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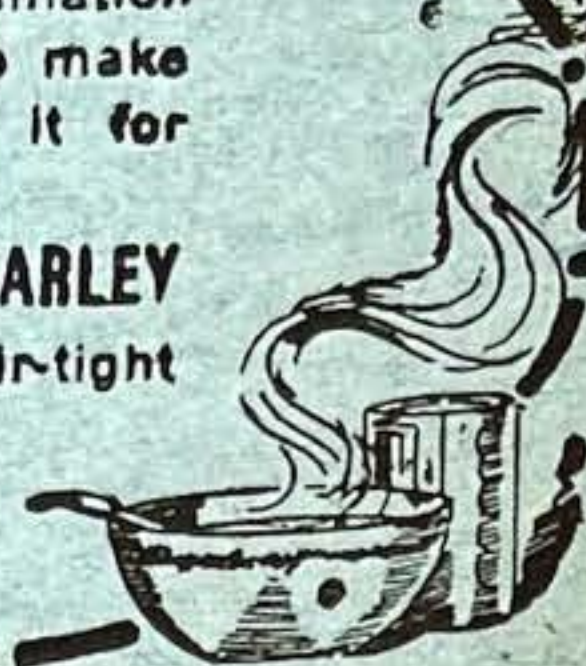
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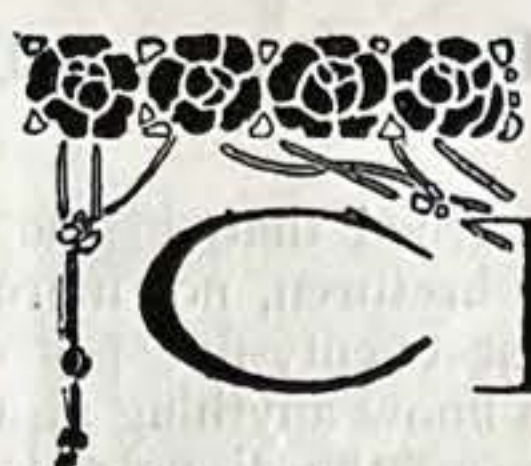
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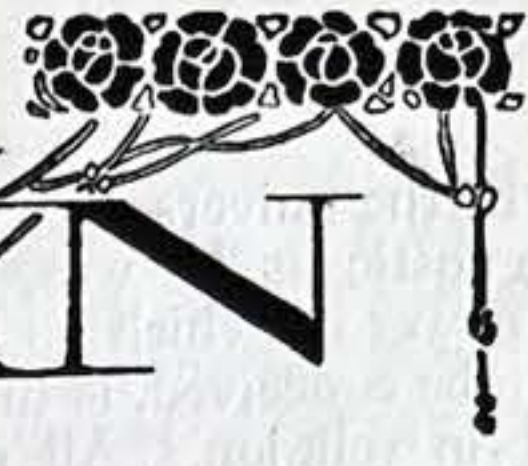


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Vol. XIII., No. 50.

Thursday, December 15, 1910.



"The things which are seen were not made by things which do appear" (Heb. 11: 2).

"The things seen are temporal, but the things which are not seen are eternal" (2 Cor. 4: 18).

THE SUPREMACY OF THE INVISIBLE.

The supremacy of the invisible is one of the great truths we find taught in the Bible. It is a truth, however, which is not accepted by those who look upon the universe from the standpoint of materialism. But while this is so, it does not follow that materialism has said the last word. Indeed, it will be found, where the subject is properly investigated, that the Biblical affirmation is the only reasonable conclusion we can arrive at when all the facts are placed before us. It may be true that the Bible is not to be regarded as a scientific text-book, but all the same, there are some statements in it which have anticipated by many centuries the reasonable conclusions of the highest science of to-day. The thought in our mind is well expressed by John Legge, when he says: "Science itself proclaims that a hidden touch is laid on the key-board of the visible, working its wondrous harmonies, so the 'things which are seen were not made by things which do appear.'" The apostolic statement in this sentence affirms the supremacy of the invisible, and makes the invisible the author of all the phenomena we see around us; and as we shall presently see, makes an affirmation which is sustained by the best scientific thought of our own day.

The invisible in nature.

It may be objected that the foregoing proposition is made only from the religious standpoint, without reference to any ideas outside of it. This is not so. Professor Newton H. Marshall, in referring to this thought, says:—"In nature as in religion, it is the invisible that is the most important and real. We live in a world that appeals at once to our senses—a world of light, of sound, of touch, and of taste: a world of sun and sky, of the sweeping horizon and flowing rivers, of trees and thunderstorms, and fire: a world of hunger, disease and death. But the most important things are not the things we can see."

The earth on which we live is not what it seems. It is round, not flat. It is moving, not stationary. The bread we eat, which we can see and handle, is not the chief thing. We must go back to the grain of wheat, and when we have got there, we must go back further still to the life within it. "The chief thing is invisible. It is neither the leaf nor the root. It is not even the little mass of food. It is the life. Put that seed under the microscope, and you will not see life. Test it chemically and you cannot find it. Burn it, and it neither goes up in smoke nor remains behind in the ash. The chief thing, the most important thing, is the life, and that is invisible." And many other illustrations of the same truth might be cited. "Ether, the substratum of all material existence, is utterly invisible. . . . Sound, heat, light, electricity, gravity, are all supposed to be movements of ether or air that are themselves quite invisible." And so, as the important things in nature are invisible, it is unreasonable and unscientific for anyone to place the emphasis merely on those things that he can see and handle.

The materialistic idea.

It is the grossest materialism that refuses to believe in anything it cannot see or handle—that takes as its creed that, in what is called matter, we have the promise and potency of all things—that refuses to acknowledge that at the back of nature there is an invisible power that shaped it all. This is a materialistic doctrine that is frequently preached, and which, now and then, receives the support of some sections of the daily press. For example, the *Age* of last Saturday makes it quite clear that it is on the side of those who believe in a materialistic idea of things. It believes in evolution, but not the evolution propounded by A. R. Wallace, whose scientific attainments place him side by side with Charles Darwin. Wallace is what is called a theistic evolutionist; believing in creative acts in the first forms of life and in the endowment of man with the higher faculties which dis-

tinguish him from the lower animals. The *Age* will not have this. It belongs to the Haeckel school of teaching. Evidently it has adopted his Monist philosophy, which teaches the oneness of life, or that all beings may ultimately be referred to one category. Briefly stated, its creed is that "matter is uncreated and has given rise to the present order of things." It denies the existence of spirit as separate from matter, and is therefore frankly materialistic. In its philosophy it has no room for a Creator. This is the kind of pabulum the *Age* gives to its readers, and does so in the name of science. That it should give its aid to such a system of philosophy is bad enough, but when, in addition, it conveys the impression that in what it says it is representative of scientific thought, the case is infinitely worse. But then, of course, the *Age* has always been a "back number" when dealing with religion and science.

The supremacy of mind over matter.

As a matter of fact, the best scientists of to-day are opposed to the Haeckelian philosophy adopted by the *Age*. Even those who subscribe to some form of the evolutionary theory, refuse to follow him in his materialistic negations. Moreover, a great number of the best scientists of this and other days have been sincere believers in the Christian faith. And others, if not Christians in the exact sense of the word, have sought in the invisible the explanation of the mystery of life. We have a profound pity for the person who can see nothing in the universe but *matter*, and cannot rise to the conception that behind *matter*, and above it, is *mind*. Dr. Carpenter, one of the greatest philosophers of modern times, when President of the British Association, said: "Whilst the deep-seated instincts of humanity, and the profounder researches of philosophy, alike point to *mind*, as the one and only source of power, it is the high prerogative of science to demonstrate the unity of that power which is operating through the limit-

less extent of the universe." And Herbert Spencer, agnostic as he was, said, "The belief in a power of which no limit in time or space can be conceived, is the fundamental element in religion. All philosophers, avowedly or tacitly, recognise this same ultimate truth." And this represents the trend of the best scientific thought of today. "Science and Scripture meeting in the recognition of one all-pervading Power, the Controller of the starry firmament, the Giver of relief and joy to the neediest son of humanity."

Science not atheistic.

About a quarter of a century ago a gifted writer said in the *British Quarterly*, "We shall find our scientific men, under the leadership of their most philosophical leaders, accepting something like this—that the supernatural is the cause of the natural; and if they go thus far, they cannot long withhold their hearty assent to the theistic views of the Christian." This writer had a true insight into the trend of things, and his prophecy has been abundantly verified. Haeckel is an example of the exception that proves the rule. He belongs to a little group that makes a great deal of noise. Dr. Dennart, of Berlin, made an interesting inquiry a short time ago as to the religious views of 300 of the most distinguished men of science living and dead. He tabulated the results in this way. He found that of the 300, 242 were believers in God. Of the remaining 58, 38 gave no information, or no information could be obtained concerning them. There were left 20, of whom 15 avowed that they were agnostics, or unbelievers, and five—only five out of 300—professed to be anti-Christian materialists. From this it will be seen that the *Age*, in advocating a materialistic monism, and making it appear as if it represented scientific thought, is, ignorantly no doubt, misleading its readers. The philosophy which ignores the invisible is doomed to failure. A theistic philosophy is in the line of progress, an anti-theistic one is in the line of retrogression. As a distinguished writer has said: "The natural man, or savage, sees the obvious. The civilised or scientific man sees the invisible. . . . The religious man seeks the invisible; so does the scientist. The prophets and apostles say that the invisible is the most important; so does every manufacturer who understands his own business." It is the men of small vision who see nothing beyond the bounds of matter, and profess to know nothing of an invisible Power behind it. It is good theology and good science to say "the things seen are temporal, but the things which are not seen are eternal."

Editorial Notes.

The Passing of Mrs. Eddy.

The death of Mrs. Eddy again brings into prominence the Christian Science

movement. Its founder was undoubtedly a remarkable woman, gifted with a strong personality and the power of leadership. That the mind has an intimate relationship with health and disease is a fact generally recognised, but Mrs. Eddy was the first to found a religion on this doctrine. The success of her teaching rests largely upon the modicum of truth contained in it and largely also upon the faith she was able to produce in the minds of her followers concerning her own claims and pretensions. While her name has been placed by that of Christ on the walls of Christian Science buildings and in the hearts of her disciples, there were many points of contrast. Prominent among these was the difference in the financial position of the two leaders. The Founder of Christianity had not where to lay his head, but the founder of Christian Science, wiser in her day and generation, accumulated as the direct result of her teaching a fortune of "at least £200,000." She certainly made her system pay. However, Christian Science with all its loud claims could not stave off the disease of old age and the demands of death; and the chief advocate of the theory that sickness and pain are falsities of the mind, which have no real existence, has in her own person demonstrated the falsity of her theory and the reality of bodily frailty.

Gratifying Growth in Giving.

In every department of missionary and benevolent enterprise the American brethren during the Centennial year made special efforts and succeeded in raising amounts far exceeding those of any previous year. It was fully expected that a reaction would follow, and that the receipts this year would show a falling off. It is gratifying, however, to learn that this has not been the case. Most of the funds show a decided increase as reported at the October Convention in Topeka. The American Christian Missionary Society's receipts increased from £25,621 to £25,878. The Foreign C.M. Board's income rose from £70,137 to £72,142. The Church Extension offerings increased from £13,313 to £15,509. The income of the State Missionary Societies advanced from £46,518 to £47,848, while for educational buildings and endowments the increase was from £101,000 to £133,000. The only organisations that did not reach last year's standard were the Christian Women's Board of Missions and the National Benevolent Association. Probably the explanation is that the contributors last year in response to the urgent appeals responded freely, and thus formed the habit of giving which has continued this year. The outlook for continued growth in this grace is very bright.

Our Mission.

In the course of his very able presidential address at the Topeka Convention recently, Peter Ainslie stated:—"In the last twelve months I have travelled more than 16,000 miles in the interests of American missions. I have spoken to thousands, and have held conferences with hundreds, from

which I have learned that, in the opinion of many of our brethren, not more than a tenth or at most twenty-five per cent. of our membership know anything at all about what the mission of the disciples is. They may know that the New Testament baptism is immersion; but if that is all they might as well be Baptists. They may know that the churches of Christ have elders and deacons; but if that is all they might as well be Presbyterians. They may know that the New Testament government is congregational; but if that is all they might as well be Congregationalists." Of course in a community approaching a million and a half of members, a considerable proportion of them may be expected to be unacquainted with our plea for the union of Christians by the abandonment of sectarian names, creeds and usages, and the return to the simplicity and spirituality of New Testament teaching; but we should not like to think that only about twenty-five per cent. of our Australian brotherhood "know anything at all about what the mission of the disciples is." Possibly our leaders have not always kept the Scriptural teaching on the union of Christians so prominent as they should have done. Doubtless the twenty-five per cent. alluded to in America will represent the intellectual proportion of the brethren, those who mould the thought and direct the energies of the movement. But it is evident that if we are to influence others with our splendid plea, our own members must be familiar with its teaching. "The Church of Christ is divided, and the greatest call of Christendom is back to Christ by the way of the New Testament in name, in ordinances and in life." Bro. Ainslie well says: "However thoroughly one may be educated in literature and science, if he does not understand the mission of the disciples, he is counted among the ignorant in our membership; intelligence among us is that vision and heart that sees and believes that the absolute leadership of Jesus Christ is necessary for a united church and a redeemed world. . . . If it be true that these figures represent the intelligence among us, it is impossible to fulfil our mission unless some definite plan be established whereby the rest of our membership shall be educated into the responsibility of the sacred commission which we hold as Christians only." It surely behoves us in every legitimate way, and with no uncertain sound, to continuously present our plea and mission to the Christian world and to see that our own members are indoctrinated with its sublime and Scriptural simplicity and efficiency.

No large growth in holiness was ever gained without taking time to be often and long alone with God.—*Austin Phelps*.

Loving God is but letting God love us—giving welcome, that is, to God's love, knowing and believing the love God hath to us.—*Horace Bushnell*.



The Spirit of Christian Baptism Considered.

The Name of Christ the Great Essential.

By I. J. Spencer.

Continued.

The spirit of *heroism*, or heroic sacrifice for others, also, should be found in baptism. Into whose name is the baptised being introduced? That name signifies infinite grace and the mighty character and power of God. It means also the most brilliant example of heroism the world has seen. Jesus came into our earth-life as a warrior. His garment was rolled in blood. The most sanguinary conflict among the conflicts of history was warfare with the very Prince of this world. He drank of the bitterest cup and endured the most horrible baptism of suffering. Yet, withal, his was a voluntary sacrifice. He laid down his life that he might take it again. Therefore the Father loved him because he gave his life for the sheep. His death had, and yet retains, a moral significance unparalleled in time. He was the maker of the world, yet his voluntary humiliation denied to him even a place to lay his head. He came to his own; but his love was rewarded by rejection. His own received him not. If to be misunderstood when one's heart is laden with love for those misunderstanding it; if to be rejected by those whom one would save, being their only Saviour; if to be ignored by those who can be regenerated and perfected only by one's reception, and if to be crucified by those for whom one left all, and proffered all, requires the sublimest heroism, then Jesus possessed it. His coming required humility, love, obedience, loyalty, and the completest and most heroic sacrifice.

Door of entrance.

Baptism is a symbol door of entrance into him who only is the door of heaven. I know not how many trials and burdens may come to me as a Christian. But I know I am to follow him whose sufferings can not be weighed by any human scales. He never shrank back or faltered. He received strength from heaven, and endured as seeing the invisible and successful. For the joy in the distance he endured heroically. Our strongest words are too weak to describe his battles on our behalf. When one is baptised he should be reminded that he is pledging himself to follow Jesus. In baptism he leaves self and the spirit of the world for the new life and spirit of him who became obedient even unto the death of the cross.

Consecration.

The spirit of baptism is the spirit of *consecration*. One thing allures and constrains. Christ is the soul's hope and the soul's bread of life. We were not baptised into Paul, Cephas, or Apollos; into Methodism, Presbyterianism, Congregationalism, Protestantism nor Roman Catholicism. Paul would rather not have baptised than to have been thought to baptise into his own name. Any man baptised into a church or denomination or into any merely human leadership has not received Christian baptism.

There is a symbolism of devotion and fullest committal in Christian baptism. Henceforth the baptised is not his own. His baptism has swallowed him up for God. All God's waves and billows of consecration have gone over him. Not a hand nor foot, an eye nor an ear, a moment of time, nor the least ability, energy, nor any gift of service, is to be withheld from Christ after baptism into him. The baptised is not his own, but is the purchased and peculiar treasure of Christ into whom he is baptised. One baptised into Christ is henceforth indeed to reckon himself dead unto sin and alive unto God. Romans, Galatians and Colossians especially teach that in being baptised into Christ one puts off "the old man" with his deeds and puts on "the new man," Jesus Christ. One beauty of baptism, as a burial, is this symbolism of complete surrender and consecration to Christ. It is indeed a significant form or pattern of teaching. Having been baptised into Christ one is no longer to walk after his lusts and the vanities of his own life; he is to mortify, henceforth, his members that are upon the earth—all fleshliness and selfishness—and put on the new man, to be renewed after the knowledge of him that created him. There is to be no halfness, partialness, lukewarmness in the life of the disciple of Christ whose future character is set forth in the symbolism of baptism.

To Christ himself.

It is, moreover, a consecration to *Christ himself*, not to denominationalism, partisanship, formalism, nor to a set of views. To one sprinkled for baptism the idea of superficial consecration, partial surrender to God, and convenience in religion, might be suggested by the act. But to one "buried in

baptism" in the name of Christ, completely surrendering the body, buried as if dead unto sin and the world, buried voluntarily and intelligently, the act should speak more loudly than words of the complete devotion to Christ as Saviour and Lord, Leader and Strengtheners.

Unity.

There is, moreover, a symbolism of *unity* in Christian baptism. There is "one baptism," said Paul, in his argument and plea for union. It was not originally a divided and dividing ordinance. Its "oneness" was pointed to as an argument for the oneness of the people of God. If baptism were now regarded as a single, specific action as it was in primitive days at Ephesus and elsewhere, it would serve the cause of Christian union as it then served it. Now it is one of the principal arguments for division.

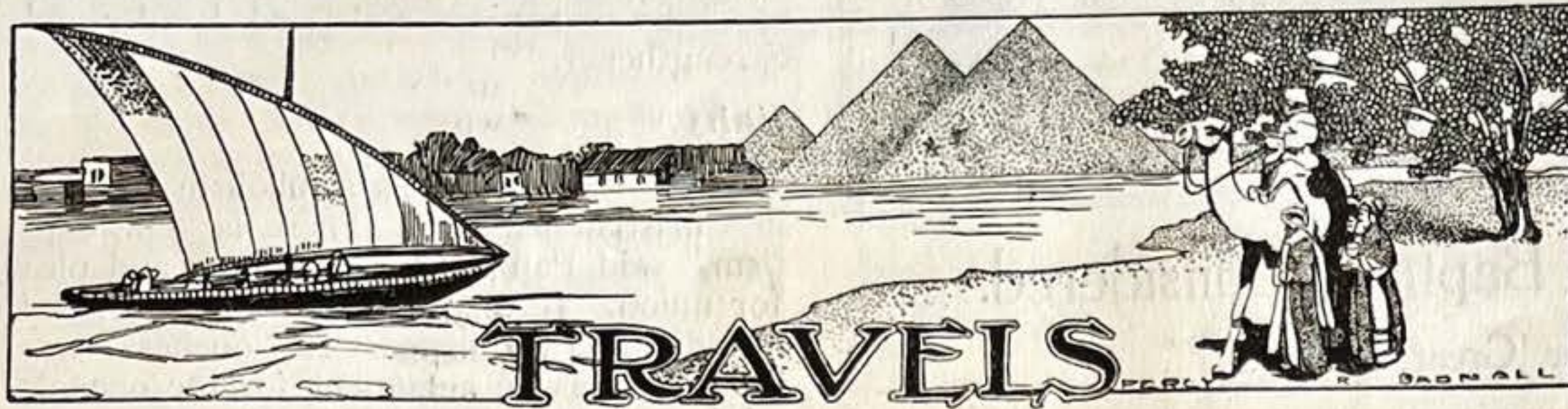
Perhaps, after all, the greatest affirmation that can be made in favor of baptism is that it is, or should be always, performed *in the name of Christ*. Men have characterised it is a mere ceremony, a non-essential, a form of initiation into the church, a negligible act, not worth the argument devoted to the preservation of its integrity. But if such be the case, why so much stress upon the name of Christ in connection with the ordinance? It were worse than valueless if performed in the name of any mere man, even one so great as Paul. If it be used as an initiatory form, inducting one into a sect or denomination or into any congregation, instead of into Christ himself the Saviour and Lord, it is degraded and profaned. Its spiritual integrity depends upon the name, spirit, quality, character, authority and will of Christ, which he in his wisdom has connected with it. The disciples of John, at Ephesus, not having so much as heard that the Holy Spirit had been given—but having been baptised into John's baptism—were taught the meaning of Christian baptism by the Apostle Paul and were then baptised into the name of Christ. It was the name of Christ they needed. While baptism remains it will always be associated for its real value and beauty, its sacredness and glory, with the name of Jesus. As the Supper depends upon that mighty name for its worth; as prayer depends upon the name of Jesus for its success; as faith, repentance and confession of faith depend upon the name of Christ; as the Word of God depends upon him for its fulfilment and power, and as the church is nothing without his name, so baptism owes its sacredness and significance to the name of Christ in which alone it should be administered and obeyed.

Preachers and churches should study to practise baptism in such a spirit of reverence, intelligence, loyalty, humility, gratitude, love, heroism, unity, consecration—so decorously, so harmoniously with the will of Christ—that the world may see the gospel clearly symbolised in the ordinance and be led to obey the Lord who gave it.

"The hour cometh, and now is, when the true worshippers shall worship the Fa-

ther in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must

worship him in spirit and truth." Likewise God doth seek believers who will obey him in spirit and truth.



"Great Babylon."

"Is not this great Babylon, which I have built . . . by the might of my power?"—*Nebuchadnezzar the King* (Dan. 4: 30).

Whether we are occupied with Old Babylon or New, our thoughts are of a state that was "the glory of kingdoms, the beauty of the Chaldeans' pride." Moreover, the earliest intimations of history regarding Babel and its tower, agree with the far-reaching visions of John in Patmos, and complete a picture of things that are great and mighty, representative in a striking degree of human achievement when in daring opposition to the will of the God of heaven.

We have given particulars, from time to time, of research in the East as it has laid bare the history of those world-empires which, in ages long past, had their home by the rivers Tigris and Euphrates. While an American expedition is excavating ancient Nineveh, a German society is occupied with Babylon; and, under the direction of Professor Koldewey, this latter organisation has reaped a rich reward of its labors. From a report just published in Berlin, it appears that remains of palaces and temples, towers and other works of fortification, together with houses out of number, have been found beneath "the dust of ages." Among other results of recent excavation is the hall in which Nebuchadnezzar was enthroned, and which was the scene of Belshazzar's feast—the place wherein, later on, Alexander the Great gave to his generals his last commands for the conquest of the world.

A royal builder.

That Babylonian monarchs lived in luxury is well known; but, as their ideas of beauty lay in magnitude, in the nature of things the first report rendered by the debris now turned over, after milleniums of repose, is of a somewhat peculiar order. In some remarks on the general appearance of things as they left the hand of Nebuchadnezzar and his toiling hosts, Professor Koldewey says:—

There is no trace of grace, but only might and power—great numbers and great masses.

From ancient records we know, of course, that the Babylonian rulers had a keen scent for gold, silver, and precious stones; but the long-buried remains speak

not so much of the wealth and beauty as of the colossal size and astonishing number of the products of their ingenuity and labor. In what is known as the India House Inscription, the mighty deeds of King Nebuchadnezzar are set out in impressive detail. This monarch rebuilt, not only the city of Babylon, but almost every great temple and public building in Babylonia. Indeed, hardly a single mound throughout the land has been opened without the discovery of bricks bearing his name, generally set out to this effect:—

Nebuchadnezzar, king of Babylon, patron of E-Sagilla and E-Zidda [the two great national temples], firstborn son of Nabopolassar, king of Babylon.

The great inscription just mentioned gives us a word-portrait of the royal builder. His wars and aggressive operations are left out of view, in order that his characteristic performances in Babylon itself may be adequately described. In the words of C. J. Ball, this inscription "exhibits in the vivid light of actuality the king's pride of place and power and greatness," and "his untiring labors for the glory of his gods, and the aggrandisement of that peerless capital which was their chosen dwelling place." Speaking of the means whereby he "made splendid the seat of lordship" and rendered the city impregnable, the king says (col. 9):—

A strong wall in bitumen and burnt brick, mountain-like, I threw around it. On the flanks of the wall of brick, a great wall with huge stones, the yield of great mountains, I made, and like mountains I raised its heads. That house for gazings I caused to be made, and, for the beholding of the multitude of the people, with sculptures I had (it) filled.

Nebuchadnezzar's fall.

With its mighty rivers and streams, Babylon has ever stood for great things, and thus has furnished a type of human energy directed to the attainment of fleshly ideals. Its grandeur was described by Herodotus and Ctesias, who told us long ago some things that have since been

brought to light by excavation. While, however, classical writings were yet sealed books to the multitude, the Jewish people, whose fathers suffered captivity and oppression in Babylon, preserved in their sacred books a striking picture of some of his royal acts. From the Book of Daniel, in particular, the Jews learned of one who, when walking in the royal palace of Babylon, said: "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power, and for the glory of my majesty?"

And they went on to read that: "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee." Further, upwards of two thousand years ago, it was common knowledge to such readers that, after judicial experiences that were sadly humiliating, there came a change over the mind of the king, whereupon he said: "Now I Nebuchadnezzar praise and extol and honor the King of Heaven; for all his works are truth, and his ways judgment; and those that walk in pride he is able to abase" (ch. 4: 30-37). In the track of this man and his successors in haughty rule, Professor Koldewey finds "no trace of grace—but only might and power." Apparently their ideas of beauty were realised in things that are massive, even though not picturesque or graceful.

Scripture confirmed.

It is worthy of note that, what the Jewish people knew regarding Babylon and its kings was handed on, largely through Christian influence, to the world at large. Moreover, by the help of the Book of Daniel, it was customary, until quite recently, to construct certain chapters in the history of Persia, Babylon, and other ancient nations; but of late there have been whispers more or less distinct, that this book is haggadic and unhistorical—is, in fact, made up of pious stories and apocalyptic rhapsodies! Such words as these of Nebuchadnezzar, however, relate themselves quite obviously to history and not to fable. Now the excavations of the German Orient Society, in the very soil of Babylon, confirm in marvellous detail the unvarnished statements of the Book of Daniel.

And so the Old Book stands!

The discoveries under notice do more than confirm Old Testament history; they likewise have a bearing upon prophecy. Admittedly, they tell us of a nation which was, but is not. In view of this fact, let us recall that, in the days of Isaiah, before Nebuchadnezzar was born, there came this burden from the Lord God of Israel: "I will rise up against thee, saith the Lord of hosts, and cut off from Babylon name and remnant, and son and son's son, saith the Lord. And I will make it a possession for the porcupine, and pools of water: and I will sweep it with the besom of destruction,

saith the Lord of hosts" (Isa. 14: 22, 23. R.V.; and note likewise, Jer. 51: 52-57). So, in truth, it has proved; and the veritable "sweepings," left by divine judgment, are being recovered by the excavators!

Moreover, while the pick and shovel are showing us how great a man was Nebuchadnezzar, and how mighty were his works—as Scripture has all along depicted them—we are enabled to understand more clearly than before a page of history which furnished a type of that "Babylon the Great" with which the Apocalyptic vision deals in tragic fashion in the latest book of divine inspiration (Rev. chh. 14-18).—*The Christian*.

S.A. Letter.

By D. A. Ewers.

I notice by the papers to-day that Senator Pearce, the Minister for Defence, professes to be unable to understand the objection of the Adelaide Council of Churches to the Defence Act, seeing that it provides that those having scruples against bearing arms can be allotted to non-combatant duties in war time. But the Minister for Defence should know that it does not provide that they *shall* be so allotted. Moreover, what about the parents of boys between twelve and fourteen years of age? Their children must be taught military drill with weapons of war, whatever objections the parents may have. This, in the case of the Society of Friends, and others who have conscientious objections, amounts to downright persecution. Unfortunately this harsh law has come into force, and as the House adjourns until next August, nothing can be done until then to alter the clauses to which so many Christians object, and which have been passed while they were napping.

Religious instruction.

Matters religious are much as usual in this State. I hear of some movement being made in the direction of bringing pressure to bear upon our Education Act with a view to the introduction of Scripture lessons as in the majority of the States. There seems to be a feeling here on the part of some that this would put a grievance into the hands of the Roman Catholics, and strengthen their plea for a share of the State funds to teach their own religion. But this does not follow. In N.S.W., for example, Bible lessons are taught, with of course a conscience clause, so that the children of objecting parents can be absent from these lessons, and the R.C. claims have no more weight there than here; in fact not so much, for here they plead for State support to

their own schools on the ground that the State Schools have no religious teaching. In N.S.W., where lessons from the Bible, the source of all true religion, are given, this objection loses its sting. In S.A. the R.C. population is under 15 per cent., and it seems absurd that in this age of democracy the 85 should be ruled by the 15, through whose influence the Bible is excluded. It is impossible to please them any



"Rock of Ages."

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace:
Vile, I to the fountain fly,
Wash me, Saviour, or I die.

way with their dog-in-the-manger policy. Their clergy, as far as possible, prevent their children from attending the State Schools, and object to those who do attend having Bible lessons! I am no advocate of State School teachers giving doctrinal or theological teaching, but I do strongly believe that in order to build up a righteous nation the Bible, which we all admit to be the basis of morality, should not be excluded. I contend for such lessons as they

have in N.S.W. and W.A. on national and not on religious grounds.

Various.

Our own work seems to be steadily advancing. C. M. Gordon is over here in the interests of the College of the Bible. I. A. Paternoster has gone to Melbourne for a month. H. J. Horsell has some throat affection and is resting for three months, Bro. E. J. Paternoster preaching for him at York and Henley Beach. F. G. Goodwin is occupying the platform at Semaphore for a few weeks, and we expect C. L. Thurgood and wife to take up the work there for the first three months of the new year, Bro. W. J. Taylor commencing the first week in April. At latest report from Broken Hill, S. G. Griffith had been having some good meetings, and there were some 23 or 24 additions from all sources. The Broken Hill mission is expected to close on the 18th. E. Hall, who goes to Berwick, Victoria, has farewelled at Milang, and F. E. Thomas will fill the gap there for the present; I understand they are trying to get a preacher to locate with them permanently. Croydon, Semaphore and Tumby Bay are preparing to build.

Mile End, Dec. 10.

There is a time-honored custom which ordains that at the coronation of our kings and queens the Bible shall always be borne before the person of the Sovereign. Southey, in his "Book of the Church," tells us how this custom arose. He states that at the coronation of King Edward VI., when the three swords for the three kingdoms were brought to the young prince to be carried before him, the lad suddenly turned to those around him, and observing that "something yet was wanting," called for the Bible. "That," said he, "is the sword of the Spirit, and

ought in all right to govern us who use these for the people's safety by God's appointment. Without that sword we are nothing, we can do nothing. From that we are what we are this day, and receive whatsoever it is that we at this present do assume. Under that we ought to live, to fight, to govern the people, and to perform all our affairs, for from that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of divine strength."

A man's god is that which has his whole soul and worship.—*F. W. Robertson*.

Light offers no hospitality to darkness. If idols have our heart's secret worship, the true temple of God shuts its doors upon us.

Our Conversation.

A Paper read by A. J. Ingham at the Students' Demonstration, Grote-st., Adelaide, Nov. 29.

That a man is known by the company he keeps is a well-known and much-quoted phrase; but even more than the company he keeps, may a man be judged by the manner of his conversation in his ordinary course of life. A man may be frequently in the company of companions who may be of a rather undesirable character, but his motive for seeking their company may be a desire to raise them to a higher and better level; so unless we know his motives for his keeping the company he does, we cannot form an opinion of the character of any man by that of his companions.

Every-day conversation.

But when we become associated with a man we can always form a correct estimate of his character by the conversation he is in the habit of using. Even in forming an estimate of the character of a man by his conversation it is necessary that we first decide whether that style of conversation which we have heard him use is his customary style. Many men keep one style of conversation for Sunday, but have a vastly inferior style for week-day use; while others have one style for use in public, but in their own homes they make use of an inferior class of conversation. Others again have an extraordinary love for that class of conversation which is noble and uplifting when in the presence of those upon whom they wish to make a good impression, but when they get away with a few companions of a like nature, their conversation drops from the high level to the lower and very questionable style in which so many seem to delight.

It is, finally, our every-day conversation, and not that which we use on special occasions, that is going to make or mar our character. It is our every-day conversation that is going to influence those with whom we are brought into contact.

Its influence.

Many of us, I think, do not realise what a great influence for good or evil our ordinary conversation has on those around us. How much purer would the tone of conversation be oft-times if those conversing would only realise what a great power is contained in the verbal expression of the thoughts that come into our minds.

The Apostle Paul must have realised what a great influence personal communication had among men when he was writing his Epistle to the Ephesians.

In this epistle he exhorts those to whom he wrote to put away from among them foolish talking and jesting, which, he says, "are not befitting."

In the same epistle he warns them not to be deceived by "empty" or "vain" words.

Some one has said, "Foolish talking is not the sin of a pardonable infirmity, it is

not a little mistake in spiritual religion, but it is a sin that opposes our whole happiness, as it separates the Holy Spirit from us."

If this be true, then how careful should we be to guard against it, for once we become separated from the Holy Spirit we have lost all that is worth clinging to, and have drifted into a state from which it nearly always requires an exceedingly sharp lesson to restore us.

Productive of indifference.

We cannot help noticing what a large proportion of people there are who appear to be dead and indifferent to the calls of Jesus Christ to serve him. The reason for most of this lamentable indifference may be found in their love for vain and foolish communications. Many people who do not commit gross and terrible sins, who may be averse to such things as dishonesty, gambling or intemperance, yet have no desire nor relish for spiritual things. They are so constantly conversing in a vain and silly manner, and take such a delight in associating with companions of a like nature, that they render themselves unfit for the presence of the Holy Spirit.

But if the evil effects of such conversation went no farther, then it would be merely a matter for personal choice. But the Apostle Paul has said, "None of us liveth to himself," and in this expression he put into words one of the most solemn truths that we can conceive. What we are, what we do, and what we say, all have a vast influence on those around us, perhaps even a greater influence than we imagine. So we not only sever ourselves from the Holy Spirit by constantly indulging in foolish conversation, but we are also influencing others in the same direction, and helping them to acquire a taste for that which has done us so much harm, and robbed us of so much blessing.

Take almost anyone into a great and beautiful temple or cathedral and note the effect of the imposing grandeur and sublime beauty of the place on them. In nearly every case they will be impressed with a feeling of the sacredness of the place, and will realise the presence of God in the place. Their gay and laughing voices are hushed to a solemn whisper or an undertone; their thoughts are turned from the trivialities of this life to thoughts of that grander and more beautiful life in the great beyond.

What is it that produces such an effect on nearly everyone that visits such places? It is the realisation of the close presence of God. And it is because they realise, for the time being, how close God is that their thoughts are lifted far above their usual level, and their frivolity banished.

But how would the same people be acting and talking a few hours after leaving a

place which had been able to make them feel that God was indeed very close? In many instances these same people would go away from the place, and almost immediately might be found talking over with evident enjoyment the latest scandal, or telling with great relish questionable stories.

God's presence.

How different would conversation generally be if people could only realise the great fact that God is just at present in the meanest and humblest home, or in the dirtiest or busiest workshop, as he is in the largest and grandest cathedral! How different would the prevailing tone of communication be if people would only realise that they themselves are each a temple designed by the great Creator to be a resting place for his Holy Spirit!

What an honor! that the Holy Spirit should desire to dwell within us. And yet it is an honor scorned by many and cherished by few.

And if our conversation can have such power to influence people contrary to the promptings of the Holy Spirit and against the will of God, how much more influence could we exercise over others by pure and noble communications. For when we speak and think and act in a high and noble manner, we have the Holy Spirit working with us. But when we speak or do things that are base and unedifying, we work at cross purposes with the Holy Spirit. And yet even when working against the Holy Spirit we are able to exert such an influence on those around us as would astonish us if we could only realise the power we really have. Then who shall say what limit there is to the power for good we can exercise when working in accordance with God's desire and in conjunction with the Holy Spirit?

A closer relationship.

There is yet another question that arises out of the subject and requires an answer. It is this. Does vain and foolish conversation satisfy the desire for a closer relationship with God that comes to most of us at some time or another? In no sense whatever can such conversation be said to fill the longings of the soul. It may quieten such longings by filling the mind with trivial thoughts about worldly things, but the desire for something better is still there, and if not repressed too often and too harshly, must burn forth with a more insistent longing than before.

But noble conversation does fill such longing, and it does bring us into closer relationship with God. God is great: God is noble, and all that is great or noble must necessarily help us to realise more fully what God is, and thus we may feel closer to him.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle*.

N.S.W. Letter.

By Thos. Hagger.

There are some brethren in the various States who make sacrifices for the cause of Christ, who would, if need be, die for the church, and yet they do considerable harm in at least one of two ways. One way is by the too free use of the tongue. You will hear them utter little bits of gossip about other brethren; will say that things have happened of which they have no knowledge, they having simply been told; will say evil and hard things. Thus friction is caused; weak disciples are driven away; the work is hindered; the Evil one chuckles. In my 21 years' experience I believe I have seen more harm done by the tongue than by any other two things put together. And the trouble is, those who are guilty will condemn others for the sin, and forget that they also commit the same iniquity. Brethren, please study James 3: 1-10, and let us pray the good Lord to guard our tongues. If tongues are to be consecrated to Christ, they must never be used to tell tales about other brethren, or to say cruel and unkind things, or to repeat idle words about others; but to praise God, to tell the gospel, to speak words of comfort.

"If any little word of mine may make a heart the lighter;
If any little song of mine may make a life the brighter;
Lord, help me say that little word; and take my piece of singing,
And drop it in some lonely vale to set the echoes ringing."

The other way in which these good brethren do great harm is by so easily taking offence. Very often none was intended, and it only shows that the offended one carries his feelings too near the surface, and is looking for slights. When a disciple talks loudly about insult offered, he does not show his devotion to Christ, only his desire to find occasion for stumbling. One day this individual will take offence if he is asked to do some service for Christ and the church, and a few weeks later will take offence if he is not asked. One week insult will be offered if he is not asked to contribute to some fund, and a little later he will be offended if he is asked. Such is not becoming conduct on the part of a disciple; it savors too much of the spoiled boy who wants his own way. Please, reader, do not apply these remarks to others; likely enough, "thou art the man."

Christians who ask of dancing, card-playing and theatre-going, "What is the harm?" need to get such a glimpse of themselves as is afforded by the following:—"One evening a lady went into a little mission room, and was there asked to say something to help a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously. 'Do you play cards?' 'No.' 'Do you dance?' 'No.' 'Do you go to the theatre?' 'No, not now.' 'Very well,' said the man, 'you may talk to me. But I won't listen to one word from you fine fellows who are doing, on a small scale, the very things that have brought us poor wretches where we are.'"

Those who bear the vessels of the Lord must be clean; and little influence for Christ and the kingdom can be exerted by that one who has not been separated from the world unto God. "Love not the world, neither the things that are in the world."

The Word of God is the only authoritative guide that the church has, consequently everything should be tested by that standard. Yet how often Christians are found advocating things because it would be nice, or make us up-to-date. Away with such thoughts, and let our cry always be, "What saith the Scriptures?" And may we ever be true to that motto, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." Only by faithful adherence to the teaching of the Word of God can we expect to achieve permanent and real success. Let all read carefully and meditate upon 2 Tim. 3: 16, 17.

N.S.W. is doing well this year financially. Large gifts and an increased multitude of small gifts will be responsible for big increases in our Home and Foreign Mission Funds. This State has also provided the nucleus of the Federal Old Age and Infirm Evangelists' Fund. The one thing that does not appear yet to meet with much support is the Conference Building Fund, and this is a great pity, for new churches have had hard struggles to secure land and build thereupon. Perhaps if the Building Committee is appointed next year by Conference, is directly responsible thereto, and consists largely of brethren free from other committee work, the fund will advance much more rapidly. At any rate it is worth trying.

Now that we are doing so well financially, would it not be well to examine our spiritual state and endeavor to cultivate a greater passion for souls? Is there not too great a tendency to depend upon the man on the platform to do the soul-winning? Would not much more be accomplished if each member went out to win others? We want all the members in every church to be Andrews and Philips (John 1: 40-45). A campaign of individual effort to win souls would deepen our spiritual life, and bring us into greater peace and joy. Try it, brethren!

This letter is written from Newcastle, where I am being entertained in the hospitable home of Bro. and Sister E. Taylor. Bro. T. is one of the "old disciples," now 83 years of age, and for over half a century identified with the restoration movement; he was brought into fellowship in Wigan, England, and was in intimate touch with pioneer brethren there. A tent mission is being conducted at Hamilton—the best suburb of this important city. A church has been organised, the Bible School has over 50 scholars, and some 20 people have made the good confession. We are hoping to see a church of at least 50 members here when the mission closes on December 18. This latest addition to our family of churches in this State will now be faced with a building problem, and land is a big price. Could not a multitude of brethren come to the aid of the brethren here in this matter? I would suggest a shilling fund to enable land to be secured and a building to be erected here, and surely every N.S.W. disciple could send one or more shillings. S. G. Goddard, "Wunulla," Swan-st., Hamilton, New South Wales, is the church secretary; please del-

uge him with shillings. Could not each church appoint one to receive shillings among the members? An united and a quick response in this way, which would hurt nobody, would result speedily in a chapel in this important place.

George Gray.



George Gray.

Fallen asleep in Jesus, our much esteemed and dearly beloved brother, George Gray, on Thursday, Nov. 17, at his residence, Brougham-st., Wellington, New Zealand, at the age of 64 years. Bro. Gray was one of the first company of baptised believers which came over from the Baptist Church at Spring Grove during our preaching services in the old Baptist chapel at Spring Grove in the year 1866. Some two years afterwards, upon removing to Wellington, his family, all Presbyterians, with their minister, labored hard pressing Bro. Gray to unite with them, but without avail, for which we have every reason to thank our heavenly Father. Within some two years Bro. Gray was united in marriage to "Teeny," daughter of the second Mrs. McGowan, also of the Spring Grove church. Bro. Gray, his sister wife, Bro. Ivor James from the Welsh Baptists, and Bro. and Sister Mr. and Mrs. Cornelius Reynolds, commenced their meetings for the breaking of bread, the fellowship and the mutual edification, according to the Scriptures. Bro. Gray has, humanly speaking, always been the pillar of the church in Wellington. The following to the burial service at Karori was very large, including a goodly number of post-office officials, among whom our brother held a high position, being "Comptroller General of Post and Telegraph Finances" for several years. With our dear Sister Mrs. Gray, formerly Miss Harcott, of Lygon-st., Melbourne, and the family of five daughters and two sons, we mourn our loss, but we rejoice in the gain of this faithful soldier of Christ. "Absent from the body." Where? "Present with the Lord."

Nelson, N.Z.

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Cheltenham,
Victoria

Marvellous Gospel Triumphs at Pentecost.

We had to take a sick woman to the Ambrim Hospital. We intended leaving our patient at the hospital, and returning the same day, but the Dr. and Mrs. Bowie had us stay the night. The launch behaved as usual (beautifully). I really do not know what we would do without her. It is about the trip to the other side that I want to tell you. Mrs. Filmer came for the first time, but thinks she will leave all the glory of the long walk, hill climbs, etc., to me for the future. We left here Tuesday morning, and stayed the night at Lonliblic. This is the village where several of us were pursued by a number of armed men about two years ago. Now what a change! I did not so much as see a gun about. Nearly all the villagers turned out to the lantern lecture on the life and work of our Lord Jesus in the evening, and then Mrs. F. and I retired to the little two-roomed house they had built us.

Next morning we left early for Panewa, where we arrived a couple of hours later. This is the village where three men and a woman from Runtah were killed and eaten in January last year. Again, what a change! Upon arrival we had a meeting in the school house, at which 270 odd attended. Over a dozen young men wanted to be baptised, and were very much disappointed when we decided to postpone their baptism. Possibly we did wrong; I cannot say; they all appear to have a pretty fair grip of gospel truths, believe in Jesus, and want to follow him, but at the same time they are fearfully superstitious about some old wooden idols that their ancestors had made. I managed to get hold of three of them, and even though they "kill everybody who touches them," and among the three we have included the most bloodthirsty of all gods, we have ventured to bring them over here! After the meeting there we had some games, Lonliblicites and Panewaites (who were until recently at war for generations) joining in heartily. The men enjoyed immensely such games as leap-frog and fill-up-the-gap. In games, as in school, the men keep to themselves, and women to themselves.

In the evening we again showed the magic lantern, and then next morning, after an early meeting, left for this side. We returned by a road which came out about four miles along the coast from here, so we borrowed Luke Bussar's boat and rowed home. It leaked fearfully, and although we had three bailing the whole of the time, we had to pull ashore three times and capsize the water out, or we would have gone down. How we longed for the "Endeavor."

Our teacher here, Tom Tumtum, returned from Panewa by a different road, where he was met by an old chief from Bonolol, who is at war with Lonbea. He informed Tom that he wants a teacher now. He has been under R.C. influence.

The old chief's plan was that two schools are to be erected, one at Bonolol and the other at Lonbea, simultaneously; that teachers are to be placed in each, and that fighting is to be no more. God grant that it may be so. We have visited these places several times, and this is the first time they have been in such a humor.

Isaiah Robman and Silas Lolmimi are doing a fine work. As well as their own two meetings daily, they have been visiting a number of small villages around. Isaiah was a heathen when I arrived two years and a half ago. I wish we had twenty more like him. Christian regards to all.—
F. G. Filmer, Oct. 14.

News and Notes.

Miss Rosa F. Tilley, our latest missionary, has reached Baramati, and will soon settle to work.

Bro. H. H. Strutton, on furlough in New Zealand, is speaking every second Sunday at St. Albans, New Zealand.

Hans Egede worked for thirteen years to get a chance to go as a missionary to Greenland before he could find an opportunity.

Our next annual offering is fixed for July 2, 1911. Suggestions for the same will be gratefully received by the Organising Secretary.

Alexander Mackay knew himself called to be an engineer missionary to Africa, and he considered his hearing of that call to be "a new conversion."

The Baramati, India, postman's wife died recently, and asked Miss Terrell to take the little babe that was left. So far arrangements had not been made.

Brief, interesting missionary paragraphs or doings of missionary committees will be welcomed for this page from time to time. Send them to T. B. Fischer.

When James Gilmour, the heroic missionary to the Mongols, wrote to his two little boys in England, he never used blotting-paper, but knelt and prayed for them while the ink was drying.

Bro. and Sister Harry Watson, our new missionaries for India, are looking forward to proceeding to India about April of next year. They will probably be at one of the State Conferences ere they go out.

Miss Terrell is going to study the plants, etc., that grow in India, from which medicines are made. She hopes later on to be able to grow the plants and manufacture the medicine on our own compound at Baramati.

The Monthly Messenger, of the Lygon-st., Carlton, Victoria, church, is being sent to all of our missionaries, being paid for by individual members of the church. It will greatly cheer the missionaries. Other churches might do the same with other papers.

The Cheltenham C.E. Missionary Committee is purchasing missionary books every month or two, and is gradually forming a missionary library. We hope to hear of other societies doing the same.

Some up-to-date preachers are using Foreign Missionary leaflets to enclose in all their letters. Some live C.E. committees are distributing F.M. tracts. Anyone desiring some can have them free on application to the Organising Secretary.

We are under orders. Christ's programme is one of conquest. He has said it—he has expressed his ultimatum. His bold call should make the very blood leap in our veins, and challenge us to do his sacred bidding, and go into all the world and preach the gospel to the whole creation.

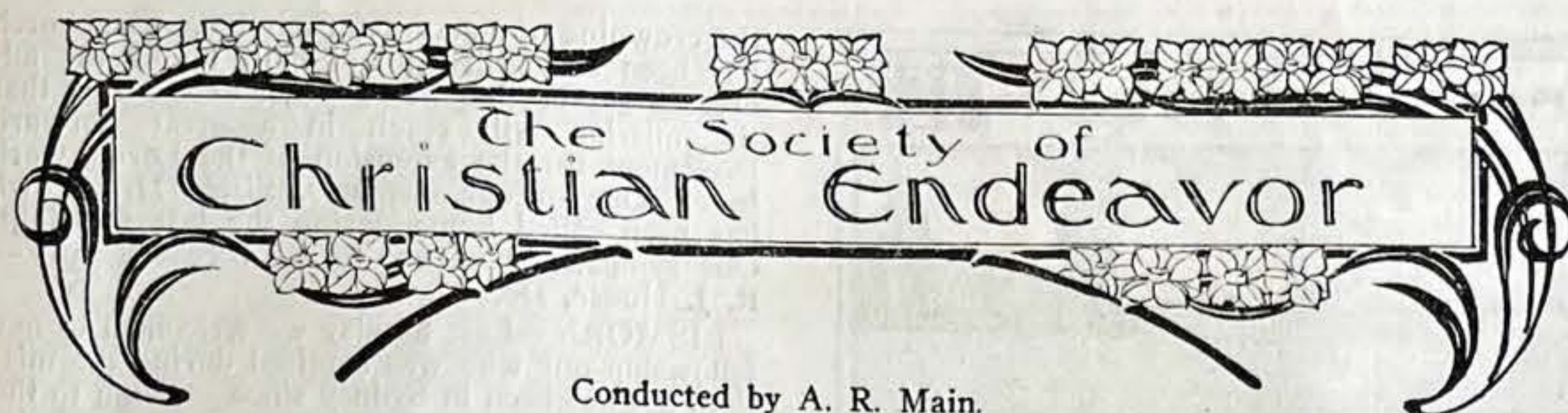
George Leslie Mackay often burned the midnight oil, catching but three hours of sleep. After preaching and dispensing medicines all day, he taught students at night. In three months he travelled 1600 miles on foot, repairing two chapels and opening a new station.

The Khands, an aboriginal tribe in Bengal, requested the local authorities not to grant license to liquor shops. Accordingly, the lieutenant-governor decided to close all outstalls for selling liquor in Khandmahals in Orissa, of which 25 were originally licensed for the current year.

Parcels of clothing, toys or cards, etc., for Pentecost, from the Victorian friends, have come to hand as follows: Mrs. H. Harward; South Yarra Sunday School; Mrs. A. Kemp, Essendon; Juniors and friends, per Miss Olney, Preston; Doncaster Mission Band, per W. G. Oram. Others have sent goods, but have not notified names. To all we express our gratitude. They will receive the "Inasmuch."

Mrs. Plows, our worker at Baramati, India, says: "We are feeling at home in the work. I made a start at going out with the women. The younger is a beautiful speaker, and puts the message clearly before the people. Large numbers gathered to hear the message down amongst the Marathi women. They like to have us come, but all do not give the best attention the whole time. Certain few follow the message and ask questions, showing how much they have understood."

Victorian parcels for Pentecost and Oba can be sent to T. B. Fischer, care of Swanston-st. chapel. Be careful to label the goods for Pentecost or Oba, and notify T. B. Fischer, Telephone Cheltenham 132. For the other States, write the States' secretaries for information:—
New South Wales: Geo. T. Walden, Stanmore-rd., Stanmore; 'Phone Newtown 356. South Australia: Ira A. Paternoster, Hindmarsh. West Australia: H. J. Yelland, "Goverseth," Kidman Avenue, South Guilford. Queensland: L. Gole, McRobertson's, Brisbane. Tasmania: N. J. Warmbrum, 197 Campbell-st., Hobart.



Conducted by A. R. Main.

"BE BORN IN US TO-DAY."

(Christmas meeting.)

Eph. 3: 14-21.

Topic for December 25.

The Message of Christmas.

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air

When the song of the angels is sung.

It is coming, Old Earth, it is coming to-night!

On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with
delight

That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall,
And to every blind wanderer opens the door
Of a hope that he dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod;
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have
pealed,

That mankind are the children of God.

—Phillips Brooks.

With Jesus' Coming.

A new glad glory light shining down upon men,
a new brightness gleaming among the stars, a
joyous burst of music with a new sweetness never
heard before by human ears, a host of attendant
angels drawing near; above, a Father's heart with
a mother's face tenderly looking down; below,
wondering simple-hearted shepherds, a wayside
inn, big-eyed cattle with sidewise gaze, a grave-
faced gentle man keeping love-guard, a holy young
mother softly crooning, a little wondrous-faced
babe in a manger, while all the world around lay
wrapped in darkness and in sleep. So Jesus came
to his race of men.

His coming touched the heavens into new glory,
tuned the angel voices to new sweetness of music,
revealed anew the reaching love of a Father's
heart, kindled a new tenderness in a strong man's
face, and a new strength of love in a pure wo-
man's spirit, and hallowed the abode of man's
dumb helpers.

So Jesus comes into the world of a man's life.
Wherever a door swings for him Jesus comes in.
His coming brings a new flood of light above, new
music within, a new angel guard around, a new
Father's face, a new purity of heart, a new
strength of love, a new fellowship with nature, a
new brotherliness with all men.—S. D. Gordon.

Christmas in the Home.

There may be people and things at home to-day
that do not please you. You may have a great
difficulty in keeping the peace always with the
same people at home; they so vex you in this
thing and in that; they so wound you, and pain
you, and wrong you in this thing and in that.
You may have a cross to carry at home that no
one could guess at within a thousand miles of the
truth. But you know it, to your cost. And you
bear it about, many a day, with a sick and a
heavy heart. Make up your mind that it has to
be borne, and then bear it with a brave heart.
"My grace is sufficient for thee; my strength is
made perfect in thy weakness." Take up your
cross at home, then. Bear it bravely. Bear it
sweetly. Bear it, hiding it successfully even from
those who are the cause of it. Better bear a
secret cross than break up the whole peace of
your home, by charging the cross home upon
those who would not understand you, nor would
nor could deliver you from it. Family peace,
even with a secret cross, is surely far better than
the cross continued and lifelong dispeace in the
family always with it. Therefore, be sweet at
home from day to day. Be forbearing from to-
day. Be the lifelong peacemaker and benefactor
from to-day of your whole house at home. And
begin again to be all that at home and abroad
from this day of Christ, the great Peacemaker.—
A. Whyte.

How to Keep Christmas.

It is a good thing to observe Christmas Day.
The mere marking of times and seasons when
men agree to stop work and make merry to-
gether is a wise and wholesome custom. It
helps one to feel the supremacy of the common
life over the individual life.

But there is a better thing than the observance
of Christmas Day, and that is, keeping Christ-
mas.

Are you willing to forget what you have done
for other people and to remember what other
people have done for you; to ignore what the
world owes you and to think what you owe the
world; to put your rights in the background and
your duties in the middle distance, and your
chances to do a little more than your duty in the
foreground; to see that your fellow-men are just
as real as you are, and try to look behind their
faces to their hearts, hungry for joy; to own that
probably the only good reason for your existence
is not what you are going to get out of life, but
what you are going to give to life; to close your
book of complaints against the management of
the universe and look around you for a place
where you can sow a few seeds of happiness—
are you willing to do these things even for a day?
Then you can keep Christmas.

Are you willing to stoop down and consider the
needs and the desires of little children; to remem-
ber the weakness and loneliness of people who
are growing old; to stop asking how much your
friends love you and ask yourself whether you
love them enough; to bear in mind the things
that other people have to bear on their hearts;
to try to understand what those who live in the
same house with you really want, without wait-
ing for them to tell you; to trim your lamp so
that it will give more light and less smoke, and
to carry it in front so that your shadow will fall
behind you; to make a grave for your ugly
thoughts and a garden for your kindly feelings,
with the gate open—are you willing to do these
things even for a day? Then you can keep Christ-
mas.

Are you willing to believe that love is the
strongest thing in the world, and that the blessed
life which began in Bethlehem over nineteen hun-
dred years ago is the image of the Eternal Love?
Then you can keep Christmas.

Christmas Cheer.

In a story a good man says, "It's very hard to
know how to help people when you can't send
them blankets, or coals, or Christmas dinners."
With many people this is very true. They know
not how to help others save in such ways. Yet
the needs which these material things satisfy are
the smallest needs of human lives. There are
better ways of helping,—with sympathy, hope,
cheer, courage, inspiration, comfort. These are
the blessings which most people need far more
than they need blankets, or coals, or Christmas
dinners.

So far as we know Jesus gave no money. He
did not have it to give. Yet there never was in
this world another such dispenser of true alms as
he was. He gave encouragement, instruction,
love. He told people of higher things.

None of us are too poor to give help in the
same way. We may not have silver and gold to
bestow, but out of a warm heart we can give coins
of love which will mean far more than money.
We should always keep a gentle heart, and thus
we can be a blessing to many.—J. R. Miller.

A good conscience is a continual Christmas.—
Benjamin Franklin.

This day shall change all griefs and quarrels
into love.—Shakespeare.

I will honor Christmas in my heart, and try to
keep it all the year.—Charles Dickens.





New Zealand.

DUNEDIN.—At the examination of the Otago Sunday School Union, held in October, Bro. C. Fleming Macdonald secured first prize for the teachers' essay, Mrs. Macdonald being next on the merit list. Of the Tabernacle scholars, 4 passed the essay examination, the percentages being 87 (Muriel Christensen), 82, 78, 76, and 16 passed the Scriptural test. Of these latter, Mary Batchelor obtained 95 per cent., Isabella Bremner, 94 per cent., and all, except one, gained either prizes or first-class certificates. Last evening "Woman and Her Work" was the topic upon which W. J. Hastie preached, the service being under the auspices of the Christian Women's Board of Missions.—L.C.J.S., Dec. 5.

AUCKLAND (Ponsonby-rd.)—Since last report Bro. Turner has been away at Opotiki conducting a month's mission. Opotiki is a very prosperous district about 200 miles south of Auckland. Bro. and Sister Emmett have held the fort there for many years, and it is hoped that this special effort will greatly hearten the brethren and strengthen the cause. Bren. Creamer (Onehunga), Dick (Dominion-rd.), and Bell (our new Home Mission evangelist) have proclaimed the gospel here for the last three Sunday nights. A successful all-day rally of the sisters' sewing class was held last week, before going into recess for the holidays. One good sister provided a dainty lunch in honor of her birthday. Next week a social gathering, arranged by the Home Mission Committee, will be held to welcome Bro. and Sister Matt. Bell.—F.D., Dec. 5.

NELSON DISTRICT.

Bro. Castles reports favorably as to the good progress being made in the spread of the gospel in and around Motueka. J. G. Price has been giving a series of lectures in the Masonic Hall in the Motueka township, and these have been largely attended and much interest has been aroused.

The brethren at Moutere and Motueka were cheered by a visit from W. L. Jones, who spent a Lord's day in the district, and afterwards passed on overland to Takaka, travelling by the picturesque hill road, the distance over the ranges being 16 miles, and the highest point 2700 feet above sea-level. This will be Bro. Jones' last visit to the Golden Bay district, as he has decided to return to Australia at the end of the year. He has all along taken a very keen interest in the work of the churches in outlying districts, and as secretary of the local Conference Executive has ever been careful to see that preaching appointments under the circuit system have been regularly kept, a most important point in country mission work.

I see from the Takaka papers that the new meeting house for the local church is well in hand, and should be ready for occupation early in the new year.

In this district the brethren at Richmond, eight miles from here, have secured an excellent building site on the main street, opposite the Post-office. Though small in membership, they are gradually building up a Sunday School, and there is no doubt but that their energy and faith will in the near future be rewarded by others being won for Christ.

The committee of the Bible School Union, formed at last Conference, have held a couple of meetings, which have been well attended by the representatives from various schools. At these

meetings it was clearly shown from the trend of the discussions that teachers are not satisfied with the uniform lessons of the International series, but were of opinion that better methods obtained under the graded lesson system. Unfortunately our schools are widely scattered, so that inter-correspondence is slow, while there are great difficulties in the way of getting teachers together in conference. Greater co-operation is needed, as well as improved methods. However, it is satisfactory to know that each succeeding year sees a growing interest in Bible School work, and that church members are gradually being impressed with the fact that successful evangelisation should commence in the schoolroom.

West Australia.

BROOKTON.—The work is not making much headway of late, but at Taylor's Well and East Pingelly the meetings have been largely attended and very encouraging. There is also an improvement in the attendance at West Brookton. We trust the interest of the non-members will soon increase now, as Bro. Manning's house is completed and holding a permanent assistant, who we believe will be a great help to the work, giving our evangelist more time to visit the inhabitants of the district.—F.D.J., Nov. 29.

New South Wales.

HAMILTON.—The third week of our mission has been an eventful one. Thursday's gale caused the tent to collapse, the king pole having snapped in the severe storm. Bro. Hagger was not to be set back by this accident, but held the gospel service under the canopy of heaven. At the conclusion of the address one sister rewarded the efforts of the speaker. Friday, the tent was repaired, and many willing hands soon put everything in working order again. The address called forth three additional souls to Christ. Saturday's meeting was the smallest that we have had, but our hearts were made glad over two decisions. To-day's meetings were all well attended. The address, "What is a Christian?" and "Why be a Christian?" called five others to repentance and decision. We are glad to report 18 decisions, and two by letter, and also one by baptism; total, 21 to date. Our Home Mission offering is nearly £2. We thank the following for donations to tent fund: R. Steer, 2/6; Sister "M.F.," 2/6; Sister Douglas, 1/6.—S. G. Goddard, Dec. 4.

BELMORE.—Our fourth anniversary meetings commenced to-day. Bro. Browne exhorted in the morning. Good meeting this evening. J. J. Franklyn preached to a good attendance, taking as his subject, "Who are these People?" We had the pleasure of welcoming back again Sister A. Day, who has been in S.A. for some months on a visit, and also Sister A. G. Day, of Balaklava, on a visit to our State. Our Home Mission offering was taken up this morning, and just on £8 was given, with more to come in.—A.A.B., Dec. 5.

BROKEN HILL.—We are now starting upon the fourth week of our mission. Bro. Griffith is preaching the word faithfully. The attendance at the meetings has been fairly good, but the results have not been up to what we expected. 20 have made the good confession, 10 of whom are from the Sunday School who came forward last Lord's day, but we trust that this week will be

the crowning of a successful mission. The church has been strengthened and built up by the addresses our brother has given, and we trust that the mission will result in a great forward movement for the extension of the Lord's work here. One of our members, Sister Mrs. Cowl, has been called home during the last fortnight. Our sympathy goes out to the bereaved ones.—R. J. House, Dec. 11.

LISMORE.—Last Sunday we welcomed to our fellowship one who was baptised during the mission, but has been in Sydney since. Owing to the great heat many members were absent, and the amount contributed for Home Missions was comparatively small. Many other amounts are yet to come, however. In the afternoon the Bible School prizes were distributed to the successful students by Bro. Saunders. We regret to lose our superintendent, W. H. Jeffries, who is leaving for Sydney, and also one of our teachers, Miss F. Dyer, who with her sister is leaving for Bangalore. The day was saddened by the news of the calling from this life of F. King Furlonger, eldest son of our esteemed secretary. For some weeks he lay ill of a fever in Ballina Hospital. His father was with him during his last week, and on Saturday evening he fell asleep. His body was brought to Lismore on Monday for interment, Bro. Saunders conducting the burial service. Much sympathy is felt for those who are bereaved.

HAMILTON.—Meetings have been continued during the week. The mission closes on the 19th inst. Bro. Hagger hopes to leave a church of over 50 members. We were pleased to have as visitors R. Steer and Bro. Gill, from Enmore; P. Tannar, from City Temple, and J. D. Hall, from Tamworth. Our meeting for worship this morning had a record attendance. Seven were received into fellowship. A building fund has been commenced, and we are trusting that we will soon occupy our own building. Will some brother lend us about £500, free of interest, for this object? Several decided for Christ during the past week, and two more confessions to-night. Despite wet weather, a crowded meeting.—S. G. Goddard, Dec. 11.

South Australia.

QUEENSTOWN.—"Heroes of the Cross" service was rendered successfully by scholars before a large attendance of parents and friends on Sunday, December 4. Amount of £3/0/1 was collected at the service for heathen children's cheer fund.—A. H. Harris, Dec. 12.

MAYLANDS.—Since last report seven have been received into fellowship; four, all young people from the Bible School, were previously immersed. The teachers and officers of the Bible School paid a surprise visit to the superintendent, A. L. Read, on Monday evening, and a short programme of songs and recitations having been rendered, the writer, on behalf of his fellow-workers, presented Mr. Read with a leather wallet as a token of good will, speaking of his good qualities and faithful service to the school. E. J. Paternoster, J. Daniel, and Miss Whitfield also spoke.—H.R.T., Dec. 11.

MILANG.—Last Lord's day we had Bro. Jarvis, from Strathalbyn, to speak at both services. On Tuesday evening, Nov. 29, the church tendered Bro. Hall a farewell social. The meeting was made as bright as possible with singing and speeches. D. Goldsworthy took the chair, and Bren. Griffin and Whitfield, of Milang, and A. Pearce, of Pt. Sturt, gave addresses. F. Thomas and B. Jarvis also spoke a few words. The churches of Milang and Pt. Sturt made a presentation to Bro. Hall, after which he responded. We trust that his college career may be successful, and that he will be still more useful in the Master's service. Frank Thomas commenced his labors here to-day, having consented to take up the work for three months. We are still on the lookout for a suitable evangelist to take on the work permanently.—S.H.G., Dec. 11.

STRATHALBYN.—F. E. Thomas has finished his labors with us for a while, and has gone to help our sister church at Milang. We are pleased to hear that our Sister Vi. Norman, who has been ill, is gradually regaining strength. We pray for her complete recovery. Services here until Southern Conference will be conducted by local supplies.—B.J., Dec. 11.

STIRLING EAST & ALDGATE VALLEY.—Since last report three have been added by faith and baptism. Meetings continue good. Pleased to have with us to-day Bro. Charlick and family, who are staying here during the summer months. Sorry to report T. B. Verco is leaving us for a time. Meetings at Summertown are improving and prospects appear bright.—A.G.R.

GROTE-ST.—On Sunday, Nov. 27, John Fischer addressed the church at the morning meeting, and Warren Cosh preached at night. B. W. Manning was the speaker on the morning of Dec. 4, Jas. E. Thomas preaching at night to a good congregation. Good meeting this mornning. Jas. E. Thomas spoke, and the chapel was well filled to-night, C. M. Gordon being the preacher.—E.R.M., Dec. 11.

SCHOOL CONFERENCE (held in Adelaide, December 7).—About 200 attended during the sessions, and the various schools of the city and suburbs were well represented by workers. In the afternoon a demonstration was given by the York Kindergarten, under the leadership of Miss Norman, about 36 taking part. This item proved most instructive to leaders from other schools. D. A. Ewers spoke on "Effective Teaching"—(a) Preparation, (b) Presentation, (c) Application. Teaching positive truth was emphasised. The address aroused discussion and was helpful. At eventide the president, E. R. Manning, led the meeting and spoke on "Progress," and four superintendents, H. Moore, T. H. Brooker, W. J. Harris, and G. D. Wright, on vital points. H. R. Taylor had the subject, the Adult Bible Class in its relation to the church, the Bible, and the rest of the school. This was a splendid address and was well received. Songs were rendered by Mrs. Read and Miss Lawrie, and a recitation by Miss Drexschler. The school workers received a great uplift, and other church members missed a great opportunity.—A. L. Read.

Victoria.

COLAC.—The 15 nights' mission with Bro. Bagley closed with 15 souls confessing the Lord and being baptised into Christ. One of these was a passing visitor. The mission did us all good, and left a fine spirit behind. It was a fine finish to our successful opening services. We hope to settle down into our new home, and to hard, patient work for our Master. Our men's meeting was a great success. We took the hall in the main street. The local band kindly came and played us up a crowd of men. Some fine young fellows sang us manly songs, and the message of our brother was right in its manly ring and appeal.—A. W. Connor.

MONTROSE.—The meetings and interest in this place are keeping up well. We are looking forward to our mission which starts on Jan. 1, when H. G. Harward is to be with us for two weeks. The friends and sympathisers with the teachers and scholars of the Sunday School gave a farewell social to Miss E. Chandler on Friday evening last, when there was a fine gathering to say good-bye, and make a presentation to her for her faithful service in the school during the past five years. Miss Chandler's work was very highly appreciated, as was evidenced by the splendid subscription toward a presentation for her. The presentation, which was made by the writer on behalf of the subscribers, was a very beautiful illuminated address, bound in a beautiful rich brown morocco case, on which was shown the Southern Cross. Surrounding the address on the inside were beautiful sprays of Australian flowers. At the top was Miss Chandler's photo, and at the bottom was a very fine picture of the chapel. We are extremely sorry to lose Miss Chandler, as she was admired by all who knew

her, and her place as organist, teacher, and singer will be hard to fill. Our sister, who is to be married to F. J. Goodwin, who has just completed his studies at the college, will be proceeding to New Zealand immediately after our mission. We congratulate Bro. Goodwin, and pray that the union will be one of great good in the Master's work.—Robt. Langley.

BRUNSWICK.—We had the pleasure of listening to a helpful exhortation from John Marrows on "Prayer." Bro. Way preached. One confession. The school teaching staff and friends went picnicing to Greensborough last Saturday afternoon, two drags being engaged. Sorry to chronicle that our Bro. Blomfield has been called home. He had been a great sufferer from consumption.—W.T., Dec. 12.

MELBOURNE (Swanston-st.).—At the meeting last Lord's day morning three were received into fellowship. Sister Maston, from Sydney, and Bro. and Sister Ira A. Paternoster, from Hindmarsh, S.A., were present. Bro. Paternoster addressed the church, and also preached in the evening to a very good audience. We hope to have a pleasant four weeks with Bro. Paternoster, who is enjoying a "preacher's holiday."

NEWMARKET.—Since last report the work has been going along nicely. The meetings have been well attended, and our evangelist, Bro. Stevens, is doing a good work in our midst. We have had several additions by letters, and one young man who made the good confession a fortnight ago was immersed to-night.—J.H., Dec. 11.

S.S. UNION.—The 29th annual demonstration was held in the chapel, Lygon-st., on Nov. 28, presided over by T. B. Fischer, president, who stated that he was proud to preside over such a magnificent and enthusiastic audience, which betokened the healthy condition in our churches respecting Bible School work. He referred to the excellent record which the Union had established in connection with its recent examination, as shown by the number of awards gained, totalling 352, this being the highest number ever obtained in its history. He also mentioned that a teachers' conference would be held at Cheltenham on Jan. 30 (Foundation Day), and hoped all Bible School workers would attend. A good programme for afternoon and evening sessions was being arranged. Scholars of the various schools (Union) rendered their respective items, which consisted of action songs, recitations, solos, duets; also violin selections by Sister Ella Hart. All these exercises were splendidly performed, being thoroughly enjoyed by the congregation. During the proceedings the prizes were presented to the successful competitors and the certificates to representatives of the different schools by C. M. Gordon, past president, who eulogised them on their splendid achievements and encouraged those who were unsuccessful. A hearty vote of thanks was accorded to all taking part in the programme, coupled with the names of Sister Jeannie Dickens and Bro. Nat Haddow.—J. Y. Potts.

MIDDLE PARK.—We held our first anniversary in our new home on Nov. 30 and Dec. 4. Sunday morning Bro. Bagley exhorted. In the afternoon C. L. Thurgood gave us a stirring address, the scholars rendering their anthems in great style, led by Bro. McKean. During the afternoon Bro. Meekison, on behalf of the church, presented Miss Lilian McKean with a silver cake dish on the eve of her marriage, as a token of esteem and appreciation for her untiring efforts as organist. In the evening Bro. Bagley addressed a large audience. On Wednesday evening the scholars entertained a very large audience with recitations, action songs and dialogues. During the evening Miss Lilian McKean was the recipient of a very handsome silver teapot from the teachers and scholars. Bro. McIntosh, on behalf of scholars in her class, presented her with a silver-mounted jam dish. Bro. Meekison, on behalf of church and Sunday School, presented Bro. and Sister McIntosh with a handsome silver bowl and set of brushes as a token of their esteem and appreciation for the services rendered to church and Sunday School.—W.H.M.

WARRACKNABEAL.—On last Lord's day morning, at the house of Bro. and Sister Clis-

solds, Scott-st., twelve disciples gathered around the table to partake of the Lord's Supper. The meeting, which was in the hands of our Bro. Baker, evangelist for the Mallee circuit, was carried out beautifully. Every member was in earnest. Sister Clissold moved, and Bro. Beard seconded, that a meeting for worship be held every Lord's day. The motion was carried, every member being for it. A brother from Stawell is to preside next Lord's day. Warracknabeal is a fine big town, and there is every prospect of the good cause being established here. We are greatly indebted to Sister Clissold for her kindness.—Victor A. Beard, Dec. 11.

NEWMARKET.—On Sunday afternoon, Dec. 11, the missionary service, "Heroes of the Cross," was rendered by the Sunday School scholars. The various exercises were excellently performed before an interested audience. The collection for the Foreign Missions was £1/1/6½. Church work is progressing favorably. One baptised at the close of Sunday evening's service.—C.R.M., Dec. 13.

BALLARAT.—On last Lord's day evening the fourth week of the tent mission was entered upon. H. G. Harward spoke on "Christ's Unanswerable Prayer" to a very large audience. There are seven confessions to date, and public interest is deepening.—A.W.J.

CARLTON (Lygon-st.).—On Sunday morning we had with us Sister Smith, from Shepparton. J. W. Baker gave an excellent exhortation. Three added to the church by obedience. The chapel building was filled at night by an interested audience, who listened attentively as Horace Kingsbury spoke upon "Things by which we are saved." The claims of the gospel led three to step out and acknowledge Jesus as their Saviour.—J.McC.

ASCOT VALE.—Our Sister Pinkstone met with a painful accident on Saturday night, at the Masonic Hall. She was concerned about her daughter Vera coming down stairs on crutches; turning to look how she was getting on, she missed her foothold, and fell, causing a compound fracture of the arm.

MARYBOROUGH.—Tent mission entering on its last week. Splendid meetings yesterday. Three received the right hand of fellowship in the morning. Crowded tent at night. Nine decisions to date.—H. P. Leng.

CASTLEMAINE.—Bro. Clipstone preached his farewell services yesterday. In the morning he took his text from Rev. 3: 11, and in the evening our brother took his text from Amos 4: 12, and was attentively listened to by a crowded house. During the evening the choir sang "O, Clap your Hands," at the special request of our departing brother. We feel in losing Bro. Clipstone it is Shepparton's gain. He loves his work and the people. We are pleased to say our young Bro. Laurie is slowly improving.—E.H.B., Dec. 12.

COLLINGWOOD.—Good meetings last Lord's day. About 75 members broke bread. We were pleased to have with us Bro. Bagley. He presided, and also spoke to us, giving a word of encouragement in regard to our work at Collingwood. In the evening Bro. Larsen preached the gospel. We had a real good meeting. The work for the Master is steadily moving on. I feel sure that God has blessed the Collingwood people for their efforts. Our members are taking a great interest in the work. We are all striving to help Bro. Larsen.—T.T., Dec. 13.

Queensland.

WEST MORETON.—Splendid meeting at Mt. Walker last Lord's day morning; record gathering of members. One brother who had not been in fellowship for years was received into fellowship again. Since our last report death has been in our midst and removed Sister Olive Baills at the early age of 25 years. Her father, mother, brother and sisters are all members with us at Mt. Walker, and have our prayers and sympathy. Her end was peace. Our Rosewood children

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The Transformation of "Him"

How Mrs. Mitten got the Better of the "S'loons."

By J. L. HARBOUR

From C.E. World.

Mrs. Mitten came to the mothers' meeting with a child of five years and another of three clinging to her untidy skirts while she carried an infant six months old in her arms.

Mrs. Mitten had made a feeble effort at "fixing up" herself and the three children, and the result had not been entirely successful. More soap and water might have been used to advantage, and the garments of none of the quartette were in repair. Pins were taking the place of buttons; rents were gaping; an inch or two of an extremely dirty and badly frayed white skirt hung below Mrs. Mitten's black skirt, on the front of which was a streak made by the yolk of an egg; and a spot as big as a saucer was evidently caused by carelessness in handling kerosene. A shirt-waist that had once been white had not been able to remain so under Mrs. Mitten's system of laundry work. It gave evidence of too much blueing, and there was a gaping rip of three or four inches in one shoulder seam. The limp collar of the waist was fastened with a diamond sunburst palpably from the ten cent. store, and several of the diamonds were missing. Mrs. Mitten's attempts at pompadouring her hair had been so unsuccessful that one could see under her hair the "rat" made of a roll of black rags. And yet there were traces of the prettiness of her younger years in the face of Mrs. Mitten in spite of all the years of trial and tribulation of her married life.

Mrs. Mitten's roving eye gave evidence of the fact that she was not concentrating her attention entirely on the paper entitled "The Mother and the Home," that a lady from a settlement house was reading. Mrs. Mitten seemed more interested in a table in a corner of the room. The table had a snowy cloth and an attractive array of china, and there was a large and gorgeous bouquet of many-colored asters in a tall green glass vase in the centre of the table. An odor of coffee came from behind a door concealed by a large screen, and Mrs. Mitten often said that she did "love coffee the best of anything."

Mrs. Mitten joined listlessly in the applause that followed the close of the address. Her eye was at the same time on a plate of lettuce sandwiches that had been set on the table. A young woman had taken the Mitten children into a room reserved for the little ones of the mothers that came to the meeting bringing their children with them. Mrs. Mitten loved her children, and yet she admitted that it was a "dreadful relief to be rid of 'em for a little while." This happy relief and the coffee and sandwiches and cakes had a good deal to do with Mrs. Mitten's unflinching attendance at the bimonthly mothers' meetings.

Mrs. Buxton, the president of the society, found her way to the side of Mrs. Mitten while the refreshments were being served.

"Well, Mrs. Mitten, how are you and the children now?" asked Mrs. Buxton cheerfully. She was an extremely tidy little woman, with a hat

that might have created envy in other women besides Mrs. Mitten.

"O, just about the same," said Mrs. Mitten, with her eye on the beautiful roses on the hat. "He ain't doin' no better. I didn't get but two dollars out of all his last week's wages. Rest of it went for booze. If I had my way, I'd burn every plaguy old s'loon in the land. I don't expect him to do no better long as there's a s'loon in every block near where we live."

"I know that the saloon does make it difficult for some men to stop wasting their money for drink even when they would like to do so. I am so sorry that it has such a hold on your husband."

"I guess you'd be sorry if you had to live with him. He ain't so bad when he's sober, which ain't often. He makes real good wages—sixteen and even twenty a week sometimes, for he's a good workman; but it's mighty little his wife and children see of it. It's awful discouragin'."

"Yes, Mrs. Mitten, I am sure that it must be."

"It is. An' him with five such nice little children, an' a pleasant home, an' all that; an' yet he prefers the s'loon. I don't think that there is anything in the world harder to put up with than a drinkin' husband."

"Do you suppose that there is any one who could influence your husband to do better by talking to him, Mrs. Mitten?"

"I doubts it, ma'am. He's beyond that."

"The pastor of our church here has often—"

"He's down on churches an' preachers. Might as well tell you the truth. He says that the preachers are in the business only for what they can get out of it, an' that there's just as many mean people in the church as there are cut of it. No, ma'am; I've come to a place where I feel that it ain't no use to try to do a thing with him. If he won't quit drink for the sake of his wife an' children, he won't be likely to for any one else."

"Well, we must hope for the best. I have been meaning to see you in your own home, and I think I can get around to it soon."

"I'd be pleased to see you any time."

"I really mean to come. Now I must run over and ask Mrs. Dane how her old mother is. Won't you have another cup of coffee? I'll have some one bring you a cup right away."

While she was crossing the room, Mrs. Mitten turned to the woman sitting nearest her, and said:

"Ain't that a turrrible purty hat she's got on? I bet it cost a lot. I reckon some of the rest of us could have nice hats an' gloves if our husbands didn't drink like fish."

Three days later Mrs. Buxton appeared unexpectedly at the tenement of Mrs. Mitten. That lady received her caller with voluble surprise.

"My land o' mercy, is it you?" she said when she opened the door and saw Mrs. Buxton. "Come in if you can get in for dirt. If I'd known you was comin', I'd had things slicked up a little myself. No, don't set down on that chair. It's got some molasses streaked on it. Here, I'll wipe

off this chair for you. I was just sayin' to myself that I'd better flax round an' slick things up before some one came in!"

There was need of some "slicking up" efforts. Mrs. Buxton had been in more than one tenement house home, but never had she been in one in which dirt and disorder were more rampant. It was apparent that it had been many weeks since the tenement of four rooms had had any "slicking up," and the children were appallingly untidy. The windows had long been unwashed; there were unmade beds in sight, although it was nearly noon; and there was a mixture of unwashed breakfast and dinner dishes on the table, on which there was a cloth that, judging from its appearance, might have been doing duty for several weeks without having been in the wash-tub. Mrs. Buxton glanced around the wildly disordered rooms, and experienced a sudden change of sentiment toward "him." The profuse apologies of Mrs. Mitten fell on a somewhat unsympathetic ear, and she had a little difficulty in keeping her tongue in leash when Mrs. Mitten said:

"It's the same old story with him, ma'am. He could hardly get home last night, he was that full. He can't keep his job an' go on boozin'. Wouldn't you think that a man with a home of his own, an' a wife an' children, would feel that he owed 'em duty enough to spend his wages for them instid of for drink?"

Mrs. Buxton was a vigorous little woman, and one that always acted quickly when she felt that there was need of doing so. Drawing off her gloves, she began to take the pins out of her hat. Then she said:

"Mrs. Mitten, I am sincerely eager to help you and your children as well as your husband. You will not get angry because of anything I say or do if I assure you that it is all meant for your own happiness?"

"Me angry at you, ma'am? I guess not. I ain't so smart as some, but I know the difference between a real friend an' one that only purtends; an' I've had proof that you are my 'sure-enough' friend, as the children says."

"I am your friend, Mrs. Mitten, and that is why I want to say and do some things before I leave you. I believe that many and many a man who spends his time in the saloon would spend it in his own home if he had a neat and clean home, with a tidy wife and clean children around him. Now you said that if you had known I was coming, you would have 'slicked up' yourself and your home for my benefit. I want to say that I think that it is much more important that you should 'slick up' your home for the benefit of your husband and children. Have you ever thought of that?"

"What's the good of slickin' up for him, an' him so full that—"

"Perhaps he wouldn't be 'full' if things were different in his home. Now, Mrs. Mitten, let's try a little experiment. Let's give Mr. Mitten a little surprise. You and I working together could transform this place in one day that Mr. Mitten would hardly know it, and I believe that it would be worth the effort. Can you give me an apron, Mrs. Mitten?"

"La, yes. I got a big one with sleeves that was in a box o' things his sister sent me Christmas. He's got a real well-off sister in Brooklyn, an' now an' then she sends us a box. I'll get the apron."

When she had drawn on the apron, Mrs. Buxton said:

"Now, Mrs. Mitten, let's begin on the dishes. I'll wash them, and you wipe them; and then we'll take hold and work wonders here. I feel as if some real hard physical work would do me good, and—"

"La, ma'am, it seems as if I oughtn't to have a lady like you cleanin' an'—"

"O, yes you ought. You know I want to help you and him."

It was eleven in the morning when Mrs. Buxton began her labor of practical help. It was five in the afternoon before she pulled off the big apron. Mrs. Mitten had been childlike in her obedience to all that she was told to do. By half-past five the transformation of that home was complete. Everything was in perfect order. The windows were clear as crystal, and the kitchen stove was shining. The floors were spotlessly clean. Every child had had a bath, and Mrs. Mitten had on a newly ironed blue and white calico dress and a white apron. Her hair had not been so well combed nor so becomingly arranged for months.

"You are such a pretty woman when you are 'slicked up' that you ought to be in that condition all the time," said Mrs. Buxton laughingly as she gave a finishing touch to Mrs. Mitten's hair. "What a real transformation we have made here! And now will you promise me that you will keep this home just as it is now for a month at least, and see if it does not have some effect in keeping your husband sober? Will you promise me that?"

Mrs. Mitten looked around the transformed home, and suddenly burst out with unexpected enthusiasm:

"Yes, ma'am, I just will! I'll keep this home like this if he gets drunk as a lord every day. It does look nice, for sure. I'd no idea it could be made to look so nice. Why, ma'am, I feel more like I was a decent somebody than I have

felt for years. My! but you are the one to slick things up nice."

"And you are the one to keep them slicked up in this home. How nice and neat the supper-table looks! and that soup smells good. Now, you keep this up for a week, and then come and tell me what effect it has on your husband."

"Well?" said Mrs. Buxton, when Mrs. Mitten came to see her a week later.

Mrs. Mitten laughed almost hysterically, and there was a suspicious brightness in her eyes and a quiver in her voice when she said:

"O, ma'am, it's the honest truth I'm tellin' you; he ain't drunk a drop since! An' Saturday night he handed over nearly every dollar of his wages to me, an' told me to get some decent duds for myself an' the children! An' he's been that kind! You know I allus said that he was real good when he wasn't in licker. An' ain't it queer, ma'am, that just when you was takin' hold o' me to sort o' reform me, an' old friend o' my husband's that works in the same shop with him, an' that hated to see him throwin' his life away in drink, took hold of him, an' got him to go to some big revival an' temp'rance meetings an'—well, ma'am, it's not only our home that's been transformed, as you call it, but it's him that has been transformed, an' me as well. Now who'd 'a' thought that soap an' water would go so far toward reformin' a man? Beats the Keeley cure! I ain't words to tell you how thankful I am to you. You talk about me keepin' it all up for a month. I mean to keep it up right along, an' I've told him so; and he says it will be the best way to help him keep the pledge he has signed. He's one o' the men who 'preciate a nice clean home, an' it's a shame he went without one for so long. I reckon, ma'am, that it's as you say; there would be fewer s'loons if there were more real clean, decent, sweet homes."

"I feel sure of it," said Mrs. Buxton.

"So do I," said Mrs. Mitten with emphasis.

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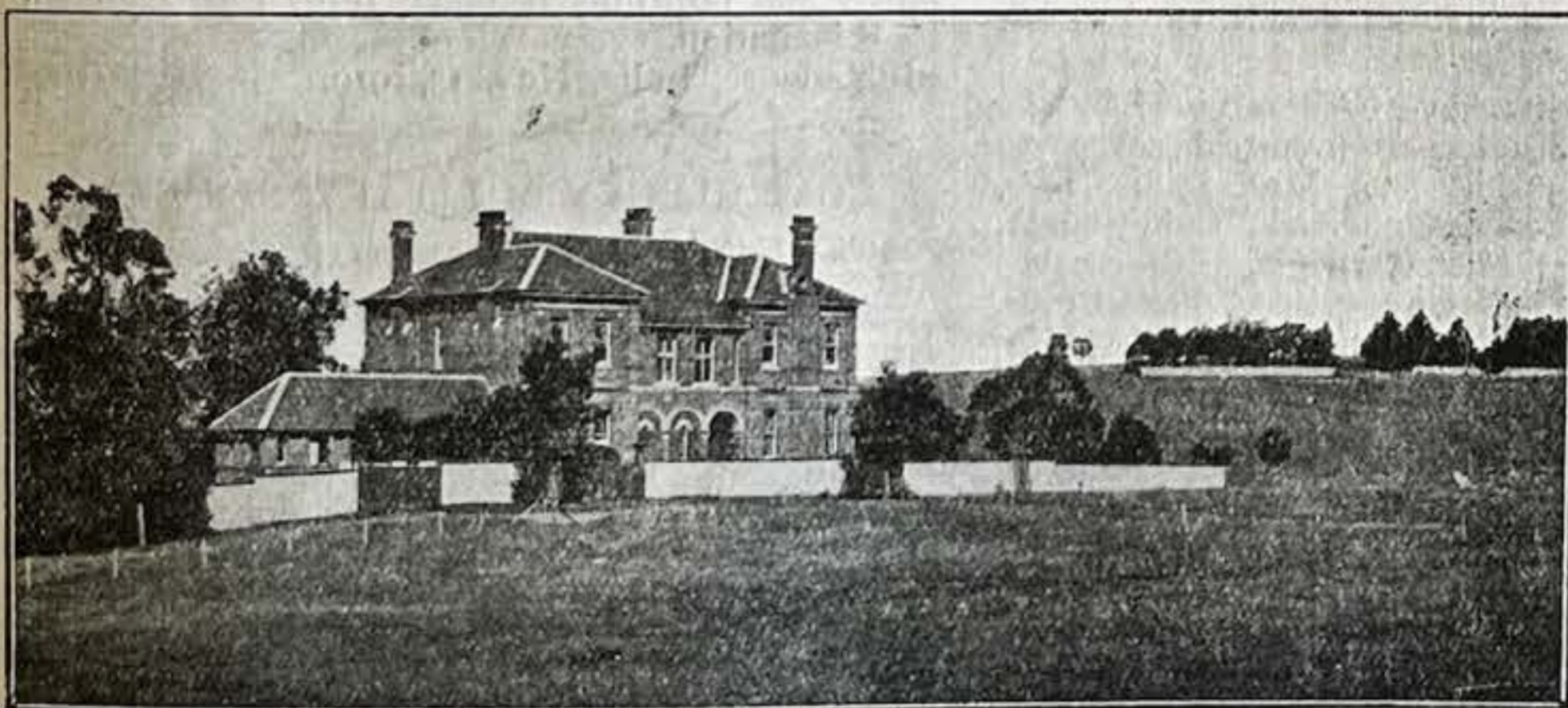
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The Correspondence Course in the Bible may be commenced at any time. Arrangements have also been made with W. W. Mantell to conduct Correspondence Classes in English, Greek, Hebrew, etc.

Particulars in regard to the College Course for Resident and Day Students, Correspondence Classes, and Night Classes, will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne.

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From the Field—Continued.

journeyed with us to Marburg on Nov. 27, for Children's Day, when the chapel was nicely filled. West Moreton contribution was £5.—T.G.M.

TOOWOOMBA.—The builders are now busy with the alterations to the chapel, which we hope to see finished by the new year. All departments working well; steady progress all round. We are looking forward to our big effort next year, when we hope to hold a great mission. Yesterday Bro. Parslow opened the new church at Tannymorel and C. Young addressed the church here in the morning, while Bro. Coleman preached at the gospel meeting at night. Next week Bro. Parslow is starting another round of cottage meetings. Our Sunday School anniversary is to be held next month. Bro. Coleman has charge of the singing. We opened our first branch school last Sunday with 13 scholars and 3 teachers, which is very encouraging. We are deeply grieved to hear of the illness of our late secretary, Bro. Hoskins, who is laid aside with typhoid fever in a private hospital in Sydney.—M.W.B., Dec. 5.

Here & There.

Last Sunday week at the Lake-st., Perth, church there were eight confessions.

We are pleased to learn that J. E. Thomas has resumed preaching at Grote-st., Adelaide.

A church has been established at Warracknabeal, Victoria. This is a good country town, and gives plenty of room for development.

Sister Mrs. Wilson, widow of the late Bro. Chas. Wilson, has been in our city for a few days, en route from New Zealand to her home in South Australia.

Mrs. A. B. Maston is now in Melbourne, on her way back to Sydney, after spending a very pleasant time as the guest of Albany Bell in Perth, W.A.

Bro. H. B. Lee, one of the converts of the Casino tent mission, N.S.W., has painted a beautiful motto to go at the back of the platform, and given it to the tent.

H. Swain has resigned his position as Sunday School Organising Secretary. The Victorian Home Mission Committee, under whose auspices he was engaged, accepted his resignation with regret.

C. L. Thurgood has taken a short engagement with the church at Semaphore, S.A. He will be there until the arrival of Bro. Taylor from America, who has been engaged as the evangelist of the church.

An elderly sister in one of the N.S.W. churches who is very poor, on her 80th birthday handed 7/- to the Home Mission collector in the church of which she is a member, one penny for each year she is old and 2d. over. This is sacrifice!

From reports so far to hand, the N.S.W. Home Mission offering on Dec. 4 was a liberal one, and will likely reach the £250 asked for, if not exceed it. Those who have not sent are asked to do so at once to Thos. Hagger, Francis-st., Marrickville.

S. H. Mudge has arrived safely in New Zealand and started work with the church at South Wellington. He reports that the prospects for work are very hopeful, and that the church is in a very healthy condition. Bro. Mudge's address is 88 Russell Terrace, Newtown, Wellington.

W. Gale, who, while studying at the College of the Bible, Melbourne, preached for the church at Balmain-st., Richmond, has accepted an engagement under the Victorian Home Mission Committee as evangelist for the church at Castlemaine. His opening services will be held on Sunday.

A. R. Main writes: "A few days ago a packet, containing five sets of answers to Teacher Train-

ing Examination questions, reached me. South Australian stamps were on the packet. I would be glad if the school concerned, or any of the competitors, would please communicate with me and forward address."

T. B. Verco, having removed to Bordertown, S.A., has resigned his position as Treasurer of the Federal Committee, and Ira A. Paternoster has been appointed in his place. Will church secretaries please note this change and send all donations for the Federal Evangelistic Fund to Ira A. Paternoster, Hindmarsh, S.A.

A church is being organised at Merbein, a new irrigation settlement six miles from Mildura. The brethren there will co-operate with the church in Mildura in the support of an evangelist. This is one of the most prosperous districts in the State, and the finest example of closer settlement in the Commonwealth, and offers a fine field for an active and capable man.

We have received a copy of "Bible Readings" for 1911, published by the British and Foreign Bible Society. It is a handy little booklet, and would perhaps be more generally used if it was entirely undenominational. A denominational character is given to it by the heading, "Church of England Bible Readings for 1911."

The *Christian* (London) of Nov. 10, has an appreciative article on the late J. B. Rotherham as a "Bible Student and Teacher." In referring to his "Studies on the Psalms," it says that "it will probably prove his most valuable contribution to Bible literature." This book is not yet published, but is only waiting for one hundred more subscribers.

A Roman Catholic priest of Cork, Ireland, left an estate valued at £12,549. He bequeathed £500 for the celebration of public mass for 500 years after his death for the repose of his soul. A queer mixture this of ignorance and superstition. He must have been looking for a bad time in the hereafter, when he thought it would take 500 years to bring repose to his soul.

The North Melbourne Free Kindergarten Director's report for the month showed number on roll, 52. Average attendance, 38.7. Visits to homes, 22. Health, fair. During the month the children have been even happier than usual, on account of the annual picnic at St. Kilda, and on another occasion a party given by Mrs. Owen and Mrs. Miles in honor of Ruth Miles' birthday.

It is wise and Christian to be slow in believing slanders, and still slower in circulating them. If you hear a bad thing, or a mean thing said about another, do not repeat it, but keep your mouth shut. There is a saying that a lie will travel around the world while truth is putting on its boots. The devil was a liar from the beginning; and those who repeat false and malicious stories about men and women, destroying their character and influence, are doing the devil's work.—S.S. *World*.

The following gifts have been received by the North Melbourne Kindergarten since last report: Mrs. Davies, for picnic, 5/-; Mrs. Millis, 10/-, fruit for picnic; Doncaster friends (additional), per Mrs. Tully, 6/-; Miss Carnegie, 5/- for cakes for picnic; and the following goods: Parcel toys, Mrs. E. Chapman, Red Hill; Xmas cards, Miss M. Keir, Cheltenham; dolls, Mrs. Holder and Miss Strickland; clothing, Mrs. Holder, Mrs. Dent, Surrey Hills; picture, Mrs. Champlin; Buns, Miss Dewar; large parcel toffee, Mrs. Foster; flag, Lady Carmichael, on behalf of Victorian League. The above are all gratefully acknowledged.

One of the worst features of Mohammedanism heretofore has been the degradation of woman. Polygamy has been practised extensively for centuries, and women have been regarded as the slaves of man and were supposed to have no rights which a man was under any obligations to respect. But there are evidences that a new leaven has been working in the Moslem world. It has been explained as the "spirit of the times." A better explanation is that it is a result of the propagation of Christianity throughout Mohammedan countries. There has come a new era to

Turkey, there has been great discontent in Persia, a new consciousness has come to Arabia and to Egypt, and an awakening among the Mussulmans of India, and in all these lands, according to Mr. Saint Nihal Singh, the editor of *Hindustani* (Lahore), "men and women are coming into the arena who are fiercely fighting prejudices in order to invest woman with her inalienable rights." It is cited that in Turkey advanced Turkish women aided and abetted the revolution. In Persia advanced Persian women are doing everything to keep up the spirits of their revolutionary brothers and husbands.

"*Doing the Work of Rome.*"—There are signs of a welcome activity in the ranks of Protestant Churchmen, says the *Christian*. Such a meeting as that held at Nottingham last week, when the Dean of Canterbury and Sir Edward Clarke were the speakers, must command attention, and render untold service to the great Protestant cause. The Dean, when referring to the ritualists, quoted the words of the late Bishop Jackson, printed at the head of this note; and said that what was true then was still more true of the ritualists at the present day. Of course, Brighton—with its secessions—was cited as a case in point. Sir Edward Clarke frankly said that, as a devoted Churchman, he would sooner see the Church disestablished, than that "she should be allowed to be a place where the emissaries of Rome were teaching Romish doctrines whilst taking Anglican pay." This wholesome revival of the Protestant spirit within the establishment will rejoice the hearts of all those who desire the highest welfare of that great Church which, in the past, has given to the world its noble army of reformers, martyrs and saints.

AUSTRALIA'S MISSIONARY.

I have recently visited Miss Mary Thompson in her home at Hurda, India. She works through our Foreign Christian Missionary Society of Cincinnati, U.S.A., and is supported by the splendid brotherhood of Australia. She went to Hurda from Australia some nineteen years ago. She has always been at that station. Miss Thompson is doing a very important work. She is a most worthy representative of the Australian churches and I congratulate them upon the opportunity to support one so worthy and capable. Her faith and industry and poise all combine to make her exceedingly useful.

I am conveying the Christian greetings of the brethren of Australia to all the missionaries and native Christians wherever I go, as requested by the late Conference.

It would give me pleasure to write scores of personal letters to friends in Australia, but I am crowded for time. I am as busy every day here in India as I was in Australia.

The work here is in a most prosperous condition. The missionaries are working harmoniously and faithfully to make Jesus Christ known to this nation.

Jubbulpore, India, Nov. 15, 1910. F. M. RAINS.

COMPULSORY MILITARY SERVICE.

The Editor of the AUSTRALIAN CHRISTIAN.

Sir,—In the Editorial Notes of November 24 issue of your valuable paper, I read, with a very great amount of pain and shame, that there exists in our midst a section of the community making an objection to the compulsory military training of our youth. Surely there can only be a very small number indeed of the citizens of this country who refuse to defend their own hearths and homes. What shall we say of him who will stand idly by when the enemy is at our gates? It is no use talking of the principles of the Prince of Peace. These principles, we know, are what we all fervently desire and earnestly pray for; but at the same time as we trust in God we must also keep our powder dry. It is an imperative necessity that every man should be fully prepared and ready at any time, if need be, to lay down his life in defence of his country and his loved ones.

These people surely forget that the peace which we now enjoy, and in a very great measure the

peace of the world at large, is directly dependent on the position and stability of the British Empire; and this, our great heritage of freedom, has been handed down to us not by those who prated peace, peace, when there can be no peace, but our sturdy forefathers who died sword in hand for us and our children. "On the bones of the English the English flag is stayed."

It behoves us to set our house in order. We know not the day when every man may be called upon to lend a hand to defend the Empire. Personally, I can conceive of no reason why anyone need object to the young receiving a military training. This training will not injure any boy in any shape or form whatsoever, but on the contrary will so improve him physically as to greatly help him in all the peaceful walks of life.

Conscience or no conscience, our Empire must be maintained, and we must be ready to hold our own against all comers. "Defence, not defence." I count it a great disgrace that in a country like Australia there should be found even a few who are content to live and enjoy all the great blessings of peace, and at the same time be willing to allow their neighbors and fellow-citizens to sacrifice their lives if need be for the welfare of those who for *conscience sake* refuse to risk their own lives.

Yours, etc.,

A. S. BLAKE.

Ivanhoe, Victoria.

THE TWO-SIDED YOKE.

"I had finished my sermon, when a good man came to me and said: 'I wish I had known what you were going to preach about. I could have told you something.' 'Well, my friend,' I said, 'it is very good of you. May I not have it still?'"

"Do you know why his yoke is light, sir? If not, I think I can tell you." "Well, because the good Lord helps us to carry it, I suppose."

"No, sir," he explained, shaking his head; "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said." (I had referred to the Greek word; but how much better it was to know the real thing.)

"He went on triumphantly: 'Father's yoke was always made heavier on one side than the other. Then, you see we would put a weak bullock alongside of a strong bullock, because the stronger one had the heavy part of it on his shoulder.'

"Then his face lit up as he said: 'That is why the "yoke is easy and the burden is light," because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder.'"

—Mark Guy Pearse.

SAVED BY SAVING.

A traveller was crossing a mountain path alone. The snow was falling fast and thick, and an overpowering sense of sleep stole over him. Desperately he fought against it, for he knew that sleep was certain death. And as he struggled on, dragging his tottering steps with increasing difficulty, his foot struck against an obstruction which lay across his path, and looking down to see what it was, he found it was a man half buried in the snow. In a moment he forgot his drowsiness and was wide awake. He took the unconscious man in his arms and chafed his frozen body, and in so doing the effort to help another brought life and energy to himself.

It is a true story, but it is a parable too, teaching a deep truth. Have we never seen the same change worked as by a miracle when one we have known well has been taken by the force of circumstances out of a life of isolation and has experienced the vivifying power of association with others? Again and again the story of some heroic life tells us how such a change in social surroundings has proved to be the crisis which has transformed self-concentration and self-interest into brave and self-sacrificing endeavor for the good of others.

COMING EVENTS.

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

JANUARY 8.—Great Tent Mission, Erskineville Park, Sydney. Commences on Jan. 8, 1911. Thos. Hagger is the preacher. All the churches in Australia are invited to pray for the success of this mission. Mission motto: "Revival within the church; 100 additions from without."

WANTED.

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

The Bendigo church requires a resident evangelist. Applications should be forwarded to the secretary, T. J. Cook, 156 Barnard-st., Bendigo, from whom all particulars can be obtained.

A widow, or maid, to stay with elderly lady as companion. Apply, Mrs. Ammon, Croydon, Victoria.

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Do not forget to visit Katoomba, Blue Mountains. "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

IN MEMORIAM.

WHITAKER.—In loving memory of our dear mother, Emma Whitaker, who died at Stepney, December 18, 1909.

For though from out our bourne of time and place

The floods may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—Inserted by her loving daughters, E. Thwaites and A. Whitaker.

VICTORIAN SISTERS' H.M. RALLY.

Additional donations—Churches—Doncaster, £1; South Yarra, extra, 2/6; North Richmond, extra, 14/6½; North Melbourne, extra, 1/-; Northcote, 4/6; Bro. F. McClean's promise, 10/-; A Sister's promise, 2/6; A Lover of the Lord, 10/-; Total, £3/5/0½. Amount previously acknowledged, £128/11/6.

A. M. Kemp, Treas.

JENSEN FUND.

Blackburn, 9/6; Nubeena, Tas., 20/-; W.C., 1/-; C.E. Society, Castlemaine, 25/-; A Brother, 2/-; M. Larsen, 3/-; Hobart, 24/-; Two Sympathisers, 5/3.

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Obituary.

OAKLEY.—Sister Oakley passed to the higher life after years of great bodily suffering. Our sister was brought up in the Baptist Church, but was brought to know the way of our Lord more clearly under the teaching of Bro. Shain. Bren. Thomson and McConnell conducted the funeral service.

Warrnambool, Vic. R. F. PETTERD.

WATSON.—After a long period of suffering our aged Sister Mrs. E. Watson departed this life during last month "to be with Christ." For a number of years she was unable to meet with the Brisbane church, but her life was cheered by the visits of some of the members, who regularly "broke bread" with her. Our sister came to us from Maryborough, Q., eleven years ago. During the last weary days of her life she longed to go home. We believe her heart's desire is fulfilled. May the God of all comfort sustain the sorrowing.

Brisbane, Q. J. MUDFORD.

LITTLEFORD.—On Nov. 18, A. Littleford passed away in the Adelaide Hospital, where he had gone two days previously with an attack of pneumonia. His brief and fatal illness only lasted four days. He was one of the converts won by S. G. Griffith during the recent mission at Mallala. Bro. Littleford was 32 years of age. He was a "brand plucked from the burning." During the few months he was a member of the church here he was faithful to the Master and consistent in the performance of his Christian duties. The change wrought in him through the gospel was noticeable to everybody. His life bore willing testimony to the saving grace of God. We have sorrow, because of his departure on the threshold of his Christian life; but hope to see him again in the better land. On Dec. 4 a largely attended memorial service was held in the chapel here, when suitable reference was made to Bro. Littleford's passing away.

Mallala, S.A. E.G.

BUDGEN.—Bro. and Sister Budgen have been parted from their infant son Cecil, aged two months. He was a fine baby, but fell a victim to whooping cough, and died on Nov. 25. The writer performed the last sad offices for the beautiful body at Rookwood on the next day. Bro. and Sister Budgen and family have the deepest sympathy of all the members of the church. They have the consolation of the knowledge of a future re-union. For them another attraction has been added to the charms of heaven.

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