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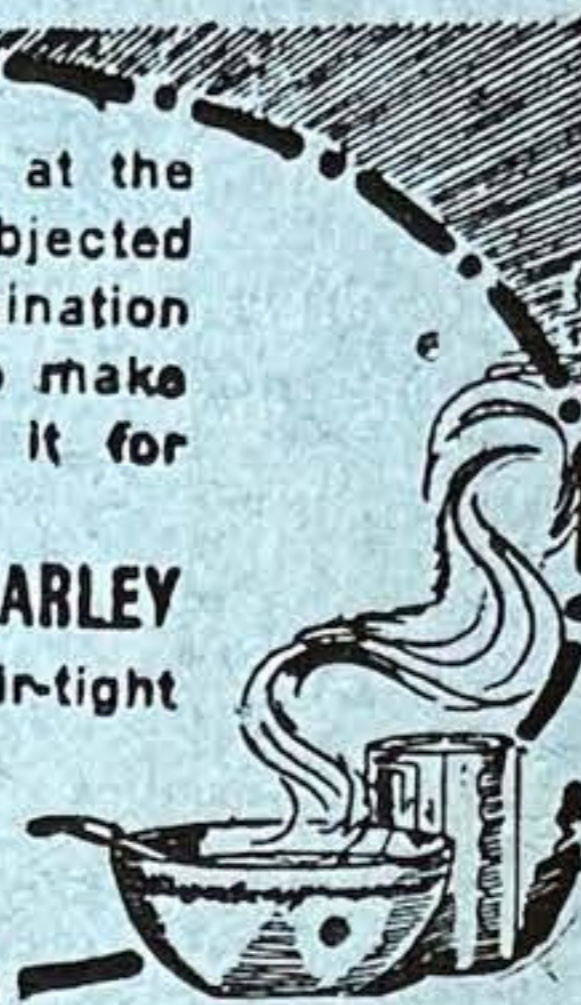
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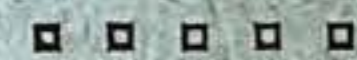
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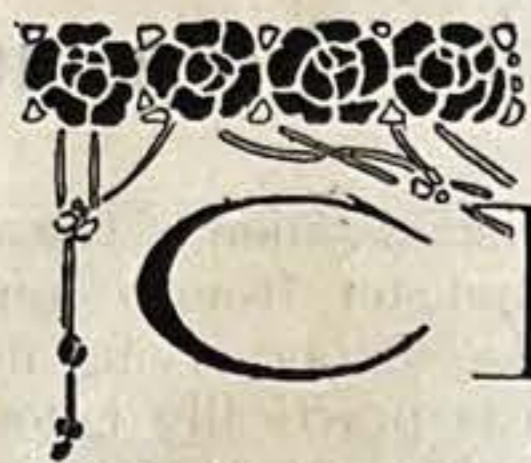
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The Australian

# CHRISTIAN



Vol. XIII., No. 51.

Thursday, December 22, 1910.

"Glory to God in the highest, on earth peace, good will toward men."



"Righteousness and peace have kissed each other."

## THE REIGN OF PEACE.

Anyone who studies the teachings of Jesus cannot fail to be impressed with the fact that they are widely at variance with the teachings and maxims of the world. At the back of and permeating the teachings of Jesus there is unselfish love, whilst the maxims of the world are born in the spirit of selfishness and live in the same atmosphere. In a world of keen competition and industrial strife, the most dominant idea finds expression in the saying that, "In the struggle for existence the weakest must go to the wall." In contradistinction to this, the spirit of the teaching of Jesus is fitly expressed in the words of the Apostle Paul when he says, "Ye that are strong ought to bear the infirmities of the weak." A very brief study of the group of sayings in the Sermon on the Mount, sometimes spoken of as the Beatitudes, will serve to show how wide is the gulf that separates the teaching of Jesus from that of the world. Indeed, "the man of the world" is the first to admit that, in his view of life, he can find no place for the use of the principles enunciated in the Sermon on the Mount. To adapt himself to those principles would mean a revolution in his ways of acting and thinking. He frankly admits that they are too high for him, and refuses to admit that they were intended for use in practical life. He relegates them to a Utopian state of existence, for which the world is not yet ready.

### A leavening influence.

But, notwithstanding this, it is certainly true that the ideals which are to ultimately govern the world are to be found in the teachings of Jesus. Very gradually, but very surely, the principles of Jesus are leavening the great mass of society. Take, for example, the principle of peace, of which Jesus may have been said to be the author. It may not be evident to the casual observer that this principle has made much headway; but to those who have made a careful study of the history of

things, it is quite clear that peace has won many victories, and that its greatest victory is not far distant. And here we desire to emphasise the thought already expressed, that peace, as a principle of action, owes its origin to Jesus. It was the religion of Jesus that made peace a distinct propaganda. It is true that some of the great prophets of the Jewish religion had their visions of peace. Isaiah, for example, had a splendid vision of a time when men should "beat their swords into ploughshares and their spears into pruning hooks," but to Jesus belongs the distinction of preaching the gospel of peace. No other religion that we know of has made peace its distinguishing characteristic. At the advent of Jesus, men had no thought of adopting the idea of peace as a principle of action. Men's thoughts were dwelling upon war. It was the warrior, and not the man of peace, who bulked largely in the public mind. War was the business of men; industrial pursuits, the occupation of slaves. To be enrolled in the ranks of the great and the honorable, one had to be a fighter. The literary man, the discoverer, the scientist—all took lower stations in life. The advocates of peace, if there were any, would have been considered visionaries, or men without manhood or courage. Into these warring elements of society Jesus came, and brought with him a message of peace.

### Two sides to the picture.

One of the distinguishing titles accorded to Jesus is that of Prince of Peace; and as the Prince of Peace he was born into our world. At his birth the angelic host chose as the words of their song, "Glory to God in the highest, on earth peace, good will toward men"; and the melody of this song has been in our world for nearly two millenniums. And though so great a time has passed, the song has not lost its sweetness nor its power. It is a song that we are listening to even now, and finding its spell over us greater than ever it was before. It

may be that some are asking "Where is this peace?" Some are even suggesting that the message of the angels was delusive and vain. The world is still an armed camp. It is an age of Dreadnoughts, and the dockyards of the nations are rivalling each other in their fierce industry. Unfortunately this is only too true. It is one side—the dark side of the picture. But there is another, and a brighter side. On the one hand, there is the evidence of the war-spirit, which is far from being extinct. There are those who pull the political strings, and are eager for the dreadful game of war. On the other hand, there are those who are filled with the peace-spirit, and never in the history of the world have the advocates of peace been so strong as they are to-day. Peace is not now a voice crying in the wilderness, but a great multitude, whose voice will ultimately prevail.

### Significant signs.

It is a significant sign of the times that the memory of Edward VII. is honored as the "Peace-maker of Europe." So far as we know, this is the first instance of a king being so honored. The title so given is expressive of the popular sentiment, and indicates a movement that is making itself felt in the interests of peace. Another significant sign is found in the fact that the peaceful arts have come to their own. The warrior no longer dominates the scene. Learning is no longer relegated to the cloister. We crown as kings other than those who have won fame on the battlefield. We have learned, as we have never learned before, that "Peace has her victories no less renowned than war." If our Westminster Abbey has between its honored walls the dust of famous warriors, it also has in its keeping the memory of great statesmen, great discoverers, great scientists, and others who have won distinction as benefactors of the race, but whose hands have not been stained with the blood of their fellow men. It must not be supposed,



however, that the Golden Age has dawned upon us. The time of universal peace has not yet come. We are still only speaking of international arbitration as a practical world-wide policy. But the fact that we do speak of it, and in isolated cases have put it into practice, goes a long way to show how the peace-spirit is growing. What hinders our further progress in this direction is the fact that the principle of peace enunciated by Jesus Christ has not yet been sufficiently widely accepted. When it is, we shall see the reign of universal peace freely ushered in.

#### Righteousness first.

In speaking of Jesus and his message of peace, it should be clearly understood that Jesus did not come into the world to give peace to nations as nations. He only came to give peace to the individual, and only to the nation to the extent to which the individual influences it. The peace which Jesus gives is the consciousness of being right with God. It involves faith in him as a personal Saviour, and is the outcome of constant communion with God. Jesus did not come to cover the earth's sores with a mantle. He came to remove the sores. He saw that the world's unrest was caused by sin, and so came to take away sin. There can be no peace without the consciousness of right doing. Righteousness first, peace afterwards. As the Psalmist says, "Righteousness and peace have kissed each other." Righteousness first. And so the message of peace which Jesus gave and which was the burden of the angels' song, is founded on righteousness. Nations, as well as individuals, can have no peace unless they have with them the sense of right-doing. And that nation will be foremost in the ranks of peace, which has in it the greatest number of individuals who have accepted the principle of peace taught and exemplified by him who is the Prince of Peace.

## Editorial Notes.

#### Consistent Growth.

According to the *Christian-Evangelist*, "The last census report gives the disciples of Christ a gain of seventy-two per cent. for the last decade, a rate of increase which exceeds that of any other Protestant body in the United States." A rapid percentage of progress may often be expected in small bodies, and the mere fact that a church of, say 20 members, increases one hundred per cent. in a few years does not necessarily mean that its rate of advance is permanent; but when a movement such as that referred to above passes the million mark and still maintains its consistent numerical growth, it gains a reputation for solidity as well as rapidity of development, and gives occasion for an optimistic vision of the future.

#### Industrial Trouble.

The carriers' strike in Adelaide well-nigh paralysed commerce there for some days, and for a time it appeared as though mob rule would triumph over law and order. This labor struggle is but one of the symptoms of industrial unrest which is becoming world-wide. What will be the ultimate outcome? It appears evident that with the spread of education working men are realising as never before their own power, and they will not be content until they receive a larger proportion of the profits arising out of their toil. It is not so clear, however, whether this result will be attained along the lines of evolution or revolution. Such races as the Anglo-Saxon and Teutonic are not so excitable as, for example, the Latin or Gaul, and it is likely the field will be gained rather by forced marches than by bloodshed. The elements of danger lie rather with the irreligious portion of the Socialistic wing than with the Labor party as a whole, and the more intelligent may be credited with too much sense to cut off the branch on which they sit. We are convinced that Christ is the only true solution of the industrial problem, and unfortunately his teaching is largely ignored both by employers and employed. Human selfishness has more weight than the golden rule. What is needed to-day more than ever is applied Christianity—the translation of the teachings of the Man of Galilee into every-day life.

#### A Forward Movement on Union.

We recently commented on the appointment of a "Council on Christian Union" at the Topeka Convention last October. Peter Ainslie, who was the President of the American Christian Missionary Society last year, and is now president of the newly-appointed council, publishes a letter in our American papers in which he states that before the Convention he sent out to ministers of other bodies a seventeen page tract as an "open letter to Protestants" entitled, "The Unfinished Task of the Reformation," and has received replies from all parts of the country, all being courteous and sympathetic, while "some have asked for further correspondence and others for conference on the topics presented, and all have shown a deep interest in the union of Christians, indicating the ripeness of time for such a service." At the first meeting of the council it was decided to send out "an open letter to all Christians on the necessity of union, and a letter also to our own brethren relative to a closer co-operation among themselves. A conference on Christian union will be held in various centres throughout the year, and a great conference, with speakers from other religious bodies, is being prepared for our evening session at our next National Convention." It will be seen that the Council are getting to work without delay, and that they mean business. Things have materially altered since Thomas Campbell in 1809 published his "Declaration and Address" in the ad-

vocacy of Christian union. The appeal of an unknown minister from a county town was as the voice of one crying in the wilderness and was practically ignored. But the seed sown then germinated in spite of general neglect, and to-day the appeal of nearly a million and a half of Christians commands the respect of the religious public. Moreover, the question of union is in the air, and the people are better prepared to receive our message. As an evidence of the change of sentiment towards our plea it is significant to read that, "On learning of the proposed letter to Christendom, the Church News Association of New York City kindly tendered their service in distributing through the secular newspapers of the country this message to Christendom, which would at once place it in the hands of millions of readers." Mr. Ainslie well says, "We are under obligations to the Lord himself to make known this message, for it is of him and not of ourselves. We must either disseminate it among all Christians or abandon it, for we have not the moral right to hold it among ourselves, else we become guilty of the gravest infidelity to Christ. These hundred years of preparation have not been in vain. The practicability of this position has been proven. God has given us numbers and wealth, and now the opportunity is before us for advancement to the real task of our existence as a separate people. It is hoped that all who read these lines will remember this cause in their prayers, and that ministers will make mention of it in their public prayers, that the Spirit of God may guide in doing what must be done."

#### Carol of the Manger Bed.

Lauchlan Maclean Watt, who has drawn his inspiration from the Bible and from Nature, has a "Carol of the Manger Bed." He sings of the shepherds, awakening at the sound of the angels' chorus:

O they rose from their sleeping—they heard the glad strains,  
They followed the song over Bethlehem's plains;  
Till lo! in the stable's poor stall did they see  
A sweet Babe asleep on his fair mother's knee.

"Now art thou the Saviour we're bidden to seek,  
Thou Child, poor and needy, forsaken and weak?"

But the angels of God gave him light for a crown,  
Singing, "Christ now is born in Bethlehem Town!"

Come, list to the song of the angels again—  
"To God be the praise, peace and goodwill to men!"

Be it ours, Lord, to hear what the angels have said,  
And follow thy light to the manger's low bed.

From Christmas to Christmas the indwelling Christ should grow in our hearts, and be a larger power in our lives.





By H. Jeffs.

How the world would have been impoverished were the Gospels without those stories of the Bethlehem birth which give such mortal offence to dull-hearted critics of to-day! The art and the poetry of the world have turned towards the Bethlehem manger and drawn from it their noblest inspirations. Go to our National Gallery and you will find the place of honor in the saloon of the masterpieces of the great Italians given to the "Madonna Del Ansidei" of Raphael. "There was no room in the inn" at the hilltop Judean village for Joseph and his young wife. Yet the trustees of our National Gallery gladly gave £70,000 for a picture of the Mother and her Child, and there are many such pictures in the galleries and private collections of Europe which are simply priceless. But is it simply æsthetic sentiment, the sentiment excited by a lovely idyll, that gave to the great painters the inspiration that created these Madonnas with the Child? Was it not rather the appeal of the Mother and the Child themselves that inspired them? The painters were religious men, and it was their religion that made them painters. No sceptic, however susceptible to æsthetic impressions, could have created a Madonna Del Ansidei. Belief alone is the mother of great art and great literature, because belief alone is the mother of great souls.

Let us look at some of the classes to whom the gospel stories of the birth at Bethlehem have brought blessing and have brought emancipation and let us ask ourselves whether that blessing and that emancipation could have been brought about by a baseless myth and if the myth could have survived for nearly two thousand years.

#### Womanhood and motherhood.

The Bethlehem story has dignified and glorified *womanhood and motherhood*. Woman in the ancient world, as woman in the non-Christian parts of the world to-day, was regarded with rarest exceptions as a soulless and brainless creature, unfit to be treated as the intelligent companion of man. But Mary, the stainless mother, the "blessed among women," became the emancipator of her sex. All through the ages she has stood out as the type of pure and gracious and noble womanhood and motherhood. How much this meant in the dark and rough middle ages! It is easy to understand the excessive devotion paid to the Virgin Mary from which at the Reforma-

tion Protestantism revolted and perhaps has gone too far in the opposite direction of not giving to the mother of Jesus what is her due of admiration and love. It was the Madonna who created the chivalry of the middle ages and made it the mark of a gentleman that he should be the champion of womanhood and maidenhood. How much Mary has meant to womanhood and maidenhood all through the ages as the ideal woman, and how much Mary has meant to the motherhood of the world! The thought of the cradle in the manger, the pictures in the galleries, the Christmas carols, all these have set a halo round the brow of every mother.

#### Child life.

The Bethlehem story has given to *child life* a value undreamt of in the ancient world except it were amongst the Jews to whose child-life it gave a retrospective value, for every Jewish mother hoped that she might carry on through her child the line of ancestry that was to lead up to the Messiah who was to redeem Israel.

The child in the ancient world, like the child in the East and in Africa to-day, was too often regarded as a disagreeable incident and annoyance, either to be deliberately put out of the way or to be neglected, which often meant a process of slow murder, but wherever the story of Bethlehem has been received as part of the gospel of the Saviour of mankind, the child has been welcomed and idolised and regarded as bringing added love and sunshine into the home. Wherever missionaries go to-day in the dark places of heathendom one of the first results of their work is to enhance the value of child life. They take the boys and girls into their schools. They teach them, and the fathers and mothers soon come to set upon their children a value which they had never set on them before. And in our own country what is it but the Bethlehem story that has created our children's hospitals, our orphanages, our cripples' guilds, our schools? Santa Claus at Christmas, bringing his presents to the children, what is he but a modern symbol of the Magi bringing their gold and myrrh and frankincense to the Babe in the manger?

#### Labor and poverty.

Then the Bethlehem story has dignified and glorified *labor and poverty* through all the ages and in all the nations. The Babe born in the manger, because there was no

room for him in the inn, was the Child of a peasant mother. That was an offence to the aristocratic and the ecclesiastical Jews of the early years of Christianity. But nothing has helped so much to win the hearts of "the common people" as the fact that Jesus was born one of themselves. If the royal house of David had continued and he had been born in a palace, swathed in the finest of linen, there would have been no appeal to the hearts of the poor. But what poor man or woman can read the story of his lowly birth without their hearts swelling with joy and pride that the Saviour of the world should have begun his existence in the flesh as one of themselves? The first communication of his birth was to the shepherds who watched their flocks in the fields by night. To them came the song of the angels, "Glory to God in the highest and on earth peace and goodwill among men." And on Christmas Day in scores of thousands of working-class homes the old-fashioned carols will be sung, and there will be fulness of joy in memory of the birth in the manger.

#### The incarnation.

A mystery indeed is this lowly birth. Let us not coldly and callously probe into the heart of the mystery. Let us take the good that is given and be thankful for it. Let us praise God for all the joy which that birth has brought to the world and for the innocent Christmas joy with which each year we celebrate that birth. The incarnation is a reality, or the religion which Jesus came to found could never have replaced the rottenness of ancient paganism and the dried-up heart of ancient Judaism with the throbbing life of the early church which so marvellously spread over the world and received into the fellowship of the saints millions of the despised, unvalued masses. Such conquests as the conquests of Christ are not won by a mythology, and Christ is conquering to-day as victoriously as he has ever conquered. The nations of Asia and Africa are turning towards Bethlehem and Calvary. In our own country what but Christ is it that is rescuing from the depths thousands of men and women every year whom no human power could save from the vices that have mastered them, but the power of Christ comes into such lives and the love of him transforms them and converts them into new creatures.

The belfries of all Christendom  
Now roll along  
The unbroken song

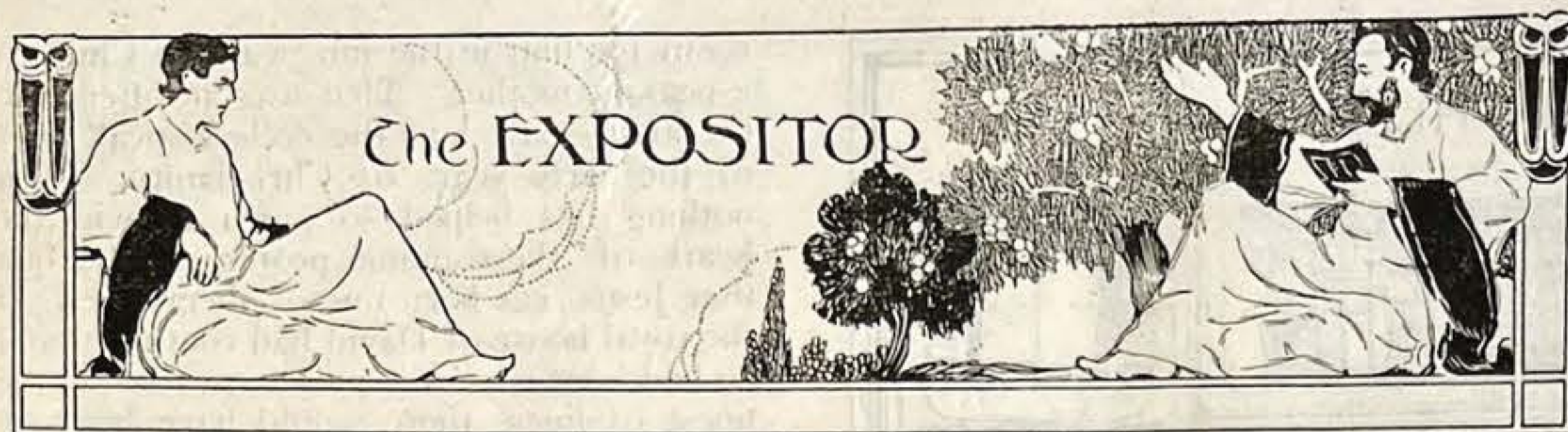
Of peace on earth, good will to men!

—Longfellow.

Barren is the Christmas which contains no thoughts of Christ.

Here in our streets we pass face after face without a sign of recognition, but in heaven the common happiness will speak through the eyes.





## The Never-failing Love of God.

By Prof. David Smith.

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature"—or rather, "nor any different creation"—"shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8: 38, 39.

"I am persuaded," says the Apostle, and that is one of his great phrases. You will notice that whenever the Apostle uses it, he is going to speak of something great; not simply of a grand conviction, but of an assurance, a faith in something which is not obvious or indisputable, and a conviction which he has reached after hard finding, after long groping in the darkness, much battling with doubt and fear. He has been groping amid the tangle, and at last he has won his way out into the open. And so, whenever Paul prefaces any great declaration with this phrase of his, "I am persuaded," let us stop and listen, for he is about to tell us of something wonderful, something glorious, something which it is not easy to believe. He is going to tell us of a treasure which he has found after long and painful searching; of a victory which he has won after hard, sore fighting. Look at the phrase in the passage before us and see how true it is, this that I have told you. Paul is going to tell us of a faith which has done great and wonderful things for him, a faith which has come to his rescue in many a sore strait, which has strengthened his heart and kept his weak feet from stumbling and falling on the hard roads of life—a splendid assurance. What is it? The consciousness of the unfailing love of God in Jesus Christ. That is his discovery. He does not tell us how he has found it, but that discovery has come to Paul, as it comes to every man, out of his experience; and I want you to look for a little, ere we pass on, at the experience of heart and soul which lies behind the phrase. Think of Paul. Think of his past. Think of his conflict and his sacrifice. I suppose there was no lad in all the nation of Israel who had so splendid a prospect as young Saul of Tarsus in the morning of his career; well cultured in that cultured city of Tarsus, away in the far north, a city full of many wonderful and many wise things. He had gone, as a lad of his type will go, away to the sacred capital of Jerusalem, and had entered the famous college there, the Rabbinical college, whose glory, whose grandeur was

consummated in the teaching of the great rabbi, Gamaliel. Young Paul had had a brilliant college course. He had won a name for himself among his contemporaries—out-distanced, as he tells us with pardonable pride in his epistle to the Galatians, all his compeers. He had a splendid record, and there was lying before the young man a great future. One day his name would be enrolled amongst the teachers of Israel, and he would leave behind him a splendid memorial of sacred service to the church and the nation of his fathers. He would win an immortal fame in sacred scholarship. That was the prospect which lay before him. Ah, lads, don't you know what it means? Don't you see the glamor and the wonder of it? That was the Jewish lad's prospect; that prize was within his grasp—but in the providence of God it was ordered otherwise. He was sent by the Sanhedrim—a fine trust for so young a man—on a sacred errand; a very sacred errand it must have seemed to him. He was sent by the Jewish Sanhedrim to extirpate from the northern city of Damascus that impious superstition, that unhallowed heresy, which had broken out the very year they had thought—these wise men of Israel—that it had been quelled for ever by the death of the Ringleader, Jesus of Nazareth. But there it was, working its noxious work and gaining ground continually, and young Saul was sent with his credentials and his instructions to root it out, and on the road to Damascus something happened. Say what you will of it, Saul of Tarsus never had any doubt what it was—Jesus, that crucified Impostor, appeared to him there and spoke to him. Say what you will of it, that vision on the road to Damascus made a new man of Saul. It changed him from Saul the persecutor into Paul the Apostle. Think what it meant. That vision lifted Paul's life and diverted it into a new channel. Think what it did. He had that splendid dream before his eyes, that magnificent career, the brightest prize that a Jewish heart could imagine. It was there; it was his, and for Jesus' sake he turned his back on it. He flung the prize from him with contempt, and he stood out in the sight of his nation a disciple of that crucified Heretic, and gave his life to his service. Oh, the bitterness, the hardness of it! He gave up honor, he gave up fame, he gave up a splendid service, a career that the proudest heart might covet.

And he stood out, an object of contempt and hatred, a traitor to his fathers and his fathers' faith; a traitor to the land of Israel. If ever there was a sacrifice, it was that. If any man knew what suffering was it was Paul. He gave himself to his new calling. What was it? To go out in the name of the crucified Saviour and win the world for him. What a task—a gigantic task for the stoutest of men, and Paul was so feeble, so little! Ah! what a task it was for him! Do you think there would be no misgivings, no doubt, no fear, as he wandered alone, friendless, despised, weary, heavy laden in the wide, inhospitable world, facing contempt and obloquy and persecution? Would there be no doubt in his heart, no misgivings, as he thought of his sacrifice, thought what he had given up and what he had gained? Obloquy, contempt, hatred. He had given up love and faith and honor in the eyes of the world for what? Aye, for what? Was it not, after all, just a dream? It seemed so easy to make the sacrifice in the flush of the first enthusiasm, but as the vision receded and the glamor of it faded into the light of common day, would not that be the question of his heart, whether, after all, he had not been the dupe of a heated fancy, and whether this new mission of his was a heavenly calling? Was it anything better than a fond delusion, a frenzied hallucination? Would he not give it all up and go back to his old allegiance? Yes, there must have been, there were—we know it from his Epistles—dark hours in Paul's life when thoughts like these had visited his heart. But something came to the rescue, something that strengthened his heart and kept his feet on the road that he had chosen. He made a great discovery. What was it? Here he tells us of it—the love of God in Christ Jesus our Lord. That came to his rescue, that kept his heart from falling and his feet from turning back. He found out—have you and I found it out?—what Jesus means, what Jesus does. He found out that if you get to know Jesus in his glory and grace and wonder, you are in a new world, a world of a further horizon, with a new light, a new glory, and a glorious gladness in it. He found out what Jesus means, Jesus and his love. I ask you, have you made that discovery? How did Paul make it? It was not by argument, it was not by reason. Oh, no; it came to Paul, as it comes to every man who makes the discovery, out of his own experience. Why do you believe in God? I know why I believe in God. It is not argument that has convinced me, not the logical nor the teleological argument that makes me sure of God. I believe in God because I have found God in my own life. It is not easy just at the moment; it never comes as a sudden revelation to a man who has no discipline and no experience. You have to find God through hard searching and long preparation, and that is just what life means. You do not know God; you are never sure of God just at the moment. Your life seems all a tangle, a groping



through the mist, aimless and unprofitable; but light breaks bravely and gently; by-and-bye a new meaning flashes out of it. You look back some day along the road that you have travelled, and you discover that behind all the perplexity and the suffering and the stumbling, aye, and the sinning, too, there has been a purpose; there has been a hand leading you, a heart thinking of you; for remember, all these sorrows and sufferings, these disappointments, these injustices too, that came into your life, and that tempted you perhaps to rebelliousness and despair—how do they seem now? Haven't you found, as Paul found in the blessed "after" of his life, that all these things had been working together for your good and bringing you into something deeper and more beautiful? That is the philosophy of life. That is life's discipline. That is the discovery of God. It is because God has met me at every turning of my life; because I felt the touch of his kind hand, and heard the throb of his great heart in my own experience; it is because I found a purpose working in my life—a blessed purpose that is turning my maimings and mutilations even into the most sacred and most precious treasures in all my experience. That is why I know God and believe in him. That was Paul's discovery. He had been persuaded of it; he was sure of it.

nocents are still being slaughtered, for the ultimate victory is not yet. But to-day God is unveiled by the veiling of God.

O kinsman loved, but not enough,  
O man with eyes majestic after death,  
Whose feet have trod along our by-ways rough,  
Whose lips drew human breath.

By that one likeness which is ours and thine,  
By that one nature which doth hold us kin,  
By that high heaven where sinless thou dost shine,  
I pray thee visit me.

—G. Campbell Morgan.

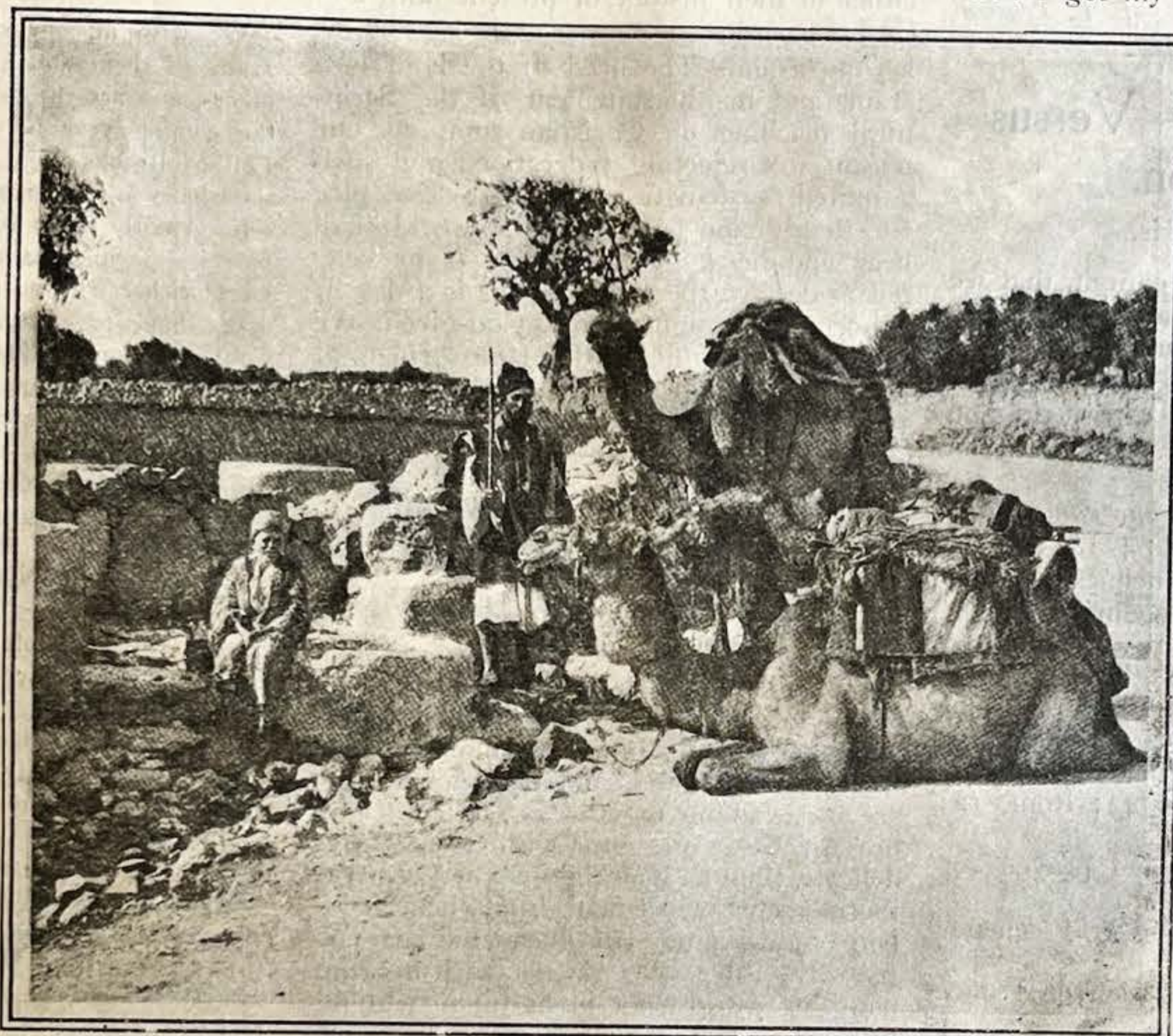
tery in a wooded copse; and the next minute a puff of smoke, and then a crash, told him that they were firing at him. Nervously he worked his key, trying to raise the telegrapher at headquarters. Another puff, a crash nearer. The other end of the line responded. There were several things the operator was tempted to flash back. "This may be my last message"; "Tell mother I died at my post"; etc., but he had the message to get through, and he put everything else aside, and clicked that off just as another shot tore down the tree in which he was working. And, when they picked him up half dead, he was able only to whisper, "Did I get my message through?"

Fellow teacher, are you sure you get your invitation through, or do you waste the opportunity urging them to tell mother you died nobly? Brother minister, are we getting his message through, or something of our own?

We know the servants of this king in the story got their message through, for some of them had stripes to show for it, and some witnessed with their lives.—C.E. World.

Giving is a Christmas virtue, joyous and generous. Why not carry this festal spirit through the whole year, and not confine it to one holiday?

Is it possible for any man to be a true Christian himself, and yet be doing nothing to make other men Christians, too?—T. L. Cuyler.



The Supreme Call.

And what are you doing? Following God and learning what God is? Brethren, this is the supreme call of Christmas time. In the lowliness of his birth he revealed the divinity of humanity; and in the veiling of his Godhead he unveiled Godhead that men might see and know. Nearly two millenniums have passed, but these things all fit us to-day. The angels still are singing, and at least, dear friend of mine, prove your wisdom if you never hear them sing, by smiling no longer in pity when someone else says that they have heard the singing. Ah! there are unlettered, untutored ears that hear wonderful things hidden from the wise and prudent, but revealed to babes; and to-day, thank God, the prophetic voices are sounding still, and the voices of music in words that suit the occasion; and to-day evil is hating as it ever hated, and the in-

The Well of the Magi.

Here, says the legend, the three wise men of the East halted after they left Jerusalem, and here the star appeared to guide them to the manger at Bethlehem. Both Jerusalem and Bethlehem, which are hidden from each other by the rising ground, are visible from the top of this hill.

Garbling the Message.

Sometimes we take the message, and change it into something of our own. But you say, "Men don't want the simple gospel invitation now-a-days."

Don't they? Then tell me why Theodore L. Cuyler always had an eager hearing. Tell me why Dr. David J. Burrell has crowded houses in the Marble Collegiate Church, New York, after preaching the old gospel there for a score of years.

Suppose that you promise yourself that you will see to getting the invitation through; that's enough. There was a military telegraph operator who, just as he received an important order, through his field glass saw the enemy unlimber a field bat-

Oh! to have dwelt in Bethlehem  
When the star of the Lord shone bright!  
To have sheltered the holy wanderers  
On that blessed Christmas night;  
To have kissed the way-worn tender feet  
Of the mother undefiled,  
And, with reverent wonder and deep delight,  
To have tended the holy Child.

Hush! such a glory was not for thee,  
But that care may still be thine;  
For are there not little ones still to aid  
For the sake of the Child divine?  
Are there no wandering pilgrims now  
To thy heart and thy home to take?  
And are there no mothers whose weary hearts  
You can comfort for Jesus' sake?

—Selected.



### To-day and To-morrow.

"Live as if Christ died yesterday, rose again this morning, and was coming back to-morrow."  
—Dr. Maclaren.

Oh, let me live as if Christ died  
But yestertide—  
And I had seen and touched his pierced side!  
I would rejoice as one who knows  
How soon he rose,  
To tread beneath his feet our unseen foes.  
And I would work as if heaven bright  
Were now in sight:  
What if to-morrow bring that great delight?  
—E. E. Truett.

### Christian Unity Versus Federation.

By J. M. Morris.

The history of the early church, that we seek to restore, shows clearly a constitutional, vital and spiritual unity.

*Principles.*—1. As *believers*, they had *one creed*, "that Jesus is the Christ, the Son of the living God" (Matt. 16: 16; John 20: 30).

2. As *teachers*, they had *one commission* (Matt. 28: 19, 20; Luke 24: 47).

*Facts.*—1. Those two principles are fundamental to the Church of Christ.

2. They are so related that we can not be true to one and false to the other.

3. A consistent belief of that creed and obedience to that commission produced a constitutional, vital and spiritual unity of the early church (Acts 2: 42; Rom. 12; Eph. 4).

4. The Master desired and prayed for this unity (John 17).

5. The salvation of the world depends on it (John 17: 21).

6. This divine plea was delivered once for all (Jude 3).

7. It was to be continued (2 Tim. 2: 3).

8. This is a simple statement of the plea that our fathers in the gospel, and we, have made, and that God has blest, for a hundred years.

I quote from Walter Scott, from "The Union of Christians," page 109, published in 1852:

"I argue not for an ideal union, or a party union; neither do I, like some others, argue for the infernal doctrine—of which even Satan himself cannot be accused—that sects and schisms are necessary, and better suited to the necessities of the church and the world than union. No! I advocate the union of all saints on principle, but on principle only. We must accept the faith, with all its obligations of love to God and love to the brethren. We must reject that mass of error into which our rage for creedification has seduced us, and receive the creed of God. The efforts of Protestants to fuse diverse parties into one, by a modification of their creeds and

standards, are but attempts to correct one error by another. They leave things precisely where they find them. The error is constitutional. They must return to first principles. The return to the only true creed is become a religious necessity."

A federation that simply seeks a co-operation of many divisions, so constructed as to *retain their human creeds* and *conserve* as many organisations, can not be a constitutional, vital and spiritual unity, but carnal, founded upon party pride, and a hindrance to the cause of Christ. Those who believe in such a federation can not truly represent the disciples of Christ, either in their history or present faith and God-given plea.

*Conclusion.*—The need of the hour is a frank and manly statement of the Scriptural teaching on Christian unity as our reason for rejecting federation; and such a united, systematic and aggressive plea for that divine basis that the world shall hear and heed. Our business is to save, not to deceive the world. This is a day of opportunity—mighty, holy, God-given. We hold the "key of battle," the "ridge of destiny." Steady; hold; victory!—*Christian Standard*.

### Hindrances to Fellowship.

By Alexander Maclaren.

"Can two walk together, except they be agreed?"—Amos 3: 3.

But when all such allowances have been made, I come back to my text as *the* explanation of interrupted communion. The two are *not* agreed, and that is why they are not walking together. The consciousness of God's presence with us is a very delicate thing. It is like a very sensitive thermometer, which will drop when an iceberg is a league off over the sea, and scarcely visible. We do not wish his company, or we are not in harmony with his thoughts, or we are not going his road; and therefore, of course, we part.

At bottom there is only one thing that separates a soul from God, and that is sin, sin of some sort, like tiny grains of dust that get between two polished plates in an engine, that ought to move smoothly and closely against each other. The obstruction may be invisible, and yet be powerful enough to cause friction, which hinders the working of the engine and throws everything out of gear. A light cloud that we cannot see may come between us and a star, and we shall only know it is there because the star is *not* visibly there. Similarly many a Christian quite unconsciously has something or other in his habits, or in his conduct, or in his affections, which would reveal itself to him, if he would look, as being wrong, because it blots out God.

Let us remember that very little divergence will, if the two paths are prolonged far enough, part their other ends by a world. Our way may go off from the ways of the Lord at a very acute angle. There

may be scarcely any consciousness of parting company at the beginning. Let the man travel on upon it far enough, and the two will be so far apart that he cannot see God or hear him speak. Take care of the little divergences which are habitual, for their accumulated results will be complete separation. There must be absolute surrender if there is to be uninterrupted fellowship.

### Sisters' Department.

VICTORIA.

We wish all our sisters a happy Christmas. Many of them find happiness in ministering to others, and are themselves doubly blessed. May the coming year be filled with joyful service. Phillips Brooks says, "Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it, and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself."

We hope to celebrate our silver anniversary Conference on Wednesday, April 12, 1911. The suggested programme is already in hand. We are trying to have a specially good time with the faithful workers of a quarter of a century.

The monthly Executive meeting was held on 2nd inst., when routine business received attention. A letter of sympathy to be sent to Mrs. George Gray, of Wellington, who was the first Secretary of Sisters' Conference. Additions to church from schools: Hawthorn, 2; Middle Park, 4; South Melbourne, 3; Swanston-st., 2; Northcote, 3.

At 3 o'clock the meeting merged into a united prayer meeting, Mrs. Trinnick presiding, supported by the Committee. Mrs. Huntsman led in prayer, and Mrs. Ludbrook gave the Bible lesson, emphasising the thought "The Mind at Rest." Mrs. Roy Thompson gave one of her sweet solos, after which we had a most instructive address from Mr. Abrahams, of the Deaf Mutes' Mission, at the conclusion of which he recited "Rock of Ages" and "The Lord's Prayer" in gesture. A very cordial vote of thanks was tendered him for his kindness. Prayer by Mrs. Davies concluded the meeting.

Next meeting will be held on February 3, when Home Missions will have the right of way.

*Temperance.*—The Temperance Committee held a meeting at North Richmond on Monday evening, Oct. 31, when Mrs. Pittman gave a very interesting address. Miss Munro gave a recitation. Mrs. Davis also gave a short talk, urging temperance workers not to get discouraged, for God was on our side. A profitable evening was spent. There was a good attendance. Committee present, Mrs. Munro, Mrs. Lindsay.—H. Lindsay, Supt.

(This report was inadvertently overlooked last month.)

*Hospital Visitation (November Report).*—Mrs. Morris reports 2 visits to Queen Victoria and 3 to Homœopathic Hospitals; distributed 90 books and magazines, also home comforts. Miss Petchev: Alfred Hospital, 5 visits; distributed 40 magazines and Sunday papers; conveyed 2 flannel shirts, which were gratefully received. Mrs.



Cameron: Old Folks' Home, 2 visits; Alfred Hospital, 1 visit; 65 books given away. Miss Jerrems: Children's Hospital, 1 visit; Benevolent Asylum, 2 visits; 30 books and number of cards given to the children. Mrs. Thurgood: Melbourne Hospital, 4 visits; Homœopathic Hospital, 2 visits; 74 books and papers distributed. Members of following churches visited: North Richmond, Lygon-st., North Carlton, Hunter-st. Thanks of the Committee to the following for illustrated papers and books: Sisters Chown, Helman, Payne, B. J. Kemp and Bro. G. Mitchell, senr.—E. C. Thurgood.

Dorcas.—A meeting of the General Dorcas was held on Nov. 17, 12 sisters attending. Work was carried on till 2.30, when the meeting adjourned to the lecture hall. Here an At Home was held, attended by 25 sisters. A pleasant afternoon was spent, the sisters contributing songs, recitations, etc. Sister Thurgood gave an interesting talk on Dorcas work at Pittsburg. Donations to Dorcas work, £1/1/-, and 7 remnants. Refreshments were partaken of at the close of meeting.—A. Downs, Supt.

Prayer Meetings.—A meeting of the Prayer Meeting Committee was held on Nov. 10, at Brighton, there being 17 sisters present. Mrs. Trinnick led the meeting, giving some helpful thoughts. Mrs. Baker also in a short paper turned our thoughts to the coming again of Jesus. After sisters joining in singing and prayers, the meeting was closed with the Benediction.

On Thursday, Nov. 24, the Sisters' Executive visited the sisters of Footscray. The meeting was most helpful and inspiring. The visiting sisters conducted the meeting. All items contributed were of a high spiritual tone. Sister Trinnick occupied the chair in the absence of Sister Ludbrook, who was unable to be present owing to illness. Papers and talks were given by Sisters Trinnick, Huntsman, Kelso and Baker, and Sister Hill led in prayer. J. E. Allan, the local evangelist, was present, and expressed his pleasure at being there, and also at having profited by the meeting. He commended the sisters for their earnest effort to deepen the spiritual life of the churches. He closed the meeting with prayer. At the close refreshments were provided by the local sisters, and were enjoyed by all.—C.E.A.

Kindergarten Report.—We have 52 names on the roll this month, and an average attendance of 38. This is less than usual on account of the prevalence of measles, not so much amongst the Kinders, as their older brothers and sisters. The Director has paid 22 visits to homes. The Mothers' Sewing Club is doing fairly well. We are deeply indebted to Mrs. Downs, the Supt. of the General Dorcas Society, for her kind assistance in this part of our work. The annual picnic was held on Nov. 16, at St. Kilda. The weather gave us a warm welcome, and the children spent a happy day in the water. We were well supported by good friends, who brought an abundance of nice things to eat. Some who were unable to be present sent along contributions. On the 22nd two cousins, Ruth Miles and Tom Owen (the niece and son of one of our voluntary helpers), aged respectively 9 and 6, celebrated Ruth's birthday by giving the Kinders a luncheon party. It was a great pleasure to all concerned, the givers of the feast enjoying themselves as much as the receivers. It was a pretty sight. We in-

tend to celebrate the end of our year's work with a Christmas tree on the 17th of this month, when we expect a visit from Father Christmas. We have faith in our friends that they will be as generous as usual.—C. Jerrems.

#### SOUTH AUSTRALIA.

Secretary, A. E. Manning, North Parade, S.A.

The Executive met on December 1. The attendance was not so good as usual. We were very pleased to have the company of Mrs. Maston, from New South Wales, and Mrs. Wright, from Western Australia. Mrs. Maston spoke a few words of encouragement to the sisters, and greetings were sent by the visiting sisters to the Victorian, New South Wales and West Australian sisters. The devotional was led by Mrs. E. W. Pittman. Sunday School additions:—Queenstown, 9; Glenelg, 4; York, 1; total, 14.

Obituary Report.—Mrs. Dumbrell. On Nov. 8 Mrs. Upton, a very old member of Grote-st., received the home-call.

Prayer Meeting.—Mrs. Hayward. The Committee paid one visit to Norwood in conjunction with the Home Mission Committee. A visit to the Dorcas Class on Wednesday, Nov. 16. Our aim is to see prayer meetings held in all our churches among the sisters. We were pleased to have our President, Miss Norman, with us, who gave a very interesting paper, which was much enjoyed.

Hospital Committee.—Visits: Mrs. Young, 4 visits to Adelaide Hospital; 74 books and flowers; 8 visits to sick and aged. Mrs. Hills, Adelaide Hospital, 2; Destitute, 2; Consumptive Home, 1; flowers, biscuits, eggs, sweets and 50 books. Mrs. Selway, 5 visits to Home for Incurables; eggs, custards, jellies, fruit, cakes, sweets, 40 books. Mrs. Brooker, 4 to Hospital; 1 to Destitute; 2 to Consumptive Home; 100 magazines, cakes, butter, cheese, tea, and flowers given to patients. Mrs. Thomas, 3 visits to Children's Hospital. Mrs. Clarke, 2 visits to Destitute Asylum; 1 to Adelaide Hospital; cakes and flowers distributed. Mrs. Mauger, 8 to Destitute Asylum; cakes, lollies, flowers. Mrs. Dalwood, 8 to Hospital; 1 to Destitute; fruit, lollies, 24 magazines. Miss West, 8 to Destitute; cakes and sweets.—E. Brooker, Supt.

Foreign Missions.—Mrs. Haverland. Amounts as follows:—North Adelaide, 11/-; Miss Beddome, 1/-; Glenelg, 5/6; Hindmarsh, 2/4; York, 2/11; Grote-st. mite box, 1/10; Grote-st., 6/5; Unley, £1/17/-; Norwood, 8/-; total, £3/16/-. An interesting letter was read from Benjamin Sahay, native evangelist supplied by the young people at Glenelg. They received a letter from him written in Hindi, thanking them for supporting him; Mrs. Percy Pittman translated it. Very interesting news were also received from Mrs. Filmer.

Home Missions.—Mrs. D. A. Ewers. We have made a fair start to gain our £100, and I am pleased to state that a greater interest is being taken in our sisters' Home Mission work. During the month the circulars, "Help those Women," have been sent to every church, and we are looking for good results from them. The Committee visited Norwood during the month, and the sisters there are doing their best to help the funds. Additional collectors have been appointed at Norwood, Grote-st. and Mile End. 25

mite boxes have been given out. We feel more and more each day that this is the Lord's work. While thanking the sisters for past help, we urge them on to do much more in the future, so that the motto, "Go forward," may be carried out. Amounts as follows:—Glenelg, 14/1; Norwood, 14/9; York, 10/6; Unley, £2/11/8; Miss Beddome, mite box, 1/-; Grote-st., £2/4/10; Mile End, 8/6; Queenstown, £3/2/2; total, £10/7/6.

Proposed and seconded that we pay the Home Mission Fund in quarterly to the Evangelistic Committee, instead of yearly.

Treasurer's Report.—December 1, 1910. Receipts for November.

Home Missions—£10/2/5½; in Bank, 7/11½; Total, £10/10/5.

Foreign Missions:—£4/12/3; in Bank, £5/12/2; Total, £10/4/5.

General Fund.—Collection, 14/4; in Bank, £2 14/2; Total, £3/8/6.

A. E. Messent, Treas.

The next Executive meeting will be on Feb. 2, 1911. Meeting closed with hymn and prayer by Mrs. Maston.

## "Let Us Keep the Feast."

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Lord's Supper

By

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### Echoes from the Annual Report of the F.C.M.S.

The annual report of the Foreign Christian Missionary Society just to hand is full of encouragement, and a few facts and extracts will interest our readers.

#### *The Greatest Year on the Fields.*

This has been a year of great blessings at the front. Our missionaries have patiently broken the stubborn soil and planted the seed; now the harvest is coming to reward their labors. There were 1841 baptisms in the different fields. This is an increase of almost nineteen per cent. for the year. The number of native workers is now 752, a gain of 118 over last year. There are 4858 pupils under instruction in the sixty-five schools and colleges, which is a gain for the year of 588. The Sunday Schools report 12,338, as against 9657 last year. There are 229 young men under instruction for the ministry, which is more than one for each fifty of the membership in the mission fields. Perhaps the most remarkable gain is in the number of patients treated by the medical missionaries. These patients total 182,768, as compared with 131,770 last year, a gain of 50,998.

#### *The Income for the Year.*

The total receipts for the year amount to \$360,712.12, a gain of \$10,026.91. Contributing Churches, 1909, 3396; 1910, 3227. Contributing Sunday Schools, 1909, 3775; 1910, 3864; gain, 89. Contributing Christian Endeavor Societies, 1909, 1104; 1910, 865. Individual Offerings, 1909, 1764; 1910, 1158. Amounts, 1909, \$350,685.21; 1910, \$360,712.12; gain, \$10,026.91.

#### *The Annual Convention.*

The annual Convention took place at Topeka, on October 13, and was the "best yet." With the exception of one address in the morning, and the closing address at night, all the speaking was done by the missionaries. In this particular the programme was unique. The people wish to see and hear the men and women who have been in the forefront of the battle. The audience was delighted. The missionaries spoke admirably. They moved and melted all present. It is doubtful if some of the addresses of that day were ever surpassed in any missionary convention in any part of the world.

#### *The New Watchword and Aims.*

The Committee on Watchword and Aims for the New Year recommended that the U.S.A. churches endeavor to raise a half a million dollars and send out twenty-five new missionaries. The Committee further recommended that they endeavor to enlist every church and every member of every church. This is a marked advance over what was done last year. But the Committee was not willing to recommend less than this.

The Committee felt that the churches would respond more readily to a large aim than to a small one. The Convention approved the report of the Committee with enthusiasm. All present pledged themselves to assist in realising the watchword. The Committee and the Convention were strongly in favor of reinforcing the missionaries on the field. For three years the staff has not been strengthened. The new workers sent out took the places of those who died or the places of those who retired on account of impaired health. The limited income of the Society did not permit it to send out men and women as they were needed. If the income is increased this year to a half a million dollars, twenty-five new workers can be sent out, and those now on the field can have the equipment they need. If every church and every member of every church can be enlisted, the watchword and the aim can be translated into accomplished facts.

#### *Gems from the Convention.*

The best communion service we ever had at Nanking was when one of my Chinese friends placed one thousand dollars on the communion table to buy land for our hospital work.—W. E. Macklin.

Here, Mrs. Dye, take this gold watch. It is the last piece of jewellery I have, but I want it to go to the work at Lotumbe, Africa.—Words of an unknown woman at the close of Mrs. Dye's appeal for Africa.

A group of eighteen native Christian women are praying for me every day in Japan. They meet on the top of a little hill. Friends, they would be praying to heathen idols to-day, if I had not gone to Japan and if you had not sent me.—Mrs. M. B. Madden.

Doctor Macklin has translated fourteen different English works into the Chinese tongue. This in itself is a monumental task, and yet he has done it as recreation, dictating these translations to a native teacher before treating his patients each morning.—E. N. Pease.

As our country faced a tremendous crisis in Lincoln's day, so Christendom faces a tremendous crisis to-day. As the United States could not exist half slave and half free, just so the world cannot exist half Christian and half pagan. One or the other must prevail. We must face the issue, with all the abandon of a conquering Christianity.—C. M. Chilton.

Mrs. Macklin's greeting to the Convention was as follows: "It grieves me much that I am unable to have the pleasure and the uplift of being with you. I trust that many present are pondering the question of going to the foreign field. Would it help such to decide to go if I told you that we are going to the Orient for the fourth time with more joy in his service, more enthusiasm for the progress of the work, and greater

faith in the precious promises than ever before? Our prayer for the coming term is for more faith and more faithfulness.

#### *Paragraphs about our Living Links.*

Miss Mary Thompson labors at Harda, India. She was home on furlough most of the year. Her constant going from door to door, closed to every other white face, and her weekly meetings with the Christian women have meant much to the work.

Miss R. L. Tonkin is at Shanghai, China. In the absence on furlough of Mr. and Mrs. Ware and Mr. and Mrs. Shaw, the work was in charge of Miss Tonkin and W. Remfry Hunt. Mr. and Mrs. Ware returned in November, and Mr. and Mrs. Shaw in April. Miss Tonkin has conducted three weekly women's meetings—at Yangtsepo, the Institute, and Loongsing chapels—besides the Sunday services. Six women were baptised.

Mr. and Mrs. Davey are at Tokyo, Japan. Tokyo is the greatest student centre in the East. There are 70,000 Japanese students in Tokyo, besides about 7000 Chinese students. There are students from every country in the Orient in Tokyo. Our missionaries in evangelistic work in Tokyo direct church work, teach English Bible classes for students, and carry on day schools and kindergartens. Besides the regular missionary work the Tokyo missionaries are called upon for a great deal of union missionary work. Besides doing a full man's work in connection with our own church, Mr. Davey has found time to do a lot of valuable union work. He is a member of the Executive Committee and is treasurer of the Standing Committee of Co-operative Missions, which organisation includes nineteen missions. He is the representative of the Standing Committee of Co-operative Missions on the Executive Committee of the National Sunday School Association.

#### *Extract from Report of P. A. Davey.*

I have been associated with seven evangelists in eight cities, towns, and villages. These men have done steady work. A number of enquirers are almost ready for the obedience of faith. The evangelistic spirit must be fanned into flame that the gospel may spread like wild-fire. There are many things, however, to quench the ardent spirit. Among these are included ignorance of the gospel, prejudice, idolatry, opposers of the Demetrius order, domination of old ideas, the high moral demands of the gospel combined with a prevailing laxity on moral questions and the absence of a vigorous public conscience concerning the sanctity of the marriage vow. Among general needs is prayer for workers in ten thousand villages in which no regular Christian work is done, a direct preaching of the gospel to women by women, and a plain, positive, unmistakable message of faith from the Occident.



## FROM THE FIELD



## New Zealand.

DUNEDIN.—Miss Olive Morton, who relinquished the position of organist of the Tabernacle after nine years' service, was entertained by the choir on Friday evening, Dec. 9. R. D. Trounce, choirmaster, presented to Miss Morton, on behalf of the choir, a spirit kettle on stand, at the same time making reference, as did also the evangelist and others, to the recipient's loyalty to choir and church at all times. Thanks were returned by J. W. Stokes. The programme included songs by Misses Hislop and I Justice, Messrs. W. H. McKenzie, W. Marr, A. L. Quennell, A. Thompson, S. Macdonald, a recitation by R. W. Stokes, and a double quartette by members of the choir. The hall was finely decorated, and under the direction of Mrs. W. Justice and Miss A. White, and their assistants, the table arrangements were very well carried out.—L.C.J.S., Dec. 11.

OAMARU.—Two decisions for Christ lately, one a young lady from the Bible Class, the other a young man, formerly a Presbyterian. We hope to move into the new building early next year. Bren. Harward and Binnie are to commence their N.Z. work with a mission in Oamaru opening March 5. Remember this special work in earnest prayer.—W.K., Dec. 6.

SOUTH WELLINGTON.—We have now had S. H. Mudge with us for a fortnight. We have not been asleep since he came amongst us. Bro. Mudge is president of the Men's Brotherhood and president of C.E. Society. The church is now entering on the morning of a bright future. We feel that with the help of our brother, many souls will be won for Christ. On Wednesday, the 7th inst., a tea and entertainment was held to publicly welcome Bro. Mudge. A very pleasant evening was spent. Bro. Campbell welcomed him on behalf of the church; Bro. Thomas, junr., for the C.E. Society; G. Clarke, for the brotherhood; Bro. Heggie, on behalf of the L. Hutt church; R. A. Wright for the city church. The choir rendered several anthems under Bro. Miller's conductorship. Sister Thomas presided at the organ. Bro. Owen made an efficient chairman. A very enthusiastic meeting was closed with the singing of the Doxology.—H. M. Hearle, Dec. 8.

## West Australia.

PERTH.—Dec. 11 W. T. Cavey and wife presented letters from the Brisbane church, and were welcomed into our fellowship. Miss Daisy Swain, who is visiting her sister, Mrs. Cavey, presented a travelling letter from Enmore Tabernacle. A large audience in the evening. Six baptisms. Eleven confessions since last report. Eight of these came from the Bible School. J. S. Mill left on the 10th for Melbourne, where he will visit his people. Bro. Mill's removal is a great loss to our work in the West. He has served long and faithfully in a difficult field, and his labors have not been in vain. He leaves the church at Kalgoorlie in splendid condition. There were two confessions the night of his farewell address. G. B. Moysey has gone to Kalgoorlie for a few weeks to fill the breach. One confession and good meetings reported for his first Sunday there. Miss Taplin, one of our very best teachers at Lake-st., and we have some good ones, will be leaving by the "Karoala" on the

17th, for Sydney. She will also visit Melbourne on her return trip. We bespeak for her a cordial welcome by all the churches. H. J. Banks, who has been away from the State for five months visiting England, Egypt, the Holy Land and India, will be returning next week. We will all be glad to welcome Bro. Banks back home. He has been greatly missed, especially in connection with our Conference work.—W.B.B., Dec. 12.

## Tasmania.

HOBART.—It has been decided to hold a Conference of the Tasmanian Churches of Christ in Hobart at Easter. Bro. Geo. Spaulding is President, and G. Manifold, Secretary, *vice* Bro. David Adams, who has left the State. Bro. Abercrombie, of Melbourne, is here for some weeks. We had the pleasure of an inspiring address from him on "The Friendship of Jesus." Good meetings on Sunday, all day, and one confession.—Geo. Manifold.

NUBEENA.—We are pleased to report splendid meetings. Bro. Moffit has been with us for three weeks, and his addresses to the church and also the gospel meetings have been greatly enjoyed, the building being crowded on each Sunday night. Our brother has given us several addresses on church organisation, which have been very instructive.—F.E.S., Dec. 16.

HOBART.—The work here has been progressing steadily, under the guidance of G. Manifold. The weather conditions have been somewhat changeable, and have militated against good attendances by laying members aside with influenza, etc. We are glad to say that these conditions have passed, and now things are beginning to brighten. We have had with us Mr. Johnson, a recent convert by Mr. Way. This brother was a former Methodist local preacher, and the address he delivered on our position as a Church of Christ was well thought out and sound. Bro. Abercrombie, of South Australia, is sojourning for a short while in our city. He spoke to the church, and his words were received with much appreciation. Last Sunday evening one young lady stepped forward and made the good confession. May this be the forerunner of many more. The church has decided to hold a Conference at Easter, 1911.—W. R. C. Jarvis.

## New South Wales.

NORTH SYDNEY.—Again we have to be glad of continued good interest in all branches. Our C.E. meetings are attended by a good number, and there is a good tone in the meetings. On Sunday we were pleased to see visitors from W.A. and Scotland. F. T. Webber's address on the raising of the widow's son was a blessing to all present. In the course of it a beautiful reference was made to the life of our late Sister Santwyk. At night Bro. Rodger conducted an in memoriam service. The address on "Rest" was listened to by a large gathering, and we trust the mention of our late sister's admirable qualities will stir others to a better service. Before this reaches the readers, our Bible School will have held its Children's Day exercises. The meeting is to take the form of a Foreign Missionary meeting, when an address will be given by a returned missionary from China, associated with the China Inland Mission. An interesting pro-

gramme of vocal and instrumental items has been arranged.—W.J.M.

NORTH SYDNEY.—On Thursday, Dec. 15, Children's Day was celebrated in the form of a Foreign Missionary meeting. The various musical items and action songs were rendered by the scholars in a manner that reflected great credit on the teachers who have had their training in hand, Miss Woodhouse and Miss R. Messent. It was agreed by all present that the programme rendered was worthy of a larger audience. A splendid educational and stirring address was given by Mr. Burgess, a returned missionary from China, who was dressed in Chinese costume. After the vivid description given of the work, we trust that an additional interest will be taken in the cause of Foreign Missions. We are glad to say the Junior C.E. Society is showing splendid interest and enthusiasm, which is indeed encouraging. Saturday's open air was one of the best meetings held yet, when very deep interest and concern were shown by those listening. At the breaking of bread W. Macindoe exhorted and delivered an address full of power and food for thought. At the gospel service Bro. Rodger's subject was "Important Questions Rightly Answered." Our brother delivered a heart-searching address, and at the close we had the joy of seeing a young man go forward and make the good confession. The decision was a fitting close to a day of blessing. The day's meetings were somewhat smaller than usual, owing no doubt to the stormy weather, but while the showers were falling outside, the outpouring was coming upon us inside.—W.J.M.

## South Australia.

MILE END.—No startling church news, but the meetings keep up well, especially of an evening, when fully fifty per cent. of the hearers are outsiders. The school recently rendered the American Children's Day exercise, "Go ye into all the world," the recitations and information given being adapted to Australian conditions. The attendances on the first rendering and also on the repetition were good, and the F.M. fund for children will benefit to the extent of £3/3/11. The children did well.—E.

GLENELG.—In addition to the ordinary meeting on Sunday morning, the Junior C.E. Society meets during part of the year on Thursday evenings to practise for the annual meeting, which always proves a novelty. This year was no exception to the rule, for on Wednesday, under the direction of Misses Burford, Wright and Finlayson, we were favored with a splendid demonstration of kindergarten items. Mr. Burford was chairman, and the evangelist proposed the vote of thanks. Presentations were made to Misses Wright and Finlayson by the children. The large audience were delighted, especially with viewing the beautiful gifts made by the children for the Grey Ward Kindergarten. We congratulate Miss Wright, the secretary, on her cheering report, and also on gaining such high distinction in kindergarten training and music at the recent examinations.—E. W. Pittman, Dec. 15.

NORTH ADELAIDE.—Lord's day, Dec. 18, the Sunday School held its anniversary. There was a good attendance of parents and friends. The superintendent, H. Moore, presided, and after the opening exercises, explained that early in the new year the officers and teachers had decided on some innovations, viz., the institution of a Cradle Roll and a Kindergarten. In accordance with the near approach of Xmas, all the exercises had special reference to the birth of the Saviour, and were creditably rendered. At the close of the programme Bro. Anderson distributed the prizes gained during the year, and a roll picture to each member of the infant class. In the evening R. Burns, of Unley, preached the gospel.—V.B.T., Dec. 19.

UNLEY.—This morning at the Lord's table, T. J. Gore made reference to the unexpected death at Port Victor of Sister Emmie Pearce, of





Conducted by A. R. Main.

## BEGIN RIGHT; CONTINUE RIGHT.

Num. 9: 15-23; 10: 10.

Topic for January 2.

### Why not on January 1?

Why not make this a genuine New Year's meeting by holding it on New Year's Day, and as near the beginning of the year as possible, namely, before breakfast? Since New Year's Day comes on Sunday, most of the members will be able to attend with no complications arising from school duties. Try it, and see if you do not have the best meeting your society has ever enjoyed.

### Hints for Beginners.

Determine to make a good start in the new year by doing something harder than usual in the prayer meeting—making a little progress. If you have been reading a Bible verse, then commit it to memory this time and add a single thought of your own. If you have been doing that, then offer a brief prayer. If you have been sitting down while speaking, stand up this time and see how much better it will be.

### "A happy New Year."

This is a sensible salutation, if we define happiness as Christ defined it in the Beatitudes; it is not so sensible if we define it as the world defines it, merely in terms of dollars and pleasures and pride. When happiness is synonymous with holiness, it is worth while; when it is not, it is not true happiness, but a miserable cheat, sure to be discovered before long.

### "The road to Hell."

A foolish proverb says that "the road to hell is paved with good resolutions." It would be far nearer the truth to say, "The devil trembles before a good resolution," or "The highway to heaven is made of good resolutions." Of course bad men make occasional good resolutions, and weak men make many of them, and, of course, many good resolutions are broken; but, just the same, if good resolutions were not made and kept there would be no progress, and wise men and strong men make most of the good resolutions that are made, and they keep them, too. Never let me hear you use that proverb again!

### "Through the year with God."

God is always ready to walk with his children; indeed, we know that he likes nothing better. If we only invite him into our new year he will gladly come; but it must be a genuine heart invitation. And as long as the heart invitation is continued, his presence will be continued. And what a companion for our journey through the year! A guide that can see the end from the

beginning and can help over all hard places, a comforter in all trials, a light for all darkness, a friend in all loneliness—is it conceivable that any one in his senses would wish to go a step on the highway without him?

### Begin.

The New Year's resolution which is merely an intention to start on some good work next week or the first of February is dead before it was born. "DO IT NOW" is a motto found on many business men's desks; it is before me as I write, printed in staring white letters on a black background. It has rescued many a good resolution for me from the pit of nothingness. Make that your New Year's motto:

### A year of prayer.

There is only one way to get God into your year, and that is through the gate of prayer. Let this be a year of the Quiet Hour. Determine really to talk with God each day before you talk with any of God's creatures, and get God's orders before you begin any work. Determine to take all your perplexities to God and ask his help in them. Determine to talk with him in perfect confidence that he will answer, and then listen for the answer. Have a year with God, and don't rest satisfied with a year with any good book or any good man. Go to headquarters.

### The new year "forgittery."

"My memory is pretty poor," said the old lady, "but I have a mighty good forgittery." Often a good forgittery is more valuable than a good memory. It is especially so at this time of the year. "Forgetting those things which are behind," said Paul. That is the only way we can press toward the mark. Do not carry into the new year the worries of the old year. Forget your grudges. Forget the ugly words that were said and the mean things that were done. Forget your failures. Forget your doubts. Forget your fears.

### The value of time.

One of the chief gains from the observance of New Year is a fresh sense of the value of time. Another twelvemonth gone; and how quickly it has passed! Before you realise it, this year will be over. "Redeem the time." "Buy up the opportunity." The only time you have is the present instant, and while you are debating about it, you lose it. Now is the only accepted time. Today, if you would hear God's voice, harden not your heart. Probably nothing except their decision regarding Christ makes so great a difference in men's lives as their varying care of the minutes. Fifteen minutes' study a day will make you a well-informed man. Fifteen minutes a day given to any Christian work will make you a power in the kingdom of God.

### "Be ye perfect."

This is the command of Christ, and it is as binding as any in the Decalogue. To be sure, it is a command in the future tense (and therefore can be translated into English, which has no such form of the imperative), but, nevertheless, we cannot keep it unless we struggle toward perfection at once and all the time.

Therefore this year we have a tremendous task before us, namely, to reach perfection just so far as is possible; and no one knows how far that is. Do not admit, even to yourself, that it is impossible to reach it.

### A schedule.

It will help you very much to make this new year what it should be if you will lay out a sort of progress programme. Write a list of the improvements you mean to make in your character and your actions. Let the list include the achievements you hope to accomplish by the end of the year. Do not make a list so long as to be forbidding and even impossible, but keep it within the bounds of probability. Consider carefully every item of the list before you put it down, and add it only with determination and after prayer. Then go over this list daily; and it would be well to note daily by some kind of symbols what progress you are making in each particular. An "E" under the date may mean "excellent"; an "F," "fair"; a "P," "poor"; an "S," "standstill"; a "B," "backward." And may you have nothing but "E's" to record!

[At the time of printing, the C.E. topics for 1911 were not to hand. The above is from a New Year number of the *C.E. World*.—Ed.]

In both Testaments human life is represented as walking in a path or way. In harmony with this idea, we are exhorted to walk circumspectly, honestly and soberly; and, according to the same usage, we are spoken of as walking in love and walking in light. All these various phrases indicate the course of human life. The way of destruction is represented as a broad way, in which many walk careless of their destination, while the way of life is narrow and straight, and leads directly to God and eternal life. God's Word is spoken of as a lamp lighting our path. The path of God's people is lighted by the divine grace shining through the pages of the written Word; and so the earthly life, the daily experience, the whole course of a Christian's earthly existence is marked out for him.—*Robert Stuart MacArthur*.





Point Sturt. She attended our services only three weeks ago, and was for many years a bright and devoted Christian. We deeply sympathise with her mother and family in their bereavement. C. M. Gordon addressed the church on Sunday last on behalf of the Bible College, and also gave an interesting address on "How to Study the Bible," before the Men's Society and the Young Women's Bible Class. B. W. Manning will shortly terminate his good work at Cottonville and in our Bible School, as he is leaving the State.—R.B., Dec. 18.

## Victoria.

**PRAHRAN.**—Two married ladies made the good confession at the close of Bro. Marrows' address. His subject was "If Christ Came to Prahran."—E. Moody, Dec. 11.

**PRESTON.**—Bro. Chappell preached his farewell address last Sunday, the 11th, and at the close three young girls, members of the Sunday School, made the good confession, and one was restored. Since last report we have had an addition of six by faith and obedience, four by letter, three by restoration, making a total of 13. Now that we have lost Bro. Chappell, we will not envy those who have the privilege of engaging him or Bro. Frith, as they both did a good work while with us, and we know that wherever they may be they will continue to do likewise. We are now without a permanent speaker till after the New Year. Our morning meeting is by far the best meeting of the two, as we have an average attendance of 30 members for the past six months.

**BRUNSWICK.**—Last Lord's day the school superintendent, Bro. Hardie, presented the certificates won by the scholars at the Union Examination. Our Bro. Blomfield's remains were interred in the new Melbourne Cemetery, Fawcner, on Tuesday, Bro. Way officiating. On Wednesday our evangelist delivered a lecture on the life of Thascius Cyprian, a Roman Christian martyr, and had a large audience. To-day Bro. Way spoke morning and evening. Good audience. One immersion.—W.T., Dec. 18.

**WINDSOR.**—The Mutual Improvement Society held an enjoyable social on Thursday evening. On Sunday morning we were pleased to have amongst the visitors Mrs. Maston, from New South Wales. In the afternoon the Children's Day exercises were rendered. H. Swain preached at night. The regular evangelist was at North Richmond, conducting a memorial service to the late Mrs. Newham.—D.E.P., Dec. 19.

**BRIGHTON.**—All church auxiliaries in a good condition, the Tuesday evening meeting for prayer and Bible study, the choir and the Bible School doing special service. At Sandringham we have resumed the meetings on the beach. These are preceded by a short service in the hall at 7 p.m. A small box organ is a useful adjunct to the services, which are composed mostly of singing. Visitors are welcomed to join in these services.—P.H.L., Dec. 19.

**NORTH RICHMOND.**—A memorial service was held on Sunday, Dec. 18, in memory of our late Sister Mrs. Newham; J. Pittman delivered an impressive address.—H. R. Chipperfield, Dec. 19.

**NORTHCOTE.**—We acknowledge £1 from "A Country Brother" for our building fund. He suggests that a donation to this fund would be a suitable Christmas present. Bro. Lang preached his farewell sermon on Sunday night last, at the conclusion of which a married lady, mother of two of our young members, made the good confession. J. Holloway is to take up the work with us till J. W. Marrows begins the first Sunday in March.—S. G. Chipperfield, Dec. 20.

**CHELLENHAM.**—Splendid services yesterday. At night Miss Amy and Master Walter Murray, late of Kyabram, confessed their faith in Christ. Bro. Cliff Penny and Sister Ethel Carter were united in matrimony on the 14th. Our organ fund at first announcement stands at £34. All the promises are not yet to hand. Miss Ivy Woff, late co-superintendent of the Juniors,

was tendered a complimentary tea by her fellow worker, Mrs. Chapman, and a social by the S.S., C.E. and choir, on the eve of her approaching marriage. Presentations were also made to her. S.S. annual business meeting elected E. T. Penny as superintendent, F. Martin, secretary, W. Woff, treasurer, R. W. Tuck, vice-supt., S. Organ, asst.-secty., P. Bryce, librarian, Miss I. Judd, organist. The Cheltenham church wishes all the CHRISTIAN readers a bright, festive season.—T.B.F.

**CASTLEMAINE.**—Yesterday morning an excellent attendance of members met around the table to remember their Saviour. Bro. Cornish presided and Bro. Gale gave the exhortation. The afternoon presented a grand attendance of scholars to hear more about Jesus, and after school the usual prayer meeting was held. In the evening a fair house greeted the opening sermon of Bro. Gale, who took for his text, "The A and Z," from Rev. 22: 13. A married lady confessed Christ, and was baptised at the close of the service. J. B. Gray is severing his connection with the choir, and we are very sorry to lose him, as he has always been an attentive worker. Bro. Gray, who is going to Melbourne, was presented with a church hymn book by the choir members. A social was given on Thursday night last by the members to bid farewell to Bro. Clipstone, who has since left for Shepparton, where he will continue the work for his Master. Prior to his departure he was presented with a silver shaving outfit and a silver ink stand by Bro. Spicer senr. Bro. Gale was then welcomed into the church as Bro. Clipstone's successor, and was received with applause. Amongst the visitors were Bren. Swain, Melbourne; Millar, Harcourt; and Combridge, Taradale. After a short programme had been contributed, the singing of "God be with you till we meet again" brought the proceedings to a close, and refreshments were handed around.—E.H.B., Dec. 18.

**MORELAND.**—On Wednesday evening, Dec. 14, the church and Sunday School combined tendered to Sister E. R. Holloway and Bro. H. Gilbert a "kitchen tea," on the eve of their marriage. Bro. Stokes presided over the meeting. An interesting programme was gone through, including songs, recitations, readings, and addresses. Our brother and sister were made the recipients of many valuable and useful presents for the kitchen, after which Bro. Hunter, on behalf of the Sunday School, of which they were both teachers, presented them with a handsome silver cake dish, suitably inscribed. Bro. Gilbert briefly responded.

**BOX HILL.**—A meeting of those interested in starting a church at Box Hill was held on Tuesday, 13th. Bro. Oram, of Doncaster, occupied the chair. There were 14 present. After the matter was fully discussed, it was decided to commence a meeting for worship on January 1. We expect to have a membership of between 25 and 30. We have great hopes for the future, Box Hill being a growing town. Our faith is great, and we hope to see great things done for the Master.—F.A.B., Dec. 19.

**BALLARAT.**—H. G. Harward exhorted the church last Lord's day morning. There was a good attendance of members. In the evening Bro. Harward's subject was "Life's Greatest Question." The tent was full, and at the close a young man confessed Christ. Nine confessions to date. The mission closes on Thursday night. A great many strangers have been attending the meetings, and the way for greater work has been paved.—L. Jinks.

**SWAN HILL.**—Sunday, Dec. 18, was a great day for the church at Swan Hill. The cause has been established here only about four months, and the 18th was the day set apart for the official opening of a fine new chapel—a picture of which will appear later. The members assembled from all parts of the circuit. Three services were held during the day, and fairly well attended. To-night (Monday) a tea and public meeting will be held, at which Bren. C. McDonald, A. Price, T. J. Cook and T. Bagley are expected to speak. The musical items will be under the direction of

Bro. Loveluck, and Miss Gillespie will preside at the organ. The season of rejoicing is greatly marred by the unfortunate illness of the evangelist, J. E. Shipway. Our brother has been ailing for some weeks, but yesterday his case was pronounced as one of typhoid fever. This announcement cast a great gloom over the meetings. Deep sympathy was expressed from every quarter, and earnest prayers were offered for his recovery. It is expected his case will be in a mild form. Bro. Shipway has worked faithfully from the commencement of the work here, and he is greatly loved by the members. He looked forward with great expectation to the opening of the chapel. He has labored under adverse circumstances, having no place of meeting other than the skating rink. He has accomplished a good work. During his illness the gospel will be proclaimed by Bro. Alan Price.—Thos. Bagley.

**CARLTON (Lygon-st.).**—Three received into the church by obedience. Bro. and Sister Ira Paternoster, from Hindmarsh, S.A., and Sister Pidgeon, from Ballarat, were present at the morning meeting. Bro. Paternoster gave a nice exhortation. Horace Kingsbury delivered a powerful and impressive address at night to a packed audience, his subject being "Mother." There was some special music by the choir, the preacher himself singing a beautiful gospel solo.—J.McC.

**ASCOT VALE.**—Since C. A. Batt's departure W. A. Kemp has conducted the gospel services very acceptably. Attendances are good. Last Lord's day morning we had with us as visitors Sister Stenning, of North Sydney, and Bro. Hall and Burdeu, of S.A. Bro. Hall delivered a splendid exhortation, which was much appreciated. In the evening C. L. Thurgood preached an excellent gospel sermon to a large audience. The cause is progressing steadily. We hope to report ere long the engagement of an evangelist who will devote his whole time to the work.—J.Y.P., Dec. 19.

**MELBOURNE (Swanston-st.).**—Last Lord's day morning Bro. Horace Kingsbury gave us a splendid address, and in the evening Bro. Paternoster, of Hindmarsh, S.A., delivered an excellent discourse to a large meeting. Altogether we had a very enjoyable day.

**GEELONG.**—There was a fair attendance of members last Sunday, when we had a visit from A. W. Jinks, of Ballarat, who gave a fine exhortation. In the evening Bro. Jinks preached to a fine congregation on "Some Reasons why Men do Not Become Christians," and was listened to with great attention.—E.B.

**MONTROSE.**—Nice meetings last Lord's day. In the evening our hearts were gladdened by seeing a lady step forward and make the good confession. She has been a regular attendant at our meetings for some time, and is the mother of a family of children who attend our Sunday School. James Holloway's address, "Through the Crowd to Christ," was listened to with rapt attention. In my last report *re* farewell social to Miss E. Chandler, the name of Sister Langford should also have been mentioned as having received a presentation for her work in connection with the school. Miss Langford has been a teacher in the school for the past 12 months, and received as a token of recognition a very beautiful Bible and hymn book.—Robt. Langley.

**BALLARAT.**—On Monday evening, H. G. Harward preached the gospel, and two young men confessed Christ. Eleven confessions to date.

Warneck says that missions are from the beginning a law of life in the Christian church; a necessity for its own preservation, and therefore a self-evident duty.

Churches as well as individuals should give heed to the admonition not to be weary in well-doing. Many do exceptionally well one year and are jubilant over it, but the next year they fall behind. It is only by patient continuance in well-doing that the prize is won.



## An Error of Judgment.

By F. Willey Turner.

Old Thomas Dowden was known far and near over our countryside as the biggest miser that ever lived. By those who did not care to go to such extremes in language he was variously described as "near" and "stingy." Mother Sykes, his nearest neighbor, was quite sarcastic on the point, and told all and sundry that Old Tom "was a man who were heaping up a pile o' brass as would do himself nor nobody else in t' world no good"; and had you heard the sniff with which the words were accompanied, you would know why I said sarcastic.

As an overlooker at Quarrygap Mill, old Thomas was known to be earning good wages, "addling no less (to quote Mother Sykes again) nor thirty-two bob in t' week," which amount he increased from time to time by mending his neighbors' broken panes, for he had been a glazier in his younger days.

All this was, of course, common knowledge in the village, yet in spite of it Thomas Dowden always pleaded poverty. Certainly, whatever the reason, his expenditure was relentlessly cut down to its lowest limits. His abode was of the humblest, and consisted of a shabby two-roomed cottage in a narrow lane, where the old man lived alone, and which ran him into a rental of 2/3 a week, clear of rates. It was also known to be his habit every Saturday night, just before the market closed, and when there was nothing left on the butchers' stalls but "scraps" heaped together and ticketed 3d. a pound, to shamle in and bear away a portion of the unedible looking stuff in a newspaper. On this, in addition to two loaves which the baker left, he was currently believed to exist until Saturday came round again. Thus you will allow that he was not called a miser without some reason.

As few men are consistent all round, so there was one inconsistency in the old weaver's habits that puzzled us. He rarely failed, for example, in his attendance at the little Baptist chapel on the hill. Wet or fine you would find him in his pew, his chin on his hand, and his eyes steadily fixed on the preacher. Some preachers regarded this fixed attention as inspiring, while others who had an uneasy feeling that the old man was watching to see how much of their sermon they read—for his prejudice against read sermons was as well known as his miserly habits—were much disturbed thereby. But to us in the congregation the strangest thing was this (and we had it on the authority of the entire diaconate) that not only was he unfailing in his attendance on divine worship, but that he never failed to place his threepence in the weekly offering envelope. This *did* surprise us.

One Sunday, indeed, the treasurer found a shilling in the old man's envelope, but he had barely recovered from his astonishment when he discovered old Thomas at his elbow, explaining that he had left his coppers on the dresser, and rather than miss the plate for the first time in his life, he had put a shilling in and would be

obliged by ninepence change. The old man's voice was not of the softest, and a member of the congregation who happened to be passing the vestry at the time, overheard the conversation. So this story was added to others as a further illustration of the old miser's excessive "nearness," those pewholders especially who were most irregular in their contributions, delightedly helping to give it a wide circulation.

As a matter of fact, this particular story reached as far as the Theological College in the neighboring town, and when the senior student (ministerial students, by the way, were known amongst us as sucking parsons) was sent to supply the pulpit during the absence of the pastor upon holiday, he purposely brought with him his famous sermon on "The Debilitating Effects of Mammon on the Spiritual Life," which had cost him some three months of preparation, and in which the words "filthy lucre" occurred exactly fifty-three times, and the phrase "vanity of vanities" twenty-seven. This oration he delivered with much fluency, and as he glanced from time to time in the direction of old Thomas' pew, we all knew for whom the sermon was intended, and in our hearts congratulated the student on his courage.

Old Thomas, who was always one of the last to leave the chapel, confronted the student as he came down the aisle with his host the secretary.

"A very good sermon, Mester," he said, rubbing his jaw with his hand as his habit was, and looking the preacher squarely in the face; "I suppose now as it was meant for such as me, eh?"

The student was taken aback, and hardly knew what to say.

"Yes," he said at last, unguardedly, and then as hastily contradicted himself. "I mean—no—I—oh, no—it was merely intended to have a general application, Mr. Dowden."

Old Thomas still continued to rub his lank jaw, and regard the student curiously.

"I see," he said at length, slowly. "Well, you're a promising young man, and I hope as you'll get on; you're a champion talker and ha' a fine voice, but if I mistake not, there's a word somewheres about not judging by appearances, but judging righteous judgment; I advise you to get it well at the back o' your mind, maybe it'll come in useful some day."

With that the old man reached his hat and shuffled out of the chapel, and it was noticeable that the student was not as fluent as usual in his evening sermon.

It was not long after this incident that strange rumors began to fly about the village. A bill had suddenly appeared in the window of Thomas Dowden's cottage, with the legend "To Let" printed upon it, and it was said that he had been seen looking over an empty house in the Terrace.

The Terrace, I might say, consisted of nothing but "through houses," whereas most of the houses in the village were commonly known as

"back to back." To move into the Terrace indicated a big step upwards in social position. When, therefore, some weeks afterwards, a brand new bedroom suite was discerned zig-zagging itself into the house by way of the front window, and some carpets wobbling in by way of the door, the old weaver himself bringing up the rear, with his inscrutable face, and a hammer and screwdriver in his hand; the sly jade rumor, for once, stood confirmed. For some days nothing was talked about in the village but Thomas Dowden's new house; it became the most popular topic at the sewing meeting, and was discussed by our matrons when they went to draw water at the village pump. Suddenly light broke in upon us; from what quarter it first came I don't know, but there was no doubt about it. Old Thomas was "goin' to get wed."

The minister, who in common with others had heard and discussed the rumor, met the old weaver one night as he was coming home from the mill, and took the opportunity for the exchange of a word on the subject. "I hear, Bro. Dowden," he said, smilingly, "that you are about to change your condition."

"Eh!" replied the old man, "you 'ave, 'ave you? Well! I've heard summat o' the same sort myself."

"May I congratulate you?"

The old man scrutinised his minister, and something like a smile lit up his puckered face. The minister afterwards declared that he tried to wink, but failed miserably for want of practice.

"As you will, Mester," he replied, after a long pause, "as you will, it's gran' weather, isn't it? and I hear that there's fine prospects for t' harvest," and there was nothing more to be got out of him.

The maddening thing about it all was, that nobody could hear or even make a guess at the intended bride. Some of the women indeed went so far as to pay a special visit to the workhouse, where the Registrar of Marriages kept office, in the hope of finding the names on the official list of aspirants to the matrimonial state, but were disappointed. More than that, when it was suggested that perhaps the marriage would take place at the parish church—one of our most pronounced anti-ritualists even went so far as to invite the vicar to "step ower t' doorstep and taste her nettle beer," but without adding to the stock of information. However, it soon became clear that the banns were not to be published at church. The curate, more communicative than his superior, said so.

This, of course, made things all the more perplexing, but when the old man was absent one Sunday morning from his accustomed pew, and it was given out that he had been seen taking a ticket for London the previous day, we felt the riddle was solved. He was going to be married from home, that was it! Still there were some who shook their heads and proclaimed themselves dissatisfied with the general opinion.

It was in the midst of all this uncertainty that the great surprise came. The Sunday following the one on which old Thomas had been conspicuous by his absence, he entered the chapel followed by a young lady of nineteen or thereabouts. Her fresh girl's form contrasted strangely with the bent and withered shape of the old weaver. She was tall and slim, and most unde-



nably good looking; her step was elastic, and from beneath a pretty straw hat two frank eyes beamed, half in curiosity and half in amusement, on the congregation. I am no lady's man, and confess that I got these details from an observant friend in the choir loft, who also added that the young men there were so overcome with indignation at the supposed *mesalliance* that they completely lost their voices during the first two hymns. At any rate, I can bear my testimony to the fact that an audible shiver of disgust passed round the congregation, and Mother Sykes aforementioned said aloud, "May and December, ough!" and then tried to hide her confusion by singing lustily from a Bible held upside down.

But when after the service was over the minister, who, notwithstanding that he felt somewhat hurt at not being asked to perform the marriage ceremony, still felt it his duty to offer his congratulations, he was even more startled.

Old Thomas, who saw him coming, placed a restraining hand on the girl's arm, who had risen to go, and awaited him patiently. Somewhat awkwardly, the old man performed the introduction.

"Miss Penthwistle, my niece," he said to the astonished minister; "Florrie, dear lass, this 'ere's our pastor."

And the old man looked on with his inscrutable smile while the minister confusedly murmured a few commonplaces, and then hurried away on the plea of an engagement with his senior deacon.

Then little by little the old weaver's secret came out. Miss Penthwistle was the only child of his only sister, who had married a young solicitor. One day her husband was killed in a railway accident, and in less than a year afterwards, the widow had followed him to the grave. Florrie Penthwistle was at that time a little mite of five years old. With her latest breath the sister had commended the little one to her brother's care.

"Tom," she had said, "you and I have always loved one another. Florrie will soon have no one in the world but you; you will love her and care for her for my sake."

"I will, God helping me; I will, Bessie," he had replied, and those were the last words brother and sister had ever exchanged on this earth.

And it was in order to fulfil that sacred promise given at a death-bed that Thomas Dowden had labored and scraped. In his simple understanding of the trust, he had striven to give his niece the education which he fancied she would have had if her parents had lived, though it had strained his resources to the utmost. Even when her education was finished it had not been his intention to bring her to his home. For one thing, he felt unequal to the society of an educated woman, and for another he wished to preserve his secret from the prying eyes of his neighbors. But, as it turned out, the girl had a will of her own and had written to say that if he did not fetch her to live with him she would come to him though she had to walk all the way barefoot. She had no one to love in the world except her uncle, she added, and she wanted to share his home and look after his declining years. And in this, as in most things, she had her own way.

Needless to say, that when the story got about it completely reversed our attitude towards old Thomas. The young men in the choir were especially loud in his praise, although it is only fair to say that the young lady singers lagged somewhat in their enthusiasm. They gave it as their opinion that old Thomas had only done what any decent uncle would have done; but then, you see, Florrie Penthwistle had a bonnet of the latest fashion, made in London, which might account for some lack of warmth on their part.

The greatest effect of all, however, was that produced upon the senior student. After hearing the story and catching a glimpse of Miss Pent-

wistle in the street, he bolted himself in his study and straightway composed a sermon on the text, "Judge not that ye be not judged." It was not long before an opportunity came for its deliverance, and he gave it forth with unwonted power and unction. And although it was noticeable that his eyes were often fixed upon Thomas Dowden's pew, no complaint was ever made of personalities. Instead, after the service was over, a neatly gloved hand was placed in his, and a sweet voice thanked him for his helpful words. He returned to college in the highest of spirits. Unfortunately, he got into serious trouble the next day by explaining to an irascible professor that the New Theology was a process of the sexes.—*Christian World*.

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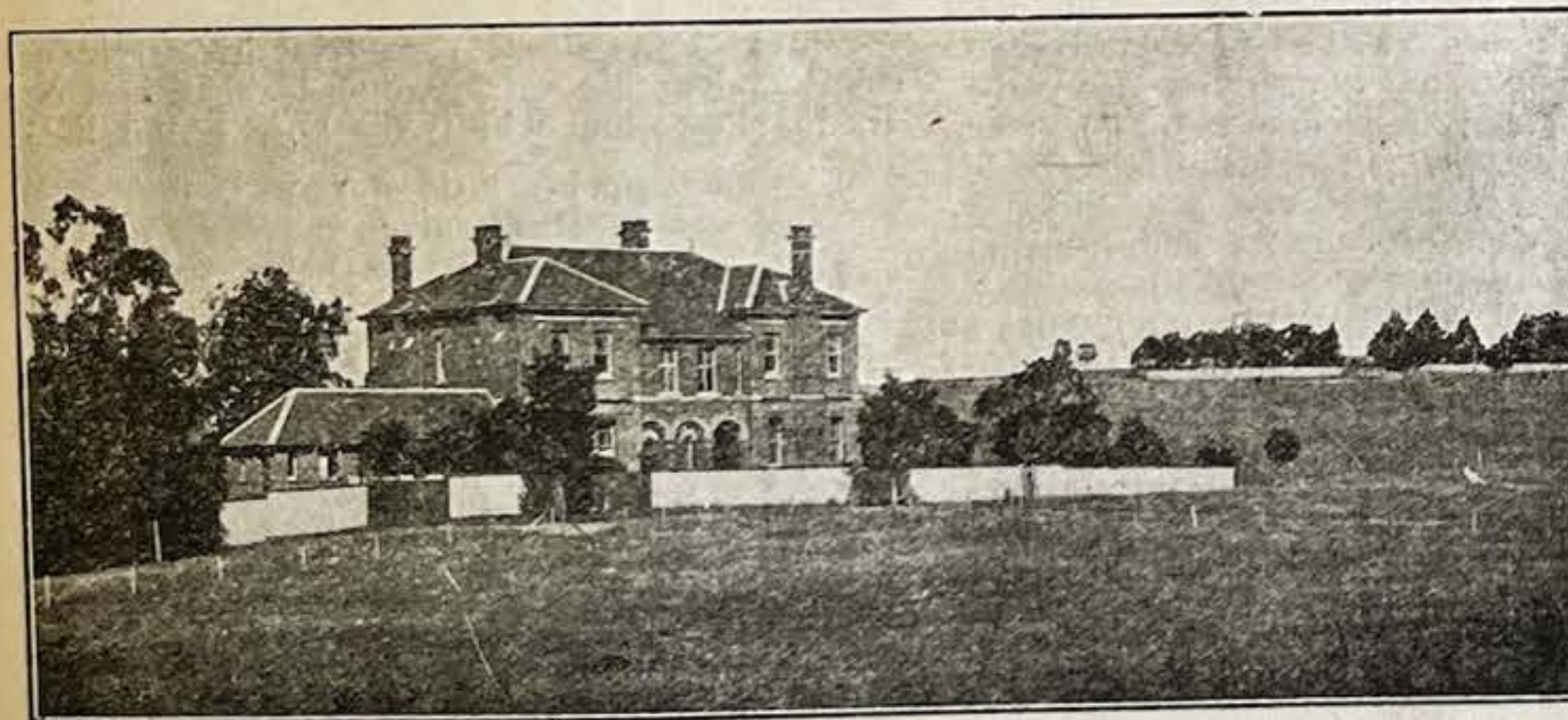
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## Here & There.

One confession at Footscray, Victoria, last Sunday night, J. E. Allan preaching.

Good meetings at Hawthorn last Sunday. At the evening service there were two confessions.

S. H. Goldsworthy reports good meetings at Milang, S.A., and 36/6 collected for Church Building Extension Fund.

Next week, as is usual at this time of the year, there will be no publication of this journal. We wish our staff to enjoy the full measure of their holidays.

W. Waters, evangelist for the church at Ma Ma Creek, Queensland, is relinquishing his position at end of present month, and is open for engagement elsewhere.

The Queensland Home Mission Committee has invited A. W. Jinks, of Ballarat, to accept the position of State Evangelist. It is expected that he will enter upon his work early next year.

We regret to hear that Bro. Thompson, an esteemed member of the Warrnambool church, died very suddenly at the church door last Lord's day morning, just as he was about to conduct the services of the meeting.

This month's *Missionary Intelligencer* contains the annual report of the Foreign Christian Missionary Society. Two or three spare copies are to hand, and can be had on application to T. B. Fischer, Cheltenham, Victoria.

We are now making arrangements for the special Home Mission number of the *CHRISTIAN*, which will be published on January 12. The Home Mission collection will be taken up on Feb. 5, the first Sunday in that month.

The States which have agreed to take up their annual Home Mission collection on the first Sunday of next February are South Australia, Victoria and West Australia. We expect that Queensland and Tasmania will also fall into line. New South Wales had gone too far with arrangements for a December collection to join with the others this time, but in the following year will do so.

New South Wales church treasurers who have not yet sent amounts contributed on Dec. 4 for Home Missions are asked to send at once, so that complete list can be made up. Address, Thos. Hagger, Francis-st., Marrickville.

Many isolated members in New South Wales are yet to be heard from in response to the appeal for annual offering for Home Missions. So far £16/16/6 has been received from such. Send to Thos. Hagger, Francis-st., Marrickville.

Things are on the move in Queensland. Len. Gole says: "We are planning for bigger things next year." We have noticed a distinct forward movement during the last year in Queensland, and take it as a prophecy of good things to come.

As this is the season for making presents to our friends and giving help to those who are not so well off as ourselves, we suggest that the present of a year's subscription to the *CHRISTIAN* would be a suitable gift, and give pleasure and profit all the year round.

F. T. Saunders is leaving Lismore at the end of January, after which he will take up an engagement with the church at North Sydney. The Lismore church has sent an invitation to T. H. Scambler to labor as its evangelist. Bro. Scambler is now completing his studies at Drake University, U.S.A.

A. W. Jinks writes: "Through the kindness of the Ballarat church, I was able to relieve Gifford Gordon on last Lord's day. At the evening meeting there were more than 300 persons. Bro. Gordon will need all the encouragement and prayers of the brethren and sisters of Geelong, as he has a big work to do. Great interest is being taken in the plea for New Testament truth.

C. McDonald, of Swan Hill, Victoria, writes: "I wish to acknowledge the receipt of £2 from the church at Bendigo, as a donation to the building fund, per Dr. Cook, with thanks. Fair meeting yesterday at our opening services. Bro. Bagley sends a report this morning. Sorry to say that Bro. Shipway is laid up with typhoid fever, unfortunately. Our prayers are in petition for his restoration to health."

Next year, says *Harper's Weekly*, will be the three hundredth anniversary of the publication of the Authorised Version of the Bible. It may fairly be said that this anniversary will be the most important that the English-speaking race will celebrate during this century. For the Authorised Version is not alone a splendid monument of literature and religion; its publication standardised the English language, and its inheritance gave a common tongue to the English-speaking nations.

The Bible has been called the best-selling book that has ever been printed. Actually, no other book that has ever been printed can begin to compare with it in this regard. Since its foundation in 1804 the British and Foreign Bible Society has

### GREETINGS FROM THE EDITOR.

Dear Reader,—As the old year is fast drawing to a close and the new year is quickly approaching, I very gladly take the opportunity of sending you hearty greetings and good wishes. May the coming year bring you many blessings and rich gifts from the great storehouse of the One God and Father of us all.

THE EDITOR.

issued more than 222,000,000 copies. Since its foundation in 1816 the American Bible Society has issued 87,296,182 copies. The National Bible Society of Scotland and the European Bible Societies may have issued another 8,000,000 copies. Including those publishing houses that issue the Bible for profit, it may be estimated that, during the last century, 400,000,000 copies of the Bible have been issued. During the past year the two leading Bible Societies of America and England alone issued nine million copies, and the Scottish Society an additional million. How many copies have been printed since the invention of movable type, how many written since the beginning of our era, may never be known.

We have re-published J. W. McGarvey's sermon on Baptism, which appeared in our columns some time ago. Bro. McGarvey's plan in this sermon is expressed by himself. Someone had said to him, "If my mind were unsettled in regard to baptism, I would take this course—I would take my own New Testament, and, beginning at the first chapter of Matthew, I would read it all the way through, watching for that word 'baptism'; and everywhere I found it, I would examine carefully the passage in which I found it, and learn all I could about it; and when I got through I would put all this together and I would make up my mind on the whole subject of baptism that way." Bro. McGarvey has followed this plan in his sermon. The booklet is published at one penny. Twelve copies post free for one shilling.

In an address on "Alcoholism and Offspring," delivered at the Charing Cross Hospital Medical School, the eminent scientist, Dr. Saleeby, asserted in unqualified terms that alcohol is "a racial poison," and he went on to say that alcoholism is, in itself, a clear sign—as it is also a cause—of degeneracy. Perhaps, however, the most remarkable point in his address was his statement of the similarity between the effects of alcoholism and those of lead poisoning, the parallelism between their effects on both parents and children being quite extraordinary. The value of such a testimony from such a source is inestimable, and no doubt due prominence will be given to it in our medical and sociological publications.

Professor Margoliouth, the learned Oxford professor, speaking of the Bible at the Palestine Exhibition held at Sheffield, said that in spite of the controversies of the present time concerning the Bible, there had never been greater interest in it, or a deeper underlying affection for it than at the present time. Palestine was emphatically a land of prophecy, fulfilled or partially fulfilled, many prophecies of late having been fulfilled. Recent archaeological discoveries established in unassailable security the religious beliefs commonly accepted by the Christian church; invariably confirming them, or throwing a new light on them. Constantly were these discoveries bringing into the area of history peoples mentioned in the Bible narrative.

Higher than that of all other statesmen in the annals of the Chinese Empire is the illustrious name of Sir Robert Hart. The *Daily News* sought the views of Sir Robert as "unquestionably the greatest living authority on China"; and his answer will help the faith of many, and be useful for reference in days to come. He says: "As regards missions, they will always be attacked, but I do not think attacks will hurt or defence strengthen. Methods must vary, experiences must differ, and results will not be the same everywhere, but all who are interested in the work may feel confident that the best interests of civilisation and Christianity are well served by the devoted men who bear the Master's commission and go into all the world." After a testimony of that sort, Christian missions can afford to go on their way rejoicing.

### JOY IN SERVICE.

On every hand there are the opportunities for service; on every hand there is the open door. The fields are white unto harvest in the spiritual world; who will labor for the Lord? What is needed most of all is a band of men fired with a passion for God, who will give of their time and substance, and who, by their self-sacrifice and devotion, shall prove the depth of their devotion to Jesus Christ. And in this service we shall find our highest joy, and we shall best render thanks to him who is the Lord of our life.

I counted up my little store,  
Why was to others given more?  
Why were their lips with honey fed,  
While mine had labor's hard-earned bread?  
A weary, hopeless task, seemed living;  
I could not bring to God thanksgiving.  
There came a poor man to my door;  
I shared with him my scanty store.  
When lo! my sense of want had flown,  
And rarest riches were my own!  
So sweet is love's divided bread;  
I seemed with heaven's own manna fed.  
What blessed joy there was in living!  
I brought to God my glad thanksgiving!

—Selected.

### LIVE IN THE LIGHT.

The plant in a dark cellar must die, or live a poor, feeble and dying life. It needs light; it needs sunshine. If you live in the dark cellar of your own nature, you will grow more and more feeble, until spiritual death succeeds to the long absence of spiritual life and power. If you live in the shadow of doubt, in the gloomy vales of



misanthropy, in the dark dens of fault-finding and selfishness, you will lose all the light and joy, and finally the very life of the true believer. Come out into God's sweet sunshine. Eat the divine manna. Exercise all the spiritual sympathies and muscles by following Christ. Arouse yourself to go for some poor fellow-Christian, some poor, struggling, dying fellow-being in life's troubled journey, and you will soon find spiritual health, power and joy.—R. Stuart MacArthur.

## The Australian Christian.

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### ACKNOWLEDGMENTS.

#### JENSEN FUND.

Mrs. Crouch, senr., 10/-; Condolence, 2/6; T.H., 1/-; Long Plain and Mallala, £4/5/-; Three Friends, 3/-; E. McK., 2/-.

#### VICTORIAN MISSION FUND.

Churches—Geelong, £8; Colac, Thankoffering, £3; Middle Park, per T. Bagley, £1; Lygon-st., Miss Kimber's mite box, 12/5; Williamstown, per Sisters, 37/3; Williamstown Sisters' Sewing Class, 10/6; Kyneton, £2; Warrnambool, 10/-; Drummond, £13/10/-; Berwick, £1; Terang, 6/6; Swanston-st., per Miss Huntsman, £2/1/9; Shepparton, £5; Isolated Sister, £1; F. G. Martin, Apollo Bay, £2/10/-; Sisters' H.M. Rally, North Richmond, extra, 14/7; North Melbourne, 1/-; Northcote, 4/6; Mrs. Wilson, 2/6; Mrs. J. Morris, Newmarket, 10/-; Shepparton, 6/6.

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Victoria—Churches—Montrose, per Sister F. Goodwin, £1; South Yarra, per Mrs. Lewis, £2; Melbourne (Swanston-st.), per Miss Lawson, £2 17/6; per Miss Huntsman, £2/2/9; per Miss Harris, 6/6; Meredith, £1/6/6; Bordertown, collection at Bro. Strutton's meeting, 15/7; Other Contributions—A Sister, Castlemaine, 6/-; W. W. Tomlinson, Kaniva, 5/9; A.S.H., 2/-; W. Cust, Beulah, £7/10/-; F. G. Martin, Apollo Bay, £1/1/-; Sisters of Victoria, per Sister Zelius, for Miss Tonkin's Bible woman, £7/10/-; Do., for Mrs. Strutton's Bible woman, £4. Tasmania—Church, Kelleve, £3/12/3. Queensland—Received per Bro. L. Gole, Treasurer, F. M. Committee—Church, West Haldon, 11/-; Wallumbilla, 15/-; Malar, £2; Brisbane, additional, 5/-; Vernor, 13/-; Rosevale, £6; Rosewood, £5/10/-; Boonah, £42/14/6; Collected, Bro. Rains' visit, 18/5; Mrs. Metcalf and family, Whitestone, 16/-; C.E. Society, Ma Ma Creek, £3.

Special Children's Day Offerings for Benevolent Work.

Victoria—Schools—Melbourne (Swanston-st.), £2/10/7; Meredith, 9/6; Preston, 7/-; Brighton, 1/4; South Yarra, 16/-; Ascot Vale, £1; Blackburn, 13/1; Doncaster, £1/14/8; Kaniva, £3/1/9; Berwick, £1/5/-; Moreland, 8/8; Dandenong, £1 4/3; Ballarat, £1/10/-; Footscray, 14/3; North Fitzroy, £1/0/6; Drummond, £1/5/6; Taradale, 8/-; Bet Bet, £1/10/-; Collingwood, 12/4; Mil-

dura, 10/-; North Melbourne, 17/9; Richmond, Balmain-st., 11/9; Brunswick, 10/-; Williamstown, 18/6; Horsham, 18/-. For Footless Girl—Appeal by Miss Tonkin—School, Cosgrove, 4/6; Mabel Thomas and class mates, Gordons, 1/-; Queensland—Schools—Gympie, £1/4/6; Eeel Creek, 6/6; Ma Ma Creek, £1/5/-; Bundamba, £1/5/-; Boonah, £3/2/6; West Moreton Circuit, per T. G. Mason, £5; Zillmere, £2. Miss Kate Brown, Tartha, 18/-; Do., for Pure Words F.M. number, 1/6.

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### COMING EVENTS.

JANUARY 1.—Gospel mission at Montrose, via Croydon, will commence on Jan. 1 and continue for two weeks; H. G. Harward, missionary. Brethren, pray for us. Brethren wishing to spend a holiday in the country would do well to spend it at Montrose. Good accommodation at moderate tariff, close to chapel.

JANUARY 8.—Great Tent Mission, Erskineville Park, Sydney. Commences on Jan. 8, 1911. Thos. Hagger is the preacher. All the churches in Australia are invited to pray for the success of this mission. Mission motto: "Revival within the church; no additions from without."

### WANTED.

Middle aged sister as help, fond of children, and preferably able to wash. State terms. Mrs. Alan Price, Swan Hill, Victoria.

Evangelist for Mildura district. Capable young man. Splendid field. Two churches. Liberal terms. Particulars from R. G. Cameron, Pine Avenue, Mildura.

W. Waters, evangelist, Ma Ma Creek, Queensland, is open for immediate engagement. Correspondence invited. Address, Via Grantham, Queensland.

General servant, early in January. Apply by letter, Mrs. F. M. Ludbrook, Bay-st., Brighton.

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### THANKS.

Mr. and Mrs. A. R. Main thank their many friends for kind expressions of sympathy during their recent sad bereavement.

### DEATH.

CARTER.—On December 10, at the Homoeopathic Hospital, Herbert Knowles, the third dearly beloved eldest son of H. and C. E. Carter, and dearly beloved husband of Elsie May Carter, of Harold-st., Upper Hawthorn, aged 28 years. Deeply regretted.

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### IN MEMORIAM.

BRADLEY.—In loving memory of wife and mother, Johnina Bradley, who departed this life on January 1, 1910, at her residence, Dudley-st., Footscray.

What a peaceful passage, mother,  
O'er life's often troubled sea,  
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**Obituary.**

**CARTER.**—H. K. Carter, although only 28 years of age, fell asleep in Jesus on December 10, and was buried at Kew Cemetery. He had preached for a year at the Roma church in Queensland, and was well known among our suburban churches for his help in the way of preaching the gospel and teaching in the church. After a serious operation he passed to his reward. We had hope of his recovery till the approaching end was too clearly seen. His faith and trust was strong till the last, and although he suffered much he manfully bore up under it all, till he found relief in his departure to be with Christ. May the Lord comfort, sustain and keep his wife and two little children till they cross the narrow stream and meet the husband and father on the other side.

Hawthorn, Vic. P. A. DICKSON.

**EDE.**—Sister Emma Ede died in St. Vincent's Hospital on Nov. 9, and was buried in the Harkaway Cemetery. The day of the funeral was wet, and Bren. Nightingale and J. E. Allan conducted a service in the Berwick chapel. Our sister had only been a member of the church for about 18 months, and for most of this time was in indifferent health and had suffered much, but was patient with it all, and has now gone home to her rest. She leaves behind her a husband and two little children. May the good Lord guide them and keep them in the right way, that they may meet again in the better land, never more to be parted.

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(Signed) Mrs. ADA TURNER.

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