

# The Australian Christian

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## The Penny - a - Week Practical.

T. R. M.

The penny-a-week edition of the AUSTRALIAN CHRISTIAN has accomplished a splendid work, in that it has adequately presented to the Australasian brethren the unquestionable desirability of every member arranging to contribute this small offering weekly, which, by the way, should be quite distinct from any other periodical offerings we may make, for the purposes of carrying out the great commission (or part of it, beginning at Jerusalem, i.e., AT HOME).

For the State of Victoria the humble penny-a-week would yield £1650/2/8 per annum from her membership of 7616.

The question that is doubtless exercising the minds of our various State Treasurers is, How can we procure this sum?

### A PENNY-A-WEEK FROM EVERY MEMBER, AND HOW TO GET IT.

It is with this question in view that I tender to them and the whole of my brethren a few practical suggestions which, taken together, form the outline of a scheme by which our Home Treasurers would be able to rely on a certain fixed sum, equal to the contributions of every member of the church of Christ at the rate of one penny for each member of every church per week, or £1650/2/8 per annum for Victoria.

#### 1. To the Treasurer of Home Missions.

Let me suggest to you that, being appointed by the 101 churches in Victoria (in Conference), who each in turn have their treasurers, you should ask these 101 churches to become responsible to you for the payment of a sum equal to that of a penny-a-week from each member of their respective churches. Let it be thoroughly understood by them that this amount is not to be a varying quantity throughout the year, depending on the giving of the members or falling membership, but based always on the previous Conference returns. Ask the churches to authorise their treasurers to pay your accounts when rendered to them, say monthly, on some such form as this:—

*From the Home Mission Treasurer of the churches of Christ in Victoria.*

*To the Treasurer of the church of Christ at East Melbourne.*  
Greeting.

Kindly remit to me as early as convenient the penny-a-week contribution of the members of the church for which you have agreed to become responsible.

Your membership as per last Conference returns: 100 at the rate of 1d. per week for 4 weeks ending December, 1905, £1/13/4.

You will doubtless find that some of the churches (for whom you are acting as Home Mission Treasurer) will object to take any part of the responsibility for varying reasons. With such you will persistently and kindly bring the matter again and again before them, submitting in turn the numerous weighty reasons why they should take their share of responsibility and guarantee you at least this much towards the accomplishment of our glorious privilege in making known "the gospel of Jesus." YOU would concentrate all your efforts on the 101 treasurers of the 101 churches. THEY in turn to their individual members, to raise the sum equal to one penny-a-week per member. Work to this definite end and you are likely to win the sympathy of the brotherhood and the blessing of the Lord. PERSIST AND SUCCEED.

#### 2. To the Sisters' Executive.

This is your grand opportunity to help the churches in a more complete effort and to demonstrate "the power of the penny" for which you have worked so ably in the past. Your delegates for all the churches where you are able to arrange them, should approach the church officers for the appointment of a desirable number of sisters as collectors, say 1 to 6, according to the size of the church, who would, when consent was given, distribute to all willing a PENNY-A-WEEK BOX—not one as ancient looking as the ark and as awkward to carry as a plate of soup, but something natty and up-to-date; one that will hang on a wall, easy to carry, and in which the penny will not roll about; a kind that can and will be taken to church on the first Sunday in each month, which can be handed in without everyone seeing or hearing what is going on. Let it be suitably labelled in the front, on which will be written the names of the contributors and date lines for the current month; a small pencil attached so that the users can mark off the rates as they put in their offerings. Let everything about it be so complete and simple that forgetfulness and mistakes are almost impossible.

Have a duplicate set of boxes for alternate months, so that when one is returned the fresh one can be handed out at once.

Keep a list at the Executive of all contributors, so that you can test the efficiency of your workers and have them changed if for any reason they are not attending to their duties.

Provide your workers with PURSE CARDS, each with various penny-a-week arguments, so that they can use them to effectively introduce themselves to non-giving members.

By the carrying forward of such a scheme very little would be necessary for the churches to make up at the end of each month from their general funds when remitting to the Home Treasurer.

"Ministering to the churches that they may minister unto Christ."

#### 3. To the Church Deacons.

See that collectors are appointed to get the penny-a-week regularly, either by the help of the Sisters' Executive, or where their help is not available, by your own appointments.

Keep the question alive in the church; impress upon your members the need of everyone filling their little part; faithfully endeavor to help every member realise their part in the great work of Home Missions, and to glory in every opportunity of service.

Announce monthly, with your other notices, the amount received from individual members and the amount paid from the general funds to make up to a penny-a-week per member. Compare it with the previous month.

Remit the amounts in full to the Home Mission Treasurer the first week in each month, at the rate of a penny per member for each week, whether it has been collected from the members or not, so that he shall be able to pay his wages account from month to month; realise the urgency of the needs of our Master's work, and that you are doing with your pence an important part in the raising of £1650/2/8 per annum more for Home Mission effort. GIVE AND IT SHALL BE GIVEN UNTO YOU.

#### 4. To the Sisters—"Our Collectors."

You should be able to feel that the payment of the small sum of a penny-a-week is not going to be a tax on the resources of any of your fellow-members in the church of God; providing, and I would lovingly urge you to bear this in mind, that you will be prompt in prompting and business-like in the collecting and distributing of the penny-a-week boxes put into your care, and in the approaching of members who have not accepted boxes to do so.

Get a copy of the church roll from the secretary, and in conference with your fellow-collectors arrange a convenient division of the membership, one taking the responsibility of corresponding with absences.

Two in one. You will find in some instances, by reason of absence or other cause, you are unable to get the penny-a-week from some of the brethren, then choose a member already giving, but whom you feel would be willing and able to give an extra penny-a-week on account; ask their consent to add





A Group of the Old Pioneers of the Lygon-st. Church, taken at the recent Celebration of the 40th Anniversary of the Opening of the Chapel.  
The Photo was taken by W. C. Craigie.

the name of that brother or sister to their box, and so maintain the average of a penny-a-week from every member. "Urge faithfulness in that which is least, and you will accomplish a mighty work."

#### 5. To Every Member of the Church of God.

Be faithful in your smallest duty. Count it a joy to lay a penny by—one every week for Christ. *Do it now.* Write it upon your mind, treasure it in your heart, you are making it possible for £1650/2/8 to be raised ad-

ditionally for Home Mission work. Let each one pray a blessing on every penny given, it will mean 396,032 prayers and pence for Jesus' sake. "A little that counts."

Little drops of water,  
Little grains of sand,  
Make the mighty ocean  
And the wondrous land.

And the humble penny, given once a week, multiplied by 7616 makes £1650/2/8 in a year.

## \* Take Time for the Bible. \*

In these days people are fond of complaining rather helplessly about the pace and pressure of modern life. The spirit of the age is rushing faster every year. Business was never so exacting, nor pleasure so elaborate. We work and play under conditions of mental and physical tension. Often we sigh for some antidote to the hurry that is in the world. For, after all, any society must stand condemned which has lost its leisure. The Eastern anchorite musing in his cell is incomparably more rational than the Chicago speculator shouting on his exchange. Surely to compete in perpetual fever must be a far deadlier error than to dream of everlasting peace. Is there not something humiliating about the scramble and bustle of what we call civilisation? A Western immigrant once

complained to an old Indian chief that he had so little time: "Well," said the redskin, grimly, "I suppose you have all there is."

From the very nature of the case nothing great or enduring can ever be done in a hurry. People rush to be rich and gamble for the fortune which they will not wait to earn. But even they are hardly absurd enough to rush to be wise. They understand that education, if it deserves its name, must needs be a deliberate and gradual thing. Nature herself rebukes our human feverishness with the example of her inexpressible patience. When we consider the lilies, how they grow, we realise that in making them fair and fragrant she has taken millenniums to accomplish her task. And the children of nature who love her, and the students of

nature who explore her secrets, catch some measure of this same patient spirit. The greatest naturalist of our time devoted eight whole years almost entirely to a monograph on barnacles, and summed up a course of observations which had gone on through more than thirty years in his book upon earthworms. The like temper is characteristic of the artist. Genius cannot afford to be driven.

And this principle, which is justified in education and science and art, holds good even more absolutely in religion. We need to remember it to-day when Christian work has grown so multifarious in its activities and so fatiguing in its demands, and the spirit of strain and hurry and competition creeps into our devotion and infects our very worship of God. And in particular we must take time for the Bible. It is true, indeed, that a hasty glance at a single verse can bring grace to the soul. Often to a jaded Christian in the midst of his busiest labor, the word is fulfilled: "He shall drink of the brook by the way, therefore shall he lift up the head." But how many modern Christians are there, who systematically give as much time to the Bible in a week as they give to novels and newspapers? They open it at odd moments, they read it in fragments and snippets, or in some cases they hurry mechanically through an allotted number of verses. But do they steadily and habitually steep their spirits in the spirit of holy Scripture?

Yet the Bible itself is a Book of tranquillity. The peace of God rests upon its pages like sunshine on the summer hills. The record of our Lord's life is full of strange, serene leisure. His Father's business was done for thirty patient years at Nazareth. And afterwards when he became the vortex of eddying multitudes, through all those crowded days of healing and contro- versy he never knew what it was to be feverish or flurried or distraught. He moved like a king in his own realm, master of the pageant that stays for his pleasure. So Christ passed deliberately on to his appointed and accepted end. And so also his everlasting gospel has no fellowship with hurry. It cannot even be understood, except by those who will take time to understand it. The Bible unfolds its secrets only to the disciples who brood over its pages. Not until we study it book by book do we grasp the divine inner unity which lies hidden beneath its manifold outward diversities. We can never fathom the profound meaning of redemption until we have possessed our own minds with the thoughts of the New Testament. And then, as we take time for the Bible, we rise above the spirit of hurry. The peace of holy Scripture delivers us from the weariness, the fever and the fret which spoil so much of modern religion. The heart which believes



becomes the heart at leisure, and the saints obtain at last their share in God's timeless beatitude, wherein one day is as a thousand years, and a thousand years as one day.

—*The Bible in the World.*

## W.A. Home Missions.

A. W. MANNING.

**BUNBURY.**—During last month Bro. Scambler and the church at Bunbury have been preparing for the tent mission, which started on the 12th Nov. R. W. Ewers came in from Collie to assist at the mission, and on Sunday the tent was full; there is every indication of a splendid mission.

**GREENBUSHES.**—Bro. Scambler reports that since Bro. and Sister Robinson from Kalgoorlie have gone to Greenbushes they have held meetings for the breaking of bread. Sister R. has started a S.S.

**COLLIE.**—R. W. Ewers reports good meetings; S.S. increasing in membership. The prayers of the brotherhood are asked for the work in this field, and that God may bless our brother in his labors.

**KALGOORLIE.**—D. M. McCrackett reports plenty of work in the way of visiting in Kalgoorlie. The meetings are good, but could be better. Went to Coolgardie one Sunday; small meetings.

**MAYLANDS.**—D. A. Ewers, whose services were obtained by the kind permission of the Lake-st. church, has been at Maylands during the month of October. The last meeting was a record, and there was one confession. Alan Price is preaching there this month with the exception of one Sunday, when Bro. Stone will take the service. Maylands is a growing place, and our cause should make good headway there.

**LEEDERVILLE.**—Bro. Yelland was at this place all the month of October, and the meetings have been good. Bro. Vinnicombe has been preaching there this month.

**MIDLAND JUNCTION.**—Preaching services have been continued in this place. Bro. Newham is there for the month of November, and we hope that his labors will be blessed to the salvation of souls.

**EXCHANGE OF EVANGELISTS.**—It has been arranged for H. J. Banks, of Subiaco, to exchange places with Bro. Scambler, of Bunbury, during the month of January, when a special mission will be held at Subiaco.

**NORTHAM.**—H. J. Banks' services having been obtained from the church at Subiaco for the month of November, it was decided he should go to Northam for that month. We hope and pray that his labor will not be in vain in that field. During October the following brethren went to Northam:—Bren. Symonds, Price, Vinnicombe, Selwood, and Pallot. When Bro. Vinnicombe was there he had two confessions.

**ISOLATED BRETHREN.**—Bro. Scambler reports having received £4 for H.M. from isolated brethren and sisters.

**GENERAL EVANGELIST.**—D. A. Ewers has accepted an engagement with the Committee as general evangelist for 12 months from Feb. 1, 1906. The Committee hope that the labors of such an able brother in the churches who are without evangelists will be the means of stimulating them and building them up.

**HOME MISSION OFFERING.**—In January, the 1st Sunday, a special Home Mission offering will be taken up in all the churches, and we look forward to a great offering from the churches in this State on that day. Brethren and Sisters, prepare for that day!

## Uniform Hymn Book

For Lord's Day Schools in Australasia.

The N.S.W. Union Sub-Committee have requested me through the AUSTRALIAN CHRISTIAN to open correspondence, hoping by so doing all interested, through their Executive, may express their views, that a decision may be arrived at.

I therefore ask—

1st, Is it desirable to have a uniform hymn book?

2nd, What book would receive the support of the majority?

3rd, Could a book be published by the Austral, compiled by a special committee, with all up-to-date and suitable hymns?

Re the 1st, we think all would agree.

Re 2nd, we have confusion in all our Sydney Schools. Each have a different book, and each consider theirs the best, and I do not think an agreement could be arranged, as from information to hand all States are the same.

Re 3rd, A. B. Maston says that he is prepared—if the Schools would agree—to take this matter up and say from a certain date to use book published in our own land.

The question of price is one that can largely be determined by quantity taken. And speaking myself from a 33 years' experience in the printing trade—if all would unite, would be about the same as imported article.

Trusting that expression will be given in support or otherwise.

R. STEER, Secty.,  
N.S.W. Union.

We are prepared to publish a hymn book for Lord's day Schools if the Schools are prepared to use it; but we are not prepared to do so on the off chance of them doing so. If the S.S. Unions will arrange a book and agree to use it, we are prepared to publish a such a book, words only, and music, at a price satisfactory to all. This can only be done by a union of effort. Bro. Steer may have had a 33 years' experience in the printing trade, but it has been in the Government printing office, which from the standpoint of the man in the street does not count for much. All Bro. Steer needs to do is to get his selection of hymns on which the Schools will agree to use them—and the thing is done.

A. B. MASTON.

## Mother Nature.

DORA READ GOODALE.

I know not how to call her—  
Whether any name there be  
More fitting than the old name  
Of our trustful infancy,

For she never stoops to hearken  
When we weep or when we woo,  
Never comforts nor upbraids us  
As our human mothers do:

Those busy, curious fingers  
Will not interpose to save;  
As she nursed us in the cradle  
She shall strow us in the grave;

She decks herself in beauty,  
Heedless of her children's moan,  
And her soul is never dark ned  
By the storms that shake our own.

Yet although she may not clasp us,  
May not pity nor reprove,  
Somewhere n her mighty bosom  
Throbs an all-embracing love:

Not for us her pulses quicken,  
Yet a kindred passion stirs;  
We can creep within her garments;  
We can lay our hearts to hers.

Be we sick or sin encumbered,  
Be we outcast or unblest,  
In her veins is potent virtue,  
Health exhaustless in her breast.

In the pinch of mortal trouble  
From the face of men we fly  
To the lap of patient meadows  
Tented by the summer sky:

Haply then the groping spirit,  
From the refuge of the sod,  
Past the Motherhood of Nature  
Finds the Fatherhood of God.

—C.E. World.

## The Prayer Meeting.

A.W.C.

"Good attendances at the Lord's day services, but the prayer meetings unfortunately are left to a few members only."

This from a report in CHRISTIAN SENT from a church that has as its preacher one of our best teachers, and which is forward in every good work. This state is fairly general. Why is it so? Does the prayer meeting answer the needs of members? Will somebody who conducts a live prayer meeting that brings out the members tell us how to do it? Many would like to know.

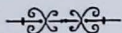


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## The Leader

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

:o:

### The Rights and Limits of Theology.

It need not be a matter of much surprise that the average man and woman has very little regard for theology. Books devoted exclusively to that subject are not read by the ordinary reader. They are classed by him as belonging to that kind of literature which involves too much continuous thinking and therefore productive of much weariness of the flesh. High thinking, like plain living, is not a thing sought after by the multitude, which, for the most part, likes to have its thinking done for it. And speaking generally, our sympathies are with the multitude, so far as theological literature is concerned. For, as a rule, theology has become so associated with church doctrine that it has thereby fallen into discredit. Our attention is directed to this fact by an article in the October number of the *Quarterly Review* on "The Rights and Limits of Theology," reviewed in the columns of last Saturday's *Argus*. Dogmatic theology is described as "a stereotyped system of doctrines that has been imposed upon the Christian world by the church, any deviation from which has been regarded as a heresy, and, whenever the church had power, it has visited that heresy with the severest penalties." Unfortunately, the truth of this allegation has to be admitted. But being admitted, it remains to be seen whether theology has not a proper function to discharge, or whether it is one of those pernicious things which had better be abandoned. The reviewer himself does not take the latter position. He admits that theology has its legitimate function, but insists upon its limitations. He says: "It is all but impossible to imagine the Christ of the Synoptics, the advocate of the poor and simple against the intellectual tyranny of lawyers, scribes and theologians, attaching the slightest religious value to the theologically correct formulation of the inscrutable mysteries prophetically symbolised by the Heavenly Father, the Son of man, the kingdom of God, etc., or making salvation depend upon any point of men's intellectual exactitude."

Here, we think, the reviewer is scarcely happy in stating the position. Irrespective of any attitude that Christ may have assumed towards the religious teachers of his day, it may be readily granted that he would not attach "the slightest religious value to the theologically correct formulation of inscrutable mysteries." In the nature of things, inscrutable mysteries cannot be, theologically or otherwise, correctly formulated. It is a mistake, however, to suppose that the attitude of Christ towards the Scribes and Pharisees indicates that he had no care for correct formulation. Indeed, his charge against them was that they did not correctly formulate, either in life or teaching, the religion they professed to teach. It is just as great a mistake to make Christ the author of a system which cannot be correctly formulated as it is to make him responsible for one which is intellectually tyrannical. And it is just here that we find ourselves at issue with such writers as the *Quarterly* reviewer. In their protest against one error they fall into another equally grievous. In the revolt from a cast iron theology formulated in creeds, they ignore the fact that, within certain easily defined limits, Christianity is as exact in its definitions as any of the sciences. It is therefore absurd to say, as our reviewer does, that "at first the Christian revelation was apocalyptic, prophetic, visionary." Absurd to say so, as an adequate statement of what Christian revelation really is. Certainly, it contains these elements, but it also contains much more. No system of religion could live which was only "apocalyptic, prophetic and visionary." It must have, in addition to these, a great body of ascertained facts or truths, on which they find a secure resting place. And so when our author speaks of "the inscrutable mysteries prophetically symbolised by the Heavenly Father, the Son of man, and the kingdom of God," he uses language which will not bear strict analysis. An inscrutable mystery is one of those things which is of no use to anyone. It cannot be understood in the slightest degree. But will anyone be bold enough to affirm this of the three ideas expressed by "the Heavenly Father, the Son of man, and the kingdom of God"? It has never been claimed by anyone, even by the most dogmatic theologian, that the human mind could express in all their fulness what these three ideas mean, but it has been claimed, and claimed effectually, that they can be apprehended and expressed with sufficient fulness as to make them vital factors in the Christian life. In religion as in science, there is a borderland beyond which the human mind cannot pass. But in neither case does this circumstance prevent us expressing ourselves in exact terms within the limits of our knowledge. To the Christian, even of the humblest intellectual attainments, the Fatherhood of God, the kinship of Christ, and the kingdom of God, are as real, and as capable of proof, as any proposition of science.

Let it be understood just here that we do not hold any brief for the defence of a theology found in creeds or confessions of faith. But this fact does not prevent us holding that the New Testament gives us a theology which we cannot afford to despise or neglect.

If theology means "the science which treats of God and his relation to man," then we have here the highest and most legitimate object of study that can engage the attention of man. It has been well said that all knowledge is embraced in three ideas, namely, "God, self, and the world, these are the last terms of any man's knowledge, and the attempt may be made to look at the sum of being from each as a starting-point. If the world is the starting-point, then we have science; if self, philosophy; if God, theology, which is sifted and ordered religious knowledge." Now, the difficulty in the past has been that each of these departments has considered itself a sufficient explanation of all things. This attitude has had unfortunate results, and has made each somewhat intolerant of the other. There has been discord when there should have been unity. The prayer for a better state of things is beautifully expressed by Tennyson, when he says:

"Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before."

It may be that science and philosophy will continue to regard theology as a humble dependent upon both, but if they do, it will be to their own loss and to the hindrance of the progress of knowledge. And as Prof. A. E. Garvie says, "to such treatment theology cannot submit, for it is the guardian of religion, and religion is a constant and essential element of human experience, a permanent and potent factor of human history. . . . Theology, as giving intellectual expression to man's religious knowledge, cannot submit to any indignity from any other form of man's mental activity. Science as a reasonable account of man's sense-experience cannot claim any greater certainty than, or superior value to, theology as the interpretation of religious thought. Philosophy cannot claim to have given an adequate solution of the problem which intelligible existence presents, when it overlooks or belittles that element in human nature, that factor in human history, which by its essential character proclaims itself the supremely significant, the revelation of man to that absolute existence on which all finite existences depend. If religion be what it claims to be, theology can never consent to take the lowly place and play the humble part which science and philosophy have recently attempted to assign to it."

It is asserted, and not without truth, that, in past ages, theological orthodoxy misused the power it then had to oppose science. As the writer in the *Quarterly Review* says, "the whole force of the Christian religion, with all its highest sanctions and motives, was thrown into the scale against the progress of knowledge, and thereby of civilisation." This is, of course, true enough if for the "Christian religion" we put the Romish Church—a distinction which the writer does not make. In failing to do so, he shows that he has imperfectly learned what the great facts of history so eloquently teach. It is well known to every student of church history that during the Middle Ages the mind of man was bound in fetters of ecclesiastical dogma, and all



thought which was not submissive to the faith of the church was suspected and condemned. It is equally well known that the Reformation was not simply a religious revival, but was also an intellectual emancipation. As the *Argus* says: "As the Reformation progressed the value of science came to be recognised. There is nothing like the persecution of Galileo in the history of any of the reformed churches." In our own day, the attitude of Protestantism to science is all that any reasonable man could expect. That attitude is, on the one hand, an eager acceptance of almost anything that science may advance, and, on the other, the more reasonable one of waiting with open minds until science has done guessing at things. It would be a mistake to suppose that any hesitation in accepting all the latest conclusions of science is owing to religious prejudice. In the main, it arises from the fact that, in so many cases, science has not yet said its last word, and frequently because the last word up to date does not commend itself to the intelligence of the ordinary individual. Indeed, one of the foremost scientific men of to-day, in addressing a Christian audience, insisted on their undoubted right to refuse to accept any hypothesis of science, if it did not seem to be in accord with their intuitive sense of right.

As to the question, Which branch of knowledge deserves to be held in the highest esteem—that which relates to the world and the world only, or that which treats of God and his relation to man?—there is no doubt that the latter transcends the former. On this subject, J. Y. Simpson says: "Writing to commercial Corinthians, Paul draws the distinction between things seen—things temporal, and things that are not seen—things eternal; or to express it in terms that will suit our purpose better, between that which is external, and that which lies within or behind. Now, of course, science says that the things that are seen, that which is external, are the real things; it is part of her working hypothesis. Religious thought, with keener penetration, sees in them naught but things shadowy and fugitive, the temporary vehicles, it may be, of the spiritual which is behind and within. As long as science holds uncompromisingly to her limited view, it is obvious that she can supply no leading thought on religion, which, where it is possible, is the highest honor open to any of the branches of human knowledge. And this renders all the more necessary that spirit of humility which is found in all truly scientific men—though not, unfortunately, amongst their satellites—a spirit fitly expressed in these familiar lines:

'Our little systems have their day,  
They have their day and cease to be,  
They are but broken lights of thee,  
And thou, O Lord, art more than they.' "

## From the Field

*The field is the world.—Matt. 13 : 38*

### New Zealand

INVERCARGILL.—Our usual week-night meeting, held on Thursday, took the form of a missionary

meeting this week, and was well attended. The first address on "Missions in General" was delivered by Bro M. Givern. Items of interesting news from China, Japan, India and Africa were given by Bren. Cunningham, P. Fenn, C. Sinclair, T. Fenn and P. Fellowes respectively. W. D. Little gave a stirring address on Home Missions. The choir, under the leadership of Bro Little, sang several anthems suited to the occasion.

Nov. 18

THOS. TODD, Junr.

PAHIATUA.—A. W. Thompson, from Nottingham, was received into fellowship last Lord's day morning. H. Goodacre, from New Plymouth, was present, and gave a very helpful exhortation

G. MANIFOLD

## Queensland

GYMPIE.—I am pleased to report that the cause of Christ is making progress here. At our gospel service last night, four young men from the Sunday School made the good confession. Every Sunday we see an increase in the attendance. Our open-air meetings, held prior to the gospel meetings in the chapel, help to make known the plea of the churches of Christ. We are cheered by the good prospects we see of building up a strong church in this place

Nov. 20.

HERBERT K. CARTER.

VERBOR.—The Sunday School held its anniversary here on Nov. 9. J. Colbourne was present from Brisbane, and acted as chairman for the day. The proceedings commenced with a meeting in the chapel at 11 a. m. A programme of some 32 items was gone through splendidly, mostly by the scholars. An outline of lessons for the year had been written and printed by the superintendent, O. Odermann, and the interest and efficiency of the scholars were remarkable. We retired for luncheon at 12.30. Again at 2.15 we assembled in the chapel, and another programme of 40 items was gone through splendidly, and strange to say though it was intensely hot the interest never flagged. At 5 o'clock we retired again to the bush house for tea, some 200 being present. At 7.15 another meeting in the chapel commenced, the building being packed with interested listeners. The programme was unique, outlines of lessons, recitations, dialogues, speeches and splendid singing by choirs of Marburg and Verbor churches. A large number of useful and valuable prizes were distributed and presented to the scholars by the superintendent. The marked feature of the day was the interest and delight of parents and friends in the children, who acquitted themselves splendidly under the direction and tuition of the superintendent. The parents were so delighted that they got together and collected a sum of money, which the chairman presented on their behalf to the superintendent for the great pains he had taken with them. The evening meeting continued with unabated interest for 3 hours.

Nov. 11.

## Tasmania

SULPHUR CREEK.—Last Lord's day morning the brethren and sisters assembled on the shore of the ocean to witness the burial and resurrection into Christ of our two sisters whose confession has been reported. At the breaking of bread they received the right hand of fellowship. At the close of Bro. Hale's gospel address at South Road, the brethren were cheered to hear two ladies and the husband of Sister Dent make the good confession. At present the Home Mission have engaged B. O. Hale to proclaim the gospel in our district.

Nov. 24.

A. R. TAYLOR.

## Victoria

BRIGHTON.—Sunday was our "children's day." The meetings were well attended. At the afternoon meeting a service of song was rendered entitled "Stumpy Sam." The readings as given by Bro. Treson and the singing were thoroughly enjoyed. In the evening Bro. Luddbrook gave a children's sermon on "Seek ye first the kingdom of God." He divided the juniors into 4 classes—sewing, geography, arithmetic and grammar. Sufficient to say everyone received a valuable lesson. The words spoken in simplicity for the young minds were not lost on the older ones, and best of all, one of our young pupils a daughter of Sister Buckley, decided to follow her Saviour.

T. R. M.

RICHMOND (Bilmain-st.).—One baptism and three more confessions. A special service in connection with our Girls' Guild was held last night, and was largely attended

P. J. POND.

BARKER'S CREEK.—The annual picnic in connection with the Sunday School was celebrated on Oct. 26. There was a good gathering. A very enjoyable day was spent, including class races for prizes, also obstacle races, in which adults took part as well as scholars, tug of war and other amusements. Our Sunday School is going along nicely, the average attendance being about 60.

J. B.

SOUTH MELBOURNE.—We held a social on Friday, Nov. 10, to present our late supt., Bro. Peters, with a Sankey and Moody's hymn book, and Bro. Barnden of Brunswick with a Holman's Bible, as a token of our esteem toward them. Bro. Powell presided, and a very enjoyable evening was spent.

BENDIGO.—The tent mission, which was carried on for five weeks by Evangelists Harward and Pittman, concluded last night. Interest was sustained from start to finish. At times the tent was altogether too small for the numbers who came, and overflow meetings were held in our usual meeting-place. The evangelists did their work faithfully, earnestly, and well. The singing and sermons were of a high order, and there were very few nights when there was not one or more decisions. For the final meeting the Masonic Hall was taken, and a thousand people heard one of Bro. Harward's most impressive sermons. The preacher was at his best, and never has the writer heard a man of God preach a better sermon, and in a better way. The subject was "Christ's Great Offer," and in that meeting alone fourteen people made the great acceptance. The total results to date are ninety-five decisions. A great number of Bible School scholars is among these, and the teachers are very happy over this result. Three husbands of wives in the church confessed Christ last night. Of course we expect more decisions yet as the result of the mission. The members of the church co-operated well, and have been greatly strengthened in the faith by the instructive doctrinal addresses the evangelist gave. To our heavenly Father we give thanks, and for all the blessed results, all glory and honor are due to him.

Nov. 27.

JAMES COOK.

## South Australia

PORT PIREE.—At the close of Bro. Morrow's gospel address on Sunday night last, a young married man, husband of one of our members, came forward and made the good confession. All the meetings continue to be well attended.

Nov. 25.

W. C. O.



WILLIAMSTOWN.—We had very helpful meetings last Lord's day. At the close of the writer's address in the evening, one came forward and confessed his faith in Christ. Bro. Roland, one of our young men who has been in the church for two years, gave his first gospel address on Lord's day evening, 12th inst., in the absence of the preacher. Our young brother did well.

Nov. 20.

E.G.W.

HINDMARSH.—We are experiencing a lot of sickness in our membership just now. On Friday evening, at a meeting of the Sunday School teachers, F. Milton, on behalf of the teachers and scholars, presented the superintendent, T. H. Brooker, with a beautifully-framed photograph of the teachers and officers, as a memento of his fifty years' connection with the school. Complimentary speeches were made by F. Pittman, G. Duncan, L. Perriam, D. Battersby, J. Lee, C. Wilson, and Mrs. R. Young. Mr. Brooker suitably replied.

Nov. 26.

G.E.D.

PORT PHILL.—A farewell social was tendered to C. J. Hunt, who has been laboring with the church here for the past six months. The meeting was presided over by W. Morrow, who referred to the good work that had been done by our brother during his stay. After Brethren Arnold, Wauchope, Smith and Manning had supplemented the remarks of the chairman, Bro. Wauchope presented Bro. Hunt with a gladstone bag as a token of the church's appreciation. C. J. Hunt thanked the brethren for their kindness and the many expressions of appreciation. He would always look back upon his work here as one of the bright spots of his life. He thanked them very heartily for the kind things said and the token given. Opportunity was also taken to welcome home Bro. and Sister Overland from their holiday. The proceedings were interspersed with vocal and instrumental items, concluding with the inevitable eating and drinking. We have with us just now the Sisters Bain from the church at Williamstown.

Nov. 18.

W.M.

MILANG.—We are still having good meetings, both morning and evening. The services are being carried on by supplies and local brethren. We would be glad to get fixed up with an evangelist.

Nov. 26.

S.H.G.

YORK.—On Nov. 13 the annual picnic of the Bible School was held at Oaklands. About 300 teachers and scholars were present. Tuesday evening last we had 4 baptisms. Yesterday we had the pleasure of extending the hand of fellowship and welcome to 6 persons, 4 by faith and obedience, and 2 by letter. We had splendid meetings, and the day being recognised as Temperance Sunday, the opportunity was taken to especially refer to the "License Reduction Campaign" in this State we are just entering upon.

Nov. 27.

H. J. HORSELL.

NARRACOORTE.—We are pleased to report a good interest in the work here. The brethren gave the writer a welcome social on the evening of the 22nd inst. Our Lord's day morning meetings are well attended, as also are the evening services. Two girls confessed Christ at the close of the address to-night. The stone for our church building is nearly all quarried and carted, and we intend building shortly. With the better accommodation for our meetings, we are hoping and praying for great blessings on future work. All the brethren are working with this end in view.

Nov. 26.

J. I. MUDFORD

NORTH ADELAIDE.—Last Lord's day it was our pleasure to welcome two into the church, Sister Doris

Thomas and Ida Langford, the latter by letter from Grote-st. During the week we have had to say good-bye to one of our members, our Sister Allan, who has left this State to make her home in Victoria. She had endeared herself to all by her readiness to help in every good work, and the last Lord's day she was with us, the members of the Women's Bible Class took the opportunity of giving her practical proof of their love and esteem. Mrs. Henshaw on their behalf presenting her with a handsome Bible. For the last few months our sister has been engaged in S.S. work at Prospect. We earnestly commend her to the love and care of the church with whom she seeks fellowship.

Nov. 27.

V.B.T.

## New South Wales

BIBLE SCHOOL UNION NOTES.—Our Christmas Greeting is Luke 2: 14. General Committee meet Thursday, Dec. 7, at 7.45, at E. Gole's, 15 Cavendish-st., Stanmore. Enmore school at next teachers' meeting will consider the advisability of having annual picnic, 1906, on a Wednesday, also the appointment of a musical conductor and formation of a school choir. Any scholar in Enmore can purchase a Bible for 3d., and a Hymn Book for 2d., half the cost. Picnic statement showed collections good, but owing to falling off of visitors a small debit. Sydney.—Saturday, January 27, 1906, is the annual School picnic; it will get you ready for Annual Conference, Monday, 29th. Petersham.—Annual picnic was held Sat. 4th Nov., at Avenue Lane Cove; attendance good. Bro. Browne is now superintendent. C. Rush has resigned. Marrickville.—Annual picnic at Oatley Bay, Sat., Oct. 28. It encouraged the officers and teachers to see visitors, and they encouraged the representatives of other schools by asking them to partake of good things provided. Bro. Williams is forming an adult Bible Class, which will supply a long-felt want. Rookwood.—Annual picnic, King's Birthday, at Wentworthville; 150 scholars and friends present; teachers assisted splendidly to make the day enjoyable for children. Erskineville.—Still growing; 120 scholars; average 85. Two teachers added to staff. Total 12 teachers and 2 officers, in 11 months. Sunday, Nov. 12, collection from children for Indian orphanage, 6/6 Jan. 9, 1906, celebration of first anniversary. Paddington.—Annual picnic to Pearl Bay took place, Sat., 18th Nov. The School marched to Steamer via Rushcutter's Bay accompanied by a fife and drum band. Lismore.—School gradually growing. 102 scholars, 7 teachers. Bible class by Bro. Fischer well attended; 25 present. Annual picnic was held Monday, 13th Nov. Thursday, Dec. 21, service of song, "Eva," will be rendered, and Christmas tree displayed. 15/- has been sent to help children in India and China.

R. STEER.

LISMORE.—We had a full building on Sunday evening last, the attendance being quite the largest I have seen at a gospel meeting in the Tabernacle. The address was a novel one to the local people, the subject being, "What the Men of Lismore Think of Christianity." The details had been attended to in the style peculiar to Bro. Fischer—there being nothing lacking to make an interesting and wholesome address. A circular letter explaining the object in view, and the reasons for speaking on the subject, was sent to a number of representative men, together with the following questions: Is the church of God of any real value to you? If so, of what value? Can the church be made a greater power in Lismore to help the workers of the city? The matter was entered

into heartily by a good number, some of whom sent in some very helpful suggestions in answering the questions. The subject was handled well by Bro. Fischer, and will no doubt help to keep alive the interest aroused by the late mission. E. Davis, our assistant evangelist, has well-attended meetings in the four towns near Lismore in which he is carrying on the work, which will no doubt be productive of good results later on. God bless the faithful preacher of the word.

Nov. 22.

E.J.W.

INVERELL.—Fine meeting Lord's day morning. The church has decided to engage Bro. Uren as evangelist for six months. All the members are determined to pull together and work for the extension of Christ's kingdom here. Our new members are showing their zeal for Christ by doing all they can to strengthen and assist the cause, and if all will work with love and unity, we shall in the near future build up a strong church here. Gospel meeting fairly attended; one confession and others interested. Bro. Bagley has left a good impression that will tend to assist us in the future.

Nov. 20.

H. E. TEWKSBURY.

## Here and There

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

Two confessions at Windsor on Sunday night.

H. G. Harward's address till Dec. 31 will be Kyneton.

Two confessions at Lygon-st. on Sunday evening, both young men.

Stirling East (S.A.) anniversary services, Dec. 24. Preacher, F. Pittman.

The General Dorcas (Vic) will not meet till the first Wednesday in February.

The church at Hindmarsh has decided to carry out a number of needed improvements.

Those wishing to be posted on the news of all the churches should not fail to read every line of every number of the CHRISTIAN.

The Temperance Committee will hold a meeting in North Carlton chapel on Dec. 7. J. G. Shain will speak, and A. L. Gibson will preside.

F. Pittman has been granted a month's leave of absence from Hindmarsh, S.A., and will be leaving for N.S.W. about the middle of January.

The Annual Conference of the West Wimmera churches takes place at Kyniva on Wednesday, March 14, 1906. Conference Sunday, March 11.

Correspondents wishing to reach James Lowe, secretary of the church in Dunedin, N.Z., should address care of James Neil, George-st., Dunedin, N.Z.

Bro. and Sister Rowe, of Newstead, are going to live at Sandringham, Vic. They would like to know if there is a meeting there, and will be glad to hear of brethren.

R. J. Clow addressed a crowded meeting at Maryborough, V., last Sunday night. The one who made the confession the previous Sunday was immersed, and another married woman confessed Christ.

We would consider it a great favor if those who owe for the CHRISTIAN, or other things, would make a point of settling up in time before the New Year. We have done our best to serve all, and now we need our money to square accounts.



Two confessions Sunday night, City Temple, Campbell-st., Sydney.

H. P. Leng was in the city Tuesday on his way to Emerald, where he will rest for a couple of weeks holding a mission.

A. E. Illingworth, writing from Petersham, says:—"Splendid meeting, and four confessions, at Petersham, Sunday, Nov. 26th. Six received in addition."

R. Langley writes from Mooroolbark:—"Gospel mission commencing Dec. 3. The prayers of the brethren everywhere are asked for the success of the mission. Missioners, Bren. Ludbrook and Pond."

We ask all our Christian Endeavor readers to study the Endeavor page carefully before attempting to discuss the topic with which it deals. It would not hurt some other of our readers if they were to study it a bit as well.

J. Colbourne spent seven days in the Vernor district preaching, from Nov. 9. Two evenings he spoke at Ferndale, and the rest of the time at Vernor. At the latter place two young men made the good confession.

The article of T.R.M. on the first page of this issue is worthy of the kindly consideration of all our readers, both in and out of Victoria. It should be read in connection with Percy Pittman's table given in last week's issue.

Bro. Mortimer, of Bradford, Eng., who is going to labor with the church at Dunedin, passed through Hobart last Thursday. He was met at the steamer by the President and Secretary of the Tasmanian Conference Committee.

T. C. Walker, the secretary of the N.S.W. Conference Committee, has changed his address to Woodbury-st., Marrickville. James Hunter, the president, has been on the move also, and may now be addressed at Wardell-st., Marrickville.

#### FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee—

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Gilbert Goudie writes from Sealake, Vict.: "W. G. Oram has been around the Banyan, a district midway between Woomelang and Sealake, hunting up the disciples scattered here and there. A nice meeting was held in Wm. Bartholomew's house, whilst others were visited, and exhorted not to forsake the assembling of themselves together. There are nine members within the radius of a few miles, quite sufficient to make a beginning."

The North Carlton School made a fresh start, with the advent of the church to the commodious building in Rathdown-st., Feb. 5, '05. It has grown, and is still growing. Its average attendance of late is 127. J. Hollile, as superintendent, controls the school well. E. Kelso is an active secretary. A. L. Gibson has a strong Bible Class, and S. Hollile had 40 infants well arranged and well taught on the afternoon of the 19th inst. Judging from appearances, under the blessing of God, there is a good future for the North Carlton school.—B. J. K., S.S.U. Visitor.

#### Seaside Board and Residence.

Visitors and others can have good accommodation at Mrs. Lawrie's, 120 Beaconsfield Parade, Albert Park. Terms moderate.

## Evangelistic Sermons

By H. G. HARWARD.

### CONTENTS.

1. The Divine Library; 2. The Chain of Salvation; 3. The Divine Marching Orders; 4. The Supreme Question; 5. Faith; 6. Repentance; 7. The Confession; 8. Baptism; 9. The Church; 10. Conversion; 11. A Soul-Stirring Inquiry; 12. The Perfect Life.

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A. F. Turner, of Wellington, N.Z., writes:—Ralph Gebbie, who left N.Z. just over 10 years ago for Kentucky Bible College, returned to that Colony, arriving in Wellington on Nov. 15. W. J. Hastie, who left 20 years ago, passed through Wellington two days later. Bro. Gebbie goes on to Oamaru to see his parents, and B. O. Hastie to Christchurch for a few weeks, and then to the Tabernacle, Dunedin. On the 23rd inst., Joshua Mortimer, of Bradford, England, is expected to arrive by the s.s. "Rimutaka." He is engaged to labor with the churches at Mornington and South Dunedin. J. T. Brown, of Kentucky, is also planned to reach Wellington about the same date. With such an influx of preaching talent the cause of primitive Christianity in N.Z. should make headway. Bro. Hastie had virtually given up the idea of returning to N.Z., but looking over a copy of the "Jubilee History," his longing for the home-land became so intense that he made up his mind, and responded to an invitation from the Executive at Dunedin.

"The Fifth Half-Yearly Demonstration of the Sunday School Union of Victoria took place in the Christian Chapel, Lygon-st., on 22nd November; which was presided over by Jas. McGregor (Vice-president), and proved to be a most successful and interesting meeting. The chairman in his opening remarks apologised for the unavoidable absence of our President (E. T. Penny). Speaking for himself, he said that he was extremely pleased to see such a large gathering. The programme on this occasion consisted of solos, recitations, action songs and dialogue by scholars connected with the various schools of the Union, assisted by the Lygon-st. Quartette party, Sth. Richmond Quintette party, and piano and organ duet by Misses Dickens and Craigie; all of these items were well rendered and gave general satisfaction. Those given by the children deserve special mention, reflecting as they did great credit on themselves and their teachers; which added very materially to the enjoyment of a large and appreciative gathering of those interested in our Lord's day schools. Nat Haddow as musical conductor rendered valuable assistance, as he always does at these functions.—J. Y. POTTS."

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## Coming Events

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

DEC. 6 & 7.—The annual Sale of Work in connection with the Lygon-street Dorcas Society and Sewing Class will be held in the Lecture Hall on the afternoon and evening of Wednesday and Thursday, the 6th and 7th of December, opening each day at 3 o'clock. Copies of the Flashlight Photo, taken of the Social held in the chapel on the occasion of the 40th Anniversary can be purchased at the Sale.

DEC. 11.—A Special Meeting of the Sunday School Union will be held in the New Hall, Swanston-st., on above date. All delegates are earnestly invited to be present.

DEC. 13.—Swanston-st. A Home Missionary Meeting will be held in Swanston-st. Chapel on Wednesday, Dec. 13, at 8 o'clock. President of the Conference will preside. Musical Programme. No Collection.

DEC. 16.—The Newmarket Sisters' Sewing Class intend holding a Sale of Work, opening at 3 p.m., to reduce debt on building. They will be pleased to see any brethren from sister churches to help in this work.

A. HATTY, Hon. Sec.

### WANTED.

The church at Oamaru, N.Z., requires the services of an evangelist. Applications will be received till New Year. W. Kilgour, sec., Humber-st., Oamaru.

Young Girl, 25, in delicate health, will give services for good country home in Christian family. Mrs. Carroll, 40 Fulton-st., Armadale.

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# The Christian Endeavor

Society of "For Christ and the Church" Conducted by A. R. Main

All correspondence for this department should be addressed to 8 Leslie St., Auburn.

## What We Stand For.

TOPIC FOR DECEMBER 18.

1 Tim. 3: 14-16; 1 Peter 2: 9.

THE "We" in the heading would be interpreted by the original framers of the syllabus to mean "our denomination." No one who is qualified to talk on the topic in one of "our" societies will need to be informed of the reason for the change in the wording. Why we do not talk of "our denomination" is because we have not got any. Denominationalism, or sectarianism, is the very last thing in the world we would consider to be worth standing for. "A sect," says the *American Christian Standard*, thinking that readers of the New Testament would acknowledge the truth of the saying, "a sect is an organised sin." Let us stand *against* sin; all sin, organised or unorganised.

Who the "we" are may be stated in the words of O. A. Carr, in the opening paragraph of his article on "Why do We Exist?" (Endeavorers who wish for matter for the evening would do well to read up Austral tracts, such as "Why do We Exist?" "Who are These People?" etc.) Bro. Carr says: "We! Who? A people who claim to be members of the church which Jesus built, and not members of any other—the same church of which Peter and Paul were members, the one body of which Christ is the Head—a people consenting to be known by and designated by the names, and by these only, which designated God's people at the beginning."

It must not be forgotten that we stand for—*not* alone those things in which we differ from our religious neighbors, but also for the truths held in common. Does a Presbyterian say, "We are justified by faith," we do not retort "No; baptism is a term of pardon." No; we accept the stated truth, and also that ignored. We stand for something much better, far richer, than points of difference merely. Not that anything was ever gained by minimising real differences; simply we plead that our attention be not focussed on these to the exclusion of, it may be, a grander view around and beyond.

Our plea is for something positive and not negative alone. It is constructive as well as destructive. "Casting down imaginations," "pulling down strongholds," are necessary works, but we shall have a sorry landscape of ruins if we stop there. It will not be surprising if the interested reader who counts will find that the apostles talk more of building up ("edifying" is a more familiar word) than of pulling down. Our plea is not a plea that others are wrong, but one for the things that are right. It is not exclusively our business to denounce the errors and sins of others; we trust, by the presentation of positive truth, to help them and ourselves to higher and better things. The best way to put the darkness out of a room is to let in the light.

We plead for the primitive faith and practice—or Christian belief and Christian living. Please don't leave out the practice. Many men who seem

models of Christian living have been sadly astray as to their beliefs. Some almost embarrassingly orthodox folk have been strangers to orthopraxy. Each class is wrong—even though we would much prefer to take chances with the former than with the latter. Faith and practice are two of the many things which God joined together, but which men have often put asunder. Oh, if only our matchless plea were commended to the people by correspondingly high living—if, to use the apostolic phrase, we let our manner of living be worthy of the gospel of Christ—surely that most desirable time would be hastened when the knowledge of the Lord will cover the earth as the waters the mighty deep.

One of the most important of the things for which we stand has ever been the union of God's people. We now hold no monopoly of this plea, though the present happy desire for union may be much more due to our pioneers' work than we may be apt to admit. We still have a unique work to do in the union movement. The religious world practically agrees in the desire for union: what we need to stand for is the apostolic basis of union. Apparently many of the denominations have not yet learned that the Lord who prayed so earnestly for the unity of his people did not leave the basis of union to the caprice of men. Our Endeavorers may well be true to name by "endeavoring to keep the unity of the Spirit in the bond of peace." See Eph. 4.

Alexander Campbell long ago put it in words that can hardly be improved:—"Let the Bible be substituted for all human creeds; facts, for definitions; things, for words; faith, for speculation; unity of faith, for unity of opinion; the positive commandments of God, for human legislation and tradition; piety, for ceremony; morality, for partisan zeal; the practice of religion, for the mere profession of it: and the work is done." These are some of the things for which we stand.

It is a matter for thankfulness that the first plank in the C.E. Platform of Principles so admirably agrees with our plea: Devotion to Jesus Christ, loyalty to the Bible as the only rule of faith and practice. It is a thing to be deplored that in the fifth plank the builders of the platform should have so terribly misled the millions of young people who will unthinkingly adopt the words and the sentiment. "We reaffirm," the World's C.E. Union would wish all the young people to say, "our increasing confidence in the interdenominational spiritual fellowship through which we hope, not for organic unity, but to fulfil our Lord's prayer—'That they all may be one.' To say that our Lord Jesus did not desire organic unity is to proclaim oneself no exegete; to put interdenominational fellowship in the place of Christian union is to hinder the gospel of Christ. This plank as it stands reminds us of the Frenchman's word: "Worse than a crime; a blunder!"

The following words from the *Christian Evangelist* are well worth a re-perusal:

The Christianity of the New Testament, taught by Christ and his Apostles, *versus* the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, *versus* human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, *versus* the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, *versus* the abandonment of Scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, *versus* conformity to custom to gain the favor of men.

For the right against the wrong;  
For the weak against the strong;  
For the poor who've waited long  
For the brighter age to be.

For the truth, 'gainst superstition,  
For the faith, against tradition,  
For the hope, whose glad fruition  
Our waiting eyes shall see.

## Drift.

At the narrow entrance of Pictou Harbor an ice-floe grounded. Two boys swept off the snow, and skated on the ice for a week. Engrossed in play, and growing confident with time, they did not notice that the spring tide had floated the ice and was carrying them out to sea. When at length one of them noticed the widening water between them and the shore, with a warning shout he instantly sprang in, and, after a desperate struggle, scrambled up the beach.

The other for a minute watched the lights of home, high up upon the shore, and the dark stream, between him and them, growing every moment wider as the ice caught the sweep of the tide. Then with a wild cry he, too, sprang in; but he never reached the shore. That moment of indecision cost him his life.

Engrossed with the work or play of this life, men are unconsciously swept away from eternal life by currents that do not make for godliness. Now is the accepted time. A moment of indecision may cost you your soul.

## Our Five Goals.

The C.E. *World* presents the following as the five goals for this year of Christian Endeavor:

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## Snapshots of British Churches.

STEPHEN LUDBROOK.

Manchester in Jubilee.

(Continued.)

We are assembled, then, in the capacious school-room, and as we sit at tea, notice the gallery round three sides with a door every few yards admitting to class-rooms and library, while other vestries and infants' rooms are under these on the ground floor.

Over 200 have enjoyed the social cup, when the senior elder, Wm. Walker, commences the meeting, when every seat is occupied. He himself is third on the list of membership; forty years of his wilderness journey have been spent in this city. But another veteran, Wm. Davies, addresses the meeting. His memory takes him back the full jubilee; his heart is full; it overflows in verse, each beginning, "God bless our jubilee." He has borne the burden and heat of the day, as the churches at Blackburn, Oldham, Ashton and elsewhere can testify, having received, many years ago, his service of the Word to their profit. The meeting encourages him rapturously; and speaking for the older workers, he still says:—

"Once in battle bold we shone;  
Try us, our vigor is not gone—  
The palm remains for us alone."

Singing under the direct conductorship of a sister is much enjoyed; an "Ode to the Almighty," translated from the Russian, is finely rendered by Ernest Green, and another veteran of 50 years back, J. B. Rotherham, addresses us. He is largely reminiscent, and appropriately so. He tells us his age—in three years he will (D.V.) have reached the fourscore, and that "by reason of strength," for his health is as his mind, in good condition indeed. He came to that city at twenty and two years of age, a "local" preacher from Kettering in the Midlands; then while duties in connection with the followers according to

Wesley took him to northern counties, his mind was deeply concerned as to the rite of sprinkling or immersion; for while being examined by the "powers that be" for a higher position in that body, his thoughts much troubled him. He is immersed at Stockton the next year, he labors with the Baptists, when more light shines upon him through the pages of the *Millennial Harbinger* and by the visit of Bro. Hill to him at his work in Shropshire. Then follows his visit to Manchester, when with others he preaches the truth as it is in Jesus. Space forbids much detail. Greek writings are mastered by much effort, commencing with assistance from another. Hebrew was attacked in '75 and gradually learnt without an iota—or we should rather say without a "jodh"—of help from any. He preaches in other localities, and back to Manchester in '67 and '68. Later on to business in which he is now employed in connection with the science and art of printing.

The next item is unique. Mrs. Rotherham

—only two years his junior (but tell it in a whisper)—recites to the effect that if any has helped us by word or by service, we should encourage them by giving them the word of appreciation, of thanks. An encore is de-

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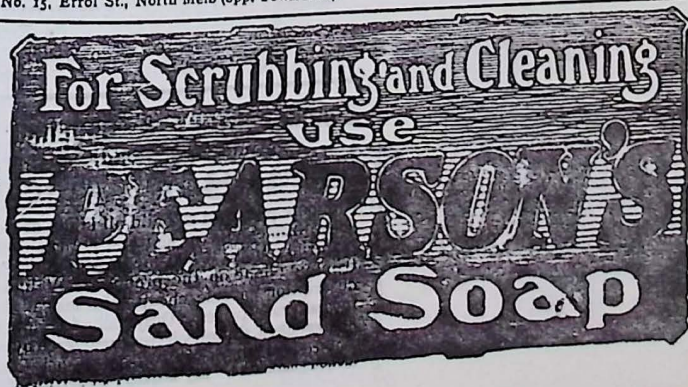
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manded; and "An Inventor's Wife" follows. It is evidently given with much sympathy, for a translator's wife often finds papers, pens, and books where ornaments and knick-knacks should be ready to cheer the home and welcome the occasional visitor.

Words follow from Wm. Chapman, now about 66—so he tells us—and J. Marsden, who, we may guess, is not far from that also. Inspiring solos and duets are interspersed, from the pleasing voices of skilful sisters. Bro. Marsden speaks of former times in this country, and going back to Israel speaks of her jubilee year, as the time of restitution of property; and draws lessons therefrom.

Bro. Chapman traced the word to "jubil," to flow, perhaps because a rich stream of sound flowed from the trumpets upon the 10th day of the 7th month, the day of atonement, the year of liberty proclaimed. So in Christ's handling of Isaiah's prophecy, the acceptable year of the Lord there proclaimed was almost certainly the year or time of liberty, freedom from the slavery of sin, and restoration of men's rights as children of God, as suggested and foreshadowed by the year of Jubilee.

James Evans followed with reminiscences going back many years, and Bro. Bage as the youngest, i.e., latest evangelist working with the church, suitably closed the evening's programme.

On the following morning forty scholars and teachers were present at 9.15, at which minute Charles Green, the superintendent of many years, turned round the notice over his head "Early" to its reverse side "Late." At the breaking of bread the largest meeting since the opening of the present structures gathered around the table, including two from S. Africa, James Wood and Sister Boden, the latter of whom is known to a few of the Victorian churches.

Bro. Rotherham discussed the religion of Christ, emphasising that (1) it is a faith rather than a system, (2) its creed is a confession of the heart rather than a definition, (3) its covenant is written on the heart rather than on paper, (4) it is more an organism than an organisation, and (5) that unity is more to be desired than the outward union of those who profess it. Its tendency was, while not overlooking the outward, and the written, and not under-rating the necessary orderliness and

external forms, to mark especially the inner aspects, the love of truth inwardly, and the development of the inward life of real thought and feeling.

In the afternoon Wm. Chapman speaks forcibly on the boyhood of Jesus, while 263 children of various ages attentively listen. "At even, 'ere the sun was set," a large company filling all the downstairs seats hears the veteran once more expatiate on the "heavenly triumph" won by him who, "purification having achieved, sat down on the right hand of the Majesty in high places."

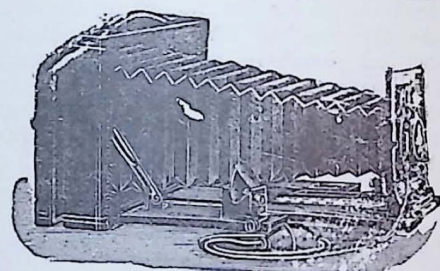
At the close a foreign brother, an Armenian, confesses his faith and is buried with his Lord; to whom be all the praise for all!

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# His Honor and — Hers.

A Story, in Six Chapters.

By MRS. BRITT.

## Chapter I: Christ in the Dining-room.

"I'm not going this morning." She did not move from the easy-chair into which she had thrown herself. There was a chorus of "Ohs!" in the hall; then the door was hastily pushed open, and a young woman in the fluffiest and airiest of summer gowns peeped in.

"Why, Mollie Holliday, what do you mean?" The door opened wider, and more dainty gowns were visible.

"It simply means that I am not going to church this morning! that's all."

Young Mrs. Holliday spoke quietly, but determinedly. The door was wide open now; they were all in the room.

"Why, Molly, this glorious morning!

"Just the day for that new muslin!"

"The sail across the lake, Mollie!"

"And, Mollie, you know that handsome young Dudley is going to read the service!"

"And Mrs. Van Alen has invited us over to dinner!"

To all she listened unmoved.

"Don't be stubborn, Mollie!"

"You'll be sorry if you don't!"

"You look perfectly stunning in that new blue!"

"And Mrs. Van Alen—"

Mollie smiled. "If you girls stay here much longer, you'll miss the launch. The whistle blew five minutes ago."

There was a simultaneous shriek, a rustle of silks and muslins, and the next moment Mollie Holliday was alone.

She sat quite still until the last echo of laughing voices died away; then she rose and stood before the open window, letting the fresh morning breeze ruffle her sunny locks.

She did not know what was the matter this morning, what sudden freak prevented her going across the lake. They would have a jolly time; they always did at Mrs. Van Alen's.

And it was her last Sunday, too. In another week she would be going back to the pretty new home in which she had such pride. She had not wanted to leave it, but, like many another young housewife, she had overtaxed her strength in the fitting and furnishing and adorning, and Ned had bundled her off in a hurry, way, way off to the mountains, where she could not run home in a day or two.

And she had enjoyed it—the lazy, careless, merry life. She was soon one of the merriest, and they were a gay crowd at Far-View Cottage. How quiet it was with them all away! It was actually the first moment she had been alone since she came.

Somehow she was tired of—something. She looked out the window to the hills beyond, the "everlasting hills," God's "everlasting hills." She had not thought much about God since she had been here—she, a member of his household. She had gone to church every Sabbath with the rest, across the lake, to the elegant chapel, where the

light filtered in through jewelled windows, and where there was a faint, sweet odor of incense; where there was much bending of knee and rustling of silk, and where there were whisperings and jealousies and envyings, but—

A sudden impulse seized her. She would slip on her things, and go down to the little white church on the hillside—the sweet-toned bell was ringing now; she would have just time: perhaps she would feel better. And fifteen minutes later, young Mrs. Holliday, in dainty gown and hat, was sitting in an old-fashioned pew, in an old-fashioned church, where an old-fashioned minister was reading, "In my Father's house are many mansions." Then came the old-fashioned hymn, and there were many who smiled unconsciously as the fresh young voice took up the refrain,

"O think of the home over there."

It was not often they heard such singing; and somehow the tired, discouraged, burdened minister felt a strange little glow at his heart as he rose to begin his sermon; it was good to look down into an uplifted earnest young face.

It was a plain, simple talk, that sermon on "Home," away up there in the little white church on the hillside; but God glorified it into a message, and Mollie Holliday, sitting there in the tender quiet and hush of that Sabbath morning, knew that it was for her, knew why she had not gone with the others.

It was fresh in her heart as she stood, a week later, in the doorway of her pretty home, waving a bright goodbye to her stalwart young husband; and it was there hours later, after she had finished her household duties and had gone up-stairs to rest.

She wanted to think about it—just what the message meant to her. He had said—that quaint, old-fashioned man back yonder—

that we must honor Christ in our homes; not in a vague, general way, but that we must ask him to come into each room, and there give him the honor he desired; we should soon find out if we were in earnest. And she meant to do it—in the living-room, the music-room, the dining-room, the upstairs, the kitchen.

But how? And where should she begin? And when?

There was a tap at the door, and she answered a little impatiently. Why must she be interrupted by trivial matters, when she was thinking such serious things?

It was only Aunt Jinny's little Bob.

"Mammy sez won't you cum down en show her dem glasses yoh gwine use, so's she kin shine m up?"

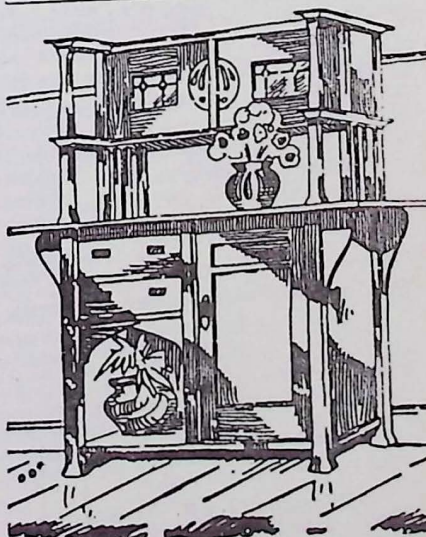
Down to the pretty dining room she went, where Aunt Jinny and Liza were spreading the rugs on the polished floor. They were going to have a little dinner that very night, to celebrate her home-coming and their first anniversary. Just a dozen of their dearest friends, but it was the first company in the new home, and everything must be perfect.

"Yoh jes' sot out de silver en dem glasses fur de wine,—I don't know one frum t'udder, en Marse Ned, he tek er fit ef dey ain't jes' so,—en den yoh g'on up-staars agin, en git dat beauty-nap. Yoh heah, honey? Me'n Lize kin do de res'."

For answer, young Mrs. Holliday went over to the tall cabinet where the cut glass sparkled in the afternoon sunlight, and took carefully out the dainty, fragile glasses.

There would be some pretty toasts to-night. Ned was an ideal host, and he had great pride in his wines, he and his father before him. The glasses were Father Holliday's wedding-gift. How exquisite they were in the sunlight!

Then she turned and looked at the pretty table, deftly adding a touch of beauty here and there, a little smile on her lips as she glanced at the place cards nearest her seat. There was another little romance; might it be as sweet as hers! Eleanor was a lovely girl and Dick a fine fellow, a classmate of Ned's, a brilliant chap with brilliant prospects—if



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only—her face was shadowed a little; there were times when he was too brilliant; twice she had seen him so, and Eleanor's dark eyes had been full of anguish; but it had been many months now; his step was as firm as Ned's own, his eye as clear, and Eleanor was fashioning the dainty wedding-things that girls love so. How terrible it would be if he should ruin his life and break Eleanor's heart! How thankful she was that Ned was not that kind of a man!

Involuntarily she drew up her slender figure with a feeling of pride in her strong, manly husband, and gave a tender little pat to the big napkin that lay at his place. How handsome he would look at the head of the pretty table! He would have something very merry in response to the toast, "Benedict, the Married Man," and something very sweet. She could see him now with his head thrown back, his glass uplifted. "Woe unto him that giveth his neighbor drink!" She turned quickly around with a startled face. She was all alone—Aunt Jinnie was singing softly to herself in the kitchen beyond; Bob and Liza were out in the yard quarrelling; no one had spoken; but in that one still moment she had learned what honor Christ desired in that room.

For a second or two she stood breathless; then, closing the door softly behind her she fled swiftly and noiselessly up the broad stairs, past the pretty sleeping-rooms, straight up to her own little nook under the roof, where no one dared to follow. She wanted to be alone, alone with her rebellious heart, for oh, she could not, she could not, *she could not!* Not that! Christ certainly did not ask that! He knew that she could not that it was not to be thought of! There were other things that she could do—some other way to honor him.

Why, how could she? It would mean not alone Ned's displeasure, but that of his family; and she had been so proud of their love and affection for her. What would his father, the courtly, stately General, say—he who had always had his wines, and despised a drunkard, and who had brought up his only son in like manner? How angry Ned would be! She could just see the flash of his eye and the little curl of his lip—that hot Southern blood was hard to control. It would spoil their lovely, lovely evening; the others would think it queer; it was the custom here. *She just could not!* It was not her duty. After to-night she and Ned would talk it over, and then—"Nor drunkards shall inherit the kingdom of God." The restless feet stood still. Suppose that *through her* Dick Holland should lose his right to enter the kingdom of God.

Aunt Jinnie, in the dining-room below, polishing the pretty glasses, turned quickly at the sound of a light footstep, remonstrance in her face and voice.

"Now, Mis' Mollie, dere ain't no kind o' use in yoh traipsin' down yere dis quick; tings is all—" her tone suddenly changed.

"What is it? What is it, honey?" She almost dropped the fragile glass as she caught sight of the girl's shining face.

Mollie Holliday hesitated a moment. Was it necessary to explain to everyone? Yes, she was honoring him.

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With a little quiver of her lips, but with eyes that were steadfast, she looked into the wondering black face, and answered quietly:

"I've been asking God about *these* Aunt Jinny," she took the dainty wine glass in her hand, "and I know now that he does not want me to use them to-night—nor ever. I have promised him that there shall *never* be anything on this table that shall tempt any one. That is my honor to him here."

Aunt Jinny put both wrinkled hands tenderly on the girl's slender shoulders.

"Prais' de Lawd! De debbil won't hev no business at dis yeah feasts! But, honey, w'at yoh gwine say ter Marse Ned en de ol' Gin'ral? Dey is po'-'ful fond o' hev'n dey own way. I'se knowed'm er heap longer'n yoh hes, en I knows 'tain't no fun ter rastle wid dem two." She looked anxiously into the fair face, which grew suddenly pale, while the blue eyes filled with tears.

"I have asked the Lord about *that*, too," she said simply. "He knows how hard it will be, but he will tell me what to say and—" there was a treacherous little break in the brave voice; she could not finish.

Then some one came swiftly across the room from the half-open hall door; she was gathered into a close embrace; and a voice she loved said gravely: "Your God has honored your trust, little Faithful. He sent me home to tell you that this afternoon down in the office I promised Dick Holland the toasts should be drunk in water to-night. I know now *why* I did."

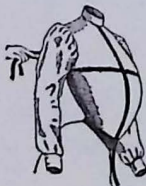
"Praise de Lawd!" said Aunt Jinny softly, and she slipped away and left them in the quiet, consecrated room.

And Mollie Holliday, looking up into the loving face above her, smiled through her happy tears.

"He was better to me than all my hopes,  
Far better than all my fears.  
He built a bridge of my broken works,  
A rainbow out of my tears."

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