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Banquet Judge Mowat, Belleville, Dec. 6.—Hon. Mr. Justice Mowat, presiding at the anniversary sitting of the Supreme Court here, was banqueted by the Hastings Bar Association on Tuesday night.

RELIGION AND THE RADIO.

The International Sunday School Lesson for December 9th is: "The Outreach of the Early Church," Acts 9:1-15:26.

By WILLIAM T. ELLIS.

If there were such a thing as envy in heaven, I know one leading citizen of the New Jerusalem who would look with envy upon mortal ministers of this year 1928. That man, the most outpouring and restless and imperial-minded figure ever produced by the Christian Church, is the Apostle Paul. He wrought wonders in extending the boundaries of the Kingdom of Christ; though he could only travel by donkey and horse and by slow-moving sail-boats. Aside from his own voice, and the work of the followers whom he fired with his spirit, he had to depend upon laboriously hand-written letters to carry his message to the crowds he coveted.

As during the early part of this year I travelled over most of the scenes of Paul's activities. I kept thinking, "What if Paul had owned an automobile! And imagine him with my privilege of writing for the millions of readers of the daily newspapers! Most of all, think of what Paul would do with the radio!" Not only would he be speaking his vital word over continents and seas; but he would also organize the Church for a utilization to the very limit of the radio, the newspaper, the magazine and book field, the automobile, the railway, the motion picture, the air craft—why, the very thought of what Paul would do in Gosselling with our present-day appliances is thrilling and exciting.

Making the Most of Their World. Frankly, modern Christians have fallen down on their job. That must be admitted when the resources and size and activities of the church are contrasted with the wonders wrought by that first fellowship of Christianity. They were few and poor and hampered by persecution. Yet they carried the Good News to the limit of their little world. It was no formal, perfunctory, professionalized, testimony, either. Within an amazingly few years after the death of Jesus they had penetrated into the palace of august Caesar with the Message. Heathen and Jews alike had been won to the Cause. As far as trade or travel, commerce or conquest could reach out, there the Story was told.

This Lesson really needs to be studied with a map of the ancient world before us. Then as we read the eight romantic chapters of the Book of the Acts that are the Lesson text we can trace the progress of the Early Church—first up into Samaria, (then a real journey; now a couple of hours' automobile ride over a modern road); then down the desert way towards Gaza, where the incident of Philip and the Ethiopian Eunuch took place (recalling to

us the fact that Queen Candace's present-day successor on the throne of Abyssinia is a Christian queen, who was put there by a coup, to prevent the nation's turning Moslem); then farther north to Damascus, and the marvel of Saul's conversion; then back to Lydda (the modern railway junction of Ludd, where the traveller may change cars for Jerusalem) and Joppa, where Peter had his house-top vision that revealed the universal and extra-Jewish character of Christianity; then far up and away to Phenicia, Antioch, and the Island of Cyprus, and all of Asia Minor, on the other side of the Mediterranean. What a sweep of conquest it all was for that little group of ordinary men and women who believed that to tell about Jesus was their most important interest in life.

Jaded and Juiceless, But "Jazzed." "Gee, but it must be great to be as much in love as Tom is!" remarked a blase youth to his fiancee; who straightway jilted him. And he did not care; for he had atrophied his capacity for deep feeling. That young man represents the jaded, juiceless, but "jazzed" type of modern who has lost the power of enthusiasm. A deal of our present society is of this sort. It is nowadays not "good form" to grow excited over anything; stimulation must come out of a bottle or a hypodermic needle.

Such persons look with uncomprehending amazement—if they may be persuaded to look at all—upon the phenomena of the hilarious Early Church, all afire with zeal for the Name. "It must be great to be that interested in anything!" remarks the surfeited son of sophistication. It was great—and irresistible. Before we consider the conquests of Christianity in the first generation, we must contemplate the consequences upon the character of the Christians themselves.

"Behold, how these Christians die!" cried the later torturers. They outsang the roars of the animals in the arena that were to devour them. Their hymns rose above the crackle of the flames that were consuming them. In deepest dungeons they sang songs of joy, as did Paul and Silas. One reason why the Early Church was irresistible was that life, in all its best expressions, bubbled over in their hearts. Chaste, simple, benevolent, humble, they yet irradiated a fulness of happiness which all the luxurious life of the Roman Empire at its most self-indulgent period could not provide. In brilliant contrast with their world, the Christians were happy and helpful and holy. Now, as then, that sort of incarnate Evangel is all-conquering.

Tapping The New Wells. A travelling correspondent who must be much in the centre of official discussions grows weary of talk of oil, and possible new sources of supply. One outstanding feature of the great game of present-day statecraft is the quest for fresh oil fields in the world. It is far more interesting and important to find new sources of power in human nature. The old reservoirs of diplomacy and governments seem to have dried up. So it becomes a very real and pressing problem to know how we may tap new springs of human energy, as was done by the Gospel in the first century. Unsuspected resources of vitality and culture were released in the Early Church. Entirely apart from the old processes of power and procedure, the Christians became a dominant force in their world. They transformed empires and changed the current of civilization. In the mass of mankind, they did what the Gospel to-day does in the case of an individual.

All who know most about the present plight of the world covet, for the sake of civilization's salvation, such a resurgence of simple Christianity as would repeat in our generation the experience of the first era of the Church. There is no question about Christ's being equal to this hour; the only possible question is whether His friends and followers will give Him a chance. The biggest perplexities in world politics and world economics are soluble by the Christian way. There is power for all the new needs in the Church of Christ; but mostly it is unutilized power. An aroused Christianity, getting back to its primitive faith and practices, could so wield the wonderful facilities of our time as to settle straightway the big questions of the whole world; for these questions all root back into the heart of man.

Early Victories: Present Defeats. Big truths are slow in taking hold of the public mind; and once having hold are not easily supplanted. Thus, it is difficult to convey to the common Christian consciousness the truth that in the very region where the Early Church had its most spectacular successes, and its largest continued persistence it has within the past fifteen months been practically wiped out. Formidable facts of this sort are hard to grasp; just as the Christian atrocity facts of five years ago in the Near East are not easy to let go, now that conditions have changed. I heard an unassuming clergyman declare last Sunday, in a casual allusion to relief work in Bible Lands, that "thousands are dying every day. Of course, he was saying nothing; and I fear that he would scarcely catch the point that the real and only justifiable basis



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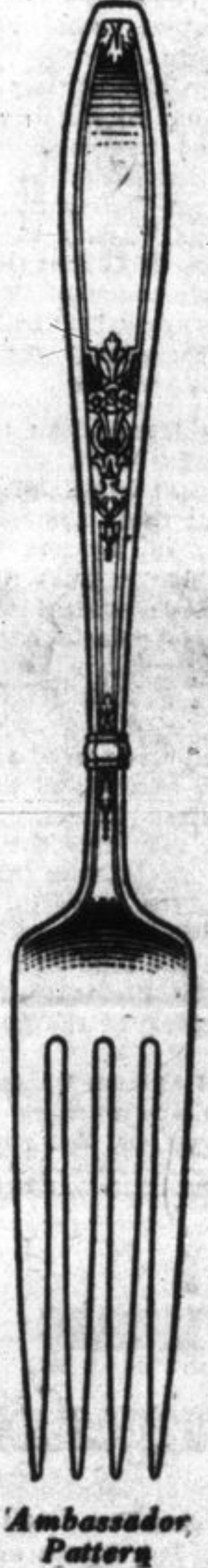
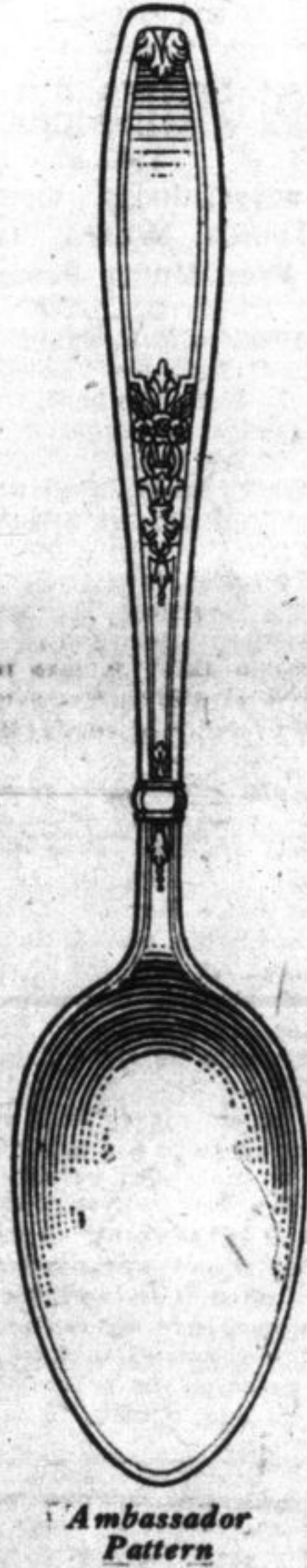
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for Near East Relief appeals to-day is that there are many thousands of orphans comfortably housed and completely clothed and abundantly fed, whose upkeep is still a present responsibility.

That is somewhat aside from, but related to the stupendous fact that all the cities of Asia Minor wherein the Early Church won its brilliant victories are to-day practically devoid of Christianity. Thanks to the perfidious politics of the great

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"Christian" powers the Christians are out of Turkey to-day. The scene of the first generation successes of Christianity is to-day the scene of its present-day defeat and disaster.

It would be depressing for a traveler to tell of the great spaces, as on the Western Persian Plains; down in the Tigris-Euphrates Valley; up in the highlands of Kurdistan; over great areas in China or Japan, in stretches of North Africa, where once the Christian religion prevailed and is now no more. The outreach of the Early Church did not continue always. Reversals came. To-day, in a period of decision too far-reaching to be visualized, an underlying problem for all mankind, as well as for the Christian Church, is whether the Gospel is going to take hold of human life once more with its pristine power and consequences.

Crooks are getting so bad in New York people with gold teeth should keep their mouths shut.

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