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## Greenland's Icy Mountains.

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

Shall we, whose souls are lighted  
With wisdom from on high?  
Shall we to men benighted  
The lamp of life deny?  
Salvation! O salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learnt Messiah's name.

Waft, waft, ye winds, his story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole;  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

## Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 24.

### The Great Need of Missions.

A. McLEAN.

The non-Christian nations need schools, sanitation, good government, the sewing-machine, the printing-press, the telegraph, the newspaper, and other helpful agencies; but more than any or all these do they need to be brought into right relations to God. Of the many things they need to live a complete life, this is the chief. Some of these nations have elaborate religious systems and ethical codes; they have art and philosophy; they have elegance and magnificence; but none the less do they need the gospel. This is as true of the king and the noble, the Brahmin and the Mandarin, as it is of the coolies who serve them. It is as true of the rich man who dresses in purple and fine linen, and fares sumptuously every day, as it is of the beggar at his gate. All have sinned and come short of the glory of God. All are shut up under sin and are liable to punishment. All alike need to be washed, to be sanctified, to be justified in the name of the Lord Jesus, and in the Spirit of our God.

Nineteen centuries have passed since Christ was born, and only one-third of the race is even nominally Christian. Nine per cent of all the people on the globe are Protestant, fifteen per cent are Catholic, and seven per cent are Greek. The Protestants number 137,000,000; the Catholics, 215,000,000; the Greeks, 95,000,000. The

Mohammedans number 200,000,000; the Buddhists and Brahmins, 672,000,000; the Jews, 7,000,000; and the pagans, 125,000,000. At the present hour there are more than 1,000,000,000 souls without an adequate knowledge of God or of the gospel of his son. Not only so, but the non-Christian part of the population is increasing at an appalling rate. There are 250,000,000 more in this class than there were when William Carey sailed for India a year ago. The annual increase is equal to the number that have been won since the modern missionary era began.

Taking the field in detail, we have the following: Africa has an estimated population of 190,000,000; the Protestant communicants number 140,000, and the adherents 800,000. China has a population of 400,000,000, and has 85,000 communicants. Japan has a population of 42,000,000, and reports 40,000 Protestants, 22,000 Greeks, and 40,000 Catholics. India has a population of 287,000,000, and has 235,000 communicants and 750,000 adherents. South America has a population of 37,000,000; of these, 15,000 are Protestant communicants. In the Pacific there are thirty-eight groups containing 2,000 islands, with a population of 10,000,000. Fourteen groups have been evangelized; the communicants number 58,000 and the adherents 225,000. The Turkish Empire has a population of 33,000,000; the missionaries in Turkey report 13,000 converts. There are in the churches in the West Indies 113,000 members, whilst the adherents number 300,000. Madagascar reports 231,000 adherents and Ceylon 68,000. Korea has a population of 15,000,000, and has 1,000 baptized believers. In Java, Sumatra and Borneo good work has been done, but the converts are not numerous.

China has one convert for every 5,000 of her people; Japan has one for every 1,000; India has one for every 1,200; South America has one for every 2,400; Africa has one for every 1,357; Mexico has one for every 738; the South Seas have one for every 172; Korea has one for every 15,000. Some fields have hardly been touched. This is true of Anam, with a population of 20,000,000; of Afghanistan, with a population of 8,000,000; of Arabia, with a population of 10,000,000; and of Thibet and Mongolia. In the fields that have been entered there are wide areas that have few or no missionaries. In one district in Northern India there are 23,000,000 people, and only two missionaries. In the Soudan, with a population of about 80,000,000, there is no missionary. Three-fourths of the people in Japan have never heard the gospel. It is estimated that 35,000,000 die annually in regions where Christ has not been named.

The church sends 6,096 male and 5,751 female missionaries to evangelize the vast populations of the non-Christian world, and

pays \$16,000,000 for their support. England has a population of about 35,000,000 and has 50,000 ordained ministers. The United States has a population of about 75,000,000, and has 120,000 ordained ministers. In this country we have one minister for every 750 people; in the mission fields there is one ordained missionary for every 200,000. Now, as in Christ's time, the harvest truly is plenteous, but the laborers are few. The need is infinite; the supply is infinitesimal.

There is no hope for the nations in the non-Christian faiths. They do not reveal God or tell how he may be approached and served.

Hinduism is a vast system of compromise. To protect itself it becomes all things to all men. It includes atheism, monotheism, polytheism, pantheism and demon worship. It denies personality to God and responsibility to man. Whatever is done is the result of Fate. Sin is ceremonial defilement, and consists in eating beef and touching forbidden objects. Hinduism concerns itself about caste and about paying due regard to the Brahmins. There is no inconsistency between devoutness and the most flagrant immorality. There is no sense of shame over falsehood or uncleanness. Under Hinduism the people are noted for their superstitious beliefs and their corrupt practices.

Buddhism has no Creator, no Saviour, no Helper. Though it began as atheism, it has temples to the gods of wind and of thunder, to the gods of the sun and moon and stars. Its avowed policy is that of scuttling the ship and leaving society to sink beneath the waves. Buddhism has not checked polygamy or polyandry. The Buddhist hopes to lay up merit by buying fish and putting them back into the water, or by buying birds and setting them at liberty. Buddhism has no gospel for humanity; it is the religion of despair.

Confucianism emphasizes the relation between father and son, between husband and wife, between king and subject, between elder and younger brother, and between friends. China's greatest sage had nothing to say about man's relation to God. He could explain neither life nor death. Confucius was the original agnostic. His system tolerates polygamy and sanctions polytheism. The Confucianist does not pray for a clean heart and a right spirit, but for riches, honor and good luck.

Five times every day Islam declares there is only one God; but the God of the Koran is a stern and unbending and unloving despot. He exacts obedience from his creatures, and promises them sensual joys in return. Islam has its rites, ceremonials, prayers, alms, fastings and pilgrimages. At the same time it is destitute of any provision for human redemption. Purity of heart and life are foreign to its teachings. Islam depraves the home and thereby depraves the race.

Paganism has no message of hope and

good cheer for those who sit in darkness and in the shadow of death. It has temples, idols, fetiches, priests, sorcerers and rain-makers. It can not tell the troubled soul how he may find pardon and peace and eternal life.

There is almost nothing in the non-Christian faiths that makes for righteousness or social well-being. They have been weighed in the balances, and have been found wanting. After a test, lasting for millenniums, we find that darkness covers the lands, and that gross darkness covers the peoples.

Africa is a den of desolation, misery and crime. Bloodshed abounds, Satan is supreme, the darkness is darkest. The slave-trade and intertribal wars devastate the land. In the Congo Free State alone there are twenty million cannibals. Neesima, when asked as to the leading defects in the Japanese character, replied without a moment's hesitation, "Lying and licentiousness." In Japan immorality is legalized and made a source of revenue. Some one else has summed up the characteristic faults of Japanese as "conceit and deceit." Shintoism and Confucianism and Buddhism have left the people very much as they found them.

In China every man is for himself. Because of this there is no public spirit and no patriotism. State and military secrets are sold by those in high position. China has a vast population and raw materials in great abundance, but there is no natural strength and no progress. Her armies and navy and fortresses went down before the attacks of the Japanese, as a child's house of cards goes before a storm. The Chinese are a nation of liars. Justice is bought and sold like any other commodity. The filth of a Chinese city is something to be imagined rather than described or experienced. It is boundless, endless and sublime. Every street has a cesspool or a dumping-ground of filth.

In the temples of India are found cows and monkeys as objects of worship. Under every green tree, and on every high hill, and along every road, are seen the emblems and instruments of idol worship. The bulk of the population lie down hungry every night in the year. Periodic famines cause millions to perish. Caste curses the land. There is no mutual confidence and no co-operation, and consequently no prosperity. One of her own most enlightened men has said that no country on the face of the earth suffers less from political evils and more from self-inflicted or self-accepted, and therefore avoidable, evils than the Hindu community. One of her prophets has said that Hinduism has filled the capitals of India with the most rotten superstitions to be found in the world. Among the evils of India are untruthfulness, dishonesty and perjury.

In the South Seas where the gospel has not been accepted, the club of the chief is the sole law of the land. Infanticide is so prevalent that two-thirds of the children are buried alive or are strangled in infancy. These islands are notorious for their tyranny, their superstitions, their absence of the very idea of morality, their profligacy, robbery, thievery, and perpetual reign of terror.

The Sultan of Turkey is the spiritual head of two hundred million souls. It is said of

Islam that it has either found a desert or created one. The evils of this system are polygamy, divorce, violence, intolerance, slavery and sensuality. The government of the Sultan is evil, oppressive and corrupt. It is getting worse and worse all the time. The Turk has been in Europe four hundred and fifty years, and is still an alien and barbarian. The Greek and Armenian massacres are chargeable to the Sultan, who is spoken of by his sycophants as the finest Pearl of the age and the esteemed Centre of the universe.

In Persia it is said that lying is rotting the country. The Persians tell lies before they can speak. Curzon says, "I am convinced that the true son of Iran would sooner tell a lie than the truth, and that he feels twinges of desperate remorse when on occasion he has thoughtlessly strayed into veracity."

There is nothing in any of these faiths to regenerate and perfect the race. Not that they are wholly false and bad. In every system there is some truth. It could not exist and endure otherwise. In non-Christian lands one finds here and there gentleness, refinement, hospitality, generosity, friendship, and domestic fidelity and affection; but these graces are found among a very small number. Their possession is the exception and not the rule.

Where the gospel has not gone, woman is degraded. Mrs. Bishop says that the non-Christian faiths degrade her with an infinite degradation. They dwarf the intellect and develop the worst passions of the soul—jealousy, envy, murderous hate, intrigue. All Hindus are agreed on two things: the sanctity of the cow and the impurity of women. The laws of Manu say, "We may trust deadly poisons, a swollen river, a hurricane, beasts of burden, a thief, a savage, a murderer; but a woman, never." In Africa ten large beads buy a cow, five buy a woman. In some parts of the continent she eats with the dogs. When a girl is born in China poor parents say, "She must be fed, clothed, betrothed, wedding presents must be made, and when she has children of her own more presents must be given." To escape all this outlay she is exposed or drowned or poisoned. In the South Seas, when a girl is born, men say, "She can not poise the spear, or wield the club; why, then, should she live?" In some parts of India, one-third of the girls born are secretly destroyed. John Williams says that in some places in the Pacific Islands the women were not allowed to enter the temples. The pigs might, the women could not. The pigs were not regarded as so great a pollution as men's mothers and wives and daughters. In India there are 25,000,000 widows. Of these, 13,000 are under four years of age; 78,000 are under nine years of age; 200,000 are under fourteen. A widow is obliged to shave her head, to give up all jewels and ornaments, and to eat only once in twenty-four hours. Her dress is a badge of disgrace and shame. There are in India 128,000,000 illiterate women. Six in one thousand can read and write. In Japan one marriage in three is followed by a divorce. Cameron describes the burial of an African chief. A river was turned from its course and a huge grave dug in the channel, the bottom of which was

covered with living women. The dead body was supported in a sitting posture by his wives. The earth was shoveled in and the women were buried alive, after which the river was allowed to resume its course. According to Bainbridge, there are 300,000,000 women living in the Buddhist hope of being born again a man, and not a toad or a snake; 90,000,000 more are living in the most abject slavery of mind and heart to their Hindu lords; and 80,000,000 in the Moslem harems, unloved and uncared for but as tools of lust, and in the certainty of being superseded when the charms of youth are gone. The degradation of women is, as Dennis has said, the sign and shame of the non-Christian religions.

Poverty is another evil. In India the average income is less than ten dollars a year. The money-lender charges exorbitant interest. It ranges from twelve to seventy-five per cent. In Turkey the tax-gatherer can take what he pleases. The people have no redress. The nerve of enterprise is cut. There is no inducement to industry and economy. If one is prosperous, he is certain to be robbed and may be strangled or shot. China has people who live on grass and roots and bran. If a sick dog or donkey or mule should die, the neighborhood has a feast on his carcass. The Chinese are kept poor by their superstitions. They are afraid to mine for coal lest they should disturb the great dragon that supports all things. They must not build railways for the same reason. So it costs them ten times as much to send their produce to market, and ten times as much to get the commodities they need as it should. The Chinese are kept poor by their gambling habits. They risk lands, houses, wives, children, and their own liberty, on the throw of dice. Drummond saw an African chief buried. All his effects were deposited in the grave with him. They consisted of his bow and arrow, his pipe and clay bowl. In Africa he says one stick sharpened makes a spear, two sticks rubbed together make a fire, several sticks tied together make a house. These people create little; they consume little.

In the non-Christian lands there is small regard for human life. In Borneo no one is allowed to marry till he can show the number of heads he has recently struck off. In Assam a native is not considered a man until he has imbrued his hands in human blood; whether in peace or war makes no difference. A Kaffir chief said, "When the word of God came among us we were like beasts. We knew nothing but war and bloodshed. Every man was against his neighbor. Every man tried to destroy his brother." In some of these lands human sacrifices are offered to avert some disaster or to secure some boon. They are offered in time of drought to secure a harvest, or in time of war to secure victory. In the lifetime of one king in the South Seas 2,000 human beings were offered to his idols. If a house is to be built for the Royal Family, or if a canoe is to be launched, if war is to be declared, if a chief is likely to die, or if a new chief is to be elected, blood must be shed. In Alaska, when there was an epidemic of grippe, men and women and children were

sacrificed to appease the demon who was the cause of the sickness.

Travellers and experts tell us that in the dark lands of the earth sin is enthroned, defiled and worshipped. Crime and shame and sorrow are everywhere. These lands are a waste, howling wilderness. The people are without hope, because they are without God. One tells us that the whole Continent of Asia is corrupt. "It is the scene of barbarities, tortures, brutal punishments, oppressions, official corruption. There are no sanctities of home, nothing to tell of righteousness, or judgment to come, only a fearful looking for the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into some forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity." Another says, "Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children;—it is the heathen world, the people seen in vision by the prophet, who sit in the region and shadow of death, to whom no light has come, sitting there still through the long, long night, waiting and watching for the morning."

There is no hope for the race in education, or in commerce, or in civilization. The world by wisdom did not and cannot know God. There is nothing in firearms or in fire-water to redeem the people. Civilization may refine, it can not regenerate. The nations need the engineer, the social economist, the humanitarian, the moralist; but more than all these we need the evangelist. India has in her Pantheon 333,000,000 gods, but India's supreme need is the need of Christ, who is able and eager to save. China worships the dragon; she pays tribute to the spirits of water and of air. She spends \$400,000,000 a year on idol worship. China needs Christ to bid these evil spirits depart, and to fill her marts and her homes with prosperity and righteousness and peace. Africa is stretching out lame hands toward God. This is her deepest need, her divinest hunger. The dark continent needs Christ to dispel her darkness and to give her the light of life. The acceptance of Christ as Saviour and Lord makes all things new. He causes the wilderness to blossom like Eden, and like the garden of the Lord. Under his beneficent reign the nations rejoice in liberty and justice and progress. The gospel is all-sufficient and alone-sufficient to save from sin, and to perfect the individual, and thereby to perfect society. By regenerating human nature it changes customs and conduct and literature and legislation and jurisprudence and art and ideals, and everything else. There is salvation in Christ, and there is salvation in none other; for there is none other name given under heaven and among men whereby we must be saved.

Many a Christian who would lend his neighbor a sovereign cannot trust the Lord with a shilling.

## Foreign Missions.

### On Christian Getting and Giving.

We are told that the Lord is able to make all grace abound unto us; that we having always all-sufficiency in everything may abound unto every good work.

When Robert Ingersoll said, "The church must go," he told the truth. Christ himself said that it must, and from the day when the disciples began the work of preaching the Word, until now, the spiritual power of the church has waxed or waned in proportion to the rate at which it has gone forward in the work of multiplying itself in the earth.

"He nobly did a noble deed,  
Then, praying, low did bow;  
O Father, if it seemeth good,  
Give recognition now;  
That I may know thou dost accept  
The work o'er which I've toiled and wept."  
"And when he'd risen from his knees,  
Lo, stretched before him lay  
Yet greater opportunity  
For good along life's way;  
And what the answer, well he knew,  
Since God gave greater work to do."

The Foreign Missionary Committees ask for £800 this year.



R. LYALL.

Foreign Mission Treasurer, Nth. Melb., Vic.

The F.M. Committees will *very carefully* spend every penny sent to them this year.

O, my friend, have you a voice, a heart, a pen, have you a bit of silver, or gold, or copper, on which the rust of unuse is gathering? Let me tell you the hour is come to bring them into the storehouse for such a blessing that there will be scarcely room to receive it.

Many people practice self-denial for a week in order that they may have more to give for

the cause of missions. This is well. The Salvation Army raises about £50,000 a year during Self-denial Week. People would be all the better for a little plain living and high thinking and large giving.

The chief evidence that we are Christ's disciples is in the fact that we keep his commandments, that we fulfil his commission and enter heartily into his plans for the salvation of all mankind.

Miss Leitch tells of a business man who took the Lord into partnership. That man now supports forty-one missionaries on the foreign field. He and his family live in the house they occupied at the time of his marriage, a house of six rooms. She tells of a woman of modest income who does her own housework, and supports a missionary in China.

### The Scorn of Job.

(Job 31: 17.)

"If I have eaten my morsel alone!"  
The patriarch spoke in scorn;  
What would he think of the church, were he shown  
Heathendom, huge, forlorn,  
Godless, Christless, with soul unfed,  
While the church's ailment is fulness of bread,  
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"  
The mighty apostle cried:  
Traversing continents, souls to seek,  
For the love of the crucified.  
Centuries, centuries since have sped;  
Millions are famishing; we have bread  
But we eat our morsel alone.

"Ever of them who have largest dower  
Shall heaven require the more."  
Ours is affluence, knowledge, power,  
Ocean from shore to shore;  
And East and West in our ears have said:  
"Give us, give us your living bread."  
Yet we eat our morsel alone.

"Freely ye have received, freely give,"  
He bade, who hath given us all,  
How shall the soul in us longer live,  
Deaf to their starving call.  
For whom the blood of the Lord was shed,  
And his body broken to give them bread,  
If we eat our morsel alone?

—By the Bishop of Derby and Raphoe, in Church Missionary Intelligencer.

The law of duty in Christ Jesus is the same to all. "Ye are not your own, ye are bought with a price."

Sentiment is good and sympathy is excellent, but neither of these will send out missionaries and support their work. Religious feeling is the best of all feelings, but it requires feeling in the pocket, with a resolute hand, moved by a consecrated heart, to find the money to evangelise the nations of the earth.

In America in 1850 the Anti-mission Baptists numbered 68,000; by 1890 they had dwindled to 45,000; during the same period the Mission Baptists increased from 687,000 to 3,000,000.

## India and Missions.

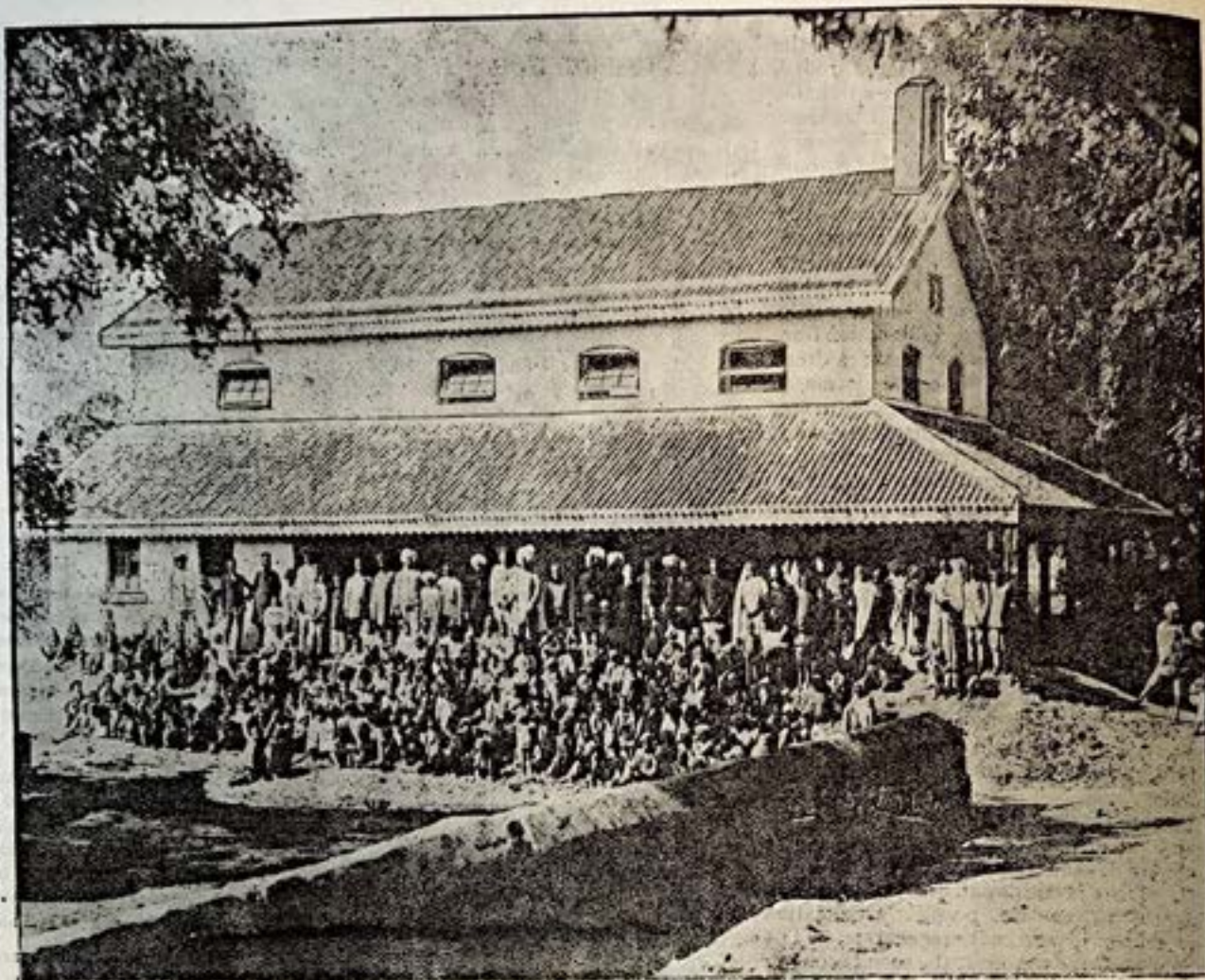
The people of India are more closely related to the Anglo-Saxon race than any other non-Christian people in the world. They resemble the people of Europe not only in feature but also in language. They use words for father, mother, brother, daughter, serpent, door, sweet etc., which have the same origin as our English words. The people of India number four times as many as the people of the United States. The population is about three hundred millions. They are an extremely religious people. A Hindoo is born religiously; he is named, weaned, taught, married, buried or burned religiously. He sleeps, wakes, yawns, bathes, eats, and drinks religiously. A Hindoo will also climb a tree religiously for he first invokes the protection of the tree god. Protap Chandar Moozamder (a non-Christian Bengali) writes: "Our Hindoo, religious nature

offers it (Christianity) a most fitting environment, there is a great place for the Christian religion in our future."

*The language of India.*—All the people of India do not speak the same language. There are about forty different languages and dialects of India, most of them closely related. Two languages are spoken by more people than live in North and South America. They are Bengali and Hindi. The word for salvation means to be released from transmigration. Sin includes the killing of a cow, for this is the greatest sin a Hindoo can commit. It, therefore, takes time for the people to understand what a missionary means when he speaks of sin and salvation.

*The religions of India.*—One man in six is a Mahomedan. They practice circumcision and abstain from the use of hog's flesh. They accept the Old Testament and regard Christ as a prophet. A Mahomedan will always wear a beard. A Hindoo is seldom seen with a beard. Hindooism is the religion of the bulk of the people.

The Hindoos are divided up into innumerable castes. They believe men are distinct as to their origin. The Brahman came from the head of God, the Kshatri from the arms of God, the Vaishva from the thigh of God, the Sudra from the feet of God, and he is the slave of the higher castes. A man of the higher castes will have no direct contact with the lower castes. This caste system is



OUR MISSION STATION, HURDA, INDIA.

a great barrier in the way of the gospel. For a man of the higher castes to become a Christian means that he must be equal with the Christians of the lower castes. The grace of God can alone remove the prejudices of a lifetime. Hindoos believe that God may be worshipped in the cow, the monkey, the elephant, the rock, the tree, the stone, the sun, etc. Hindooism teaches that life is sacred in all animals. The Brahman, who kills an animal without reason, will die violent deaths in future incarnations to the number of hairs in the body of the animal he killed. Hindooism teaches that there have been many incarnations of the Deity, but the Hindoos know of no Saviour from sin and guilt.

*The condition of the people.*—There are 500,000 lepers; 417,000 die from cholera every year; 15,000 die from snake bites, and 3,500,000 die from malarial fever. The average term of life is twenty-six years. June and July the month for cholera epidemics. September and October is the time when fever prevails. The people of India are very poor. Fifty million have only one meal a day. They live mostly on rice. Some of the very poor people eat the carcasses of oxen and buffaloes. A day laborer receives from five to ten cents. The average population, per square mile is 184; in United States of America it is 18; M. Moozamder writes: As Christ's religion con-

secrates suffering, crowns sorrow, raises the fallen, heals the afflicted, it has a supreme message for the afflicted Hindoo."

*Missions in India.*—The Danes began work in 1705. Carey was not allowed to work in British India. His work was done under the Danish flag. There are now sixty-five societies at work, with 857 ordained missionaries, 3,491 native unordained preachers, and 711 lady missionaries. There are eighty-one theological and training schools. There are ninety-seven medical missionaries, and 168 native physicians with 166 hospitals or dispensaries. In one field, in one day, 2,222 were baptized; in the same field, in forty-five days, there were 9,000 baptized; upon confession of faith. When Carey entered India of a night he would see the glare of the fire in the distance. The breezes would bring to him the odor of burning flesh, and hair and bones. Ten thousand widows were burned every month with their husbands. Now the unusual suttee altars are seen by the missionary, and the old men tell of the last suttee they witnessed as children. When Carey entered India, schools for children were unknown. The Bible was not translated. Now the Bible is translated in every written language of India. In Bombay there is a large native church paying its own pastor, churches are being organized all over the country, and the day of redemption draws nigh.

*Our Own Work* in India was begun in 1882. The F. C. M. S. has four stations and several out-stations. The missionaries do preaching, pastoral work, teaching, zenana work; orphanages are opened, medicine is distributed with the preaching of the Word, and books are sold.

The claims of so large an empire as India should surely not only be admitted, but realized. Should not the eternal interests of one-fifth of our race stir up our deepest sympathies and the arduous effort of our blood-bought powers? Does not the low wail of the helpless, hopeless misery, arising from one-half of the heathen world pierce our sluggish ears to a continued, and unconquerable effort for India's salvation? Thousands have been saved from darkness to light. Not a day passes but souls are being won who will shine forever in the diadem of our King. It is for us who call Jesus "Lord, Lord," to do his will: to enter and preach the truth to those who never heard the joyful sound.—*E. M. Gordon.*

### The Round of the Colonies.

**SOUTH AUSTRALIA AND MISSIONS.**—The interest here in Foreign Mission work is widening and deepening yearly. Last year the brethren gave £105 to F. M. work. Bro. Rankine expects to receive over £150 into the treasury this year. Bro. H. D. Smith and his diligent co-secretary, Sister Tonkin say that (God willing) S.A. will raise £150 for F.M. work this year.



H. D. SMITH, F.M. Sec., S.A.

There are eleven brethren and six sisters on the S.A. Foreign Mission Committee.

Most of these attend the last Friday in every month.

There are seven auxiliaries in South Australia, which send monthly reports to the Committee.

Nineteen churches sent annual collections out of the twenty-nine in South Australia.

The twenty-nine will not forget the collection this year—**JULY 1st.**

Two Endeavor Societies, and two Dorcas Societies assist our Foreign Mission Work in South Australia.

A Workers' Society also gathers funds for India and Queensland.

Three South Australian Auxiliaries support Missionaries themselves.

Those three also help to aid in supporting the general work in other fields.

Contributions are in for Famine Relief in India. More will yet come.

Hindmarsh supports H. H. Strutton in Poona, and helps others besides.

Norwood supports Bhegona in India, and contributes well for others.

Grote Street maintains Yakub Masih and wife at Hurda, and donates to all the others.

The Young Men of Grote Street will support an Indian Student this year.

Our young auxiliary at Williamstown is full of prayer, generous, and alert.

A Chinese class is held twice a week at Grote Street Lecture Hall.

South Australia will (D.V.) raise £150 for F.M. work this year.

South Australians believe that one man should be engaged wholly in advocating and organising Missionary Auxiliaries through all Australasia.

By special Evangelistic Services in every church as a Prelude, an Auxiliary could afterwards be formed.

South Australia will correspond with Bro. Pruitt, missionary in Japan.

Who in Australasia will take up a kindred work to A. McLean's of Cincinnati?

**VICTORIA.**—Gave to Foreign Missions with 5300 membership £250 last year. Eleven pence halfpenny of money interest apiece, being the headquarters of the F.M. Committee, and most privileged as regards visiting missionaries. She should take care to lead rather than to follow in gifts of love. Out of 99 churches, 75 gave. The OTHER 24 are this year looked to not to forget—£300 ought to be left a long way behind. From every church an offering, from every member a gift. Miss Thompson is the one missionary sent from here—others have volunteered.

**TASMANIA.**—The tight little island gave £12 to Foreign Missions last year. We wish a small strong committee could be formed here, and in all the colonies, to keep in touch with the Melbourne centre. Tasmania should be able to give £25 this year.

**WESTERN AUSTRALIA.**—Also contributed £12 with alert, enthusiastic brethren (we will not name any, for there are many). £25 should be easily reached by the end of the century.

**NEW ZEALAND.**—This colony, we believe, has never seen one of our workers in the field. This will have to be remedied. A bigger income will allow of this. Meanwhile



MISS R. TONKIN, Co-Sec. F.M. Com. S.A.

New Zealand walks by faith. She gave £65 last year—£100 is set for the current year.

**NEW SOUTH WALES.**—Gave £82 on a small membership last year, with vigorous brethren in the lead, and a rapidly increasing membership she will pass the £100 line this year. N.S.W. sends Mr. and Miss Ah Gan (Corowa Church) to China this year. E. Gole is F.M. secretary and treasurer.

**QUEENSLAND.**—Gave £73 last year. We spent £145 on the Kanaka work last year, and hope to see Queensland practically running this mission station soon. £100 this year. Jno. Thompson, F. E. Stubbin, and Miss Pirunder are from Queensland.

### Give!

As he hath prospered thee, oh give!  
And help some other soul to live.  
Since thou hast ever his dear word,  
And all its tender bidding heard—  
Some other soul in need wilt see,  
And give as he hath prospered thee.

In joy or pain, in loss or gain,  
Thy giving shall not be in vain,  
If with a heart of love dost bring,  
In faith, thy lowly offering,  
And at his feet, some day, thou'lt see,  
How truly He hath prospered thee.

We read that "Cain offered a gift to God; Abel offered himself to God by means of a gift. And the opportunity was taken for sealing, once and for ever, the truth that the only offerings he can accept are gifts which carry to Him the givers themselves."

All that your love bestows in charity,  
In hidden ways, will yet come back to thee.  
—*Joni Benton.*

"God wills that in a ring  
His blessings should be sent,  
From living thing to thing,  
And nowhere stayed or spent.  
And every soul that takes  
And gives not on again  
Is so, a link that breaks  
In Heaven's love-made chain."

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## The Leader.

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

### The Great Revival of Missionary Enterprise.

Principal Fairburn, in his lecture on "The Power of Missions in India," says:—"In the history and action of modern missions, two things profoundly impress me: their ubiquity and their audacity. They are everywhere. There is no land on which the sun rises on which the foot of the missionary has not trod. There is no tribe, however fierce, or however depraved, his hand has not handled. There is no tongue, however barbaric, he has not tried to speak." It is the ubiquity and audacity of the first century transferred to the nineteenth. More than this, it the ancient enthusiasm for humanity translated into modern forms and expressed in modern days. In fine, it is an essential phase of primitive Christianity, long forgotten, but revived again with wondrous power in these latter days. And, because of this revival, the century now current but fast drawing to its close, takes its place in the march of the ages, among the few notable ones that stand out in the vanguard of religious progress. It was during the decadence of Christianity—the long years intervening between the third and the eighteenth centuries—that the missionary spirit well-nigh died out. The beginning of the nineteenth century witnessed its revival—we might almost say its resurrection. This was the real commencement of a return to primitive Christianity, or, more correctly speaking, the first flower springing from the initial stage of the great Protestant Reformation. It is more than probable that a complete return to Christianity as it was at the first, will be materially assisted by the work of foreign missions, inasmuch as it will be found that to successfully accomplish the

object in view, unity at home and abroad will be a necessary factor.

Few of us living to-day can understand the wonderful change that has come over the minds of men in reference to the necessity and wisdom of missionary enterprise in foreign lands. This change has been brought about by a better understanding of the genius and scope of Christianity. Nearly a century ago the general feeling of Christendom in regard to the colored races of the world was very much akin to that which the Boer of modern times still holds in regard to the black races round about him. In the eyes of the Boer, the native races are on a level with the beasts that perish. They have no souls and no rights of any kind. They exist only on sufferance—a sufferance that need not be further extended when they cease to be useful as "hewers of wood and drawers of water." Indeed, it is affirmed by competent authorities that the chasm which divides the Briton and the Boer, is the wide divergence of opinion that exists on the question of slavery. Anyhow, it was the same spirit that kept our forefathers from extending a helping hand to their dusky brethren in far-off lands. Now, the sentiment of the religious world is altogether different. This sentiment is thus expressed by an ex-president of the United States:—"The highest conception that ever entered the mind of man is that of God, and the Father of all men—the one blood—the universal brotherhood. It was not evolved but revealed. The natural man lives but to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jewelled cup, dance before him, and die in the arena for his sport. Into such a world there came a King, 'not to be ministered unto, but to minister.' The rough winds fanned his sleep; he drank of the mountain brook, and made not the water wine for himself; would not use his power to stay his own hunger, but had compassion on the multitude. He entered the bloody arena alone, and dying broke all chains and brought life and immortality to light." It was the thought that this Saviour was the Saviour of all men, white and black alike, that brought about the revival of missionary enterprise. The thought was not a new one but men had forgotten it. How this thought, so long forgotten but now remembered, was developed, is a story too long for our telling. We can only speak, and that briefly, of present attainments. What these are like is well set forth in the columns of the *Southern Cross* in commenting on the Ecumenical Conference on Foreign Missions, held in New York during the month of April. This conference, it says, "was indeed the most striking and powerful manifestation of the

scale of Christian missions that history yet records. It is no wonder that the conference, for a moment at least, has arrested the attention of the world. No less than 104 Protestant missionary societies were represented in this conference. Their delegates numbered over 2,000, and they formed such a body of men as the world does not often see. They know—taken altogether—more languages than were spoken at the Tower of Babel. Their faces were burned with strange suns, or bleached by strange climates. Their heads were white with the saintly toil of many years. In no other gathering that can be imagined could be found so much, both of courage and philanthropy, of the enterprise which scorns difficulties, of the patience which survives disaster, of the passion of pity for men which overlaps all distinction of color and race, as in the great multitude of godly men that crowded Carnegie Hall." The comments of the secular press about the meeting are deeply significant. Thus, the intensely secular journal, the *New York Tribune*:—"Statesmen were there who have obtained eminence in politics; thinkers who have written books that are widely read; theologians who differ radically amongst themselves in matters of creed; missionaries who have carried the Bible in one hand and their lives in the other into unexplored lands, and converts and mission workers from those same lands, whose bright costumes and swarthy complexions formed a sharp contrast to the sombre clothing of some of their neighbors. That these widely divergent types should rally from all over the world to the support of such a cause shows that missionary work is supported by brains as well as fervor." Further, it adds, "This conference will engage the attention of the entire Christian world. It must refute and put to silence for ever the habitual scoffers at mission work." They must admit, if they are honest, that "the great ethical impulse now discernible in races that were once sunk in contented degradation is largely due to the labors and teachings of devoted missionaries for the last hundred years." Let our thoughtful readers ponder over what all this means, and they will then have some faint idea of what missionary enterprise has accomplished during the last century.

But great as this work is, it is only great by comparison. What yet remains to be done is so truly stupendous that only stout hearts and devoted spirits can regard it without shrinking. Some idea of its magnitude may be gathered from the article by A. McLean on "The Great Need of Missions," appearing in this issue. It is a work which must still be carried on, not merely with the zeal of former years, but with that zeal increased to a

very considerable extent. The burden of this responsibility lies upon us, first, because of our Christian obligations, and second, because of our obligations arising out of our partnership in our great Empire. In regard to the first, our Christian obligations are set forth in the Great Commission, the most imperative of which is, that we preach the gospel to the whole creation. This was never so imperative as in the present day. For this reason, that the means of fulfilling it are more numerous to-day than ever they were before. "Instead," says A.T. Pierson, "of a world locked up against us, with walls to be broken down, and gates to be forced, there is an open highway to the heart of Asia and Africa; in most parts a welcome; in almost all an undisputed entrance. . . . It has been reserved for the Nineteenth Century to behold the whole world open to the Missionary. God has flung wide the gates of India, broken down the walls of China, unsealed the ports of Japan; Africa is girdled and crossed, Turkey and Siam, Burma and Corea, invite missionary labour; France, Spain, Italy, and Mexico, welcome an open Bible and a simple gospel." In the second, our Empire obligations consist in helping to carry the "white man's burden." In this, the missionaries have played an important part in the past. "Who can estimate," asks President McKinley, "their value to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity and brought nations closer together. . . . Their work has been a potent influence in the development of law and the establishment of government." This, and more, will be their work in the future. The vast millions of the colored races of our Empire—divided from us by degraded superstition—must be made one with us. That alone which can perform this miracle is Christianity. This work of unification is going on now, day by day, before our eyes, and it is a work that must never stop, if the integrity of the Empire is to be assured. Thus, by the highest ties of heaven and earth, every Christian is called upon to be a supporter of missionary enterprise in foreign lands. Not only of necessity, but by reason of that divine impulse that we call "enthusiasm for humanity."

I am debtor both to the Greeks and Barbarians, both to the wise and the unwise (Rom. 1: 14.)

The Lord said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost part of the earth for thy possession (Psa. 2: 7, 8.)

## Editorial Notes.

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

### That £800.

Shall we reach it this year? The brethren made a great step in advance last year and we surely ought to reach £800 for Foreign Missions in this closing year of the century. But to do this a united effort must be made on July 1st. Speaking brethren should see to it that a Foreign Mission address is delivered to every church. We can conceive of those who teach that a direct operation of the spirit is God's means of saving men neglecting to send the gospel to the unsaved; but those who believe that the gospel is the power of God unto salvation, are without the semblance of an exercise if they withhold it from perishing humanity. Moreover the new work to which we are committed in China and among the Kanakas demands that we raise the £800 required. Let us do it.

### South Africa an Open Door.

The war in South Africa is practically over, and with the return of peace and prosperity, there will be an open door for the entrance of the primitive truth. We may reasonably expect there will be a considerable influx of European capital and labor, and now is the golden opportunity to send a preacher with the ancient gospel. This has been talked of for a good while, but it is now time to act. Shall we open up work in South Africa? If the response on July 1st is sufficiently encouraging, there will be little difficulty in answering this question.

### Our Soldiers in the Front.

For some time the Boers were able to defy the British Empire, but at length the English have succeeded in their enterprise, and the Orange Free State and Transvaal Republic are already virtually British provinces. At first success attended the Boers, and it really seemed within the bounds of possibility for a few months, that with a general rising of Boer sympathisers throughout South Africa, the British authorities might be expelled from the country, and a United States of South Africa formed on republican lines. But when the British nation awoke to the seriousness of the situation, and realised the power of the enemy, such a sentiment was aroused as led to 200,000 well officered men being sent into the field, and then only one result was possible. In the conflict between Christianity and heathenism, the soldiers of Christ often met at first with serious reverses. This has been true in India, China, Africa, and the South Seas. Thousands who enlisted for the war, under

the banner of King Jesus, have laid down their lives on the field of battle. But sooner or later, if the war has been persisted in, success has crowned the efforts of their comrades. Where, and just in proportion as, Christians have been aroused to a realisation of the importance of the issues involved, and have sent reinforcements into the enemy's country, they have overcome the foes of Christ. Many fell in the South Sea Islands, but where one was slain a dozen rushed into the conflict, until in most places the banner of the King of Kings now waves triumphantly. In India, for a long time, the result seemed doubtful, and even yet the battle is far from being won, but already hundreds of thousands of captives have been taken, and some societies are baptising converts at the rate of 1000 a year. There are still about three hundred millions in that land, who have not submitted to our Sovereign, and our soldiers at the front are calling aloud to us for more men. In China also reinforcements are urgently needed. There four hundred millions of people are heathen. The first Christian church was founded in 1845. There are now 80,000 Protestant church members, but what are they among so many? The one encouraging point is that, every year the number of converts is greater than the year preceding. But so far the work in India and China has scarcely progressed beyond the initiatory stage. There has been much sapping and mining, and the establishment of bases from which to operate. The time is approaching now for more aggressive warfare. If Great Britain could provide hundreds of thousands of men, and tens of millions of money for the subjugation of the Transvaal, surely the subjects of the great King should not hesitate to provide men and means for the spiritual conflict with the forces of Satan! It only needs that Christians awake to the seriousness of the situation and the imperative need for more soldiers, as England was aroused in the South African crisis, and then success will be as pronounced in the one case as in the other.

### Rate of Progress.

We sometimes speak of the success of primitive Christianity in the United States and contrast it with the comparatively slow rate of progress in Australia. But, as a matter of fact, the rapid increase has only been in a few of the central and western states. In many of the states the plea we present has scarcely been heard at all. In two of them, New Hampshire and Nevada, we have not a single church. In Rhode Island there is just one church; Vermont, Arizona, and Utah have only two churches each. There are but three in Connecticut, four in Wyoming, six each in New Mexico and Idaho, and nine in Massachusetts. In

fourteen states there are but forty-three small churches, and in the New England states, with a population of six and a half million people, there are only twenty-three small churches. On the other hand, there are 5000 churches in six of the central states. The cause was firmly established in those states when they were young and grew with their growth. There is a self-evident lesson here for Australian workers.

### Among the Preachers.

It would be a good thing when the Foreign Mission Leaflet is distributed to every member, if the speaker would seize the occasion and *speaking from the appeal itself*. Brethren would follow with great interest a thought-out, earnest address with the text in their hands.

Every preacher should have on his table a volume relating to missions. He should keep informed of what is being done in all of the fields of the world. This will inform his mind. It will enlarge his heart. It will help him in the preparation of his sermons.

H. D. SMITH writes:—We are with you for £800 for 1900. We ought to make some advance this year."

T. HAGGER.—When we see teeming millions for whom Christ died living in heathen darkness, the love we bear for him should actuate us to do something to tell them the story of redemption. The Committee ask us for £800 this year, about 1/3 each; many will give much more than that; but many will give nothing at all. What supreme indifference! What a manifestation of a lack of love for Jesus! Money for pleasure, money for good clothes and food, money to put in the bank, but no money to help save the heathen for Jesus. Says he: "Lovest thou me?"

T. BAGLEY.—"Jesus was moved with compassion for the multitude as he beheld their suffering and spiritual needs, and in order to supply their wants he sent out missionaries. The harvest is greater to-day than ever before; few reapers are on the field; many others are prepared to go. Let us not only pray, but on the 1st of July show by our gifts that our compassion has been stirred for the teeming mass of neglected heathen."

R. G. CAMERON.—For some years I held the opinion that it was unwise for us to attempt Foreign Mission work while so much remains to be done in our own home fields. I have changed my mind on the subject, my experience having taught me that within certain limitations, the more our churches do for Foreign Missions the more they do for the Home work, and the greater measure of prosperity do they enjoy.

D. A. EWERS.—It is sometimes urged that advocacy of Foreign Missions will injuriously affect home work. Will it? Just listen:—In America Foreign Missions have more than doubled since 1890. From the official statis-

tics of the various bodies, just published, we learn that the disciples there increased from 641,051 to 1,118,396, a net gain of 477,345 or 71 per cent. The net gain was greater than that of any other Protestant body in the same period (1890 to 1899) and the percentage of gain was nearly three times as large as that of the Protestant average. This is how the advocacy of Foreign Mission affects the home fields. The light that shines farthest burns brightest near home.

CAMPBELL EDWARDS.—"How shall they bear without a preacher? How shall they preach except they be sent? We should like to have a satisfactory answer to this Bible question from those who do not contribute in a liberal spirit to our Mission Fund. Can it be done?"

H. G. HARWARD.—The salvation of the church depends upon obedience to the command "Go." Spiritual stagnation and decay are the natural results of a non-missionary or anti-missionary spirit. Not less than but more than £800 ought to be given this year by the churches in Australia. The Lord commands. Shall we obey? The heathen call. Shall we respond?

F. E. STUBBIN.—"O that we may go forth into the new year's labor with power and determination, that God being with us we shall conquer."

G. T. WALDEN SAYS:—Let us get near to God's heart that we may understand how he feels when he sees hundreds of millions of men, women and children who have never heard that "He so loved the world that he gave his only Son" to die for it.

Increased liberality on our part on July 1st will enable a few of those millions to hear the good news of God's love.

"The restless millions wait  
That light whose dawning maketh all things new;  
Christ also waits, but men are slow and late,  
Have we done what we could? Have I? Have you?"

ALEXANDER CAMPBELL SAYS:—"The Missionary Institution is the genuine product of the philanthropy of God our Saviour. It is the natural offspring of almighty love, shed abroad in the human heart, and therefore in the direct ratio of every Christian's love he is possessed of a missionary spirit."

J. PITTMAN SAYS:—I would like to be divided into a million parts, if each part were made a Paul, that I might preach with the great Apostle's untiring zeal and soul-stirring eloquence to every creature under the whole heaven.

JAS. JOHNSTON SAYS:—"A Christian is one who fulfils the great commission of Christ; a missionary is one who fulfils the great commission of Christ; therefore it is impossible to be one without the other. Are you keeping your pledge? If not, why not? Because you can't go? Well then, send. Don't be false to your Master."

As truly as I live, all the earth shall be filled with the glory of the Lord (Num. 14: 21).

### Concerning the Collection.

DR. JOSEPH PARKER.

The apostle Paul knew the best way to make a collection. We do not. We have turned a collection into a nuisance; it ought to be an opportunity, a joy, an inspiration, a sacrament. "On every first day of the week let every one of you lay by him his store." Little by little, week by week, that's the way! Men sometimes ask me, "Does the weekly contribution succeed?" And I answer, "The weekly *not*-contributing sometimes fails; the weekly contribution can *not* fail." Others say, "Our hands are always in our pockets!" Yes, they're too literally there. They ought to be drawn out of them once in a while. We ought to remember that God's hand is always in our pocket to *loose something there*.

The apostle knew the right spirit in which to gather a collection: "Ye knew the grace of our Lord Jesus Christ." To sing—

When the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my heart, my life, my all,

—to sing these words as a recreation is blasphemy; it is to lift up the cross of Christ afresh, and to wound with a deeper wound the Saviour's side. Giving is a sacrament. The Christian should eat sacramentally. There is nothing secular in the church, from the sweeping of the floor to the preaching of the gospel. The one who lights a lamp is looking his God in the face.

The apostle Paul knew when to take a collection. "Now, concerning the collection." "Now" is the watchword of all true Christian service. He had only known one man whom he could trust, when he said, in response to an appeal for money, "I'll think about it." "As a rule, when men say to us poor mendicant ministers, 'I'll think about it,' we put our collecting-book into our pocket, knowing that we shall see his face no more."

### Sunday School.

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

LESSON FOR JUNE 1st.

#### "Jesus Walking on the Sea."

MATT. 14: 22-33

GOLDEN TEXT.—"Of a truth thou art the Son of God."—Matt. 14: 33.

After the great feast by the sea, recorded in the last lesson of last quarter, night drew near, the disciples were told to enter a ship and go unto the other side, while Jesus sought solitude on a mountain to pray. All these incidents are closely related to one another, taking place about the month of April A. D. 29, near the beginning of the Year of Opposition of Christ's Ministry. Towards morning, the little ship in which were the disciples, was in the midst of the sea in distress, for the wind was contrary. This was a common occurrence on Lake Galilee. The hot air accumulated through the day is displaced at night by cold air from the Mediterranean, causing boisterous winds which disturb the waters. The sea of Galilee is six miles wide



## From The Field.

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

### New Zealand.

NELSON.—A very successful anniversary tea meeting took place here on the 24th ult., the chief object being to give our evangelist, Bro. W. T. Clapham, his wife and daughter, a hearty welcome to the district. A large number of brethren came in from Spring Grove, and the crowded public meeting at night, presided over by our esteemed Bro. Lewis, was marked by great cordiality. Addresses were given by Brethren Page, Clapham, Griffith, Russ, Telenius, Langford, and F. V. Knapp. Good singing, including anthems, quartettes and solos was rendered during the evening. Our Sunday School, which continues in a flourishing condition, has been re-organised, an intermediate Bible class for girls being formed under Sister Mrs. Clapham. Bro. Clapham has charge of the Bible class, and Sister E. Clapham has also taken a class, so that our teaching staff has been greatly strengthened. Yesterday we had splendid meetings throughout. In the evening, as the result of a fine sermon by Bro. Clapham, two girls from the elder scholars of the Sunday School made the good confession. The prospects here are good, and many are almost persuaded.

June 4th.

K.

INVERCARGILL.—Pleased to report three by faith and baptism were received into fellowship yesterday morning, June 3rd. Good attendance last evening at gospel service, and one confessed Christ at the close. Meetings both mornings and evenings on Lord's days have been well attended of late. Bro. Greenhill keeps closely to the Plan of Salvation, the Terms of Pardon, etc., leaving his audience without excuse if they fail to obey.

June 4.

R. BELL.

### South Australia.

PORT FRERE.—After the observance of the Lord's Supper this morning, two persons with whom we conversed during the past week confessed their faith.

June 3.

W. MOFFIT.

WILLIAMSTOWN.—Good meetings last Sunday. Six of those who came forward a fortnight ago were immersed, and two others confessed Christ, and were baptised the same hour.

June 5.

W.G.P.

NORWOOD.—Since last report three have been received into our fellowship; two by faith and obedience and one by letter of commendation. Bro. Gore was with the church all day on May 20th, and one of the above made his confession at the evening service.

Bro. Harris began a week's special mission here yesterday. The evening service was a crowded one.

June 11.

A. C. RANKINE.

### Tasmania.

HOBART.—A short time ago our Sister Marion Stanhouse left Hobart for Perth, W.A., where she has since become the wife of Bro. Chas. Garland of that city. Before leaving Hobart she was the recipient of presents from the church and Endeavor Society. At the presentation the members were unanimous in their appreciation of our sister's good work in connection with the church. Bro. Nixon late of Maryborough, Q., has accepted a 12 months engagement with the Hobart church. He arrived here a fortnight since, and on Wednesday last the church tendered him a hearty welcome. After the tea, which was well

and thirteen miles long. While the little boat was being tossed about by the waves, the inhabitants see what looks like an apparition walking on the water, coming towards them, some time between three and six o'clock in the morning. As the apparition comes nearer their fear increases until quietened by words of comfort from Jesus, for it was he who was walking on the sea to rescue his disciples. He had come as a great deliverer, and the little ship was in distress and in great peril. Peter, true to his nature, exclaims; "Lord, if it be thou, bid me come to thee on the water." "Come" was the answer, and he obeyed. But once on the water with the waves beating themselves into a foam, and the boisterous wind carrying the spray along, Peter's courage failed just as quickly as his impulsive request had arisen, and he began to sink. This forced a cry of despair from his lips, and again Jesus plays the part of a great rescuer by laying hold of Peter's hand and confidently assures him of safety. Together, Jesus and Peter come to the ship and enter it, when immediately the wind ceases. The spectators of all this are now at the feet of Jesus to worship him, confessing a truth that he is the Son of God. Many things have been crowded into their minds recently confirming their belief that here was the long expected Messiah and Saviour of prophecy.

JAS. JOHNSTON.

### Sunday School Union of Churches of Christ in Victoria

Just 19 years ago (on the 9th May, 1881), I observe in reading old records, "About 80 sat down to tea" in the chapel, Hotham (North Melbourne), and afterwards adopted rules and constitutions, and also enrolled members of the Sunday School Union of the Churches of Christ in Victoria.

On the 22nd of May last we held our annual demonstration and distribution of prizes, resulting in a very successful meeting in the chapel, Lygon-street, when Bro. Kemp presented the various awards, whilst an entertaining programme was rendered by the schools of the union.

At our examinations of two years ago, 304 competitors entered; last year, 374; this year, 402. This shows a steady growth of interest, even though upon this occasion several of our large metropolitan schools refrained from encouraging the scholars to compete. At last year's examination 88 certificates were awarded, and at this year's examination 97 certificates were awarded, showing an increase of only nine certificates, though there were 28 extra competitors.

In connection with the examination we have just held, we have to thank our friends the New South Wales Union for their kindness in prevailing upon Brethren P. A. Dickson, E. Gole, and T. Bagley to prepare all our question papers for us, as also our Brethren J. Pittman, J. Johnston, Morro, Moyssey, Dunn, and Cameron for the work of examining same.

In October last the united choirs of our Sunday schools rendered the sacred cantata, "Under the Palms," led by our brother E. Pittman, to whom the union owes a debt of gratitude for a long list of similar favors. This effort resulted in a small credit balance in our favor, being the first that has done so

for many years past, though the attendance was somewhat smaller than was customary.

Our financial position during the year has assumed a somewhat more healthy tone than has been for some considerable time, owing in a great measure to the indefatigable efforts of our treasurer, Bro. Kemp, and though we are not by any means out of difficulties, still we are hopeful that in a short time we shall be able to issue a satisfactory balance-sheet.

The work of visitation on behalf of the union has been systematically and thoroughly carried out by our Sister Hall, and the schools of the union, together with others who do not yet number amongst us, have been favored with periodical visits from her in her official capacity.

During the year that has just passed, our sister union in South Australia requested us to prepare the question papers for their annual examination, and our Brethren Morro, Dunn, J. Pittman, Barnacle and McLellan, kindly undertook this work and carried it through on our behalf. To these brethren are due the best thanks of our union. We have also been in communication with our friends in Brisbane, Queensland, regarding our present examinations, and are assisting them in holding an examination at their end of our continent, and thus widening the sphere of our usefulness.

We have now 28 schools in connection with our union, of which a very large number take a lively interest in all that we do, and we have been pleased to welcome to our number the names of the schools at Ballarat West, Warrnambool, Prahran, and at North Carlton during the past year, all of which have competed well in the late examinations.

During the past year many of our schools have honored the union by requesting the assistance of our president, Bro. Cook, at their anniversary services, etc., which little attentions have on all occasions been marked by mutual inspiration to better things.

May 22nd, 1900. J. S. MCINTOSH.

### BALANCE SHEET.

SUNDAY SCHOOL UNION OF CHURCHES OF CHRIST IN VICTORIA.—MAY, 1899—MAY, 1900.

#### RECEIPTS.

Collection at Annual Demonstration ..	£2 17 10
School subscriptions ..	3 10 0
Honorary members' cards ..	0 17 0
Donations ..	10 0 2
<i>Rz Cantata—</i>	
Fitzroy Tabernacle ..	0 9 0
Newmarket ..	0 13 0
North Melbourne ..	0 12 0
W. C. Thargood ..	1 1 6
Ascot Vale ..	0 10 6
Secretary ..	2 6 0
Balance due to Treasurer ..	7 5 2
	£30 2 2

#### EXPENDITURE.

Debit Balance ..	£0 3 4
Prize Account (2 years) ..	20 9 6
Secretary's Postage Account ..	2 11 0
Visitor's Travelling Expenses ..	0 15 0
Rent, H. S. Gardens, Burnley ..	1 0 0
Milk for Picnic ..	0 11 0
N.S.W. S.S. Union—Account for Printing, &c., Examination Papers ..	2 5 4
Two new Receipt Books ..	0 6 0
<i>Rz Cantata—Austral Co., Printing Tickets</i> ..	0 10 0
Rent of Chapel, Lygon-street ..	1 11 0
	£30 2 2

16/5/1900. Audited and found correct.

B. J. KEMP, Treas.

JOHN S. MCINTOSH.

attended, a public meeting was held; the chair being taken by John Bradley, M.H.A. A number of addresses were afterwards given, all in a hopeful strain. Bro. Nixon in his reply thanked the members for their expressions of welcome, and pointed out a few practical ways in which they could assist in the extension of the work. Bro. Nixon has had good meetings. Last Sunday night there was one confession and to-night another one. Bro. C. M. Gordon, late of Launceston, has been engaged by the trustees of the late Bro. W. Davis' will for evangelistic work in the country district. He passed through Hobart on his way to Bream Creek yesterday. He is in good spirits, and full of hope as to the prospects of his labors.

June 3. A. W. ADAMS.

## New South Wales.

**SYDNEY SUNDAY SCHOOL UNION.**—The annual meeting of the above union was held in the City Temple, Sydney, on Friday evening, June 1st. The president, Bro. J. Kingsbury, occupied the chair, and there was the usual number of those interested in the work present. The general business of the meeting was satisfactorily and harmoniously disposed of. Sister Smith, the secretary, tendered her resignation, which was reluctantly accepted. She has proved most zealous in the execution of her duties, and calls forth the warmest appreciation of her co-workers, and all those interested in S.S. work.

June 5. T.P.B.

## West Australia.

**PERTH.**—We are pleased to report the continuance of good meetings on Sundays, and also on Wednesday evenings. On Sunday evening 27th May, there were two more confessions. Bro. Hawkins has decided to remain with us for six months.

H.

## Victoria.

**BALLARAT (DAWSON-ST.)**—Two sons and a daughter of our Bro. Potter, who resides at Meredith, made the good confession, and were then baptised into Christ this morning. It must be a source of gratification to our brother to see his children giving themselves to the Lord so early in life. There seems to be a revival taking place in Meredith. Several more are, I hear, going to Geelong to be baptised, and a church is to be started in Meredith. We wish them God-speed.

June 10. T. H. VANSTON.

## Here and There.

Here a little and there a little.—Isaiah 58 : 10.

July 1st—Foreign Missions.

Three decisions at Petersham Sunday night.

Full house at Woollahra last Sunday night and one confession.

10,000 envelopes and 10,000 appeals issued to Secretaries. One for you.

"The King's business requireth haste."

Brighton Chinese class very well attended, but badly needs an interpreter.

Some Christians wonder that they have never won a soul to Christ, when the fact is that they never went after one.

Auckland, N.Z., are going to have a protracted meeting, and have ordered 8,500 tracts to help them along.

Bro. A. E. Illingworth is our Foreign Missions Committee of ONE in W.A. We couldn't do better if we wanted to.

"Let not the gospel torch grow dim,  
But quenchless flash o'er land and sea."

"Send the Light,  
The blessed gospel light."

Bro. Hagger speaks on the Great Commission and what the disciples are doing at an early date.

Bro. Cameron preaches on 24th, "Is Christianity a failure?" with special reference to missions.

A good meeting at Lygon-st. last Sunday evening. Splendid discourse on "Our Matchless Plea," and one added by faith and baptism.

Bro. Harward has three subjects in hand, "The supreme mission of the church," "The reflex influence of Foreign Missions," and "I am debtor."

Three confessions at Brighton. Good meeting.

We are glad to hear of another being converted to Christ from the Chinese class, Sydney.

Mrs. Ludbrook, senr., and Mrs. Jebes Edwards, of Camberwell, sailed for England on Tuesday. Both (p.v.) for short visits.

J. Barnacle preached at North Melbourne Sunday night, relieving R. G. Cameron, who was incapacitated through a severe cold.

Work still progressing at Hawthorn. Sunday night the house was full, and two were immersed who had formerly confessed Christ at the mid-week meeting.

Last Sunday night at Bendigo, there was a crowded house. Three were baptised and two confessed Christ, one, a sister of H. G. Harward of Fitzroy. We are glad because of the continued triumphs of the gospel in that city.

The church in Brisbane, Q., is anxious to get a good man for that city. Any of our preachers feeling disposed to go can get particulars at the office of the CHRISTIAN, or from Alf S. Waterfield, Prospect-st., Kangaroo Point, Brisbane, Q.

Will all our agents kindly make use of the special Announcement Page in this issue, as a poster in the porches of their places of meeting, and ask the presiding brother to call attention to it. We have to depend almost entirely on our friends for help in this way.

If you want to increase the scope and influence of Home and Foreign Mission work help swell the subscription list of the CHRISTIAN. Every new subscriber to our paper means a new friend and supporter of our united effort to preach the gospel to all the world.

Bro. Ewers returned to Sydney from a six weeks' trip to the Moree district last week, much benefited by the change. During his absence the evening platform at Petersham was occupied by Brethren Dickson, Colbourne, Hall, Chapple and Rootes, whose services were much appreciated.

Many of the brethren will be concerned to know that Bro. T. H. Jennings is seriously ill with enlargement of the heart. He has been confined to the house for some nine months, and much of that time to his bed. Bro. Jennings with Mrs. Jennings and daughter, we are sure, will have the love and sympathy of all who know them.

Foreign Missions have the right of way in this number sure enough, and so other things must take a back seat. A part of the mission of the CHRISTIAN in the world is to plead for primitive Christianity and if pressing home the commission of our Lord to "Go ye into all the world, and preach the gospel to every creature" is not a part of primitive Christianity, we know nothing about it.

All the preachers of the large Protestant bodies of Wellington, N.Z., with the exception of the Church of England, have a general exchange of platforms twice a year. Bro. McCrackett recently preached to the Wesleyan church, where he had an opportunity of speaking the truth to many who would not otherwise hear him. He seems very happy in his work there, the church in South Wellington having increased from 60 to 112 since his arrival, of whom 40 were added by faith and baptism.

A poor blind girl once brought her minister thirty shillings for the missionary society. Surprised that she should offer so large a sum, he said, "You, a poor blind girl, can not afford to give so much as this." "I am indeed, sir, as you say, a poor, blind girl; but not so poor as you suppose, for I can prove that I can better afford it than those who have their eyes and their sight. I am a basket-maker, and, being blind, I can make them as well in the dark as in the light. I do not have to buy candles, so I hope you will take it all."

Bro. Ewers writes: I have neither time nor inclination to reply to Bro. Watt's criticism of my Presidential Address further than to say that it is a remarkable instance of reading into a paper what was not written there. I have never written, said, thought, or even dreamed of "acknowledging as the church of Christ those organisations that have destroyed almost every feature by which that divine institution may be recognised." Nor do I think my critic has the shadow of a shade of a ghost of a reason for representing me as teaching that "the various sectarian bodies around us are parts of the church of Christ." Our good Bro. Watt must surely have worn peculiar spectacles when he read my address.

## Coming Events.

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

**JUNE 17, 19.**—Newmarket Sunday School Anniversary Services will be held in the Chapel, Finsbury street, on above dates. June 17, 3 p.m., Mr. Harward will address scholars and friends. Evening at 7, Mr. Ghent. Tuesday, June 19th, Tea 6.30, Tickets, 1/- Entertainment at 7.45. Distribution of prizes, special singing, dialogues, recitations, &c.

**JUNE 20.**—A missionary meeting, under the auspices of the Sisters Conference Executive will be held at Prahran on Wednesday, June 20th. Sister Miss Thompson and Bro. H. G. Harward will speak. No collection.

## IN MEMORIAM.

**MOORE.**—In loving memory of T. H. Moore, the dearly beloved husband of Lillie Moore, who died the 14th June, 1899. God is our helper, our shield and comforter.

## EVANGELISTIC COMMITTEE, S.A.

Church, Williamstown .. ..	£6 10 0
Church, Carew .. ..	1 0 0
Church, York .. ..	2 10 0
Plympton .. ..	W. T. MANNING, Treas.

## To Subscribers.

W. J. Benson, 2/-; H. G. Maston, 5/-; Mrs. J. Williams, 7/-; A. Boak, 7/6; C. M. Gordon, S. Cowper, 10/-; F. V. Knapp, 11/9; W. H. Kean, 20/-; Miss M. Steffenson, 80/-.

**New South Wales Conference.**—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney; J. T. Hunter, Treasurer, 95 Elizabeth-st., Sydney.

## The Home.

As for me and my house, we will serve the Lord.  
—Joshua 24: 15.

### Saddle-Bags, or Incidents and Accidents in the Life of a Mountain Evangelist.

(Concluded).

A short way down the road stood two ladies, with baskets and bundles, who hailed the driver for a lift. He hauled his mules into a stop to take them on board. I meekly suggested that he would better get a board for a seat before they got on board. He ambled out and got a plank about six inches wide and long enough to reach from side to side. The ladies got in and fixed themselves on the seat, with bundles and packages in their laps and baskets at their feet. As there was room "for one more," I quietly took a seat, with a great sigh of relief, on that board. I sighed too soon. The mules were clipping it, and a wheel took a big rock squarely in the face. All three left that seat-board with an upward bound, and when we lit on it, simultaneously, by law of gravitation, that seat-board was a wreck—would have made good kindling-wood with very little aid from a hatchet. Boxes, bundles, packages, women and preacher were all promiscuously mixed up on the bed of that wagon. As soon as I could recover a sitting position—the mules were going all the time—I found that I had a piece of that plank, about 6 x 8 inches, under me, and I quietly remarked, "Others may do as they will; as for me, I propose to stick to this piece of plank." The women concluded to sit fair and square on the bed floor of that wagon. It was "Hobson's choice." Bear in mind that fire-clay, like chalk, leaves its mark on everything it touches. Fancy the looks of one's preaching clothes after such jolts, rubs, and falls.

The incoming wagons, loaded with clay, have the right of way. Those who know anything about mountain roads, if they have not lost "a fellow feeling," will drop at least one tear of sympathy for a man enduring such a ride as that was. Anywhere our driver would meet a wagon he would "turn out of the road," no matter how deep the gully on the right, or how steep the cliff on the left. That ride is long to be remembered. It was one of the kind that "linimentizes" into one's recollection-box.

The children all know what is meant by the "crazy-bone" in one's elbow. Touch it right and the fingers tingle and the whole arm "goes to sleep"—by no means a pleasant sensation. I made the discovery more than once on this trip that I had a "crazy-bone" in my knee. The "old gray horse," yea, even a "tie-ticket" would have been hailed with joy. "Why didn't you get out and walk?" I did, as soon as I learned the way, and started *a la Mormon*—the elders all "hoof it"—for Trough Camp.

Trough Camp is an old school-house, in a dilapidated condition. For a score or more of years we have had a so-called church there. They meet, some of them, the members, when a preacher comes round. I believe I was the first one there for over a year. I can't blame anyone for not going if he has to go in a fire-clay wagon. I found

out several other reasons why preachers would not go there. There's lots of good people around there—just as good as any we have in the county. There's some not so good, and they seem to be more active than others. But of the meeting and its results another paper must tell. One incident there comes within the scope of this paper. There is a gang of toughs in and around there, who act so outrageously—cutting bridles and taking tops off of buggies—that preachers are afraid to attempt night services. I had splendid order. I will have, if I have to fight for it. While preaching I laid my hat on the top of a school desk near the wall. It was a soft wool hat, with absorbent qualities. There happened to be a plank loose near my hat. My back was to the hat. After services, when I picked it up to put it on, I found it saturated with the "black oil" that miners use in their hat lamps, and otherwise mistreated in a way too indecent to pen. The brethren promptly brought me another hat, and even now I am camping on the trail of those toughs. Hope to "smoke 'em out" and make a needed example of them. Will go back there. Nearly \$100 was pledged the last night to build a church house on "the divide" between there and Smoky Valley.

Thursday I got a note from the "little woman" who presides at "the bungalow," saying that we had visitors from Lexington at the Bungalow, and urging me to come home Friday if I could, stating, however, "If your leaving there would be disadvantageous to the meeting, stay." There's the heroic part of this combination, and where the real sacrifices fall.

I reached the bungalow Saturday at 12 o'clock noon. Had to tell my visitors—two sisters-in-law on their first visit—"howdy-do" and "good-by" in almost the same breath. The little woman repacked my grip, and at 1.45 p.m. I left for Boyd County. This trip worked smoothly, and Monday, on my return, I caught a loose engine at the junction and came in the "lone passenger" on it. Am not very much struck on that means of locomotion. Prefer it, however, to a fire-clay wagon or a tie ticket.

My grip was repacked for a trip to Antioch, Greenup County. I had never visited this point. Took train for Riverton. Spoke in the town of Greenup that night. Had a good audience, considering the town was ablaze with politics. Next morning a boy came to the house I was stopping at and wanted to know "if a preacher was there bound for Antioch." He had brought a horse and buggy for him." This was cheering, and I anticipated a pleasant trip. It is well for a mountain evangelist to remember Bro. Ridgeway's adopted motto, "Blessed is the man that expecteth nothing, for he shall not be disappointed." I picked up my grip and started with the boy to the hitching square near the courthouse. Armed myself on the way with a poke of peanuts for a lunch, as I knew we would miss dinner. The sequel will show that the boy got nearly all the peanuts. I put my grip in the buggy and got in;

The boy unbitched the horse, turned the buggy around, got in, picked up the reins and said, "Get up, 'Bird,'" "Bird" did "get up," and way up, too,—first on her hind legs, then on her fore legs, and then off

her f-o-u-r legs, with a regular camel's hump in the middle of her back. The boy seemed frightened. He said, sawing on the line, "Mister, will you jump out and hold 'Bird'?" I never knew her to act this bad before." I most cheerfully granted his request. In fact, I was on the eve of doing that very thing, and I fail to remember when my desire met a request so near its home base. Ever since that almost fatal accident, to me, with a horse and buggy, in Louisville, I am a little nervous when at the mercy of such a combination. I soon had "Bird" by the bit, with her four feet on the ground. I said, "Boy, let down that buggy top as far as it will go; we want all the chances we can get against broken limbs in this rig-out." He complied. I got in again. "Bird" moderated and started off with but few antics. The boy—by way of an apology for "Bird," I presume—gave me the comforting news that "'Bird' hadn't had harness on her since last summer a year." This certainly was not oil on troubled waters. While I paid attention to the lines, the boy paid his respects to the poke of peanuts. I soon found out that "Bird" had a habit of backing when going up hill, and of bolting forward when going down hill. This was exactly the reverse of what I desired and expected. Hence my "hopes" were transformed into "fears." I would have swapped, and given boot for the old gray horse. An "even swap" for an old fire-clay wagon would have tempted me, not very much, but "just a leetle."

As we went up the side of one hill, by a fortunate "lock of the wheel" while she was backing, I saved the buggy from going over in a deep gulch. I said, "Boy, maybe the load is too heavy, and I'll get out and walk up this hill." As I was out before my declaration was ended, the boy, even if he was willing to sacrifice himself, had no room for a protest. He had to quit munching peanuts and take the reins.

When we got to the top of the hill—I was just behind the buggy—the boy jumped out, saying, "You get in and drive down this hill—it's a steep one—and I'll walk." For a modern boy he was certainly very thoughtful and accommodating. I studied that boy for a full minute. He seemed so artless that I got in and took the reins. I navigated "Bird" safely over the steep incline, and halted at the foot of the hill, as there was a stretch of level road before me. As the boy got in, he said, in complimentary tones, "'Bird' goes better for you than she does for me."

I saw his point; he wanted to do all the walking; but I did not surrender to his "taffy." I took turn about with him, kinder of a ride-and-a-tie. I freely confess if it had not been so hot, and the hills so steep, and my "corn" so painful, that that boy would have been "a lone passenger" in that buggy most, if not all of the long twelve miles of that road.

Got there at last. Preached that night. Had a good series of meetings. But of that later, in a paper on "The Field in Eastern Kentucky."

When I left that point I had to "tack" about sixty miles to get twelve. Wanted to make the bungalow that night, and went all the way round by way of Ashland—had to—

to make it. The echoes of the Jubilee Convention in Cincinnati were ringing in my ears, and I desired to be there. May tell how and why I failed, and how near I came to being in it at the wind-up, in another article. Though this is not all, nor the latest, along this line, this article has reached the length of its space.

These experiences may interest the reader, yea, even may arouse some; but I can assure all, speaking out of my experience, that they are not the least bit interesting, and still less amusing, to the man who passes through them. If any one has the shade of a shadow of doubt about this matter, come up and try it for yourself. There's room for others here, and the field is full of just such experiences, full ripe to be gathered.

I need a number of helpers—need them now. As another paper will present the field, I close with a guarantee that all who yoke with me in this work will soon be able to add chapters to my forthcoming book, if I can ever get time to write it, "Saddle-bags; or, Incidents and Accidents in the Lives of Gospel Preachers." There is not much monotony in the life of an active mountain evangelist—not enough of it, it seems, for the average preacher. I find it almost impossible for me to get a yokefellow, and, when I do, he is either soon "starved out," or "breaks down" and quits.

A man ought to have a good horse of his own, a severe sense of duty—willing to endure hardness as a soldier for Christ—a back that will fit any bed, and a stomach that will hold any food to make a successful mountain evangelist. Selah—R. B. NEAL, in the *Christian Standard*.

## Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22: 16.

### C.E. and Missions.

It is an almost incredible fact, that, notwithstanding all the missionary enterprise of the past fifty years, there has comparatively been very little done to penetrate the darkness of heathendom and disseminate the gospel of Jesus Christ. The extent of the field, and the greatness of the undertaking, is clearly evidenced by the latest statistical returns, which inform us, that, notwithstanding all the heroic, Christ-like attempts that have been made; and the time, ability, and energy expended, there are to-day 250,000,000 more souls living under the shadow of heathenism, than there were when William Carey left the shores of England. The Christian world, generally, has evidently failed to recognise in its full, the imperative-ness of the great missionary command of the Lord Jesus; and doubtless this has accounted to a great extent for the comparative small measure of success that has attended their labors at home.

The successful church, and by that I mean the progressive, soul-willing body of disciples, must be of necessity a missionary church; and the rates of success will be found to be in proportion to the amount of missionary spirit that is exhibited. Its founder, in three short years, carried on a wonderfully great and extensive missionary campaign, and his

disciples, filled with his spirit, and acting under his commands, carried the blood-stained banner still further into the countries round about, with the object of evangelising the world; and the injunction comes to us in this day and generation; "Go thou and do likewise."

It has been rightly said that the New Testament is a creator of missions, and we who take as our motto, "to speak where the Bible speaks," must, if true to our principles, realise the importance of this work. The following incident is related by Mr. A. C. Thompson, in his work on foreign missions. "In the year 1796, the subject of missions was before the General Assembly of the Church of Scotland. After an elaborate speech from an opponent of missions to the heathen, the Venerable Erskine arose and said: 'Moderator, eax me that Bible.' Taking the book, he read passages setting forth the missionary labors of the apostle Paul. A more impressive argument could not have been produced. In all discussions on the subject every disputant might well say, 'Eax me that Bible.'"

How wonderfully comprehensive is that last important command of the Lord Jesus, breathing as it does so much of the true missionary spirit. "Go." We have here brought before us the fact, which is lost to many, that Christianity is a "going" concern. But the question arises, who is to go? "Go YE." Hence every disciple is to recognise that he or she is an evangelist, and has a part to perform in the evangelising of the world. Again, where are we to go? "Go ye INTO ALL THE WORLD." The world is the field, and the world is to be the extent of our operations. But what are we to do? Go ye into all the world AND PREACH. To preach then is the individual duty of every soldier of the King's army. But, that which is most important at the present time, what are we to preach? Go ye into all the world and preach THE GOSPEL. What a pity it is that a great number of Christians realise it is their duty to preach, but the matter of the preaching is manifestly their own. Lastly, to whom are we to preach? Go ye into all the world and preach the gospel TO EVERY CREATURE. This is a home as well as a foreign missionary command, and demands our obedience.

To be continued.

H. PEACOCK.

## Obituary.

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

**WALKER.**—On the morning of the 4th inst., our sister, Mrs. Walker, suddenly departed to be with Christ. Though Sister Walker suffered from heart disease, there were no immediate signs of the end being so near. She was up, and attending to her work as usual, had gone outside. One of her sons shortly after went out, and found her fallen down. He picked her up, she gave a sigh and the end had come. Her daughters, who had gone to their employment, were quickly summoned and the sad news imparted to them. One son is in South Africa. Sister Walker was baptized at Elphinstone, Victoria, about the year 1874. She knew intimately our esteemed and honored brother, Stephen Cheek, and often spoke about him and his word to the present writer. Some eighteen years ago Sister Walker came to New Zealand. About

a year was spent in Dunedin, the rest of the period in Auckland. Our sister was not a noted or prominent church worker, but in a quiet and unostentatious way she exercises a gracious influence for Christ. The writer always got a spiritual uplift when visiting her. The simple, unaffected, testimony to faith in Christ always did one good. And now she is gone, to be seen amid the weary scenes of earth no more, but we cherish the blessed hope that, "When our Jesus face to face we see," Sister Walker will be in the blessed company. May the God of all comfort give his own consolation to her sorrowing family. May each of her dear ones know the power of the hope in Christ.

"The saints who now in Jesus sleep,  
His own almighty power shall keep,  
When dawns the bright illustrious day  
When death itself shall die away."

Auckland, N.Z., May, 1900. THOS. J. BULL.

**HATCH.**—We are sorry to have to record the death of our brother, G. Hatch, who passed away on the morning of May 23rd, in his 67th year, after a brief illness. The immediate cause of his death was the bursting of a blood vessel in the head. Our departed brother was a prominent member of long-standing in the church, having, together with his sister and wife, been baptized at Bedlington, Northumberland, England, 38 years ago. He became connected with the church here at Merewether at its inception, where his kind, genial face will now be much missed at our Lord's Day morning meetings. A large number of mourners followed the body to the grave, the funeral service being conducted by our evangelist, P. J. Pond. Our sympathies go out to Sister Hatch in her bereavement, but "we sorrow not as others which have no hope."

Oh! call it not death—'tis a holy sleep,  
And the precious dust the Lord doth keep;  
He shall wake again—and how satisfied  
With the likeness of him for him who died!  
As he rose again, he shall also rise  
From the quiet bed where now safe he lies.  
Then cheer ye, fond mourners, who sadly weep,  
For happy are they who in Jesus sleep.

### BURWOOD BOYS' HOME.

Contributions during May—

Sydney Cooke, Melbourne ..	£1 0 0
J. M. Campbell, Portland ..	1 0 0
Parker & Bird, Hawtorn ..	1 1 0
Mr. Montague per Mr. Mahon, Ballarat ..	1 0 0
Sir F. Sargood, Melbourne ..	1 0 0
Beath, Schless & Co. ..	1 1 0
Robt. Reid & Co. ..	2 2 0
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John Danks & Son ..	1 1 0
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F. M. Ludbrook ..	2 2 0
Fitz Snowball, Melbourne ..	1 1 0
E. Duckett & Sons ..	1 1 0
S. V. Winter, "Herald" ..	1 1 0
Mrs. G. T. Butler, East Melb ..	0 10 0
Mrs. E. Laver, Auburn ..	5 0 0
C. Quintston, Burwood ..	1 1 0
John Colclough, Canterbury ..	3 3 0
Shire Booroodara ..	1 0 0
Mrs. Thompson, Ballarat ..	0 10 0
C. J. Lawson ..	0 3 0
W. Elder ..	0 2 0
A. E. Varcoe ..	0 10 6
Box at Home ..	0 2 6
M. L. Duncan, Poverty Bay, N.Z. ..	0 5 0
Collector ..	10 10 10
Boys Friends ..	5 15 6
Flowers ..	1 11 9

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