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Chesterfield Sketches.

A Series of Composite Character-Studies.

By "JEAN KYTHE."

INTRODUCTION.

"Deed aye, Miss Kythe, we're a verra mixed lot in the Chesterfield kirk, an' nae doot you comin' frae the Old Country must think some o' them gey queer. We have some members jist aboot fit for heaven an' twa-three no that ill-prepared for the ither place."

"But surely, Bro. Dalgarnie, you are *all* Christians," I replied.

"Weel, I wadna say; as I said ee'noo, we're mixed—jist anither case o' the tares and the wheat. Imphm! Grand wheat, like unto auld Mrs. Striven, an' braw tares like—but I will na mention names. Hech aye! Dwellers in Israel, wha speak the language o' Ashdod. Imphm!—jist excuse me, lassie, I maun catch the man."

Thus I finished my conversation with Bro. Dalgarnie, one of the oldest members of the Chesterfield church. As I stood and watched his tall though slightly stooped figure hastening down the street, it struck me that he himself was in all probability one of the queerest of the members whose acquaintance I would doubtless soon make.

But first, before proceeding further, I must explain my position and actually introduce myself, a disagreeable task for a lady under any circumstances.

I had come out from Scotland to visit a married brother, and though intending to spend only a couple of months or so at his home, I found myself still there after a lapse of eight months.

I liked the town; I liked the church. Chesterfield is a town of no little importance in one of the Colonies, over which the Southern Cross scintillates in midnight beauty. Its people represent a good type of colonist, decidedly "colonial" I thought in many of their ways, but emphatically a vigorous and active race, with a freedom from conventionality which fell upon me as the fragrance of a full fresh southern breeze.

The church, I liked,—in some respects very much, in other ways but very little. In my Scottish home I had all my lifetime been associated with one of our large churches, in which I was first brought up as a child, and of which I afterwards became a member; consequently I was open to impressions, notably such as were wrought by variation and novelty.

I've always had a taste for writing, and after a good long spell of thinking I have resolved to give my impressions in the form of composite character-studies. I shall strive to write as truthfully and sympathetically as

possible, endeavoring to preserve the realism I seek after rather than the attainment of any marked degree of artistic eloquence—though I must confess to a woman's love of the latter.

'Tis long since I learned that a man (and for that matter a woman also) "is more the child of his environment than of his father." We are in reality so much the "children of circumstance," look at it how you will.

Another thing,—there is the influence of heredity, which is so far-reaching in its operations that we are apt to underestimate its mysterious and indefinable force.

Education, also, in the development of character is not less evident in its results upon professing Christians than upon humanity at large.

Perhaps most of all has allowance to be made for the pre-Christian, indeed I might say *anti-Christian*, experiences and life of members. I mean by this the impress of the world and its wickedness before conversion. This resultant remains with some in greater measure than others, accounting for much waywardness and obliquity of vision in the perception of divine truth.

So you see I am fully conscious of the many allowances one requires to make, but I shall look for the best in each. Thus I write.

In these observations will be found the *motif* of my papers.

I had been introduced by Bro. Dalgarnie the Lord's day previous to our conversation, when meeting me on the Wednesday following as I was about to step into a tram car he hailed me, "Hey! Miss Kythe, bide a wee." The sound of the Doric stayed my footsteps, and the old man, seizing my hand, launched forth into a discourse upon the "kirk" as he called it, emphasising his more decided contentions with a sort of pump-handle motion of my hand, which he retained in his own the while.

Poor old man! Never a word of bitterness or malice did he utter, but I could easily see that his perceptive faculties were much to acute for his peace of heart. He stood for the "old paths," and seemed to think that like Elijah he was pretty well alone in his contending. He finished up our talk with the words contained in the opening paragraphs, and subsequent experience showed me that he was indeed a rare judge of character.

I really don't know whether Chesterfield church was any different from other colonial churches, but really we *did* have some queer folks there. Some of the most paradoxical

individuals one could imagine, while others—oh! I'll come to them by-and-bye, in good time. I've studied them. I know the brother whose wife saved him in this world from being "snuffed out," and I doubt if she can't give him a lift into the next world, he'll have but a poor chance! Yes, and I know the sister who—oh! but I'm not going to speak about them *just yet*, but I'll come to them in time.

So, "kind reader" (that's the old form of adjuration, isn't it?), I prithee, "hear me of thy clemency." These sketches are written "in lighter vein," but perhaps they may contain some weighty truth or pointed home-thrust, which, coming as an arrow shot at a venture, may not prove ineffectual in inducing someone to look to the joints and lacing of his armor, that armor which God has given us for purposes of assault as well as of defence. Now my first study will be, dear old Roderick Dalgarnie, one of those men of whom Tennyson sung—

"No public life was his on earth,
No blazoned statesman he, nor king,
He gave the people of his best,
His worst he kept—his best he gave."

(To be continued.)

It should be taken for granted among Christians that prayer is the habit of life—private prayer, family prayer, public prayer. It should not be a delicate matter to ask a Christian to pray.

Bible-study should be taken for granted. Is it not the obvious duty of friends to read one another's letters?

Church-attendance should be taken for granted, as it will be taken for granted that a merchant will go to his store; should I not be where my father's business is transacted?

Christian testimony in private conversation, and in public should be taken for granted. Christ will not confess us, if we do not confess Him.

Christian giving should be taken for granted, that of what God so freely gives us we should freely render back to him.

All this and much more should be the common-place of Christian living, and we should no more take credit for it than for breathing.

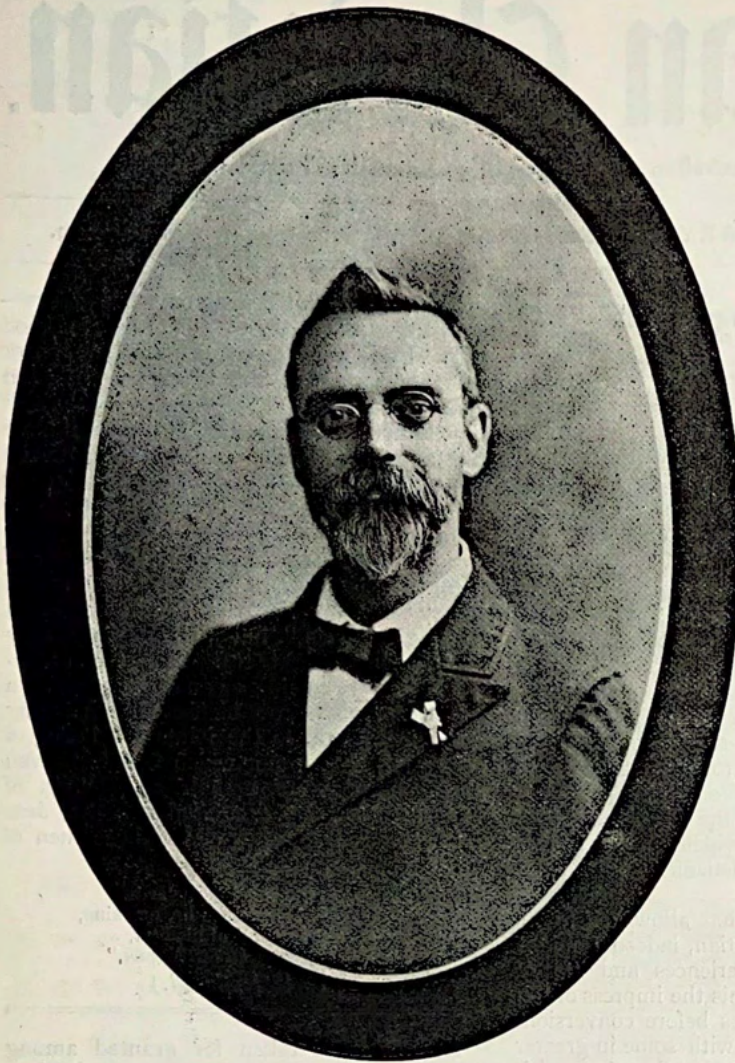
Live with your best, if you would have what is better.

If a worker's eyes shine, the worker will succeed.

You have a right, if you start out in Christ's way, to a vision of Christ at your side all through the day's work.

You would not set forth on a dark night without a light; why should you set forth on a day's work without the Bible?

Men may have talents differing greatly in power, but the same thing is required of them all—that they use for God what they have.



C. L. Thurgood.



Mrs. A. K. Thurgood.

CENTRAL CHRISTIAN CHURCH, PITTSBURGH, PA., 1892—1901.

Bible School Organised October 15, 1882, R. S. Latimer, Supt. Church Organised April 17, 1890, with 30 Charter Members. Herron Hill Mission December, 1895.

DEAR FRIEND,—In the Master's interest I wish to ask you kindly to be present at the morning services on Lord's day, the 1st of December, at 10.30. We shall then call the roll of our church membership. Will you not be present and answer to your name? Or, if you are compelled to be absent, will you not send a written statement of your inability to be present, to be read when your name is called? You will thereby consecrate yourself anew to the work of your spiritual Employer. If you are not present, or do not send a written statement, may we not be justified in asking you to return to

your first love and trust in that Saviour who died to save you that you might serve him? We have been with you nine years. Our labors together have been abundantly blessed of God, for which we have great reason to be devoutly thankful. Some 656 have been added to the church. We began with 111; we now have 538. Our prospects are very encouraging; we hold now by the grace of God a unique position in this part of the city, and a tremendous responsibility comes with it. Great triumphs await us along the line of every activity of the church, if we put our heart-shoulder to the wheel. The

masses of the people belong to the first church that has the sanctified common sense and the audacity to go after them. We need your aid. Will you not cheerfully give it? We are going to make a stronger effort to win souls to our Saviour. Can't we depend upon you to help us? We know not how soon we may be called to the bar of God to give an account. Have you led one soul to your Saviour? If not, why not begin now like an Andrew or a Philip? We confidently expect to see you or hear from you on Lord's day, December 1st.

CHARLES AND ANTOINETTE THURGOOD.

PAUL AS OUR EXAMPLE.

1.—As a Follower of Christ.

By F. PITTMAN.

No attempt will be made, in this brief series of articles, to deal exhaustively with a subject which has yielded sufficient material for many elaborate volumes which have been written. The aim of the writer is simply to stimulate further interest in a great character—a wonderful personality—the apostle Paul, by furnishing an outline of thought which may be filled in at leisure by the careful consideration of the reader.

We do well to recognise the POWER OF

EXAMPLE. Word-painting alone is insufficient. The human mind will not be convinced, nor the life changed, by words alone. A holy life is the best sermon. Hence we do well, imitators that we are, to select for our example those who are worthy of imitation.

How prone men are to imitate defects! History abounds with illustrations. Many imitated Alexander in his debauchery who never thought of copying his liberal spirit, or his justice to enemies. The whole court

would crook their necks because their emperor's neck was twisted. Plato's scholars found it more convenient to copy the crooked shoulders of their master by stuffing their garments with pillows than to imitate him by filling their minds with knowledge. It is therefore necessary that we should place before the world's attention those characters which are worthy of an all-round imitation. Such characters, however, are few and far between.

A striking peculiarity of the Christian religion is that in its Founder we have a PERFECT EXAMPLE. This is conceded by friend and foe. Lecky, the infidel historian, has well written: "It was reserved for Chris-

tianity to present to the world an ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice. All agree that in Christianity we have not merely a code of morals, but a perfect model in Jesus of Nazareth. He alone is our Master in religion, our spotless Example.

The teaching of the New Testament also makes it evident that none can justly lay claim to be examples, except in so far as they are in possession of the Christ-spirit. Paul claimed to be an example to others. He said: "Brethren, be ye imitators of me." Why? Because "I am also of Christ," 1 Cor. II: 1. In so far as the Christ-likeness was possessed by him, the apostle claimed to be an example to others. We will endeavor to ascertain in what respects Paul could lay claim to be our example.

Of all men, Paul seemed best to understand that "Christ also suffered for us, leaving us an example, that we should FOLLOW IN HIS STEPS." Hence, in spite of his lofty independence of nature, he was characterised by a spirit of ENTIRE SUBORDINATION TO THE WILL OF THE LORD. Of Jesus it is said, "Lo, I come to do thy will, O Lord." Our divine Master said, "My meat is to do the will of him that sent me, and to accomplish his work." "Not my will, but thine, be done." Paul, a disciple of Jesus, was not above his Master. With him, "Christ's Mastership is conclusive, Christ's jurisdiction exhaustive, and Christ's authority supreme." "One is his Master, even Christ—no co-ordinate mastership existing, no occasional mastership intervening, no subsidiary mastership awaiting him, no supplemental mastership coming in—Jesus is his Master, with an authority which it will be perilous and wicked to disregard." Plausible, powerful arguments were adduced by those who would gladly induce Paul to lightly regard the authority of Christ, yet all in vain. The apostle never faltered in the faithfulness of his subordination to the authority of his Master. When challenged for his warrant in preaching and teaching as he did, he simply referred to our Lord. He was under law to Christ in what he did, and in what he left undone. He lived a life of superiority over the vulgar objects of human desire, fully and uncomplainingly resigning himself to the will of Christ.

Such entire subordination to the Master's will involved a PRAYERFUL SPIRIT. In this also Paul was not unlike his Master. According to his own teaching, he prayed "without ceasing," "with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints," and for "kings, and all that are in authority," and for himself, not that his suffering might be at an end, but that he might "speak forth the gospel as he ought to speak it." Paul's life was one of sweet communion with Christ. He dwelt in the atmosphere of prayer.

"Cold mountains and the midnight air
Witnessed the fervor of his prayer."

Walking "in his steps," Paul also possessed the SPIRIT OF WORK. "There was not a lazy

moment in all Christ's life. Whether he was talking to the fishermen on the beach, or preaching to the sailors on the deck, or addressing the rustics on the mountains, or spending the summer evenings in the village, he was always busy. . . . From the day on which he stepped out from the caravansary of Bethlehem to the day when he set his cross in the socket on the bloody mount, it was work, work, work all the way." So with Paul. He "labored more abundantly than they all." He was "diligent in business, fervent in spirit, serving the Lord." That "inflexible obstinacy," as Pliny terms it, possessed by the early Christians, characterised the work of Paul. If, as with Luther, "as many devils confronted him as there were tiles upon the houses," he would not shrink from answering duty's call. He would carry his cross—to Calvary, if need be.

Following "in his steps," Paul possessed a SPIRIT OF SELF-SACRIFICE. He knew that the Christ-life involves suffering, for "Christ also suffered for us, leaving us an example." Paul practised self-renunciation, like his Master. His spirit was in accord with his teaching, "in honor preferring one another." He might have been in the front rank of the notable men of his day, yet he never sought position or worldly power, but made himself unpopular through his devotion to Christ and the gospel. In "going about doing good," in his compassionate regard for sinners, in patience and longsuffering love for those who were slow to learn, in invincible endurance of grievous wrongs, in righteous indignation against those who persistently and intentionally defied the Lord and his will, Paul pleased not himself, but his neighbor for his good to edification. His own words will best illustrate his willingness to suffer as "Christ also suffered." "Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths off. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without, there is that which presseth upon me daily, anxiety for all the churches" (2 Cor. II: 23-28). What a long catalogue of sufferings, and how much like our Lord's!

Other respects in which Paul walked "in his steps" might be stated. In his softness of spirit allied to firmness of resolution; in his unwavering confidence in the promises of God; in his deep gratitude to the Lord "for all things," Paul but followed "in his steps." And in these and many other respects he proved himself to be "a better minister than he who is indolent where Christ would have been active, dumb where Christ would have been eloquent, timorous where Christ would have been brave, heedless where Christ would have been discriminating, sycophantic where Christ would have been outspoken,

petulant where Christ would have been magnanimous, proud and haughty and overbearing amongst the brethren where Christ would have gone and washed their feet." But

"The best of men
Are men at best."

Even Paul had his faults. Of these we will not write, but simply say that Paul was more conscious than others of his imperfections. The apostle would have us "imitators" of him only in so far as he imitated Christ. Do we follow his example, in entire subordination to the will of the Lord, a prayerful spirit, the spirit of work, a spirit of self-sacrifice? The seeds are planted in our souls; O that the harvest may come! "Aim high. Watch. Pray. Study. Compare. On toward the prize! Sheathe not your sword till you have gained the last victory. Higher and higher till you reach the celestial hills. Crowns radiant and immortal for all the victors; but eternal death to every deserter."

J. J. Haley's Crucible Again.

J. W. MCGARVEY.

Continuing his remarkable utterances about the Bible in the crucible of criticism, Bro. Haley says:

If all that critics have said about the early chapters of Genesis should turn out to be true, it would not affect in the least the undoubted element of supernatural revelation the book contains.

But critics have said that there is no supernatural revelation in these chapters, or in any other chapters of the whole Bible. How, then, can Bro. Haley speak of "the undoubted element of supernatural revelation the book contains"? He must have written this sentence while standing on his head, and seeing things upside down.

As a specification under this proposition, he further says:

If it were decided that the creation story is the Hebrew version of a primitive legend common to the different branches of the Semitic race, no truth it is supposed to teach as literal history would be lost.

He might as well have said that, if the story of the resurrection of Jesus proves to be a legend as infidels assert, no truth it is supposed to teach as literal history would be lost. In this case the whole story would be lost, and the world would be lost with it. In the case supposed, we should lose an inspired account of creation, and should have nothing in its place but a legend. This must have been written when the writer had been standing on his head so long that he could not see straight.

If candid scientific inquiry into the literature of revelation is going to jeopardise or overthrow the revelation itself, the sooner it is done the better.

Yes; and if unscientific inquiry into the literature of revelation, such as we have just quoted, is going to stultify itself, the sooner such inquiry is stopped the better for the inquirer. The literature of revelation is not going to be overthrown by any such criticisms. You might as well expect the cow to eat up the grindstone.

When criticism has done its worst it leaves us the word of God in the Old Testament.

This is true of sound criticism; but when the criticism of which Bro. Haley speaks has done its worst, it makes out that the

Old Testament is the exclusive work of men, and some of them very ignorant and bungling men at that. Take, for example, what he says criticism has done for the Book of Daniel—"that the so-called historic chapters of Daniel are a tangle of Jewish *haggada* written by a Maccabean Jew a century or more after the exile." Can a "tangle of Jewish *haggada*" contain the word of God? Is the word of God found in a book which describes certain visions and dreams of Nebuchadnezzar and Daniel's interpretation of them, when he never had such dreams and visions; that tells of Daniel's three friends being cast into a fiery furnace and coming out without injury because they refused to worship Nebuchadnezzar's golden image, when Nebuchadnezzar never had a golden image, and never cast anybody into a fiery furnace; that tell of Daniel being cast into a den of lions because he would not cease to pray to Jehovah, and being taken out next morning without harm, when nothing of the kind ever took place—can a book of this kind contain the word of God? As well speak of the word of God being found in Gulliver's Travels. From such a word of God as criticism at its worst leaves us in the Old Testament, good Lord, deliver us. It may suit J. J., but it does not suit me.

I read Isaiah with delight, not because there was one, or two, or ten Isaiahs, not because one Isaiah lived in Jerusalem in the seventh century, and another wrote in Babylon in the fifth century, but because it finds and feeds me. God is the more conspicuous in it when the human author is out of it. . . Two Isaiahs are better than one, and ten than two.

As the Bible speaks of but one Isaiah, I can't see how two would be better than one, and ten than two, unless it be on the principle that the further we get from the Bible the better. There is said to be one J. J. Haley who is the preacher at Cythiana and the husband of a most excellent woman there. A man up a tree might think that two J. J. Haleys holding those relations would be better than one, and ten better than two, but I suspect that the Cythiana church and Sister Haley would object. There *might* be such a thing as too many Haleys.

This one Haley loves to read the Book of Isaiah, because, he says, "it finds and feeds me." Well, this is a very good reason for loving to read it. This is the reason why so many girls and boys love to read novels. But this is a very poor reason for thinking that there was more than one Isaiah, or that the one we have should be sawn asunder.

But God is the more conspicuous in this book when the human author is out of it. In this remark our brother changes his tune. Just above, two Isaiahs were better than one, and ten than two; but now no Isaiah at all is better than either two or ten! Well, when a man is whistling I suppose it is his privilege to change his tune when it suits him, especially when he is whistling against the wind. Dr. Robert Richardson used to say that a man whistles for want of thoughts. Bro. Haley has plenty of thoughts when he is not whistling, but when he whistles for "criticism" he seems to confirm the doctor's theory.

The authors of inspired books were so engrossed in their mission that they forgot to label them with their own names, and their contemporaries and successors were so absorbed in the message that they forgot the messenger.

I suppose, then, that this is the reason why Isaiah, Jeremiah, Amos, Hosea, Ezekiel, Daniel, and all the other prophets down to Malachi, "forgot to label their books with their own names!" What had Bro. Haley forgotten when he wrote this sentence? Was he so much engrossed in making a point that he forgot the well-known fact that every prophetic book in the Old Testament is labelled with the author's name? If those old prophets had been forgetful as he is, they would have deserved the rough handling which "candid scientific criticism" is now giving them. If Isaiah had forgotten to put his name to his book, there would have been some excuse for guessing who wrote the different parts of it; but he was not standing on his head when he wrote the first lines.

In other times when the question of the authorship of documents came up, it was customary to refer them to the greatest man of the time in which they appeared. Moses wrote the Pentateuch, David the Psalms, Solomon the Proverbs and Ecclesiastes, and Isaiah the prophecies that bear upon the exile. It is on this principle that the authorship of Hebrews is ascribed to the apostle Paul.

We may suppose, then, that this is the reason why the first of our four Gospels is ascribed to the Apostle Peter, the second to James, the third to Barnabas, and Acts to Apollos! It must be also the reason why the last two prophetic books of the Old Testament are ascribed to Ezra and Nehemiah! Bro. H. evidently forgot all these when he was speaking of Moses, David, and Solomon. And what a prodigious piece of forgetfulness when he here assumes, contrary to "candid scientific criticism," that the Pentateuch appeared in the time of Moses, the Psalms in the time of David, and the Books of Proverbs and Ecclesiastes in the time of Solomon! He is more forgetful than the authors of the inspired books were. He ought to buy him a new memory before he begins again to project with his crucible of criticism, lest, in his forgetfulness, the whole contention of his party be given away. I think, too, that he will have to get a new crucible as well as a new memory; for his old one has bursted to pieces.

[Last week we reprinted an article from J. W. McGarvey, in which he spoke of the use of his pen. One of his special services to the brotherhood is his review of the higher critics. As is well known J. J. Haley is of the higher critic order, and the article here displayed from the *Christian Standard* illustrates the kind of work Prof. McGarvey is doing, besides being very interesting reading. The article is a review of one in the *Christian Evangelist*, by J. J. Haley.—ED.]

Sisters' Department.

The Lord gave the word; the women that publish it are a great host.—Psalms 68: 11 (R.V.)

"The love of Christ constraineth us."

SYDNEY, N.S.W.—The prayer meeting held by the Sisters' Conference Executive was presided over by Sister Potter, our prayer meeting superintendent. Bro. Fischer gave an earnest address on "Prayer," which was greatly enjoyed by all.

It was decided at the business meeting to

hold the sale of work on February 27th, at the home of Bro. and Sister Gole, "Bourneville," Cavendish-st., Stanmore. The sisters are anxious to secure a fund to commence social and rescue work, and will be grateful for any donations towards the sale. Send to Mrs. Rossell, "Logie Almond," Granville, Sydney. E.C.R.

A helpful and profitable hour was spent at the sisters' prayer meeting held in Swanston-st. on January 3rd. A large number of sisters took part. Mrs. P. Ludbrook gave some "thoughts" suitable to the season. Mrs. Chown read a paper on "Prayer," and Mrs. A. E. Illingworth one on "Good Resolutions." We were pleased to have with us our venerable Sister McGregor, Miss Precious of England, and Miss Alice Illingworth of Perth, W.A. The collection was presented to Mrs. Sherwood as a small token of appreciation for the many kindnesses received at her hands during the year.

At the invitation of the Acting President, Mrs. Davies, a number of sisters partook of afternoon tea, and said *au revoir* to Mrs. Chown, who is leaving for a holiday trip to England *via* Africa. Miss Lena Kemp gave a solo.

Will sisters kindly remember next meeting on February 7th, at 2.30 prompt. Important business for Conference will be discussed.

Helen Keller's Wonderful Memory.

Helen Keller, the deaf, dumb, and blind marvel of the age, speaks a little now. Several years ago, while visiting John Esten Keller, the young woman became interested in a litter of spaniel pups, six in number. After passing her hand gently over each, she wrote six names on as many pieces of ribbon and tied one on the neck of each. Returning to Mr. Keller's a month later, after visiting other relatives, she touched each pup with the tips of her fingers and correctly spelled its name in her sign language. Miss Keller is expert with the typewriter. On one occasion, as a test of her powers, she was asked to write a certain quotation from a classic author on a standard machine having the universal keyboard. It was rattled off in a few seconds, with spelling and execution perfect.

Another machine was placed before her, the keys of which had been changed into a sort of jumble, and she was requested to repeat the quotation. She felt each key once, then proceeded to write the extract with the same ease and rapidity that marked her performance on the machine with which she was familiar. A dozen physicians sat in a circle while she felt the face of each and gave him a fictitious name, which was written down. They changed places and she went again around the circle, touching each and correctly signifying his name. But in the changing of seats another physician, a stranger, managed to slip into the circle, and for a moment she hesitated. He had not been there before, she knew, but after carefully feeling his features she spelled "Tolliver," and the name was put on the board with the rest. "How is this, sir?" asked the master of ceremonies. "Is your name Tolliver?" The physician arose. "I am Dr. Tolliver," he replied, "and have not seen Miss Keller for ten years."



CHAPTER XV.

CONCERNING GERALD AND NORA.

Tom had always feared a rupture between Gerald and his father, and it now seemed that the worst had come. Gerald was so weak that there could not be a moment's safety for him away from his home. Tom felt as he might if he had already seen his cousin irretrievably lost. He went to his uncle, but it did no good.

"You saw how it was before," said Peter Floyd, irritably. "You have a great confidence in your ability to set the world right, but you'll find there is more of this world than a fence-corner on your father's farm. I can't have any more interference between me and my family, and what's more, I won't!"

Tom went away discouraged. He found nothing in the book of experience harder to learn than the simple fact that, in most natures, the good and bad are mingled. He had been wont to suppose that people were either good or bad, and to classify them promptly according to this supposition. It was puzzling to find that the good and bad were to be found in every one, and especially in himself. Not only so, but in many cases it was exceedingly difficult to tell which predominated. Here was his uncle, for instance, for whom Tom felt the sincerest respect and affection. How could one be blind to the fact that this uncle had an irascible temper, and was peculiarly hot-headed and inconsiderate in dealing with his own son?

Ah, well, we need not judge. That is almost as great a comfort as the thought that we are not to be judged with man's superficial judgment.

Gerald went away, refusing to tell Tom where he was going. His refusal was not unkind. Indeed, he was peculiarly tender at the parting.

"I've liked you, Tommy boy," he said. "Good people usually bore me, and I won't say I have never been bored by you, but you are the best of the lot. I'm going my own way, but I'm not going to forget you. When you can be proud of me, I will come back."

He must have given his address to his mother, but Nora did not know what it was, as Tom ascertained at once. The girl was in bitter sorrow.

"It's what I've always been afraid of," she said. "It needs a cooler nature than papa's or mine to manage Gerald. I wonder why things go so badly with some people, anyhow!"

Tom might have been at some other time officious enough to give an opinion, but he had no temptation in this direction to-day. This new anxiety was the heaviest he had ever known.

It was only a week later that Tom saw Gerald coming from the office of *The People*. He had guessed that his cousin would, in an emergency, seek work there, and he had, therefore, haunted the place for several days. At sight of him Gerald scowled, and then smiled. Evidently, he meant to make the best of the encounter.

"No use to ask you to go with me to the Halcyon, I suppose?" he queried, gayly. "I've got an assignment there."

The Halcyon was a place of so-called "entertainment" of a grade between the cheap theatre and the concert saloon.

"Not in the least. Any use in asking you to go with me to call on Miss Deane?"

Gerald's face changed instantly. It was as if there had come a vision of the world from which he had fallen.

As a matter of fact, Tom was not on his way to Marjorie's home. He had simply obtained her permission to come at any time when he could persuade Gerald to come with him.

For a moment his cousin seemed to waver. "Miss Deane doesn't want to see me," he objected.

"Yes, she does. She said we would both be welcome."

"I'm not dressed for a call." He laughed as he glanced himself over. Already the influence of his new associations seemed to have asserted itself, for his dress was untidy and his face unshaven.

"I'll wait for you."

"No use; I won't go. No, Tommy boy, I said I'd go my way, and I will. Since you won't bear me company, good-bye."

He hurried away, as if afraid of Tom's persuasions. It was very discouraging, and Tom walked on with a heavy heart. He went at once to his aunt, told her that he had seen Gerald, and that he was well. She was not a wise mother, and, no doubt, she was more to blame for Gerald's misdeeds than was anyone else, except himself. But Tom had read the heart-sickness in her eyes, and was sorry for her.

"Did he send any message to me?" she asked, eagerly.

"There wasn't time. He was hurrying on before I realized it."

"He is so very busy. Oh, well, I'll hear from him."

"So I supposed."

"I can talk to you, Thomas, and I cannot talk to the others. You admire the dear boy, and have some appreciation of his gifts. The others wish to deal with him as they would with a common nature, which is clearly impossible. An unusual talent should be cultivated, you know."

"That is the way I feel about Nora," said Tom. This was awkward enough, but Tom had judged that his aunt's heart was unusually tender to-day, as indeed it was.

"Nora is very different," she said again, but her tone was softer than when she had mentioned the matter before. "Still, I do think she has rather marked ability. I have sometimes thought that she would shine more in a professional life than in society. Socially—I don't mind saying, for I know you will never breathe it to her—Nora has been, and will, I fear, continue to be, a disappointment."

As Tom had heard his aunt say the same thing to Nora herself at least a hundred times, he was not overborne by this secret.

"I am sure she would be a great success as a physician," he said, determined to follow up his advantage.

"Oh, I have no doubt. And there are very praiseworthy women in that profession. But one's own daughter—that is quite different, you see."

Tom did not see, inasmuch as the praiseworthy women were, no doubt, own daughters also. But he did not mention his dullness of vision.

"It would certainly make Nora very happy," he said, which was an unfortunate remark.

"It is not a question of happiness, but of duty," she said, rather severely. "Nora owes a duty to her family and to society. It is not as if she were obliged to choose a means of livelihood. Some women must do this, of course, and it is right for them to make the best of things. But Nora has been brought up in a certain circle, and certain things are expected of her. In these things she is, as I have said, disappointing. I must be frank enough to admit that she is not just what her family and her social circle have a right to expect. This notion of hers is, I fear, a part of it all. She wishes to escape the duties which naturally belong to her, and so she rushes off into something that is new and odd. Still, I agree with you that Nora has ability. And if her idea should prove to be lasting, I shall—I cannot say encourage it—no, I cannot feel that it would be right to encourage it, but—I will consider it."

Tom told this to Nora, and was greatly surprised at the way she took it. He had expected her to be in raptures. Instead of this, she stood quite still, and did not answer him for a moment.

"It is too good," she said, quietly, "a great deal too good and beautiful for me."

The tears forced their way, and in a moment flooded her cheeks. It is only a rarely beautiful woman to whom tears are becoming, and Nora was merely bright and vivacious-looking—not beautiful. Yet she had never seemed to Tom so lovely and woman like as she did at this moment.

"I am not good enough," she said. "But I will try to be better: oh, I will try so hard to be better!"

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A. B. MASTON Managing Editor.

INCREASE OF PRICE.

Up to the present time the **CHRISTIAN** has been paying its way at the very low price of 5/-, but there has been nothing to spare. Owing, however, to the advance in wages, the price of paper and ink, and in almost everything going to make a periodical, we have concluded, after very careful consideration, to increase the price to 6/-. The conditions of the printing trade in Melbourne have completely changed during the past few months, so that it was a question of reducing the size and character of the paper or slightly increasing the price. We desire to go forward, and believe that most of our readers are in sympathy with us in this matter, and that they will not object to helping us to the extent of **ONE PENNY PER MONTH**. We ask our friends to remember that this is not a question of increased profit, but an increase in the cost of production over which we have no control and that can not be met in any other way. We sincerely trust that none of our present subscribers will leave us, and that they will do all in their power to assist us in the future as in the past. The price of the **CHRISTIAN** for 1902 will be 6/-, posted under same conditions as last year, while the single weekly subscription will remain the same—7/-. New postal regulations in the Commonwealth are pending, but these will be announced in due time.

The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16.

Liberty v. Restraint.

One of the greatest blessings enjoyed by man is the boon of liberty. It is one of those blessings that we do not appreciate at its full value until we lose it. In a land like that in which we live we have so much freedom that we scarcely realise what it is. To learn its value we have to go to other countries, where the conditions are not so favored, and experience the limitations imposed upon the people, to understand our higher privileges. And yet this liberty which we have is a liberty which derives its value from the existence of law. Where there is no law there is no liberty. It is only the

anarchist who dreams of liberty without law, and his dreams are the outcome of ignorance. Where the most perfect laws are in existence there the most perfect liberty is found. In all lands where righteous laws are found, the people who are seeking to do right do not find their liberty impaired by them, but rather protected. So far as law is concerned in connection with wrong-doing it might never exist so far as the righteous man is concerned. It does not interfere with his liberty because he does not come under its operation. And this we take it is all the liberty that a man has any need of—the liberty to do right. Anything that goes beyond this is not liberty but license. There are many men who speak of liberty who do not know the meaning of the word. Their idea of it is a state of things in which there is no law, except in the sense in which every man is a law unto himself. This means anarchy and the worst kind of tyranny.

There are some men who claim to be friends of liberty, who have so little conception of its origin and nature that they speak of Christianity as being something opposed to it. Some of our Yarra Bank orators are of this kind. We have heard some of these utter sentiments which were not only at variance with truth, but were so offensively expressed as to make it clear that they belonged to a class who had yet to learn that liberty is not license, and who needed to be under restraint of law until they realised what true liberty meant. Men of this stamp speak much of democracy without comprehending its true meaning, or understanding who are its best friends. The greatest authority on democracy, De Toquville, knew better than this, for he speaks of Christianity as being the cradle of liberty and the true source of its existence. Christianity and liberty must ever be associated together. We do not say that those who have spoken in the name of Christianity have always been the friends of liberty, for they have not; but we do say that the Christianity of Christ is the source from whence we get our highest and best conceptions of it. Christ himself was the great Liberator. He it was who made our present liberty possible. It was his mission "to proclaim liberty to the captives," and he did so by making known the truth regarding the relation of God to man and of man to man. The key-note of liberty is found in the glorious teaching of Christ when he revealed to the world the truth concerning the Fatherhood of God and the brotherhood of man. Before the advent of Christ, the world seemed to know little or nothing of this great truth. The great majority of men and women were born into a state of

slavery, and this condition of things was regarded as natural and proper.

Nor was the physical slavery which existed the worst aspect of the case. The mental and spiritual slavery which was the natural outcome of physical degradation was infinitely more pitiable. Under such conditions it was impossible for the mass of mankind to have proper conceptions of the dignity of manhood and womanhood, or to view life in its proper perspective. And as slavery and ignorance are twin evils—the former indeed being the outcome of the latter—it was necessary that the ignorance which enshrouded the hearts and minds of men should be removed before their emancipation could be effected. The darkness which brooded over the mental and spiritual world must be dissipated by the clear shining of the light of truth. And so it was that Christ's message to the world was found in the words, "And ye shall know the truth, and the truth shall make you free."

When Jesus said, "I am the light of the world," he meant that he was the revealer of truth, for there is the closest analogy between light and truth. The absence of light, like the absence of truth, is productive of fear and restraint. Travellers in a strange and dangerous country cannot continue their journey when darkness falls upon them; the darkness so to speak becomes their prison-house, and they must wait for the dawning of the light before they can regain their liberty. In like manner the absence of truth makes prisoners of men. In ancient days the distant seas were regarded as regions of mystery, and the imagination filled them with all kinds of terrors. Now men sail round the globe and laugh at the fears of their ancestors. They know the truth, and the truth has made them free of the superstition that was born of ignorance. Christ, the great Liberator, used no other weapon in his campaign against slavery than the sword of truth. The truth which he proclaimed sounded the knell of ancient tyrannies and superstitions and debasements, and introduced the reign of a brighter and better era for humanity. And ever since he made known the truth to men it has never failed to give freedom to all who have accepted it. It has gone into the dark places of the earth and caused the light to shine. The dark places of the earth which were full of superstition and cruelty have been made to rejoice because of the truth which Christ gave to the world. How wonderful too the change in the outlook of life when Christ uttered the memorable words, "I am the resurrection and the life"! The world was no longer a prison-house bounded by the grave, but the portico of another world in which life found its highest and most complete development.

Who can tell the influence which this truth has exerted in emancipating man from his sordid surroundings? Remove this truth from the world and the freedom of mankind is gone for ever. Man becomes the slave of earth and can rise no higher, for the grave has got him in its grip, and from its shackles there is no escape.

And so it seems to us that any true liberty we now enjoy comes from Christ. It is the precious heritage which comes down to us as the result of his matchless life and gracious teaching—a heritage in which we may rejoice and be glad, but which nevertheless has its limitations. Liberty, as we have said before, is limited by law, religious liberty no less than political. Religious liberty has its perfect law—the law of love. It is this law which will sometimes place a limit to the exercise of our liberty. It will tell us that we may exercise this liberty by not doing as well as by doing. We may sometimes give up the using of our undoubted rights and thereby prove that we are free from selfishness. In any case, we may not use our liberty to imperil the liberty of others. In religious communities this is a thought which is frequently lost sight of. It is frequently forgotten that when people come together as communities a certain amount of liberty is lost to the individual, and anything proposed to be said or done is only legitimate when it makes for the good of the whole community. In this way, even a legitimate grievance may be sacrificed or endured, because such endurance is for the general good. The man who claims his full pound of flesh may be acting within his rights, but he would be a better man, and more like his Master, if in the exercise of his freedom he elected to suffer some degree of wrong rather than bring trouble to those with whom he is associated. Christ himself was free to do many things in the way of protest when wrong was heaped upon him, but had he done so the world in all probability would have had no Saviour. There is a sense in which restraint is more honorable than liberty. As Ruskin says, "No human being, however great and powerful, was ever so free as a fish. There is always something he must or must not do, while a fish may do whatever he likes. . . . Both liberty and restraint are good when they are nobly chosen, and both are bad when badly chosen; but of the two, it is restraint which characterises the higher creature; and from the ministering of the archangel to the labor of the insect, from the poisoning of the planets to the gravitation of a grain of dust—the power and glory of all creatures and all matter consist in their obedience, not in their freedom. The sun has no liberty, a dead leaf has much. The dust of which you are formed has no liberty. Its liberty will come—with its corruption."

Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty; in all things, Love.

Drinking Legislators.

The *Southern Cross* of Victoria, in an editorial article, is responsible for the statement that "there are ugly whispers current of what has been witnessed in the way of drunkenness in the Federal Parliament itself; whispers which we would fain believe are mere scandalous lies; but which, nevertheless, are widely current and too widely credited." New South Wales has gained an unenviable notoriety on account of her drinking legislators. Some few years ago a member had the courage to draw the Speaker's attention to the drunken condition of a Minister of the Crown in the House, and strange to say even temperate men blamed him for making this public exposure. The election of such men as Mr. Norton, whose recent scandalous conduct is commented on, is a disgrace to any district. But water does not rise above its level, and we cannot expect a constituency to appoint a representative of higher moral status than itself. Parliament is, after all, but a reflection of the people. New South Wales rejected Mr. Norton as a candidate for the Federal Parliament, and it is to be hoped for the reputation of the Commonwealth that the "ugly whispers" so widely current in Melbourne may prove to be unfounded.

A Victorian Priest.

The *Victorian Churchman* draws attention to the seditious utterances of Father McBride, of Swan Hill, Victoria. This priest, as reported in the *Kerang New Times*, "severely rebuked the Roman Catholic children for wearing the medals distributed in connection with the recent Commonwealth celebrations. The unpardonable sin was—the medals bore the images of the King and Queen of England. The children were commanded to throw away the medals and trample them under foot. The King was the enemy of the Catholic religion. He was no King at all. He was, in fact, the descendant of an adulterous issue of Henry VIII., who took away the power of the Pope which was rightfully his." Father McBride only expresses in stronger language the sentiments of other Irish Roman Catholics. It is not long since Cardinal Moran, in a speech in Sydney, solemnly warned the British Government of what Australia was prepared to do in the way of showing her independence if the Protestant declaration made by the King was not altered. Of course all this is silly bluster, but it serves to show the bitterness and disloyalty of Roman Catholic leaders, and to indicate what would happen if by any chance they gained sufficient power.

Sunday School.

Then were there brought unto him little children.
—Matthew 19: 13.

LESSON FOR JANUARY 26.

"The Lame Man Healed."

Acts 3: 1-10.

GOLDEN TEXT.—"The Lord is my strength and song, and is become my salvation."—Ex. 15: 2.



The gate called "Beautiful" is probably the one Josephus speaks about (*Jewish Wars*, Book 5, Chap. 5, Section 3); it was made of brass, and was most magnificent.

Solomon's porch "was a colonnade constructed along the inner wall of the outer court" (McGarvey). It was 1500 feet long and 60 feet wide.

The miracle of this lesson taking place at one of the gates of the temple would be a distinct triumph for Christ; it was another of God's efforts to establish his Son's claims.

HELP ASKED.

The hands of friends brought the lame man and put him into position so that he was able to ask help from those who passed through the gate. Peter and John going to the temple at one of the hours of prayer are asked for alms.

HELP GIVEN.

The help rendered by the apostles was quite unexpected, but it was received with great joy and thanksgiving. The man's attention having been gained, Peter stated that he had neither silver nor gold to give, but in the name of Jesus he was told to walk. What power in the name of Christ! This was not like the so-called cures of modern divine healers; the contrast between this and those is very marked.

GOD PRAISED.

The lame man did not glorify the men and forget their Master, but he entered into the temple praising God.

A CROWD GATHERED.

The people were familiar with this man and at once saw that something marvellous had happened. Their attention having been obtained Peter delivered the second sermon on record. No blessing except that of joy at the knowledge of duty done came to the apostles. "The lame man got healing, the

multitude got belief, but the givers, under God, of these blessings got a night's lodging among felons, and a sharp reproof on the morrow."

THOS. HAGGER.

Prayer Meeting Topics for 1902.

JANUARY.

- 1—A Forward Movement. Ex. 14: 15; Phil. 3: 13, 14; 2 Pet. 3: 18; 2 Pet. 1: 5-8; 2 Cor. 3: 18.
- 2—An Inward Look. Ps. 139: 23, 24; Ps. 139: 1-4; Heb. 4: 12; 1 Cor. 11: 28; 2 Cor. 13: 5.
- 3—The Heavenward Way. Isa. 35: 8-10; Isa. 51: 11; Jer. 6: 16; Mal. 3: 16-18.
- 4—The Heavenward Guide. Ps. 73: 23, 24; Ps. 32: 8; Isa. 55: 8; Ps. 119: 105; 2 Pet. 1: 19.
- 5—The Hearty Invitation. Num. 10: 29; Isa. 55: 1-7; Matt. 11: 28-30; Rev. 22: 17.

FEBRUARY.

- 1—An Upward Look. Ps. 121: 1, 2; Ps. 125: 1, 2; Ps. 27: 1-5; Ps. 46: 1-5; Phil. 4: 13.
- 2—Christian Steadfastness. 1 Cor. 15: 58; Col. 1: 21-23; Col. 3: 12-16; Gal. 6: 9; Rev. 2: 10.
- 3—Vowing and Paying. Ps. 76: 11; Gen. 28: 20-22; Ps. 22: 25; Ps. 65: 1; Eccl. 5: 4.
- 4—The Church's Marching Orders. Mark 16: 15; Matt. 28: 16-20; Luke 24: 45-48; Acts 1: 6-8; Acts 13: 1-3.

MARCH.

- 1—The Light of the World. John 1: 6-9; Ps. 27: 1; Ps. 119: 105-130; Isa. 60: 19, 20; Matt. 4: 16.
- 2—Renewal of Strength. Isa. 40: 31; Ps. 27: 1; Ps. 46: 1; Isa. 26: 4; Col. 1: 9-12.
- 3—Sowing the Seed. Eccl. 11: 6; Isa. 32: 20; Luke 8: 4-15; 1 Cor. 3: 6; Gal. 6: 7-9; Ps. 126: 5, 6.
- 4—The Path of the Just. Prov. 4: 18; Isa. 26: 8; Prov. 10: 7; Luke 1: 5, 6; Luke 14: 14.

APRIL.

- 1—Wells in the Desert. Ex. 15: 27; Isa. 32: 2; Isa. 35: 1-7; Ps. 46: 4, 5; Ps. 84: 5-7; 1 Cor. 10: 1-4.
- 2—The Christian Soldier. 2 Tim. 2: 3, 4; Eph. 6: 10-20; 1 Tim. 6: 12; 2 Tim. 4: 5-8.
- 3—The Divine Comforter. Isa. 66: 13; Isa. 40: 1, 2; 2 Cor. 1: 3-5; Eph. 3: 20, 21.
- 4—The Promises of God. 2 Pet. 1: 4; Ps. 73: 24; Isa. 43: 1, 2; Matt. 6: 28-32; Acts 5: 31.
- 5—Work in the Home Field. John 4: 35; Matt. 9: 35-38; Mark 6: 34; Luke 4: 43; Acts 5: 31.

MAY.

- 1—The Pre-eminence of Christ. Col. 1: 18, 19; 1 Cor. 11: 3; Eph. 1: 9-23; Col. 2: 6, 9.
- 2—Children and Heirs of God. Rom. 8: 17; 1 Pet. 1: 23-25; 1 John 3: 1-3; Rev. 3: 21.
- 3—Fellow Workers with God. 1 Cor. 3: 9; Acts 15: 4; Mark 16: 19, 20; Phil. 2: 13; Col. 1: 28, 29.
- 4—Little Helpers. Prov. 20: 11; Zech. 4: 10; John 6: 5-12; Matt. 21: 15, 16.

JUNE.

- 1—Uplifting Power of Christ. John 12: 32; John 3: 14-17; John 8: 28-30.
- 2—Lights in the World. Matt. 5: 14-16; John 5: 32-35; Phil. 2: 14-16.
- 3—The Divine Family. Eph. 3: 15; Luke 13: 29; Eph. 4: 1-6; Rev. 7: 9-11; Rev. 22: 1-5.
- 4—The Solid Foundation. Eph. 2: 20; Isa. 28: 16; Matt. 7: 24, 25; Matt. 21: 42; 1 Cor. 3: 10-15.

JULY.

- 1—Our Country. Ps. 147: 20; Ps. 144: 15; Ps. 33: 12; Ps. 16: 6; Deut. 32: 7-13.
- 2—Recruiting for Jesus. John 1: 40-42; John 1: 35-51; John 4: 29; Luke 19: 5; Acts 16: 13-15.
- 3—Seeking for Higher Things. Col. 3: 1; Matt. 6: 31-34; Matt. 6: 19-21; Luke 10: 38-42.
- 4—The Terms of Discipleship. Matt. 16: 24-26; Mark 16: 15, 16; Acts 2: 41-47; Tit. 2: 11-14.
- 5—The Body of Christ. Rom. 12: 4, 5; 1 Cor. 12: 12-31; Col. 3: 15-17.

AUGUST.

- 1—Looking Christward. Heb. 12: 2; Isa. 45: 22-25; Acts 4: 11, 12; Rom. 14: 8-11.
- 2—The Wise Decision. Zech. 8: 23; Jer. 1: 4, 5; Isa. 2: 2, 3.
- 3—The Heavenly Mansions. John 14: 1-3; Ps. 16: 11; Ps. 36: 7; Rev. 21: 3, 4.

- 4—Value of a Church Building. Luke 7: 5; 2 Sam. 7: 1-13; Ez. 1: 1-4; Ez. 3: 7-11.

SEPTEMBER.

- 1—Trees by the River. Jer. 17: 7, 8; Ps. 1: 1-3; Isa. 44: 4, 5; Ps. 92: 12-15.
- 2—Our Great Deliverer. Job. 5: 19-22; Ps. 107: 1-7; Heb. 2: 14, 15.
- 3—Christian Co-operation. John 4: 36-38; Matt. 9: 36-38; Phil. 4: 3.
- 4—The Inquiring Greeks. John 12: 21; John 1: 14-18; John 4: 5-10; 2 Cor. 3: 18; 1 John 3: 2.

OCTOBER.

- 1—Lost Opportunities. Jer. 8: 20; Prov. 29: 1; Hos. 4: 17; Matt. 23: 37-39; Luke 19: 41-44.
- 2—The Place of Safety. Ps. 61: 2; Ps. 46: 1-5; Ps. 57: 1-3; Prov. 18: 10; John 10: 27-29.
- 3—The Triumphant Believer. Rom. 8: 35-39; John 10: 27-28; John 17: 20-26.
- 4—Heroes of the Faith. Heb. 11: 39, 40; Matt. 10: 16-22; Acts 7: 54-60; 2 Cor. 11: 17-28.
- 5—The Unsaved About Us. Mark 5: 19; Matt. 9: 35; Luke 4: 16-22; Acts 1: 8.

NOVEMBER.

- 1—Suffering and Glorification. Rom. 8: 17, 18; Acts 14: 22; Phil. 1: 29; 2 Tim. 2: 11, 12.
- 2—The Heavenly Shepherd. Isa. 40: 11; Ps. 23: 1-6; John 10: 11-16; 1 Pet. 5: 4.
- 3—The Old Paths. Jer. 6: 16; Ps. 119: 32-34; Ps. 139: 23, 24; Isa. 35: 8; Jer. 1: 4, 5.
- 4—The Gifts of God. Jas. 1: 17; Mal. 3: 10; 1 Thess. 5: 18; Jas. 3: 17, 18.

DECEMBER.

- 1—Longing for Home. Phil. 1: 21-23; Ps. 55: 6; 2 Cor. 5: 1-8; 2 Tim. 4: 6-8.
- 2—The Saints' Coronation. 1 Pet. 5: 4; 2 Thess. 1: 7-10; 2 Tim. 4: 6-8.
- 3—The Heavenly Banquet. Rev. 19: 9; Luke 14: 15; Rom. 8: 16-18.
- 4—The Unspeakable Gift. 2 Cor. 9: 15; John 3: 16; Rom. 8: 32; Matt. 20: 28; 1 Tim. 2: 5, 6.

Correspondence.

I also will shew mine opinion.—Job. 32: 10.

Advertising for Preachers, or Tenders Wanted.

DEAR BRO. EDITOR,—

It is a sign of the times, and a healthy sign too, to see that our churches are anxious to employ evangelists, but the method lately adopted in advertising for them does not commend itself to my mind. The office of the paid evangelist has long been considered by some as too mercenary, and they therefore concluded that such preachers were not laboring from pure motives. But it seems to me that if the present system of advertising continues, we shall soon be calling for tenders, plans and specifications, to be seen at the office of the church secretary, the lowest tender *not necessarily* accepted.

It is an established fact in the U. S. of America that the preacher who either advertises for a place or answers such advertisements is not worth his salt. What are the facts in our own States? All our preachers of any worth are laboring with churches and if one of them should be disengaged tomorrow he would have no need to either advertise or answer any advertisement. This being the case, the system of advertising for preachers as at present is useless. I believe that our preachers as a class are making this work of the gospel the aim and object of their lives. They feel like Carey when he said, "My work is to preach the gospel. I cobble shoes simply to pay expenses." They would gladly rid themselves of the business

part of the transaction, if they could, but like Carey they unfortunately have expenses and if they do not meet their expenses they sink low in our estimation.

The financial aspect of the question will have to be faced as long as men are paid to preach the gospel, and that will be to the end of time, but we can do much to keep the spiritual side uppermost.

There are no doubt difficulties and disadvantages in every method that might be suggested, but we have hitherto managed without the advertising system which tends to make the work of preaching the gospel a mere profession.

DISCIPLINE.

From The Field.

The field is the world.—Matthew 13: 38.

New Zealand.

MATAURA.—The first wedding celebrated in the Mataura chapel took place on Thursday, Dec. 26th, when Sister Fessey was united to Bro. Wm. Ladbrook. The young people of the church decorated the building in honor of the occasion. A goodly number were present to witness the ceremony. The writer officiated. After the interesting event, a large number of friends assembled at the residence of the bride's parents, where a sumptuous spread awaited them. The very happy gathering terminated by the usual expression of good wishes. The regard entertained for the young couple was evidenced by the number and value of the presents received.

J. J. FRANKLYN.

NELSON.—On Sunday evening last the Christian meeting house was crowded, when Mr. Clapham gave a farewell address, taking as his subject "Personal Responsibility." Last night a farewell social was held, which was well attended, considering the short notice given of the function. F. V. Knapp presided. The choir rendered a number of anthems, Mrs. Cronk and Miss Hayes gave solos, Mesdames Knapp and F. Pettit gave a duet, and the same two ladies and Messrs Page and Knapp gave a quartette. R. S. Gray, in his address, said he considered he occupied a dual position, representing the churches, and, as a City Councillor, the citizens. He expressed the regret felt by all at losing Mr. Clapham as a citizen, one they could ill afford to lose, and he concluded by wishing Mr. Clapham God-speed in his future home. Mr. Thomas Pettit also spoke of Mr. Clapham's valuable services, and outspoken utterances, upholding the good, and denouncing vigorously all that was evil. Mrs. Cronk, in suitable terms, presented Mr. Clapham with a travelling writing case, a number of photographic views, and a sum of money, as slight tokens of the high esteem the members had for Mr. Clapham, and the affection they felt for him. Mr. Clapham suitably responded. He said his leaving Nelson was decided at their last Conference, and he must obey. He had had two years of happy and almost uninterrupted work in Nelson. The many kindly expressions he had received by letter and orally, from all classes in the community outside their church, he much appreciated; and he returned his thanks for the kindness shown him by the citizens and the local newspapers. He concluded by giving the members a few kindly and impressive thoughts. Mr. Clapham leaves by the Southern steamer this evening. Mr. Page, one of the deacons, gave a very impressive address, regretting the departure of Mr. Clapham.—Nelson Colonist.

Victoria.

DONCASTER.—Splendid meetings on Lord's Day. Every seat occupied at the breaking of bread, while at night the gospel meeting was packed to the doors, aisles and every corner filled. Good attention to Bro. Greenwood's sermon on "A Neglected Ordinance." Five candidates were baptised at the close. The attendance at the gospel meetings has been good all through Bro. Greenwood's three years' labors, but last night's meeting was the best of all. Some are near the kingdom and we hope and pray that they will soon be fully persuaded.

:o:

Queensland.

ROMA.—On Friday evening the members of the church of Christ, Roma, met to bid farewell to their evangelist, R. C. Gilmour, prior to his departure for Sydney.

The chairman and several of the members addressed the meeting, and spoke in eloquent terms of their departing brother's mission amongst them. An interval of thirty minutes was given during which light refreshments and social talk were partaken of and indulged in. Resuming the addresses of farewell many more good things were said of Mr. Gilmour, and the meeting terminated about ten o'clock, all going home pleased with the success of the evening, but sad with the parting.

At the close of the gospel service on Sunday last the members presented the evangelist with a purse of sovereigns, which was duly acknowledged in a touching address by the worthy pastor.

GYMPIE.—The watch-night service this year was much better attended than that of last year.

On the 18th December, one of Bro. H. Fittell's daughters, Eliza Frances Fittell, of Eel Creek, near Gympie, was married to Henry Friske, of Laidley, Queensland, at the residence of the bride's father, E. T. Ball performing the ceremony. About 60 guests enjoyed the wedding feast. Amusements were engaged in on the farm lawn until nearly midnight. A large number of pretty and useful presents were given to the happy couple.

A picnic in connection with Bro. Ball's Bible Class was held on Boxing Day in Bro. Dixon's paddock. About 40 scholars and parents attended. The children and elder ones thoroughly enjoyed themselves, games of cricket and croquet forming a very attractive part of the amusements. Swings were fixed for the younger ones, while the older ones enjoyed a good half-hour's singing. The proceedings ended in three cheers for Bro. and Sister Dixon for the use of their paddock. E.T.B.

MA MA CREEK.—A young woman was immersed yesterday in the presence of a nice number of interested spectators. This is another result of labor faithfully bestowed by local brethren. There is a fine number of young people in connection with Ma Ma Creek and Mount Whitestone churches, and, if they will consecrate their youth, energy, and ability to the service of our King, they can be an ever-increasing power for good in their district. JOHN PARADINE.

ZILLMERE.—Recently the church had an addition by baptism. C. Fischer delivered an address on baptism to a full house prior to immersing the convert—an intelligent man. Our Sunday School anniversary was very successful. D. Denham from Brisbane preached the sermons and Bro. Fischer conducted the singing, into which the children entered with spirit. The picnic was held the following Saturday, and was as much enjoyed as it was successful.

MOOLOOLAH.—The few brethren there are neither dead nor sleeping. They live about fourteen miles apart, and yet they meet and bear testimony to the truth.

C. M. F. FISCHER.

New South Wales.

MOREE.—On Lord's Day evening, Jan 5th, at the close of a discourse on "Counting the Cost," two young people confessed Jesus as Lord. At the gospel service on the Tuesday following four from the Lord's day school came out for Christ in response to the invitation. The writer brings his work in the Moree District to an end on Sunday, Jan. 12.

Jan. 8.

D. C. McCALLUM.

ENMORE.—God has abundantly blessed the work at Enmore lately; the meetings are all well attended, and eighteen have been received into the church since the year began. Our Bro. Walden gave a splendid address last night, and at its close five ladies responded to his invitation and made the good confession.

South Australia.

KERMODE-ST., N. ADELAIDE.—One more from the ranks of the Sunday school has decided for Christ, made the good confession, and been "buried with his Lord in baptism," and to-day added as a member of the church of the living God.

January 12th.

V.B.T.

Here and There.

Here a little and there a little.—Isaiah 28 : 10.

S.S. COMMENTARIES, 1902—We have now in stock and for sale the following: **Standard S.S. Commentary, Library Edition, Price 4/6, by post 6/-; Standard S.S. Commentary, Limp Cloth, Price 3/6, by post 4/-; Christian S.S. Commentary, Price 4/6, by post 5/-.**

The Manager is absent for a few days in Sydney.

S. G. Dickson, 36 The Avenue, Royal Park, is now secretary of the church in Lygon-st.

One confession and one immersion at Collingwood last Sunday evening, H. Swain preaching.

R. B. Davis, of Wellington, New Zealand, has been on a short visit to Melbourne, his old home.

H. F. Christopher, 19 Clarence-st., Geelong West, is now secretary of the church in that place.

S.S.U., Victoria.—Meeting of officers, teachers and elder scholars, February 10th. See poster in your chapel porch.

During the past month three have made the good confession and have been baptised into Christ, at Petersham, N.S.W.

The Austral Co. has a large supply of 4 pp. Tracts in stock, which they will be pleased to sell at 6/- per 1000; 3/6, 500; 1/-, 100.

Record number at breaking of bread last Lord's Day at North Richmond, 191 partaking. One decision at the gospel meeting same day.

It would frequently save us a lot of trouble if correspondents would put their exact post office address at the head of all their letters,

Several obituaries have been held over till next issue.

Bro. and Sister A. J. R. Ogilvy and Bro. A. W. Pearce, of S.A., gave us a pleasant call last week on their way for a holiday trip to Tasmania.

Next week we commence a series of articles by Bro. Morro on the Bible; they will be continued fortnightly. We advise all to read and preserve the same.

If the title "Rev." should at any time be found in our pages, the reader will have to pardon us on the score of oversight. No such word will appear if we know it.

Mrs. Lawrie, the day after her 90th birthday, slipped and fell, dislocating her hip. From this she never recovered, dying last Sunday evening at 9 o'clock.

The churches in New South Wales are reminded that Annual Conference will be held on Friday, March 28th. Notice of motion must be in a month prior to Conference.

N.S.W. Church Secretaries are requested to be ready with statistical returns by 1st March. A blank form will be sent to each church to fill in.—R. STEER, Sec., 25 Perry Street, Marrickville.

We are glad this week to be able to present pictures of Bro. and Sister C. L. Thurgood, of Pittsburgh, Pa. The letterpress below the pictures is a copy of a circular recently sent out to the church on entering their tenth year of labor with it.

The social and rescue sale of work will be held at Mrs. Gole's residence, Cavendish-st., Stanmore, New South Wales, on Thursday, February 27th, at 3 p.m. Any parcels may be forwarded to the above address, or to Mrs. Lee, Cary-st., Marrickville.

The Prayer Meeting Topics which appear in another column will be found very helpful to country and other brethren who want to prepare brief morning addresses, as well as for prayer meetings. The topics are printed in handy form, and may be had free on application.

During the absence of Jas. Johnston from Swanston Street, the platform has been occupied on Lord's Day evenings by C. F. Hawkins and A. E. Illingworth, the former on first two evenings and the latter on last evening. On all three occasions there were good meetings, and these brethren gave thoughtful and helpful addresses.

When we first advertised that we intended publishing a Sunday School paper, to be called *Pure Words*, the school in Bendigo ordered 84 copies monthly. Now they write as follows: "Please send 5 doz. more *Pure Words*. We think it excellent, beyond expectation." We have just printed the February number, and will be pleased to send samples. We are trying to make it what its name implies.

"On Boxing Day a picnic was held at Mr. Newport's property, Maitai Valley, in connection with the church of Christ, in honor of Miss Estcourt, to mark the good services rendered by that young lady in connection with the Sunday School, and as secretary of the Endeavor Society. There was a large attendance, and an enjoyable time was spent, occasion being taken during the day to make a presentation to Miss Estcourt, whose future home will be in Wellington."—*Nelson (N.Z.) Colonist*.

One of our preachers writes:—"I notice you have in stock Zollars' 'Great Salvation.' I would like that book; send me a copy. All the help that I have had in my work has been from my Bible and your books. My library is almost exclusively composed of books from your office. I have an excellent church

history, a splendid copy of 'Josephus,' Barnes' notes on the Gospels, Acts and Corinthians, and about 30 volumes from your office, and I reckon I have gotten more solid, wholesome scriptural knowledge from those 30 volumes than is obtainable from a thousand volumes of sectarian literature."

Percy Pittman says:—"VISIONS OF THE CHRIST would be a good book for presentation as a prize, or a birthday gift. Isolated Christians would find helpful teaching in it, there being a sermon for almost every Sunday in the year. Invalids would derive comfort from it for many weary hours, while all would be interested and profited by its well-written and beautifully-illustrated articles."

CONCERNING HEARERS.—A preacher remarked the other day that the kind of a hearer he liked is one who—

1. Is rain-proof, sun-proof, food-proof, and visitor-proof.
2. Comes at the beginning and stays to the end.
3. Is not apathetic, but sympathetic.
4. Prefers edification to entertainment.
5. Has heart and brain in due counterpoise.
6. Is rich in prayer and poor in prejudice.
7. Keeps his ears busy and his tongue idle.
8. Brings his thinking cap to church, and leaves his night-cap at home.

A few such hearers make a poor sermon good, and a good one better, for the rest of the congregation. The hearer is as important as the preacher.—*Daily Bible Reading.*

J. COLBOURNE writes:—We have seen and read with pleasure "Visions of the Christ," as appeared in the AUSTRALIAN CHRISTIAN. We rejoice now to see it preserved in the form of a nicely printed and tastefully bound volume. This is just as it should be. We say a hundred times it is worth a place and a permanence in current literature, and it will live when much that exists now has passed away. Knowing so intimately, too, the writers of the various articles, we appreciate their effort, which is really well and scripturally done. We believe it will delight thousands and prove a good help to preaching brethren and Sunday School teachers. We heartily commend it.

A brother asks us "to explain the view accepted by the churches" in regard to unmarried men holding the office of deacon. The precise meaning of the words "Let the deacons be the husbands of one wife" has been the subject of much controversy. It has been variously held to mean (1) not a bigamist, (2) not married a second time, (3) not one who has divorced a wife and married another. But whichever of these ideas was in the apostle's mind it seems quite clear that he regarded marriage as a qualification for the office of a deacon. The context in reference to deacons' wives and the ruling of the children confirms this view. This is the view taken by our churches generally, and it is one that is quite in keeping with the duties which a deacon is sometimes called upon to perform.

IN MEMORIAM.

PAYNE.—In loving memory of my dear husband, Frank F. Payne, who fell asleep in Jesus on the 15th January, 1900.

Yes, we'll meet again in the morning,
Where our precious ones now are dwelling
Free from toil and every care,
With their garments spotless and shining
Like the robes that the angels wear.
When our pilgrimage completed
And our footsteps no longer roam,
By the pearly gates gladly waiting,
They will give us a welcome home.
Inserted by his loving wife and family.

Coming Events.

Observe the time of their coming.—Jeremiah 8 : 7.

JAN. 22.—A Social will be held at the Tabernacle, Stanton-st., Collingwood, on Wednesday, January 22nd, to welcome Bro. H. Swain, who has kindly consented to labor with us for twelve months. All friends invited. Come.

MARCH 19.—The Annual Conference of the West Wimmera churches will take place at Kaniva on the above date. Conference Sunday, March 16.

Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2 : 8.

Sister Mabel H. Brooker, Hunterville ..	0	5	0
Sister E. H., Auckland ..	..	0	2
Sister Bagnall senr., Turua ..	..	1	0
Bro. R. Laing, Glorit ..	..	0	10

£1 17 0
ERNEST VICKERY, Treas.

16 Vermont-st., Auckland.

VICTORIAN MISSION FUND.

Church, Wedderburn ..	..	£7	10	0
Geelong ..	..	20	0	0
Kyabram ..	..	5	0	0
Dunnmunkle ..	..	10	0	0
Lygon Street, per Sister McColl ..	..	1	10	0
Lake Rowan District, Conference Fees, 1901-2. ..	..	1	0	0
Barker's Creek ..	..	9	0	0
Miss Stevenson, Perth, W.A., per E.E.H. ..	..	0	19	6
Malvern Sisters ..	..	0	10	0
Colin J. Watt, Leongatha ..	..	6	0	0
R. W. Judd, Warrigul ..	..	0	12	10
H. Ackland, Woorak ..	..	0	2	6
H. Kent, Glenthompson ..	..	0	10	0
William Baird, Hanson South ..	..	1	0	0
North Melbourne, per Sister E. Dewar ..	..	2	2	9
Conference Mallee Churches ..	..	5	0	0
Doncaster, per Sister M. Gill ..	..	2	2	0
F. J. Roberts, Temora, N.S.W. ..	..	1	0	0
Mrs. J. Styles, Croydon ..	..	0	5	0
South Yarra, per F. Lewis ..	..	1	10	0

£75 14 7

NOTE.—The above does not include any of the "Annual Collections."

M. McLELLAN, Sec.,
233 Drummond-st.,
Carlton.

J. A. DAVIES, Treas.,

"Milford,"
Church-st., Hawthorn.

To Subscribers.

Miss Rose Foster, 1/-; Thos. Heffernan, 3/6; Mr. Pavey, 4/9; F. G. Lowen, F. G. Blackwell, A. Gooch, 5/-; Jno. Lulofs, J. Thompson, T. H. Crouch, Thos. Jellett, Mrs. J. Little, W. Meekison, R. Oliver, Jas. Rainbow, W. Rossell, L. Graham, A. Fallon, 6/-; W. J. Benson, W. J. Joiner, D. C. McCallum, R. W. Judd, Mrs. D. Abbott, C. J. Morris, A. E. Illingworth, F. Illingworth, W. T. Binney, A. Anderson, M. A. Kennedy, S. Trigg, S. Gole, A. J. R. Ogilvy, Jas. Barr, H. Kent, Alwyn, Fischer, Mrs. J. Logan, Mrs. J. Brownrigg, Mrs. Orange, Miss M. L. Duncan, 7/-; Miss S. Taylor, 7/6; Mrs. L. Wilcken, 8/-; A. Boak, 8/6; E. R. Anderson, Jno. Eadie, E. J. W. Meyer, 10/-; A. J. Abbott, Miss A. Millar, R. Begbie, Miss Jerrens, 12/-; Mrs. Dudley, T. F. Stubbin, W. Bradshaw, 14/-; John K. Don, 15/-; W. Watkins, A. Ritchie, J. C. Skinner, D. A. Lewis, 18/-; H. McDowell, 23/-; C. A. Ball, J. Inverarity, 24/-; H. G. Maston, C. Wallis, E. J. Waters, 25/-; B. Ramsbottom, 26/-; Rose A. Nixon, 27/-; C. Witty, 28/-; W. H. Bardwell, F. Oldfield, H. Christopher, Jas. McGregor, 30/-; H. Butler, 33/6; J. Evans, 40/-; A. W. Pearce, 42/-; J. Alwyn, 46/3; W. J. Smith, 47/-; W. J. Woodbridge, 52/3; Miss Elsie Coombs, 57/2; E. Good, 74/-; R. Harkness, 76/-; Philip Browne, 85/-; Thomas Todd, £5; R. E. Jeffrey, £5 1/3; C. D. Collier, £6 1/6.

MARRIAGE.

WOOLEY—KINGSTON.—On January 1st, 1902, at Bream Creek, by C. M. Gordon, Adam Pyett Woolley to Louisa Edith Kingston, both of Bream Creek, Tasmania.

MOUNTAIN SCENERY.

HOME OF REST.—Comfortable and Superior Accommodation for Visitors at Albert Hill, Lilydale. Every convenience. Close to Railway Station, Post Office. Liberal Table. Luncheons. Non-intoxicants. Terms moderate. M. McDOWELL, Proprietress.

WANTED.

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Apply, A. E. VARCOE, Burwood.

YOUNG LADY, Domesticated, and with a knowledge of Nursing, would like employment in Christian family, or with aged couple. Members of church preferred. Testimonials if required. For particulars write to Miss VERA WESTON, Huntly P.O.

PRIZE LIST.

Some of our friends think it would be helpful if we offered a few prizes to those getting new subscribers. By a new subscriber we mean one who did not take the CHRISTIAN last year. The cash, either 6/- or 7/-, must accompany the order, when the prize offered will be at once posted. The subscription must be from January 1st of this year, and back numbers will be forwarded. This offer holds good till February 8th, and extends to all our agents and friends.

ONE NEW SUBSCRIBER.—One copy of either "On the Rock," "Life of Campbell," "First Principles," or "Truth in Love."

TWO NEW SUBSCRIBERS.—"Life of Elder John Smith."

THREE NEW SUBSCRIBERS.—"Visions of the Christ," or cloth bound copy of our Hymn Book.

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SIX NEW SUBSCRIBERS.—"The Christian System."

SEVEN NEW SUBSCRIBERS.—McGarvey on Acts.

EIGHT NEW SUBSCRIBERS.—One volume of "Evenings with the Bible."

NINE NEW SUBSCRIBERS.—We will send best "Post Fountain Pen," gold nib, which we sell for 20/-.

TEN NEW SUBSCRIBERS.—Bound volume of CHRISTIAN for 1900 or 1901.

Any combination of the books will be sent, or any other book of equal value to the ones named.

Psalms and Hymns.

OUR OWN CHURCH HYMN BOOK.

The new edition of this popular book is now ready for distribution. The suggested tunes have all been carefully revised, and in most cases one from Sankey's collection added. This work has been done by Miss Jeannie Dickens and Messrs. Robert Lyall and Nat Haddow. The number of the hymns remain the same, so that it can be readily used with the old edition. Prices as follows:—

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In addition to the above we have had bound, suitable for birthday or other presents, or for anyone desiring a specially nice and durable book—*Very Fine Limp Morocco, Gold Stamped front and Back, 7/6; Very Fine Morocco, Beveled and Gold Stamped Front and Back, 10/6.* If included in a dozen cash purchase, sixpence will be taken off either of the above.

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Austral Publishing Co., 523 Elizabeth-st., Melb.



Our West Australian Letter.

D. A. EWERS.

A farewell social was tendered to Bro. A. E. Illingworth and Sister Miss Illingworth, at Subiaco, last Wednesday. No doubt an account will be sent for publication, and it is not my intention to report the meeting, tell of the excellent speeches and music, or describe the presentations made. It seemed to be generally understood that Miss Illingworth, who has long been organist there, would shortly return from her holiday trip east, but Bro. Arthur told us in his reply speech that it was probable he would accept an engagement as a preacher in one of the other States. He finds, as so many others have done, the difficulty of conducting secular business and devoting his attention to the work of the gospel at the same time. I tried it for a long time myself, and know just how it is. He has received a liberal offer from Fremantle, but I'm afraid his inclinations are more towards the east. They leave here for Victoria on the 21st.

And so another laborer leaves this State for the present at least. I have been wondering what we are to do for preachers in Australasia. In N.Z. Auckland is advertising for a suitable man to take Bro. Bull's place. W.A. wants a man for Fremantle. Petersham, N.S.W., is still, I believe, seeking an evangelist. In Victoria, Collingwood, North Melbourne, and other churches are yet without regular preachers, and the approaching departure of Bro. Morro will leave another vacancy which can only be filled at the expense of some other congregation. I hear that the S. A. Committee want a suitable man to open up work in Moonta, and Queensland and Tasmania are both crying out for preachers. It appears to me that half a dozen earnest young men from America, returned students, could at once find suitable fields here.

One difficulty in the way is the cost of young men coming out from the United States. The work there is developing so rapidly that openings on the spot are abundant, while a return to Australia means a heavy expense which, in many cases at least, they are unable to face. Something is being done, and well done, in the way of local preparation in training classes, but at present this does not meet all the requirements of the case, and it is becoming increasingly evident that a fully equipped College of the Bible is a necessity of the near future. Our Canadian brethren, finding that their young men went to colleges in the United States and often took engagements

there when through with their course, started a Bible College of their own, and we may well follow their example. If I mistake not, the brethren here are about as numerous as in Canada. Our membership must now be about 15,000, and when the time comes to lay the matter fully before them they may be depended on to respond.

Before this is read Christmas, with all its sweet associations, will have passed away. While not contending that Christ was born on that particular date, it is surely well for us to remember that he was born, and as the exact time is lost in obscurity this will suit us as well as any other. His coming has changed and brightened human life in every stage, but especially has the lot of children been sweetened and illuminated by the advent of the Holy Child. For proof of this statement we have but to compare the happy state of children in Christian lands with that of the little ones of China, India, or Africa. And one of the most promising indications of the future is the increased attention being paid to children in our own day. Education was never so complete or made so attractive as now. Sunday School training is much more effective and thorough than in years gone by, while Bands of Hope, C. E. Societies, Ministering Children's Leagues, and similar organisations indicate the growing interest taken in our young folk. And the books! Was there ever such a quantity and variety of literature for boys and girls? I declare I almost wish I was a boy again to revel in the pages of the "Boy's Own Paper," "Chums," and the writings of Ballantyne, Kingston, and others who cater so admirably for the children of to-day.

I am told that the *Sunday Times*, of Perth, devoted a paragraph recently to your correspondent, in reference to something I said in a former letter about the Sunday "Gutter Press." I have not seen the paragraph referred to, which I am told is severe, but I esteem it an honor to be adversely criticised by such a journal. Had the *Sunday Times* an approving word to say of me I should feel heartily ashamed of myself. However, I am glad to learn that some one on the staff reads the *CHRISTIAN* if only occasionally.

Dec. 13. 224 Aberdeen-st., Perth.

Temperance.

Wine is a mocker.—Proverbs 20 : 1.

The Victorian Committee is still pushing the work along. About 200 pledges have been taken at the various meetings since last Conference. During the month of November, meetings were held at Fairfield Park, Doncaster and Fitzroy. The two latter were the finest meetings of the year. The Temperance Choir combined pleasure with work at Doncaster, and picniced there in the afternoon; Bro. and Sister Greenwood attended to the wants of the inner man. At Fitzroy the meeting was held in the Tent, but it proved too small for the crowd that came.

The holidays have interfered with the holding of meetings during the past month,

but quite a number more will be held before next Conference.

A number of the country preachers are also doing all they can to injure the liquor traffic. Bro. Burgess reports a fine meeting on Xmas night at Brim, at which he spoke. There is great need for Temperance work in both town and country; some are prevented from taking a stand for Christ, while others fall and become castaways through this vile production of hell. Christians, awake and fight this opponent of the gospel.

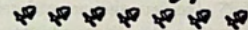
Bands of Hope have been commenced at Balmain-street, Richmond, and Fairfield Park.

"THE BAR."

A poet has said of the hotel that it is appropriately called a bar:

- A bar to heaven, a door to hell;
- Whoever named it, named it well,
- A bar to manliness and wealth,
- A door to want and broken health.
- A bar to honor, pride and fame,
- A door to sin and grief and shame;
- A bar to hope, a bar to prayer,
- A door to darkness and despair,
- A bar to honored, useful life,
- A door to brawling, senseless strife;
- A bar to all that's true and brave,
- A door to every drunkard's grave.
- A bar to joys that home imparts,
- A door to tears and aching hearts;
- A bar to heaven, a door to hell,
- Whoever named it, named it well.

What is a Hypocrite?

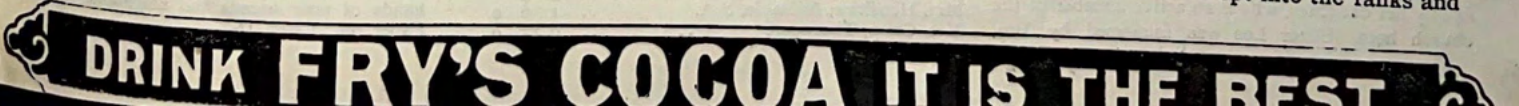


Among men who are of the earth, earthy, there is no epithet used with more frequency and none, I am persuaded, with a more vague idea as to its real meaning.

"What is a hypocrite?" I ask the pompous individual who had been railing at the despised class who wear that dishonourable name.

"A hypocrite?" he answers. "A hypocrite? Why he is one of your miserable Christians who is just as bad as the worst one, if the truth were known." My friend, you are mistaken. That the hypocrite is the worst man in the world, we are ready to admit, but he isn't a Christian. He is guilty of the despicable act of stealing the clothes that belong to some Christian and of palming himself off upon the world as one, but in reality he belongs to the other side. He is an infidel and a rebel.

My soldier friend, let me ask you a question. What is a spy? You say, "He is the man who, while he is not loyal to our cause, gets in among us by means of false pretensions." Precisely! And you never dream of counting the spy as a part of your forces. The name itself bears testimony to the fact that he belongs to the other side. No loyal man was ever foolish enough to refuse to enlist for the defence of his country because of the spies who had crept into the ranks. There is no excuse so truly the fool's excuse as that of the man who refuses to become a loyal soldier of Jesus Christ, because of the few who have crept into the ranks and



are wearing the uniform to which they have no right. There are no hypocrites in the church of Christ, though some of the world's people have hidden themselves there.—*Lookout.*

Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

HEARLE.—It is with deepest sorrow that we have to record that on Thursday morning, Dec. 5th, at the age of 55, our much beloved brother E. H. Hearle was called suddenly away from us. After a brief but serious illness of about 10 days from which he seemed to be steadily recovering, and while in the act of preparing himself to go into the city, a sudden weakness compelled him to lie down on his bed, from which he never rose again but gently fell asleep in Jesus. Bro. Hearle was born in Froome, England, in 1846, came to Melbourne when quite a youth, and at a very early age enlisted as a soldier, eventually taking part in the Maori War. He was converted to Christ under the preaching of the brethren, and baptised by them in the Hokitika river. For about 28 years he has been a faithful member and worker in the church of Christ, being one of the first few who composed the church in Wellington when it met in Bro. Gray's house. Our brother was also one of the first few who formed the church at South Wellington, as well as one of its best workers and chief supporters. He has ever been an exceedingly useful brother in the church, being able to take almost any part or position. He loved to be engaged in the ministry of song, though his chief delight and care was for the "Lord's lambs," as he called them. The Sunday School work, over which he was superintendent, occupied much of his time, thought and care. He was also an enthusiastic member and worker in, as well as president of the Endeavor Society. Indeed there was no meeting or part of church work in which he was not intensely interested, while outside of the church he held the honorable office of chairman of the Rintoul-st. School Board, and was highly esteemed by all who knew him. Bro. Hearle was certainly as faithful, earnest, and enthusiastic a Christian as ever it has been my privilege to meet, and in view of his past history, a wonderful testimony and tribute to the power of divine grace, unquestionably proving the truth of Rom. 8: 37. He will be much missed by us all, and by the children especially. We all feel the sad loss and separation so much that to a very large extent we share the sorrow of our bereaved sister and her children who are left behind. The funeral, which took place on Sunday, December 8th, was attended by a very large number. The children and teachers of the two Sunday Schools, leading friends, brethren and fellow workmen from the D.I.C., as well as a large number of vehicles, followed the hearse, the whole forming a line of about a quarter of a mile long. Bren. Manifold, Mudge, Hales and McCrackett taking part in the service at the grave. In the evening, a very impressive memorial service was held at the chapel, which was largely attended, Bros. Manifold and McCrackett taking the service between them. At the close, two responded to the invitation to confess Christ, one being the son of Bro. H., and the other a scholar in Sister Hearle's class, thus helping to lighten our sister's sorrow and cheering us all.

D.McC.

LEE.—On October 17th our Sister Lee fell on sleep, in Christ. She was led to see her privilege of obeying her Lord in baptism about twenty-five years ago by her daughter, who is an active member of the church here. Sister Lee was immersed by Bro.

Martin. She died in her eighty-fifth year, leaving several children and grandchildren to mourn their loss.

Queenstown, S.A.

J. MOFFIT.

HEATLEY.—Truly the ways of God are not like our ways; and so it is that we have to record, with deep regret, the death of our esteemed Bro. Charles Heatley, which is all the more sad because of its sudden and violent nature, the result of a bicycle accident. Our brother was only twenty-nine years of age, and was led to obey Christ a little over two years ago, after which he was united in marriage to a daughter of our Sister Fellows. He gave great promise of usefulness in the Master's work. As a citizen and a Christian his loss will be felt very much. To his sorrowing wife and bereaved relatives we extend our heartfelt sympathy.

Invercargill, N.Z.

J. GREENHILL.

Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2: 8

S.A. HOME MISSION.

Williamstown Auxiliary	..	..	£0	12	0
Strathalbyn Church, 1st	..	..	5	0	0
Bro Dr Jos. Verco..	..	..	13	0	0
Bro. A Schill, 1st ..	..	..	0	5	0
Sister E. Parker, sen.	..	..	0	10	0
Strathalbyn Church, 2nd	..	..	5	0	0
Bro. Harkness, jun.	..	..	1	0	0
Strathalbyn Church, 3rd	..	..	5	0	0
Bro. A. Schill, 2nd ..	..	..	0	5	0
York Church, 1st ..	..	..	2	10	0
Strathalbyn Church, 4th	..	..	5	0	0
Bro. Thos. Hair ..	..	..	1	10	0

£39 12 0

N. Adelaide. PERCY PITTMAN, Sec.
65 Gouger-st., Adelaide. T. G. STORER, Treas.

BURWOOD BOYS' HOME.

OCTOBER.

Sale of Produce ..	..	..	£1	16	9
Boys' Friends ..	..	..	12	14	0
Collector ..	..	..	5	18	0
Athenæum Concert..	..	..	35	0	0
Mataura, N.Z., C. of C. S.S.	..	..	0	10	6
" Surplus Tea Mtg.	..	..	0	18	6
Invercargill, N.Z., Lecture by J. Greenhill	..	..	1	10	0
Prospect, S.A., C. of C. S.S.	..	..	5	6	0
Kermode-st., S.A. ..	..	..	4	0	0
W. H. Rich, Millicent, S.A.	..	..	1	0	0
N. Richmond C. of C Jun. Endeavor	..	..	0	6	0
" Feed My Lambs "	..	..	0	10	0
South Yarra C. of C. S.S.	..	..	1	3	4

NOVEMBER.

Sale of Produce ..	..	..	0	3	6
Boys' Friends ..	..	..	3	6	0
Hire ..	..	..	0	12	0
Col. Box, Miss Thompson, Albert Park	..	..	1	2	0
Surrey Hills C. of C. S.S.	..	..	1	5	0
Mr. J. Colclough, Plants	..	..	0	12	6
Perth, W.A., C. of C. S.S.	..	..	3	10	0
A Helper, per J. A. Davies	..	..	2	0	0

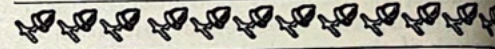
RESCUE HOME.

Thankfully received:—

Col. by Miss L. Pfrunder ..	..	..	£1	15	0
Col. Box, N. Fitzroy ..	..	..	0	5	0
Col. by Mrs. Greenhill, N.Z.	..	..	2	0	0
" Mrs. Hagger, North Richmond	..	..	0	11	6
Proceeds of Lecture by E. B. Freeman, Q.	..	..	0	11	0
Victorian Sisters' Executive ..	..	..	1	0	0
Dorcas Committee for Clothing	..	..	1	10	0
S.S., Prahran, for Girls' Home	..	..	0	10	5
Church, South Melbourne ..	..	..	0	17	6
" Ballarat "E.	..	..	0	15	0
" B " ..	..	..	0	17	3
Col. by Miss Petchey ..	..	..	0	12	8
A Friend, per Mr. J. A. Davies	..	..	4	2	0
J. A. and E. Davies, Hawthorn	..	..	2	0	0
Mrs. Henshaw, Adelaide, S.A.	..	..	3	3	0
Mrs. Crisp, Thorpdale ..	..	..	1	0	0
	..	..	0	15	0

Mrs. H. W. Smith, Doncaster ..	..	..	1	0	0
Mrs. Ludbrook, sen., Brighton..	..	..	1	0	0
Mrs Williams, Cuntague, N.S.W.	..	..	1	0	0
Mrs. Fox, Port Fairy ..	..	..	0	2	0
Two Friends ..	..	..	0	9	0
Miss Hopkins, Williamstown ..	..	..	1	1	0
A Friend ..	..	..	0	0	0
Mrs. R. Westcott, Armadale ..	..	..	0	5	0
W.S.F. ..	..	..	0	5	0
A Friend ..	..	..	0	0	0
Mr. Cornwell, Armadale ..	..	..	0	0	0
A Friend ..	..	..	0	0	0
" For His Sake," Q.	..	..	1	0	0
D.A. ..	..	..	0	0	0
K.C. ..	..	..	0	0	0
J.H. ..	..	..	0	0	0
E.J.M. ..	..	..	0	2	0
B.F.D. ..	..	..	0	2	0
M.J.M. ..	..	..	0	0	0
R.M. ..	..	..	0	2	0
J.M.S. ..	..	..	0	1	0
A.H. ..	..	..	0	1	0
Mrs Wilson, Doncaster ..	..	..	1	0	0
P.R.L. ..	..	..	1	0	0
An Isolated Sister, per J. Board	..	..	0	5	0
Mr. and Mrs. P. Browne, Roma, Q.	..	..	1	1	0
Mrs. Mason, Ross-st., N. Richmond	..	..	0	10	0
Mrs. J. E. Lowen, Tally Ho ..	..	..	0	5	0
Miss Stevenson, Kalgoolie ..	..	..	0	10	0
Col. by Mrs. Zelius, Doncaster	..	..	0	6	0
Mrs. Sherwood ..	..	..	0	5	0
Mr. Geo. Newby, Taree, N.S.W.	1	0	0
S.S., Mornington, N.Z.	1	6	0
Sydney S. S.	0	4	0

J. PITTMAN, Armadale.



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