

THE AUSTRALIAN CHRISTIAN

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

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The Problem of Sunday.

THE matter of Sunday observance is ever a pressing one. Increasingly there are evidences of the breaking down of the sanctions of the day. Sunday sports are growing in popularity and rapidly extending; places of public amusement are open on Sunday in many so-called Christian lands and are being clamored for in others; railways under Government control make special efforts to encourage Sunday travelling, offering much reduced fares to tempt people who with even ordinary holiday fares would be likely to stay at home. Altogether apart from the question of the right or propriety of the pleasure-use of the day, the things we have mentioned involve the employment of many men who but for the unnecessary arrangements could have the benefit of the day of rest. In numerous cases, despite the general cessation of business or trading, we find examples of the tendency to encroach upon Sunday observance. Works are undertaken which could easily be otherwise arranged for. It has to be allowed that for the extra money earned by Sunday work there are employees who are not unwilling to give up their Sunday privileges. There are some persons who are frankly willing to get rid of Sunday, and all the religious associations which go with its observance. In most cases, however, there is no hostility to the day or the Christian religion, but rather apathy, forgetfulness or simply a disposition to grasp the pleasure or profit of the moment. We think that if employers and employees were but to consider the benefit which the observance of Sunday has brought to mankind, they would hesitate long before they would do anything which would deprive humanity of the benefits of the day of rest.

Two important considerations.

There are two points with regard to Sunday observance which seem to us to require emphasis. Many people appear to be ignorant of what to others are quite obvious things.

First, we should note that Sunday, or the first day of the week, is not "the Sabbath." We think that many pious and well-intentioned Christians do harm to their cause by trying to bring Sunday observance within the scope of the decalogue. The fourth commandment related to the seventh day, and was binding upon the Jews. It never was a part of the legislation of the New Covenant. The Apostle Paul definitely shows how the old law—"the ministration of death written and engraven on stones" (only the decalogue was so written)—was done away. The Hebrew letter is full of argument which shows the passing of the old and the coming of the new covenant; there was a change of priesthood and also a change of law. He who will read with understanding 2 Corinthians 3, Col. 2: 14-17, and Hebrews, chapters 7 to 10, will not be guilty of the common blunder of confusing Sabbath with Sunday. God's apostle bids to let no man judge us with respect to new moon, feast day or Sabbath day. The same apostle writes: "One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind." It would have been impossible for

Paul to write thus had he believed in the perpetuity of the Sabbath law. We do well to remember these Scriptures, and to recognise that we are not under law but under grace, and also to "stand fast in the liberty wherewith Christ has made us free."

The other point which should be noted is that the New Testament clearly reveals that on the first day of the week the early church met for worship. The first day was the day of our Lord's resurrection, of his sending the Holy Spirit upon the apostles, of the preaching for the first time of the full Gospel of the crucified Redeemer, of the establishment of the church, and of the coming together of Christians for the breaking of bread in memory of the Lord Jesus. Every reader of the New Testament will find indisputable evidence of this.

We wish to remark, then, that Sunday keeping is not to be found in a series of negations, such as not working in the garden, not playing tennis or golf, not having a picnic. The Christian with church services available keeps the day by engaging in worship such as the apostolic church engaged in. If to him the first day is "the Lord's day," then it is kept to his honor and used in his service.

We weaken and do not strengthen our case when we ignore the New Testament witness and practice, or when we appeal for Sunday observance to the Old Testament law relating to a different day.

An Inquiry.

A correspondent writes on the subject of a Christian's keeping open a refreshment or confectionery shop on Sunday. We would on this question point out that the Christian must consider his conduct from different points of view and in the light of certain principles. First, even if he is sure that the Sabbath law of the decalogue is not binding on believers under the new covenant, the matter is not therefore fully decided. A Christian will consider the law

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of the land, and certainly will not infringe any of the laws or regulations passed by Parliament or other proper authority. Probably the case mentioned by our correspondent escapes this censure. But, in the third place, a Christian has jealously to safeguard his reputation and influence. Often for the sake of others he has to give up what he may feel to be his rights; he has to refrain from doing things which he may decide not to be wrong in themselves when the doing of them is likely to bring him or his religion into disrepute. We recommend all disciples to follow this rule. This recommendation is much to be preferred to a strong denunciation, and does not involve our confusion between law and gospel. Without seeking to legislate or claiming any right to bind the consciences of others, we have to say that in our judgment Christians do well to refrain from engaging in such business operations as our correspondent refers to. A little temporary or financial loss may result in a much greater spiritual gain. It is worth while to give up so that the Christian religion may be honored, and so that our influence may be unspoil.

Nurturing the Tree of Peace.

The efforts after perpetual peace are really religious in their nature. The men who are trying to promote good understanding and international conciliation are surely led of God. There has been published a book, "The Christ of the English Road." We think that the author is not overstating things when he declares that he thinks he finds the Spirit of Christ amongst our English people in their disposition to promote peace. The recent visit of the British Prime Minister, Mr. Ramsay MacDonald, to America has been a waving of the olive branch. If any degree of disarming can be accomplished amongst the big nations of the world, then the things that are best will have some opportunity of establishing themselves. Nationalism and patriotism may be sanctified, but only when they recognize the Nationalism and Patriotism of other nationals. We have some way yet to go before all "narrowisms" are shed. The church and all Christian people have a contribution to make to the better days that are yet to come. All evidences of brotherly kindness are to be encouraged. Every ounce of true religion that can be given to the world is bringing nearer the Day. Not the Day of one nation above any other, nor above all other nations, but the Day when Christ will have established peace upon earth and good will among men.—Selected.

As shrubs which are cut down with the morning dew upon them do for a long time after retain their fragrance, so the good actions of a wise man perfume his mind and leave a rich scent behind them. So that joy is, as it were, watered with these essences and owes its flourishing to them.—Plutarch.

Bushes A-fire With God.

"God called to him out of the midst of the bush."—Exod. 3: 4.

I beg of you to know that many others besides Moses have seen that divinely tenanted Bush. Your primitive ancestors, wild men of woods and prairies, were not altogether blind to it. They saw holly-bushes ablaze with their red berries, and oak-trees shining with the white efflorescence of mistletoe, and they said, "There are gods within!" and they worshipped the gods that dwell in trees. "Ah," you protest, "these were but superstitious savages!" Very well, I shall pass from these. Elizabeth Browning was no superstitious savage; but she saw the God-filled bush. "Earth," she cried, "is crammed with heaven, and every bush a-fire with God!" And may I recall Whittier to you? Said he,

"We lack but open eye and ear,
To find the Orient's marvels here;
The still small voice in autumn's hush,
You maple wood the burning bush."

Many another could I summon thus, men and women who have very simply opened their eyes, and beholding the common things of the common woods and fields, have seen unearthly radiance in them, and in them felt celestial fires, and in wonder have gone bare-footed in their spirits and, finding God, have worshipped him therein.

We live in an age that has not retained as it might the gift of wonder and worship. The reason is that the world which man has made is "too much with us." We are engrossed in man-made marvels, marvels of material contrivance, or mechanical device, of social and political machinery. For many, such things form the very substance and boundary of the universe. I would not depreciate the material achievements of man; but, to make these the frontiers of our life's interests and engagements is slowly but surely to banish the spirit of wonder from our souls and to induce a blight upon the flower of worship in our breast. In the end it means missing God. They that dwell in great and absorbing cities are particularly prone to this immersion in a man-made world by which wonder declines and worship dies. Nevertheless, even in cities and at our gates signs and examples of that natural world await us in which earth is crammed with heaven and every bush a-fire with God. Francis Thompson in London, and such as Hemley in other cities, endeavored, not without success, to reveal this unto us.

I trust no one of you regards this that I struggle to describe to you of nature's sanctuaries and the presence of the divine as a mere sentimentality. Nor would I limit myself to such poetical spirits as I have indicated above as the only high-priests of those revelations. If you and I walked and pondered in a wood or by a mossy bank with such a guide as Professor Arthur Thomson, we should have revealed to us a wonder and glory of design and burning

beauty compared with which even the vision that Moses saw were almost an infant's dream. And if we went with Sir Ernest Rutherford as director, he would take a drop of dew from a daisy's crown, a drop of sap from a bud of beech leaves, and reveal in each atom of it a universe of central suns and circling planets and immeasurable stars, all burning with the same force and beauty and design as hold the solar systems together in the boundless space above our heads. And we should feel our minds fill up with a wonder and awe of which this earth is crammed, and our souls bow down before the appalling splendour of that ineffable creator and sustainer of it all whom we call God.

There are those to-day who have lost God because they have lost touch with Nature. Dost thou indeed avow, O man, that the sense of the divine hath forsaken thee, and that nothing responds within thy breast to what thy fathers have declared to thee of God? Art thou weary of those philosophies and theories by which men war to prove God to thee, as by a clash of crossing swords? Take off the shoes of thy pride, strip the bandages of controversy from thine eyes, and turn thee to the trees and lilies of the field, to simple bush and commonest of flowers, and give thy thought and the imagination of thy heart to discerning them! Take one daisy in thy hand, or lie with thy face towards the ground and give thyself to the questions which that neck face of white and gold offers to thy soul! Encase this miracle of form and color in thy mind; explore it inwards, explore it outwards; trace it through that riot of living things within it, so rich and multitudinous that not the sharpest needle-prick can come within a thousandth point of separating the living creatures which go to make it up! Trace it more deeply still in the sources of it, the veritable solar system that go to build it in every atom of it. Trace it outwards and afield, as it draws its life of beauty and design from the constellations of life and purpose that swarm within in the square inch of soil within which it grows—constellations that work outwards again, circle by circle, until this round earth and the uttermost cycle of the great suns are seen to be harnessed to the life and purpose and dignity of this one little flower. This do, and if this thou do, alas for thee if such a wonder is not begotten in thy soul and such

"A sense sublime
Of something far more deeply interfused,"
that thou shalt lift thyself upon thy knees and say, "What is all this, if it be not God!"—Dr. A. Boyd Scott in "British Weekly."

Fear not lest thy life come to an end;
but rather lest it never have a beginning.—
Cardinal Newman.

The Other Side of the Lantern.

Jos. J. Franklyn.

I have just read the charming little book bearing the above title, from the pen of the late Sir F. Treves, dedicated to King Edward VII., on "Travels in Eastern Countries." The preface reads thus: "A paper lantern, round and red, hangs under a cloud of cherry blossom in a Japanese village. There is a very familiar flower symbol painted upon one side of it. Some children have crossed the green to see what is on the other side of the lantern. A like curiosity has led to the writing of this trivial book."

On what may be termed the religious life of Japan there is a lantern that presents a most captivating picture of pagan heroism on the one side—it is found in what the writer calls "The St. Peter's of Japan." It is the largest Buddhist temple in that country. Let us now behold the wondrous sketch as seen through English eyes:—"This temple is the most recently-built and the most magnificent to see. It was built at a cost of eight millions of dollars, and it needed seventeen years to build. The money for the uplifting of this temple was for the most part provided by the peasants of the country, who saved up their pence, week by week, with unstinted labor, and then carried the little offering by long miles into Kyoto. There are 60 mighty pillars of solid wood in the shrine, together with beams which are 42 feet long and 4 feet thick. But these huge timbers were dragged to Kyoto by singing folk, who raised them on high by the might of their arms and placed them where they stand, and who, be it noted, would take no wage for the work they did. They would tramp home through the length of the night, hungry and sore of limb, but with a great comfort in their hearts. In an outbuilding by the temple is a curious thing which may arrest the attention of anyone. It is a gigantic rough cable or hawser, curled up like a titane caterpillar in a stone court. It measures three hundred feet in length, and boasts of a diameter of three inches. There are many cables longer than this, and larger, yet there is no other rope like it in the world. It is curious in color, being a faded and misty black. It is unusual in texture, appearing at a distance as if made of fur. Its peculiarities are readily to be explained. It is made of human hair contributed by thousands of poor people from the country around. In this dull warp are the glossy locks of many a smiling Japanese girl and many a sober matron. Wound up with such rich tresses also are grey hairs from the head of the old grandmother, who longed to help in the building of the sanctuary. This hawser of hair was used to drag the timbers along, as well as to hoist them into place."

At the moment we have no desire to make

a comparison between the Christian faith and the various systems of religion operating in Japan—with ancestor worship as the generally accepted basis—but rather to see what is "on the other side of the lantern" as a message for the Christian church of to-day. First and foremost we would see that if a goddess system of religion like Buddhism could produce such a splendid manifestation of devotion and sacrifice, what should be the continuous attitude of the Christian towards the Christly life and world-wide evangelism? This modern illustration from a pagan temple is surely the latest version of Christ's own teaching on "discipleship" as contained in Luke 14: 26, "Whoever does not carry his own cross and come after me, he cannot be a disciple of mine."

A LIFE.

So many years ago one cannot tell
How long it was, his eyes would shine to hear
The fairy stories children love so well,
Of ghosts, elves, and brownies, all were very near.
And then the fire of youth was in his heart,
When girls looked up to him with glowing eyes;
He danced and laughed, and scarce could set
apart
This happy place called Earth from Paradise.
The world is on those long-closed fairy books.
For that was in the old time free from care:
Ah, that was then—now in life's beaten nooks
He crouches with his body all but bare,
Or stumbling down the sodden street, he looks
For pennies in the gutter of despair.

—Granville Paul Smith
in Harper's Magazine, March, 1922.

Again we observe that Kyoto's colossal temple emphasises the need of co-operative effort in Christian enterprise. As in the re-building of Jerusalem's wall, "The people had a mind to work." The tireless little Japanese, bent on erecting a house of worship, resolved to get busy. He trudged weary miles uncomplainingly, brought a few coins or strands of hair, lent a hand when beams had to be tugged in position, despite the hindrances of feebleness, poverty and distance. The thousands-brought contributions of their best, and Japan's "wooden sermon" to Christendom suggests the picture "on the other side of the lantern."

When we consider what Christianity has done for ostensible Christian countries it is unthinkable that God-blessed peoples should be guilty of prodigal wastage of untold millions on pleasuring, gambling, drinking, etc., while missionary enterprise is everlastingly on the door-mat, cup in hand, beseeching for bread for the famishing nations of the Orient. The gifts from individual Christians for a world conquest for "the coming King" are shockingly infinitesimal.

We need the vision that came to Charlie Studd, the famous English cricketer, who gave himself and his heritage for China's countless millions, and to-day is found in the jungles of Africa, after many years of missionary life, still pointing the heathen to the blessed Redeemer.

Co-operation is the watchword "on the other side of the lantern." The Korean Christians called the Christian church "The Jesus Gospel Doing Association." This is very suggestive for Christendom to-day. Lastly, we noted in the picture "on the lantern," that both old and young found a place in the sacrificial endeavor to build the new shrine. The grey hairs of the grandmothers mingled with the raven tresses of the young Japanese maiden. "On the other side of the lantern" we would see the Spirit-filled church radiant with youthfulness and aged effort. To this end every Church of Christ should have a live Endeavor society, where the oncoming generation are being trained and encouraged in suitable Christian service. The best work for the older portion of the church is the preparation of hands who will plant the gospel flag on the highest and furthest hills. No self-respecting church should harbor the unemployed or unemployable in its membership. Our slogan should be, "To every Christian—young and old—his and her work," thereby making a reasonable contribution to building of the kingdom of God.

If we cannot go to Japan we may listen to Japan's message "on the other side of the lantern."

God gave all men all earth to love,
But since our hearts are small,
Ordained for each one spot should prove
Beloved over all.

The Bible.

This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up from that land of temples and heroic deeds, has not half the influence of this book, from a nation alike despised in ancient and in modern times. It is read in all the ten thousand pulpits of our land. In all the temples of religion is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. It enters men's homes; mingles in all their grief and cheerfulness of life. It lifts man above himself; our best of uttered prayers are in its stored speech, wherewith our fathers and the patriarchs prayed. The timid man, about awaking from this dream of life, looks through the glass of Scripture and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death angel by the hand and bid fare-well to wife and babes and home. Men rest on this their dearest hopes; it tells them of God and of his blessed Son, of earthly duties and of heavenly rest—The-dove Father.

Religious Notes and News.

SADHU SUNDAR SINGH MISSING.

Since April 19, when he wrote to a friend saying that he was starting for Tibet and hoped to be back in India not later than August, no news of or from Sadhu Sundar Singh (says the London "Christian World"). A search party was organised by T. E. Riddle, of the New Zealand Presbyterian Mission in the Punjab, and Dr. Taylor. They set out from Mussoorie and followed on the plan previously made for the Sadhu's tour. An entire month was spent in arduous travel. They crossed over the Hual Pass, 18,000 feet high, and experienced much hardship on both the outward and return journey. Immediately upon their return Mr. Riddle wrote to the Sadhu's intimate friends saying that in all their 100 miles' journey they had not come across a single trace of him at any point. Much to his regret, a further search was impossible, since the passes were blocked with snow, and the season is too far advanced to do anything more. There is still a faint hope that all is well, even yet; but he may have been caught by seasonal conditions, and is being cared for by Tibetan friends until escape becomes possible.

Other papers hopefully call attention to the fact that the Sadhu has on previous occasions been missing for a time and yet turned up quite safe.

ANXIETY IN INDIA.

Some Indian Christians, however, are very anxious regarding the Sadhu's absence. "Danodaya" for Oct. 10 contains the following paragraph:—

"Christian readers in Western India are anxiously awaiting further news of Sadhu Sundar Singh who some months ago, departed from Subitbu for a tour in Tibet. We are greatly distressed, therefore, to find a letter from Mr. G. H. Watson in 'The National Missionary Intelligencer' for September, stating that Mr. Riddle and Dr. Taylor have returned after 28 days of hard travelling and that they could find no trace of the Sadhu. Mr. Watson writes, 'No one seems to have seen or heard of him on the whole route. It is very sadly strange to have such a negative result. Government officials are also hunting through the pilgrim registers to see if he can trace his death there. . . . His last book, 'With and Without Christ' enables us to believe that if he has come to the end of his earthly journey, he is now realising the living presence of Christ more fully than ever before. It would be Sadhu's 10th birthday to-day, and some friends have written him for this day.'"

PRESIDENT HOOVER AND OUR PRAYERS.

Often the great mass of American men and women are inclined to feel that their individual voice in matters of national concern is of little importance. Especially is this true of Christian people who are upholding in their prayers national leaders as they wrestle with programmes affecting Christian advance. This feeling is entirely unwarranted. As a matter of fact, there is not a man, however great his office, who is not susceptible to the voice of those he strives to lead, whether expressed collectively or individually. And doubly does he feel its power when it is directed, not to himself but to God.

Charles S. Macfarland, of the Federal Council of Churches, has recently brought this matter to the attention of Christian people in America in the following letter which our readers should ponder well.

"This is a personal letter to say that I read the statement of President Hoover yesterday (September 23), the substance of which was that he was receiving many letters expressing universal prayer for his efforts for world peace, and as I recalled what Elihu Root said to me at the

close of the Washington Conference on the Limitation of Armament, namely, that the letters that came to the Conference saying that Christian people were praying for its success had created a fine spiritual atmosphere, I wondered whether or not our President was adequately receiving the testimony of Christian men and women by such letters as he spoke of, telling him of their prayerful sympathy. We have never had a man as President who was more responsible to popular feeling and the personal touch than he—"World Call."

WHAT IS "DOCTRINE"?

The Bishop of Winchester in his diocesan magazine deprecates the attitude of those who say, "Away with doctrine and let us get back to Christ." He adds: "What is doctrine? It is the considered statement of what men came to believe as a result of their experience of Jesus." Nothing is more characteristic of the New Testament (says the "Christian") than the stress it lays upon "sound doctrine" ("Orthodox teaching," R.V. marg.) as essential for the building up of strong, balanced and useful spiritual life. It was one of the marks of the Pentecostal church that the converts "continued steadfastly in the apostles' doctrine." Someone has pointed out that in pagan systems the doctrinal element is at a minimum; the chief concern is the performance of a ritual. The gospel, on the other hand, provides the believer with a reason for the hope that is within him. It is to be feared that the modern impatience of "doctrine" proceeds from a licence of speculation which can-

As 1930 is steadily approaching, interest in the Victorian No-Licence Poll is just as steadily increasing. One remarkable fact constantly being brought to light is that there still exists considerable confusion in some minds touching the nature of the poll to be held. Possibly this confusion has arisen on account of the large part that the word "prohibition" has played in all public controversy upon the liquor question for years past. Many folk have on that account assumed that the poll next year will be upon the matter of prohibition; but this is not so! The question at issue will not be prohibition, but "no-licence," and between prohibition and no-licence there is a very marked difference.

A Distinction with a Difference.

Official and other liquor propagandists are trying hard to mislead the public by asserting that there is no difference between prohibition and no-licence. They are doing this because some of the favorite arguments used against prohibition have no force whatever when quoted against no-licence.

What, then, is prohibition? Prohibition implies the abolition of all traffic in alcoholic liquors as beverages! Liquor cannot be manufactured, bought, sold, imported, exported or transported! The stoppage of trade in alcoholic beverages under prohibition is therefore made as complete as possible.

What is no-licence? No-licence is not nearly so drastic as prohibition. To begin with the manufacture of liquor as at present legalised may still continue, but it cannot be sold within the State! This is strictly the meaning of "no-licence." It means no licence to sell liquor will be granted if a "Yes" vote prevails in 1929.

What, then, will happen? If licences are abolished any person requiring liquor could import the same for his personal use from another

not brook the restraints of a complete Scriptural system" of truth. There is need, of course, intellectual perception of the truth by which from vital experience of its power. After all, in a profound sense, "it is the heart that makes the theologian."

THE MANIA ABOUT YOUNG PEOPLE.

The United Press sends news from London to the effect that the Sunday School Union is out to clean up the Bible by making a new version with elimination of all that might taint the pure minds of immaculate youth. The scrub brush it used freely on Solomon's doings and utterances. The Song of Solomon, admired throughout the ages as a gem of literature, is to be totally suppressed lest it corrupt the mind of youth. Other eliminations include the eleventh chapter of the second book of Samuel, the eighth chapter of the first book of Kings, and many of the verses of Genesis. And, lest the mind of youth might question the virtue of Biblical characters, the beautiful idyll of Ruth and Boaz suffers under the touch of prurish minds, as well as the verses which describe the time that Abigail affronted her churchly husband, and the manner in which David made her his wife. The youth mania is becoming a serious menace. E. D. Kershner.

THE STUDENT CHRISTIAN PRESS.

The Student Christian Movement has decided to conduct its publication work on a new basis. A new company, the Student Christian Movement Press, Ltd., is being formed, with a capital of £10,000—of which we understand, a considerable part has already been subscribed. It is interesting to note that the publishing work became self-supporting in 1906, but the output was very small; in 1912 only two new books and two reprints were issued. Last year over £1200 worth of S.C.M. books were sold.

No-Licence and No Regrets.

State! Thus neither the possession nor the use of liquor legally imported for personal use would be an offence against the law. This fact rather upsets violent anti-prohibitionists who love to frighten electors by saying how impossible it will be to prevent liquor coming in over the border, and by plotting policemen breaking into peaceful homes to search for contraband liquor. Under no-licence these objections are pointless, much to the chagrin of official liquor-dum.

What, Then, is the Value of No-Licence?

The advantages of no-licence are:—
1. No-licence is not so drastic as prohibition, therefore it permits the change in the social custom of drinking to be made gradually.

2. No-licence does not "force" the drinker to give up his drink, but by making it more costly to buy (through the need of importing) it less liquor is consumed. New Zealand experience absolutely justifies this statement.

3. No-licence removes the temptation of the open bar and whipsop, and diminishes the "shouting" evil almost to the point of extinction. Probably 75 per cent. of liquor consumption is casual drinking over the bar.

4. No-licence removes what has too long been a great curse, "the grocer's licence."

A Final Argument.

Remember, "no-licence" is not put forth as the final word or the ideal method of dealing with the liquor traffic, but it is the only method at present permitted by statute law in Victoria!

No-licence will mark a big advance in temperance sentiment and in temperance legislation! No-licence has been on trial in New Zealand for thirty years. Only once in 100 test polls has a "dry" district voted to licence.

Is not that convincing? "Work for no-licence in 1930!"

Conversions in Apostolic Days.

A Review.

H. G. Harward.

In these brief Studies seven specific cases of conversion have been considered. They are not the only instances of the triumphs of the gospel during the ministry of the apostles and evangelists of New Testament days. References to great numbers being added to the Lord are frequent in the narrative. But more detail is given in those under review. Their value is in the fact that they took place under the ministry of divinely chosen men, and that the Holy Spirit has selected these, out of the many thousands of conversions, for a place in the permanent record. Outside of the truths revealed in these stories, nothing more is needed to-day to show men what they must do to be saved.

What is termed the miraculous is associated with these conversions. The poured-out Spirit and the speaking with tongues on the day of Pentecost; the similar experience in the household of Cornelius; the earthquake and opened doors at Philipp; were of the nature of the unusual. But in no instance were they essential to the turning of the masses to the Lord. Their purpose was either to prepare the audience to receive the message or to prepare the messenger to deliver it. Not once is there any account of a conversion due solely to these unusual manifestations. Yet many of our day would wait for some such happening to bring them to the light and joy of the redeemed.

There were no conversions without the preaching of the gospel. The Holy Spirit convicted of sin, but never apart from the presentation of the gospel. We read of no prayer being offered that the Spirit of God might come and do his work of grace in the hearts of unbelievers. But we are continually in the presence of men, who, filled with the Spirit, declare the whole counsel of God, and proclaim the word in demonstration of the Spirit and of power. It pleased God by the foolishness of preaching to save them that believe. The gospel was the power of God unto salvation in those days. And it still is. Human sufficiency has failed. A whole council here is still the waiting for some strange, mysterious operation of the Holy Spirit in order to the salvation of the lost. Let the preacher be "filled with the Spirit," and then proclaim fearlessly and faithfully the same glad tidings as did these men of other days, and many will be converted of sin and torn to the flesh.

And there were no conversions without the exercise of faith. It is not mentioned in each instance, but it is always implied. "Believe on the Lord Jesus Christ" was essential for all. Faith was produced by hearing the word of God. Fact, testimony, faith, is the order set forth in them who were first. They could not believe in him whom they had not heard. Having heard, they could reject the evidence and remain in unbelief, or accepting the witness, trust in the Lord. Feelings were deeply stirred, but that did not save. Powers of mind had to be exercised in responding to the truth.

In no case was there salvation by faith alone. None were men taught, "Only believe." They are justified by faith alone, in a very good and wholesome doctrine, and full of comfort, is the teaching of one of the church standards. But it is not true. "We are justified by his blood," "by works," "by his grace," but never by faith alone. It is not easy to understand why so many persist in affirming that it is so contrary to the teaching of the New Testament.

"God commands all men everywhere to repent." There are no exceptions to this universal command. While not specially mentioned in all the conversions considered, it must have been obeyed by all. Many are sorry for their sin who do not repent. They are not sorry

enough to quit. A sorrow toward God is the great requirement, such as will bring men to the penitence of his feet, and lead them out into a new life. A stubborn will is the seal of most rebellion against God and Christ. Repentance is a change of that will and leading to a reformation of life.

It is very noticeable that though these conversions deal with all sorts of people—those who had crucified the Son of God, and those who were sleeping in idleness, there is never any instance of agonising, pleading with God to save. The penitent form and the mourners' bench of these modern days are unknown in this inspired record. Their use presupposes that God has to be entreated to save the sinner. Only in agony

JESUS THE CARPENTER.

If I could hold within my hand

The hammer Jesus swung

Not all the gold in all the land,

Nor jewels countless as the sand,

All in the balance hung,

Could weigh the value of that thing

Bound which his fingers once did cling.

If I could have the table he

Once made in Nazareth,

Not all the pearls in all the sea,

And crowns of kings, or kings to be,

As long as men have breath,

Could buy that thing of wood he made—

The Lord of lords who learned a trade.

Yes, but his hammer still is shown

By honest hands that toil,

And round his table men sit down,

And all are equals, with a crown

No gold nor pearls can soil.

The shop at Nazareth was large,

But Brotherhood was builded there.

—Charles M. Sheldon.

of soul can the unsaved find peace. But the record in Acts presents an example of such teaching or practice. Emphasis there is on the wonderful fact that on the divine side salvation is accomplished through the sacrifice of the cross. "God was in Christ reconciling the world unto himself." The plea then was, "He is reconciled to God," and the plea was, "He is reconciling petition, but to God," and the plea was, "He is reconciling petition, but to God," and the plea was, "He is reconciling petition, but to God." By implicit obedience to the terms of the gospel. From the mourners' bench many have gone into darkness and despair. Others have endured for a time, but when feelings have subsided they have drifted away.

The confession of faith, as we are accustomed to call it, is mentioned but once, and that in the interrupted passage (Acts 8: 37). But that the interrupted acknowledgment of Christ was made is evident from such passages as Romans 10: 9, 10; 1 Tim. 6: 12. The great command to the scribe of the Lord required more than the uplifted hand or the signed card which are the modern substitutes for the confessing with the mouth "as was Lord."

To the un instructed it will come as a surprise to find the proclaimer given to the ordinance to find in these records of conversion. In no specific case is it omitted. It is mentioned more frequently than any other act of surrender to the Saviour. Whether they be hidden in obscurity this is always prominent. On the day of Pentecost they "gladly receive his word and were baptised." The Samaritans, "when they were baptised." The Samaritans, "when they were baptised." The church requested

baptism. Under the instruction of Ananias "Saul arose, and was baptised." Peter commanded Cornelius and his household to be baptised. When the Lord opened Lydia's heart she was baptised. The jailer was baptised the same hour of the night. Nationality, sex, past religious experience, made no difference. None were baptised because of Christian experience, because they had had none. Nor were they baptised because they were saved. The affirmation of salvation did not precede the ordinance but followed it. Water did not save them. Jesus did, but on the terms of his own commission. The value of the ordinance was not only in the fact that it expressed obedience to the command of our Lord, but also in giving to the convert a definite act of commitment to the service of his newly-crowned Sovereign. It was the proof that he had "put on Christ." The old life was for ever buried in the grave of his old man. The new life had a definite starting place. It is sad that so many modern evangelists do not or dare not give the ordinance its scriptural place in their effort to win numbers, but arithmetic is no substitute for faith in Christ and his teaching, substitute for loyalty to Christ and his teaching.

We notice, too, that conversion not only brought sinners to the Saviour, but at the same time made them members of the church—the body of Christ. The terms of church membership were no different to the conditions of salvation. People did not come into Christ and remain out of the church. Nor did they come into the church and continue out of Christ. The Lord added to the church those who were being saved. They were not voted in or voted out. They obeyed the gospel and so they became Christians and members of the church. Not members of a denomination, sect or party. Here is a simple question: "If we do the same thing in the same way, will not the same results be achieved in our own day?" The appeal of the conditions of salvation and church membership in New Testament days is in the fact that they are adapted to present-day needs. Back to these examples of conversion is the need of the ministry of our time. Would it not help to usher in a much-needed revival?

The Mastery of Jesus.

Our generation has believed with Herbsy that it is the master of its fate and the captain of its soul. Our minds have been the scenes of a scuffling warfare between forces which battle for the mastery of our lives. There are many divided personalities which resemble the man possessed of demons, who was cast out of Legion. But there is no such thing in the world as an unmastered life. Christ said, "Ye call me Master and Lord. Ye say well. I am."

The greatest need of the world to-day is the recognition of the mastery of Christ. I feel sorry for those people who are drawing up out of their own experience and out of social conditions their standards of moral right and wrong. I would rather believe in an objective, supernatural and all-overseen God, and in deliverance by the power of God.

Christ was, after all, a masterful personality, despite his portrayal in art and literature as passive and repressive. As a man he could be found as one who seeks, but as one who has found, as one with authority. In the Sermon on the Mount he separated himself absolutely from all others, balancing his own superior judgment against that of the ages, saying, "All authority has been given unto me." Robert E. Speer.

An attempt is being made by the National Bible Society of Scotland to introduce five thousand Bibles and Gospels into the "closed land" of Tibet. It is announced that as many Chinese temples and idols have been dismantled, the people in certain areas are specially open to receive new religious impressions.

The Home Circle.

Conducted by J. C. F. PITTMAN.

RECREATION.

What do you do when you're tired,
And your heart is sad and worn?
What are the things desired
When the web of ease is torn?
Do you go a thousand miles
To seek a famous shore,
Where a restless, halibuting crowd dwells
The charm of the ocean near?
My friend, have you ever tried,
When irked by the daily prod,
What Jesus found on the mountain-side—
A night of rest with God?

—W. C. Sagar.

A BUSY MOTHER.

I was visiting a very humble home. The mother did all the housework for six children. She told me that every morning, as soon as the last one had left for school, she sat down and had a few minutes' Bible study. A few moments later I followed her to the kitchen to get a drink of water, and over the sink I saw a map of the world, and all over the map were written names. "Oh, yes," she explained, "I forgot to say that, of course, I don't have enough time to sit down and pray as I want to, so I keep this map here, and pray as I do my dishes. I change the map and the names every month." That woman had one of the most alive minds I ever met. She was a world-citizen; she had entered into her inheritance.—Selected.

WHEN THE FOG LIFTED.

When the battle of Waterloo was being fought, all England, waiting in anxiety for the result of that day, was dependent on the signals flashed from station to station by semaphore. Late in the day the station on the tower of Winchester Cathedral received the signal, "Wellington defeated." Just at that moment the dense English fog that had so long circled the land. The news of defeat was quickly circulated in the city. Soon the whole land was in a gloom bordering on despair. Then the fog lifted, and the message was completed: "Wellington defeated the enemy." So hope burst out in the hearts of men when Jesus was killed on the cross, and the fog of disappointment settled down on the world. It seemed as though Christ were defeated. But on the third day the fog lifted, and there was flashed to the world the glorious news that Jesus had risen, and had destroyed sin and death. Joy filled the hearts of his disciples as they now saw their Lord.—Selected.

"AT THE LAST IT BITETH."

A famous tamer of wild beasts once gave a performance with his pets in one of the leading London theatres, says a writer in the "Toronto Pre-Christian Review." He probably meant in a music hall. The lion tamer took his lions, tigers, leopards, and hyenas through their part of the entertainment, thrilling the audience by his wonderful nerve, and his control over animals. As a closing act to the performance, he was to introduce an enormous boa-constrictor, many feet long.

He had thought it when it was only two or three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from its reptile, which he had often carried in his bosom, into a fearful monster.

The curling rose upon an Indian woodland scene. The soft strains of Oriental ball music steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its

way through the undergrowth. It stops. Its head is erect. Its bright eyes sparkle. Its whole body seems animated.

A man emerges from the heavy foliage. Their eyes meet. The serpent quails before the man—the man is victor. The serpent is under the control of a master. Under his guidance and direction it performs a series of frightful feats.

At a signal from the man it slowly approaches him, and begins to wind its heavy coils around him. Higher and higher do they rise, until the man and serpent seemed blended into one. Its hideous head is reared aloft above the man's. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. Those cold, slithering folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard him after long crack as those powerful folds tightened upon him.

Man's plaything had become his master. His slave for twenty-five years had now condescended. In this horrible incident is portrayed the whole story of Intemperance. The man who takes the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feed and nourishes it, he may control it for twenty-five years, but it is continually growing. And some day its soul-destroying folds may crush him to his doom.

ROMANCE OF THE CROSSLEYS.

In the latter end of the eighteenth century a girl in England became a kitchenmaid in a farmhouse. She had long hours and much hard work, but she was more contented and happy than many are at the present time, with an and wages and shorter hours. Time rolled on, and she married the son of a weaver. They were industrious; they saved enough money after a while to build a house. On the morning of the day they were to enter their new home the young wife rose at four o'clock, entered the front door sash, knelt down, and in prayer consecrated the place to God, and there made this solemn vow: "O Lord, if thou wilt bless me in this place, the poor shall have a share of it." Time rolled on, and fortune rolled in. Children grew up around this good woman and her husband, and they became prosperous. One, a member of Parliament, in a public meeting on one occasion declared that his success came from that prayer of his mother in the doorway. All of them were wealthy, and employed over 4,000 workers in their factories. They built dwelling-houses for working people at cheap rents, and, when any of the tenants were invalided and could not pay, they had houses for nothing. One of three sons sent to America, admired the parks, came back, and made a present of it to the town of Halifax. They endowed an orphanage and two almshouses. All England has heard of the generosity and good works of the Crossleys. The solemn vow of the saintly founder of the family was kept—the poor had a share in their prosperity.—Selected.

Gypsy Girl—"I tell you fortune, mister?"
Slabby-looking Man—"How much?"
"Eightpence."
"Correct."

"What's that piece of cord tied around your finger for?"

"My wife put it there to remind me to post her letter."

"And did you post it?"
"No, she forgot to give it to me."

The Family Altar.

J.C.F.F.

Monday.

In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it up as in the days of old.—Amos 9: 11.

It is quite clear from Acts 15: 13-17 that his prophecy has a spiritual meaning, applying to the conversion of the Gentiles. The tabernacle was to be first restored, in order that the Gentiles "might seek the Lord." There was no restoration in the material sense.

Reading—Amos 8: 11-9: 15.

Tuesday.

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.—Obadiah 4.

The descendants of Esau made their high rocks their fastnesses, from which they could defy their enemies. But they were nothing to God, who could bring them down with a word. The grand figures of speech are exactly in accord with the rocky ruggedness of Edom.

Reading—Obadiah.

Wednesday.

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that I have vowed. Salvation is of the Lord.—Jonah 2: 9.

Jonah was brought to repentance. Judgment was mixed with mercy. Chastisement is needed to bring some to repentance, but mercy subdues and wins the stubborn heart.

Reading—Jonah 1-2.

Thursday.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them.—Jonah 3: 5.

The repentance of Nineveh was short-lived. Yet God spared them, though he knew it would not last. This shows the greatness of his forbearance and mercy. He turns none away who sincerely seek him.

Reading—Jonah 3-4.

Friday.

And many nations shall come, and say, Come, let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth from Zion, and the word of the Lord from Jerusalem.—Micah 4: 2.

In beautiful, glowing figures the prophet foretells the proclamation of the gospel and its effects upon the nations. From our standpoint the prediction has become history, which, in a spiritual sense, shows a very wonderful fulfillment.

Reading—Micah 4.

Saturday.

Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.—Micah 7: 8.

The wicked rejoice when the righteous fall. But they have more need to be afraid. The Lord takes care of his own and will not desert them, even when they stumble.

Reading—Micah 7.

Sunday.

The Lord is slow to anger and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.—Nahum 1: 3.

God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm.
Ye fainting saints, fresh courage take!
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head.
Reading—Nahum 2.

Prayer Meeting Topic.

December 18.

NO SENIORITY IN CHRIST.

(Matt. 20: 1-16.)

W. Waterman.

After the young ruler had gone sorrowfully away "then said Jesus unto Jesus, Behold, we have forsaken all, and followed thee: what shall we receive therefore?" "Much more again in this life," Jesus assured him, "and in the world to come life everlasting." Then he rebuked Peter's mercenary outlook, which placed hope of reward too much to the fore, with—"But many that are last shall be first, and the first shall be last"; and straightforwardly illustrated his meaning with a parable.

This parable tells of a master of a vineyard who engaged some laborers in the early morning; others of nine; others at midday; others at three in the afternoon; and some as late as "the eleventh hour" five in the evening. "An hour later, at the close of the day, the householder paid them all, the first according to agreement, and the rest a similar amount, according to his will. Against this payment those who first entered, complained. The master protested against their dissatisfaction, seeing that he had fulfilled his engagement with them, and claimed that he had a right to do what he liked with his own money—to give it to their less fortunate fellows if he wished." Christ emphasized his lesson by saying, "So shall the last be first, and the first last!"

The truth this parable illustrates, it develops (in this generation, for us) by the following steps:

The first, that whosoever Christ calls into his kingdom he calls to immediate service. "The kingdom of heaven is . . . laborers in his vineyard." "Becoming a Christian is merely going out to service."

The next, that since the kingdom is an on-going development in the history of the world, necessarily some disciples must precede others in its service; and others, through no fault of their own, must be called as late as the eleventh hour. Even in any one generation the opportunities of hearing the voice of the Master, and the ability to follow him, vary with each man. These varying opportunities, and capacities, which are a difficulty with some, are, as this parable shows, taken into account by the King and Judge; and this comforts us.

Another, that conceivably, some will enter the Master's service, with their rewards bartered safely, and others will leave it to the Master to pay them "what is right." In this parable Christ pictures those first entering his service (Peter and the eleven) as bartering with him their rewards as they were doing. But others, doubtless, would serve Christ primarily for his own sake.

One more, that when the pay-hour comes the bargainers will not be satisfied, but the others will be more than satisfied. "Those who made a bargain received all they bargained for; those who rested on the grace of the householder were rewarded on a far more liberal scale." Although forwarding his honor his agreement to the last bargainer, and those under this agreement will therefore have no grievance, they will nevertheless begrudge their fellows the wealth of their Lord's grace.

The final step is that the Master in answer will protect their own bargain and his royal prerogative of grace towards those who confide in him: "Didst thou not agree with me for a penny? And as to the others: 'May I not do what I will with mine own?' The lesson is plain that God does not love a legal bargainer; he would rather deal graciously with his servants. "Nevertheless ye are without in God's sight; it is not man's service that counts, but the love which prompts it." "Thus," Christ warns us, "the first in ambition will be last in reward."

TOPIC FOR DECEMBER 25.—SPIRITUAL AMBITION.—Matt. 20: 23-25.

Our Young People.

Conducted by W.M. GALE.

"THAT SUMMER SLUMP."

Every Bible School worker knows that a slump in attendance sets in once the holiday season arrives. That in itself is not very serious, provided that when the State and public schools open again you pick up your old enrolment.

Just Where So Many Fall.

This is where most schools fall down—they make no special provision to get back all their old scholars. Now this next year is Pentecost year and we must make it different. The wise-wake superintendent will try to have plans in hand to place before his teachers prior to the holidays, so that the machinery will all be ready to put into motion once the State and public schools open their doors early in February. There are a number of things that can be done. To help our superintendents and teachers in this pressing need one or two suggestions are made.

To Teachers.

See right now that you have the correct postal address of each scholar in your class. Secure the holiday postal address of every scholar and mark down the dates between which he will be found at that address or addresses. During their vacation write two or three letters to each scholar and encourage them to write to you. Be sure and see that they promise to be in attendance on the first Sunday after their return—if they are not, then let after them at once, before they get the habit of going elsewhere or nowhere.

To Superintendents.

In addition to seeing that your teachers conduct a holiday correspondence campaign, finalise and vitalise this with a rally day. Let it be either Sunday, February 16 or 23, according to local circumstances. Send a prepared rally day card to every scholar, and ask that he or she bring a new scholar on that day. In this way you will not only secure the return of almost 100 per cent. of your present enrolment, but you will probably pick up many new scholars. Make your rally day programme really worth while. If possible, close the school altogether, rather than in departments for a change. See the "Bible School Vision" (1-2, Austral) for further particulars of rally day, and much other matter of interest to Bible School workers.—W.G.

"Have faith in God, though clouds hang low,

Though troubles long have pressed;

The turn will come, then you will learn

God's ways are always best."



Kalgoolie, W.A., Band of Hope.

Mr. W. Waterman speaks of the Band of Hope at Kalgoolie as being very vigorous. The membership has reached 94, with an attendance of 80 at last meeting. Mrs. Ellis is the leader.

PACIFIC INTERNATIONAL C.E. CONVENTION.

Dr. Polling, World President C.E. Union, is expected in Sydney in October, 1931, for the International Convention. C.E. representatives from Japan, China, Hawaii, North and South America and Europe are expected to be present. Bros. H. G. Harward (NSW, Executive) and P. J. Pond (State C.E. vice-president) are on the committee of arrangements.

VICTORIAN C.E. LIVING LINK IN HOME MISSIONS.

The Christian Endeavor Societies in Victoria are contributing to the support of the Wanganella Field as its Living Link in Home Missions. This is evidence of how by co-operative effort much good can be accomplished. The C.E. Department is very grateful for the sustained interest in this service for the extension of the Kingdom of our Lord.—Jas. H. McKean.

THE SUPERINTENDENT AND RUTS.

How To Get Out.

1. Don't get in.
2. If in, find it out.
3. Realise that you are really in.
4. Earnestly desire to get out.
5. Be unhappy about it.
6. Study how to get out.
7. Lay plans to get out.
8. Execute plans to get out.
9. When out, stay out.

How Not To Get Out.

1. Not knowing you are in.
2. Not caring if you are in.
3. Not being disturbed if you are in.
4. Not wanting to get out.
5. Contented with being a corpse.
6. Not seeking the quickening of life.
7. Being satisfied to live and die without seeing above ground.
8. Desiring no mountain view.
9. Never looking to the vaulted heaven.
10. No "Excelsior" written on the banner.

Application.

Look within and see if you are in, and have no doubt about it. If you are in, get out. If you are out, be sure to stay out.

—From "Thirty Years at the Superintendent's Desk," by J. B. Pappert.

PRICELESS THINGS.

"The dearest treasures earth can know
Are those no gold can buy—
The glory of the sun's glow
Against the autumn sky.
The purpose clean and undivided,
The goal of honor won,
The laughter of a little child,
The sense of duty done.

"The rarest things that earth can claim
Are those no wealth can bring—
The treasure of an honored name,
The will to work and sing,
Lowly faces shining in the light
After the day's long rest,
Thin thought in the quiet hours of night
The flush of dreamless rest.

—Charles E. Flynn.

Foreign Missions.

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

A GOOD RECORD OF ONE CLASS.

We have received from Mrs. Bond's young ladies' class from the Park-st., Unley, S.A., Bible School, the sum of £6 that they contribute yearly to the orphan support, and the sum of £3 which represents their birth-day gifts during the year represented by this birth-day. This total of £9 for the year represents about £1 for each member of the class, which we think is one of the highest per capita giving of any class in connection with our Australian schools.

FAREWELL MEETING AND ADDRESS TO H. R. GOVERTRY.

Dr. Kollhater, Baramati church secretary, sends the following account of the farewell meeting and address presented to Mr. H. R. Coventry:

THE FAREWELL MEETING.

A farewell meeting was called on October 9, 1929, to bid "bon voyage" to Mr. H. R. Coventry. Several officers of the different departments of this district attended. Mr. A. A. Hughes was the chairman. Boys sang several songs prepared for the function. Mr. Hughes told the audience that Mr. H. R. Coventry had done good service during his past six years in India, and deserved a rest. The following spoke on behalf of different departments: Industrial settlement, Mr. G. Mackean; Sunday School, Mr. B. Galkwad; Village work, Mr. H. Y. Patole; school work, Mr. Y. B. Dohre; Christian Endeavor, Mr. C. N. Jadhav; evangelistic work, Mr. T. V. Pappan. The head officer of the district, Mr. G. G. Joshi, the manufacturer, in a beautiful speech spoke very highly of Mr. Coventry. He was very pleased to hear from a Brahmin officer about a Christian missionary. Lastly Baramati church secretary, K. L. Kollhater, read a farewell address in English. Then Mr. Coventry, who was garlanded and presented with an Indian high-caste dress, replied to all the branches of this station. He thanked all for the farewell address and the presents, and requested to be more conspicuous in the work through the power of Jesus Christ. The meeting was closed with the hymn, "God be with you till we meet again" and benediction. —K. L. Kollhater, Church Secretary.

THE ADDRESS.

Baramati, Poona Dist., India,
October 9, 1929.

Sir,—

We, the members of the Baramati church and Christian community, are very glad to gather here to thank you for what you have done for our church here. Your past twelve years amongst us have helped and encouraged, because of the guidance and generation you have given in building up a Church of Christ and creating a chapel here.

When you went home for your first furlough we thought of you and prayed for your work among the settlers and the Christian community, because we realised that there was a great lack of knowledge about conducting church services and the work and generation that had been done by his servants, and allowed you to return again to us with more strength and the spirit of love to give your best for the work you were called to do. When we review the past six years' history of the church, we realise that at first there was no proper organisation in it, but in a short time all the necessary organisation was brought about, and from then on the church has progressed peacefully under your guidance. At the present time we, as a church, are firmly established, and look forward to great service in the years to come.

Our members realise the need for independence of the church, and also the need to spread the Word of God, while carrying on our usual

duties, at the same time giving our means for the support of the work. We have also learned from you to take a part in doing manual work in our "working bees," such as cleaning the compound of the chapel and cemetery.

If a stranger should walk on the bank of the canal, he would be pleased to see the settlement building with a good garden, trees, poultry-farm, co-workers' houses, school buildings, offices, child-welfare centre, etc., all of which look like a "flower in the desert." On the other side he would see the mission hospital, orphanage buildings, co-workers' houses, and this attractive new type of chapel which altogether make a pleasant picture. He would ask, "who is the founder of this?" A Christian or a settler would reply that it is Mr. Coventry who is the leader in making all these improvements. One does not ask from where the money comes, or what the mission or Government does for it, but the one who is establishing it, by putting all his mind and heart into the work, is the person who should receive the credit.

Sir, we know that you have had to realise that there were limited funds, and a shortage of workers, but even under these difficulties in the six years' time there has been a big growth of the work on every hand. The work at Baramati thirteen years ago was like a mustard seed, but now it has grown up as a big tree, so that many weary souls have found rest under the shade of its tree. When we remember that within the last six years of your career you have been in charge at different times of all the departments of this station, such as settlement, orphanage, evangelistic, medical, educational, out-village work and industrial workshop; that you occupied different positions such as church organiser, municipal councillor, church officer, a leader of different societies and the mission secretary, we believe that our Master will surely say to you, "Well done."

Sometimes there were disappointments in the work and bitter experiences with others, but then you showed your true Christian spirit, and thus an understanding and a friendly spirit were brought about. Especially we remember on this occasion that you have taken a leading part in organising the conference of our churches which I hold every year at Dhond, also in helping to bring about the establishment of the annual Union Convention (mela) at Dhond. We all heartily thank you for your efforts in connection with Hindu and Mohammedan communities, also with missionaries of the other missions, thus helping people to understand our faith and practice.

Please give our best wishes and Christian greetings to the members of the Australian Foreign Mission Board, to all members of the Australian Churches of Christ, whenever you meet them. Please convey to our humble message, to the supporters of our work, that we earnestly thank you all, and look unto you for the continued support and increasing prayers for our work. Our joy is yours by in our Master's great service in this part of India.

Sir, we assure you that we will try during your absence to carry on all you have so nobly established with the help of your colleagues, and we pray that the Almighty God will give you rest and strength and health in your homeland among your relatives and friends. Please convey this same message to Mrs. Coventry, children, and Miss V. Hale. Sir, may your days in Australia be crowned with peace and joy. May you come back to India with full strength, good health, full of zeal and love for the service of our Lord Jesus Christ.

On behalf of the Baramati Church of Christ and Christian community, yours in Christ, K. L. Kollhater, Church Secretary.

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Unreality in Hymns.

Dr. W. B. Selbie.

[In the London "Christian World" Dr. Selbie gave the following reply to a correspondent who suggested that old hymns should be abolished or rewritten to suit the "new theology."—Ed.]

There is no doubt that the subject is a very difficult one, and as important as it is difficult. Perhaps the best way to approach it is to remember what hymns are really intended to do. They were certainly not meant to teach theology in the first instance. They are instruments of worship, and one very safe criterion of them is to ask how far they serve the great end of worship. My own feeling is that of all hymns the most helpful and satisfying are hymns of praise. One of the defects of most hymn books is that there are far too few of these. Every service should contain one or more hymns of praise. The call to praise God strikes the true note of worship and will always be responded to. There is very little fault to be found with the great hymns of adoration.

Most other hymns may be called hymns of experience, and deal with the Christian life in some form, its trials, hopes, needs and aids. Then there are hymns of special occasions, and special circumstances, which have their place, though it be but a small and infrequent one. The difficulty about all of these is that in using them in public worship they may meet the needs and moods of some of the worshippers and be quite alien to those of others. This is inevitable in any act of corporate worship, and those who take part in it should always remember that it is only made possible by the willing sacrifice of some for the sake of others. The minister who leads corporate worship never allows himself to be dominated by his own tastes or moods. He has in mind the varied needs and experiences of his people and thinks, speaks and hears accordingly. As to the people should take part in the worship not so much with the feeling of the needs of others. Hymns that I may find to be jejune, meaningless or even offensive may be really pleasing and helpful to others, and I must try to sing them heartily for their sake.

At the same time there must always be some exercise of discrimination, and taste must be considered. Some hymns are sad doggerel, and it is better to exclude them. Some parts of them strike a positively false note, and must be expurgated in the interests of truth. This can be done quite safely as long as it is not made a question of individual taste or preference, but of the general interest or the general good. Our criterion will always hold good, viz., as to whether the hymn in question was or was not originally the outcome of a real and vivid religious experience. When that is so there is little more to be said. In such a hymn there may be ideas or phrases which we might wish to put differently, but we let them pass just because they once meant so much in the hymn writer, our experience answers to his, deep calls to deep, and though the language may be strange the meaning is clear. This is why hymns like "Rock of Ages" will never lose their appeal, however antiquated their form. It is the worst kind of pedantry to dismiss them with a sneer. They live still because a living religion gave them birth.

The same cannot be said, however, of that large class of hymns produced by religious poetsasters and often characterised by a rather strained sentimentalism. These are almost always strongly individual in tone, and however suited they may be as aids to devotion or meditation, they are seldom tolerable in public worship. It is a pity to ask young people to give expression to extravagant sentiments which they cannot really share, or to describe themselves as world-weary pilgrims seeking a better life, when they are really full of jolly de vivre, and happy enough with what they find here. On the other hand, it

is a good thing and religiously educative and helpful to put into their mouths great songs of thanksgiving and other hymns which show forth the joy and splendour of the Christian life and the good fight of faith.

"CORONATION."

Some songs set human hearts aflame,
And one song we recall;
"All hail the power of Jesus' name,
And crown him Lord of all!"

This simple song ascends to God,
Whose mighty works appeal;
"Exalt the stem of Jesse's root,
And crown him Lord of all!"

Within a consecrated place,
Resounds from wall to wall;
"Hail him who saves you by his grace,
And crown him Lord of all!"

Its tuneful words, sublime and sweet,
Our heart and soul enthral;
"Go, spread your trophies at his feet,
And crown him Lord of all!"

"Let every kindred, every tribe,
Before him prostrate fall!
To him all majesty ascribe,
And crown him Lord of all!"

—Charles Nevers Holmes
in "The Boston Transcript."



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News of the Churches.

Tasmania.

Invermay.—On Nov. 27 the Bible School demonstration concluded the anniversary services. Prize winners were presented with awards. George Fuller and Harold Stevens (two boys from the Bible School) were presented with New Testaments, having been added to the church. Bro. J. Hodgson (superintendent), Bro. T. Whitnall (vice-superintendent) and Bro. E. A. Stevens (secretary) delivered short addresses on the Bible School work. On Dec. 1 Bro. A. N. Hinrichsen exhorted on "Christ and Me," Bro. E. A. Stevens powerfully preached on "The Victory of the Cross." Attendances are well maintained.

Western Australia.

Perth.—Meetings were good on Dec. 1. In the morning Bro. B. W. Ewers gave a helpful Home Mission address. After Bro. Schwab's evening address, entitled "Taking Christ at His Word," two confessed Christ. Two boys were baptised at the mid-week prayer meeting. Bro. and Sister Schwab have removed to 40 Clifton-terrace.

Hunbury.—On Nov. 13 a good delegation attended the South-west Conference. On 11th a number of the Perth visitors came on to Hunbury and a special meeting was held at night. Bro. Ewers, Schwab, Hunt and Wakefield held the speakers, and Bro. Berry rendering delightful solos. "The Mouth of Sacrifice" has been observed by the church, and special subjects concerning sacrifice have been discussed at prayer meetings. The ladies' guild Home Mission tea was a great success. This was followed by a well-attended meeting, when Bro. Thompson spoke on "From Sacrifice to Service." H.M. appointment is well on its way to being realised.

Hasvenden.—On Nov. 11 Bro. Keith Robinson addressed the prayer meeting. On Nov. 17 Bro. Nightingale spoke at both services. Bro. Ewers gave a fine morning talk on Nov. 24, and in the afternoon the Bible School gave their Children's Day exercise, and brought their boxes in for Christmas cheer. At night Bro. Jacques spoke. Bro. Nightingale was at Midland, where the work is still faithfully carried on. A farewell social was held on Nov. 27 for Bro. and Sister Robinson and Sister Peggy Robinson, who are moving to North Perth. Representatives from the various auxiliaries spoke in appreciation of their work, and presentations were made. Sister Mrs. Clay and Bro. Mac. Clay, who are leaving for Subiaco, wished to be exonerated from the farewell, owing to much recent sorrow. Words of appreciation of Sister Clay's work were spoken, and presents will be passed on to them.

Queensland.

Zillmere.—On Nov. 24 Children's Day was celebrated, children taking part in excellent manner. Collection amounted to £17/2. On Dec. 1 Bro. Hothery exhorted most acceptably, and Bro. Collis (from the Baptists) gave a fine gospel address. The S.P. Society and Sunday School are in good form.

Gympie.—On Nov. 15 a splendid Bible School demonstration (combined Gympie, Monkland, New Veterans) was held in Soldiers' Hall, close on 200 children taking part; large attendance. On 17th Bible School anniversary services and presentation of prizes took place. Night meeting was well attended, young people again taking part.

Hundberg.—On Nov. 21 Mr. Arnold, of Maryborough, exchanged pulpits with Mr. A. Hinrichsen. Meetings were well attended. Over 150 were present at mutual meeting on Dec. 2, when the Endeavour, under the leadership of Miss Bolton, provided an excellent programme. The church is taking a leading part in providing Christmas cheer for the poor.

Rockhampton.—The Dorcas Society held a happy function at the Botanic Gardens to mark the close of the year's work. The C.E. and literary society have decided to give half their weekly offerings toward the piano which has been kindly loaned by Bro. Peers. Church members are bringing a special offering Christmas Sunday as "The Lord's Christmas Gift." Services were all well attended on Dec. 1.

Maryborough.—On Nov. 30 Bro. A.M. Hinrichsen (Hundberg) gave much appreciated addresses. Bro. E. Arnold spoke at Hundberg. On Dec. 1 the children's anniversary services were held. Bro. Arnold addressed a children's meeting in the afternoon. At night a choir of 100 children sang. The prizes were distributed on Monday, Dec. 2. A fine programme was presented, and Mr. S. Earl delivered the address.

Albion.—Children's Day offering amounted to £11. Bro. W. J. Stow and family from Burwood, N.S.W. are fellowshipping with the church. Interstate visitors have been Bro. G. Collins, of Melbourne, and A. J. Green, of Sydney. On Nov. 21 and Dec. 1, handfast services were held, a young sister being baptised at each service. On each Thursday of the Hinrichsen mission at Amnerly a party from Albion paid a visit. The J.C.E. annual picnic was held on Nov. 20 at the home of Miss Parker, the Junior superintendent; prizes for the year were presented.

South Australia.

Queenstown.—The increase attendance campaign for the young people's meeting is progressing, there being 53 present on Dec. 8. At the morning service Bro. Bronker exhorted, and in the evening he preached the gospel.

Adelaide (Grote-st.).—Very encouraging meetings were held on Dec. 8. Bro. Wm. Green addressed the church. At night there was a good attendance, and two married women confessed their faith in Christ, and their choir greatly assisted by their beautiful singing.

Nowood.—Meetings are fairly well attended, and good interest is taken in all departments of work. Bro. Baker has discoursed on special subjects for the past month. The Endeavour Society continues to do good work. On two occasions lately the usual meeting has been held at the homes of sick folk. Sympathy is extended to Sister Miss Hewitt in the death of her father on Dec. 2.

Benley Beach.—The work generally is in good heart. Bro. Don Manning is making steady progress since his accident. In connection with renovations to the building some of the men met at the ladies' guild supply luncheon for same. At the Bible School picnic last Saturday at Hawthorndene, Blackwood, a happy day was spent.

Hindmarsh.—Bro. Allen Brooke spoke at both services on Dec. 8. His morning subject was "A Quest for Souls." Bro. Geoff. Trevasidis was invited to the organ after an absence of five months owing to an accident. In the evening Bro. Brooke's gospel message was, "Fools Ancient and Modern." The death of the aged Bro. F. G. Reeves, father of Sister Mrs. J. B. Richardson, is deeply regretted.

Long Plains.—The church has sustained a great loss in the home-aid of Sister A. V. Daniels. Our sister was a zealous worker both in church and school, being Bible Class teacher for several years. An in memoriam service was held on Dec. 1, when the church was well filled. Bro. Mason spoke on "Faith and Its Reward," making fitting reference to our sister's life and work. A choir of scholars of the school assisted, also Mrs. Standley and Mrs. Cummings, of Queensland. Sympathy is extended to those who sorrow.

Nalls-worth.—For a few weeks there has been an average of 198 at gospel services, and 325 communicants at the morning services, conducted by Bro. Raymond. At a business meeting reports showed that for the past six months there had been an increase of thirty members, and twenty-nine in the Bible School. On Dec. 8 a record attendance of 57 was reached at J.C.E. Bro. Raymond has conducted a Bible conference at Col. Light Gardens; much spiritual help resulted. Last Lord's day evening a mother and daughter were baptised. Bro. Raymond appreciates the sympathy and prayers of the brethren in the sickness of Mrs. Raymond.

Victoria.

Echuca.—On Nov. 28 the ladies' aid club held a sale of work on behalf of church funds, which greatly benefited.

Box Hill.—Splendid services and good attendances on Dec. 8. Bro. Scambler giving two good addresses. The anthem by the choir, "His Name is Excellent" was appreciated.

St. Kilda.—On Dec. 1 the Phi Beta Pi gave the R.S.P. a return social. On Dec. 8 Bro. A. W. Grundy was the speaker. In the morning a young sister was received into fellowship. **Ararat.**—The annual sale of works and Christmas tree, held in the Town Hall on Nov. 28, realised over £50. Mr. and Mrs. Gilwell, of Warracknabeal, have been welcomed into fellowship.

Moreland.—221 members attended the communion service on Dec. 8. Bro. H. Geddie, of Gardiner, gave the address. Bro. Webb was the evening speaker. Home Mission offering to date is £17.

Brighton.—On Nov. 27 the Endeavourers appreciated a lantern lecture on Home Mission work, by Bro. W. Gale. On Nov. 30, R.S.P. and C.E. combined to give Bro. Dr. C. Sharp a welcome home social.

Cheltenham.—On Dec. 8 Bro. Jas. Lewis addressed the church most acceptably. The meeting was a good one. In the evening service Bro. D. Wakeley preached well. Singing by choir and congregation was hearty.

Pyramid Hill.—On Dec. 1 Bro. B. G. Cameron exhorted the church in the morning, and conducted the monthly gospel service at night. One of the members, Bro. Wm. Hart, has decided to enter the College of the Bible.

Boranah.—On Dec. 1 Bro. A. Stanford began his ministry with the church. In the morning seven young people, who had been baptised, were welcomed into the church. Dec. 8, good meetings. One more was received into fellowship.

Dunolly.—The church has recently suffered a great loss in the death of Sister Mrs. Willocks. Sympathy goes out to her family and relatives. The church sympathises with Sister Mrs. M. Beacy in the loss of her mother, Mrs. North.

Ballarat (Peel-st.).—Well-attended services on Dec. 8. Mr. Matheson gave a powerful sermon in the evening on "The Conversion of Saul." Bro. Y.P.S. held their annual banquet on Nov. 25, Y.P.S. held their annual banquet on Nov. 25, and in aid of the 20th a successful concert was held in aid of a "Waxed" Bible.

South Melbourne.—Last Sunday, Bro. Waterman spoke at both services. Many visitors were welcomed. After the gospel address, on "One Whom Ye Know Not," a young lady confessed Christ. Women's Mission Band continues steadily in its important work.

Carlton (Lygon-st.).—Meetings on Dec. 8 were good. Bro. A. G. Saunders gave splendid addresses morning and evening. The choir rendered a good anthem, and soloists were Miss M. Casson and Mrs. J. Plummer. Mrs. T. Williams passed away during the week.

Ringwood.—Church and Bible School anniversary services were held last Lord's day. Dr. Kemp addressed the church in the afternoon. E. Thomas spoke to the children in the morning, and W. Gale gave the address in the evening. All addresses were much enjoyed. There were seven confessions from Bible School scholars. The children under the training of Bro. Waters sang splendidly. The help given by the local orchestra and Miss Parker as organist is appreciated.

Obituary.

ABBOTT.—A faithful member of Swan Hill church, Vic, Sister Sarah Abbott, received a sudden home-call on the evening of Nov. 21. For some years she had been in poor health. To the sorrowing husband, Bro. Abbott, and relatives, the church extends its loving sympathy, and prays that the God of all comfort may sustain them. Bro. A. J. Wilson conducted the funeral service, the cortege leaving the chapel after a brief service. A large company of relatives and brethren followed the mortal remains to the Swan Hill cemetery, where they were laid to rest in sure and certain hope of resurrection.—A.M.W.

FANCOURT.—Richard Henry Fancourt passed away suddenly at his home at Mulgoa, N.S.W., on Friday, Nov. 15, aged 71. Bro. Fancourt was one of the converts under the ministry of the late Thos. Bagley in the Oddfellows' Hall, Woollahra, in the year 1893, and he had never looked back. For a number of years he served faithfully as a deacon in the Paddington church. Ill-health sent him into the country, but every Lord's day for about twenty years he and his wife and son surrounded the table of the Lord in their own home. Three daughters (Mrs. J. Chapple, Mrs. Thos. Bagley, and Mrs. W. J. Fox) and two sons are left. The eldest son passed away at Chatswood less than a year ago. All the family are faithful and honored members of the churches. On the day of the funeral a service was held in the Paddington chapel, and the interment took place in the Waverley Cemetery, the services being participated in by Bro. J. Chapple, J. Whelan, E. Davis and Thos. Hagger. He rests from his labors, and his works do follow him.—T.H.

PETTY.—The church at Doncaster, Vic, has lost one of its old and most useful members in the death on Nov. 29 of Mrs. Petty, widow of the late Bro. G. T. Petty. Sister Petty came from Legonsal, in 1841, and has been a member here ever since, always active in everything that would advance the church. All benevolent workers had her support. She was always ready to help the needy by word and deed. She was an earnest temperance worker, and any movement to help the young had her

warm support. For over 48 years she was in the choir, and was there to the last. At the church anniversary on August 30, she attended, although very weak, but was never able to attend again. A very large gathering around her grave showed how much she was esteemed by the residents of Doncaster. Bro. Hargreaves conducted the service, and assured the relatives of the church's sympathy. On the following Sunday morning the presiding brother made suitable reference to our late sister and her useful life.—J.T.

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