

FOREIGN MISSION NUMBER

# THE AUSTRALIAN CHRISTIAN



June 13<sup>th</sup> 1901



Go ye into all the world and preach  
the gospel to every creature

Mark 16: 15.

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LET EVERY CHURCH RESPOND!

LET EACH MEMBER ANSWER!

Let the Reply be---



We must "Go Forward."

**THE LORD COMMANDS.**

There must be

**NO RETREAT!!**



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Let every disciple so give that we may be able to say in the language of General White,

**"Thank God, We Kept the Flag Flying."**

# The Australian Christian.

Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

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THURSDAY, JUNE 13, 1901.

Subscription, 5s. per annum.

This Ought Ye to have Done, and  
Not to Leave the Other Undone.

J. INGLIS WRIGHT.



PROFOUND thankfulness is due to God that during the past few years our churches in Australasia have awakened to an appreciation of their responsibilities in the work of Foreign

Missions. Though indeed such awakening be but "as a little cloud out of the sea," the power of God shall increase it, until, overshadowing our churches, its grateful, refreshing and invigorating blessing will awaken them to more and more devoted activity and spiritual life, even as Elijah's prayer-sought rain revived the parched land of Israel.

The reflex influence of Foreign Missions upon the church and individual in its wealth of blessing is a truth which each succeeding year is proving with more convicting demonstration. But there still remain many of God's faithful servants who have stood aloof from this noble work, because of the largeness of the field which lies untilled in their own neighborhood. To such we desire especially to address this appeal—emphasising it by borrowing for another application the words of our Saviour which form our heading.

'Tis well that the spiritual needs of those amidst whom we dwell should receive due attention—this indeed ought to be "done," but on this account shall we leave "undone" the great task of preaching Christ to the myriads who dwell in lands of darkness—aye, a darkness which may be felt!

Let us hark back to the commission of Christ and its subsequent fulfilment by the apostles, and let the apostolic interpretation of the divine command prove the unerring guide to the true position in relationship to Foreign Missions. "Ye shall be witnesses unto me both in Jerusalem and unto the *UTERMOST parts of the earth*" (Acts 1: 8). Again: "Repentance and remission of sins should be preached in his name among *ALL nations, beginning at Jerusalem*" (Luke 24: 47).

How were these divine commands carried out? Begin at Jerusalem they did, but the preaching in Samaria and Judea was soon

forced upon them by reason of the persecution referred to in Acts 8: 1. Immediately the revelation of the Gentile's fellowship in the kingdom of grace was revealed, then the disciples having "witnessed" of Christ in both Judea and Samaria (not when the people were for the greater part converted, as some of our brethren would have sought to do) passed rapidly on in their God-inspired task of witnessing for Christ.

To Greece! and even to Athens, the heart of its culture. To Rome, the seat of the world's power, the apostles journeyed. They were engaged in the glorious work of Foreign Missions. The islands of the Mediterranean heard the sound of the religion of the Christ, and ere long the disciples of these same divinely-credentialled ambassadors bore the glad news to Egypt, to India, to Gaul, to Germany, to Scandinavia, to Britain. Westward the tide of Missions swept its way!! Thank God for it! And what of Jerusalem? What of Judea and Samaria? Were the unconverted not still there in their thousands? Yes, truly, some certainly remained to preach to them, but "to the uttermost parts of the earth" was the limit of the gospel call, and faithfully the early Christians fulfilled midst suffering and pain their task of "witnessing for Christ." What of Britain to-day if there had been no Paul or Augustine? What of India to-day, had there been no Carey, Marshman and Ward? What of Africa to-day, had there been no Moffat and Livingstone? Thank God for the noble minds whose field is "the world," in their estimate of the limitations of gospel work.

We speak sneeringly of "Little Englanders." Are there not a few of us who might well be called "Little Gospelites"? Our scope is narrowed by what we see is needed, and we have failed to apprehend that while we are coaxing, and arguing, and striving to induce people to accept the gospel, aye, and in not a few cases debasing the immaculate purity of that gospel to induce its acceptance, while we are thus engaged there are thousands upon thousands, millions upon millions, who are dying, dying amid darkness, vice, suffering and shame; dying, starving for that very gospel which we *could* and might send, but don't. God have pity on us for our misapprehension of the great commission. "These ought ye to have done and not left the other undone."

But it will be argued by some that we have heathen by the thousand in Australasia, and why not confine our labors to what is for that matter an "uttermost part of the earth," of the wants of which we are fully cognizant? The best reply to this argument is that contained in a most valuable pamphlet\* written by a missionary in Central China (which we

have altered somewhat by local adaptation). True, we have heathen in our midst, but as the writer mentioned shows, they are in a very different position to those of many countries in the distant East. "Surely we have heathen in Australasia?" "I know it. But is there a man in these colonies who has never heard the gospel? Who does not know there is any gospel to hear of? And who cannot hear the gospel if he will? Is there no Bible in Australasia? Is not the Bible within the reach of all who choose? We talk of our home heathen. But really they are not heathen here in Australasia. I know something about them. I have worked amongst them. Indifferent, godless, wicked—more wicked, perhaps, than many heathen—I know they are. **BUT THEY ARE NOT HEATHEN.** Do you doubt what I say? Then bring in some of the very worst, the very-most-heathenish people you can find *anywhere*, set them down in front of you, and mention one word—'Jesus' Do you mean to tell me they will not in the least know what you are talking about? Why the very blasphemy they utter bears witness that God is known amongst them! Our home heathen—when they pass a church or a chapel in the street, and hear the bells ring, do they look up, and gaze, and wonder 'Whatever is this big building? What are the bells ringing for? Why are the people going inside?' They know perfectly well, of course, what the building is, and why the people are going in. Or—to use a still simpler illustration—when the Salvation army marches along the street, do these 'heathen at home' stand, and gape and stare, and say among themselves, 'Whatever are these people? Where are they going? What does it all mean?' *Nay, there is not a man, woman or child amongst them—no matter how heathenish and degraded they are—who does not know that if he chooses to follow that crowd he will hear something about a soul of his, and how his soul may be saved.* Oh yes, **HERE THERE IS A SAVIOUR FOR THE WICKEDEST PEOPLE, AND THEY KNOW IT. THERE, THERE IS NO SAVIOUR THAT THEY KNOW OF.** Here **THEY CAN HEAR IF THEY WILL. THERE THEY CANNOT HEAR IF THEY WOULD.** And *here* they do not worship sticks, and mud, and stones as they do *there*."

These thrilling words of this missionary are ten-fold emphasised when we consider such figures as the following in conjunction therewith:—

In India.—Burmah, 1 missionary to every 131,000 of the population; Bengal and Assam, 1 to every 430,000; Punjab, Sindh, Kashmir, 1 to every 402,000. China—1 to every 817,170. Siam—1 to every 700,000. Egypt (Nubia, Soudan, etc.)—Only 1 missionary in proportion to more than 1,000,000 living souls!!! West Africa—1 to every

\*"Do not Say," by J. H. Horsburgh, M.A.

200,000. South America—1 to every 210,000. East Indies—1 to every 350,000.

Such figures are stupendous in their magnitude: They are fearful to contemplate. Let optimistic brethren note well, that notwithstanding the grand results of missionary enterprise in this century, at anything like the same ratio the heathen will never be converted, for the increase by births outweighs in all comparison the converts made! God will accomplish this work in his own good time, say some. Aye, just this was the argument used to dissuade Carey from entering upon his grand work. Nay! God works only by human means. We are co-workers with him—if we will.

God's message to the heathen is—"Whoever shall call upon the name of the Lord shall be saved." True, indeed! But looking at this awful array of figures, each representing a living soul, we inquire—

1. How, then, shall they call on him in whom they have not believed?

2. How shall they believe in him of whom they have not heard?

3. How shall they hear without a preacher?

Is it not then our work to find, to maintain and to pray for the preachers? Then, at least, we shall be able to say at the Great Judgment Day that "we are free from the blood of heathendom."

"For we are the people who are responsible. No one else is responsible. The angels are not responsible. God has not told the angels to preach the gospel to the heathen. Again, the unconverted are not responsible. They have much to answer for, but not the neglect of the heathen. God does not expect the unconverted to preach the gospel to the heathen. He expects his disciples to do it. The privilege of carrying the good tidings has not been granted to others. The charge has been entrusted exclusively to us. What, then, can we say if our Master returns to-day and finds after nineteen centuries more than half the world is utterly unevangelized? 'The gospel to every creature'—a plain command. Millions who have never heard it—a simple fact. What are we going to say?"

What are we going to DO?

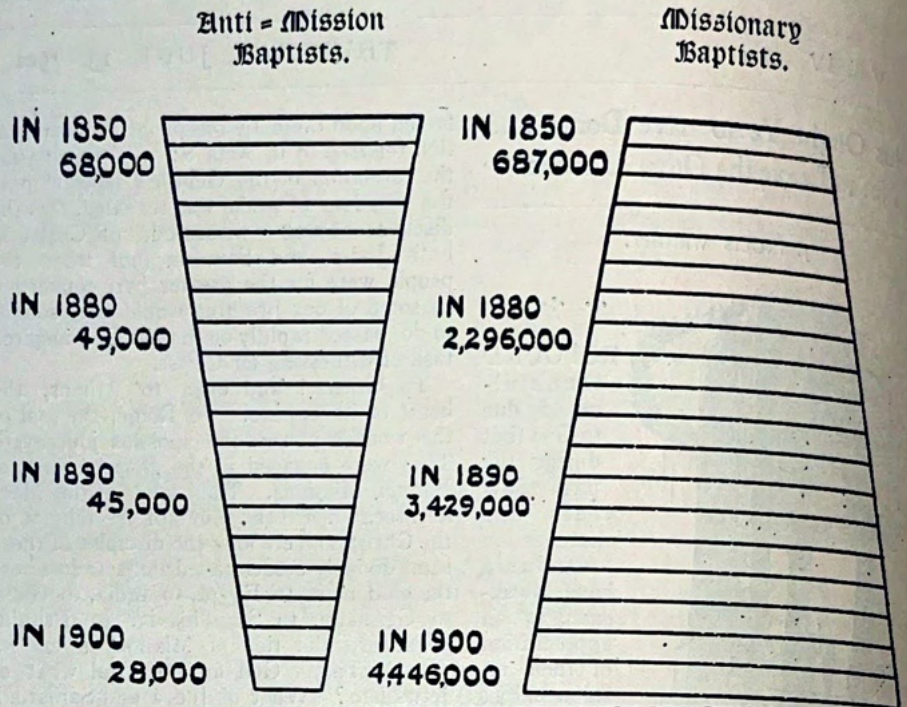
Let the appeal of our Foreign Missionary Committees have our utmost support and our earnest prayer, that God may be thereby glorified, the heathen led to Christ, our own souls refreshed, and some further token of gratitude laid for acceptance at the feet of him who "washed us from our sins in his own blood," and hath made us kings and priests unto God, his Father. To him be glory for ever and ever. Amen!

A recent missionary speaker in England, referring to the lack of liberality of God's people, said that a boy was once asked, "Who were the Pharisees?" The boy's answer was a little mixed. His theology was right if his history was not, when he replied that they were a sect of the Jews noted for their stinginess; and that one day one of them brought a penny to Christ, who took the penny in his hand, and turned it round and said, "Whose subscription is this?"

"How shall they hear without a preacher?"

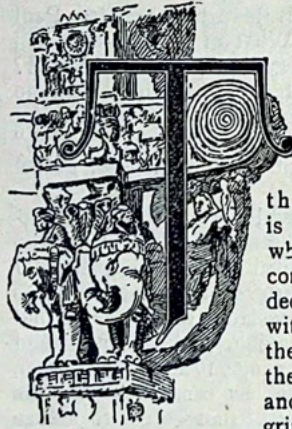
## Does it PAY to OBEY the Commission?

GROWTH OF TWO BAPTIST CHURCHES IN THE UNITED STATES AND CANADA.



## India.

By FREDDIE EHRENBERG.



Look back on even a few months' work in India is to be reminded that God indeed is Almighty. Yes, when Jesus gave the commission, he added, "And lo, I am with you," and as the missionary faces the teeming thousands of weary pilgrims as one does in Deoghur, so sunken

in superstition in their hopeless search after God, one's heart would indeed turn faint were it not for the knowledge of the fact that God—the Almighty—is present.

A short time ago, as I was going into the town, I met a poor woman wending her way to the temple. I stopped to give her a little message from the Saviour, and before I had spoken a dozen words she burst into tears, and as I sought to comfort her, she said, "Oh, Miss Sahib, I am so tired; look, my feet are swollen and sore, and I have not tasted food for days; I cannot walk any further." I said, "Ma, you will gain nothing by going to the temple; come home with me, and you will get medicine for your poor feet, and some food." With very little persuasion the dear soul consented to come, and

she was soon comfortably settled in a little room, her feet having been attended to by one of our lady doctors. But faint as she was for want of food, all that we could say failed to induce her to eat food cooked by us, for by so doing her caste would have been broken, and all that she had suffered to please the gods would have been in vain. However, she rose in the morning much refreshed, and was able to do a little cooking for herself. After she was somewhat rested, she told us that she had one son, and when he was a baby she promised the gods that if the gods would spare him until he was twelve years of age, she would go and pay her respects to the great temple of Baidyanath. But God in his love led her to turn her back upon this temple when within one mile of it, and to enter the little room where she was to learn of him to whom in truth she owed the life of her child. During the seven days that she remained with us she received a Bible lesson every day, and we have reason for hope, for apparently she became interested, and said before leaving that she would not worship idols any more.

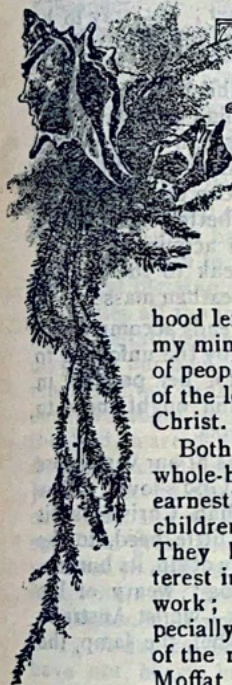
Thus some spend weeks and months in weary travel to pay a vow, or in the hope of gaining salvation. I know of one dear woman in India who went on a seven years' pilgrimage in the hope of finding God and deliverance from sin. That failing, she determined to start out again and spend three years in bodily torture. During the six hot months of the year she sat on a deer-skin in the burning sun all day with five fires around her. In addition to this, she spent from twelve o'clock at night until daylight standing on one foot, with the other drawn up against it. During the winter months she spent the night sitting in a pond with water up to her neck, counting her beads. At daybreak,

the dear soul would crawl out of the water as best she could with her poor benumbed limbs, and, prostrating herself on the ground, would measure her length to the place where she was to sit worshipping all day. She would plead with the idol before her, "If thou art God, reveal thyself to me. Reach forth and take the offering I bring. Let me see, hear or feel something by which I may know I have pleased thee, and that my great sin is pardoned, and I accepted by thee." At the end of the three years she cut off her hair and threw it into the river as an offering, saying, "There, I have done and suffered all that could be required of mortal, by God or man, and yet without avail!" This precious soul is now no longer a weary seeker, but one of God's own children, and a channel through which he is working mightily to make his glorious name known.

**Responding to the Call.**

ROSA L. TONKIN (S.A.)

"I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me.'"—Isa. 6:8.



**T**AKING a look at my past life and its experiences to find reasons for responding to the call for missionary workers, I find the training received from my parents from early childhood left deep impressions on my mind regarding the need of people living in ignorance of the love of God and Jesus Christ.

Both my parents were whole-hearted Christians and earnestly desired to lead their children to follow Christ. They had an unceasing interest in all kinds of religious work; and my mother especially told to us the story of the noble work of Robert Moffat and David Livingstone, who toiled to evangelise the dark-skinned tribes of Africa.

From my earliest years the movements of missionaries in foreign lands had a special interest for me, and no opportunity was lost for gathering instructive and helpful information as the groundwork for my desire to some day tell the story of Jesus and his love where he is unknown. I was but a child when I received Jesus as my Saviour; then I was baptised and became a member of the church of Christ. My youthful troubles were much the same as those of other young Christians. Daily faults and frequent temptations repeatedly led me to see how wanting I have been in perfect surrender to Jesus Christ. From all my weaknesses and faults the Lord has again and again delivered me, and now I am far from the goal of perfection he wishes his people to attain.

Being studiously inclined, my parents

decided to give me a public school teacher's training. As secular knowledge increased, so under parental guidance my interest in spiritual things enlarged, and I found there were people near and far whose need of salvation should be thought of. The Sunday School Bible Class which we attended gave me helpful and interesting lessons in our Lord's manner and methods of dealing with people at home, and gradually the Book of Acts disclosed the rule he gave his apostles, to begin "at home" and extend the knowledge to our neighbors, and then widen the field till every nation hears. We had the life of Paul in those Bible studies, and, for one, I was and have since been deeply impressed with his love for Christ and for perishing men. For years I have been deeply anxious to be an active worker in the church, and have had a self-disclosing experience in my efforts as a Sunday School teacher. The more I saw of Christ's sufficiency the more I realised my insufficiency to do good apart from him. Truly I yearn



to be wholly yielded up to Christ. Experience gained in State school teaching certainly enlarges one's intellectual and moral abilities, but Biblical instruction with prayer develops our spiritual apprehension and powers. Family and personal causes led to my severance from public school work, and I entered a business house, where I came much into contact with people eager for worldly ends.

To me Christ has been my strength and wisdom, and I was led to pray also that workers might be sent into the open Mission fields. While thus praying that others might be sent, the question arose, "Why do you not go yourself?" Although I was not then prepared to give up all and offer, I could not silence this oft repeated question. My chief excuse for a long time was, "I am not fit for this onerous work."

When the churches of South Australia took up Foreign Mission work I was one of those appointed to represent a Mission Band on the Foreign Missionary Committee. The contact and united prayers with others led to

Sister Mary Thompson and Bro. Harry H. Strutton going out to their several fields. When Sister Thompson passed through on her way to India my yearning to enter the Mission field increased, and praying for others to go, I was impelled by Christ's Spirit to offer myself for India. Sister Thompson's letters indicated how much the women of India needed direction to Christ, so in offering myself for that field I submitted to the necessary doctor's examination, but was prohibited then from going to India. Since then I have learned that we must not choose our fields, but leave it for our Lord to physically prepare us for the field he wishes us to enter.

The cry of China's needs has borne in upon my soul, and the call, urgent and repeated, by Brethren Ware and Bentley for laborers to come over and help them led me to release myself from family hindrances and again to prayerfully yield my whole being for Christ's service. If the appeal for others to join them is a call from Christ, and I am impelled to believe it is, then in offering to go to China I am yielding myself to receive the indications he gives of being acceptable for his service. I therefore expected that the Foreign Missionary Committee, guided largely by the result of a re-examination by a physician, would indicate whether, in their judgment, I was fitted to pass into the work afar, or remain at home and work. Their decision prayerfully given I accept as Christ's will. Never was I more conscious of my weakness to fulfil Christ's will than I am at present, and, though I shall enter China with fear and trembling, my trust is in our Lord's power to keep, and the grace of God to use me there. The difficulties in the front of me are many, as the language and the manner of life of these people will be very strange, and possibly irksome to me; but those who have preceded me have had many more difficulties to overcome, and greater hardships to endure, and the arm of the Lord has been their stay. His promise, "Lo I am with you always, even to the end of the world," has never failed.

My desire is that the whole Australian brotherhood will pray much for me and all whom Christ has called into the Mission field. Especially do I beseech my own sex to plead for me in prayer, that utterance may be given to me, and that I may be enabled to boldly make known the mystery of the gospel among the heathen.

Lord, speak to me that I may speak  
 In living echoes of thy tone;  
 As thou hast sought, so let me seek  
 Thy erring children lost and lone.  
 O fill me with thy fulness, Lord,  
 Until my very heart o'erflow  
 In kindling thought and glowing word,  
 Thy love to tell, thy praise to show.  
 O use me, Lord, use even me,  
 Just as thou wilt; and when, and where;  
 Until thy blessed face I see,  
 Thy rest, thy joy, thy glory share.

—Selected.

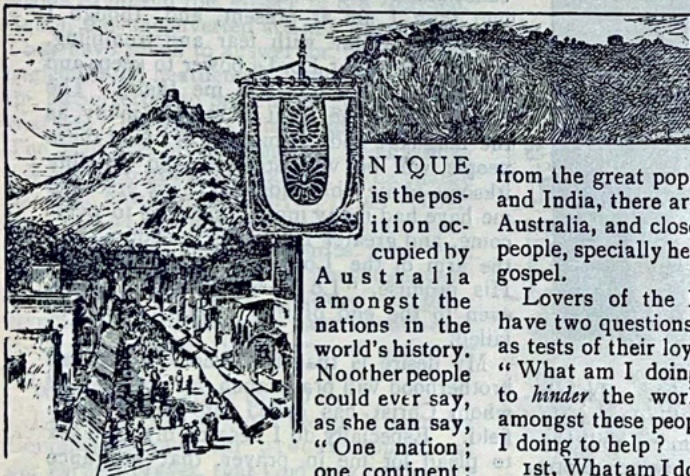
A POOR lad in New York gave \$10.00. He said: "I think the devil needs fighting with money as well as with prayers."



F. E. STUBBIN AT STUDY.

## Australia's Heritage in the Foreign Mission Field.

A. T. MAGAREY.



**U**NIQUE is the position occupied by Australia amongst the nations in the world's history. No other people could ever say, as she can say, "One nation; one continent; one tongue; one constitution; one destiny;" girdled by the protecting southern sea.

Her noblest, highest aim now for herself should be the restoration of primitive Christianity—the union of Christians—one church—the church of the Lord Jesus Christ. Old-world strifes, divisions, all humanly devised systems in religion, should perish on the shore of this newest, freest land. United for Christ, Australia could do effectually the great work in missions lying at her very doors.

Within her realm of influence (including India, China, Japan, and the Islands) are some six hundred and fifty millions of people—or nearly one-half of the inhabitants of the globe—waiting for the gospel. Shall they know it?

As Anglo-Saxons, the progressive race, and as lovers of the Lord Jesus, it lies more

nearly to the destiny of Australia than of any other country to carry the gospel to these people. America, as the crow flies, is over 15,000 miles from the centre of these realms. England is 10,000 miles away. Australia is not 5,000 miles away—nearest of all. Apart

from the great populations of Japan, China, and India, there are in the Islands north of Australia, and closest to her, fifty millions of people, specially her charge in the work of the gospel.

Lovers of the Lord Jesus in Australia, have two questions they may ask themselves, as tests of their loyalty to their Lord. First, "What am I doing (no doubt unwittingly) to hinder the work of spreading the truth amongst these people?" Second, What am I doing to help?

1st, What am I doing to hinder? Am I maintaining sectarianism, division, strife, amongst the followers of Jesus, and thus also maintaining the greatest existing obstacles to the truth, as it is in Jesus? Am I wasting money, talents, time, effort in upholding harmful division, rather than devoting them exclusively to the service of the Master?

I take no action, raise no voice, exert no influence to amend this deplorable condition of things at home. I need not then, look for very encouraging success abroad.

2nd, "What am I doing to help?"

I give a little at times. I speak to others about the importance of the work. I circulate helpful literature. I am eager to have the message of God's love delivered to those who sit in darkness. But I might do more.

Now, is not this the state of things in Australia to-day? Do we realise our responsibility? Do we rise to a proper appreciation of this, our destiny amongst these nations?

Are we as enthusiastic in work for the world's conversion, as we are enthusiastic in working out Australia's new life, under her new political constitution?

The Prince of the Royal House of Britain is welcomed in his work in the unification of Australia, and rightly so! The Prince of the Royal House of the Universe is practically ignored by his own people, in the work of securing the union of those who love him, and dependent upon that, the conversion of the world. . . . "That they all may be one in us, that the world may believe that thou hast sent me." John 17: 21.

Let followers of the Lord Jesus weigh very carefully their responsibility here. The world's conversion hindered by our disunion. Jesus says so, by implication.

For the mission fields, men and women are needed who are just as willing to work for the Master amongst the heathen as they work in the fields of their own Australia. Those who stay at home should take interest in those who go. Send them money; send them help; send them cheer and sympathy and love. Missionaries should act as Jesus told his disciples to act. When they see danger arising and persecution threatening in one city, let them go to another; not stay to be slain, wasting life, talent, influence. Jesus knew best.

Australia can provide the means, the men and the women. Australia can provide the education. Her hospitals can train medical missionaries, nursing missionaries. Illiterate, but devoted missionaries can do well. Educated missionaries can do better—messengers who have learned how to acquire a foreign tongue, and who can speak to the heathen leaders as well as to the heathen masses.

With the great things already accomplished, with the inspiration given by the unfolding view of the infinite field for her prowess in this new century, Australia ought, now, to attempt great things for God.

How long are these races at our very doors to wait for the message of God's love? How much longer will Australian Christians sit idle and listen, with too little heed, to the cry of these heathen—wary of sin, its burden, its curse; weary of wrong; weary of life because they sit in the dark—whilst Australia holds, hidden under a bushel, the lamp, the light-bringer, the truth?

Let Christ be more than self. Let Christ be what God meant him to be—the Chief! "This is my beloved Son; hear him!" "What does Jesus say? Listen, and act!" "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; he that disbelieveth shall be condemned."

In view of our responsibility, let us determine that we will, for Jesus' sake, use all our powers to secure the union of Christians, the spread of the truth, the conversion to God of the nations sitting in darkness. Let us do what we can, and do it now. Let us give what we can, and give it now.

**"If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness shall be as the noon-day."**

# The Great Blessing of Missions.

ROBERT E. SPEER.  
(Condensed.)



**B**LESSINGS springing from Missions can only be understood as we understand what Jesus Christ himself is to our hearts. If Christ is lovely to us, if he is the loveliest to us,

we may be sure that Christ alone can be lovely to any man, and Christ alone be the loveliest to man.

We were born into his love; we grew up to love him with the very first words that dropped from a mother's lips. The very atmosphere of our life is thrilled through with the influence of Christ. The humblest and most commonplace blessings of every day are Christ's gifts to us.

It would be the sheerest impossibility in any one of us here this morning to begin to define what Jesus Christ is to us, and what Jesus Christ has done for us. If we could this morning strip off from our lives everything that Christ has brought into them, then we should begin to understand something of that great blessing. If we could tear out of our homes all the influences of Jesus Christ in their establishment, if we could go down deep into our own hearts and root out of the tendrils of our hearts what Jesus Christ has entwined there, and have left nothing but the dead, scarred wreck, then we could understand something of what it means for Jesus Christ to come into our lives and into our work; and we shall only begin to understand the great blessings of missions when we come to understand, first of all, what life is, destitute of Christ.

Thousands of poor, benighted people are living to-day in hopelessness because they have not heard his voice; they have not heard the voice of Christ saying unto them, "Let not your heart be troubled. You believe in God, believe also in me. In my Father's house there are many mansions; if it were not so, I would have told you, and if I go, I will come again and receive you unto myself."

There are three great elements in religion. The element of independence, the element of accomplishment, and the element of progress. It is not to be denied that every religion teaches man to be dependent, and that every religion, save Christ's, teaches him to be so independent as to live in constant and mortal fear. We live where Christ Jesus has spoken by his angels to men, "Be not afraid, I bring you glad tidings of great joy." There is nothing to fear. We live in a world of ignorance, save where Christ has gone.

the superstition, the puerile fear, in which a multitude of four hundred million of living souls are living.

I have been speaking as though this world of ours was made up of men with hopelessness, fear and ignorance. When I think thus I think pityingly of the world, but when I think of my wife and my little child, my heart nearly breaks over the thought of the multitudes of women and children that are without Christ. We live not in a world of men; we live in a world of women and little children. Two thirds of the heathen of the world are made up of women and children. We get ourselves into the way of thinking and speaking as though men made up this world. I care very little what becomes of the men of the world. A man is master of his own sufferings all the world round. He is the master, too, of the sufferings of the women and children, and it is to the women and children in the world that my heart goes out, and I think of that little babe that lay in Mary's arms in the manger, who brought peace and love to all the earth. I say we live in a world two-thirds composed of women and little children, and they speak to us the truest message as to the blessing that Christ brings into our lives.

Last year I was kneeling down by a little cot in a Presbyterian hospital in New York, with a last prayer for a dying missionary lying there, and another prayer for a new missionary who was going out to his field. The telegram the other day informed me of the new missionary's death. There arose up before my mind the scene in that station wherein he was alone. Just two years ago I landed there from a ship, and one of the men there showed me his household. His household consisted of eighteen little black boys, gathered from all parts of Africa, brought there in a slave ship. The British Consul had gone out one night alone, with revolver in hand, had captured the ship, and had turned these little boys over to my friend to be trained. I asked him if he knew where they came from. Well, he said he was very anxious to find out one day, so he asked them. One of them said he had come from the shore of a great sea. "Was it good to drink?" said the man. Yes, it was good to drink, and he thought the name sounded like Nyanza. Another came from the bank of a great river as large as the ocean, the name he thought was Zambesi. Another came from a mountain, and my friend looked it up, and it was in the west of Africa. These eighteen little fellows had been pilfered from most all over Central, eastern and western Africa. I looked upon each one, and each had a little scar on his cheek about

When that great man in China, Li Hung Chang, not long ago was appealed to, because of the overflow of the Yellow River, he went into the temple and worshipped a snake that some one of the priests had brought there. When we consider this, we can have some idea of the ignorance,

the size of a half-dollar. I asked my friend, "What is this?" "That is the brand of the slavers's iron," said he, "just as they brand wild cattle on our Western plains."

And there they sat, the eighteen little fellows, gathered out of all Africa, learning of Christ. "When I first got them," he said, "they held together like a little group of rabbits in the centre of the floor. They would not speak a word, would not let me come near them. They would shrink close together, and it took me nearly a month to win their confidence and love." They all sat around on their little forms and sang the song that I suppose Dr. Clark has heard all over the world, and I think no words ever sounded sweeter than as they came from their lips,—

"Jesus loves me, this I know,  
For the Bible tells me so."

Nowhere else had they learned it. They had lived in a life of superstition and hate. Can you think what it meant that into their lives came Jesus Christ? And so we can never understand the great blessing which Christ brings until we can see that there are no homes in Christendom into which he has not come.

I will not close without saying a word about the blessing that awaits us if we fall in line with Christ's will. There is no blessing apart from sacrifice, and I do not see why the Christian church should not gain that blessing as well as those who seek it for lucre's sake. The railroad in Africa, just completed, cost \$12,000,000 and 4000 lives. More than 20 human lives have been laid down upon every mile of the Congo railway. On that railway more human life has been sacrificed than has been sacrificed in Christian Missions from the days of the Apostle Paul to this day. Are we to say that we are to permit human sacrifice for gain which we are not willing to sacrifice for Christ? Friends, our personal life will never rise up into the fulness of Christ's desire until we have learned his secret of large service.

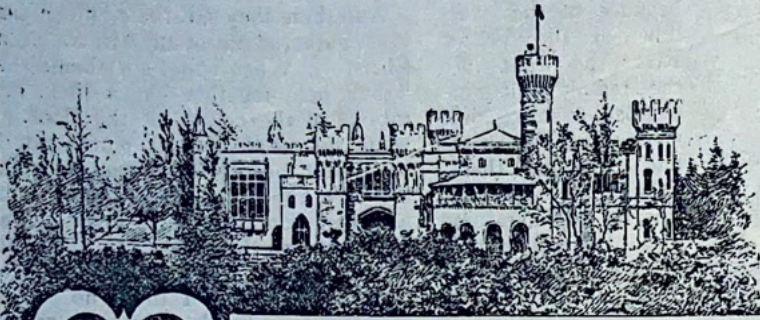
The Great Commission has never been revoked. Those words of the Heavenly Speaker fall with all their authority on the ears of his disciples to-day. Are we prepared to obey? Do we intend to see that the saving evangel is proclaimed to all men? July 7th and the offering we make to the F.M. work, will prove whether we mean what we say or not.

THOS. HAGGER.

After hearing the gospel for an hour a Hindu woman went to the missionary and said: "Lady, is it true that you have known this gospel all these years, and never till now come to tell us of it? I am an old woman, past seventy years of age, and never before knew that there was a God that loved me, and now I am old, too old for a change. My forefathers worshipped these idols, so I must worship them, but take our children; tell them of this God of love, that he loves them; tell them to love him, and they will all be your caste," meaning Christians.

"How shall they preach except they be sent?"

# THE WORLD FOR CHRIST.



Paul's ambition in the first century should be ours in this the twentieth century. Ours, indeed, should be a larger ambition, for the world has grown since the time of Paul. We

to make me zealous for Missions, because the philanthropic attitude of the soul is enough to give us zeal in this particular. There are three hundred millions of women now on this planet who have only the Buddhist hope of being born again as men instead of toads and snakes. There are eighty millions of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body and estate from inherited Pagan customs. In the name of mere philanthropy and secular prudence, Christian Missions ought to receive a support, immediate, abundant, permanent, unflinching."

We sometimes flatter ourselves that we have done great things in the way of supporting Christian missions. And, certainly, in one respect we have reason to congratulate ourselves. Unfortunately it is only the congratulation of comparison. After centuries of deadness, the beginning of the nineteenth century witnessed the revival of the missionary spirit. The growth of that spirit was a matter of gradual development, and it is only by comparing it with the backwardness of previous centuries that we can find any satisfaction at all. In the words of Joseph Cook, "Modern Christendom has thrown one pebble into the great ocean of missionary effort, and stands with amused childish conceit on the shore of history watching the wide ripples produced by that pebble, and supposes that it is reforming the world. Another century will sneer at us for our conceit and our penuriousness." When it is remembered that the entire amount raised annually by united Protestant Christendom for missions would not pay the liquor bill for Great Britain for three days, it would not seem as if the churches had much to boast about in the matter of giving. It is now twenty years since Joseph Cook spoke about the urgency of securing all the vantage grounds of mission fields, before imported unbelief had done its deadly work. He then held that the aim of the missionary societies of the world should be to secure one missionary for every 50,000 of the accessible pagan population of the world; and one dollar to be expended for missions for every five dollars expended for ourselves. In this he was backed-up by one of the foremost American authorities on missions, who said: "Let the churches expend on missions one dollar for every five they expend on themselves, and we may hope to put the Bible into the hands of every son and daughter of the human race within a generation." Evidently this authority only contemplated in his calculations those churches that were actively engaged in home work. He did not mean that

**M**ORE worlds to conquer, expressed the highest ambition of Alexander the Great. As far as he knew, all the world lay at his feet, and there remained nothing

more that his victorious armies could accomplish. Moved with a like ambition, other leaders of men have sought to win the world for themselves, and have succeeded to a greater or lesser extent. These men rank among the heroes of history, and are numbered with the great ones of the earth. A calm and impartial analysis of their achievements, however, reveals the fact that their ambition was selfish in its aim and unscrupulous in its methods. It was of the earth, earthy. A passing triumph, that left behind it no enduring monument. An ambition that won its way at any cost. That trampled down all opposing forces and made no distinction between right and wrong. That achieved its purpose amidst the groans of the wounded and dying, and the tears and poverty of widows and orphans. A poor ambition, this, yet one most highly prized. Compared with that ambition which has before it as its object the winning of the world for Christ, this other ambition is mean and despicable. The ambition of Cæsar to make every knee bow to *him*, is a poor thing compared to that of a Paul whose ambition was that "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

The world for Christ, is only a new way of expressing an old idea. It is as old as the first century, and had its origin in Christ himself. Of all the apostles, Paul caught the idea of his Master in fullest measure. He saw the Empire of Cæsar filling the whole earth, and his one desire was that Christ should fill in the spiritual world a larger place than even Cæsar did in the material one. This was his ambition, and what was

know of lands and peoples that he did not dream of. It was impossible for him to carry out the Great Commission in the same complete sense that it is possible for us. As Pierson, in his "New Acts of the Apostles," says: "This has not been possible to any previous age as it is to ours, for all the world has not hitherto been accessible or even known. At last the trackless pathways of the ocean have been crossed and the penetralia of all the continents reached. Land and sea yield up the secrets of six thousand years. Navigation and exploration have been so thorough that, we feel sure, no continent is left unveiled, nor even one island undiscovered. The frozen poles have been forced to unbar the gates of their ice castles, and the flag of the triumphant explorer is unfurled on their crystal battlements. For the first time since the world began man knows his own habitation and domain." The way for the gospel chariot is open.

Yes, it is open; but how many are there pressing in to take possession of these new lands for Christ? How many hearts are fired with a divine ambition to unfurl the banner of King Jesus in all the dark places of the earth? Comparatively speaking, very few. And the reason why there are so few is because the church has not a proper sense of its immense responsibilities, and has failed to cultivate within itself a divine enthusiasm which will not rest until it has set the world on fire with the love of Christ. To a large extent the church is somewhat indifferent to the question of the world-wide evangelistic Mission. In some cases, and in perhaps more than we think, there is urgent need of conversion to the apostolic doctrine of world-wide evangelism. This is a condition of things that has no right to exist in any community that has for its plea a return to Christianity as it was at the first. Even if the scriptures were silent upon this subject, which they are not, there are other reasons which should make us zealous in the cause of Christian Missions. "It would not be necessary for me," says Joseph Cook in his "Boston Lectures," "to open the scriptures



churches which gave meekly to home work should divide that meanness by five. He rather meant that where home work is carried out in a fair and liberal spirit, the fifth of that amount should be the minimum contribution to missions.

At this time of day something more is expected than the estimate of twenty years ago. Twenty years of further education in mission work should be worth something. Let it be our duty and privilege to show that those years of experience and training have had their full effect upon our minds and hearts.

## Editorial Notes.



### Wanted, Men.

UCH difficulty has been experienced by our American brethren in obtaining suitable male volunteers for Foreign Mission service. Strong, healthy, intellectual men shrink from the sacrifices

involved, while timid, modest women present themselves as candidates. Does this indicate that women have more of the spirit of Christ, "the first Foreign Missionary," who left home and all its attractions to carry the tidings of God's love to this far-away land, or does it mean that they have a clearer understanding and a firmer grasp of the principles and instructions contained in the great commission? In Australia, as in America, we need *men*—able, powerful men. The time has gone by for supposing that third or fourth rate men who would not succeed at home are suitable for missionary work. In New Testament times the ablest men were Foreign Missionaries.

### Children's Days.

"Children's day" among our brethren in America is often celebrated by a "Children's Day Exercise." These "Exercises" are something like the "Service of Song" so common in Australia, but instead of readings, the singing of appropriate pieces is interspersed with recitations, and dialogues by the children. There are also one or two action songs for infant classes, solos, etc. A new

"Exercise" is carefully prepared by the F. M. Society each year, and copies are sent free to any school desiring to use them. We have no "Children's Day" in Australia, but it would not be a bad idea for school teachers to send to America for copies. The whole Exercise lasts a little over an hour, and is very attractive. We know of at least one Australian Sunday School that has used them, and they were unanimously voted a great success. As all the items are suitable, it is a good means of interesting the scholars and the audience in Missions. A collection could be taken up for the Benevolent Fund of our F. M. Committee. For copies send to A. McLean, Box 884, Cincinnati, Ohio, U.S.A.

### Where is New South Wales?

South Australian brethren are represented in mission fields by Bro. Strutten, who is at the Poona Village Mission, India, and supported by the Hindmarsh church; Miss Poole, of Grote-st., who is training for the work at Poona; and Miss Rosa Tonkin, also of Grote-st., who has been accepted by our own Committee for work in China. Victoria sent out our pioneer missionary in the person of our much loved Mary Thompson, and Mr. Percy Davey, also of Victoria, is at work in Japan. Queensland disciples have on the field in India Mr. and Mrs. E. Stubbin, while John Thompson represents them among the Kanakas on the sugar plantations of their own State. But who is to carry the banner for our New South Wales brethren to the heathen? Not a solitary worker from any of our churches in the mother State is to be found on a foreign mission field. Is there no earnest, consecrated young man or woman in the whole province with the requisite ability and will to preach Christ by word and life in foreign lands?

### Foreign Missions Sunday.

It is almost here. What are we going to do? Our standard for N.S.W. this year is £150. This is only about £30 more than last year. It can easily be done if we really mean it. There lie before us increased responsibilities. Not only must we keep the present agents in the field, but we must extend our borders. We are partly supporting Bro. Percy Davey in Japan, but hope to take him over entirely. Miss Tonkin is about to leave for China, and there is the long talked of mission to South Africa, to which we are virtually committed. All this in addition to the support of the missionaries and native agents we already have at work. It is becoming a serious question how this is to be done. Much will depend on this collection. The S.A. Baptists have been compelled to send notice of discharge to one of their able staff of male missionaries for want of funds,

but we are persuaded better things of our brethren. Let every member pray about the contributions on July 7; let every secretary give it prominence among the announcements; let every speaker the previous Lord's Day give an exhortation on the subject of missions; let every isolated member send his contribution to his church secretary marked for Foreign Missions, or to E. Gole, Cavendish St., Stanmore, N.S.W., and let every one who possibly can attend contribute freely. Missionary work is the work of the church. No churches and no Christians pleading for primitive Christianity are true to their plea if they ignore this. However sound a man may be on other points, if unsound here, his religion is vitally defective. Apostolic Christianity is missionary Christianity. A religion that does not reach the pocket is a sham and a lie. Let us *give*, let us *all give*, let us all give *willingly*, let us all give *as we can*. "Thanks be unto God for his unspeakable gift."

One morning, as Mr. Moffat was leaving home, a Bechwana man came to him with a face full of perplexity and sadness. Mr. Moffat took his hand and asked what was the matter.

"You remember my good dog that guarded the sheep? He was so bold and fierce in driving off the wild beasts that came to devour them. Now he is spoiled; I may say I have lost him."

"What has happened?"

"He has torn my New Testament in pieces, and eaten most of the leaves."

"You shall have another Testament immediately."

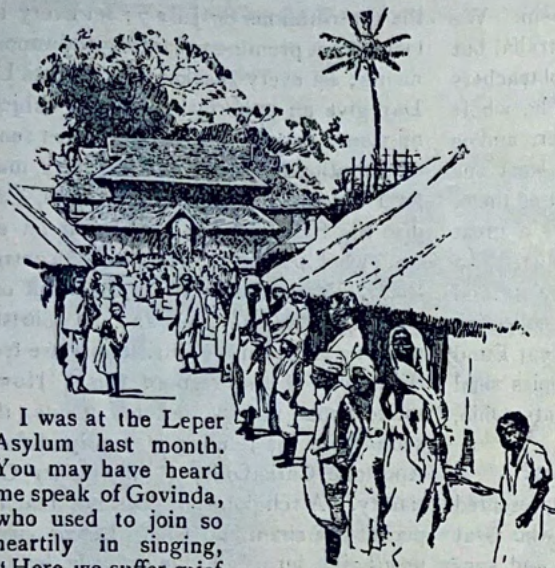
"Thank you, sir. But what shall I do with the dog? *He was such a fighter!* But my New Testament was so full of love and gentleness, and my dog has eaten so many of its leaves, I know *the fight is taken out of him.*"

Very real was the man's distress till Mr. Moffat explained and recalled the old lessons to his memory. At last he departed comforted.—*From Fuel for Missionary Fires.*

A poor boy heard by chance a missionary address. When the platter came to him he said: "Put it lower." The deacon hardly understood him. He said again: "Put the plate lower." The deacon held the plate near his hand. "Lower yet," he said. "Still lower." "Lower down yet," he cried. The deacon at last put the plate to the floor. Then the boy quietly, but earnestly, placed himself upon his bare feet in the plate. He had no money to give, but he gave himself. That is what God most desires. We read in the Bible of some who gave liberally, and of whom it is said that they first gave their own souls to the Lord.

**"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."**

## Letter from Miss Thompson.



I was at the Leper Asylum last month. You may have heard me speak of Govinda, who used to join so heartily in singing, "Here we suffer grief and pain." He is in a terrible state now. One can hardly bear to look at him. He told me he was mad with pain at times, and is praying to be taken home.

It will be a wonderful release for him to leave his poor deformed body, and go to be with Christ, who has prepared a place for him.

Perhaps it would interest some of the Endeavorers if I were to tell them about some of the people I have seen to-day. We had breakfast at 6 o'clock, after which I went to a house where I have two pupils, mother and daughter. The mother asked me about something she had heard that I had, and I asked her if she could not persuade her husband to let her come to our house, as it is not far away. She goes out sometimes covered all over with a white cloth. She said it was no use to ask him, as he never spoke to her unless he wanted something. He is a well educated man, and speaks English, but it does not make him any kinder to his wife, except that he allows me to visit her.

My next pupil was a very bright girl, who says she is twelve, but does not look like it. I taught her for a little while three years ago. She left Harda before I did, to go to her mother-in-law's home, and after spending over two years there has been allowed to come to her mother's for a while again. Her sister-in-law, a girl about sixteen, is also learning to read, and is also being taught about Jesus.

After leaving their house I went to another near. The woman who lives in this house learned to read in her childhood, and it is quite a pleasure to talk to her after meeting so many ignorant women. I heard her read a chapter in Luke, and talked to her and another woman who was present. One of them said, We like what you say, and believe in Jesus, but how can we leave off worshipping our idols.

They had never heard of Jesus until this year, so it is no wonder it seems impossible for them to leave off doing that which they have been accustomed to do since childhood, but we know others have done so, and are

not despairing of them doing likewise.

The next house I went to is one I have only visited once before. The woman who owns it is a widow, and has one son, who has a very young wife. They are not Purdah women. I was passing by when one of the women called me. A policeman who rented one of the rooms, brought me a stool to sit on, and we had a talk, after which one of the women asked me to sing a hymn, which I did, and explained it. The women were very much interested, and asked me to come again.

The next visit was to a widow, one whom I have visited frequently. Her daughter is with her at present, and buys a little grain and sells it again, and they manage to live somehow. It is a puzzle to us how some of these people do get along, but their lives are no doubt shortened by the long hours, insufficient food and clothing. It is impossible to help all, and we have to do the best we can in deciding who are most needy.

My next visit was at the home of a widow who has property. She sent at once for some of her tenants to come and hear me. If I were to believe all she says about me I would feel myself a most important person, but I think she likes to hear herself talk, although she seems very good hearted, and it amuses me at times to hear her say to those who I have not met before, Now you listen, it is all good, but I know it all, as I have known the Miss Sabib for years. She is like a good many at home, enjoys having you come and visit her, but not yet prepared to cast in her lot with you. My last call was at the home of two more widows, sisters, poor women who earn their living by carrying water to the homes where the women are not allowed to go out. I got home between eleven and twelve—quite glad to give my throat a rest, but thankful to have been able to tell of Christ to some I had not met before.

Scarcely a day passes but what I meet with some I have not talked with before.

I usually go out in the evenings, and almost every day have a short service for those employed about the place.

When the Lord Jesus said, "Go into all the world and preach the gospel to every creature," there is no doubt that he intended his words to be understood literally, and that he laid upon his church the duty of striving for the salvation of every human being, no matter of what nation, color, or language they might be. In view of this fact, the millions of China, India, Japan, etc., appeal loudly to the church of Christ not to withhold that salvation from them which Christ shed his blood to secure. The Moravian Church has nobly striven to fulfil its part of this commission given by the Lord, having one missionary in the foreign field for every fifty-eight members in the home churches. If we, as a people, were to act in like manner, we could soon make a wonderful change in the heathen world. Though we cannot all be missionaries,

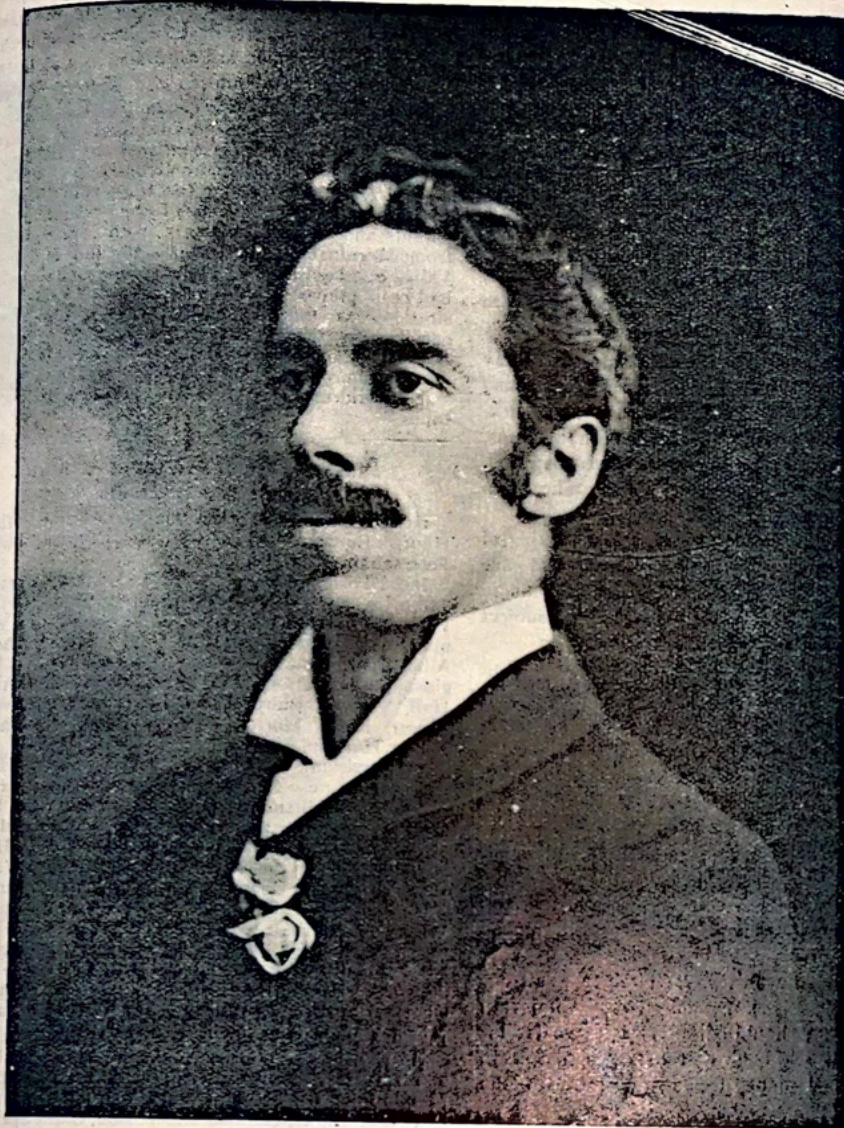
we can make it possible, by giving of our means, for others to go as missionaries, and thus encourage all who are in foreign lands who have consecrated themselves to this great work. A bright young lady on this foreign field was asked what were her chief discouragements. She replied that she had never known discouragement except when she heard that the churches at home were losing interest in the work. Do not let us fail them; but by the liberality of our gifts let us show that we are fellow-laborers with them in this great and noble work of saving the heathen.

M. WOOD GREEN.



THE LATE FRANK AH YOUNG.

A Hindu was asked what he feared most from the missionaries. He said: "There are your preaching missionaries, we don't mind them, we need not listen to them; and there is your educational missionary, we don't mind him, we need not hear him; there are your books and papers, but we need not read them; what we really fear is your Christian missionaries, for by your Christian women we win our wives, and by your medical missionaries you win our hearts, and when that is done, what is there for us but to do as you say?"



F. M. LUDBROOK.

What I Can Do.

ADAH TORREY HENDERSON.

Although I can not cross the ocean wide,  
To tell the heathen of the Christ who died,  
And though I can not press the dusky hands  
Of those who live afar in heathen lands,  
I'll send a prayer across the ocean wave  
For those whom Jesus bled and died to save.  
Although I can not look into the eye  
Where dusky shadows of dark passions lie,  
I'll send my little mite across the sea,  
'Twill help to save a human soul, maybe.  
Although I can not guide the heathen feet  
Into the path of light and life so sweet,  
I'll try to walk, myself, the narrow way,  
Which surely leadeth unto perfect day;  
And then perchance among the ransomed throng,  
Whose voices raise the glad and sweet new song,  
Some dusky hand will gladly clasp my own,  
As we stand singing near the great white throne.  
Then dusky eyes, where joy and peace do blend,  
Will into mine their loving glances send;  
And I'll be glad that o'er the ocean wave  
I sent a prayer that Christ some souls would save;  
And I'll be glad that though I could not send  
A fortune, I my little mite did lend  
Unto the Lord, and that my weary feet  
Pressed onward till the journey was complete.

A missionary in Alaska saw a Bible tied at the top of a stick three feet long and placed near the sick bed of an old man. When asked the reason of this arrangement the man said: "I cannot read, but I know that the Word of my Lord is there, and I look to heaven and say, 'Father, this is your book. There is nobody to teach me to read. Very good; you help me.' Then my heart grows stronger and the bad goes away."

It was seven years before Carey baptised his first convert in India; it was seven years before Judson won his first disciple in Burmah; Morrison toiled seven years before the first Chinaman was brought to Christ; Moffat waited seven years to see the first evidence of the power of the gospel upon the Bechuanes of Africa; Henry Richards wrought seven years on the Congo before the first convert was gained at Banza Manteka.

An exchange states that a Japanese gentleman obtained a copy of the Bible and an exposition of Christianity, and after reading it, said: "This is a fine thing in theory, but I wonder how it would work in practice."

On the train on which he was travelling he noticed a lady who, he was told, was a Christian. He watched her attentively, to see how she would act, and he said: "If I can see anything in her life like this book, I will believe it."

He was deeply impressed with her manner and conduct, and the result of that railway ride was, that he went to his home, determined to make the Bible the guide of his whole life, and become a true and consistent Christian.

We have been acting as though we had an eternity in which to preach the gospel to the whole world, and as though the world had an eternity on earth to be reached, whereas the fact is our term of service and their term of life must very soon expire.

—Grace P. Turnbull.

"Is It Nothing to You?"

Lam. 1: 1-12

Is it nothing to you, O ye Christians,  
That millions of beings to-day,  
In the heathen darkness of China,  
Are rapidly passing away?  
They have never heard the story  
Of the loving Lord who saves,  
And "fourteen hundred every hour  
Are sinking to Christless graves!"  
Is it nothing to you, O ye Christians?  
Can ye say ye have naught to do?  
Millions in China are dying unsaved;  
And is it nothing to you?

Is it nothing to you, O ye Christians,  
That in India's far away land  
There are thousands of people pleading,  
For the touch of a Saviour's hand?  
They are groping and trying to find him;  
And although he is ready to save,  
Eight hundred precious souls each hour  
Sink into a Christless grave!  
Is it nothing to you, O ye Christians?  
Can ye say ye have naught to do?  
Millions in India dying unsaved;  
And is it nothing to you?

Is it nothing to you, O ye Christians,  
That Africa walks in the night?  
That Christians at home deny them  
The blessed gospel light?  
The cry goes up this morning  
From a heart-broken race of slaves,  
And seven hundred every hour  
Sink into Christless graves?  
Is it nothing to you, O ye Christians?  
Will ye say ye have naught to do?  
Millions in Africa dying unsaved,  
And is it nothing to you?

Is it nothing to you, O ye Christians?  
Oh, answer me this to day!  
The heathen are looking to you;  
You can give, or go, or pray.  
You can save your souls from blood-guiltiness,  
For in lands you never trod  
The heathen are dying every day,  
And dying without God.

Is it nothing to you, O ye Christians?  
Dare ye say ye have naught to do?  
All over the earth they wait for the light?  
And is it nothing to you?

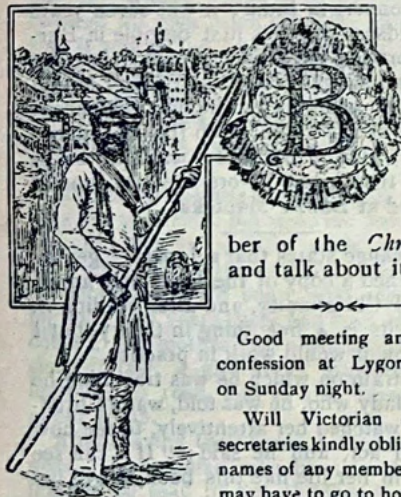




### The Drum Tower.

This building stands only a short distance from our Christian College in Nankin, China. E. E. Meigs is principal of the college. Drum Tower stands on one of the principal roads in the city. It was built by the first Emperor of the Ming dynasty, who reigned 1368-1399 A.D. It was standing three more than one thousand years before Columbus discovered America. It was a watch tower in the first place, but now the upper part is a Buddhist temple, while the lower part is a Moslem temple. It is an ancient landmark, and can be seen for many miles around. It is old, as we regard it, but nothing in China is thought to be old, unless it has withstood the ravages of time for more than a thousand years.

### Here and There.



**B** SURE TO READ this number of the *Christian*, and talk about it.

Good meeting and one confession at Lygon-street on Sunday night.

Will Victorian church secretaries kindly oblige with names of any members who may have to go to hospitals.

Address—Mrs. Walker, Evelina-rd., Toorak.

A brother from the Kaniva District of Victoria writes:—"A grand rain has at last fallen in this district, being the first of any benefit this year"

At the close of Bro. Greenwood's sermon on Sunday night last at Doncaster three men came forward and confessed Christ. Full meetings and unabated interest.

H. Adams, who has been secretary of the church at Merrigum since its organisation, has removed with his family to Warragul. Before leaving Merrigum a social was tendered him, when a small token of the church's esteem was presented.

The late Bro. Frank Ah Young, whose picture and obituary appear in other parts of the paper, was one of the converts of our Foreign Mission work in Melbourne.

J.C.W. of Prospect (S.A.) says:—"Again we have had the pleasure of hearing the name of Jesus confessed by three of our Sunday School scholars. We are hoping there are more near the kingdom."

On Lord's day evening (May 26) at Wellington, N.Z., a young man came forward and acknowledged his faith in Jesus,

and on the following Thursday he was baptised. Judging by his exceedingly happy appearance, this young man was real.

Last Friday night there was a splendid meeting of young men at Doncaster, when Bro. Greenwood gave an address, entitled "A Plain, Confidential Talk to Young Men." Bro. Greenwood illustrated his subject by means of a manakin and the blackboard.

The brethren at Doncaster have formed a sub-centre of the St. John's Ambulance Association, and are thus hoping to make themselves of more use in the world. They have also started their Improvement Class again on a new basis, with Bro. Greenwood as president.

This number of the *CHRISTIAN* will fall into the hands of many who are not in the habit of taking our church paper. We ask them to kindly consider the matter, and give the *CHRISTIAN* a trial for the next six months. They can get it from the agent for 2/6 to the end of 1901.

We are sending out this week a circular to all our agents explaining why extra numbers of the *CHRISTIAN* are sent. If they should fail to receive circular for any reason, they will know that the extra papers are to be distributed amongst non-subscribers in the interests of Foreign Missions.

W. Jackson, Secretary of S.S. Union of S.A., writes:—"We are pleased to report having received applications for admission to the Union from Point Sturt, Milang, and Kadina Sunday Schools. We trust that this year these schools will be able to take part in the annual scriptural examination. The subject for this year's examination is to be the second quarter's afternoon lessons, International Series."

In the course of a few days the usual Foreign Mission collection envelopes will be sent out to all secretaries. Will they kindly see that they are properly distributed to their various congregations. Much of the success of the annual offering depends on the help rendered by the secretaries.

Jas. T. Hunter writes from Wellington, N.Z.:—"You will doubtless be sorry to hear that our esteemed Bro. Hales has been unfortunate in having his residence burnt to the ground and all its contents destroyed, with most of his valuable library. His house was one of those burnt in the disastrous conflagration that took place in our city when 22 houses were totally destroyed. Bro. Hales' effects were only partially covered by insurance, and he is a heavy loser. It is very probable that something will be done in the way of a condolence offering for him, in which case you will hear more anon. As he comes from your city, there are bound to be several who would contribute to such a worthy object if the movement is started."

From a Dunedin, N.Z., paper we clip the following:—"The anniversary of the Tabernacle church of Christ Sunday School was celebrated last night by a tea-meeting for the children, and afterwards by an entertainment, which was conducted throughout by the children, under the presidency of Mr. J. Lowe, musical items (piano solos and duets, a violin solo, Inglis Wright). There was a large attendance of Mr. J. parents and friends, together with representatives from Mornington, South Dunedin and North-east Valley Sunday Schools. A handsome banner which had been prepared for the Sunday Schools' demonstration was unfurled on the occasion, and a very encouraging scene was presented to the Sunday School workers. The children assemble again tomorrow afternoon, when they will repeat their hymns and be addressed by Mr. C. Watt and Mr. L. M. Innes."

### N.S.W. Sunday School Union.

EXAMINATION RESULTS, APRIL, 1901.

1st Division.—1st prize, Mabel Morton, Milton Hunter, Enmore. Honor certificate, Charles Morton, Petersham.

2nd Division.—1st prize, Roland Clark, Enmore. 2nd prize, Arthur Campbell, Enmore; Frank Bryant, Petersham. Honor certificates, George Morton, Winnie Owen, Petersham; Edith Dixon, Sydney; Annie Alberthson, John Adler, Alfred Morton, Oswald Higginson, Enmore. Certificates, Herbert Fuller, Annie Hill, Sydney; Ruby Eldridge, Rosie Mills, Evelyn Arnott, Nellie Morton, Arthur Read, Petersham; Arthur Horsley, Enmore.

3rd Division.—1st prize, Lily Appleton, Hazel Clark, Enmore. 2nd prize, Bertha Sainty, Valerie Kingsbury, William Gale, Enmore. 3rd prize, Fred Shorter, Enmore. 4th prize, Annie Mills, Petersham. Honor certificates, May Owen, Millie Tindall, Hilda Tindall, Lillie James, Petersham; Bertha Verco, Bertha Evans, Charles Harford, Daisy Barrett, Gertie Morton, Lily Horsley, Harold Rofe, Reginald Wightman, Herbert Cooper, Enmore; Queenie Ashwood, Elsie Dixon, Janie Hall, Sydney. Certificates, Elva Riddell, Florrie Lambert, Sydney; Lizzie Underwood, Hilda Page, Robert Scurr, Enmore; Charles Furlonger, Miriam Furlonger, Lismore; James Young, Petersham.

4th Division.—1st prize, John Ewers, Petersham. 2nd prize, Linda Kingsbury, Enmore. 3rd prize, Minnie Pike, Petersham. Honor certificates, Addie Day, Ella Marks, Hannah Alberthson, Clara Spencer, Reginald Clark, Enmore; Lizzie James, Percy Lever, Petersham; Muriel Stimson, Ruth Gole, Sydney. Certificates, Amy Jones, Nellie Morrison, Sydney; William Jeffry, Enmore.

5th Division.—1st prize, Sydney Gole. 2nd prize, Fred Willis, Enmore. 3rd prize, Septimus Triglone, Sydney. Honor certificates, Mary James, Petersham; Elizabeth Walker, Lismore. Certificates, Phoebe Appleton, Enmore; Kate Elliott, Sydney.

T. P. BEER.

### Coming Events.

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

JUNE 16th.—Gospel meetings at the Lygon-street chapel will begin on this date, and continue every night for two weeks, Saturday nights excepted. Time—Sundays, 7 p.m.; week nights, 8 p.m. Bro. H. G. Harward assists Bro. W. C. Morro. Splendid singing. Members of other churches please attend.

### MARRIAGE.

PAYNE-PALMER.—On April 4th, at Kalgoorlie, W.A., Thornton Walbrance, eldest son of F. and E. Payne, Charles-st., Ascot Vale, to Lizzie H. Palmer, of Kalgoorlie, W.A., third eldest daughter of Joseph Palmer, late of S.A.

### To Subscribers.

D. Pfrunder, C. B. Smythe, G. A. W. Mott, 3/6; R. Langley, 3/9; Mrs. Jas. Thompson, Mrs. T. H. Crouch, H. Scott, 5/-; Jas. A. Latimere, W. May, Mrs. A. J. Lloyd, 7/-; C. J. Morris, 7/6; W. Bolduan, 10/-; C. A. Ball, 15/-; A. R. Benn, 15/9; O. Adder-man, 19/6; T. J. Phillips, 30/-.

Send Reapers.



OR consecrated reapers  
now  
The Master loud is call-  
ing,  
On darkened souls, on  
sunny plains,  
Let gospel light be falling,  
O ye who stay in Christian  
lands,  
The richest and the poor-  
est,  
Give consecrated means to  
send

The reapers to the harvest,  
So shall ye help to win the sheaves  
To fill the heavenly garner,  
And grain be richer far than sheaves  
To offer to the Master.

Earth's Christless millions dying,  
Defiled by sin and shame,  
In deepest darkness lying—  
No knowledge of his name—  
Now call on us to bring them  
Glad tidings of our Lord,  
Now plead with us to tell them  
The message of his Word.  
Proclaim his words of gladness,  
Haste! haste! o'er land and sea—  
Where millions in their sadness  
Still wait our Lord's to be.

"The failure or the success of the mission-  
ary enterprise depends upon Christian people.  
It is not the will of God that any soul should  
perish. He has made ample provisions for  
the redemption of all. He has assigned his  
people the task of carrying the gospel to  
those who have it not. If they remain silent  
when they should speak, the blood of those  
who perish will be required at their hands."

A Chinese writer thus describes New  
Zealanders in a Chinese paper: "They live  
months without eating a mouthful of rice;  
they eat bullocks and sheep in enormous  
quantities with knives and prongs. They  
never enjoy themselves by sitting quietly on  
their ancestors' graves, but jump around and  
kick balls as if paid for it; and they have no  
dignity, for they may be found walking  
with women."—*Woman's Evangel.*

"Thou givest strength; lead on!  
I cannot sink while thy right hand upholds,  
Nor comfort lack while thy kind arm enfolds.  
Through all my soul I feel  
A healing influence steal  
While at thy feet I kneel—  
Father, in lowly trust, lead on!"

HEATHEN JAPS.—Some Christian English  
people could, with profit, imitate the church  
manners of the Japanese. A missionary  
says: "Japanese audiences are models of  
politeness. No one yawns, snaps his watch,  
shuffles his feet or goes out, even though the  
speaker is talking in an unknown tongue.  
Every eye is upon the speaker. When he  
begins to speak he is greeted by a polite  
bow from every one in the audience; and  
when he concludes, another low bow from  
every one in the room says silently, 'I thank  
you.' After the address, a prayer and  
benediction, and then what? A grabbing of  
hats, and cases, and overcoats, and a  
'break' for the door? Ah! no; the Japan-  
ese have not learned thus to close their  
worship. All drop into their seats again;  
for a full minute they sit with covered eyes  
and bowed heads, and then slowly and  
reverently pass out of church or break up  
into little groups."—GEORGE DARSIE.

Some West Australian Notes.

C. F. HAWKINS.

Just before Conference the opportunity of taking a  
run to the Eastern goldfields presented itself. A man  
is never comfortable in West Australia until he has  
been to the "fields." You never know when the  
question, "Have you been to the fields?" will be  
sprung upon you, and if you have to confess that you  
have never been so privileged, the feeling creeps over  
you that you are not regarded as belonging to West  
Australia at all; and in the eyes of a progressive  
"tothersider" you are scarcely credited with being  
properly alive. Everybody in W.A. expects every-  
body else to see the "fields" before they die or leave  
the State. So, of course, I went to the goldfields. It  
is something of an undertaking to a man who can  
neither afford a first-class ticket nor a sleeping car to  
traverse nearly 400 miles of peculiarly uninteresting  
country by an "express," which takes 19 hours to do

the trip. But patience and a good hamper will do a  
lot for a man, and so we got through—and back.

In the cities of the eastern goldfields the "tother-  
sider" reigns without a rival. His rivals all reside in  
the coastal districts, especially in Perth, Fremantle  
and Bunbury. The latter place owes most of its  
notoriety and importance to the fact that Sir John  
Forrest was born there. The press and public spirit  
of the goldfields have tried hard to keep the conserva-  
tive residents of the "coastal" districts up to the  
progress of the age, and are satisfied that they have  
not toiled in vain. The rivalry and jealousy that has  
so long existed between the two centres (goldfields  
and coast), and which during the agitation over  
federation grew very bitter, is gradually dying.  
Better representation in Parliament, and that larger  
interest in all public affairs which the growing prestige  
of the "fields" demands, are making the friction daily  
less.

The church of Christ started early in the goldfields,  
but has not been sufficiently well supplied with  
preachers to keep abreast of the rapid developments  
that followed the first rush. At Coolgardie our  
position is assured. Bro. Harry Banks has been  
laboring there for the past three years or more. For  
nearly the whole of this period he has been able to  
give all his time to the work. There is a substantial  
building at Coolgardie, and an equally substantial  
church. The commercial glory of Coolgardie, how-  
ever, is at the present time passing over to Kalgoorlie,  
24 miles further east. Kalgoorlie has had a long  
struggle with Boulder City for supremacy as the  
capital city of the goldfields. The honors at the  
present time are easily with Kalgoorlie. The two  
cities once lay three miles apart. They have now so  
far spread themselves towards each other that the  
whole space between them is dotted with tiny white  
"camps," and the two cities are practically one.  
They are connected also with a suburban line of rail-  
way, passing through some half dozen stations (all in  
course of construction), and supplied with a frequent  
train service.

The cities of Kalgoorlie and Boulder will be bound  
closer still soon by an electric tramway system. Two  
passenger trains run daily between Perth and the  
cities of the goldfields. The express does the journey  
in two hours less than the ordinary. As a matter of  
fact, they are both very ordinary trains, but one gets  
there all the same. Approaching the "golden cities"  
from the coast by train the effect produced upon the  
mind by the magic suddenness with which they lift  
themselves out of the awful desolation prevailing from  
Northam eastwards is almost dramatic. In a moment  
one is translated from the depressing dreariness of  
300 miles of scrubby veldt to the noise and bustle of  
a great city. The shriek of the suburban trains, the  
rattle of vehicular traffic, the grind of scores of  
stampers and the heavy roll of tens of thousands of  
pounds' worth of mining machinery all catch the ear  
at once.

The scene at night is more impressive still. The  
semi-circle of great mining properties known as the  
"golden mile," as well as the streets of both cities is  
brilliantly illuminated with electric light. The mines  
are human hives. Day and night alike there troop to  
and fro thousands of human toilers, and the roar of the  
machinery is never abated. As a church, we were late  
in the field at Kalgoorlie, and have, so far, erected no  
more than a vestry, in which services are carried on.

At Boulder City there is a better building, though  
much smaller than what is needed even for the present  
requirements of the place. The goldfields' brethren

Foreign Mission News and Notes.

H. G. HARWARD.

There are 400 boys at the orphanage at  
Damoh, India. It costs about £3 a year to  
feed, clothe, shelter and educate one of these  
boys. The Fitzroy C.E. Society are sup-  
porting Ramba. Let other young people in  
our churches co-operate in this good work.

At the Annual Conference in Deoghur,  
India, the secretary was instructed to express  
the thanks of the Mission to the brethren in  
England, America and Australia for timely  
and efficient aid rendered for famine relief.

On March 18th there were four baptisms  
at Hurda. Three were lepers.

Miss Thompson's class for women is well  
attended and full of interest.

On May 1st there were two weddings at  
Hurda. Mr. Stubbin and Miss Pfrunder  
were married at 7 a.m. In the evening  
there was a native wedding.

What is the outlook? It is good. There's  
light ahead; there's help in God; there's  
wealth in Jesus; there's power in prayer.—  
DAVID PRESTON.

Missions in the South Seas generally are  
by far the most pleasing result of the pre-  
sence of the white man, and those in Samoa  
are the best I have ever seen.—R. L.  
STEVENSON.

DRINK FRY'S COCOA IT IS THE BEST.

partake of the progressive spirit of the times, but have been greatly hampered by a dearth of speakers. Love does not seem to bring them, and until lately they have not had much money to offer. Now, it is a question whether either love or money—or both—will bring preachers. A man to replace Bro. Browne is needed immediately. What will happen if he cannot be procured it is difficult to conjecture. But our opportunity as a church at Boulder and Kalgoorlie is now. The brethren on the "fields" have decided to hold special protracted meetings in every centre during the year, with the double purpose in view of getting the plea of the church more prominently before the public mind, and of seeking to add many unto the Lord.

(To be continued.)

## Obituary.

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

**LADBROOK.**—On April 15 the angel of death visited the home of our Bro. and Sis. Ladbroke, and removed from their midst dear little Normie, a bright and engaging little fellow of two years. He was the joy of their home, and the picture of health. The call was sudden and unexpected, his illness only lasting three days, there being no serious results anticipated till within a few hours of death. Our warmest sympathies go out to those who mourn. May they receive a large measure of the divine consolation that they so much need in their hour of sorrow.

"Another little form asleep,  
A little spirit gone;  
Another little voice is hushed,  
And a little angel born.  
Two little feet have gone the way  
To the home beyond the skies;  
To see the Saviour's shining face  
And dwell in paradise."

Invercargill, N.Z.

J. GREENHILL.

**YOUNG.**—Bro. Frank Ah Young, one of our Chinese brethren, was called to his eternal home on Wednesday, May 29. He was a member of the Lygon Street church, and in health was most regular in attendance at its services. For several weeks he had not been able to come to the meetings, and during the week prior to his death grew gradually worse. He was taken to the Melbourne Hospital, but succumbed to death of a complicated disease of the heart. He was one of the converts of our Chinese Mission, and his life reflected credit upon his teachers. We believe that he is one soul gathered home in the triumph of the Christian faith through the instrumentality of this Mission. We praise God for his faith and life, and our hope is that they yield fruit in the conversion of many of his fellow-countrymen.

W. C. MORRO, B.A.

**WESTON.**—I regret to report that our Bro. A Weston's family have been bereaved by the death of his daughter Ethel, aged three years, on 22nd May, after a short illness from diphtheria. We extend our sympathy to the family, some of which are still suffering from the same affliction.

Wedderburn.

CHAS. McDONALD.

**STRAHL.**—On Tuesday, May 21st, Harry Strahl, a member at that time of the Lygon-st. church, formerly of Newmarket, died at the home of his mother at 4 Ormond-st., Kensington. For some time he had not been well, but there was little or no thought of immediate death, but on the Saturday previous he was taken suddenly worse and lost consciousness. Every effort to restore him proved unavailing, and he

died three days later, having never regained the use of his senses. The physician states that his death resulted from acute Bright's Disease. His wife, a daughter of the late Bro. Ward of the Lygon-st. church, died about nine years ago. There is left one child, a little girl. A mother and two sisters also survive him. While naturally quiet and unassuming, and made doubly so by the disease of which he died, he was a man of excellent character, and was of that stamp from which God's noblest men are made. He was buried in the Melbourne Cemetery on Thursday, May 23rd. The sympathy of all friends goes out to our Sister Strahl and her daughters in this heavy loss.

W. C. MORRO, B.A.

**PICKERING.**—We have to record that our sister in Christ, Elisa Pickering, at the age of 30 years, has passed away from this life to be with Christ in the better life beyond. Our sister was immersed when about 16 years of age, and was for many years a member of the church of Christ in Newmarket. Our sister was of a meek and quiet spirit, and beloved by all who knew her. About four years ago she went to Perth, W.A., but for some time back she has been in failing health, and arrived home again on Friday afternoon, 23rd May, being weak and ill. She died at 2.30 a.m. Lord's day morning, 25th May, deeply mourned by her dear mother and loving relations, with all of whom we deeply sympathise, especially her dear mother, our Sister Pickering. Her end was peace, trusting in the Lord, in the hope of a glorious resurrection.

I.M.

**MEYER.**—It is our sad duty to have to record the death of Bro. J. W. Meyer, who passed away on the morning of May 24th at the age 81 years. He had been a colonist about 48 years. In 1870 he came in contact with J. A. Hamill, and learned the way of the Lord more perfectly, and was immersed at Harkaway, near Berwick, on May 12th of that year. About five years later he moved to Emerald, and there held meetings in his own house to commemorate the death of his Lord, and, as the church grew in numbers, they went from house to house to break the loaf, until at last a meeting place was erected. It can be said of him—he hath done what he could. The writer remembers asking him some time ago concerning his health, and he replied—"I think I will soon go home."

Emerald.

W. BOLDUAN.

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BRANCH: RACECOURSE RD.

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\* **WITH EVERY TICK** of this Clock a soul perishes - -  
 - - - - **Without the Knowledge of Christ!!**  
 క్షణక్షణక్షణక్షణ

**Look!**

While you spent **20 MINUTES** on your **TOILET** this morning **1200 HEATHEN SOULS** ENTERED ETERNITY.

While you **ATE** your **DINNER** **2000** Men and Women **DIED** in **IGNORANCE** of the **GOSPEL**.

While you slept last night **30,000** Souls fell Asleep **WITHOUT** the **HOPE** of an **AWAKENING**.

During the Time that **YOU** will be in Church on **SUNDAY, JULY 7,** **100** times as Many as are in your Congregations will **DIE,** Never Having Heard the Gospel **YOU HEAR!!**



## A Few Facts.



If China were divided out among the Christian workers each one would have a congregation as large as the combined population of Melbourne and Sydney. There would be five preachers to the population of all Australia.

They will tell you in the Punjab that their only worship is the worship of graves and the fear of devils.

Three-fourths of mankind are living in a perpetual atmosphere of fear.

Cheerless and uninviting is the prospect of the Buddhist: 500,000,000 souls, one-third of the human race, have as their highest hope utter extinction of soul and body.

There are fifteen times as many widows in India as there are women in Australia.

The heathen fields are found in Asia, Africa, Europe, South America and the Islands of the Sea. The sending fields are in Europe, North America and Australia.



**You Live in Australia, therefore it is Your Duty to SEND.**

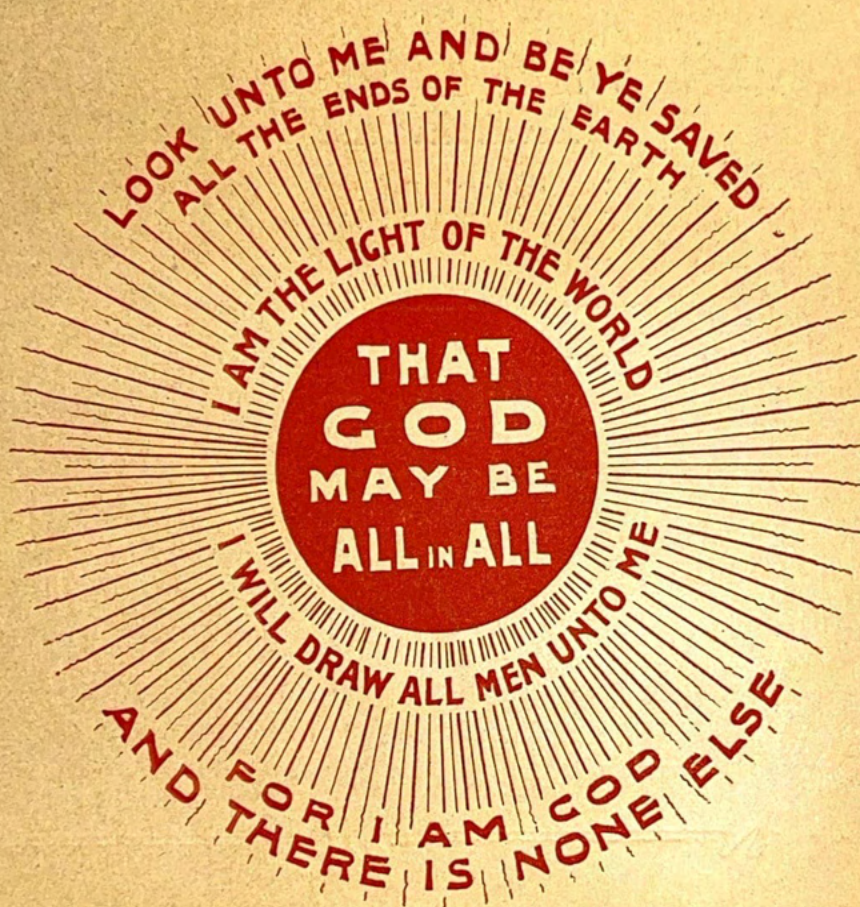
# “Looking = Backward.”

## WHAT HAVE WE DONE?

1. During the past Ten Years we have made ourselves directly interested in the work of about **Twenty** Missionaries, mostly White, some Native.

2. The baptisms amongst all our Workers in India have aggregated 300.

The baptisms at the Kanaka Station have totalled 160.



The baptisms in Japan, 730.

The baptisms in the Melbourne Chinese Mission, 11.

3. Gathered for scattering abroad during 10 years: In Gospel Work, £3500  
In other Good Works, £1400, besides Clothes, &c., &c.
4. Thus obeying the Master, “whose we are and whom we serve,” we have gained untold blessing to ourselves at home.

“In the Keeping of His Commandments there is Great Reward.”