

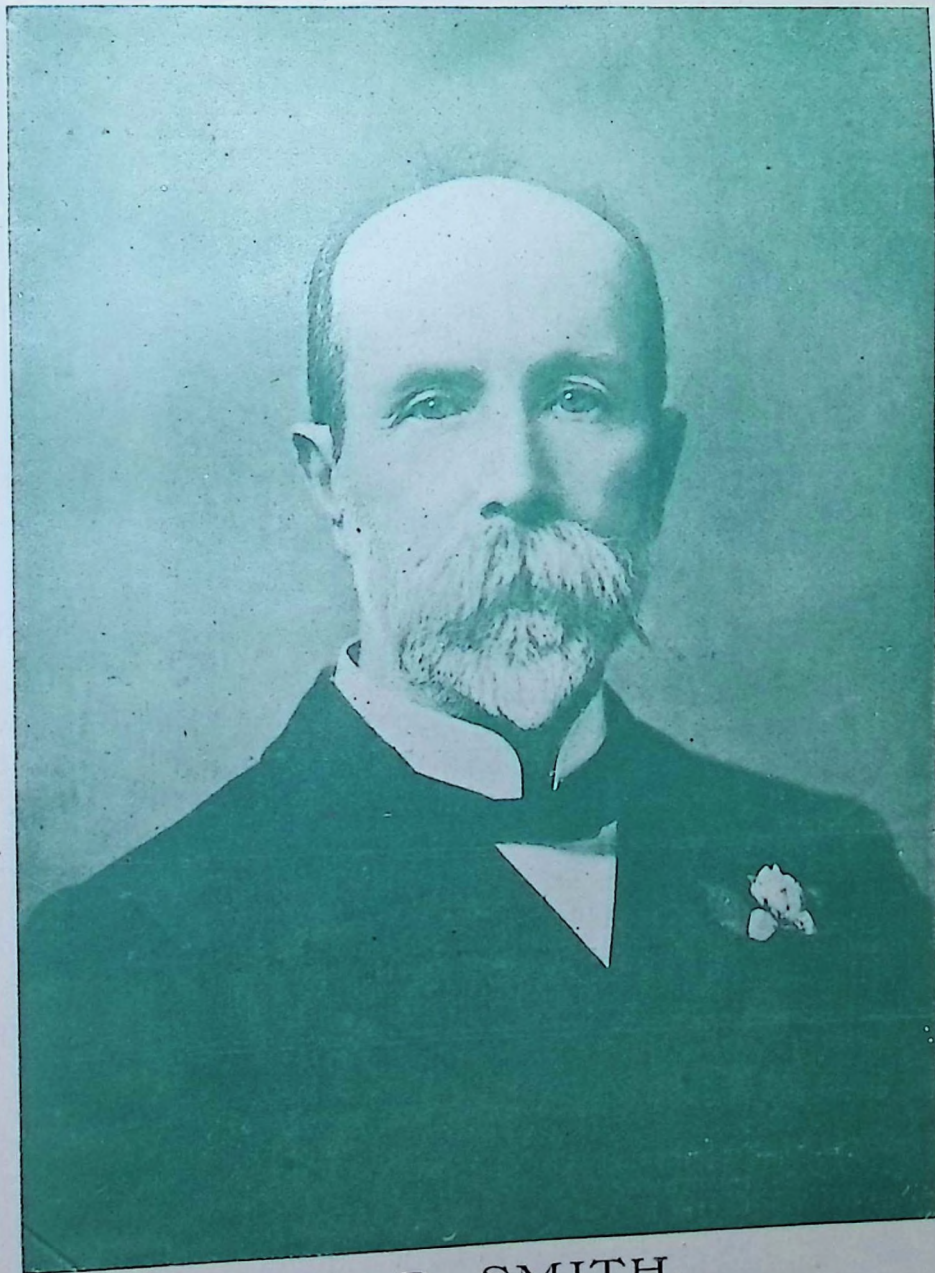
FOREIGN MISSION NUMBER.

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST THE
CHURCHES OF CHRIST IN THE AUSTRALIAN
COMMONWEALTH AND NEW ZEALAND.

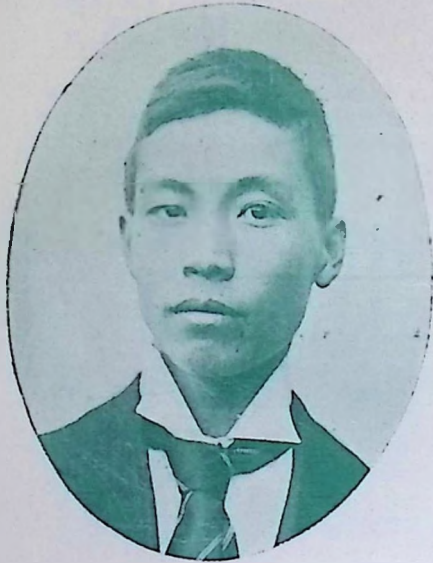
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H. D. SMITH,
Assistant and Financial Secretary of Foreign Mission Work in Australasia.

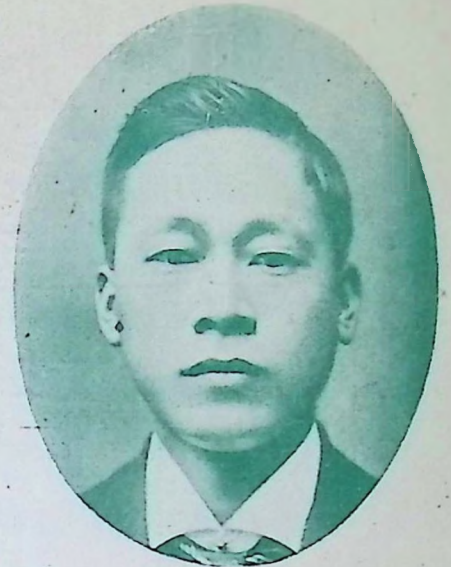
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SAM WONG.



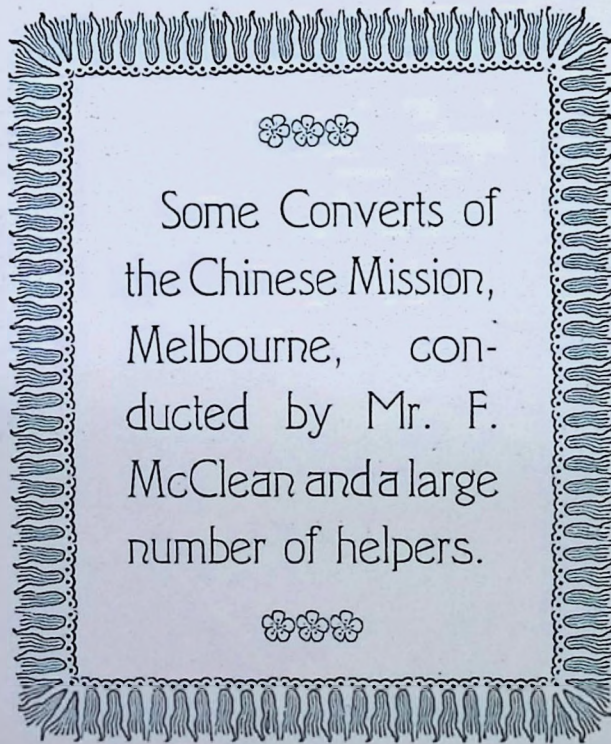
WM. HING.



HARRY PANG.



AH SHING.



Some Converts of
the Chinese Mission,
Melbourne, con-
ducted by Mr. F.
McClean and a large
number of helpers.



ARTHUR LEE MOW.

The Imperative Claims of Mission Lands.

P. A. DICKSON.

I AM delighted with this large and representative gathering, which certainly speaks great things for the future of the work in Victoria, and all over these United States of Australia; for the influence of this meeting, and this Jubilee Conference, can scarcely be measured. To me has been given the Imperative Claims of Mission Lands as the subject upon which I am to speak to you to-night; and let me say by way of introduction that I believe that Foreign Missions will soon be a thing of the past. The quick transit across every ocean to every part; the miles upon miles of railway running in every direction through every

continent; the tick, tick, tick of the electric machine sends to us, with lightning speed, the doings of the Antipodes. These all tend to bring the ends of the earth together and remove the thought of foreign lands, and fast make them the places that lie at our doors. Till then, aye, and after, the thousands upon thousands who to-day sit in darkness, whether beyond the geographical lines of our own land, or those that immediately surround us, all have claims upon us, and these claims are none the less real because of the color of the skin, the cast of the mind, the degradation or darkness of the soul, for God hath made of one blood all nations of

men to dwell on the face of the earth, and hath said: "Go teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." It now remains for me to bring before you as briefly as possible some of the claims of mission lands, and the first claim I introduce is

THEIR ABSOLUTE NEED.

Perhaps we can never know the full force of this; born in a Christian land; surrounded by Christian influences and Christ-bought privileges which have been ours since we

first saw the light of day. But oft-repeated favors that are unrecognised or unappreciated may only tend to darken. Who knows the power of heathen darkness? Physical darkness under some circumstances becomes appalling. The shipwrecked mariner who stands at midnight on the deck of the fast sinking ship looks this way and that way, peering out into the blackness of darkness, and then cries, "O God, for the light of day!" You have heard of the Catacombs of Rome—that labyrinth of darkness and mystery in which so many lives have been lost. A young man resolved to explore this city of the dead. He furnished himself with a light and a ball of string, and, fastening one end of it at the entrance of the dark passage, he determined to carry the ball with him to serve as a guide on his return. Having made this preparation he entered on his voyage of discovery, gazing in silence on the different inscriptions. Room after room, passage after passage, was inspected till the end had been reached. Just here the light went out, and in the alarm which this threw him into he dropped his string, which was all he had to depend on to lead him back to the outside world of light and life. After several efforts to recover it, all of which proved fruitless, he felt that he was buried alive. He thought of home, of friends, and of the bright, beautiful world without, and wept bitter tears of sorrow over his folly in entering that gloomy abode. But he knew that weeping would not save, so he resolved to try and find his way back. He walked on in darkness till compelled to stop and rest. Again he walked and again he rested, but no light, and absolute despair crept over him, when lo! he thought he saw a gleam of light; and he was soon out in the clear light of day. This is physical darkness, but what shall I say of moral and spiritual darkness? How shall I measure it? What is the difference between heathen and Christian nations? In a word, it is the gospel. We advocate and talk of learning, and magnify the advantages of education, and I think we do well; we talk of socialism and its power to improve and better the condition of men; but there is a need of which we can make no legitimate and just comparison—it is the need of the human soul. And this can only be supplied by the gospel. We heard just lately of the cry for bread in the back-blocks of our own land, and soon over £20,000 was raised. What for? To supply the hunger of the body. But there are millions who cry day and night with a deeper, yes, a thousand times deeper need for the bread of life. And what makes it more imperative is

OUR ABILITY TO SUPPLY THIS NEED.

I admit that the cry is great and the

demands are heavy, but they can and must be met. Our ignorance, when it is within our power to know, affords no reason for neglected duty. The old excuse of doing at home to the neglect of those beyond has lost its force and power. At last we say, "Here am I," but with the same breath finish that sentence with, "Send the other fellow." *We hold the truth*, we boast that we hold it in its simplicity and purity, and on first principles we take no second place, but claim to have interpreted aright, and practise both the spirit and letter of the New Testament.



H. H. STRUTTON,

Missionary to India, partially supported by the Hindmarsh Church.
Mr. Strutton is now on furlough in New Zealand.

WE HAVE THE MEN AND WOMEN.

There are numbers to-day whose hearts are burning to enter this work. The time was when few offered themselves for this great work, but now thank God the number is vastly increasing. Mission work in foreign lands is advancing by leaps and bounds. This is an age of missionary enterprise. You have heard of Dr. Duff's famous speech in Edinburgh in 1866. He had been out in India as a missionary, and had spent twenty-five years preaching the gospel and estab-

lishing schools. He came back with a broken-down constitution. He was permitted to address the General Assembly in order to make an appeal for men to go into the mission field. After he had spoken for a considerable time, he became exhausted, and fainted away. They carried him out of the hall into another room. The doctors worked over him for some time, and at last he began to recover. When he realised where he was he roused himself, and said, "I did not finish my speech; carry me back and let me finish it." They told him he could only do it at the peril of his life. He said, "I will do it if I die." So they took him back to the hall, and as they brought the white-haired old man in through the door, every person sprang to his feet, and with trembling voice he said, "Fathers and mothers of Scotland, is it true that you have no more sons to send to India to work for the Lord Jesus Christ? When Queen Victoria wants men to volunteer for her army in India, you freely give your sons. But when the Lord calls for laborers Scotland says, 'We have no more sons to give.'" He turned to the president and said, "If it is true that Scotland has no more sons to give to the service of Jesus in India, although I have lost my health in that land, if there are none who will go and tell those heathen of Christ, then I will be off to-morrow to show that there is one old Scotchman who is ready to die for them." But there are many ready and willing to go who only need our help. Shall we not send these heralds, and thus have a part in that great work of saving souls?

WE HAVE THE MONEY.

There are many who are giving liberally to this grand work, but we have not nearly reached our full strength in this direction. We have to give till we reach the point of sacrifice for Christ. If the word came to you that Christ was in chains in Africa, and required a ransom, is there one disciple of the Lord who would not give all to set him free? Is he not in chains? "Inasmuch as ye did it unto one of these the least of my brethren ye did it unto me." We number over 15,000 in Australia, and one penny per week would mean over £3000 a year. My brother, pity those who

live and perish in the dark. Another claim is the

LORD'S COMMAND IN THE COMMISSION.

We profess to recognise the authority of Jesus, and bow to every mandate of heaven. Listen while I quote that familiar passage, "Go into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned." We know this passage, but perhaps we know the latter part better than the first. We

have lifted the latter part out of the accumulated rubbish of the past ages, and have given it, we believe, the proud position it deserves, but has the *go* of this commission burned into our soul? Does *go* mean that it is our privilege to carry this glad news into the darkness of heathenism? Does it mean that we can if we feel so disposed, or leave it alone; that it is purely optional with us? Or does it not mean that this is an imperative duty, born out of an imperative need? What more fitting close to this address than the words of Heber in that famous hymn:—

From many an ancient river,
From many a palmy plain¹
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! oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

The first native Christian in Japan was baptised in 1860. The first church was organised in 1872 at Yokohama. It was composed of nine young men and called the "Church of Christ in Japan." Its constitution said, "We do not belong to any sect. We believe only in the name of Jesus Christ, in whom all are one."

It is claimed that there is no word in the Japanese language to correspond with our word "home." The written character used there for "home" means "pigs under a roof."

Letter from John Sherriff,

Bulawayo, South Africa.

I returned from the stone quarries yesterday, where I have been working for a few days. During my absence from home a photo was posted you of our three native brethren. The photo represents the first native meeting for church worship in South Africa (at least so far as we as a people are concerned). Lord's day, March 22nd, was to the writer a red letter day, it being the first time in my life that I had presided over a congregation of black brethren. I felt the importance of the meeting very much, and realised beyond a doubt when it was over that God's promise to be with the twos and threes met in his name applies to black or white disciples of his Son Jesus.

The photo of the first meeting to break bread would, I thought, become interesting in years to come, when, I hope, their numbers will have increased to hundreds and thousands. But, apart from the future, I desire it to prove useful in the present. I am addressing you on their behalf. I want

to put their needs before our brethren in Australasia, as representing thousands who are crying from Macedonia, "Come and save us." Those who may see their photo will, I feel sure, be impressed with their intelligent appearance, and I can assure you they are just as intelligent as they look. We are all proud to call them our brethren. They are (or were) three of the most useful members of one of the largest mission schools here. But since obeying the gospel as it had been pointed out and taught them by us, they have been severely examined, first by the native congregation of the church they belonged to, and afterwards by the European minister, deacons, etc., of the same church, and were duly cautioned to comply with and



MISS ROSA L. TONKIN,
Missionary in China.

abide by the rules and teachings of their church, or go to Mr. Sherriff's church. The dear boys, after making their defence from the Scriptures and giving them tracts on "Pentecost," "Baptism," and "Plea of the Churches of Christ," decided to do the latter as they cannot but speak the things which they have seen and heard. Methinks, few white converts would have proved more faithful to their convictions. The writer, naturally enough, is accused of sheep-stealing, teaching false doctrines, preaching and baptising without authority, not having been ordained, etc. "Praise ye the Lord with me." What do you think?

Why, one dear scholar had the courage to tell his white examiners that Mr. S. did not steal the sheep, but that the sheep went where the best grass was. God bless them! and I know he will, for he has promised that they that honor and confess him he will honor and confess. Another scholar, Jeremiah, also made the good confession, but has, I am afraid, been influenced not to obey the gospel.

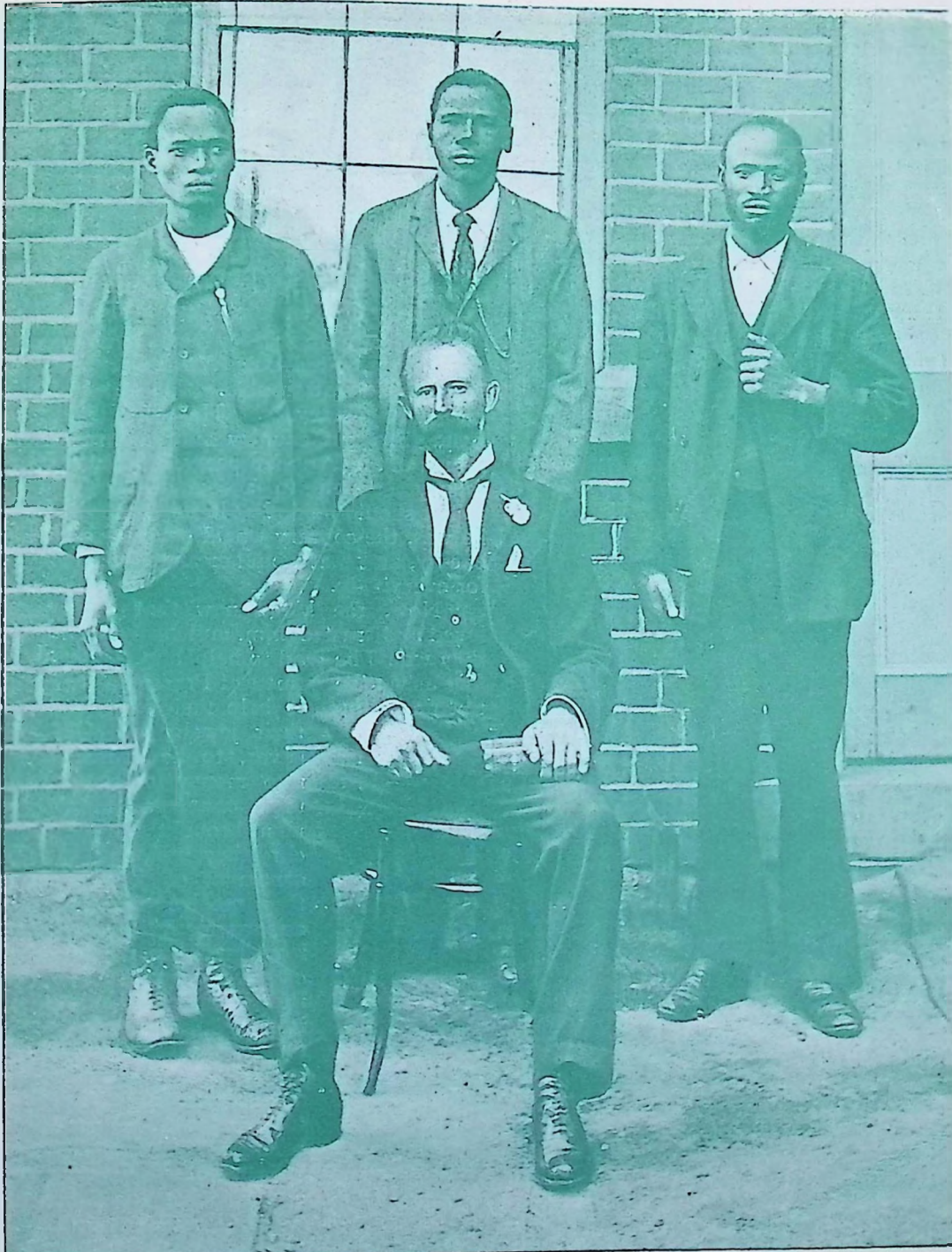
These native converts are all colony boys, from coastal towns. George McKenna I have been in touch with for the past five years. They all read and write fairly well in English, and all our meetings at present are conducted in English. We would very much have liked to make one church meeting for worship, but the brethren, after duly considering the matter, deemed it wisest and best, under existing conditions, to have a separate meeting and mission for the natives. So for the time being I have set apart for their use my old office and dwelling-room, where we break bread, hold Lord's day school, and conduct the gospel service at night. We have night school on Monday and Tuesday nights. Other nights they meet by themselves when then can.

Now I should like to ask the brotherhood in the nicest possible way what we are going to do with and for these natives. They have made a great sacrifice through obeying the Saviour, having become separated (for the time being) from all their associates and a congregation of some three or four hundred natives, where two of them were active workers and had a great influence.

These dear people cannot understand why our church (as they call it) do not send a missionary and have a school like all the other churches. The converts themselves have also asked me what they must do with their wives and families, and I have told them to bring them to the present meeting-place until we get a mission-school of our own; but they do not like coming to a private house. Mrs. McKenna is the only female who has attended up to the present. The location is a piece of ground set apart for natives to live, about a mile from Bulawayo, and that is where the Church of England, Wesleyan Church, Presbyterian Church and Ethiopian Church have their missionaries and mission schools located.

I am persuaded in my own mind that God has a great work for us to do amongst these natives, but in order to be permanently successful it must be commenced on a proper footing and carried on systematically. I am quite prepared to do all I am able to support this mission, both with my services (such as they are) and my means as God prospers me. You will know what time is left after I attend to the business and do my day's work. The brethren here are all greatly interested in the mission, and are willing to do all they can to make it a success.

In conclusion, what I would suggest doing is in the first place to purchase a piece of



JOHN SHERRIFF AND THREE SOUTH AFRICAN BRETHREN.

GEO. MCKENNA.

CHARLES.

AGRIPPA.

ground convenient to the location and erect a small school, say to hold 100 to 150 scholars, in such a way that it could be enlarged or extended as occasion required. Then I would suggest supporting George McKenna to the extent of from seven to eight pounds a month to enable him to devote his whole time and life to the work. His heart is full of love to Christ. He speaks splendid English (and I think Dutch), and talks most of the native languages; he is also a sweet singer, and understands a good deal of Tonic Sol-fa. The brethren here could assist in turn conducting meetings for worship and preaching the gospel.

It is just on midnight, and I must be up at 5.30 a.m. to-morrow; but I am greatly interested in these natives, and for their dear

sakes and the gospel's I pray God will help you in creating an interest amongst the brethren in Australasia in the work that has been so feebly begun among the natives of this great country.

In regard to our white brethren, I am pleased to report all are well. Owing to the stone trade being so dull for some months past, Bro. Streader has taken a job at the Alice mine, about 30 miles out of Bulawayo. We miss him very much from the meetings. But still there are left Sisters Dobson, two Brethren Matthews, from Devonshire, Bro. W. Mair, from Scotland. Bro. Parsons, from the Baptist Church, Devonshire, Bro. Newham (occasionally), from the Baptist Church, Leicester. The meetings increase in interest and blessing from time to time.

Our meeting to break bread is now advertised in both the local papers, and last Lord's day an immersed believer, Bro. Taylor, from the Baptist Church, Manchester, called and expressed his desire to fellowship with us.

I would like to have written more fully, but must now close abruptly, and leave the matter in your able hands. The brethren join me in Christian love and greetings to all saints.

April 14.



Federal Conference on F.M. Work.



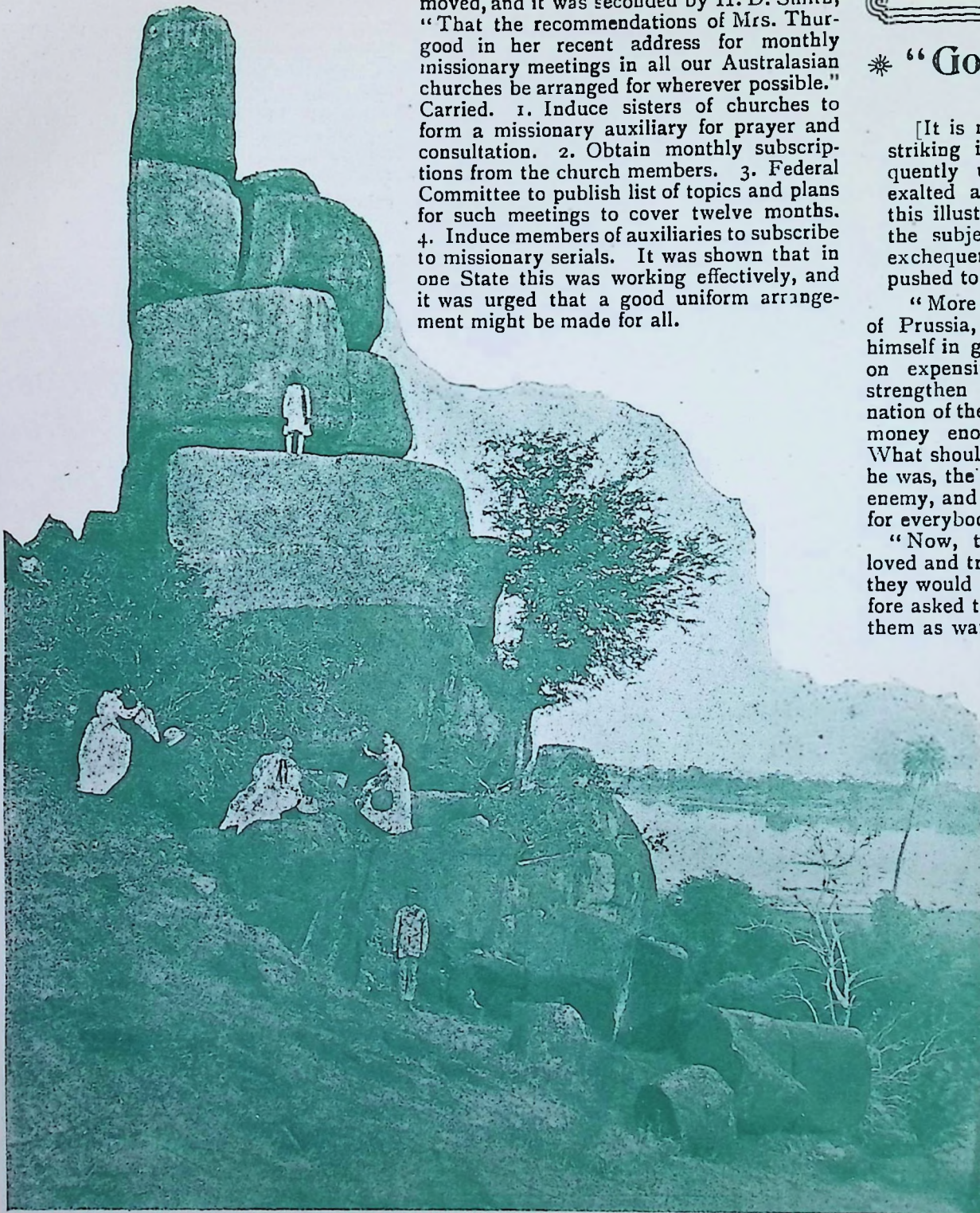
A Foreign Missionary Conference was held in Swanston-st. chapel on April 15th. This was a meeting for representatives of various States to consult on Federal topics. Present, about 70 in all, from New South Wales, South Australia, West Australia and Victoria. Jas. Johnston, President of the Conference, presided. Two hymns were sung. Prayers were offered by H. G. Harward and J. Pittman.

F. M. Ludbrook, Secretary of the Federal F.M. Committee, introduced the topics which had been prepared by H. D. Smith, and they were read, with letters from F. E. Stubbin, of India, and Bro. Titus, of China.

First Topic: The advisability or otherwise of establishing an Australian station for our future Foreign Missions. J. Pittman moved, and it was seconded, "That it is the opinion of those here conferring that the time is now ripe for the consideration of the matter of establishing an independent mission station of our own in foreign lands." Carried. Bren. Harward, Rankine, Johnston and R. Lyall spoke favorably to this. The meeting also recommended that enquiries be made *re* the best field and the best missionary to lead.

Second Topic: The education of missionaries, and how far we should go in bearing the cost of the same. G. T. Walden moved, and it was seconded, "That for the future each State meet the cost of educating and equipping its own candidates for the mission field up to the standard of education to be made out by the Federal F.M. Committee." Carried. Several spoke in favor of this, and it was shown that future candidates required by our American Missionary Societies must be graduates of college, or those with a teacher's training.

Third Topic: What shall be Miss Abgan's sphere of future work? C. L. Thurgood moved, and it was seconded, "That this meeting suggests that Sister Abgan's labors in future be directed by the Federal F.M. Committee." Carried. Her work among Chinese women and children, the Chinese Mission, and the study of the Chinese language, were referred to and commended.



SCENE IN MAHOBA, INDIA.

It was suggested to send her to labor both in Melbourne and Sydney.

Fourth Topic: How best to organise our State Committees. This was left to work along lines now in practice.

Fifth Topic: How best to organise our Federal Committee. It was shown that the recent method of typewriting its monthly syllabus of business for each State Committee's information and consideration was working effectively and it was best to continue that practice.

Sixth Topic: How to develop our local missionary auxiliaries. C. L. Thurgood

moved, and it was seconded by H. D. Smith, "That the recommendations of Mrs. Thurgood in her recent address for monthly missionary meetings in all our Australasian churches be arranged for wherever possible." Carried. 1. Induce sisters of churches to form a missionary auxiliary for prayer and consultation. 2. Obtain monthly subscriptions from the church members. 3. Federal Committee to publish list of topics and plans for such meetings to cover twelve months. 4. Induce members of auxiliaries to subscribe to missionary serials. It was shown that in one State this was working effectively, and it was urged that a good uniform arrangement might be made for all.

Seventh Topic: What shall be done about securing an Organising Secretary? H. D. Smith moved, and G. T. Walden seconded, "That it be suggested that the Federal Committee endeavor to secure a suitable man to combine the work of Sunday School Evangelist and Foreign Missionary Organising Secretary." Carried. It was thought that for a while one might be fully employed for both, and thus prepare the way for a division of labor farther on. The maintenance of such was thought to be a matter that would soon be self-supporting.

The meeting was closed with prayer,

* "Gold for Iron." *

* * * * *

[It is nearly 40 years since I saw this striking incident in print. I have frequently used it as an illustration of exalted and self-denying patriotism. If this illustrious example were followed by the subjects of King Jesus, the royal exchequer would overflow, and the war pushed to the enemies' gates.—G.B.M.]

"More than seventy years ago the king of Prussia, Frederick William III, found himself in great trouble. He was carrying on expensive wars. He was trying to strengthen his country and make a great nation of the Prussian people, and he had not money enough to accomplish his plans. What should he do? If he stopped where he was, the country would be overrun by the enemy, and that would mean terrible distress for everybody.

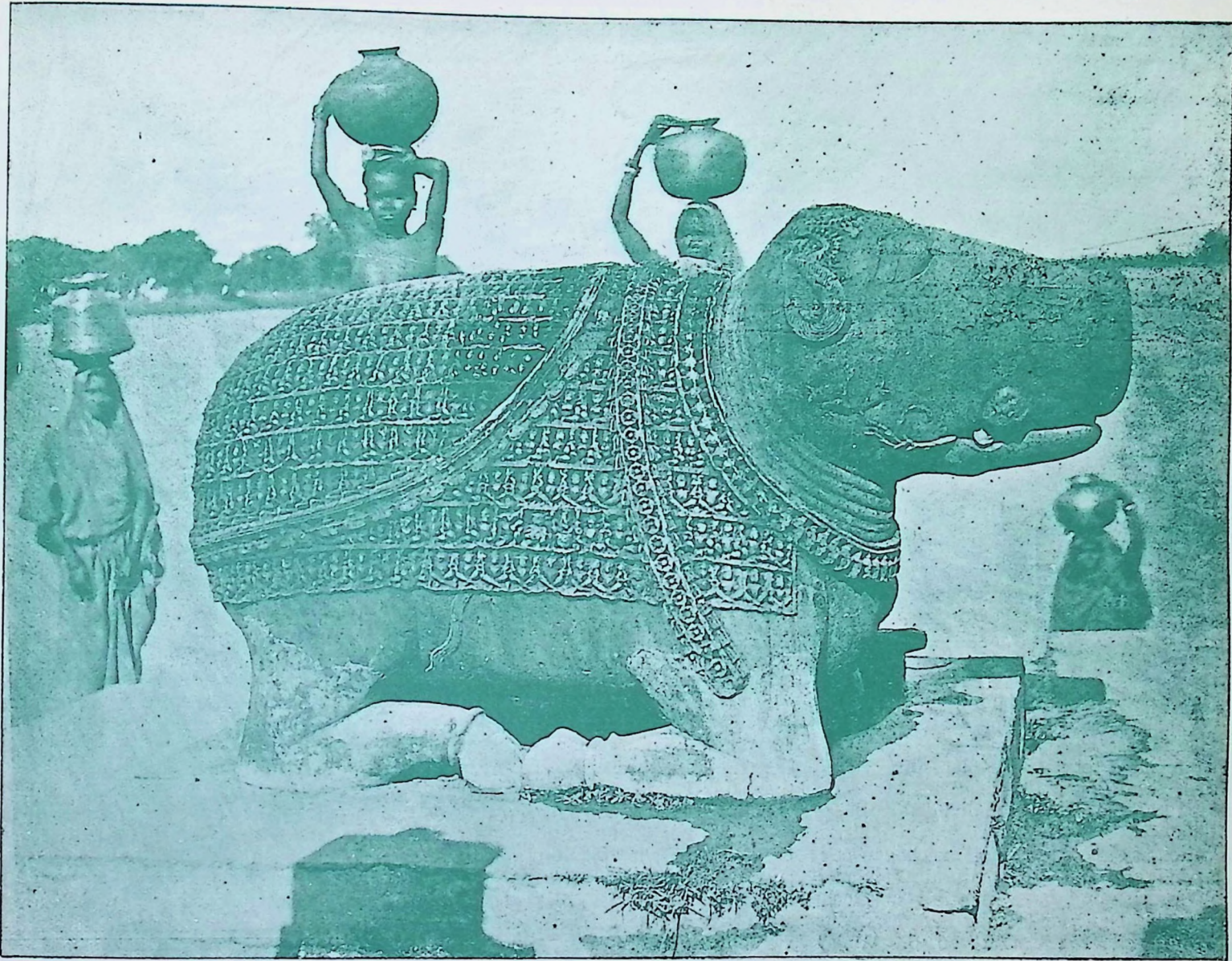
"Now, the king knew that his people loved and trusted him, and he believed that they would be glad to help him. He therefore asked the women of Prussia, as many of them as wanted to help their king, to bring their jewelry of gold and silver, to be melted down into money for the use of their country. Many women brought all the jewelry they had, and for each ornament of gold or silver they received in exchange an ornament of bronze or iron, precisely like the gold or silver ones, as a token of the king's gratitude. These iron and bronze ornaments all bore the inscription: 'I gave gold for iron, 1813.'

"No one will be surprised to learn that these ornaments became more highly prized than the gold and silver ones had been, for it was a proof that the woman had given up something for her king. It became very unfashionable to wear any jewelry, for any other would have been a token that the wearer was not loyal to her king and country. So the Order of the Iron Cross grew up, whose members wear no ornaments except a cross of iron on the breast, and give all their surplus money to the service of their fellow men."

There are at least 33 sects of Buddhists in Japan.

There are 1400 cities in China without a missionary.

A lady missionary in Palestine writes thus of the low estimate in which women are held:—"The men say sometimes, 'What is the use of your going to teach these women? They are only cattle, only donkeys.'"



IDOL NEAR DAMOH, INDIA.

Letter from P. A. Davey.

Tokyo, Japan,
March 30, 1903.

You asked concerning wages paid to laborers in Japan. A recent statement says, "Labor is cheap in Japan. No worker in Tokyo earns as much as two shillings a day, and throughout the country wages are still less. The best paid in Tokyo are those engaged in house building. In 1901 the carpenter, plasterer, bricklayer, paperhanger, tiler, shingle roofer, and maker of doors, screens, etc., earned on an average from one shilling and eight pence to one shilling and eleven pence a day, but the laborer doing necessary work for house building received only one shilling a day. Workers for the person are paid less than for the house. The tailor who makes Japanese clothes has one shilling and five pence, whereas the tailor

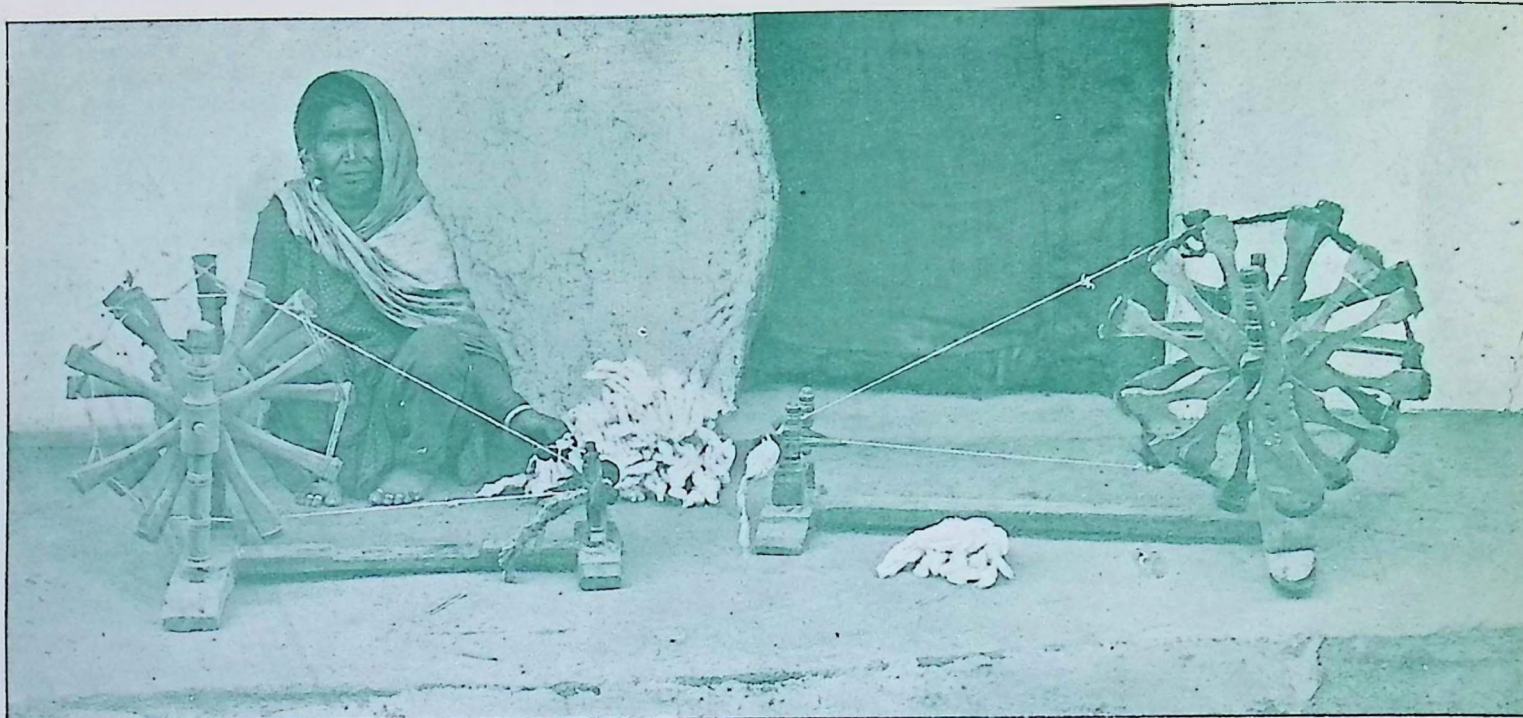
who makes foreign clothes has one shilling and seven pence a day, and the shoemaker about the same, but the clogmaker only one shilling a day. Small as these wages are, looked at from our standpoint, they are from 50 to 100 per cent. more than they were ten years ago. Perhaps the worst paid workers are those engaged in the manufacture of saké or Japanese wine. They earn but seven and a half pence a day, and yet this miserable pittance is more than double what it was ten years ago. The lacquerer, ship carpenter and mat maker are paid as well as the bricklayer at one shilling and eight pence a day, but a printer gets only eight pence.

Female labor in Japan, as in other countries, is paid considerably less than male, being little more than half, but it has fully participated in the general rise of wages, having doubled in the five years from 1894 to 1899. A corresponding rise has taken place in the retail prices of the necessities of life, so it may be said one pound would go nearly as far ten years ago as two pounds do to-day."

My servant's name is O Shima San. "O" is an honorific; "San" means Mr. or Mrs. or Miss, as the case may be; "Shima"

means island. The names of women are peculiar. One is called "Haru," or spring. Another is called "Kiku," or chrysanthemum. Names of flowers are favored, possibly because women are beauties. One of our preachers, Bro. Saito, named his boy Hajime, because he was born at the beginning of the month. He gave his little girl the name Sue because she is the last one born to him.

You spoke in your letter of the qualifications necessary to efficient missionary work in Japan. If what Bro. Ware advised with reference to China is true, it is still more so of Japan. Japan aroused from sleep thirty years ago, but China has hardly begun to rub its eyes. In intellectual advancement this country is far ahead of China. Missionaries here who have been trained in the best universities of America and England feel none too prepared to solve the mighty problems of idolatry and agnosticism. If well trained and matured minds find themselves at a loss sometimes how to proceed, how much greater would the problem be to one who enters into this work unequipped? I am sure the missionaries here and also the Board in America believe only the very best trained workers who can be secured should be sent to Japan.



WOMAN WEAVING, INDIA.

I believe the purpose of the initiated workers at home is to secure a more able class of workers than formerly, though it is sometimes very difficult to obtain the class of workers desired. Keredomo, that is "but" in Japanese, I know one or two individual workers who have seen little or nothing of college education, and yet are doing excellent work in Japan, because they are naturally efficient, wholly consecrated, have great big unselfish hearts and magnetic drawing natures. We sometimes forget 1 Cor. 1: 26-46. When the romantic features of missionary life as viewed from the homeland and which dazzled the eyes have been dissipated by a sober sight of things as they are, it sometimes happens that health breaks down, and sad to relate, the mind gives way and adds another tale of sorrow to the history of the tragedy of missions. I would not speak though simply of such cases, which are few, but it is true that the enervating climate of Japan and the peculiar difficulties to be met with, and of course personal ailments, have shortened the average life of a missionary on the field to five or seven years. Missionaries seldom die here, for when a breakdown comes they can get off home quickly.

There are missionaries who came well equipped in every way, who have been here 25 and 30 years, and their lives count in Japan to-day. To persons fitted for the work life here as a missionary is a great joy, in spite of the difficulties. Then persons over 28 or 30 years of age are not able to learn the Japanese language. In Tokyo a good deal of work can be done through English, but not the best work. The language difficulty is so formidable that many get very discouraged in their third or fourth year and give up the ship.

Bro. Bentley, of China, said to me the other day what I fully agree with. We need on the mission field fewer men and a *greater*

equipment. The men and women who are sent should be of the very ablest, and then they should be furnished with all the money they need to do a work commensurate with their ability: Much attention has been paid to providing the *living expenses* of missionaries, but not enough to providing him with tools to work with. "It is not good to pay such a lot of money on boat fare and salary if you only make it possible to run a peanut store around the corner." Fewer men and women, and better ones, and a larger equipment, are the great needs to-day as it appears to us.

The Dignity of Missions.

Felix Carey, a nephew of the great Dr. Carey, was, like his uncle, a missionary to the heathen. He grew weary; however, of the work, and being offered the position of Ambassador to the Court of Burmah, he readily accepted the honorable and lucrative position. But whenever Dr. Carey afterwards referred to his nephew, he was in the habit of saying, "Felix was a missionary, but he is now shrivelled up to an Ambassador." This is the true spirit of missions. The missionary, whether at home or abroad, should feel that his calling is the highest that a mortal can engage in. The man who would not refuse the most tempting political, commercial, or professional position, rather than abandon the work of the gospel, is not fit for a missionary. Sam Jones says, "If I ever told the truth in my life, I would rather be a humble, earnest, efficient preacher of the gospel of Jesus Christ, than to be the President of the United States with all his money." Those, therefore, who have the privilege of contributing towards the support of the missionaries should realise that they are upholding the highest office in the world,

and co-operating in the most glorious of all enterprises. Unfortunately, for every missionary who is "shrivelled up to an Ambassador," there are a thousand Christians who are so shrivelled up in their souls that they have not a penny to spare for the salvation of a lost world. Let us rather, as Paul said to the Corinthians, "be enlarged," and the work of the Saviour will be enlarged in consequence. PERCY PITTMAN.

It is not ours to reason why the gospel should be preached to the heathen world, but as subjects of King Jesus we are bound to obey his parting charge, "Go ye into all the world and preach the gospel to the whole creation." Let no one presume to say that any branch of the human family has sunk beyond the power of the gospel. We ourselves are a standing proof that Christ can save to the uttermost. In arts, science and civilisation the Chinese stand head and shoulders above our pagan forefathers who roamed the wild woods of Gaul, Britain and Caledonia; yet some misinformed people dare to state that China is beyond redemption. I heard Hobson—the hero of Santiago—say in a speech before the Kentucky Chautauqua, at Lexington, Ky., U.S.A.: "The Chinese are destined to become a great people. The Spanish war-ships sunk by Commodore Dewey in Manila harbor were afterward raised and taken to China, where they were repaired entirely by Chinese workmen under my supervision." "Power is power," says Robert Browning, and, brethren, we must endeavor to enlist the skill, the talent, the power of China on the side of King Jesus! The poverty and filth, the crime and disorder, of the heathen world are resting upon us by virtue of our Lord's command. Soldiers of the cross, rouse yourselves to action! Know ye not that there are many

modern Jerichos in heathen lands whose walls shall crumble at the sound of the trumpets of your King? and there are yet fifty times five kings who must be conquered by the heart-subduing, soul-stirring message of love and philanthropy, which Christ has committed to our care, and solemnly with parting words has charged us to go or give that others may "go into all the world and preach the gospel to the whole creation."

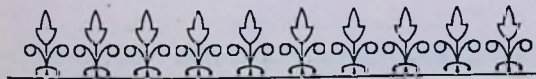
ANDREW MELDRUM.

The Paramount Issue.

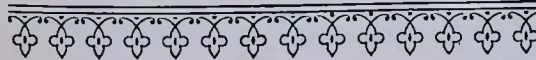
To others the supreme issue may be one of a variety of things, but to us who call Jesus Lord the paramount issue is whether we shall or shall not obey our King, and "preach the gospel to every creature." The whole New Testament shows plainly that the purpose of Christ is that the gospel should be preached to all men everywhere. Based on the atonement of Christ, "repentance and remission of sins must be preached among all nations." The history of the divinely guided church shows us that evangelising was neither a side issue nor even a co-ordinate issue, but the great work for which all else existed. The vast heathen world shows how recreant to her trust the church has been. The question for every saved soul to ask in all earnestness is whether we can continue to be Christian and at the same time disobey the "marching orders" of our King. Do not side-track the matter, but honestly ask ourselves what we have done and what we are doing to help the church to obey her Lord. Along with Christ's imperative command there rises to our ears the cry of men perishing for lack of the gospel. Hearken!

"Send the gospel, swifter, faster,
Ye who dwell in Christian lands;
Reck you not we're dying, dying,
More in number than the sands?
Heed you not his words, your Master,
'Go ye into all the world'?
Send the gospel faster, faster,
Let his banner be unfurled."

A. W. CONNOR.



Heathen Darkness Our Opportunity.



The gospel is the power of God unto salvation to all who believe, but there are many millions who have never heard its glorious tidings. Here is a great opportunity; let our estimate of its value find expression in implicit obedience to the divine directions. The helplessness of the heathen, our own glorious privileges, and the authority of our Lord's "Go ye therefore and teach all nations"—all urge us in the direction of active service. God's opportunity on our behalf was our helplessness. He stretched forth his arm to save us, and nothing was wanting in wisdom, energy or love; but we are saved or redeemed not only to inherit glory, but to carry onward the great scheme

of salvation. God condescends to use us, and his glorious "Go!" should be an inspiration. We may carry the gospel, and its power will be seen and felt by us; in fact, the presence of the King is assured. Who will enter the service? Freely we have received; let us freely give the messages of love that have brightened our lives. Let not wisdom, energy or love be wanting. If we cannot go then let us send, and thus take part in this glorious opportunity.

G. H. BROWNE.

A Convert to Foreign Missions.

I confess to having been for some years opposed to Foreign Missions. The principal reasons that induced me to take up that attitude were: 1. I feared the diversion of funds into Foreign Missionary channels would prejudicially affect the contributions to Home Mission work. 2. That in any case it was both our duty and wisdom to evangelise our home lands first. Now for the considerations that led to my conversion: 1. The indisputable fact that simultaneously with the growth of our foreign work, and the increase of contributions to it, there has been a great expansion of our Home Missions. "But," it may be urged, "if the money given to Foreign Missions had been given to the home work a much greater expansion of the latter would have followed." Undoubtedly, if it had been so given; but had there been no Foreign Missions to give to, would the money contributed for that purpose have found its way into the coffers of the H.M. Committees? *I am firmly persuaded that it would not*; and that as a matter of fact the home work has not suffered in the slightest degree by the contributions to the foreign work. 2. My experience for a number of years has convinced me that within certain limits the more a church gives for Foreign Missions the more will it give for Home Missions, and the more it gives for both the less difficulty will it experience in raising funds for its local work. Let a church be imbued with the *spirit* of missions and it will do its duty by both the great departments of the work. For these amongst other reasons I am now an advocate of both Home and Foreign Missions, and join in urging the brethren to bring such an offering for the F.M. Funds on Foreign Mission Sunday as will exceed all previous efforts, and the blessing of the Lord which maketh rich and addeth no sorrow shall be ours.

R. G. CAMERON.

When a Chinaman falls overboard his fellows allow him to drown, lest if they attempt a rescue and fail, they be condemned as murderers.

Why Support Foreign Missions.

1. Because we are descendants of those who were heathen. Wandering about in their primeval forests, our wild Saxon ancestors employed their energy chiefly in butchering their fellow-men. The gospel was first brought to us by Foreign Missions. 2. Because we possess that which alone will save the heathen. Time and again, the wonderful adaptability of the gospel to meet the varying requirements of all nations and stages of civilisation has been demonstrated. The gospel has proved itself to be the sole power of God unto salvation. The relative merits of Confucianism, Buddhism and Christianity have been well described by a Chinese Christian tailor. A man fell into a pit, and was unable to move. Confucius walked by, and said, "Poor fellow, I am sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: if you ever get out, don't get in again." A Buddhist priest passed by, and said, "Poor fellow! I am pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could lift you up the rest." Next the Saviour came, and walking to the brink of the pit, stretched down and laid hold of the poor fellow, and brought him up, and said, "Go, sin no more." So Christianity will alone save the heathen. 3. Because, in Foreign Mission work, a reflex influence for good is felt at home, in developing the spirit of implicit obedience, renewing energy, quickening and deepening spiritual life.

F. PITTMAN.

At one of the Foreign Mission Rallies a speaker told of a young girl who was dying. She asked her parents how much she cost them each year. They did not care to tell her, but she insisted on knowing. On being told that she cost them about £40 a year she asked them if they would not use that money for the extension of Christ's kingdom. That young girl, being dead, still lives.

Jesus was called the "Man of sorrows." His sorrow was the burden of souls. He did not only yearn over Jerusalem, or the capital cities of the Australian Commonwealth and their suburbs, or even the Home Mission fields, but over THE WORLD. "My life I give for the life of the world." How much are you helping to forward the Lord's command to "go into ALL THE WORLD and preach the gospel to every creature"? Does your Christ-love reach down to the corners of your pockets, and extend to heathen hopelessness and misery? If the pierced hand of the "Man of sorrows" were extended for thy gift, how much would you give?

F. COLLINS.

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A. B. MASTON

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The Leader.

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

The Dynamic Power of Missions.

In estimating the work done by Christianity it is usual to refer to the victories which it gained over paganism in Europe during the earlier centuries of the Christian era. Such reference is quite in order, and is only mentioned now for the purpose of saying that if we can only go back to early times to get illustrations of the power of Christianity, it is a confession of weakness that would be very disheartening if it were true that no parallels in modern times were forthcoming. It is admitted that the missionary enthusiasm of the early days was not maintained throughout the entire course of the Christian era, and that for several centuries it suffered an eclipse. But it is contended, and contended truly, that this eclipse was not owing to any

defect in Christianity as a system, but rather to the fact that the church was no longer faithful to its ideals. A decadent church can never be a missionary church. So soon, however, as the church shows signs of life, it does so by giving evidence of an enthusiasm that finds expression in missionary enterprise. The question therefore is, has the church of the present day recovered something of its ancient enthusiasm, and is it able to point to any achievements in modern times that approximate to those of a bygone age? The answer is that it can. It must, however, be borne in mind that the reawakening of Christendom is comparatively of recent date. As evidenced by missionary enterprise it had its start in the beginning of last century, but only assumed anything like great proportions during the latter half of it. And though during the last fifty years wonderful things have been accomplished, the most hopeful indication is that these are regarded as only a promise of what is to come. We are not, therefore, shut up to the days of early Christianity to find examples of triumphant work in mission fields. We can turn to our own times, and find the marvels of the first, second and third centuries repeated.

In our last issue we gave tables which estimated the growth of Christianity so far as numbers are concerned. From these we learn that the number of converts to Christianity in A.D. 300 is estimated at six millions. Turning to a set of tables furnished by the *Missionary Review* for January, we learn that as a result of a century of work in foreign lands we have a return of something like five and a half millions of communicants and adherents. If, therefore, we compare the results of the missionary enterprise of the early centuries with those of the last century, the comparison is, from a numerical standpoint, very much in favor of the later period. We have made this comparison because of the general impression that seems to prevail that the work in foreign fields is not satisfactory so far as numbers are concerned. It must not be thought, though, that we ought to be content with past achievements. Very far from that. We would rather do what we could to promote a healthy discontent—a discontent that would never be satisfied until the whole power of the church was engaged in the great work of winning the world for Christ. It is satisfactory, however, to note that Christianity has not lost its ancient power, and that all its mighty conquests have not been made in the distant past. R. E. Welsh, M.A., in a chapter devoted to the "Return Value of Missions," says:—"For proof of the dynamic power of

Christianity in transforming continents, our appeal formerly was made to the victory it achieved over Roman paganism in early centuries. But its claims would be weak if we had to reach so far back in history in order to adduce evidence of its conquering power over the pagan world. The same conflict with paganism is proceeding now under the lead of the missionary legions, and Christianity is repeating its early triumph in the same gradual stages. A fresh and modern *apologia* for Christianity is being wrought out by the mission work before our eyes." And though the work that is being done may seem, in our impatience, to be slow, that fact should not cause us to be despondent. In the nature of things we must expect slow development. The task before the Christian world is a stupendous one. Its difficulties are well expressed by the writer already quoted from. He says: "To stand to-day in some Asiatic, African or Polynesian centre, surrounded by pagan customs, pagan temples, and pagan apathy, to be one among a few indistinguishable Christians in presence of millions who are fast bound in the universal paganism, and to stand up to it and believe that the gospel of Christ can conquer and regenerate the whole—this demands the faith that moves mountains. To look on caste-bound Asiatics, and especially on raw barbarians who are, in Kipling's language,

'Your new-caught, sullen peoples,
 Half devil and half child,'

and to find the capacity of full-grown manhood in them, and foresee that out of that crude material can be wrought the rich Christian character—one's faith might well stagger at the prophecy."

The question of its possibility, however, is no longer a matter of speculation; it is an ascertained fact. Many thousands have been won to Christ, and have given evidence of possessing the highest Christian character. From the most crude materials have been formed splendid specimens of Christian manhood and womanhood. The visible miracle cannot be gainsaid, even by the sceptic.

"All things grow sweet in him.

He draws all things unto an order fair;

All fierce extremes that beat along time's shore

Like chidden waves grow mild,

And creep to kiss his feet;

For he alone it is that brings

The fading flower of our humanity to perfect blossoming."

And though the great work of missions is to bring the heathen into the glorious light and power of the gospel and to the acceptance of Jesus Christ as a personal Saviour, yet its work beyond this has been of untold benefit in the dark regions of the earth. Sir Bartle Frere, formerly Governor of

Bombay, says: "Whatever you have been told to the contrary, I assure you that the teaching of Christianity among one hundred and sixty millions of civilised, industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe." Marquis Ito, Japan's great statesman, gratefully acknowledges his country's indebtedness to missions. He says: "Japan's progress and development are largely due to the influence of missionaries exerted in right directions when Japan was first studying the outer world." The King of Siam, who is regarded as the most humane and progressive monarch in the East, is a firm friend and staunch supporter of missions in his kingdom. He says: "American missionaries have done more to advance the welfare of my country than any other foreign influence." It would be impossible for us to enumerate all the good things that have been said in regard to the beneficent influence of missions and missionaries in foreign lands. If missions never brought a single convert to Jesus, the work they have accomplished outside of this would amply justify the cost in lives and money already expended.

We are very strongly of opinion that the Twentieth Century will witness great things for Foreign Missions. To a great extent the Nineteenth Century was a "century of experiments." These experiments have shown the wisdom or unwisdom of certain methods. From the mistakes of the past lessons of great profit will be learnt for the future. One of these mistakes we noticed in our previous article, namely, the bringing of Western theological controversies and divisions into Eastern lands. It is too much to hope that this will cease altogether, but there is no doubt the practice will be considerably modified. R. E. Welsh, in his interesting work on Missions, says:—"It is Christianity in its primitive simplicity, not the theological creeds of the West, that the missionary has to deliver to the pagan world. It is but a small "body of divinity" that he has to carry with him—the body of Christian essentials. Other races will secrete their own interpretation of Christ's revelation. Perhaps the Asiatic will penetrate more deeply into the mystic meanings than has the matter of fact European." A united church, presenting the simple gospel to the pagan world, would make the great conquests of the past seem feeble by comparison.

A letter from Boulder, W.A., says: "T. H. Scambler getting along nicely; one confessed Christ on May 24, and another May 31; good interest aroused."

JULY 5, F.M. COLLECTION.

N.S.W. Motto	... "£200 this year."
S.A. Motto	... "£230 this year."
Vic. Motto	... "£430 this year."
Qld. Motto	... "£120 this year."
N.Z. Motto	... "£100 this year."
W.A. Motto	... "£100 this year."
Tas. Motto	... "£20 this year"
TOTAL—	O.H.M.S

Ye know THE GRACE of our Lord Jesus Christ.



See that ye abound in THIS GRACE also.

OUR MOTTO:—"The World for Christ."

"The love of Christ constraineth us."
 "To preach the gospel in the regions beyond."
 "And so built we the walls, for the people had a mind to work."

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AUSTRAL.

To South Australian Church Members.

Dear brothers and sisters, we would hereby remind you that on the first Lord's day in July you will be asked to make a *special* offering on behalf of Foreign Missions. And in order that there may be a *liberal* response, may I suggest that in all our church meetings from now until the offering is made *special* attention shall be devoted to the subject of world-wide missions by preachers and teachers in their respective churches throughout this State.

We appeal to you, brethren, in the name of our Lord, to do your utmost in the way of giving of your substance to this *all-important* work of making known in the dark places of the earth the gospel of free and full salvation through our Lord and Saviour Jesus Christ. The needs of the heathen *can* be met, and our Lord *expects* them to be met by *us*. We have the gospel, and we must send it to them.

The great business of the church of Jesus Christ in this world is not to be *self-centred*, not to monopolise gospel blessings, but to go forth seeking to save the *world*, giving out to the utmost of her ability all she has received, that her wealth may go on increasing more and more. Let our offerings be worthy of us, and of our Lord. A. C. RANKINE.

If there is a single gleam of the true eternal joy in our faith—if it is not simply a dead form, an empty and cowardly superstition—it will impel us to share our joy with the joyless, so long as there is any to be shared; nay, it will teach us the mighty paradox that makes a divine faith living: that a divided blessing is greater than an undivided. Dead Brahminism, festering in India; dead Buddhism, petrifying in China; dead Islam, visiting its spectral vampire horrors upon Armenia and Africa; yea, even

such dead forms of Christianity as sleep enchanted in monasteries like St. Catherine's, doling out for many centuries a daily portion of material bread to the poor, and utterly forgetting that they ever had the living bread to feed their starving souls; all these are but dead bodies of systems once majestic and fresh and young, but from which the spirit of a living faith has departed. A true faith, which unites us with the Father through a crucified Saviour, *must* say to all the world, "This is my body, broken for you; take and eat."

WREN J. GRINSTEAD.
 Grote-street, Adelaide, S.A.

Coming Events.

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

JUNE 16 (Tuesday).—Swanston street. A Lecture on "The Wonderland of America" will be given by Mr. Meldrum, in aid of the General Dorcas Fund. Musical Items. Admission—A Silver Coin.

JUNE 21 & 22.—Swanston-st. Lord's day school will hold its Anniversary Services on above dates. June 21st, afternoon and evening. Special Addresses. Monday, June 22nd, at 7.45, Demonstration by the scholars.

JUNE 21, 23, 25.—The Anniversary of the Newmarket Sunday School will be celebrated on the above dates. On Sunday morning F. M. Ludbrook will address the church, and in the afternoon will deliver his address on "Puffing Billy" to the scholars. F. W. Greenwood will speak in the evening. Tuesday evening the Public Demonstration and Distribution of Prizes will be held (Songs, Recitations, Dialogues etc.). Thursday Evening the Tea Meeting for the scholars takes place. Special singing. No Collection. E. CATCHPOLE, Sec.

JUNE 28 & 29.—Preston Sunday School Anniversary will be held in the Bradford Hall, High-street. 29th, Demonstration by scholars and distribution of prizes. Tea-meeting at 6.30.

JULY 5.—FOREIGN MISSION SUNDAY.

JULY 5 & 7.—North Melbourne Sunday School anniversary will be held on Sunday and Tuesday, July 5th and 7th, being postponed from usual date on account of mission, etc.

T. Hagger writes: "Three more have confessed Christ at Fremantle."

One confession last Thursday night at Prahran, and two more on Sunday evening.

At the close of H. Peacock's address on Sunday evening last at Williamstown, three young women and three young men confessed Christ.

There was a good meeting on Sunday night at Cheltenham, conducted by the young men in H. Mahon's class. At the close one confessed Christ.

At the close of C. L. Thurgood's address on Sunday afternoon at Lygon-street two Sunday School scholars confessed Christ; and at night, on Jas. Johnston giving the invitation, four others followed their example.

We have in stock in addition to our list of American books, published on another page, the following:—"Letters to a Young Christian," 2/-, by post 2/3; "The Tennessee Evangelist," 3/-, by post 3/3; "First Principles and Perfection," 4/-, by post 4/6; "Class Notes on Acts," 6/-, by post 6/6; "Lard on Romans," 8/-, by post 8/6; "Commentary on Acts," McGarvey, 6/-, by post 6/6; "History of Sprinkling," 2/-, by post 2/3; "Preparation and Delivery of an Address," Broadus, 8/-, by post 8/6.

Missionary News.

Compiled by H. D. Smith.

Bro. and Sister H. H. Strutton passed through Melbourne during the third week of May, on their way from India to New Zealand for several months' rest. They both spoke at a welcome meeting held in Lygon-st. chapel, Carlton, on the 14th, and left for Sydney a few days after. J. Johnston presided, and introduced both to the audience. Welcome addresses were given by the Conference President (Bro. Millis), H. D. Smith, R. Lyall and A. M. Ludbrook. Bro. Strutton has spent eight years in India; his wife was there five and a half. They will stay at Christchurch for six months, where our New Zealand churches can communicate with them.

The following summary of missionary facts was recently sent to a correspondent in New Zealand, and may be useful to secretaries of auxiliaries elsewhere:—

1. What the disciples of Christ in America did in 1902.—Income for year, £32,807/15/-, or \$164,038; income from fields, £2857; additions for year, 402; attend services, 7000; total missionaries, 97; total native helpers, 223; stations and out-stations, 98; total members, 2874; fields—India, China, Japan, Turkey, Africa, Philippines, Hawaii.

2. Summary for India, 1901.—Number of missionaries, 25 (others have since gone out); native evangelists, teachers and helpers, 64; amount spent for all purposes, £6175/5/-; fields—central provinces, towns and districts of Harda, Damoh, Bilaspur, Mungeli and Baidyanath. There are orphanages and schools, with a large number of children in them.

3. What Australasia is doing to date.—Supports 4 missionaries in India, with 2 native evangelists and families, 6 boys in training, 1 native Bible woman; in China, 1 missionary; in Japan, 1 missionary; in Queensland, 1 married missionary and 1 Kanaka helper.

Bro. Strutton says that in his district missionaries can be maintained on £70 a year. Given spiritual and Biblical equipment, any candidate with a sixth class Government School certificate can enter fields untouched in the north-west part of India, and, after two years at the Marathi language, labor effectively for life.

Bro. Stubbin says (re India): "The first and great need for candidates is a thoroughly consecrated life; second, common-sense and patience; third, a good education, or, better still, a good, practical, self-educated man. If you have a candidate with the first two qualifications, by all means send him; if you have a man with a good college education who is not a consecrated character, able to bear and forbear with the patience of Job, my advice is, keep him at home."

Bro. Stubbin reports attending melas, or religious fairs, selling printed gospels and Christian literature, preaching in bazaars and by the wayside. He supervises the buildings, draws plans and oversees erection of structures for hospitals and dispensaries. He has an orphanage under his care which was formerly conducted by Sister Adam, who is now 75 years old.

Calcutta has a million inhabitants. Bro. Forrest is giving Bible lectures and classes there. Our American brethren want to start educational work there for the upper classes of Hindoos.

P. A. Davey, of Japan, says: "There are two pantheisms which may blind the soul effectually to the vision of God. One identifies the Creator with his works, the other is the pantheism of bread. The Japanese word for bread is 'pan.' Many pantheists are bread-theists. I report with joy the baptism of three young men who attend my classes."

M. J. Shah (India) says: "I have visited 74 villages, and preached to about 460 different souls. With Miss Franklin and Bro. Gaupat we had a delightful time. We select a central village, where we camp a few days, visiting around during the day, and preaching at night. Large audiences then gather, for they have nothing to occupy their time, so for two to four hours we have their attention. After this we invite questions, and if a keen, trained Hindu puts any we do our best to show his errors and present Christ."

John Thompson is starting for the Isle of Pentecost, in the New Hebrides, where a number of Kanaka brethren now live, to ascertain the prospect for transferring his mission work to the home of those converted, and to find out how to deal with many on the spot. He asks for our prayers. Mrs. Thompson will supervise Childers during his absence.

We hear that Sister Mary Thompson is not very well. Extra work has taxed her powers. May the Lord soon renew her health.

Sister Tonkin writes from China: "Our work is very encouraging. Bro. Ware has baptised 13 since Christmas; others are ready, but care has to be exercised as to their motives in becoming Christians. We have a bright sister in one of the mills, and she tells the gospel to many others, and interests them. It is difficult to reach women who work 12 hours a day, and occasionally a Sunday off. During the last month, in addition to studying language, I have been out with the Bible woman to villages in the surrounding district.

The Melbourne Chinese Classes are well attended; average, 29 teachers and 25 scholars. Sunday afternoon is not so good, mainly for want of teachers. Mary Ahgan is a valuable help. One promising student has died suddenly. He was only a year in the school, and knew no English when he started.

He heard of Christ's crucifixion a fortnight before his death, and was much interested, and wished to hear more about Jesus. He preferred Scripture lessons to any other.

A Mission to Japanese Miners.

The following interesting account of a visit to the mines of Innai Ginzan (silver mountain) is given by F. Hagin in the *Missionary Intelligencer* for April last. Bro. Hagin is visiting the Mission stations in Northern Japan conducted by our American brethren:—After winding our way through rice fields and over swift rivers up into the mountains we reach Innai Ginzan, one of our most interesting stations. The road is rocky and winding. As it ascends we are lost in the confusion of steep peaks. The miners' homes are strung along, and at different elevations, wherever there is a landing between the steep mountain sides and the rushing mountain torrent below. With uncommon interest we were eyed as we passed along. Except our missionaries a foreigner is rarely seen in these parts. Our commodious church building partakes of the uniqueness of the place. It is a large building of various compartments. Here Mr. Kudo (now removed to Tsurugaoka), the Japanese pastor, lived. Here are our preaching-rooms, a "prophet's chamber" upstairs, a large room where the miners gather and amuse themselves, a dirt floor space which serves as a reception-room, a Japanese kitchen, a well, and all covered by a great roof supported by rafters over a foot in diameter and well blackened by smoke. When the heavy snows fall in winter, or when the earthquake king takes a chill, it is all the better that the timbers are heavy and well jointed. Up ten or twelve feet from the floor was a long window, the only access of light when the snow drifts and shuts up the lower stories as tight as a drum.

Our mission at Innai Ginzan was founded years ago. There was for a time a lull in the work. Then one of the officials of the mine wrote that if our mission would send a man and open a night school for the miners, he would assist in the expense. Thus, six years ago, Mr. Kudo was sent here. He is a veteran Christian. He taught Japanese to the first missionaries who came to Japan, back in the seventies. He was still conducting his night school. He is a father to the whole community. Even the Shinto and Buddhist priests all respect him and are for the most part friendly. There are thirty Christians here at present. All told, about one hundred souls have turned to the Lord. There is something pathetic and appealing about the mission. The population consists solely of miners. They are shut off in this mountain retreat from the rest of the world. The men spend their time in rocky chambers deep in the heart of the mountains. They work hard, and when they come up to the

sunlight there is but little in their rocky surroundings to minister either to body or soul. They appreciate the gospel. They have shown an unusual readiness in accepting it and an unequalled constancy in clinging to it. Here on the side of the mountain is a noted building, in a dilapidated condition, called the Daidokoro or Great Kitchen. In the second story of this building the gospel was first proclaimed in this region. Here also the Emperor rested one time while passing through the mountains on a journey. The three prettiest landings in this mountain retreat are topped by pines which surround temples. Long ago such sites were taken for idolatry. In travelling in Japan one thinks so often of the Scripture, "They also built them high places, and images and groves on every high hill and under every green tree."

The mines in Innai Ginzan produce gold and silver, ten tons of silver a year and gold to the amount of \$25,000. 500 miners are employed. The shaft sinks 1700 ft., which reaches a point 300 ft. below sea-level. From the central shaft galleries extend in all directions. With two of our Christian miners as guides, we spent a couple of hours in the mines. While we followed the tortuous-course of the galleries we walked on quartz, with its mixture of silver oxide and gold and silver sulphide. Above, below and at either side, by our miners' lamps we could see the sparkling veins as they went in their crazy windings. Now there is a boom! and most of our lights go out. A miner had touched his dynamite blast, and treasures ages ago stored in these depths yielded to the command of man. After climbing ladders and clambering up and down over the sharp and shattered ore, we had had enough. The heat was intense. Down still in chambers 300 ft. below us, in their struggle for bread, men were working 30 minutes at a stretch in a temperature of 180 degrees Fahr. Methought if men endure such things for bread, what ought not the Christian soldier to be ready to endure if he can but impart the Bread of Life? All the machinery in the mine and in the stamping and reducing departments bears the name of a Chicago firm. The mine was opened in 1599. Here and there the openings were seen through which miners of long ago, with their unwieldy tools, had passed and repassed in their irksome labor. After farewells at the church home we descended in our journey back to Yokote. But even after repeated farewells, Pastor Kudo and one of the Christians, a miner, followed us far down the road. Why was it hard to part? What tie delayed our separation? The miner especially was an unlearned man. No ties of nationality, but two days of acquaintance between us. For over two centuries their people had been taught to hate while their officials slew the unlucky foreigners who chanced to fall upon their coasts. Yet as lovers are slow to part, so were we. It is the Lord's doings! It is the gospel's power! Yes, I rank with the kiss of my child, and with what is most tender and sacred, I cherish the memory and the love of that day.

An all-night ride by train from Sendai to Tokyo completed my evangelistic journey of

950 miles. In all this distance I was never out of sight of Japan's green mountains, nor was I removed from the ever-present idolatry. Along the seacoast, in the interior, in mountain pass or fertile plain, there were the same grotesque idols, the smell of burning incense, the stone steps leading to some shrine or temple. However, I was never once treated unkindly, nor did the children greet us with the vile epithets we hear so often in the south from the lower classes. The country is not fully developed. The average family is probably better provided for than in the South, yet one meets with so much poverty, drudgery and narrowing of life that, despite the charming scenery, one cannot but be sad. On the other hand, the mission posts one meets here and there, or some Japanese worker whose soul has been touched with a coal from off God's altar, standing like a light shining in a dark place, give golden beams of promise. "The Gentiles shall come to thy light, and kings to the brightness of thy rising." "And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

Here and There.

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

—:0:—

Foreign Mission Sunday, July 5.

Total number of baptisms, Gilles-street Tent Mission, to date, 13.

Bro. Hogarth, of the Barker's Creek church, died recently in Bendigo.

Two confessions Sunday night week, City Temple, Campbell-street, Sydney.

We have received 5/- from G. P. Charman, and 2/6 from Thos. Hagger, for Mrs. Fleming.

The secretary of the South Yarra church is now T. Murphy, 1 Surrey-road, South Yarra.

We have received 2/6 from Thos. Hagger, and 2/6 from Hugh Gray, for Seed Wheat Fund.

The Bible class in the Sunday School, Subiaco, is getting so large that it needs a building to itself.

We have nearly three times as many subscribers at Subiaco, W.A., than before the Tent Mission.

July 5 is Foreign Mission Sunday, and an offering is asked from every member in every church in Australasia.

On Lord's day evening a week ago there were two confessions at Barker's Creek, at the close of A. W. Connor's address.

George McKenna, whose picture appears on page 333, is a subscriber to and regular reader of the AUSTRALIAN CHRISTIAN.

John Thompson left Sydney last week for Pentecost Island in the New Hebrides, where he hopes to establish a mission station.

The church in Bunbury, W.A., now meets in the house of Bro. Knights, Myrtleville, Spencer-road; visiting brethren will kindly note.

New South Wales Sunday School Union.—The Presentation of Prizes and Certificates will take place on Friday, June 26th, in the Tabernacle, Metropolitan Road, Enmore.

It is expected that Bro. and Sister A. R. Main, of Brisbane, will arrive in Melbourne about June 29, and that Bro. Main will commence his work in Footscray on the first Sunday in July.

FOREIGN MISSION SUNDAY, JULY 5.

New South Wales Sunday School Union Honor Certificate this year will be in colors—Waratah and Wild Fuschia, with rustic borders.

Bro. and Sister C. L. Thurgood left Melbourne for Sydney, en route to Pittsburgh, on Wednesday last. We wish them a safe and pleasant voyage.

We are sorry to hear of the sudden and unexpected death of E. Good, of Long Plain, South Australia. An obituary notice will appear next week.

"The Imperative Claims of Mission Lands," by P. A. Dickson, starting on page 330, is the substance of an address delivered at the great Foreign Mission meeting at the Jubilee Conference.

Foreign Missions have done more than anything else to open foreign lands to the knowledge of the world, and to promote international interest and sympathy to the ends of the earth.

New South Wales Sunday School Union Annual Meeting will be held in July. Suggestions and notice of motion should be sent to R. Steer, 25 Perry Street, Marrickville, Sydney, early.

Crowded Tent at Gilles-street, Adelaide, Sunday night, 31st inst. Two young girls were baptised into Christ at Grote-street after the service in the Tent, both being scholars in the Sunday School.

The churches at York and Hindmarsh, S.A., have united in holding a Tent Mission at Croydon, about half way between the two places. F. Pittman, of Hindmarsh church, is to do the preaching, and H. J. Horsell, of York, will be the leader of song.

W. L. Johnson, speaking of the "Jubilee History," says: "Everyone delighted. One family of three stayed up till 11 o'clock looking at illustrations only, and then only got half-way through. It is like looking at a large family album in which every face is that of a beloved kinsman. It will have, and indeed has already had, a marked effect in cementing the brotherhood of Australasia together."

We have in stock and for sale just the books for Bible students: Bible Geography, by E. V. Zollars, price 4/-; by post, 4/6. Outlines of Bible History, by B. S. Dean, price 3/-; by post, 3/6. These two books are well illustrated with good maps. The Great Salvation, by E. V. Zollars, 4/-; by post, 4/6. This is a book outlining in a clear and comprehensive manner the distinctive plea of the disciples.

A brother wants to know what the custom of our churches is as to taking up a collection on Sunday evening to pay the salary of a preacher. The general, if not the absolute custom, is NOT to do this kind of thing. Many of our brethren think it is Scripturally wrong, and the rest think it is unwise and not expedient. Anyone wanting to know the best thing which can be said against it, from a Scriptural point of view, should read F. G. Dunn's pamphlet on "Church Finance; or New Testament Teaching Concerning Giving and Receiving." This pamphlet can be obtained at the Austral for 1/4 per dozen, post free.

This number of the CHRISTIAN will fall into the hands of many of the members of the churches of Christ in Australasia who are not in the habit of taking our church paper. Will YOU not consider the matter of becoming a regular subscriber? Take it for a six months' trial from now to the end of the year. The Agent will be glad to receive your 3/-; or send 3/6 to us, and we will send to you direct, weekly.

At the lowest possible estimate there are at least 7,000 of the members of our Australasian churches who never see the CHRISTIAN. But 3,250 are circulated in Australasia, and on an average not more than two persons see each paper. Will not our friends make an effort just now to increase our circulation.

"Kindly accept my hearty congratulations on the complete success of the JUBILEE HISTORY. We all expected great things from you when you so generously undertook this great work. So far as I am concerned you have surpassed my highest hopes—binding, printing, photos and letterpress all excellent, and as near perfection as human things can be."—F. ILLINGWORTH.

A memorial service was held at Petersham out of respect for our esteemed Bro. Roberts, who met his death last week through a railway accident. There was a very large congregation. The text chosen by Bro. Illingworth was from 1 Sam. 20: 3, "There is but a step between me and death." The whole service was very impressive. There were 2 immersions and 4 decisions at the meeting; also during the day 5 were received into fellowship. An obituary notice will appear in next issue.

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The Victorian Conference Temperance Committee has appointed the following officers:—President, J. Pittman; Vice-Pres., H. Mahon; Press Correspondent, Andrew Meldrum; Secretary, T. J. Cook; Sunday School Union Temperance Competition Committee Delegates, W. C. Thurgood, A. Meldrum, J. Pittman; Trades Hall Conference on Liquor Traffic Control, F. W. Greenwood, J. Pittman; Musical Conductor, Nat Haddow. Arrangements are being made for demonstrations at Newmarket and Collingwood. Any church or society wishing to hold a meeting or demonstration to help in the killing of the traffic would do well to apply to the secretary, T. J. Cook, 29 Canning-st., North Melbourne.

The following is from the American Christian Standard; we commend it to some of our readers:—"A correspondent from the West writes as follows: 'At your earliest opportunity, will you kindly cite me to the passages in the Bible that authorise or provide for the office of deaconess in the Christian church?' We know of no such passages of Scripture. 'Is it the general practice and custom to have such officers in the church?' Not in the church of Christ, we think. Denominational organisations, that have added many officials unknown to the New Testament church, may have an order of deaconesses, but anything of this character would be singular among the churches that seek to be simply Christian. In New Testament times many women were helpers in the gospel, but the evidence is wanting for any official order of women in the church."

A highly-respected citizen of Bendigo, in the person of Mr. Charles Cook, passed away at his residence, Mount Korong-road, last evening, at the age of 73 years. The deceased gentleman was born at Portsmouth, England, and arrived in the colonies in 1852. He took part in the gold digging life for some time, and after a residence at Castlemaine, where he became well known, he settled down as a homœopathic chemist in High-street, and during the last 26 years he devoted his attention to this business. He was of a most amiable disposition, and his charitable deeds were many. Though taking no part in public life here, he had a large circle of close friends, and his end removes from the community a citizen who deserved all the respect he gained. He leaves a widow and a family of three sons and three daughters by his first wife. One of the sons is Dr. Jas. Cook, and another Mr. T. Cook, of the Mines department, Melbourne. The remains will be interred privately at Castlemaine. [The above is from the Bendigo Advertiser. For many years Bro. Cook has been a member of the church in Bendigo.]

A brother who helped us much with kind words and cash when we commenced work on the Jubilee History writes:—"The book reminded me of a bottle of something that I once saw in the window of a drug store on Madison Square. The label thereon read—'Stars and Stripes:—Hold up to the light and you will see the stripes, drink it and you will see stars.' Hold the History up to the light and you will see how well it has been gotten up; open it and drink in its contents and you will see what the stars of the church in Australasia are and have been, and what they have done during the half-century now past and gone!—stars of differing magnitude: some have paled, some are still resplendent, and others there are amongst those newly-discovered who give promise of illuminating the religious firmament during the coming half-century. What if you and I could look down that long, dim, but promising vista. Ah well! When you undertook that great work, had you really faith to believe that your life would be spared to see it through; and did you really think that if you lived you would have strength (having regard to your state of health) to enable you to persevere with it? Personally, I considered that you were embarking in an undertaking that *must* fail. Yet, there it is—an accomplished fact; a completed work; a monument of the past, and a finger-post pointing to the future. The book may be further regarded as a milestone from which the past may be calmly surveyed, and from which fresh plans may be drawn to a larger scale, opening up wider fields for future operation, and by well-directed effort leading up to more zeal and greater industry in the extension of the Master's kingdom."

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

Victoria.

MELBOURNE, SWANSTON STREET.—Last Lord's day morning we had the pleasure of a visit from Bro. and Sister Charlick, of Unley, S.A. Bro. Charlick addressed the church. The meetings last Sunday were well attended. In the evening Andrew Meldrum spoke on the theme "Echoes from Mars Hill." In the afternoon the Sunday School made their usual quarterly collection for charitable purposes, the amount this time going to the Burwood Boys' Home. The announcement was made at the morning meeting of the death of Sister McGregor, senr. This removes one of the foundation members of Swanston Street church. We greatly revere their memory. For many years the late Bro. and Sister McGregor were prominent members there along with the rest of the family.

June 3.

R.L.

PRESTON.—The church held its first anniversary in the Bradford Hall on May 24th and 25th. On Sunday H. G. Harward addressed a good audience at 3 o'clock, and in the evening Senator J. Barrett preached to a full house.

On Monday the meeting was presided over by A. Millis. Addresses were given by H. D. Smith and T. H. Ghent on the organisation and mission of the primitive church. H. Swain was to have spoken on the worship of the above, but was unavoidably detained in Ballarat. The addresses given were of a high order, and both interesting and instructive. The musical part of the programme, in the hands of G. Brown, received great praise all round. Miss Walker was the pianist, and solos were sung by Mrs. W. Dickens, Mrs. Moate, Miss Gillman and Mr. E. Watson, and a recitation was given by Miss M. Benson.

The only unsuccessful part about the meetings was the weather, for had it been anything like fine the hall would have been too small to hold the people.

G. A. DICKENS.

ECHUCA.—On Lord's day, May 17th, we had much pleasure in welcoming A. M. Ludbrook as the evangelist to this district. We had good meetings all day. On the Wednesday evening following the church held a welcome social. The chapel was nicely decorated. A programme of songs, recitations, and a dialogue by the members was rendered. A. M. Ludbrook then gave his address, after which full justice was done to the good things provided, and a happy social time was brought to a close with a hymn and benediction. We trust that God may bless very richly the efforts of our brother, and that souls may be won, and that we may live nearer to him. On Lord's day, May 24th, increasing interest was shown.

K.N.S.

NORTH RICHMOND.—We have just concluded a three weeks' mission here. F. M. Ludbrook was the missionary, who sang and preached the gospel for 21 nights with characteristic originality, energy, perspicuity, pathos and power. The Sunday meetings were splendidly attended, the vestries being in requisition. The week-night meetings did not meet expectations in attendance, though a cheering number of strangers were present. Sickness accounted for the absence of some of our best workers, and indifference for many who never were workers. Eleven, chiefly from the Sunday School, were added to the saved. A feature of the first week was the charming

little talks Bro. Ludbrook gave the children. If the S.S. Union are looking for a S.S. Evangelist, F. M. Ludbrook will suit the position—if the position suits him. A thanksgiving meeting was held on Thursday last, when Bro. Shirt voiced the church's gratitude for, and appreciation of, Bro. Ludbrook's loving, able, and self-denying labors. During one whole week—the "strike week"—of wet, cold and wintry weather, he endured a good deal of "hardness" or wetness, as he cycled late at night to his home eight miles off. For all his glad, bright, helpful labor on our behalf, we tender him our sincerest thanks. Among other helpers Sister Roy Thompson visited and sang most sweetly for us several times. To her and others who aided we tender our thanks. All who attended testify to the great pleasure and profit they received.

Our S. S. continues to flourish. Our esteemed Superintendent, Bro. Salisbury, is at present engaged in the country. We much missed his leadership at our recent Anniversary, but it was a pronounced success nevertheless. Bro. Payne is at present Acting Superintendent.

Being anxious to cultivate the musical tastes and faculties of our people, we have started a Tonic Sol-fa class. A good start was made last Monday night, and 42 names have been handed in.

Owing to the approach of the inclement season, our Saturday night open-air gospel meeting has been discontinued. A Saturday night prayer meeting and instruction class for Sunday School teachers and others has been organised in its place, with prospects of much usefulness.

Since last report some 20 have been added by faith and baptism, and a few by letters.

The Dorcas Society is full of life, and the abounding sickness and distress afford it ample scope for its beneficent energies.

June.

G. B. MOYSEY.

HORSHAM.—We have suffered a severe loss by the removal of Bro. and Sister Lane, who take up their future residence at Lillimur. Bro. and Sister Lane were regular attendants of the Tent Mission held last year. It was there the seed was sown by Bro. Harward, and shortly after these two yielded themselves in willing obedience to the Lord's command. Bro. Lane is a regular meeting member and a willing worker, and the church here has sustained a severe loss by his removal. On Monday, May 25th, a social was held to say farewell to these worthy members and to present them with a small token of the esteem of the church. Bro. Burgess made the presentation after a neat little speech. Bro. Lane very suitably responded. The evening was an enjoyable one, enlivened with songs, recitations and speeches. On Lord's day, May 31st, we had the joy of seeing one young man make the good confession who was immersed straightway, after an able address given by Bro. Burgess on "Baptism: How, Why and Who." We earnestly pray that he may remain loyal to his Lord and Master.

J. H. MORRISON.

New South Wales.

PETERSHAM.—We have been receiving great blessings from our Lord and much encouragement in the work here. The past month has been specially joyous, as we have had 17 confessions at our gospel services. Most of these friends have been attending the meetings for months past, and we are now glad to see the seed bearing fruit for the Lord's glory. Last Sunday night we conducted an In Memoriam service out of respect to the memory of our late esteemed Bro. Roberts, and had the joy of having four confessions at the close of the discourse.

June 3.

A.E.I.

CHINESE MISSION.—The complimentary tea and entertainment tendered by the scholars of the above mission to their teachers and friends on May 26th proved to be an unqualified success. Looked at as a Foreign Missionary meeting, it was the best ever held by our churches in New South Wales. If I am wrong, let someone refer to a better one and so set me right. Provision had been made for 400 to have tea, and at six o'clock the first meeting had made a start and set to work to prove how much they appreciated the hospitality of our Celestial friends. When they were finished a second lot took their place, and still there were some who could not find room and so had to wait. By the time all were finished it was time for the entertainment. F. Newby, president of the mission, took the chair, and the meeting was opened with singing, after which evangelist Thos. Bagley offered a prayer. Next came apologies from two of the invited guests, viz., Mr. J. Young Wai, Chinese Missionary, and evangelist T. B. Fischer. The secretary then read his report, stating that two had put on Christ during the year. Two or three names were mentioned, the bearers being worthy of special praise for the way they had worked in the Mission from its inception up till the present. These were Sisters Mrs. Priddeth and Miss Field, also Willie James, who acted as interpreter for so long. We had quite an extensive programme to get through after the report was read; it consisted of choruses, solos, recitations, speeches and Bible readings, also a violin solo and a duet. Stirring speeches were delivered by Bren. Wong, Walden, Thompson and Gole. Bro. Dickson was down for a speech, but he thought it was getting late and we had had enough for one night, so he suggested that we come back and finish the programme some other time. R. C. Gilmour moved a hearty vote of thanks to the scholars for the generous way they had entertained us. His few remarks were interpreted for the scholars' benefit by Willie James. The meeting was then brought to a close by singing 494 in Sankey's, after which Bro. Newby pronounced the benediction. The City Temple was nicely decorated with Chinese lanterns, greens, mottoes, etc.

LISMORE.—On Thursday, 28th inst., a very pleasant function took place in the shape of a surprise party to Bro. and Sister Way.

In view of Bro. Way's speedy departure from Lismore, Bren. Furlonger and Walker had previously suggested to the officers that a purse of sovereigns should be subscribed and presented to Bro. Way. The idea "caught on," and over £11 was collected. Bro. and Sister Delzoppo organised a surprise party for the purpose of affording an opportunity of making the presentation, and about 80 members assembled in the beautifully decorated room at Bro. Delzoppo's residence. The whole affair was a most complete success and a genuine surprise to Bro. and Sister Way. Bro. Delzoppo, acting as chairman, called on A. M. Wotherspoon, who, in feeling terms, spoke of the many excellent qualities of Bro. Way, and begged him to accept the purse as a token of the sincere wishes of the members for his future welfare and happiness. Bro. Way acknowledged the gift in a most suitable and excellent speech. Sister Ruth Greenhalgh, on behalf of Bro. Way's S.S. class, then presented him with a handsome Bible subscribed for by some of the sisters. These gifts were acknowledged by Bro. and Sister Way, in graceful terms, Sister Way especially making a most excellent speech of considerable duration, and after the many young people present (and some of the older ones too) had done ample justice to the refreshments, a most enjoyable evening was brought to a close by singing "God be with you," and prayer by Bro. Way.

May 30.

F.R.F.

South Australia.

UNLEY.—We have added to the church by faith and obedience a young married man who for some years had labored as a lay preacher with one of the Protestant sects, but who, like Apollos, came to learn the way of God more perfectly. T. J. Gore has also baptised two young sisters from the Sunday School—one a great-granddaughter of the late Hon. P. Santo and granddaughter of our esteemed and venerable Bro. Messent. Sister Mrs. Fax, who recently lost by death her father, Bro. Froggart, has gone on a trip to England, in the hope of recuperating her health. Bro. Morgan, our oldest member—he is in his 87th year—is laid aside by an accident, and we quite miss him from the Lord's table. Bro. Martin, another member of long standing, has been ill for several months, and the sympathies of the brethren go out to him and his wife. Prayers are offered for his restoration to health. Bro. and Sister Charlick returned this week after a month's trip in the eastern States. They conveyed greetings from the church at Swanston-st., Melbourne, which were much appreciated. Our evangelist has changed his abode, and is now residing in Fairford-st. The church has decided that in future five per cent. of all receipts at the Lord's supper shall be devoted to charitable purposes.

May 31.

R. B.

STIRLING EAST.—Good meetings all day at Stirling East and Aldgate Valley. Grand meeting at night and one confession. The work continues to encourage us, and the interest still continues.

May 31.

QUEENSTOWN.—We had a happy time yesterday morning at the Lord's rich repast. The presiding brother was well prepared with a brief but impressive address. Its nature and the tone in which it was spoken were calculated to produce the spirit of reverence and godly solemnity in the meeting. This is just what ought to be on every such occasion, and very much depends on the presiding brother. After the Lord's supper was attended to, and prior to the usual address, we read two articles from the CHRISTIAN dated July 17th and 24th, 1902, on "The Morning Meeting" and "Behaviour in Church," which were well received. In the evening we had a fine meeting. Subject, "From the power of Satan unto God." A well-educated young man, respectably connected here, and who in the past has been very much under the power of Satan, resolved to place himself under the power of God.

June 1.

W. MOFFIT.

NORWOOD.—We had fine meetings yesterday, and last night a young woman confessed Christ before a large audience. Sickness is very prevalent amongst our members.

June 1.

A. C. RANKINE.

WILLIAMSTOWN.—Started a mission here on May 17, Ernest Warren preaching. Have had good meetings in spite of bad weather. The gospel has been plainly and faithfully preached every night, and has been greatly blessed by God. Up to date eight have been added to the church by faith and baptism, and one formerly immersed. The mission will continue for another week. We expect great blessings. Brethren, pray for us.

May 31.

W.G.P.

STRATHALBYN.—One young man made the good confession at the close of L. H. Crosby's address on Lord's day evening, May 24. Sunday evening last, in the presence of a large audience, one young friend "put on Christ."

Queensland.

MARYBOROUGH.—The annual picnic of the Lord's day school was held on Victoria Day, May 25th, on a reserve about a mile from the town. The scholars, accompanied by the teachers, marched out in procession. The weather was almost perfect. A good number of parents and friends attended. Swings, cricket, football, games, races, etc., were engaged in. An abundance of good things for the refreshment of the outer man was provided under the management of the superintendent, Bro. Stilers. A most enjoyable picnic was brought to a close by the children giving three hearty cheers for all who had in any way contributed towards its success. E. T. BALL.

West Australia.

FREMANTLE.—The church tendered Bro. Hagger a welcome social on May 21st. Owing to the absence of some of the brethren and sisters who had gone to Victoria for the Jubilee Conference this meeting has been delayed, but a grand gathering eventually gave our brother a hearty welcome. The speakers were A. Lucraft (chairman), J. F. Pallot (Fremantle) and D. A. Ewers (Perth). Bro. Hagger made a splendid speech, at the close of which light refreshments were handed round.

May 25.

A. L.

KALGOORLIE.—Since last report matters have been from fair to quiet. The worship gatherings have exceeded all previous ones in point of size, as many as 41 members being present on one occasion. The Sunday School now numbers 54 teachers and scholars. The gospel meetings are gradually improving. Quite a number of young men attending just recently. No decisions to report, but interest good and workers hopeful and faithful.

May 27.

LAWSON CAMPBELL.

FREMANTLE.—One more has been added to the body of Christ since last report. The meetings are good and improving. A C.E. Society has just been commenced which has about 30 active and associate members. Arrangements have been made for a systematic collection of Home Missionary offerings, and for a regular distribution of literature in the town and suburbs. Other departments of work will be taken in hand and organised directly.

THOS. HAGGER.

SUBIACO.—On the 14th day of May we had the pleasure of extending a welcome to our Bro. and Sister Banks, who have come to labor here. As we were expecting a large meeting, the largest hall in the district was engaged and was filled. We had fully 500 people in the hall, and a right royal welcome was given to our brother and sister. F. Illingworth was in the chair. Addresses were given by Bren. Payne, Ewers, Hagger and Banks. By the tone of the addresses-given we would predict a bright future for the cause of primitive Christianity in W.A., but especially in Subiaco. Refreshments were handed round as soon as the speakers had finished talking, and the 500 persons assembled had enough to eat and drink, and also more than enough to think of as a result of the fine addresses given. Since Bro. Banks' arrival we have had crowded meetings, and four young men have decided for Christ. The sooner we get the building enlarged the better. Our Sunday morning meetings are well attended. We thank God for all blessings. A. W. M.

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Obituary.

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

KNUCKEY.—Our young Sister Maud Knuckey, after a short illness, fell asleep in Jesus on May 28th, having left her parents and family and a host of friends to mourn their loss. To all these the heartfelt sympathy of the church at Williamstown goes out. We commend them to the care and tender mercies of our loving heavenly Father. Maud was one of the first to confess and put on the Lord Jesus by baptism during the late mission. The funeral was one of the largest here for many years. Two Sunday Schools walked in the procession, and about 1000 assembled at the grave. The solemn burial service was conducted by Jas. Johnston.

Williamstown, Vic.

E.C.K.

TENNANT.—Our Sister Elizabeth Tennant, aged 28 years, has put off her earthly tabernacle and entered into rest. She arrived in Auckland from Kirkcaldy, accompanied by two sisters and two brothers, 18 months ago. All but the eldest brother were members of the church in Scotland, being in fellowship at St. Clairtown. However, our sister had the joy in March last of seeing the eldest buried with Christ in baptism. Elizabeth had an attack of influenza some years ago that left her weak and frequently ailing. About three weeks ago she was seized with pneumonia, and notwithstanding every loving care and attention, along with the best medical advice, it had a fatal termination. She fell asleep on the morning of the 10th inst. She had been a member of the church since she was a little girl, having passed into it from the Sunday School. Of her it can be truthfully said, "Faithful unto death, she receives the crown of life." Our sympathies go out to the brothers and sisters in their sorrow.

Auckland.

C. W.

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The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2: 8.

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
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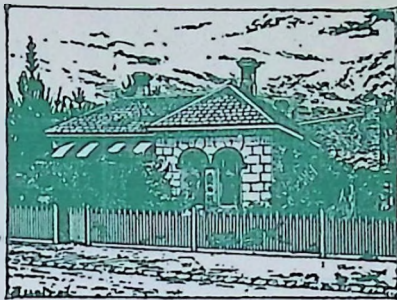
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