

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE UNIFICATION OF HUMANITY

By A. W. Lewis, B.D.  
In Christmas the human race finds its perfect unity. Man was made in the image of God; but his posterity emphasized the personal image, until man fought against man. God was not to be outwitted by His great enemy and ours. To unify the children of men, by making them most of all the children of God, He became manifest in the flesh of human beings. In the Incarnation humanity finds its unification.

In Jesus there is neither Jew nor Greek, neither bond nor free, neither man nor woman. Instead of sex and nationality and class distinction, there is man, human life. Jesus was of the pure stock of David; but He was known as the Carpenter's Son, and He chose His champions from the rank and file of the Jewish race. His life did not exemplify merely one phase of human life, but life at its best, as it is possible to all the race. His teaching was for every child of woman born. The barriers of caste were so transparent to Him that they never became evident in His championship of humanity. He died, not merely as one man, but as the representative of mankind. To see less than this is not to see the meaning of His crucifixion. This truth was always manifest in the outpouring of His Spirit, and in the ingathering of members into His Church. In His prayer to the Father in the Upper Room unity was the aim. "That they all may be one in us."

In all the processes of human development, what does not harmonize must go. Nothing has ever been able to arrest true reform, but opposition has brought its own destruction. The cross is castaway. In Jesus Christ humanity is unified. All that accept Christ become one in Him; but those that reject His sovereignty, His authority, put themselves outside the race proper, as wandering stars, as rebels against the race, as fugitives from God. The race will be complete without them, complete in Jesus Christ.

This Christmas more than any before shows the unification of the inhabitants of earth. Philip Mauro has studied most exhaustively the great movements of the present, and to his surprise he found in them all one unifying principle, under the greatest diversity of outward form. He sees them all as army divisions marching towards the one objective point of the Climax of Civilization. This is the witness of the Bible and the marvelous development of Foreign Missions. In Christ the nations are rising to a new life; and it is very manifest that soon all the kingdoms of this world shall become the kingdom of Christ. "Every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

Christmas gives us an apocalypse of God's love in Christ. In Him all the hopes of humanity find their ultimate and perfect fulfillment. The conditions in this world are against us. Our heritage is our handicap. But the unfolding of the plan of Christ in the history of the world and in our own individual life is a guarantee that that plan will finally bloom into the promised immortality with Him, beyond the reach of evil and above the weakness of mortal flesh. Our best efforts in the body pent are the rehearsals in preparation for the real drama of life in the heavenly mansions. "They shall come from the east and the west and shall sit down with Abraham in the Kingdom of God." This is the ultimate of evolution, the consummation of the ages.

Millinocket, Maine, Dec., 1919.

## A CHRISTMAS MEDITATION AND WISH.

"Father, forgive them; they know not what they do."

No other words ever spoken could reveal such depths of pitying love as these. They take in Jesus' self-blinded murderous countrymen no less than the ignorant and brutal soldiers. And if they included Jew and Gentile when manifesting their brutality against himself there can be none anywhere at any time to whom the same loving pity does not extend, for He is "the same yesterday, to-day and forever." Neither is He the incarnate love pleading with the Father angry, and, withholding His plea, implacable; he is just the representative and expression of the Father's eternal love, a love that can never cease toward any creature he has made in his own image however brutal or rebellious the creature may have made himself to be.

Only as there is born and growing in us a capacity to love all classes and conditions of men, that is the same in kind as the love of God revealed in Jesus however small as yet its degree, can we begin to comprehend the breadth and length and depth and height of the love of Christ which passeth knowledge.

"For the love of God is broader than the measure of man's mind. And the heart of the Eternal is most wonderfully kind."

May increase of that love in the heart of every reader heighten all Yuletide joys and New Year's aspirations.

## CHRISTMAS.

By MARGARET E. SANGSTER.

Ring out to-day, ye silvery bells,  
Ring out in strong exultant swells,  
To hail the rising morn.  
For once again the angels sing,  
To us a word from heaven they bring,  
In Bethlehem Christ is born.

The frost lies white on fold and field,  
The flocks are gathered in the fold,  
The shepherds watch by night,  
And lo! the sky is all aflame,  
The seraphs haste with loud acclaim,  
And earth is strangely bright.

In Bethlehem they find the Christ,  
With eager joy they seek the tryst  
Within the lowly place,  
Where all the light that breaks the gloom,  
And fills with heaven the little room,  
Is from the Baby's face.

We, too, would go by dale and hill,  
To find that Babe and Mother; still  
By dawn and dew we'd go

Across the world, if we might find  
The infant Saviour of mankind,  
Because we love Him so.

But is He born in heart of mine?  
Have I for Him a little shrine?  
Ah, friend, to-day have you?  
Is Christ the Blessed, born once more,  
And do we open wide the door  
To let His light shine through?

Ring out, ring out, O, silvery bells,  
Ring out in strong exultant swells,  
Ring soft this Christmas morn,  
If men upon the common way,  
If folk, like you and me, may say,  
In us, the Christ is born!

The man who believes that truth is stronger than error, and that it will surely prevail in the long run, ought not to be afraid of being temporarily with the minority on the way to that final triumph.

Thou, Lord, hast made us after Thine own image, and our heart cannot be at rest until it finds rest in Thee.—Augustine.

## WONDERFUL PROGRESS IN KOREA.

(A. E. Armstrong, F. M. Office.)

Even the Book of Acts does not record such marvellous growth of the Kingdom of Christ as is taking place in Korea in our day. So great is the faith of missionaries and Korean Christians, they adopted as their motto for 1919—"A million souls for Jesus."—An evangelistic campaign is sweeping the country and is likely to result in the preaching of the gospel by personal visitation, in every house in the entire peninsula. Rev. W. R. Foote of Wonsan, writes "the people here preached in, and left a gospel in every non-Christian house in the city."

The report for the year shows some remarkable statistics. There are seven male missionaries, seven elders, and seventy-five native helpers. Five hundred and thirty five were baptised making 1691 baptised converts; there are also 250 baptised infants on the roll. The very large number of 1259 were received as catechumens during the year making a total of 1970 catechumens. There are 9379 adherents in connection with the Mission as compared with 5594 in 1909. Though the average daily income of a Korean is twenty cents yet these Christians gave a total of \$6,000. In the Russian City of Vladivostok, where the average daily income of a Korean is under one cent, there are 520 adherents, 1 church, 15 places of worship, and a contribution of 2,000 roubles (\$1,000). Mr. Foote states that "the number of meeting-places has doubled in the year and now stands at 252. I might say that since then (about two weeks before) when 80 churches were reported, new ones have been opened in my own field. "The fact is that so rapid is the development, we require to revise our figures weekly to keep abreast of the advance. "We have," writes Mr. Foote, "to build an extension to our church to seat those who attend."

The educational report shows 3 academies with 186 students and 70 common schools with 1075 pupils.

Rev. J. M. McLeod writes very encouragingly from Songchin, a station of the Eastern Section of the church, where he is residing temporarily. The report of that one station is a wonderful record of advance. Taking as their watchword for the year "The Lord Buildeth," (Ps. 127:1.) they express themselves as "never expecting to do the things that are now being done or to see the things that God has given to us." "There is an increase of 102 congregations. How many ministers at home would thank God for the addition of 102 individuals to their communion roll. "Communicants are the golden coin in which men of God count their wealth; see the addition here—161 new communicants and 539 new names on our catechumens' roll, giving plenty of raw material for building in the coming year."

The Bible is the most widely-read book in Korea and is now listed as a text-book in the schools. Three hundred men attended a Bible Class for several days at Songchin.

"Christian" and "Missionary" are synonymous terms to the Korean Christian. "The seal of our native Christians is shown in the number who preach voluntarily in Songchin and the surrounding villages." Mayor Yi is described as "that noble man of God. Serving the Lord mightily while in the Imperial Guards, he is now an unpaid volunteer ambassador of the Kings in this his native province—a Paul-like man strengthened by the God of Paul."

Koreans believe in prayer as the motive power and the method of work. "Wednesday evening in Korea is as sacred in the eyes of Korean Christians as Sunday, and the offerings that night are not much behind those of Sunday morning."

The New Testament type of Christianity is more common in Korea than in Canada. Today in Korea as then in Palestine, Andrew findeth Peter and Philip findeth Nathaniel. "To us