be a life Christ-like and satisfying except that life be built upon the doctrine of Christ.

On man's side faith in Christ is the first link in the chain of reciprocal trust. Faith that does more than recognise and acknowledge the purity, the power, even the divinity of Jesus. A faith that never lets Jesus out of sight, never loses hold of him, that trusts him through life, through death, through eternity, that owns him now and forever as Saviour and Keeper—the absolute Lord of all we are and all we hope to be.

Next in our belief and trust in Jesus comes repentance. One says we might freely paraphrase Christ's command to repent as follows: "Your attitude toward life, your point of view, your standard of values is defective. You are living for self, and even estimating God's goodness by merely personal and national benefits. You have not known the wideness of the heart of God or

the heart of man. I announce to you the kingdom of God, the reign of universal love, and command that you reverse the principles of your life in accordance therewith." Whoever makes the change from self to the kingdom of God, weighing life in these new scales, repents in the Christian sense of that term. And Jesus, who knows men, will not believe in them except they repent in this sense, for this is one of the surest evidences of our belief in him.

Man's faith in Jesus finds expression in a spoken confession of Jesus as the Christ, the Son of God, and the personal Saviour of the confessor, for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This act is one of the highest privileges that man has. It means definite and open alliance with Christ. It strengthens, with might, the entire man. It is a never-to-be-forgotten avowal of our confidence and trust in, and love for, Jesus Christ. It is faith's visible and public expression of man's desire for, and choice of, Jesus as his Saviour, his Sin-bearer, his Ransomer, his Lord and his God. It is an integral part of man's faith.

Following on these things, and as the necessary complement thereto, baptism into Christ is the crowning act, the coronation of faith. Baptism is not a mere mechanical act, not a magical rite, but a complete giving of one's self to Christ, a spiritual union of the believer and his Saviour, for by it one gets "into Christ," "puts on Christ." It is, when joined with faith, repentance and confession, a spiritual process, for it has the sanction, and is into the name of the Father, and of the Son, and of the Holy Spirit.

This is the simple, Scriptural, satisfying way in which we may prove clearly and tangibly that we believe in Jesus.

III. What Jesus must do.

The second question is "What must Jesus do for us?" The reply is a reversal of the second division of the text. Jesus must believe in us. He must believe in our faith—our trust and his must be mutual—our sincerity, our whole-heartedness, our free and glad acceptance, our up-reaching to Jesus, will bring about the consummation of faith. Jesus, on his side, will do for us all, nay, more, that we can hope for or expect. Christ's belief in us is the power that transforms human life. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Then follows the high life of the Christian, the gift of God, the highest proof of Christ's belief in man, the immortal union of the divine faith and the human faith, the only faith that counts.

The appeal is personal. Does Jesus believe in you? Does he trust you? Has he committed himself to you in all his marvellous love and power? You believe! in him—you do! Are your actions such that his faith and yours are united in an indissoluble union? Have you done his will? Have you shown the depths of your love for him by obeying his commandments?

"Many believed in Jesus . . . but Jesus did not believe in them."

May the fires of love and faith burn up any dry and unprofitable growth of doubt or inaction in your life. May Jesus Christ, your Saviour, have an implicit trust in you, and as the divine call rings in your ears and echoes in your heart, your response thereto will find an answering response on the part of Jesus. For Christ to believe in you; for you to believe in Christ will mark the beginning of a new day in your life, a day destined to keep its glad surprise and its radiant glory until you stand complete before Christ, and know even as you are known.

"His Temple Ye Are."

"Build thee more stately mansions, O my soul.

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last.

Shut thee from heaven with a dome more vast!"

—O. W. Holmes.

The Home Circle.

Conducted by J. C. F. PITTMAN

Trust.

(Tune, C. M. Wiltshire: "Through all the changing.")

"Trust in the Lord with all thine heart, and lean not unto thine own understanding."—Prov. 3: 5.

"Trust in the Lord with all thine heart,"
Trust not to self at all;
If thou dost only trust in part,
Thou wilt be sure to fall.
Just trust him as thou wouldst a guide
In climbing some steep pass;
Looking at self thy steps will slide,
How great the fall, alas!

"Trust in the Lord with all thine heart,"
He is thy confidence;
He never from one soul would part,
Who trusted his defence.
He who upholds the worlds can save,
With his own strong right arm;
With him thou canst all danger brave,
And needst fear no alarm.

Trust in the Lord, as thou wouldst trust
A rope flung out to sea
If thou wert sinking, wouldst thou thrust
That rope away from thee?
Just fling all other props away,
And venture on his aid;
Thou'lt find his arm sufficient stay,
And need not be afraid.

Trust him with all thine heart always,
Whatever may befall;
He'll keep thee all thine earthly days,
If thou on him dost call.
He'll bring thee safely home at last,
Thou'lt find his promise true;
And thou shalt thank him for the past,
Whose love has led thee through.

—Fairlie Thornton.

The Ring in the Well.

An Eastern king was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening to see their work. He then left them to themselves and went away.

After putting in one or two bucketfuls, one of the men said:

"What is the good of doing this useless work? As soon as we put the water in on one side it runs out on the other."

The other man answered quite cheerfully:

"But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such a fool's work," replied the other, and throwing down his bucket, he went away.

The other man continued his work till, about sunset, he exhausted the well. Looking down into it, he saw something shining at the bottom! He let down his bucket once more, and drew up a precious diamond ring!

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless, after all."

But he had yet to learn why the king had ordered this apparently useless task. It was to test the capacity for perfect obedience, without which no servant is reliable—and no boy or girl either.

At this moment the king came up to him, and, as he bade the man keep the ring as his very own, he said:

"You have been faithful in a little thing, now I see I can trust you in great things. Henceforward you shall stand at my right hand, and be my friend indeed."

Rothschild's Maxims.

The elder Baron Rothschild had on the walls of his bank the following maxims. They are worth copying into our young folks' school exercise books:—

Shun liquors.
Dare to go forward.
Never be discouraged.
Be polite to everybody.
Never tell business lies.
Employ your time well.
Be prompt in everything.
Pay your debts promptly.
Bear all troubles patiently.
Do not reckon upon chance.
Make no useless acquaintances.
Be brave in the struggle of life.
Maintain your integrity as a sacred thing.
Never appear something more than you are.

An Extraordinary Coincidence.

A sailor who was much given to drink, in a fit of drunken passion threw his boy from the quay into the sea. At that moment a boat was rapidly passing to its ship, a man-of-war, which was on the point of sailing. The crew took the boy on board, and he soon became a favorite. As he grew up, he was promoted from one post to another, until at last, in an action in which the ship was engaged, he was appointed to wait upon the wounded sailors. One of these men, who had received a mortal injury, met with such kind attention from the youth that, as he was dying, he took a Bible which he had been continually reading, and gave it to Jack, asking him to study it. He said it had been an infinite blessing to himself, for he had committed such an awful crime in his life that he should have despaired of forgiveness had he not read God's promise of mercy. Jack asked him what the crime was; he replied that in a fit of passion he had murdered his only son by throwing him into the sea. It was the young man's own father. By God's providence his deep repentance was thus rewarded by the sight of his son before he died. On the death of his father, Jack took the Bible, and read it continually. By the grace of God his heart was touched, and he, too, became a changed man. This story was told at a meeting in Brighton, by a stranger in naval dress. He finished his recital by saying, with a modest bow, "And, ladies and gentlemen, I am poor Jack!"

A young Frenchman, in loud, swelling tones, said: "I am an agnostic." An elderly gentleman inquired: "And what is an agnostic?" French youth: "An agnostic is a gentleman who isn't sure of anything." Elderly Gentleman: "I see; but how does it happen you are sure you are an agnostic?"—"Standard."

There was an old pagan in a small Scottish village who could by no means be persuaded to attend church. One day the minister met him, and began:—"How is it, John, you are so persistent in your absence from church?" "Weel," replied John, "it's just like this—the sermons are ower lang for me." "John, John!" wrathfully cried the minister, "you'll die, and you'll go to a place where you'll hear no sermons, long or short." "Ah, weel, maybe that will be," replied the phlegmatic John, "but I'm sure it'll not be for want of meenisters."

The Family Altar.

J. C. F. P.

SUNDAY.

"Two men went up into the temple to pray."—Luke 18: 10.

"Two went to pray? O, rather say
One went to brag, th' other to pray:
One stands up close, and treads on high,
Where th' other dares not send his eye;
One nearer to God's altar trod,
The other to the altar's God.
Reading—Luke 18.

MONDAY.

Blessed are those servants whom the Lord when he cometh shall find watching.—Luke 12: 37.

"Dr. Johnson, when about to embark from Skye, repeated with composure and solemnity the observation of Epictetus, that 'as man has the voyage of death before him—whatever may be his employment—he should be ready at the Master's call, and an old man should never be far from the shore, lest he should not be able to get himself ready.'"

Reading—Luke 12: 32-39.

TUESDAY.

Strive to enter in by the narrow door.—Luke 13: 24.

"Strive, man, to win that glory;
Toil, man, to gain that light."

Reading—Luke 13.

WEDNESDAY.

This man began to build, and was not able to finish.—Luke 14: 30.

Basil, excusing himself for recurring to a subject he preached upon the previous day, noted "a characteristic point in his own mental disposition. He is (said he) by nature, an enemy to anything unfinished. This extreme love of completeness is the secret of his persevering labor, and of the many-sided activity which struck Gregory of Nazianzus, and which, indeed, has rarely been exceeded."

Reading—Luke 14.

THURSDAY.

I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.—Luke 15: 7.

"A sinner is more music, when he prays,
Than spheres' or angels' praises be."

Reading—Luke 15.

FRIDAY.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish.—Luke 16: 25.

In November, 1853, Ruskin wrote: "My next birthday is the keystone of my arch of life—my thirty-fifth—and up to this time I cannot say that I have in any way 'taken up my cross' or 'denied myself'; neither have I visited the poor nor fed them, but have spent my money on my own pleasure or instruction. I find I cannot be easy in doing this any more, for I feel that if I were to die at present, God might most justly say to me, 'Thou in thy lifetime receivedst thy good things and likewise Lazarus evil things.'"

Reading—Luke 16.

SATURDAY.

And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God.—Luke 17: 15.

"Defoe's saddler of Aldgate, in the 'Journal of the Plague Year,' describes the gradual going off of the pestilence. 'If I should say,' he continues, 'that this is a visible summons to us all to thankfulness, perhaps it may be thought by some, after the sense of the thing was over, an officious canting of religious things, preaching a sermon instead of writing a history . . . but if ten lepers were healed, and but one returned to give thanks, I desire to be as that one, and to be thankful for myself.'"

Reading—Luke 17.

Prayer Meeting Topic.

February 3.

The Poor in Spirit.

(Matt. 5: 3.)

F. J. SIVYER, B.A.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

When the Queen of Sheba had seen all of the wisdom and wealth of Solomon, the historian tells us, "there was no spirit left in her." Sir Walter Scott records that he had met emperors, kings, statesmen, and many others of the ruling class, and had felt no perturbation of spirit, but one day he met the Duke of Wellington, and he felt as if he could sink into the ground. Cardinal Newman tells us in his "Apologia," that when he was elected a Fellow of Oriel, and when the Fellows welcomed him in the Common Room, he was unmoved until saintly John Keble shook hands with him, then he felt utterly abashed. The reverence which these illustrious personages felt for those whom they considered their superiors shows us the other side of greatness—that true poverty of spirit which brings the Master's benediction.

SEEING THE REAL SELF.

This beatitude, as recorded by Matthew, reveals to us the mind of Christ in his method of judgment. It makes clear that what really matters is not a man's possessions or his poverty but the man himself. "Blessed are the poor in spirit"—whether they are poor in pocket or not. When we are able to see past the accidents of life to the essential worth of the human soul, we have taken the first step toward possessing the blessedness expressed in Christ's saying. Job spoke the language of "the poor in spirit" in the memorable words—"The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Jeremy Taylor had learned the same lesson when he wrote, "I have fallen into the hands of thieves; what then? They have left me the sun and the moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse. And, unless I list, they have not taken away my merry countenance and my cheerful spirit and a good conscience."

DEPENDENCE UPON GOD.

Those who see themselves apart from all the adventitious considerations and are genuinely "poor in spirit" feel their dependence upon God. Not all, however, who are humble and who feel their helplessness look above for help. The ancient stoics, although able to see themselves apart from their surroundings, were yet far from seeking the aid of God.

"Nothing in my hand I bring,
Simply to thy cross I cling."

That enshrines the utterance of the genuinely poor in spirit.

This is a very difficult grace to learn. We may even deceive ourselves into thinking we are "poor in spirit," when in reality we are proud of heart and sufficient in spirit. The intense inwardness of the beatitude is, however, against every artificial counterfeit. It is only as we learn to be wholly dependent upon God, and in some degree, at least, independent of the world, that we can experience the blessing that Christ has for "the poor in spirit."

POSSESSING THE KINGDOM.

There is nothing fanciful about the experience of "the poor in spirit." The blessedness is something higher than any other kind of happiness. It is a fountain within the soul itself, and is not seriously affected by any outward circumstances, for it springs from the consciousness of possessing, and being possessed by God—an experience incomparable to any earthly relationship and which no man can rob us of.

TOPIC FOR FEB. 10.—JESUS CALLING HIS DISCIPLES.—Luke 5: 1-11.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

The Coming Generation.

(Concluded.)

III.

It is obviously impossible, on this page, to set forth examples of the teaching given in these schools. In the distinctly Socialistic schools the word "revolution" is not mentioned, but the children are taught to anticipate "our Day," "the Great Day," "the Glorious Change," which mean the glorious day of the workers' revolution. Their outlook on religion was expressed thus, on January 25, 1925, at the annual conference of the London and District Council of Socialistic Sunday Schools:—

The Socialist Sunday School movement is not opposed to religion, neither are we supporting it; we are merely cutting it out. Our Socialistic movement is greater than any religion, its ideals are greater than Christ, greater even than God, and we want to bring about a universal brotherhood.

Another speaker: "Socialism is the foundation of Communism. They may try to stop us, but it is coming."

The Communist schools go further. We cannot quote actual words, because of their blasphemous character; but the children are taught that there is no God, no Saviour—Christ, no future; and that the proletariat must win their deliverance by force. Christian doctrines are ridiculed, Christian hymns are parodied, and revolutionary songs are set to Christian tunes. That the movement is gaining strength is apparent from the announcement in "The Young Comrade," for August, 1925, that the first national conference of the Communist Children's League will be held in London next December. At such a conference, if open to publicity, stress will probably be laid on the political aspects of the movement, while the anti-religious tendencies will be kept in the background. These are not even in print, and it is mostly in the extempore lectures given in the schools that the poisonous attack on Christianity is made. But citations from such addresses, quoted by competent hearers, do more than substantiate statements made above.

IV.

The late Benjamin Kidd, in his book, "The Principles of Western Civilisation," said that the condition of progress lay in the subordination of individual interests and of the present hour to the universal and the future. But does not the little child stand for that universal and that future? Shall we not translate the author's abstract truth into our living practice; and does not the hour call aloud to the Christian young manhood and young womanhood of our churches to devote

themselves to the service of the boyhood and girlhood of our great cities and country parishes? Surely if our Lord were to come to earth again, he would set a little child in our midst and tell us to put away our cult of the aesthetic side of religion, and to devote ourselves to the great problems of child culture beneath his inspiration and lead.

Allied to this whole subject, is the deplorable, and increasing, laxity of the Christian conscience in the observance of the Rest Day. If the roads are thronged with gala-parties, if the parks are thrown open for games, if the theatres, picture-palaces, and places of amusement stand open with their incitements—the difficulties of the church and the Sunday School are immensely aggravated. The strong tide which is setting in threatens to sweep away the old safeguard of Sunday observance: but the Early Church, notwithstanding the licence of great pagan cities, created, under God, a movement which changed the face of society, and made the Christian faith the basis of a world-wide civilisation.

So may it be again. "The wolf shall dwell with the lamb and the leopard shall lie down with the kid, and a little child shall lead them." But no time should be lost. The incoming tides of revolution and change must be countered now, for the opportunity may not return. A few years will make all the difference between a Christian and a pagan people. Whether or not the churches compose their differences, they owe it to Christ to return to the gospel message; and every effort must be put forth to defeat the revolutionary and the anti-Christian elements of the age in which our lot is cast.—"The Christian" (London).

A writer in the "Western Baptist" has compiled the following figures to show the almost incalculable influence of the Sunday School:

1. Eighty-five per cent. of the church membership comes from the Sunday School.
2. Ninety-five per cent. of the ministers and other full-time salaried Christian workers come through the Sunday School.
3. Seventy-five per cent. of the organised churches had their origin in the Sunday School.
4. Seventy per cent. of the crime which occurs in the United States is found in the communities which are without the influence of the Sunday School.
5. If it were not for the regular meeting of the Sunday School from one week to another, a large percentage of the church doors would be closed two or three Sundays per month without any religious services.—"Exchange."



Christian Endeavor Picnic, Warragul, Vic.

Foreign Missions.

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

At Hueilichow.

We are receiving good news from China. Dr. Killmier's total treatments for October were 309, 178 being new cases. There were three operations and one obstetric case; four were treated for opium poisoning. Dr. Killmier says, "What little anti-foreign feeling there was here seems to be dying out. We have been quite in the boom recently, having been invited to three or four feasts at which the principal persons of the city were present. We have heard that there was previously some hot-headed talk from a section of the people respecting an anti-foreign demonstration, but it was quelled by the influential gentry of the city, who said they would have nothing of that sort in Hueilichow. Yesterday about ten of them came to play and watch us play tennis. Among them were the director of education for the district and the head judge for the district. The public visit of such men as these gives us standing in the community, and makes it harder for enemies to trouble us in our work."

Illness of Melville MacKie.

We regret to state that a letter has been received from Bro. and Sister MacKie, of Pentecost, that they have had to take their little boy, Melville, to Vila to be examined by the doctor. They found a tumour in his neck, which was cut out, and they also find that the little boy has trouble at the hip, and there is a danger of hip disease setting in. The doctor recommended that Oba, being a drier climate, would be a help, and Bro. and Sister MacKie are moving across to Oba, but Bro. MacKie will visit Pentecost as often as possible to help the workers there. Dr. Stuart Heriot, of the Paton Memorial Hospital, Vila, sends the following certificate:—"Melville MacKie has been in this hospital undergoing treatment. I would strongly urge, if possible, he be removed to a drier climate than the one in which he is now living. It may be necessary later on to send him to Sydney or Melbourne for investigation." We ask for the prayers of our brotherhood that, under the blessing of God, the treatment of little Melville will be crowned with success. Bro. and Sister MacKie themselves are in perfect health.

Letter from H. G. Clark.

We are very glad to receive a letter from Bro. Clark and Nurse Ludbrook reporting their safe arrival at Yunnanfu on November 20, after a very pleasant journey. Bro. Clark writes: "We were most fortunate in our trip from Hong Kong in that a lady professor, who is touring the world, proved to be an ideal chaperon and guide. She hails from Hunter College, New York, and we thoroughly enjoyed and appreciated her presence and help. She spoke French fluently, and thus was able to help us at many points. We travelled right through to Yunnanfu together, and this latter part of the trip was thus negotiated with no difficulty whatsoever. The French steamer by which we travelled from Hong Kong was well fitted up, but the meals were not such as to justify the claim often made that 'the French are the world's best cooks.' I take it that these Anamite cooks were as far removed from true French cooking as their speech was removed from the pure French language. We had no difficulty with the personal luggage that we took with us. I did expect that they might offer some objection to my taking a gramophone, but they said nothing about it. I was delighted to find that both the gramophone and records were in perfect order on arrival. This instrument will provide music for the mission group during the days when concerts

and the like are left in the distance. The scenery on the railway route is in places sublime. The French have something to be proud of in this railway. The fact that it was built in a hurry has meant that often they have kept nearer to the edge of the gorge than they otherwise would have done, thus avoiding the necessity of removing large quantities of rock. The Chinese were very much opposed to the building of the line. A Mr. Dymond and his daughter, who are returning to their field, were telling us of the experience that fell upon them. The Peking Government gave the necessary permission to the French, but the local Chinese declined to accept it. A demonstration was made against the foreigners. Mr. Dymond's house was destroyed, together with all his belongings. They had to flee for their lives. The daughter, that is now a missionary, was then an infant of six weeks. They call her the 'riot baby.' She has grown to be a splendid Christian woman. The Chinese circulated a rumor that the foreigners were taking out 20,000 eyes from the Chinese to be used in the opening ceremony. During the building of the line the cost of life was appalling. There were more coolies who died than there are sleepers on the line. The malaria problem was the greatest cause.

"On Monday next we start on our language study in earnest. Our teacher has not been free this week.

"One is left wondering as to what must be the condition of some of the cities of China when it is claimed that this, Yunnanfu, is regarded as one of the two cleanest. I have never been so continually conscious of my olfactory organs as during the past few days. A few days here would silence those who make Australia's factory areas a target for their jokes.

"We attended the Methodist service last Sunday morning, though unable to understand a word. In the afternoon we had the pleasure of meeting several missionaries at a European service. We met three Australians, four Americans, and several English people at this service. Among the latter was Dr. Bradley, who, with his wife, formerly Miss Cadbury, was responsible for establishing the hospital here.

"We had word from Dr. Killmier and Mrs. Anderson on arrival. They were all well. We are looking forward to seeing them, but with them, we think we should stay here for language study as long as we possibly can. It may be therefore six months or longer before we see them.

"The bandit trouble is very bad here at present. It seems a scandal to see thousands of acres of land without a sheep upon it because these bands of robbers make it impossible to keep them. They attacked one of the villages on the railway route the night preceding the morning we journeyed through, and in addition to robbing the poor peasants, shot a woman. The next day a band of soldiers got into grips with a party a few stations further on, and thirty of the soldiers were shot. Owing to the Government taking the houses for military purposes, missionaries are experiencing difficulty in getting coolies for their caravans, otherwise they are not affected."

Children's Day Acknowledgments.

TASMANIA.

Tunnell Bay, £2/17/9; Cascades, 14/6; Dromedary, 10/-; Hobart (Collins-st.), £1/4/7; Ulverstone, £1/15/9; Kellevie, 15/-; Nubeena, 11/-; Dover, £1; Devonport, 6/6.

VICTORIAN FOREIGN MISSIONARY COMMITTEE.

Missionary Farewell Rally MONDAY, FEBRUARY 15, 8 p.m., Lygon-st. Chapel.

The Brotherhood's Goodbye to out-going Missionaries for India.

Sister E. W. MORRIS

and

Bro. A. A. HUGHES

Graduates of the College of the Bible.

Representative Speakers. Responses by Missionaries-Elect.

Musical Items.

Fill Lygon-st.

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

MARRIAGE.

PITTMAN—PEARCE.—At Swanston-st., Melbourne, on Jan. 2, Mr. Clarence Ferd. Pittman, son of Mr. and Mrs. J. C. Ferd. Pittman, to Miss Avis Pearce, second daughter of Mrs. C. Elliott (formerly Pearce), late of Ballarat.

IN MEMORIAM.

KINGSBURY.—In loving memory of John Kingsbury, devoted husband and affectionate father, who, on January 31, 1924, entered into that rest that remains for the people of God.
—Inserted by his wife and family.

GILL.—In loving memory of our dear mother, who entered into rest on January 19, 1923; also our dear father, who was called home on January 27, 1924.

"He giveth his beloved sleep."
—Inserted by their family, Box Hill.

COMING EVENTS.

FEBRUARY 2.—At Swanston-st. chapel on Tuesday evening, February 2, Bro. H. E. Knott, M.A., will speak concerning the forthcoming Thomas Evangelistic Mission to South Africa to be conducted by Bren. Kellems and Richards. All members are invited to attend.

FEBRUARY 3.—Boronia Women's Mission Band Anniversary. Good programme. Speaker, Mrs. Cowper. All sisters invited to come and spend a happy and profitable afternoon. Train leaves Melbourne 12.40.

FEBRUARY 9 (Tuesday).—3 p.m., Lygon-st. Lecture Hall. Combined Women's Mission Band Farewell to Sister Nellie Morris, missionary-elect for India. All sisters cordially invited. Make this a large meeting.

FEBRUARY 17.—A Public Meeting to mark the opening of the College session will be held at Lygon-st. chapel on Wednesday evening, Feb. 17, at 8 o'clock. Chairman, Mr. R. Lyall. Special speaker, Mr. Ralph Gebbie. Musical and elocutionary items. All are welcome.

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A. G. NIGHTINGALE,
Nurseryman, Emerald, Victoria.

Here and There.

The Victorian Women's Conference Executive will meet in the hall, Swanston-st., on Friday, February 5, at 2.30 prompt. All sisters cordially invited.

A number of interstate visitors have been present at Melbourne churches. Amongst these we note Mr. and Mrs. R. J. Dick, from Auckland; Dr. and Mrs. Verco, from Sydney, and Dr. and Mrs. Garnett, from Adelaide.

Information has been received that Bro. A. J. Fisher has resigned as State Organiser for Queensland, after a longer term as H.M. organiser in that great State than anyone previously. We have no knowledge regarding his future movements.

We have been requested to draw the special attention of our sisters to the combined Women's Mission Band farewell to Miss Morris, missionary-elect for India, to be held at Lygon-st. chapel on Tuesday, Feb. 9, at 3 p.m. All sisters have a hearty invitation.

The church at Northcote has paid to the Victorian Home Missionary Committee a donation of £20 as a special thankoffering in appreciation of the mission held some little time ago by Bren. E. C. Hinrichsen and C. H. Pratt. The church received a great uplift as a result of this special effort.

Bro. H. E. Knott, M.A., has arrived in Melbourne from U.S.A., en route for South Africa, where he will prepare the way for the forthcoming Kellems-Richards Mission. Members of churches in Melbourne and suburbs are reminded of the public meeting, to be addressed by Bro. Knott, in Swanston-st. chapel next Tuesday evening.

The call for crowns for the chapel in Canberra has not been unanimously responded to yet. Asking for five shillings from each member should make it easy for most of our members to respond, although it is expected that some will give more. Those able and willing to help are asked to send their crowns at once to Thos. Hagger, 119 Aberdeen-st., Perth, W.A.

Money given for the Victorian Home Mission offering is gradually coming in to the Home Mission Department. On the whole the response has been very good. There are a few churches from which no offering has yet come. Secretaries and treasurers are asked to see that all amounts held by them for Home Mission work are forwarded at an early date.

The Baker-Clay mission at Erskineville, N.S.W., is still drawing large audiences. At last Lord's day gospel service, five made the good confession, making 25 to date. Two were received into fellowship, who, during the week, had been baptised into Christ. Bro. Baker is a strong exponent of our position, and his addresses are very convincing. Bro. Clay's singing is greatly appreciated by everybody.

The annual Southern Conference of the Churches of Christ of S.A. will be held at Strathalbyn on Tuesday, Feb. 23. The business is well in hand, and with the promise of leading city brethren a good programme is assured. District members and friends are urged to reserve this date. Their attendance will add greatly to the conference success. Brethren and sisters from the city are also invited and cordially welcomed.

Instead of the usual opening session of the College of the Bible on Wednesday morning, Feb. 17, a public meeting will be held in the evening of that day at Lygon-st. chapel. All friends of the College are urged to reserve the date and attend this inaugural meeting. Officers of churches have a special invitation. An attractive and varied programme is being arranged. Bro. Ralph Gebbie, recently arrived from Auckland, N.Z., will be the chief speaker.

The next Federal Conference will meet in Perth, W.A., from Oct. 16 to 22. Extensive preparations are being made at the Western end. Will the Eastern brethren make up their minds to attend? There will be concession fares on the railways, full particulars of which will be published soon, and it is possible to secure a special train from Adelaide if sufficient are travelling. It is not too early for brethren to say definitely that they will attend. All communications for the present should be addressed to Thos. Hagger, 119 Aberdeen-st., Perth, W.A.

Victorian brethren are asked to remember that the annual conference will be held as usual at Easter. Conference falls a little earlier this year, and brethren are reminded that churches desiring admission to conference, in order to give the necessary five weeks' notice, must make application not later than February 26. The Constitution provides that five weeks' notice in writing be given to the Executive Committee of any business to be brought before conference. Such notice must be in the hands of the Conference Secretary not later than February 26.

The members of the Hinrichsen mission party arrived in West Australia on Saturday, Jan. 16, by the "Jervis Bay," and were greeted by a large number of brethren and motored to Perth. Owing to the delay of the ship, the party missed the State welcome planned for them on the Friday. Great disappointment was evident when the members assembled and found that the party was not present, but after sensing the situation took heart and turned the meeting into a fervent mission prayer meeting. The first mission was opened at Victoria Park; the tent has been well filled despite the excessive heat.

Interest in the mission at Middle Park, Vic., is very good, and increasing. Meetings have all been well attended. There was one confession during the week ending Jan. 23. Visits from brethren of other churches have been much appreciated, and special singing from visitors has been enjoyed. On Sunday, 24th inst., the church was helped by a message from Bro. English, of Dandenong, who exchanged with Bro. Hughes for the morning service. There was a splendid gathering at the gospel service to listen to the message of Bro. Hughes on "God's Way," Miss Sweetman, of Oakleigh, again helped with her message in song. The mission will continue until Feb. 7.

We note that Keith H. Price, of Ballarat church, in addition to the University honors reported in our last issue, has won the Thomas Berry Scholarship (value £65), at Queen's College, Dudley Hagger, of Lake-st. church, Perth, after his successful term at Perth, purposes entering Queen's College, Melbourne, at the opening of 1926 session. Douglas Main, of Gardiner church, was awarded a Queen's College non-resident Exhibition, and also obtained a Senior Government Scholarship (£40 per annum tenable up to six years at the University), having obtained honors in each of his five subjects at the recent Leaving Honors Examination at Melbourne University.

To "Australian Christian" Agents and those who owe them for the Paper.

Agency accounts to Dec. 31, 1925, are being prepared, and will soon be posted, but if agents will remit money on hand now, it will help us very much in financing our church paper.

The work of agents will be lightened if subscribers who owe them to Dec. 31 last will pay up cheerfully and without further delay.

The Business Manager.

Our Federal Conference Secretary writes:—"The erection of a chapel at Canberra is not something that will have to be faced in the very remote future, but something that will have to be faced in the immediate future. This being so, it is important that contributions should pour into the Fund which the Federal Executive has opened. Some brethren express their approval of the opening of this fund, while others are offering advice as to how the money can be collected. All this is appreciated, but postal notes would be better. Send yours this week."

Bishop Brent, whose challenging address at Stockholm on the subject of the church's relation to war created such an impression, has secured the unanimous adoption of a resolution on this subject by the House of Bishops at the General Convention of the Protestant Episcopal Church of America. The preamble notes that "vast numbers of Christians, both of our own and of other communions, are in serious distress, perplexity and doubt as to their Christian duty in relation to the problems of war." The bishops then decided to appoint a committee of five of their number "to take under consideration the bearing on the problems of war and peace of our Lord's example and of his words on righteousness, justice and peace contained in the Sermon on the Mount and elsewhere in the gospel," and to prepare a report which may result in the issue of a pastoral letter "giving counsel and guidance for which Christians everywhere are waiting."

A cable received at the London office of the British Syrian Mission ran as follows:—"Cave safe, Beyrout." These words put the finishing touch to one more story of missionary courage. Miss Cave has for years been the representative of the B.S.M. at Hasbeiya, a town on the slopes of Mt. Lebanon, which was recently seized by Druse rebels. There was ample opportunity for her to have withdrawn before the rebels arrived, but she preferred to remain at her post, for she knew that she might not only be of use to the women and children, but might avert a panic. Hoisting the Union Jack over the Mission House, and writing the name of the Mission on the roof (hoping to prevent bombs being dropped on it), she opened her door to women and children who flocked there as soon as the coming of the rebels was known. While the latter were striking terror into the hearts of the people, Miss Cave ministered to the wants and calmed the fears of her large family. Only when most of the women and children had fled from the town did Miss Cave herself leave, in company with seven Christian women and four children. She was given a safe conduct by the chief of the Hasbeiya Druses, and during her time within the Druse lines she had nothing to fear from the rebels themselves, for one of the leaders gave her a letter guaranteeing her immunity, and daily inquiries were made as to whether she had been molested. In 1860 the Druses of Hasbeiya rose and massacred the Christians, an incident which led to the founding in that year of the British Syrian Mission. In 1925, the leaders of the Druse rebels voluntarily assure the safety of a Christian missionary. What a contrast! Surely the seed sown during the past sixty-five years is bringing forth fruit!

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Woman wants day work, washing or cleaning; also situation wanted by a single brother, urgent, willing to go anywhere, can recommend. Apply to Jas. W. Nichols, 8 Edgar-st., E. Malvern. Phone U 6250.

The church at Coburg would be pleased to hear from a brother willing to consider the question of taking up the work locally; part-time if necessary. Full particulars to the secretary, W. J. Kenley, 30 Gladstone-st., Coburg East.

College of the Bible.

The following amounts have been received from the churches during the year ended Dec. 31, 1925. Amounts received from individual brethren have been credited to the churches in which they hold membership so far as that is known. As this report covers all moneys received during the year, in some cases two annual offerings are included, and in some others no offering is included. As the offering is taken from New Zealand churches in December, in almost all cases the amount of the 1924 offering is included.

VICTORIA.

	Annual Offerings	Individual Gifts
Ararat	3 15 0	5 0 6
Ascot Vale	11 15 0	
Ballarat, Dawson-st. . . .	5 5 0	15 5 0
Ballarat East, Peel-st. . . .	0 17 6	
Balwyn	5 12 5	0 5 0
Bambra-rd.	4 6 7	
Bayswater	2 7 6	
Bendigo	4 7 7	
Berwick	8 1 0	1 1 0
Bet Bet	3 2 0	
Blackburn	1 8 0	
Boort	2 5 3	
Boronia	4 8 4	
Box Hill	10 2 6	2 0 0
Brighton	5 15 10	5 0 0
Brim	8 5 0	9 10 0
Brunswick	4 6 8	
Burnley	4 15 9	
Carlton, Lygon-st.	25 18 9	166 10 0
Carlton, Queensberry-st. . . .	18 0 0	
Carnegie	7 5 0	1 0 6
Castlemaine	12 0 3	2 0 6
Chelsea	2 8 0	
Cheltenham	11 19 1	
Coburg	1 0 0	
Colac	3 0 0	
Collingwood	3 8 3	1 0 0
Cosgrove	0 13 6	
Croydon	2 0 9	
Dandenong	3 10 3	
Doncaster	6 4 0	5 0 0
Doncaster East	1 1 0	
Dunmunkle	4 0 0	4 15 0
Dunolly	2 12 9	
East Kew	2 12 6	
Echuca	1 0 0	
Emerald	5 10 6	
Emerald East	2 6 6	
Essendon	6 6 6	0 10 0
Fairfield Park	2 2 0	
Footscray	6 0 0	1 1 0
French Island.	4 4 0	3 0 0
Gardenvale	0 10 0	
Gardiner	37 3 0	
Geelong	4 0 4	
Golden Square	10 0 0	
Hampton	5 5 0	
Harcourt	1 12 0	6 11 6
Hartwell	0 16 6	
Haven	2 0 0	1 0 0
Hawthorn	22 5 6	1 6 0
Horsham	9 1 3	3 10 6
Horsham Y.P.S.C.E.	0 10 0	
Ivanhoe	4 5 2	
Kaniva	19 3 6	15 0 0
Kyneton	3 5 6	
Lillimur & Serviceton	2 3 0	1 0 6
Malvern	6 11 3	
Maryborough	1 10 4	
Melbourne, Swanston-st.	71 15 6	90 5 0
Merbein	2 10 0	
Meredith	1 7 0	
Middle Park	2 8 11	0 4 0
Mildura	5 3 0	
Minyip	4 16 6	
Morceland	12 15 1	
Newmarket	1 16 10	
Northcote	5 16 0	
North Fitzroy	10 10 0	251 0 0
North Melbourne	2 16 7	

North Richmond	6 0 0	
North Williamstown	1 11 0	0 15 0
Oakleigh	3 0 0	1 10 0
Ormond	0 17 0	
Parkdale	3 0 0	
Pakenham		1 0 0
Pimpinio	1 0 0	
Polkemet	3 10 0	0 10 0
Port Fairy	0 16 6	
Pyramid Hill	2 4 6	
Prahran	3 0 0	1 0 0
Preston	4 15 2	1 16 0
Red Cliffs	2 10 0	
Red Hill	3 8 0	
Ringwood	3 15 0	
Rochester	1 8 0	
Shepparton	3 12 3	0 10 0
South Melbourne	1 0 0	
South Richmond	1 3 7	
South Yarra	4 17 0	
St. Arnaud	1 2 0	
Stawell	2 0 0	
St. Kilda	2 1 1	
Surrey Hills	4 19 10	15 0 0
Sutton Grange	4 0 6	
Swan Hill	3 15 9	
Thornbury	2 14 2	
Ultima	0 9 0	
Warracknabeal	2 11 0	1 0 0
Warragul	2 1 3	
Warrnambool	2 16 0	3 0 0
Wedderburn	4 4 8	1 5 0
Windsor	0 13 6	
Woorinen	1 10 6	
W. Tree		1 1 0
Yarrowonga		0 17 0
Demonstration, Library Fd.	7 0 0	
Women's Conference	6 8 6	
Women's Mission Bands	14 7 8	
Unidentified		0 10 0
Not Elsewhere Included (Church unknown, or not in Victoria)		13 18 0
Total	£592 2 0	£736 8 0

NEW SOUTH WALES.

Auburn		0 10 0
Auburn North	0 5 0	
Bangalow	3 1 0	2 1 0
Belmore	2 17 6	1 5 0
Blackheath	0 10 0	
Bungawalbyn		0 10 0
Chatswood	55 11 0	17 2 0
Dumbleton	1 10 0	
Enmore	32 17 9	81 0 0
Gilgandra	5 1 0	
Granville	0 14 0	
Hornsby	1 12 0	2 5 0
Hurstville	2 10 0	0 10 0
Lidcombe	3 0 0	
Lismore	1 0 10	4 12 0
Longueville	0 12 6	0 5 0
Marrickville	4 16 3	5 0 6
Merewether		0 5 0
Mosman	0 10 6	
Mungindi		5 1 0
Moree		575 0 0
North Sydney	1 5 0	1 10 0
Paddington	1 5 0	
Rockdale	3 4 0	0 10 0
Railway Town (Broken Hill)	0 18 6	
South Kensington		0 10 0
Sydney (City Temple)	20 19 9	11 0 0
Sydney (Chinese)		1 0 0
Taree	2 0 0	15 10 6
Tyalgum	2 10 0	1 0 6
Wagga	4 10 6	2 10 0
Wahroonga		150 19 8
Wingham	1 6 6	
N.E.I.		0 10 0
Total	£154 8 7	£880 7 2

SOUTH AUSTRALIA.

Adelaide	15 7 9	9 2 0
Alma	5 10 0	
Avon		3 0 0
Balaklava	7 0 0	38 5 0
Blackwood	7 10 0	
Bordertown		3 2 0
Brooklyn Park		1 3 0
Cheltenham	0 16 6	
Colonel Light Gardens		1 17 6
Cottonville	1 0 3	
Cowandilla		0 10 0
Croydon	5 15 10	1 0 0
Dulwich	4 0 0	3 0 0
Forestville	12 16 7	1 1 0
Fullarton	2 5 6	
Gawler	1 12 3	
Glenelg	8 10 0	
Goolwa		0 2 6
Henley Beach	1 10 6	0 5 0
Hindmarsh	13 15 0	3 0 0
Kadina	1 8 0	1 0 0
Kersbrook	1 9 3	0 2 0
Lochiel		2 0 0
Long Plains	15 13 10	62 10 6
Maylands	15 4 8	4 13 0
Moonta	1 3 0	1 10 0
Milang	4 10 0	8 2 0
Mile End		4 14 0
Mt. Compass	3 9 6	
Murray Bridge	3 0 6	2 7 0
Mundalla		12 0 0
Moorook	1 1 0	
Nailsworth		0 10 0
North Adelaide	3 17 0	
Mallala	1 0 0	
Norwood	9 0 0	2 10 0
Owen	7 0 0	2 0 0
Point Sturt	0 17 0	2 1 0
Port Pirie	10 6 10	
Prospect	3 12 0	2 10 0
Queenstown	7 0 0	0 10 0
Semaphore	4 16 10	
Strathalbyn	1 11 0	1 19 0
Stirling East & Aldgate	4 0 0	0 10 0
St. Morris	3 6 0	
Tumby Bay	3 0 0	3 0 3
Ungarra	1 0 0	2 1 0
Unley	16 10 8	3 2 6
Walleroo	0 16 0	
Wampony	3 10 0	1 1 0
Williamstown	1 5 0	1 5 0
York	1 15 7	
Union Trust Fund		50 0 0
N.E.I.		2 14 0
Total	£219 2 10	£240 0 3

NEW ZEALAND.

Avondale	1 7 0	
Dominion-rd., Auckland	3 10 6	8 0 0
Gisborne	4 16 6	
Onchunga	4 4 0	2 5 0
Ponsonby-rd., Auckland	8 1 3	2 11 0
Richmond, Auckland	1 6 6	
North Albertland	2 14 6	1 0 0
Port Albert	0 17 0	1 0 0
Wellsford	2 1 9	1 0 0
Hawera	0 14 0	
Lower Hutt	1 7 0	
Petone	1 5 0	
Wellington, Vivian-st.		2 5 0
Wanganui	4 0 0	1 5 0
Nelson	10 0 0	1 2 6
Richmond, Nelson	0 15 0	0 5 0
Spring Grove	1 7 6	1 10 0
Takaka	3 16 0	
Tadmor	1 0 0	
Christchurch	3 0 0	1 0 0
Dunedin		2 0 6
Dunedin South		4 0 0
Greymouth	2 0 0	
Gore		1 3 6
Invercargill	6 12 3	3 1 0
North-East Valley, Dunedin	3 3 0	
Oamaru	3 19 0	
Roslyn	3 12 6	

(Continued on page 62.)

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EXAM. RESULTS FOR YEAR ENDING
DECEMBER 22, 1925.

The University of Melbourne.

Grade VI.: Pass with Credit—Jean Edwards,
84 per cent.

Prof. W. A. Laver reports:—Ear tests all correct; general knowledge good on the whole; scales healthy; tone good and nice and clean; wrist action fair; List A very fair; List B very fair indeed; all work well prepared on sound lines.

Grade V.: Pass—Jean Edwards.

Grade V.: Pass with Credit—Charley Lawford,
81 per cent. [Only 18 months' teaching.]

Examiner's Report.—Scales generally well known; general knowledge fair; hands well held in technical work; ear tests full marks; List A fluent and rhythmic; good attention to expression; List B (Bach) rhythm well kept; semiquaver effect good; List C technically fluent; List D rhythmic and expressive. The extra list was very good. Candidate was conversant with it unusually well.

Grade IV.: Pass—Gwen. Mudford.

Grade IV.: Pass—Ren. Leslie, 73 per cent.

Report.—Sight reading fair; ear tests very fair; technical work well known; notation accurate; List A not well varied in tone; more expression necessary but good promise shown.

Grade IV., Theory: Pass with Honors—Merle Williams.

Grade III, Harmony: Pass—Edna Luke.

Grade III., Practical: Pass with Credit—Merle Williams, 81 per cent.

Mr. F. W. Homewood reports:—Nice finger action shown; technical work well prepared; scales well known; arpeggios not quite so good; List A well treated; Lists B, C, and D, sound work shown, though lists B and D were a little lacking in tonal variety. This candidate has ability and should work consistently.

Grade III, Harmony: Pass—Merle Williams.

The Associated Board.

Elementary: Pass—Rene Greenlees, 115 out of
150—78 per cent.

The Trinity College of Music.

First Steps: Pass—Leslie Heather; Jessie Scovell.

Preparatory: Pass with Honors—Winsome Payne, 87 per cent.

Junior: Pass with Honors—Margie Hare, 83 per cent.

The Musical Society of Victoria.

Preliminary: Pass—Myrtle Telfer.

Junior: Pass—Margie Hardy, 76 per cent; Edna Kirkland; Charley Lawford.

Intermediate: Pass—Gwen. Mudford.

London College of Music.

Primary: First-class Pass—Alick Scovell, 90 per cent.

Intermediate: First-class Pass—Elsie Young; Pass—Doris Rogers; Honors—Gladys Kitchen, 86 per cent.

Advanced Intermediate: First-class—Elsie Young.

Senior: First-class Pass—Rene Lightowler, 78 per cent; Pass—Ian McIntyre.

Advanced Senior: First-class—Annie McAgee.

Associateship (A.L.C.M.): Pass—Edna Luke; Rene Lightowler.

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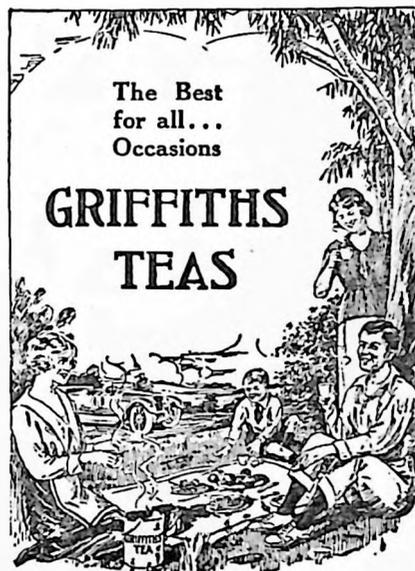
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News of the Churches.

New Zealand.

At Gisborne on Jan. 3, the church had fellowship with fifteen brethren and sisters from the church at Ponsonby-rd., Auckland. Their presence and help were greatly appreciated. Bro. E. Vickery presided, and Bro. G. Moyle spoke at the morning service, Bro. McDonald led the song service at night, and several of the party rendered a chorus. Three were baptised, and at the close of Bro. Riches' address on "A Generous Proposal" a woman owned her Lord. On the morning of Jan. 10 Bro. H. Clare addressed the church, and at night Bro. Riches spoke on "Wells of Salvation."

Western Australia.

Splendid meetings at Subiaco since last report, 138 being the average attendance at the Lord's table for the New Year. A number of visitors were present on Jan. 17, when Bro. William Thompson gave a beautiful address on "Christ the King of Glory." Good attendance at gospel service. Bro. Brooke being preacher.

Lake-st. church received two into fellowship after baptism into Christ on the morning of Jan. 17. At night another made the good confession, and since then still another has decided. For the first time a morning service has been broadcast. This was asked for by isolated members and others as well as the broadcasting people.

Tasmania.

West Ulverstone reports one more decision for Christ. A few pounds are in hand toward the erection of vestries, which are needed very much. Miss Elsie Hayden has been appointed secretary of the C.E. Society. Practice is in full swing for the fifth anniversary of the Bible School.

Since the departure of Bro. and Sister Durdin last May, the work at Geeveston has been maintained by local brethren. Owing to the closing of the timber mill, many members had to leave the district to get work. The Bible School anniversary on Dec. 6 passed off successfully, also the picnic on Jan. 9. During the holidays a number of the men formed a working bee and painted the building.

At Launceston all auxiliaries are resuming with zest after holidays. The fellowship of many visiting members from sister churches near and far was enjoyed. Deepest sympathy is extended to Sister Mrs Will Stevens and family in view of a brother's sudden death. Bro. P. Duff has been appointed temporary treasurer to receive Margaret-st. loans and gifts towards the Invermay mission. On behalf of the late and beloved Sister Mrs. Lewis, Bro. E. C. Brain has handed over £20 for the new Bible School building. On Jan. 10 Sister C. F. McDonald gave a splendid talk to the S.C.E. on "Faces." On Jan. 17 Miss Snooks was received by letter from Ulverstone.

Queensland.

Bro. Vanham made his monthly visit and spent from Jan. 14 to 17 in Nambour district. The members are scattered. Meetings were held in the Baptist chapel morning and evening on 17th, and were well attended.

New Veteran Bible School continues. On 17th Bro. C. Trudgian conducted a well-attended Gospel service. Prospects are still bright. It has been decided to commence an "improvement class" for adults.

Ipswich Bible School work promises well for this year. The children are working hard for new scholars. On the 13th all were delighted with an inspiring address from Miss Trudinger, from the C.I.M., who is on her way back to China. Good meetings all day on Jan. 10. At the gospel meeting two men came forward for restoration.

At Gympie on Jan. 10 Bro. S. Vanham exhorted, and at night gave a splendid address on "An Important Question and Its Answer." On 17th Bro. C. Trudgian exhorted on "The Urge of the Resurrection," and at night Bro. E. Trudgian preached on "Not Ashamed of Christ." Bible School shows increase of three scholars. Attendance at various meetings has been fair.

Toowoomba work is progressing satisfactorily. Splendid worship service on Jan. 17. Bro. Le Page, Vic., presided and Bro. Rodger spoke. In the evening the building was well filled, Bro. Rodger speaking. One young man confessed Christ. The choir is doing useful work under leadership of Bro. Jones. A Young Worshipers' League has been launched, Miss Bailey is secretary.

Good meetings continue at Wynnum South. Bro. H. Bassard was present all day on Jan. 10. The Bible School has grown to 74. On Jan. 17 Bro. Neighbour presided and announced the newly-appointed officers of the church and school, after which Bro. Alcorn delivered an appropriate message. At night there was a large gospel service, when three were baptised. Three were also welcomed into the church. A Y.P.S.C.E. Society has been formed.

New South Wales.

At Enmore on Jan. 17 Bro. Crisp gave a stirring address at the morning service. Professor H. E. Knott, M.A., was the speaker at the gospel service.

Wingham reports good meetings on Jan. 17. Bro. Crossman being speaker at both services. One young lady made the good confession at night. On Jan. 24 Bro. A. M. Wynter addressed the church.

On Jan. 10 Bro. Coxhead gave a fine address on "The Great Image" to Dumbleton church. On Jan. 17 Bro. Wilson exhorted helpfully on Is. 40: 31. He also preached at night. Large meetings all day. Bro. Copleston has commenced a preparation class for young people.

At Chatswood on Jan. 21, Mr. Eaton, of the China Inland Mission, gave an instructive talk on the fine work being done. On 24th Sister Hutchinson, who put on Christ by baptism, was received into fellowship. The church had the pleasure of a fine message from Bro. Knott, of U.S.A., which was greatly appreciated. Bro. Whelan gave an excellent address on "The Unseen Power." Attendances were splendid at all services.

At Inverell since last report two of the recent mission converts have been received into membership, one at Delungra; the other who is isolated was in attendance at Inverell. A husband and wife confessed Christ on Dec. 27; they were baptised and received into membership on Jan. 3. At the annual meeting a good report was presented of the year's work. Past officers were re-elected, with two additional deacons. Sunday School will be held at 10 a.m., from Jan. 24.

At Hurstville on Jan. 17, Bro. Harward spoke morning and evening. The Bible School scholar who confessed her faith the previous Sunday was baptised, and another Bible School scholar came forward. Splendid addresses and good congregations. Training class interest is increasing. On Sunday, 24th, the sister baptised on 13th was received into fellowship. The morning address was the last of a series: "I have set the Lord always before me." Evening subject was "Broken Shackles"—a splendid address; Bro. Harward at his best.

South Australia.

Moonta had splendid meetings on January 24. Forty-two present at Lord's table. Increase in the attendance at Bible School, also at the gospel

service. Solos by Sisters N. Johns and D. Pearce were much appreciated.

Good attendances at Col. Light Gardens on Jan. 24. Sister Mrs. Yarrow, formerly of Grote-st., was received into membership. Six new scholars at Bible School. The church has adopted the envelope system of contributing.

Work at Pt. Pirie is progressing steadily. Attendances at Lord's day services are fair. Bro. Roy Arnold and Bruce Smith, from the College of the Bible, Glen Iris, are carrying on the work for a while in the absence of evangelist and preacher, and their messages are bright and helpful. It is thought that soon a settled preacher will be secured. Mrs. Newman, from Broken Hill, was a visitor on Sunday.

Miss Edna Vawser visited Norwood last week and told of College experiences and life in the hostel, closing with news from India. It was a great meeting. Helpful meetings were held on Sunday. Sister Miss Eva Gully died under tragic circumstances last week from blood poisoning. She was a specialist in dealing with infantile paralysis, and worked for the New Zealand Government, and privately in Norwood, and will be greatly missed.

At Wallaroo on Tuesday evening last the Kadina C.E. visited the Endeavor Society. Bro. Filmer dealt with a number of questions. After the meeting the two societies adjourned to the school room for supper. On Sunday morning Bro. E. G. Warren exchanged platforms with Bro. Filmer in the interest of Home Missions. Bro. Warren spoke on "Why We Should Support Missions." In the evening he preached on "The Mercy of God." Good morning services continue. Mrs. Warren addressed the Junior C.E. on Sunday morning.

At Queenstown on morning of Jan. 17 Bro. A. G. Hinde exhorted on the morning lesson. Sunday School attendance was good. In the evening the building was filled, when Bro. Brooker preached on "Hindrances." On Tuesday, Jan. 19, the girls' club tendered a complimentary evening to teachers and officers of the Sunday School, when an enjoyable time was experienced. On Sunday, 24th inst. the morning attendance was excellent. Bro. Brooker spoke on Matthew 5: 1-12. In the evening he preached on "True Religion." Bro. Conning, from Victoria, was a visitor during the day.

Semaphore church during the last few Lord's days has had fellowship with a number of visitors. Bro. A. Samuels, who recently resigned as B.S. superintendent, was tendered a social by the teachers and senior classes on Jan. 19, and was presented with a pair of gold sleeve-links. Bro. A. Stewart has been appointed as superintendent. The church was recently saddened by the passing away of our young Sister Miss Audrey Portius, after a lingering illness. At the close of Bro. Rootes' gospel address on Jan. 24, a boy and a young lady confessed Christ; the boy was baptised the same hour. Last Saturday afternoon a cricket match, single v. married men of the church, resulted in a drawn game.

At Grote-st. on Sunday, Jan. 24, Bro. A. C. Rankine addressed morning and evening meetings, on "The Hope of Blessedness" and "The Coming Great Tribulation." Mention was made at the morning service of the able and willing service to the church by Miss Lorna Bell, who is leaving for Moonta. She has assisted the church in many ways, especially as pianiste to the kinders. The Sunday School presented her with a fountain pen and box of stationery as a token of esteem. Bro. Rankine will terminate his ministry with the church on Feb. 7. The Christian Endeavor Society presented him with a gold C.E. pin; and the Ladies' Mission Band presented Sister Rankine with a toilet-brush and comb. These gifts were much appreciated.

Berri, Winkie, Barmera and Cobdogla circuit has become an extended field of service for Bro. E. H. Randall, evangelist at Berri. During the month some of the Berri and Winkie brethren conducted Lord's day services and Bible School at Barmera and Cobdogla. The motor car used for circuit work is most useful. Bro. Randall's

messages are helpful. Bro. E. A. Jarvis, son of an esteemed elder, has been received into fellowship. Mrs. H. Clark has been welcomed back after long absence from the district. The church extends its deepest sympathy to her in the loss of her mother at Kadina. Bro. and Sister Beard have come to reside at Berri, and Mrs. Guernsey, of late years an isolated member, has returned. The mid-week service is growing under leadership of Bro. Randall. All other auxiliaries are well maintained.

At Prospect last Sunday there were good meetings. Visitors included Mr. and Mrs. Ern Fisher and family, from Albany, W.A. Bro. Beiler continued his morning addresses on "Letters to the Churches," and at night gave the second in the study of "Great Words," viz., "Christ." On Wednesday Miss Edna Vawser, missionary-elect, gave a beautiful address. Services on Sunday were good. Bro. Jack Probert gave a helpful address on "Passion for Winning Souls." He is leaving to take up further study at the College of the Bible, Glen Iris. Bro. Harkness, B.A., gave a splendid address at the evening meeting. Sunday School attendance is improving. The preacher and his wife and family are spending a fortnight's holiday at the beach.

Victoria.

Bro. Perry, of Williamstown, spoke very acceptably at Newmarket on Sunday morning. Two new members have been received from Oakleigh. One confession and baptism during last week. There was an excellent meeting on Sunday night.

At Swanston-st. last Lord's day, there were very enjoyable meetings. Bro. Schwab had a most interesting message at the morning service, and Dr. Clem. Verco, Mrs. Verco and daughter and son were welcome visitors. Bro. Shipway delivered an excellent sermon at the evening meeting.

Colac reports that Bro. Orford is well again, and on Sunday gave an instructive message on "The Three Births." Visitors included a sister from Malvern church. Sister Underwood was welcomed back from holidays. There were twelve at the prayer meeting before the gospel service.

Cheltenham church had an address on Sunday morning from Bro. H. G. Earle. A carload of visitors from Boronia church came to the meeting. Good school and Bible Class in the afternoon. At the evening service Bro. D. Wakeley preached to a larger congregation than usual. All auxiliaries of the church are doing well.

South Richmond reports two splendid services on Sunday, 24th. Bro. Rasmussen, of Burnley, addressed the church, about 43 being present. At the gospel service Bro. C. Jackel gave a fine address to a splendid audience. Two young men responded to the invitation. At the after meeting 22 were present, making 65 to break bread for the day.

St. Kilda had a good morning meeting on Jan. 21. Sister May Moore, from Burnley church, was welcomed. Among visitors were Sister Jackson and Bro. Twiddy, from Wedderburn. The evening service was successfully conducted by the P.B.P. club. Bro. Goodwin's address was on "The Ten Virgins." The Bible School has now 83 on its roll.

At Berwick on Jan. 17 Bro. Garland spoke at both meetings. Sister B. Meyer, a former member, was present from Canley Vale, N.S.W., also Bro. and Sister W. Reynolds, from Finley. On Jan. 21 the S.S. picnic was held at Mordialloc. On Jan. 24 Bro. Garland addressed both meetings. Sister Hillbrich, senr., and Sister Waters and daughter, from Warragul, were visitors.

South Melbourne had splendid meetings on Sunday. The Kappa Sigma Pi took charge of the gospel service, when various items by the members were rendered. The double quartette was well appreciated. Bro. Waterman supported ably with an appropriate subject. The clubs and other auxiliaries are making continued progress. The Bible study circle has commenced, and Bro. Jas. R. Waterman is delivering helpful talks.

At Warracknabeal, although a number are away on holidays, good meetings prevail. On Thursday evening, 14th inst., three who had recently made the good confession were baptised, and were received into fellowship the following Sunday morning. Gospel services are well attended.

Interest is well maintained at Ringwood. Several visitors from other churches have attended lately. At the conclusion of Bro. Hartley Gray's address on Sunday night, the mother of one of the young women stepped forward, and was baptised the following evening. Sister Mrs. Bailey (late of Lygon-st.) is in Alfred Hospital with a broken leg.

Colburg meetings for January were smaller than usual. The Bible School also shared the same experience, but an improvement is seen. The sisters' class donated a beautiful urn for the use of the church. Activities have suffered a loss in the removal of Bro. C. Allen and Sister E. Parker, who were recently married. Their whole-hearted support and assistance did much for local progress. Good work is being carried out in the school, and a rally is contemplated.

At Northcote on Jan. 17 Bro. Mortimer exhorted in the morning. At night Bro. A. C. Garnett gave the gospel message, and Sister Mrs. Garnett rendered a solo. Splendid gathering at morning worship service on Jan. 24. Bro. and Sister A. Omsby, of Glenelg, were amongst the visitors. Dr. W. H. Hinrichsen spoke at both services. Bro. Harvey and Sister Mrs. Wilson are making splendid progress. All auxiliaries are in good condition. The church regrets losing Sister Mrs. Wilkens and family to Middle Park.

Meetings at Carnegie on Jan. 24 were addressed by Bro. F. W. Stubblings in the morning, and Bro. L. C. McCallum in the evening. A feature of the evening service was the singing by a group of Bible School scholars of "Scatter Seeds of Kindness." The clubs are now in full swing, and are making ambitious plans for their year's work. A successful conference of Bible School teachers was held on Saturday, 23rd inst. Bro. McCallum, the Bible School organiser, was present to guide and assist the teachers in their deliberations.

Services at Bambra-rd., Caulfield, on Jan. 17 were well attended, and attentive audiences listened to splendid addresses by Bro. Schwab, the building being nearly full for the gospel service. On Jan. 24 Bro. Shipway delivered a splendid message at worship service. Bro. Barber presided for the last time prior to leaving for Red Hill. The church regrets the loss of Bro. Barber, who was an elder of the church, also Sisters Mrs. Barber and Miss Barber, two very valued workers. At the gospel service Bro. Schwab preached to a large congregation.

Stawell election of officers on Jan. 13 resulted as follows: Bren. C. Shaw, T. Stokes, C. Folkes, Cunningham and D. Perry (secretary). The church has had fellowship with visiting brethren and sisters. All auxiliaries are healthy. Holidays have interfered with attendances. Bro. McIntosh and Sister Chammings have been welcomed back after illness. Bro. Pratt fearlessly proclaims the gospel in word and song, assisted by Sister Pratt. The Phi Beta Pi club has forwarded on a donation of £1 to the new building fund at Ayr, Qd. Home Mission offering, £4/5/-.

At Camberwell, since the mission closed, the work has been carried on by Bro. P. R. Baker. Attendances have been most encouraging, and interest has been well maintained. Several baptisms have taken place during the month. The church has lost the valued services of Bro. H. B. Robbins, who has removed to another suburb. A most enjoyable social was held to say "Au Revoir" to our brother and family, to whom a gift of household cutlery was presented as a mark of esteem and love for faithful services rendered by them. The church was delighted to welcome back Sister Miss Ennis, after her enjoyable trip to the Motherland. Bro. Baker closes his work with the church on the 31st inst., and leaves almost immediately after for Invermay, Launceston, to conduct a mission.

At East Kew on Jan. 24, Bro. Sparks was the speaker, his subject in the morning being "The Curse of Convention," and in the evening "What Must I Do?" Bro. Lampshire left last Wednesday for South Australia. A good gathering went to the wharf to say farewell.

Gardenvale had good meetings on Jan. 17. At the gospel meeting an elderly man made the good confession, when Bro. H. Jackel spoke on "Christian Baptism." Jan. 24, record meeting in the morning, and record Sunday School attendance. Christian Endeavor meetings are flourishing. The church was pleased to have the fellowship of the Webb family, from Boort.

The church at Latrobe Terrace, Geelong, has, during the past two weeks, enjoyed the fellowship of numerous interstate visitors. Service attendances are regaining normal standard, and all auxiliaries have resumed activity. General regret was expressed at the passing away at Kaniva of Sister Miss Crouch. Christian sympathy is extended to all her loved ones. Much sickness prevails, a number being inmates of hospitals. Bro. Stuart Stevens, who commences his fourth year's service at Geelong on February 7, is holidaying with Sister Stevens and family at Barwon Heads, but occupies the pulpit as usual.

Gardiner had big and spiritual meetings on Sunday, with two inspiring addresses from Bro. Gebbie. On Wednesday, 20th, the chapel was crowded, when a public and brotherhood welcome was given to Bro. and Sister Gebbie. The audience was representative of many Victorian and interstate churches, and a very cordial welcome was voiced by Sister Mrs. Hayward for the Women's Conference, and by Bren. R. Lyall, A. E. Illingworth, J. T. Shipway, A. R. Main and Reg. Emiss for other church interests. The good wishes of the Congregational and Presbyterian ministers were also expressed.

Meetings at North Melbourne are getting back to average, and interest is good. Bro. Wigley kindly filled Bro. Dawson's place while he was having a brief holiday after his examinations. Congratulations have been extended to Bro. Dawson on his University success. The jubilee hall is on the way to completion; debentures of £5 are now to be had. Bro. and Sister Waters, of Swan Hill, and Sister Wilson, of North Richmond, have been received by letters, and Bren. G. Mowbray and G. Seal by faith and baptism. Bro. G. Mowbray and Sister E. Gray (Scribe of P.B.P.) were married on Jan. 9 by Bro. Dawson. The P.B.P. club is getting ready for the guild season, and the services of Sister I. Trice as instructress have been secured.

At Maryborough the morning exhortation by Bro. Baker on Sunday, Jan. 17, took the form of a memorial to several members who had been called home recently. Bro. Russell Banks preached a fine gospel address on "Christ the Unique One." The attendance at the mid-week prayer meeting for the New Year is very encouraging. Last Thursday evening a social gathering was held to bid farewell to Sister Mrs. Ashton and family, who intend to reside in Melbourne. Sister Ashton will be missed, for she was superintendent of kindergarten department and secretary to the Ladies' Aid. She and her three children were the recipients of tokens of love and esteem. Good meetings on Jan. 24. Bro. Baker exhorted, and preached a powerful gospel message on "How a Great City was Saved." Sunday School and kindergarten continue to grow, 129 being present, a record attendance since June, 1925. This department of work is carried on by a fine staff of teachers and officers, and is in a flourishing condition.

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(Continued from page 58.)

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The Elborn Trust	24	0	0

Total

QUEENSLAND.

Albion	7	13	0	0	15	0
Annerley	3	15	6			
Ayr	0	10	0			
Boonah	5	2	4	2	12	0
Brisbane				1	0	0
Bundaberg	5	0	0			
Charters Towers	2	4	6			
East Ipswich	2	10	0			
Eel Creek	3	10	0	1	1	0
Emerald				1	0	0
Kingaroy	1	3	6			
Ma Ma Creek	1	16	8	6	5	0
Marburg	3	1	1	2	0	0
Maryborough	3	9	0	1	5	0
Meringandan				0	10	0
Mt. Walker	2	3	0			
Nikenbah	0	9	0			
Port Douglas				2	0	0
Roma	1	16	6	1	11	0
Rosevale	3	0	0			
Silverdale	1	10	6	0	9	0
Sunnybank	0	11	0	0	2	6
Tara				1	0	0
Toowoomba	4	4	3	2	0	0
Urraween				1	10	0
Wombo Creek	6	9	0	0	10	0

Wynnum South				2	1	0
Zillmere	1	3	2	0	15	0
N.E.I.				10	6	6

Total

WESTERN AUSTRALIA.

Armadale	1	7	0			
Bassendean				0	10	0
Brookton	1	3	0	1	10	0
Bunbury				0	10	0
Claremont	2	4	6			
Collie	1	0	0	0	10	0
Cottesloe	3	8	0			
Fremantle	4	7	4	4	15	0
Geraldton	2	0	0			
Harvey	1	16	6	6	0	0
Kalgoorlie	5	1	9	1	0	0
Kellerberrin	1	10	0			
Maylands	7	18	4	1	5	0
Northam	1	0	0			
North Perth	3	1	0	0	7	6
Perth, Lake-st.	6	2	0	4	12	0
Perth, Chinese	1	0	6			
Subiaco	4	0	3	4	15	0
Victoria Park	2	7	0			
West Subiaco	0	10	0			

Total

TASMANIA.

Cascades	1	0	0			
Devonport	2	13	0			
Dover	1	0	0			
Geveston				5	2	1
Hobart				2	5	0
Kelleve	1	10	0			

Launceston	9	6	2	1	1	0
Mole Creek	1	5	0			
Ulverstone	2	0	0	0	4	6
West Hobart					5	0

Total

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