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The Australian

# CHRISTIAN



Thursday, December 14, 1916.

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## The Intolerance of Christianity.

The Melbourne "Argus" of Saturday last contained one of its occasional religion-leading articles. Such contributions in our secular contemporary generally leave us with what, in stock phraseology, we call mingled feelings. Occasionally the "Argus" gives a sound exposition or apologetic for the Christian faith; sometimes it attacks what the majority of Christians hold most dear; while at other times it is almost impossible to say whether the journal is for or against Christianity.

The text of the leader writer was found in an article in the "Japan Weekly Chronicle" of October 5, and particularly in its quoted opinion of Dr. Takakusu:

"Shinto, the original master of Japan, should now be the retired head, transferring the family property to Buddhism, the son-in-law, and Christianity, the bride. In other words, the two religions should combine their strong points, and jointly support the house, spiritually."

This sentence, says the "Argus," shows quite frankly the Asiatic view, that there are many religions all human and standing much on a level. The chief of these are Islam, Brahminism, Confucianism and Buddhism.

"Why not, then, make a combination of these four? Islam would contribute the unity of God; India would give mysticism, China would give racialism, Japan would give internationalism. The combination would make the strongest and at the same time the most plastic and elastic religion in the world. That is the Asiatic point of view and something like that is the Asiatic situation."

Over against this is set "the Christian view—which has also hitherto been the European." Whereas "the Asiatic attitude is sympathetic, tolerant, liberal, syncretist."

"Christianity is quite intolerant. It regards itself alone as founded on an actual, historic, divine revelation. Therefore it holds a unique position. All other religions are in one class, while Christianity forms another class by itself. All other religions are of human invention, while Christianity, and that alone, is of divine revelation. Therefore there can be no possible fusion, nor partnership, nor give and take between Christianity and any other religion. This absolute intolerance and exclusiveness has hitherto been the Christian point of view, and the European point of view. And between these two points of view—the Asiatic and the European—there has been, and there can be, no compromise."

We must admit that this quotation gives a fair representation of the exclusive position which Christians feel forced to take. If it be intolerant to regard the Christian system to be of God and the only religion on earth to-day which has the Divine sanction, then Christian folk are in this sense bound to be intolerant. There is but one

way of life. Two contradictory religions cannot both come by revelation from God. No one is a Christian who does not believe in the supernatural origin of Christianity, in the unique Lordship of Christ, in the fact that in Him alone we have forgiveness of our transgressions. We may believe that what we are wont to call false religions have a certain measure of truth in them, that they live by virtue of that truth and in spite of the amalgam of error they contain, and further that all truth wherever found must be held to have come from God. To be a Christian one does not need to close his eyes to truth or beauty wherever they exist. But when compared with the best of the human religions enumerated by the "Argus" writer, Christianity is as the sunshine of the summer's day compared with the darkness of a midnight illumined by the uncertain light of an occasional star which fitfully gleams through a cloudy sky. It is not wicked intolerance for us to wish to give the light to those who sit in darkness.

There was one religion which, to use the phrase which the "Argus" wrongfully suggests with reference to Islam and Buddhism, was "a providential propaedeutic" to Christianity. The Mosaic law was God's revelation to his people of earlier day. The Decalogue itself was "intolerant." Its first command ran, "Thou shalt have no other gods before me." In the Old Testament we have some illustrations of a tendency, exceedingly common in modern times, to let an easy indifference to the truth of God mask itself under the guise of tolerance. Solomon was a syncretist. To please his numerous wives he "went after Ashtoreth, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites." This was tolerance, the modern apostle of "thinking gray" is forced to say. The Christian calls it unfaithfulness; the Scriptures say "Jehovah was angry with Solomon."

When we pass to the New Testament we find an exclusiveness at least as great. There is one God, one Christ, one Saviour, one Gospel. Essential Christian truths are contained in the sentences: "I am the Way, and the Truth, and the Life; no one cometh unto the Father, but by me." "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son will to reveal him." "In no other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." An ambassa-

dor of Christ declared, "Though we, or an angel from heaven, should preach unto you any go ye other than that which we preached unto you, let him be anathema." The same apostle asked, "What concern hath Christ with heathen? or what portion hath a believer with an unbeliever?" These questions prove that the "Argus" writer is correct when he speaks of the "utter incongruity" between Christianity and the religions of Asia.

We were very sorry to note the following sentences in the article under review—not because the instructed believer is likely to be misled by them, but because the person already indifferent to religion may unthinkingly accept as true the statements of a great newspaper and so be confirmed in his indifference.

"It is remarkable that the Asiatic point of view is gradually conquering the Christian point of view, not only in Asia, but in Europe itself. In Western, or European, thought, though the Christian point of view—the exclusive claim to an actual historic revelation—is being gradually beaten, the Asiatic point of view—the feeling that all religions are a part of humanism, and that a fusion or syncretism must result—is gradually gaining ground. Unless some extraordinary revelation takes place, the Asiatic fusion, with all its presuppositions, will be the religion of the future; the old dogmatic, intolerant Christianity, with its presuppositions, will shrink into the background. The "Japan Weekly Chronicle" is probably on the right track. The religion of the future will be a fusion of Christianity with various elements in the great Asiatic cult—a fusion which will imply that Christianity has 'sold the pass'."

Now, while we are sadly aware that many professed Christians are more than tinged with a thought of the indifference of religion, yet there is no need of pessimism. On the foreign field, where Christianity is meeting the very religions in question, the religion of Christ is grandly winning. Where the faithful missionary is preaching Christ, rather than the supposed results of an inquiry into the elements common to Christianity and "providential propaedeutic" religions, the issue is not in question.

Christianity won before. In the Roman Empire it met and surmounted the tremendous difficulties which beset an exclusive religion. "Had Christianity been content to stand without urging its right to stand alone, the heathen nations might have allowed it as much toleration as they were accustomed to yield to the various systems of idolatry among themselves." But there was no compromise. "Keep yourselves from idols" was "a precept that met the pagans Greek and Roman whenever he beheld a

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# Missions in the Homeland.

## The Gospel at Home.

A. G. Saunders, B.A.

Sometimes, now-a-days, when we go to church, we might imagine ourselves attending a patriotic concert with a recruiting speech as a prominent item on the programme. Oil and water do not mix. Patriotism belongs to one sphere; religion pertains to a sphere entirely different. The patriotic book of Maccabees is not in the Old Testament proper. And just so patriotism, at most, is a sort of apocrypha from the standpoint of the church. It should be kept in its place. The Christian horizon, also, is broader far. People ought not to hear war talk at church. On every hand they complain, and properly so.

If ever patriotism and religion combine, however, it is in the matter of carrying the Christian evangel to the homeland. To do this is essential to Christian faith; it is the best possible thing we can do for our fellow citizens. Jesus ordered us to go to the ends of the earth, to the limits of humanity, but he required of us that we begin at Jerusalem. Our Jerusalem is round about us. It stares us in the face. It waits upon the message our dumb lips should utter. If we can not reach those near at hand, how shall we come at those who are remote?

No man seeking the restoration of apostolic Christianity can fail to go everywhere preaching the Word. New Testament Christianity was not a matter of hair-splitting. Spiritual selfishness brought condemnation. That Christianity was glorified with heroic sacrifice. The frown of the doctrine surrendered to the sweet smile of out-reaching love. In Christ, men's mean antipathies and artificial barriers were swept away. Where Christ held sway, the realms of divisive thought were invaded and conquered. So, we must bear the tidings to all. But a Christ-like interest in the far-distant does not mean we may disregard our kinsmen.

And who would say Australia is not in spiritual need? Satan will never cast out Satan. He will never resist himself. If liquor's grip is ever to relax; if gambling, if greed and corruption, if the various evils that menace our homes and our national welfare are to be met effectively, there must be a power of righteousness ever increasing. Where is the righteousness that will exalt our nation to come from? How may public opinion be trained and aroused to oppose evil and demand right? If not from the church, whence?

And this plea of ours, is it dead? Is it worth while? Is it sufficient to justify our existence? Is it needed? To these inquiries who would answer, No? The plea has stirred our age. Not any opposition can deprive the plea of its strong appeal to the people of God. Let us render it mightily articulate. The needs of our land! the exigencies of our hour; the plea that brought us into being require of us that type of aggressive evangelism that we call Home Missions.

## What the Spirit Saith.

A. E. Illingworth.

The divine inspector, reviewing the churches of Asia, especially commends the Philadelphian Christians. In Revelation 3 he praises them for their zeal and fidelity. They had made excellent use of their opportunities, though they had but "little strength." They had seized the great privileges of the "open-door," and had earnestly proclaimed the glad story of the crucified and risen Lord. Patiently, and with noble intent, they had "kept His word," and had not "denied His name."

History tells us that Philadelphia was on the road to the cities of North Phrygia, at the threshold of the rich country that lay to the East. In that direction there was a fine chance for spreading the gospel. With commendable promptitude they availed themselves of the advantages of their situation and at once inaugurated a vigorous policy of Home Mission work. The Holy One and True who had opened that door was so delighted with them that he promised them that they would be kept from the hour of temptation which was to come upon all the world to try them that dwell on the earth. He further assured them that they would be made "a pillar" in the temple of God. A symbol of permanence and usefulness. It is significant that even to-day this little city is largely Christian. Its modern name is Allah-shehr (city of God) with a population of 15,000 people, said to be the purest in Asia Minor. All the sister cities named in the narrative are in ruins or decay, but this city survives and has a live Christian church of not less than 1000 members.

The secret of victory, success and permanent blessing is a clear vision of duty. These Philadelphian saints had a real true conception of the power of Christ and the need of the world. They therefore with unaltered energy pushed forward into the districts round about with the "cross of Jesus going on before." Judaisers tried hard to stop the progress of the gospel of Christ, but in vain.

Brethren!—A great door and effectual is opened to us here in Australasia. What are we doing with it? Are we alive to the greatness of our opportunities? As we look at ourselves, and our numerical or financial resources, we may complain that we have but "little strength," and there are many adversaries. This is surely unwise and bespeaks doubt and fear. Let us look heavenward in strong faith and remember that up yonder and ever nigh is One who has "all power" in heaven and on earth. We may have His help if we will but go forth and tell the gospel of His grace which is God's power unto salvation to every one that believeth. With His promised assistance we shall surely prevail.

The hindrance to success and progress in our case is more want of faith than want of strength. Home Missions are not the vital

thing. We do not treat this work as a matter of urgency. It is looked upon too often only as an auxiliary to our local effort. This ought not so to be; its very life of the church depends upon its missionary activities.

To each assembly of saints as to each individual believer God gives "opportunity." On every side there are open doors to worship and service. Modern social, industrial, political and international conditions are embarrassing and pathetic. The one clear line of duty for the church and the believer is to preach Christ. Preach the Word. The Spirit saith, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you, Brethren, let us covet praise like unto that which was given to ancient Philadelphia.

## The Intolerance of Christianity.

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Christian." And Christianity triumphed; the worship of the Christ displaced that of the gods of the day. In the eighteenth century, when a spirit of appalling indifference prevailed—so that Bishop Butler could say, "The deplorable distinction of our age is an avowed scorn of religion, and a growing disregard of it,"—Christianity won again. The Wesleys were used by God to give revival of spiritual religion to the land.

Christianity will win again. The gates of Hades cannot prevail against the church which is founded on the rock. We do not fear the conflict with the hosts of Satan; but we greatly fear lest we and other Christian people prove unfaithful, lest we become so fearful as to the outcome that we are discouraged, lest we lapse into a practical, if not a theoretical, acquiescence in the indifference of religion.

The "Argus" writer says that in the face of the great danger "meantime the Christian Church is asleep and dreaming." He likens our lazy indifference to that of a country indulging in a false feeling of security till the enemy has actually effected a landing. Now, there is much to give us thought in this. The secular journal surely suggests searching questions for us. It may be we all do fail. We are not earnest enough, not sufficiently zealous and aggressive in our evangelism. Do we preach as if we believed the message? Would one gather from our actions that it mattered much whether a person is a Christian or not? Is it a tragedy, or merely a pity, when a man dies out of Christ? Is Christ the only Saviour of men? Did the Son of God die really for our sin, so that we have redemption through His blood? Is it imperative to keep His word? Is there a heaven to be won and a hell to be feared? In our own case, is it certain that a visitor to the churches would gather that all the preachers and all the members really in their hearts believed these things? Is there not a danger that such a visitor would infer from our actions, and possibly from our words, that we, too, are in danger of "thinking gray"?

## Notes on Current Topics.

Jan. E. Thomas.

### The New Prime Minister.

The crisis in the Cabinet of the British Parliament has been somewhat dramatic and sudden. It showed the wonderful calm and dominating spirit of David Lloyd George, and has left us with unquestionably the greatest leader we could have at the head of the political life of the Empire. No one could accuse the new Prime Minister of seeking office. He believed certain things were wrong and detrimental to the prosecuting of a vigorous and safe policy in the hour of our national need, and resigned office rather than tolerate such conditions. Evidently Mr. Asquith has shown a splendid spirit, and though naturally feeling the somewhat humiliating nature of the position, is taking the right view, and is encouraging his party to co-operate in every way for the welfare of the Empire. We do not enter into any discussion on political matters, but feel confident that humanly speaking no leader has done more in this great conflict nor can do more than Lloyd George. His masterly grip of the situation, splendid initiative, and heroic personal efforts, will be an inspiration to all classes. The selection of the new Cabinet is evidently on lines of efficiency and a wise vision of the necessity of the hour. Surely the church everywhere should seek the blessing of God on the new leader and his colleagues. We need to be kept from any internal schism, and be united in one purpose in our righteous cause.

### The Sacrifice of Roumania.

The latest of our brave allies has, like other small nations who have joined us, suffered the price of her bravery. It is a great pity that through lack of unity in effort and failure to take necessary precautions soon enough, these people have been left to suffer so severely. We are not sufficiently informed at this distance to enter the role of military critic, nor would such an office help in the solution of the problem. We believe the greatest cause has been the duplicity of Constantine and his Greek-German associates. The threatened menace from the rear has no doubt prevented a powerful offensive from Salonica on Bulgaria. It is to be hoped that Greece will be led to act wisely, and yet another prevented from entering the side of the king's German friends. The genius of Hindenburg cannot be denied, and it is folly to trifle in face of a threatened assault. It is a terrible thing that in the depth of a European winter, and upon the approach of Christmas, millions of aged men and women and innocent little children have been added to the list of the world's sufferers. Surely if there is anything human left in the Kaiser and his heartless companions who precipitated this awful world struggle, their heart must be moved at the sight of Belgians, Serbians, Poles, Jews, Armenians, and now these af-

licted Roumanians, suffering agony to satisfy their love of power and desire for world power. The unfortunate demonstration of our insufficiency to protect these poor people should lead us to seek the guidance and help of God, who will surely at least make right to prevail.

### The Outlook and Our National Need.

The Minister of Defence said recently that the position of affairs in the great struggle of the nations was by no means assuring, and that we are in a worse position to-day than twelve months ago. Personally we see no reason for disputing the words of Senator Pearce. We have with sadness to admit that our optimistic hopes of a year ago have not been realised yet. It is not only well that we admit this, but that we seek to remedy our defects in organisation and in national life. It is not sufficient to be told that Germany is on the verge of starvation, and depleting her man power to such an extent as to foretell internal decay. This is not evident in the most recent efforts of this wonderful military power. We believe that the change of Cabinet and of administration in the Navy all indicates a most hopeful sign of a deep sense of the necessity for closer co-operation and greater abandon to our task. What we need even more essentially is to realise that if our cause is for righteousness and honor and the protection of the oppressed, we have a right to seek the help and blessing of God continually. We cannot hope for his approval when we allow the evils that at present prevail to menace us from within. We should overthrow the great enemy of the drink traffic that is marring our national efficiency and corrupting our moral fibre. We should suppress all extravagance and waste through pleasure and selfishness. Racing should be stopped, and the attendant cancer of the gambling evil suppressed. Instead of giving our selves to amusements and godless love of material pleasure, we need a spiritual quickening that will lead us to turn in the hour of our greatest need to God. What a wonderful influence it would be if we were to have a day of national humiliation and prayer—and if God saw us as a people turning with one heart in humiliation and intercession to him. We believe that the church has done nobly in this great war, and has given her bravest and best and of her wealth to our righteous cause. The time is surely here when as well as holding patriotic side of goods and doing self-sacrificing Red Cross work, we should seek unitedly to lead our Empire to true repentance, humiliation and prayer. When we come to that day victory will soon be ours, for we can never believe our enemies are on the side of right. We do not for one moment despair, however black the horizon. We will be victorious, but we must have God with us, or we cannot win the battle.

### Scripture Examinations.

It is a very encouraging thing to see so many of our young people diligently studying the Word of God. In these days when there are so many other attractions it needs a great deal of perseverance on the part of the teacher, and of self-denial on the scholars' part, to keep on with the preparatory work necessary for our Bible School examinations. It is a splendid way of training the young, and is the means of preparing those who will be the backbone of our churches in the future in the essential virtues of the Christian life. There is a great deal of work required by secretaries, teachers and examiners, and these are worthy of the thanks of all the churches. We believe it would be a nice thing to select the same lessons at the same time throughout Australia, and have the examinations competitive between States as well as schools. The added interest would make the extra organisation and possible expense worth while. We should do our utmost in encouraging every effort that has for its end the training of the young in the abiding truths of God.

### The Shortage of Preachers.

Our College of the Bible has now been in existence ten years, and has during its existence been the means of fitting many fine consecrated young men for the ministry of the Word. We have previously expressed our appreciation of both the College and its students, so that we do not in this need to say how much we value its work. The question, however, still confronts us as to the shortage of preachers. Speaking generally the need is even greater than ten years ago. We do not find reinforcements enough to occupy new positions, nor to take the place of the grand men who are passing to their reward. Some have gone to America, and a few have returned, but these, together with all we have trained at home, are inadequate to supply our needs. We are simply moving men from one great field to another without supplying the great need. Western Australia has lost the beloved H. J. Banks, South Australia D. A. Ewers, H. D. Smith, and others, while in other States great and good men have been promoted to higher service. Who is to take their places? We need men in every State, and the call is urgent. Some fine men will go out from our College this year, but not nearly enough. We need to get some of our fine young men back from America. It is not wise to simply allow one strong church to call away a man from a good work and leave the other church without a preacher. We need more men. "Pray ye therefore that the Lord may send forth laborers into his vineyard."

"It is not enough the world can give,  
With all its wealth and  
And all its power, we see the things  
To satisfy the heart,  
The best of those who believe found  
The close and the hearty  
Have given us the best and loving service,  
How beautiful is the work of the  
—Selected

## Repentance.

Geo. Edgar Moore, M.A.

The greatest obstacle experienced in a discussion of the meaning of "repentance" is not in the fact that two different words in the original text are translated by the word "repent," but in an attempt to reduce spiritual truth to mathematical formulae. Much of the writing and preaching of the past has been occasioned by this fatal error. Some of my readers may be acquainted with the age-long and sometimes bitter controversy between Roman Catholic and Protestant theologians as to the fundamental meaning of repentance. Such discussions as these are made possible by mistaking the nature of the issue. It is my firm conviction that, as far as the meaning of "repentance" is concerned, the Protestant theologians were right. Yet they failed to grasp the inevitable sequence, because they separated the word used by Jesus in his initial statement concerning the kingdom from its complementary expression—the kingdom. In this initial statement lies the real nature of repentance. The Protestant theologians were literally correct when they interpreted the word used by Jesus, "Think again." No violence is done to the text when translated "Think again, for the kingdom of heaven is at hand."

Now since this is so, it is obvious that the term "change one's mind" is a derived meaning. It is not suggested by the word "repent." This derived meaning arises when the whole of the initial statement of Jesus is considered. Thus while the sense of sorrow is not implied in the word "repent," it becomes the inevitable sequence of repentance by virtue of its complementary expression. To catch the New Testament emphasis the whole expression of Jesus must be studied.

It may be, however, that the word "repent" translated "think again" does not seem to express all that is suggested by the word. This is due, most probably, to our previous training, or in not attempting to view the two factors "repent ye" and the "kingdom" as one factor. But the two factors must be viewed as one, for the word repent admits a derived meaning when interpreted in the light of the kingdom. For if a man is to think again—this time in relation to the kingdom—to honestly consider his life face to face with Jesus' life, as an inevitable result he will turn toward the kingdom. Separated from the "kingdom" the term can mean nothing, since it is possible for a man to think again, and his second thought be as foreign to the central idea of the kingdom as the first. Moral and spiritual results do not always flow from repentance, *i.e.*, thinking again, but become not results, but an integral part of repentance when interpreted in the light of its complementary expression "the kingdom of heaven." For example one could hardly be said to have derived any moral or spiritual benefit when he found it essential to

repent seven times a day (Luke 17: 4). The Greek word, standing alone, does not imply the changing of one's mind or purpose. A glance into the Greek poets will convince us of this. But the word "takes on" a derived meaning, an evangelical definition, when interpreted in the light of some object of thought, *i.e.*, the kingdom (in the New Testament).

Perhaps the deepest truth uttered by Jesus is the expression "As a man thinketh in his heart, so is he." Now if this is so, then it follows naturally and consequently that as a man thinketh in his heart so does he. Action is an index to thought. It is impossible for us within the limits of this paper to analyse the relation between thought and conduct, yet we may be reasonably sure that insofar as we are rational beings our conduct is preceded by thought. Now if the term repentance—thinking again in the light of the kingdom—is interpreted by the truth already referred to, namely, "as a man thinketh in his heart so is (or does) he," it will be seen to involve far-reaching results.

We need take but little time and space discussing the term "kingdom." Paul has given us a striking definition. "The kingdom is not meat and drink, but righteousness, joy and peace in the Holy Spirit." It may be well, however, to compare the expression as used by John and by Jesus. An expression on the lips of John would scarcely have as rich a content as upon the lips of Jesus. I take it that John shared the common conception of the kingdom. His message can only be understood in the light of national life—a kingdom of God. On the other hand the message of Jesus must be taken in reference to a spiritual life—the kingdom of God. This is but a change of emphasis, but a change with important consequences. There is no reason for rejecting the statement that John shared the limited national view of Exodus 19: 6. When, therefore, John declared "Think again, for the kingdom of heaven is at hand," it at once suggested to his hearers that their life was not in accord with the God-sanctioned national life, hence it was necessary for them to think again for the restoration of the lost ideal. John's expression may correctly be translated, "Think again, and in so far as you have erred, amend." John's challenge was for a return to the glory and grandeur of national life as outlined in Exodus.

With Jesus, however, the word has a wider significance, and from Jesus Paul received his definition. Instead of seeing men he found them on, or harmony with essential truth. And Jesus immediately limited the bounds of truth. He declared that he was the Truth—a king seated upon a throne at the centre of all being. In other words the meaning of the kingdom of heaven upon

the lips of Jesus is defined as the establishment of a Christo-centric, Christo-phoric order in the world.

In the light of these considerations we may better understand the meaning of the term "repent." While the meaning of the Greek word when standing alone is "think again" (this is not a literal meaning, but the best the English language will allow) gains a derived, evangelised meaning when united with its complementary expression, "the kingdom." In this relationship three terms are implied—King, kingdom, kingship. The gospel proclaims a king; it emphasises the fact that God is the unquestioned ruler of the heart. It declares the kingdom—the realm over which the king reigns. It exalts kingship—the supremacy of the will of God in the affairs of man. "The kingdom of heaven is the reign of God over humanity."

It is from the nature of the kingdom, then, that the term repent receives its larger meaning. Three elements inevitably appear. (1) Think again, *i.e.*, give consideration to the essential elements of the kingdom of God. These essential elements are summed up in the great and new commandments. (2) As a result of thinking again in the light of the kingdom, arises the conviction that life is out of harmony with essential truth; and (3) there follows a readjustment of life in the light of the divine economy. Repentance thus follows a definite order. Becoming a fervent inquirer, devotedly wooing truth, arises the conviction that life is out of harmony with the divine order, and born out of the conviction that life is not Christo-centric comes the readjustment of life. Repentance, therefore, has belief as an "intellectual conviction" as its chief decisive element, and faith as an "act of conduct" as its final element. That repentance, interpreted in the light of the kingdom, implies a changed course of conduct, is seen from Acts 20: 21 where *en* and the accusative is used. The true formula for repentance is "Repentance *and* God." The final decisive element must be written in terms of human conduct. Inevitably repentance must be linked with reformation of life. It has been stated already in this article that the word translated "repent" separated from its complementary expression "the kingdom" does not imply moral and spiritual results. This, I think, is incontrovertible. But once written the term with its complementary expression, and an inevitable sequence appears—the final meaning includes the idea of submission to God. It appears, therefore, from the New Testament, that a changed course of conduct need not be spoken of as a fruit of repentance (when repentance is given an evangelised meaning), but becomes an integral part of repentance when viewed in the light of the initial statement of Jesus. The nature of repentance is fully set forth in this one sentence of our Lord.

And this is in harmony with the rest of the New Testament. In Luke 13: 2 we read, "Except ye repent ye shall all likewise perish." Expanding the text we read,

"Except ye think again in the light of the kingdom, ye cannot come into sonship, and consequently must perish." Very different, however, is the case of Judas. It is true that a different Greek word is used in Matt. 27: 3, but the word used by Jesus in his initial statement regarding the kingdom could have been used here with equal correctness. Then we should have Judas "thinking again," but *not* in relation to the King or his own submission to the will of God. Moreover, Paul rejoiced that he had made the Corinthians sorry, because that sorrow led them into repentance, i.e., into thinking again of their relation to the

Christo-centric, Christo-spheric order, and the re-adjustment of life in the light of the will of God.

Finally, from this view-point there is no essential difference in meaning in the various expressions of the Scripture. "Think again, for the kingdom of heaven is at hand." "Think again, and turn, that your sins may be blotted out." "Think again, and do the first works." All these expressions mean the same thing. Putting aside mechanical interpretations, they are one in spirit. For they all acknowledge the sovereignty of an abiding King, and define the area of the kingdom.

## "An Advancing Army."

Walter Scott Priest.

An army in retreat is an army in disgrace. An army arrayed for battle, face to the foe, with banners flying, with martial music, with courage undaunted, with hopes high, is an army glorious, presaging victory. The church of God is likened to an army. The Old and the New Testaments are filled with military terms and figures of speech. Paul enjoins Timothy to "endure hardness as a good soldier of Jesus Christ." To the church at Ephesus, Paul said: "Put on the whole armor of God." And he tells them—and us—that our fighting is not "against flesh and blood, but against principalities, against powers, against the princes of this present world, against the spiritual forces of evil in the heavenly realm." Every man, therefore, who enlists in the army of "the Captain of our salvation," who fights under the blood-stained banner of Prince Immanuel, has much to do with the winning of the victory. If any one lags behind, if any one deserts and goes back to the world, then, so far as such an one is concerned, there will be no victory. Only those who fight to the end, only those who are "faithful unto death," will receive the crown of life.

1. A church, like an army, is either advancing or retreating. Practically, there can be no standing still. Resting on the arms gets nowhere. Inactivity, uninterest, carelessness, spell defeat. Now, what do you want your church to be? Wide awake? Aggressive? Successful? Winning souls and training them for the Master's service? If so, how much are you and you and you contributing of time and thought and energy and in money to make it so? Do you ever pray for it and its preacher? Do you talk favorably of it in your home, especially in the presence of your children and among friends? Do you boast it as you do your business?

"If every church-member were just like me, what kind of a church would our church be?"

2. The pulpit must ring true to the gospel of Christ. No preacher has any business in the pulpit who is wavering and uncertain concerning the great fundamental teachings of both the Old and the New Testaments. The fact of God, the fall of man, the prevalence of sin in the world, the deity

of Jesus Christ, his saving power, the personality and work of the Holy Spirit, the necessity of the new birth, heaven for the righteous, hell for the impenitent—these are some of the great truths which must ever be proclaimed by the faithful preacher of the gospel. He must not be afraid to rebuke the sins of church members, as well as the sins of people outside the church. But he is also to praise the faithful members of the flock, and stoutly defend them against the unwarranted attacks of godless, vicious unbelievers. It does not take me long to tell these blatant raiders against the church, who are everlastingly prating about the hypocrisy of church members and boasting of their own godliness and superiority, where "to lead is at," and that, unless they repent of their sins and get right with God, they will go to hell along with the disobedient and sinful in the church.

3. Each member's obligation to the church. How difficult it is for the preachers to get the members of a church to understand that each has duties, obligations, responsibilities, which can not be thrust on any one else! Some seem to think that just as soon as they are baptised, they are saved for all time and eternity, and there is nothing more to do! Has a soldier won a battle when he has just put on his armor? If the army of the Lord is to advance, if it is to win battles, it must

(1) Advance upon its knees. Prayer is the power which moves the throne of God. Prayer is the Christian's vital breath. The church was born in a prayer-meeting, and prayer has been the primary cause of its advance in all the years—since its establishment. Every member of the church must pray, and pray much. At home, in secret and about the family altar, when going about the daily tasks, in the house of the Lord, pray without ceasing; prayer will bring the victory!

(2) Attend regularly and prayerfully worship in the house of God. It is a holy obligation, a sweet privilege, to sit with the brethren in the house of the Lord on the Lord's day and at the mid-week service. That many members of every church shamefully neglect this duty is evident. It

seems that the larger the church membership, the smaller the per cent. of those who regularly break bread on the Lord's day! How can we expect to grow in grace and knowledge of Jesus if we habitually neglect the means of grace? Brethren, if any of you have been habitually neglecting the Lord's table, repent of that sin, and resolve to do better in the future. Let neither heat nor cold, sunshine nor rain, prevent you from remembering your Lord in the elements, he has ordained.

(3) Each member should take up some definite line of work in the Kingdom of Christ. This is absolutely necessary for the advancement of the army of the Lord, and also for the salvation of the individual member. No member would ever complain about a church being "cold," neglecting to visit, welcoming strangers, if each one would find some definite work to do and stick to it.

(4) Each one should contribute money to the Kingdom of Christ. It takes money to do the Lord's business, just as it takes money to carry on any other business. See how the nation, almost engaged in this fearful, unwarranted, diabolic strife, gladly contribute money and men to that conflict! Shall men do less for the King of kings and the Lord of lords? Shall we begrudge the money we ought to give for the extension of Christ's kingdom at home and abroad? Some people complain that it is always "money, money, money," every time they go to church! Sure! And it ought to be! If the Kingdom of Christ is worth anything at all, it is worth our gold and silver freely offered to the Lord. For his cause, he gave his life for us! We dole out a few dimes and dollars, and then complain at the frequency of the calls, and men are dying for the want of the bread of life! For shame! Let us give, not the tenth, which already belongs to the Lord, but beyond that, for then it becomes real giving, that the army of the Lord may advance to the ends of the earth! "Christian Standard."

### "If England Only Knew."

There's many a man has won the Cross  
Which but the few may wear;  
High fame will come to such, but some  
Must be denied their share;  
The greatest prize in human eyes  
Is that which is most rare.

Good luck to those who gain the Cross;  
It is their right and due,  
Yet 'tis no rest of all the rest,  
For horses are not free,  
And many a grave holds one as brave  
If England only knew.

There's many a man has given his life—  
A noble gift and free—  
To shield his friend from the evil  
When none was there to see,  
But those who passed with him at last  
Into eternity.

Honor to those who wear the Cross!  
But 'neath a brighter sun  
A nobler name our day shall stand;  
When earth's brief race is run,  
And shall rejoice to hear his voice:  
"S-M-E-R-S of God, well done!"  
—"Fisherman," in "The Irish Mail."

## Reports from the Field.

### Tasmania.

**TUNNEL HAY**—On Wednesday, Nov. 22, Bro. W. J. Way arrived from Geveeston to conduct a mission, assisted by Bro. Byard. Saturday, December 2, we had the joy of seeing five young brethren baptised into Christ. On Dec. 3, Bro. Way gave them the right hand of fellowship. On Sunday afternoon, Bro. Way preaching, the father of one of our young brethren confessed Christ. Nov. 28, 30, and Dec. 3, Bro. Way preached the gospel at Nuhena, Bro. Byard speaking here.—F. Elwick Smith.

**HOBART**—Our Y.P.S.C.E. joined with others of the Hobart C.E. Union in a very happy and helpful conference at the Waterworks on the 2nd, and in the quarterly rally on the 5th, which was also a very helpful meeting. At the breaking of bread on the 3rd, the Sisters, Albany, of Lygon-st., Sister Snelling, of Nuhena, and Bro. Matthews, of Luncheon, were welcomed. Bro. Grant, recently baptised, was given the hand of fellowship. Two young girls were immersed at the close of the service.—G.W.

### West Australia.

**NORTH PERTH**—The church's loss here has indeed been great, through the sad leaving accident at Bunbury. Bro. H. J. Banks at the time was taking the sessions of the Bible School, and conducting the Adult Bible Class; Sister Churchill was a teacher in the Bible School, and a good worker otherwise. Sister Varian was superintendent of the young people's morning meeting, teacher in the Bible School, and cradle roll superintendent. In loving sympathy we pray that God may bless and comfort the bereaved one. We thank our Northern brethren for their unselfishness in allowing Bro. Stirling for several weeks to come and take the services, and also the brethren who have so willingly rendered service. On Sunday, November 19, Children's Day was held in connection with the school. A demonstration was given on Monday, when the special items, "Hallelujah for Christ" was given. The collection for Children's Day amounted to £2/8/3, the 10 crickets gave a further sum of £1; total, £3/18/3.—H.F.D.

**MAYLANDS**—On Sunday evening, Dec. 3, our evangelist, Bro. Chappell, addressed a large meeting. At the close a young woman and three young men took their stand for Christ. The Sunday School is busily engaged in working for the "manual display" to take place this month. We rejoice to have our Bro. Walter Smith, who was too ill to leave home from Brisbane, with us again.—H. D. G.

**HARVEY**—Since the mission conducted by Bro. Backs last April, the interest in the work has not waned. The work has been placed on a solid basis, and is carried on under the leadership of Bro. J. Ineson, with a faithful band of loyal consecrated members, and a monthly visit from the writer. The meetings last Sunday were conducted by the writer. There were good attendances at both services. One young lady confessed Christ.—F. E. Abson, Nov. 29.

**COLLIE**—The 2nd feet extension of the building has been finished, and with the two ante-rooms added, makes a wonderful difference. The C.E. held a grand social night on Nov. 28; it was a great success. We are regretting the loss of Bro. and Sister Whitford, who are removing to Bunbury. Bro. Whitford was holding positions as deacon, S.S. sup., and local preacher at Ewington; his place will be hard to fill. Meetings both morning and evening are keeping up well. One confession and immersion on Dec. 4. Bro. Whitaker preaching. We are practising energetically for Children's Day, which is to be held on 19th inst. Ewington school is taking it up for the first time.—L. J. Moignard, Dec. 4.

**HUNBURY**—During the evangelist's absence in the country and at Harvey last week, the work

has been ably carried on by our Bro. Rishbeck. Since last report five girls from the school have taken their stand for Christ.—A. Nov. 30.

### New Zealand.

**KAITANGATA**—A public farewell social was given to Bro. Noble before his departure for Wanganui; about 500 persons present. Bro. Noble was presented with tokens of appreciation from church, Sunday School, C.W.I.M., and also tennis and cricket clubs. Bro. and Sister Cookcroft are shouldering the great work splendidly. Meetings are good. Church crowded on Sunday evenings. Great need for a larger building, especially for Sunday School. Sisters are holding a sale of work on Dec. 1, for the object of enlarging our building fund. One addition since last report.—Jas. H. Hay, Nov. 26.

**INVERCARGILL**—105 members broke bread to-day, this being a record for Invercargill. Bro. Moore's morning address was a study of Paul's letter to the Colossians. This evening we had a splendid attendance, when Bro. Moore delivered an eloquent address on "Who was Christ?" We are pleased to report a growing interest.—P. Nov. 26.

**LOWER HUTT**—The annual social and roll call of the church was held on Nov. 22. There was a good attendance, including members from Wellington and Petone. The chairman, Bro. Owen, called the roll of members, very few being unaccounted for, and he then opened the function with some interesting remarks. Addresses were given by Bro. J. P. Heggie and F. Marshall, while several members contributed musical items and recitations.—D.C.P.

### Queensland.

**ZILLMERE CIRCUIT**—Nov. 26, meetings fair. Bro. and Sister Mills, of Victoria, worshipped with us. Our brother, president, and Bro. Eagle exhorted, and preached the gospel at night. On Dec. 2, our Lord's day School picnic was held. Dec. 3, meetings good, Bro. Eagle speaking. Both addresses were much appreciated. Let us out for Zillmere's forward move. Stump cutting on the 10th, the chapel to be built in a day, on the 24rd.—J. Bruce, Dec. 6.

**TOOWOOMBA**—The church has recently been cheered by visits from Bro. Emiss and Day. Sister May Parsons has resigned as church organist, after years of faithful service. At a recent meeting, she was made the recipient of a fine time-piece, from the church, as a token of appreciation. Last month 13 new scholars were added to the school. At the Sunday night meetings, Bro. Davis is giving a series of addresses on "Roman Catholicism." Another of our young men, Bro. Reg. Chapman, has gone into camp. On Dec. 3, Bro. Sam. Drancy gave an interesting address to the church.—H. A. Coleman.

**ANNERLEY**—Sister Martin passed away on Nov. 24. Last Lord's day evening Bro. Coward spoke on "Permanent Service for Christ, the Preservation of the Soul." He made mention of our late sister's long service of half a century for Christ. A young lady confessed Christ.

**ALBION**—Meetings continue to be well attended, both morning and evening. On December 3rd a special offering was taken up, which, with the amount contributed by our Crown's Nest brethren, amounted to £3. Bro. Gardner has just begun a series of addresses on "Religion, God, Church, and Salvation"—H.W.H., Dec. 4.

**TANNYMOREL**—We have been visited by Bro. A. G. Day and Reg. Emiss. We received a great uplift by their helpful addresses. Bro. Emiss gave a glowing account of the College of our brother.—F.G.B.

**BRISBANE**—Attendance at worship to-day was good. The Sisters Misses Bynin, from West Hallane, were received into fellowship. Bro. and

Sister Berlin, of Rosewood, who has removed to the city, also met with us. A C. Rankin, of the Bible School teachers, have arranged for a Christmas tree. Bro. Har. J. Gairin is returning to the South. A special church business meeting was held on Wednesday evening, when the resolution of Bro. John Swan as an elder was adopted.—H.C.S.

### Victoria.

**NORTH MELBOURNE**—Bro. Benson began his ministry with us on December 4, and good attendance greeted him. On December 6, a social was tendered to our brother, who had come were extended from the church, Bible School, and Y.P.S.C.E. The occasion was able to say farewell to Bro. Shain, who has held the platform for some weeks past, the church presenting him with a token of appreciation. Sunday spouses were given, and refreshments were taken of.—W.B. Dec. 7.

**BOOTSCLAY**—Extra good meetings all day to-day, with record attendance, also record decisions. At the close of the evening certain young men were baptised, having previously confessed, and three other young men confessed. T. J. Whelan preaching.—A.J.T.

**SOUTH YARRA**—Since last report Bro. E. M. Ludbrook has faithfully proclaimed the gospel. The interest in the mid-week meeting is maintained; the average attendance is about 40. Each of the morning's speakers gives 5 minutes talk to the J.C.E. The fraternal, conducted by D. A. Lewis, Sunday afternoons, is keeping up. On Nov. 26, Bro. J. Wells exhorted, Bro. J. Middle presiding. On Dec. 4, Bro. T. G. Davis exhorted, and Bro. E. M. Hall, of Melbourne, presided. Last Lord's day Bro. E. M. Ludbrook was the speaker, and Bro. W. Hanks, of Prahran, the president. We thank these brethren for their able help. Bro. Ludbrook will pass during January.—T.M., Dec. 10.

**CARLTON (Lygon-st.)**—We had a special day on Sunday. Harold Amnets was added into fellowship at our morning service. Our Dea. Sat. A. T. Craigie, and Pre. Fred. Smith, of Adelaide, who was with us, leaves for the States Saturday. We had 7 new scholars in the school, and 6 in the Bible Class. Bro. Thomas has been elected superintendent of the school, carrying over Bro. T. W. Smith being compelled through other duties to resign. F. Payne has been elected him, superintendent of our school. We secured 10 prizes and 17 certificates at the recent S.S. exam. This is the highest aggregate of any school. We are very pleased with this result. Bro. D. W. a good meeting at night when Bro. D. W. preached on "The Ministry of Forgiveness."

**ROCHESTER**—Twenty ladies held the Friday School Sunday School out of a possible 25, including the cradle roll. Another meeting at Nancleda. Best gathering for some time past at the gospel service at night. The writer had a tour of isolated members last week, and was hospitably received by many. Most of our interesting ones are remaining true to Christ.—J. E. S. Dec. 10.

**WINDSOR**—Last month four are received into the church—a young man, Ed. Faith and Miss. Miss Gregory, from Swanston-st., Melbourne; Miss Harlley, from Albert Park, by letter. Bible School is holding a red and blue rally. New scholars to date. On 17th inst. Children's Day is to be observed, and on 27th a visit expected from Santa Claus. The Endeavour School held a very enjoyable social. Mr. Bryan and Mr. Blacklock have both been seriously ill.

**WILLIAMSTOWN**—Meetings fairly good. Bro. Haskell addressed the church, and Bro. G. preached to a good audience at night on "The Organisation of a Moral Law." Bible Class re-opened; choir formed. Dec. 10, good meeting at night, from Dandenong, extended worship. Bro. Eaton, and addressed the church, and with Bro. Crisp, addressed a good audience at night. We appreciate his uplifting address, also the help of Bro. and Sister Eaton. A notable feature is the number of young people who attend the gospel service.—D.C. Dec. 5.



## Foreign Missions.

Conducted by A. G. Saunders, Acting Secretary, Federal Foreign Missionary Committee, Semaphore, S.A.

### The Commission to India and China.

Every missionary board or society finds it necessary at times to send representatives of the home base to the fields where the work is being done. Foreign Missionary work is comprehensive and complex; it has numerous problems peculiar to itself. Many matters call for personal attention, if possible, and are exceedingly difficult to handle at a distance. In order that there may be a wise administration, information is needed that can scarcely be obtained through ordinary channels.

At the present time such a visit has been found necessary in our own Foreign Missionary work. This interest has never been given by our Australian churches the place which is due to it as the greatest enterprise and the neediest cause with which the modern church is confronted. At best, we have given it a secondary place. It has been allowed very largely and in important respects to take its own course. The support it has received has made it impossible to do otherwise. As an inevitable result of these haphazard and inadequate methods, difficulties have increased. In view of such considerations, the recent Federal Conference at Adelaide instructed the Federal Foreign Missionary Committee to send a delegation to India, and to any other fields where it might be necessary.

In consequence of this, the Committee have decided to send Bro. Morrow and Paternoster to India and to Shanghai, in China. China has a vast population of more than 400,000,000. Almost all that incredible mass of humanity we have our one missionary, Miss Tomkin, who is at Shanghai. For many years Miss Tomkin has worked together with the missionaries sent to that city by our American brethren. The Foreign Christian Missionary Society, however, have had to close down their Shanghai work. Consequently, Miss Tomkin has been left alone, and has bravely carried on a pressing and valuable work in isolated prominence. It is necessary to decide she shall continue or relinquish this enterprise, for the existence of which, and as our faithful representative, she is humanly responsible. If she is to remain it will be necessary to purchase property; also, at the first opportunity to send out other workers, if possible a married couple, for her assistance. The advice of reliable brethren on the ground has been helplessly contradictory. In view of these facts, and seeing also that the entire question of our continuing in or departing from China is involved, it has appeared inevitable that the Commission should go also to Shanghai, if at all possible, after completing their labors in India. Because of the great interests at stake all must agree that the comparatively small additional expense is justified.

It was not easy to decide who should go on the Commission. The Federal Committee felt that the Commission should be brethren who were fully acquainted with the Committee's own point of view and its whole field of work; also, that they should be brethren whose services and information should afterwards be available to the Committee. Therefore, it was decided to send the President, Bro. Morrow, and the Secretary, Bro. I. A. Paternoster.

It ought to be said that Bro. Morrow in his own splendid and generous way promised to pay half his expenses to India. Another good brother, who desires to be unknown, but whose interest in our Foreign Missionary work is great, is paying the other half. The trip will also involve considerable expense for Bro. Paternoster. It may be that other brethren who have the interests of the work at heart may be glad to share the expense. It would be a beautiful manifestation of stewardship. We trust that a number of large-hearted friends will heed this special call for their loving cooperation.

Aside from the considerations already stated herein, the visit of Bro. Morrow and Paternoster

will mean more than tongue can tell to our missionaries in their isolation. A great brotherhood such as we have grown to be in Australia should rejoice, for the sake of our missionaries, that they are to have this refreshing break in their heavy and incessant labors. It would be a pity to withhold it from them; it would be a shame to begrudge it to them. Let all of us look at the matter in a large-hearted way. The two brethren on the Commission are charged with very heavy responsibilities. Their going is not a trip; it is a task. Our entire brotherhood should follow them with our prayers, that in all things they may be led to decide aright, and that the result of their labors and their counsels with the workers in their various fields may be in the interests and to the advantage of all our future work.

The Federal Committee are keenly conscious of the trust which has been imposed in them. They realise that they are called to no light task in the necessity that is upon them of getting our Foreign Missionary work established on a satisfactory and effective basis. They crave the sympathetic co-operation and intercession of all the brethren. Only thus may they expect to carry on successfully this holy and most important work the Master has laid upon us all.

Without a shadow of doubt the death of workers who are actuated with a constant sense of their vocation is due to lack of prayer on the part of Christians. Let the pastor give himself more and more to this blessed and omnipotent ministry of intercession. Let the prayers offered in the pulpit evidence larger obedience to the prayer command of Christ. Let the monthly missionary meeting correspond more faithfully to the original idea, when in the churches it could be appropriately termed "the monthly concert of prayer." Have the officers and teachers of the Sunday School from time to time unite in prayer that the Holy Spirit may separate from among the young ones whom God would have one day preach Christ where he has not been named. Exhort parents to pray that their own children may be guided into the work of God's own appointment. Influence earnest young men and women in the church to make the matter of their life work and life field a matter of special prayer until God's will is made clear. Judson, Paton, Hudson, Taylor, Fiedler, Fiske, Ann Hasselbine, the Williams

### FEDERAL FOREIGN MISSION COMMITTEE.

President, Hon. W. Morrow, M.L.C.  
Treasurer, J. W. Cosh, Henley Beach, S.A.  
Acting Sec., A. G. Saunders, Semaphore, S.A.

### OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO

South Australia—Org. Sec., I. A. Paternoster, Prospect; Phone, 4382. Treas., T. Colebatch, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrensville.  
Victoria—Sec., J. I. Mudford, 160 Toorak rd., South Yarra; Phone, Windsor, 1842. Treas., Robert Lyall, 39 Leveson-st., North Melbourne.  
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Tasmania—Treas., H. C. Todd, Murray-st., Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Secretary, South Australia.

College Haystack Band,—these and many others were inspired to give their lives to missions while praying to God for guidance.—John R. Mot.

### Bordertown Conference.

One of the most happy and successful conferences ever held in this district was commenced on Sunday, November 13th, and continued on Wednesday, November 16th. On the Lord's day the building was crowded at each of the three services held, and Bro. B. W. Manning, of Cottonville, delighted the people with his stirring addresses. The choir, under the direction of Bro. S. Wylie, rendered special anthems in the forenoon and evening. On the 18th the General Conference was opened at 11 a.m. with a devotional service led by Bro. A. R. Benn, of Kaniva, when B. W. Manning gave an inspiring message to a large number of delegates.

After a splendid lunch, provided by the shores of the Mundahla church, the business session was commenced in the Institute Hall, the President, R. Williams, in the chair. Church reports were read from the Kaniva, Lillimur, Wompanoo, Naracoorte and Bordertown churches, which were considered satisfactory.

The C.E. Societies, led by D. R. Milne, gave a brief session of devotional exercises, and the greetings to the Conference. Bro. W. Oram delivered a fine address of encouragement in E. W. Ward's words.

The evangelists—Bren, Benn, Oram, and Edwards—sold of their labors.

After an excellent tea, provided by the shores of the Bordertown church, the concluding meeting of the Conference was held in the large hall—a fine gathering of brethren and friends were present. Bro. E. Edwards occupied the chair, and the address delivered by Bro. Benn, Oram and Manning were of a high order. The choir sang sweetly, and we were much indebted to Sisters Fisher and D. Wylie, for the beautiful solos contributed by them.

A resolution of loyalty to the King, and a firm belief in the justice of the Allies' cause, which the prayer that our heavenly Father may lead the nations into a righteous peace, was carried by the large audience standing and joining in the singing of the National Anthem. A vote of thanks was heartily carried to the Cottonville church for their kindness in permitting their preacher, B. W. Manning, to visit and assist us in the Conference.—E.E.

### Correspondence.

Dear Bro. Editor, "Australian Christian."

In your number of Nov. 16th, there was an inquiry by some brother as to the consistency of otherwise of a Christian, becoming, or being a member of the Order of Freemasons.

Your reply was that it was a matter for individual conscience to be exercised, and that there were many estimable Christian men belonging to that order. Also, that you had no exact knowledge of working of the order.

Because I am afraid that your answer may encourage some of our brothers to be tempted into union with the order, I am compelled to say, one who has been there, the order is a "snare and delusion" to all who may enter therein. I withdrew from them because, before God, I have not from experience, I could not be a Freemason and serve my Lord and Saviour Jesus Christ. A true Christian and a Freemason is quite unobtainable.

I am a Christian of over fifty years' experience. The larger part of that time was as a church member and elder. I have the welfare of my brethren at heart, and I beseech those who are outside the order, to keep there, and those who have had their consciences warped by being in it, to come back from among them, and put away the delusion. The church of God is unshaken in this. It is sufficient for all men of all ages, and in all conditions of life. Were it necessary, I could give experiences of homes being divided, and men brought to premature graves, by being beguiled into Freemasonry, and how they spent their social life when they were not able to resist temptation.—"Christian."



REPORTS FROM THE FIELD.

Continued from page 737.

**CROYDON**.—Nov. 26, morning. G. Danean presided. H. U. Walker exhorted. We received into Fellowship Bro. and Sister H. U. Rodger. Bible School attendance good. At the gospel service A. M. Ludbrook preached on "David and Uriah." Dec. 3, morning. J. S. H. Ferris presided. T. J. Gore exhorted. Bible School, excellent attendance, ten scholars, 6 new scholars. Gospel service, H. E. Rodger preached to a splendid audience on "The Prodigal Son."

**MILE END**.—The interest is being well sustained. We are having large attendances at all the meetings, and a feature of the mid-week prayer meeting is the large number of officers always present. One confession on Dec. 3.—M. Dec. 11.

New South Wales.

**NORTH AUBURN**.—Meetings on Dec. 3 were very good. Bro. Hall exhorted in the morning, which was very uplifting. We had special service for the Sunday School. Bro. Taylor presided to the children. Bro. Breach gave the gospel address, which was enjoyed by all. Three young men made the good confession. On Dec. 10, Bro. Goode exhorted in an inspiring manner. Bro. Breach gave the gospel address; subject, "The Saviour in the Sinner's Place, and the Sinner in the Saviour's Place." One young lady made the good confession.—A.S.H. Dec. 10.

**MEREWETHER**.—The concert by the kindergarten on Dec. 6 was a success. The hall was packed. Bro. Wright, superintendent, presided. A most enjoyable evening was spent listening to the different items by the children. Mrs. Bamfield, assisted by staff, worked hard. Mrs. Geughan was pianist. The proceeds were in aid of furnishing the kindergarten department with chairs, Bible pictures, etc.

**RAILWAY TOWN**.—All meetings well sustained. Kindergarten growing rapidly under the superintendency of Bro. James. At the annual church meeting the following deacons were appointed: Bro. Pau, Helen, James, and Chapman. Bro. Chapman was elected an elder of the church, also superintendent of Juniors. Bro. James was re-elected president of Y.P.S.C.E. and also superintendent of Bible School and kindergarten; Bro. Pau, treasurer; Sister James, organist; Bro. Chapman re-elected secretary.—A.E.C. Dec. 3.

**LISMORE**.—On Dec. 4, we were pleased to have with us presiding at the Lord's table, Bro. W. Davis, who is home on final leave, and expects to sail shortly. He has been a faithful worker for many years, and will be much missed. We wish him God's blessing and a safe return. On Nov. 27, Sister Miriam Savill was called home after many years of faithful service in church and Bible School. The sympathy of the whole congregation is lovingly tendered to Bro. Cecil.—E.A.S.

**SYDNEY**.—Helpful meetings to day; splendid address from A. E. Blingworth on "Praise to God." At conclusion of fine gospel address by H. G. Harward, at evening service, on "Christ the Coming One," a baptismal service was held. Bro. Dr. W. Roberts, son of Bro. and Sister E. Roberts, of City Temple, leaves about the 16th for the front.—C.C. Dec. 10.

**BRISBANE**.—Twenty additions to the church in this year. Several more are to be baptized this month. Sale of gifts and work successfully held last week, was opened by Sister Mrs. Foreman. We continue it the end of February. Thoughtful address by Bro. S. Stevens yesterday morning.—P. J. Pond, Dec. 11.

**AUBURN**.—Grand meetings morning and evening. At worship meeting Bro. Saunders gave a helpful exhortation, and in the evening he preached powerfully to a splendid congregation on "A New Creation in Christ Jesus." Five responded to the invitation, one married lady and four Bible School scholars. The lady and three others who had previously confessed Christ were baptised.—G. Smith.

**PETERSHAM**.—Dec. 10. This morning Bro. Clydesdale gave a splendid exhortation on "The Building of the Soul." A good attendance at the gospel meeting to-night, when Bro. Arnott delivered a fine address on "A Perilous Voyage." One woman made the good confession. A baptismal service was held, when four who had confessed Christ were baptised. To date the Children's Day offering amounts to £4/1/-, and the Bible Schools offering, £1/17/-.—E. V. Sainy.

**CHATSWOOD**.—Eve meetings last Lord's day. Among our visitors was Mr. Spencer, from Wetherburn. The Ladies' Aid Society held a sale of work and gifts during the week, which will realise £45 towards reduction of church debt.—T. Bagley.

**HORNBY**.—Elder Crosthwaite presided; Bro. T. Morton, of Belmont, exhorted on "Character." A splendid number at gospel service; Bro. Rootes gave us a fine address on "A Lost Opportunity." Four scholars made the good confession. Next Sunday afternoon the Children's Day demonstration will take place.—T. E. Roe.

**MOSMAN**.—Held our Sunday School anniversary and Children's Day services to-day, which proved to be a great success. Bro. Renyon conducted the scholars in giving the exercises, "India for Christ." 103 children present, and about 80 parents and friends. About 30 have gained Cuban coins for securing more than 2/- in boxes. Total collection so far of £4/7/-—about double that of last year. To-night the children again sang, and Bro. Stevens spoke on "Safe-guarding our Children." All concluded that it was one of the most successful of days. Offering for Bible Schools (State) was higher than that of last year. Our school has decided to commence a Junior department in a tent in the yard of our building—no more convenient place can be had at present. This will be conducted by Bro. Eric Oldfield.—S.S. Dec. 10.

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DEATHS.

**SQUIRES**.—On the 10th November, 1917, dearly beloved husband of Matilda Squires, and voted father of Mrs. L. Mills.

"To be with Christ."

**HAYES**.—Killed in action on November 11 in France, Pte. Leslie Major Hayes, the loved son of Mrs. Martha Hayes, of Southbourne.

"To be with Christ, which is far better."

IN MEMORIAM.

**BURROWS**.—In loving memory of Mrs. Ann Amess, died December 10, 1881; also Pte. George, died December 10, 1909; and Mrs. Mary Ann, died December 27, 1909, the dearly loved sons of Mr. and Mrs. Burrows, and grandsons of E. Amess, of North Melbourne.

"Of such is the kingdom of heaven."

COMING EVENTS.

**DECEMBER 17**.—Next Sunday morning, being Christmas service, the Sunday School will render the following selections: "The Messiah;" "And the Glory;" "Liturgical Hymns;" and the "Hallelujah Chorus." Mrs. Blakenore, B.A., will deliver an address to the occasion.

**DECEMBER 18**.—Victorian Bible School Annual Demonstration will take place in the chapel on Monday, December 18, commencing promptly at 7.30. An excellent programme of tribulation of prizes and certificates. Men, Adults, 6d.; Children, under 14 years, 3d.

**DECEMBER 19**.—Owing to the bad weather of Saturday, Dec. 2nd, the Street Ladies' Guild will again display its work on Tuesday, Dec. 19, at 2.30 p.m. at the hall in the New School Hall, near Avenue, St. Hills. A cordial invitation is extended to members and friends of sister churches. Prizes at Building Fund. Admission free.—L. 10th, Hon. Sec.

**JANUARY 23, 1917**.—South Australian Mission Rally. A big 14-me Mission Rally held in Grote-st. Chapel on Tuesday only, January 23rd, 1917. Splendid programme. Information later on.—A. M. Evans, Secy.

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**N.S.W. Home Mission Fund.**

From Churches, per Collectors: Lismore, £2 3/6; Thurville, £3 3/8; Bulmore, £1/9/11; Mowman, £1; Gladwood, 10/5; Thornby, £3/7/4; Sydney, 10/8; Marrickville, £1/0/6; Murrumbidgee, £1/5/1; Galambra, £1/9/6.  
From Churches, on account Salary of Preacher: Thurville, £7.  
From Individual Brethren: Anon, £10; Bro. Dr. Bartley, £2.  
Conference Expenses: F.M. Committee, £3 10/2; Bible School's Committee, £12/6.  
Not Elsewhere Included: Sister's Conference, £1; Seven Hills Church, Refund of Organist's Travelling Expense, £1.  
Total Receipts since last list: £93/4/5; Expenditure, £151/13/10; Overdraft at close, £59/5/1.  
Nov., 18th, 1916. W. H. Hall, Treas.  
Messier St., Canterbury, N.S.W.

**Preachers' Provident Fund.**

The Committee of the above Fund desires to acknowledge with thanks the receipt of the following contributions:—  
From Churches in Queensland: Elliott, 17/-; Bundamba, 8/3.  
From Churches in N.S.W.: Gilgandra, £1/12/-; Petersham, £1/1/-; Marrickville, £1/0/-; Railway Town, £1/0/-.  
From Churches in Victoria: Escondido, £1; Chinese Church, Queenberry-st., Carlton, £1; Cheltenham, £2; Morland, £1; Wooramin, 5/-; Hawthorn, £1; Merburn, £2/2/-; Mildura, £1/12/-.  
From Churches in Tasmania: Launceston, £1.  
From Churches and Individuals in S.A.: Strathalbyn, £1/0/-; Wallaroo, £1/0/-; Bro. W. Charles, £5.  
From Churches in W.A.: Kalamunda, £10/5/-; Narrogin, 10/-; Collic, 10/-.  
Bro. T. J. Gore Jubilee Fund: Swanston-st., Melbourne, Church, £5; 12/0/-; Fadington Church, 17/6.  
Contributions by Preachers: Fulwood Fund; Victoria, £1; S.A., £5; Missionary, £10; Two Years' Contributions by a Preacher, £20.  
Interest earned by the Investment of the Funds: Various amounts, totalling £7/10/7.

The Committee would be pleased to receive all contributions as far possible before the 1st December. If those churches and brethren and interested contributing will kindly do so at once, they will help the Committee considerably. The Committee is doing good work, and will be able to do a better one if more help was forth coming.  
W. H. Hall, Hon. Sec. and Treas.  
Messier St., Canterbury, N.S.W.

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2. Be strong and of a good courage. Josh. 1: 1-9.
3. I can do all things through Christ. Philipp. 4: 1-29.
4. Temptation and a way of escape. 1 Cor. 10: 1-13.
5. Forty years leading. Deut. 2: 1-7.
6. My grace is sufficient. 2 Cor. 12: 1-12.
7. Remember. Deut. 9: 1-7.

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