

# THE Australian Christian

Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. XII., No. 23.

THURSDAY, JUNE 10, 1909.

Subscription, 6s. per annum. Single Copy, 1½d.

## The Gathered Sheaves.

F. M. LUDBROOK.

An address delivered at the Foreign  
Mission Sessions of the Centennial  
: : : Celebrations in Sydney. : : :

Jesus prayed "that they all may be one." Ah, how our fathers loved that pleading of the Lord who bought them. Great American names, great English names, and back of both great names of Scotsmen come to mind. Of Wallis in England, of Milner in Scotland, of the mighty Campbells in the States, and of the noble band associated with these worthies how proud we are this day. They point us to a creed that needs no revision—"Thou art the Christ, the Son of the living God"—and give us a motto that at the first may excite derision by reason of its simplicity, but at the last charms by reason of its rugged honesty—"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." And they in the fineness of life disclose the sacred fire that glowed so softly, so intensely, in the heart of Jesus, burning anew within their breasts. So the flame leaps from heart to heart; and at this hour 1,330,000 disciples of Jesus stand together in solid array as knowing no creed but Christ, no book but the Bible.

### "That the world may believe."

But Jesus also prayed "that the world may believe." Upon this expression of the divine purpose other noble men laid hold. They were fascinated by the comprehensiveness of its love, and by the splendor of its audacity. After their own fashion they began to run through the earth and take possession of souls in the name of him who will have all men come to a saving knowledge of the truth.

### Bung going bung.

The dawn of the nineteenth century, and in particular, the year we celebrate, was an unique time. 1809 gave to the world Darwin and a revolution in science; Tennyson and a richer chord in the music of the spheres; W. E. Gladstone and a more reverent statesmanship; Abraham Lincoln, the satisfyingly typical American who determined liberty for half a world; Jabez Tunnicliffe, father of the Band of Hope movement, who made our grand temperance jubilation but part of a continuous joy in the light of actual and impending temperance triumphs, when in the dear home-

land peer and beer are exhorting one another to be of good courage, when Bung is going bung.

### In a back parlor.

Not in that year, but in the same decade, men of consecration, the master-passion of their adored Lord having taken complete possession of them, with a daring unsurpassed by the heroes of the Elizabethan or any other age, went forth to turn the world upside down. In a prayer meeting in the back parlor of the house of Mrs. Beeby Wallis (of that name and family revered wherever the story of our divine plea is known), a little band of men, apostolic in number and purpose, foregathered.

They laid their plans, made their vows, poured out their hearts in prayer to Almighty God, and took up an offering of £13/2/6 for the salvation of the world.

### "I will go down."

Then said Andrew Fuller, "There is a gold mine in India, but it seems to me about as deep as the centre of the earth—who will venture to explore it?" And then replied the noble William Carey, "I will go down, but remember that you (pointing to Fuller and Sutcliffe and Ryland) must hold the ropes."

### Under the haystack.

And about the same time—100 years ago—the same spirit laid hold of some young men in Williamstown, a New England village. They were sheltering from the rain under a friendly haystack. They



Miss Mary Thompson, Miss Franklin, M. J. Shah and Gaupot, with Bro. Shah's bullock-cart.



improved the occasion by holding a devotional meeting. They prayed their own eyes open to a world's need, and took for their motto these words, "We can do it, if we will." Here in these stories of Carey and his friends, and of Samuel J. Mills and his friends, we have the birth of modern missions, not the going forth of some one man to the mission field, but the acknowledgment by bodies of men that it is the bounden duty of *all the brethren*, acting as a unit, to take Christ to *all the world*, and to endeavor to bring all the world to Christ.

### Despicable cargo.

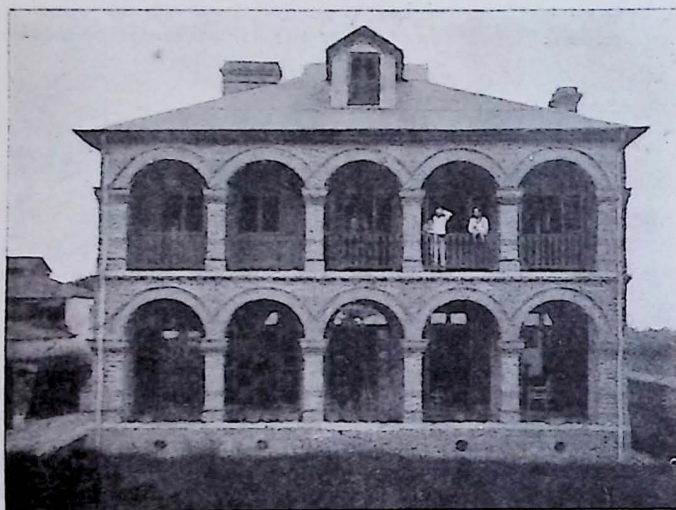
When God's people began to resume their long neglected *primitive* duty they had to walk before they could run, to

confronted them finds no parallel in any part of the earth to-day. Of superstition, witchcraft, savagery, child-widowhood, suttee, infanticide, cannibalism, I have no time to speak, but by one picture of one particular horror will endeavor to convey some idea of the state of things obtaining. And by this means we shall see standing out in bold relief the daring faith in God needed by and exhibited by the men who went forth.

### Bloodthirsty Thugs.

"Throughout India, in Carey's day, there were thousands of men called Thugs, both Hindus and Muhammedans, who made murder and robbery their one end and aim in life. From north to south, from east to west, along all the tracks that served as

hundreds of men might regard himself as a man of unsullied honor and of fervent piety; for the victims would be so many acceptable sacrifices to the goddess Durga, Bowani, or Kali. India was a land where religion and morality were divorced, where cruel practices and bloody rites abounded; a land where men who knew the Vedas and the Upanishads, and had the purer ancient faith of earlier days, lacked light or love or courage to raise their voices against the abundant slaughter of infant girls as amongst the Rajputs, the sale of children as slaves, the actual marriage of girls under ten, the burning or the burying alive of certain widows, hideous austerities and mutilations, and the devotion of whole castes of their countrymen to robbery and murder."



James Ware's home, Shanghai, China.



Front of the chapel, Shanghai. Miss Tonkin and James Ware.

creep before they could walk, to feel before they could creep. They had to buy in the dearest market, to learn in that most expensive of all colleges—the school of experience. No door was open. Opposition at home was stupendous. How then to proceed? Burglar-like they had to use their tools with the utmost possible secrecy, and burglar-like they certainly were working in the dark. As those other men slowly but surely fought their way out of party-ism, so did these beat down the hindering granite walls of the church circle, the family circle, the friendly circle, the civic circle; of great governments, of shipping and commercial companies, and of the heathen world. The stories of Carey attempting to reach India and in India, of Judson attempting to reach Burma and in Burma, and of Morrison attempting to reach China and in China, are wonderfully alike in this respect. The East India Company would not carry such despicable cargo as missionaries.

### Daring faith.

I have spoken of the *daring* of these men. The condition of the heathen world that

roads, bands of secret assassins in twos or threes or twentys, in the guise of travellers or merchants, the larger bands perfectly organised as inveiglers, stranglers, and grave diggers, moved about as an unseen death. They joined themselves as timid travellers, or as merchants with treasure, to unsuspecting parties that their spies reported as worth plundering; and in some lonely spot on the journey, or while smoking and telling tales at night in the camp, at a given signal, when each Thug was already stationed near his victim, they would strangle, strip and bury a whole company so quickly—for the graves were generally prepared beforehand—that in fifteen minutes from the death signal no trace could be found on the earth of their victims, whose possessions were all quietly transferred to these new masters. Nor could these lost travellers be traced or the Thugs discovered, except on rare occasions, in that disordered land with its petty states, and its landowners and rulers often in league with the Thugs, and sharing their gains with them and their goddess. And a Thug of Thugs who had trapped and strangled

### Good seed for a poor soil.

Into such a soil did these great hearts sow the good seed of the kingdom. They sowed knowing only that the prospects were bright as the promises of God. They labored and died, other men entered into their labors and died—and it has been left to us of the third and fourth generations upon the hither side of the great hundred years to begin to compute and appreciate how great things the Lord hath done.

### The finest of fine wheat.

In India how marvellous the story! The grain garnered includes the finest of fine wheat. Such men as *Krishna Pal*, Carey's first convert, who wrote that hymn of the heart—

"O thou, my soul, forget no more  
The Friend who all thy misery bore."

Such women as *Ellen Goreh*, who wrote the deeply spiritual hymn—

"In the secret of his presence,  
How my soul delights to hide,"

and again, *Lilavati Singh*, of whom ex-president Harrison said, "I have never at



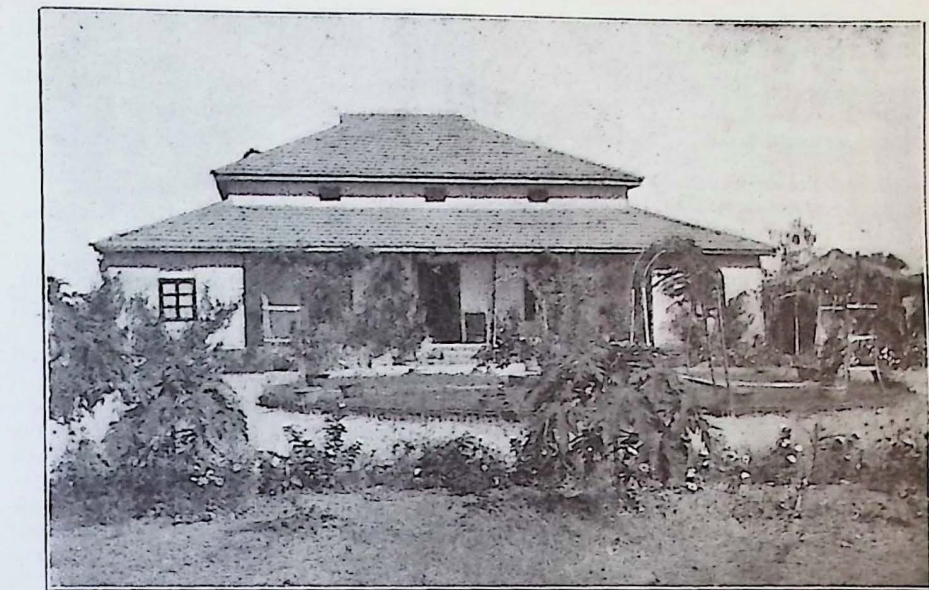
any time owned as much as a million dollars; but if I had and had given it all to missions, and it had produced even one such woman as Miss Singh, I should feel that it had been well invested." And yet again *Ramabai*, that noble champion of the wronged Hindoo widowhood. Remember the Lone Star mission with 2222 baptised in a single day, and remember that the 15,000 Christians half way through the century have multiplied a hundredfold, numbering now 1,500,000.

#### **A vain threat.**

In Japan one half of the century simply cannot be counted. Until 1859 an edict posted up everywhere read thus: "So long as the sun shall shine let no Christian be so bold as to enter Japan. And let all know that if the King of Spain or the Christian's God should violate this edict he will pay the penalty with the loss of his head." In spite of this, the seed having the life in itself, was sown into the hearts of men, and now 75,000 Christians are found in Japan.

#### **The Lord's Supper instead of the cannibal feast.**

In the *Isles of the Sea* the gospel has triumphed conspicuously. Thakambau of Fiji, King of the Cannibal Islands, a ferocious monster, became a gentle Christian. His murderous club is now in the British Museum. Practically all the 120,000 islanders are Christians to-day. Dr. John Geddie went to the New Hebrides 60 years ago. After his death they wrote over his grave these words: "When he came among us there were no Christians; when he left us there were no heathen." Paton saw 14,000 cannibals brought to Christ. In Pentecost, our own mission island, the story of the great ingathering is being repeated, and to-day in the company of Sower John Thompson and Reaper Frank Filmer we all rejoice, and with one heart and one voice gave the glory to God. In all these islands, where until recently cannibal ovens roasted victims for the feast



Latest photo of Magarey Bungalow, Baramati, India.

of death, the Lord's table is now spread for the feast of life and love.

#### **A nation born in a day.**

In Africa Moffat converted a fiend incarnate in Africaner, who became a winner of souls. In Uganda we see a nation born in a day, and our own mission station at Bolengi on the Congo ranks as another of God's wonders. Seven years ago the people were cannibals; now they are Christians sending out one in ten of their number to preach in the regions beyond. Not in vain has Ethiopia stretched out her hands to God.

#### **Not the yellow peril, but pure gold.**

Even walled China has been penetrated by the gospel to its remotest bounds. Our brethren have pitched their tents on the very borders of Thibet. Her conquest too is assured. Of Pastor Tsi, and many others who will shine as stars in the Re-

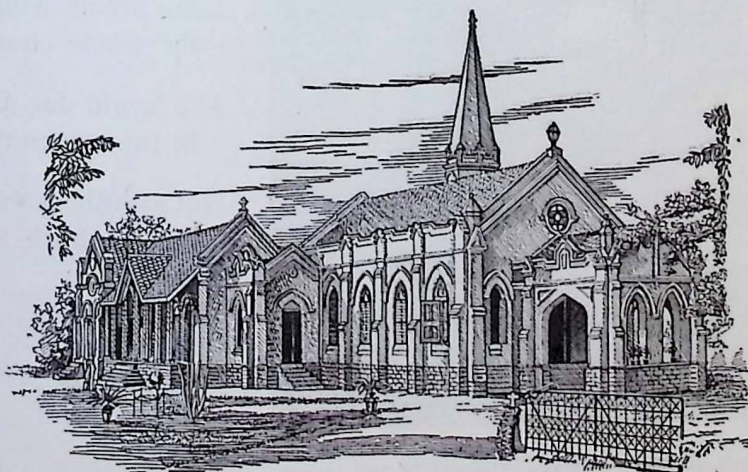
deemer's crown, one could speak did time permit. There are 200,000 Christians in China to-day. The martyrs in the Boxer troubles of a few years since were not all white in color. Many of them were yellow—not a yellow peril, but pure gold, tried in the fire; their blood is the seed sown, already springing to an abundant harvest. May I mix the metaphor and say to those who shake their heads concerning China that they are barking up the wrong tree? All the missionaries are shaking their heads too, but in the other direction—up and down. The mighty revival in Korea and Northern China justifies them in so doing. Jas. Ware in his visit told us that there was not one missionary in all China but was possessed of a splendid optimism and a perspiring enthusiasm in regard to the Lord's work.

#### **Doubled in twelve years.**

If one should say that in all the heathen world to-day there are three million Christians, that will not be overstepping the mark. The number has certainly doubled itself within the last twelve years. Add to these those that during the century have passed to their reward, and how splendid the throng! Who can look at the story of the century and the roll of the converts, and not exclaim, "What hath God wrought!" The marvel is not that so little has been done, but that with so comparatively a feeble instrumentality and under such opposition so much has been accomplished.

#### **Climbing to the zenith.**

To-day, instead of the mere handful one hundred years since, there are 19,000 Protestant missionaries in the field. President Brooker told us that 200 million copies of the word of God have been printed in 400



The Bible College, Jubbulpore, India.



languages. In the light of all these things, my brothers, my sisters, tell me is it not true that the Sun of Righteousness is steadily climbing to his zenith?

### **Spiritual appendicitis.**

Brethren, we have seen how that concurrently these two great movements were begun and have been carried forward—but by different groups of pioneers. But the Scriptures that impelled them are not twain but one, truly one and indivisible. Joined by our Master, let us not put them asunder. The passage reads—"That they all may be one, that the world may believe." Christian union and world-conviction. Christian union stands first, first among equals. But first and only first. Union not an end in itself, but the means to an end, a pre-condition merely—a preparedness in order to a vast conquest. In the union of Christians behold the Holy Spirit sharpening his tool to a fine edge. In the first century how the word ran! Maybe we are talking sufficiently about ourselves as a great people. Statistically, I believe we are; in the light of our attachment to our divine plea we surely are, but measured by the master-passion for souls how do we stand? Are the rank and file close behind the leaders, and are the leaders close behind the crucified One? Is the salvation of all men laid upon our hearts as the business of our lives? or is it merely an adjunct, a side-line, an appendix. I believe we are largely suffering from *appendicitis*—a fashionable but disastrous spiritual complaint—giving the Lord crumbs of our time, and tit-bits of our money! Brethren, when we take the great business greatly to heart we shall be a great people, and the folk about us will know it, whether we happen to or not.

### **The irresistible flame.**

There is a flame well-nigh irresistible by reason of the intensity of its heat. Impinging upon steel plate even inches in thickness, it will reduce it to fluidity with the utmost of ease. The flame that does this is and must be, of necessity, a double flame, two flames brought together, until there is a flame within a flame. Brethren, having been demonstrating Christian union in the presence of sectarianism through 100 years, let us cultivate within our hearts that inner flame of holy desire for the world's salvation—the completing portion of this great prayer. They tell us there are perilous times ahead for the church of Christ within her own borders. I trust not, but brethren who foresee and forecast the danger, let me ask you, Cannot the church save herself by sacrificing herself in the interests of a lost world? Expert jugglers may care to toy with the keenness of the edged tools (under the guise of higher criticism), but for you and for me so long as the word of the good book saves, let it be the weapon in our hands used on behalf of Jesus the Christ,

who gave himself a propitiation for our sins, and not for ours only, but for the sins of the world. Thus shall the day be hastened when the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.

### **YOUR HONEST BEST.**

A. G. Day.

The missionary enterprise is the greatest, grandest, and most truly benevolent of all enterprises.

Rooted in the bosom of the Father, and watered by the showers of infinite love, it has developed mightily, reaching even unto the uttermost parts of the earth. Yet the task before us is enormous, and the work is scarcely begun.

The only way to accomplish this God-given task of bringing Christ to the heathen and the heathen to Christ is (1) By *every* disciple trusting in him who promised to be with us to the end. (2) By *every* disciple doing his *honest best* either by going himself or helping others to go.

Remember the Foreign Mission Offering, and *do your honest best*.

## **Missionaries Supported by the Australian Churches.**

### **India:**

H. H. Strutton, Baramati, Bombay.  
Mrs. Strutton, Baramati, Bombay.  
Stephen Ludbrook, Baramati, Bombay.  
Native evangelists and helpers, Baramati, Bombay.  
Miss Mary Thompson, Harda, C.P.  
Sarubai, Bible-woman, Harda, C.P.  
M. J. Shah, native preacher, Harda, C.P.

### **China:**

Miss R. L. Tonkin, Shanghai.  
Bible-woman, Shanghai.

### **Japan:**

Mr. P. A. Davey, Tokyo.  
Mrs. Davey, Tokyo.

### **South Seas:**

Mr. Frank Filmer, F. A. coast.  
Mrs. Filmer, Pentecost.  
Tabymaicon and 12 native teachers.

### **Australia:**

W. Jame, Chinese evangelist.



Miss Terrell, of South Australia, who will be sent to join Mr. and Mrs. Strutton at Baramati next October,

## **Foreign Mission Mottoes.**

This is the only generation we can reach.

The whole gospel to the whole world by the whole church.

The world for Christ in this generation.

Not as little as we dare but as much as we can.



# THE Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth Street, Melbourne.

Editor - - F. G. DUNN.

Manager &amp; Sub-Editor - G. P. PITTMAN.

All Communications should be addressed to the AUSTRAL PUBLISHING CO., 528-530 Elizabeth Street, Melbourne.

All Cheques, Money Orders, etc., should be made payable to G. P. PITTMAN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-; in New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-; Single Copy posted Weekly to any part of the world, 7/-.

## The Leader.

### OUR HISTORIC WATCHWORD AND MISSIONS.

The genius of Christianity finds its highest expression in missionary effort. Christ himself came as a missionary from heaven to earth. His purpose, as declared by himself, was "to seek and save that which was lost." And this is the motive that underlies all missionary enterprise. One scarcely realises how intensely missionary is the New Testament until he looks at it from the missionary standpoint. Looked at from this point of view, it is seen that the missionary element is the largest and most striking feature of the book. This is brought home to us very forcibly as we glance over the pages of A. McLean's book on "Mission Studies in the Bible." At first sight, we are surprised at the title he gave to these studies. As we take up the book and read its title, "Where the Book Speaks," we do not expect to find that we have in our hands a volume dealing with the work of Foreign Missions. But we have not read very far before we discover that the title is singularly appropriate. We at once agree with the author that "this book that we call the New Testament is a missionary volume. It is the greatest missionary volume that has ever been written or ever will be written. Every part of it has missionary significance. The man who would understand it must read it with this thought in his mind." And because our brother has brought this thought so clearly before us, we are to that extent his debtors.

#### Our watchword and missions.

The historic watchword, from which A. McLean's book takes its title, is not usually associated with the idea of missions. In the past, this watchword has been regarded as chiefly doctrinal in its significance. With some, it has never got beyond this. But, deeply important as this aspect of the question is, a serious mistake is made if the larger view is forgotten or ignored. The error into which

the religious world is most prone to fall is that of getting hold of half the truth or only one phase of it. Truth must be looked at from every side, and each side of it must be emphasised in due proportion. To speak where the Book speaks has been properly regarded as an indication of faithfulness to primitive ideals. If, however, it is found upon examination that we have been in the habit of using this motto in a restricted sense, it must be admitted that we have not been wholly loyal to it. And though the restricted use of it may have had good results, it can only be a matter of regret that the good results have not been as large as they might have been. A partial view of Scripture truth can never lead to the highest spiritual development. The use of a motto which succeeds in securing doctrinal correctness at the expense of some practical and legitimate development, is a use that may be improved upon with considerable gain to

the Bible speaks, we speak, etc., and we rejoice that it was so. It is a good motto and one that we should never part with. What we need to do is to extend our use of it. Let it cover a wider field. Take it, for example, and apply it to missionary activity; open our New Testaments and let it speak to us of missions. And as we do so we will find that it is always speaking of missions. The Gospels, the Acts of the Apostles, the Epistles, and even the mysterious book of Revelation—they are all concerned about missions. The Old Testament itself is not without its missionary element, and though it chiefly manifests itself in prophecy—what grand prophecies they are! The ideal state, the golden age to come of the prophets, is the condition of things brought about by the wide diffusion of the evangel of Christ.

#### The great commission.

It is not without distinct purpose that



Mr. and Mrs. Frank Filmer, Pentecost.

all concerned. And the practical development in regard to our historical motto is, that missionary zeal should be one of the tests of our loyalty to it.

#### A missionary book.

If it be true that the New Testament is a missionary volume, it should also be true that every loyal disciple of Jesus Christ is exhibiting in some practical and tangible manner the missionary spirit. And our purpose now is to emphasise the fact that the New Testament is the greatest missionary volume ever written and therefore to insist that because this is so, every Christian ought to be a missionary and a supporter of missions. And when we say that every Christian should be a missionary, we do not mean that he should go abroad into foreign lands, but that he should, in such ways as he can, make known the good news of Jesus Christ; and, in addition to this, be a zealous supporter of missions at home and abroad. At our recent Centenary Celebrations, special prominence was given to the historic motto, "Where

the "great commission," in some form or other, is emphasised six times. The "marching orders" of the church, it has been called. How were these "marching orders" carried out? Let us turn to the book of Acts and we shall see. This wonderful and fascinating book is emphatically a book of missions. It tells us how the early disciples were witnesses in Jerusalem, in Judea, and Samaria, and to the uttermost parts of the earth. Let us follow Dr. G. Campbell Morgan, in his survey of the diffusion of the gospel in apostolic days. He says, "I begin to read and I find in chapters 2, 3, 4, 5, 6 and 7 it is all Jerusalem. And then in chapter 8, driven by persecution I see them scattered everywhere, preaching the word. Where? Through Judea. . . . They pass into Samaria; and in twenty-five verses of that eighth chapter I see the movement through Judea and into Samaria, and then by a sudden change I see the beginning of the movement towards the uttermost parts of the earth. That self-same Philip is sent from the magnificence of the city revival to the loneliness of a desert and one man,



but that man an Ethiopian eunuch. The movement is towards Africa. And immediately afterwards that wonderful capture of the instrument who presently is to pass through the Asian cities, with their Hebraism in the synagogues suffused with Hellenism also. The movement is through Asia, and I follow it until presently in a vision a man is standing in Macedonia, beckoning. The missionary responds, and the movement is towards Europe."

#### *A strategic centre.*

"I am getting more and more interested," continues Dr. Morgan, "and I follow this man through devious ways, and after much disaster I find him in Rome, the strategic centre of the world; the place from which the highways run to all the world; where the legions pass, the governors go, and the commerce of the world is being carried on. In his own heart the Master Missionary has captured a strategic centre in order that into the regions beyond the witnesses may still pass. What wonderful victories! I do not wonder that we always feel the wonderful fascination of the book of the Acts of the Apostles. The tongue of fire is still upon the brow when we read it; we still hear the rushing of the mighty wind when we open these pages." And truly, if we desire to be filled with missionary enthusiasm, there is no better book to read than the New Testament. We think that Bro. McLean did well when he looked for authority, counsel, and inspiration in regard to world-wide evangelisation, and found all he needed in the pages of the New Testament. Most writers, when they deal with this subject, go far afield, and dwell upon recent

achievements in foreign lands. They do well in doing so. But he does better who goes back to Christ and his apostles, and builds his arguments on the sure ground of divine authority and apostolic example. The vital question is not, Do missions pay? but the vital question is, Are missions obligatory upon the church of Christ?

#### *The ground of a church's existence.*

That missions do pay, goes without saying. But the fact of their paying is not the ground on which their urgency is based. It is rather the fact that no church is a church, in the true sense of the word, that is not actually engaged in missionary effort. In the words of Alexander Campbell: "The church of right is, and ought to be, a great missionary society. Her field is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man. A Christian community without missions and missionaries would be a solacism in creation, and a gross deviation from the order, the economy, and the government of the universe."

"Where the Book speaks we speak," so we say. If we mean it—let us support Foreign Missions.

"It is time for Christendom to understand that its chief work in the twentieth century is to plan this movement on a scale gigantic in comparison with anything it has yet done, and to grapple intelligently, generously, and resolutely with the majestic work of making Jesus Christ adequately known to the whole world."

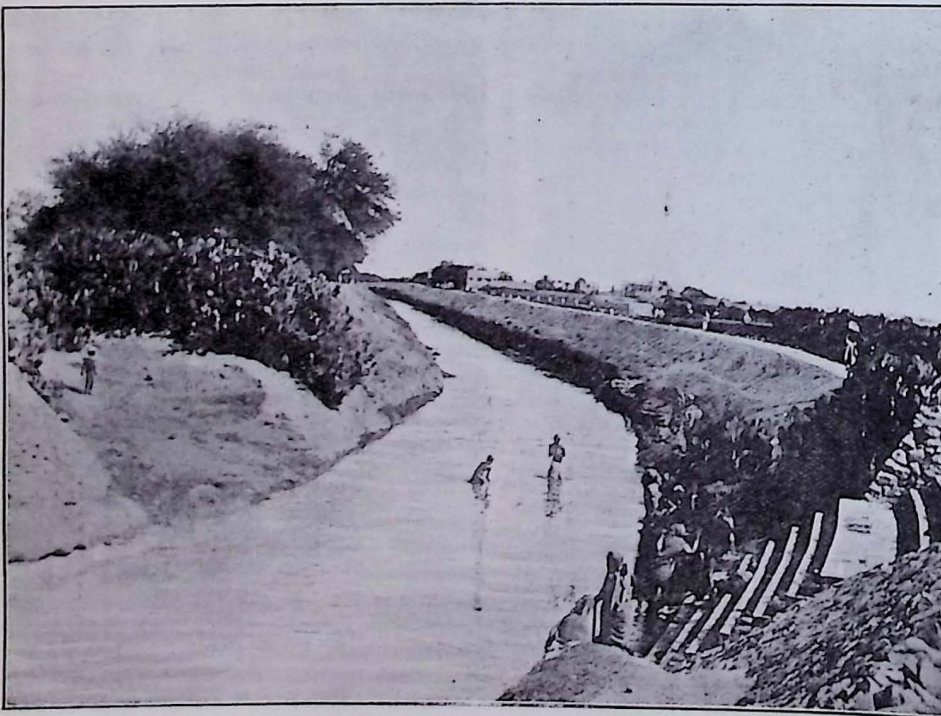
## Editorial Notes.

### Does it Pay?

Yes, it pays to engage in missionary work. It pays in the reflex influence on the home churches, for "it is more blessed to give than to receive." Even if there were no results in the heathen fields the blessings received at home would more than compensate for the money spent. But the results are there. Take, for example, the work of our American brethren in the Philippine Islands. Until after the war with Spain these were solely under R.C. influence, and no Protestant mission was allowed. For over 300 years Rome had ruled, with the result that only a portion of the natives had been reclaimed from heathenism, and even with these the standard of morality was so low that the majority were still practically heathens. As in other purely Catholic countries, their ignorance was dense. But with the advent of missionaries, school teachers and religious liberty, a great change is passing over the country. The eight or nine millions of people are now accessible, and already tens of thousands have become Protestant Christians. At the close of last year our own brethren had 34 churches established with nearly 3000 members, no less than 171 of whom are acceptable preachers. There is a Bible College with 25 students, and the press issued 1,300,000 pages of gospel literature last year. No less remarkable is our work at Bolenge on the Congo in Equatorial Africa, where we have a church of about 600 members, with 60 of their number supported by the rest to go out as evangelists. Two new stations are being established in that region. Success is also attending the work in India, China, Japan, and the other fields our American friends have occupied. Our own stations at Baramati, India, and on Pentecost Island, New Hebrides, are in a most encouraging state. At the latter we have about 300 brethren, of whom 200 were baptised last year, and on the former converts are reported, and the foundations of what it is now evident will be a large and prosperous mission are being well and truly laid.

### Missionary Results.

The *Sunday School Times*, of America, sums up the situation thus: "The increase of native converts in foreign fields last year was 164,674, or over 450 a day. It took about one hundred years previous to 1896 to win the first million converts. The second million was added in twelve years, by 1908. They are now being added at the rate of a million in six years. The increase in church membership in the United States last year was one and a half per cent.; in the membership of American missions abroad it was twelve per cent. An average of two members for each or-



Canal Scene close to our Australian Station, Baramati, India.



dained Protestant minister was added in the United States; the average was forty-one members for each ordained missionary abroad. If the church at home awakens to its full measure of responsibility and privilege, the bearing of the message of life to every community in the world will be accomplished within the life-time of this generation; and then a world-wide Christendom can devote itself to the still harder task of upbuilding life and character within its own fold." Such figures as the above prove to a demonstration that whatsoever may be charged against Foreign Missions it cannot be said they are a failure. B. B. Tyler, of America, well says in the *Missionary Intelligencer*, "The results attending our efforts among those who are ignorant of Christ and Christianity are simply wonderful. There is nothing in the New Testament more remarkable than the victories gained in the foreign field. Present day achievements faithfully recorded would make a new and improved book of Acts of Apostles. The tidings from far-away lands are thrillingly interesting." Remember Foreign Mission Sunday, the fourth of July.

#### THE MISSIONARY ARMY.

A. E. Illingworth.

Methinks that amongst the notes that angels hear in heaven few are sweeter than the tramp, tramp, tramp, of the feet of those who publish the good tidings of salvation in the myriads of missionary fields of this world.

We know from Holy Writ that the whole scheme of redemption is a source of admiring wonder to angelic beings. They desire to see the glorious consummation of the Redeemer's passion. It is questionable whether the redeemed on earth (i.e., the church of the living God) are as interested in this onward march of the "army of missionaries" as the angels above.

From the resources of the church the reinforcements *must come*. If a soldier falls on the scorching sands of the Sahara desert, or on the ice-fields of Labrador, or amidst the teeming millions of Asia, or on the lonely islands of the seas, the vacancy must be filled by a *Christian* from the home-lands—not by an angel from heaven.

The army on the march appeals by the muffled tread of its footsore soldiers to us for sympathy, prayer, supplies, and reinforcements. Are we equal to the demand? Our little contingent of missionaries, brave and devoted, are part of that great and noble band, and we must listen, rejoice, and *respond* to their calls.

We thank God for the awakening enthusiasm of our churches to this divine work, and trust that each published report or preached discourse will arouse every lethargic soul to burning zeal for the conquest of heathendom for Jesus our Emmanuel.



#### "GIVE YE THEM TO EAT."

He knew they had the power,  
For he was there.

If faith had known her hour  
How large their share  
Of praise, providing fare  
For thousands, not as henchmen-waiters,  
But as creators!

He knows we have the power,  
For he is here.

The hungry millions cower,  
And, but for fear,  
We could supply good cheer,  
Not as mere slaves and timid schemers,  
But world-redeemers.

O for the daring heart  
From self divorced,  
Choosing the harder part,  
By none endorsed,  
Only by sweet love forced  
To act and let all else come after  
With tears or laughter.

—G.P.P.

#### Bible Woman Teaching.

The woman with the book is the wife of Paul Singh, who is being supported by our English brethren at Daltonganj, Bengal. A Brahmin lady is sitting next to Mrs. Singh.

#### THE BORDERS OF CANAAN.

W. B. Blakemore.

(Bro. Blakemore is the evangelist for the church at Perth, W.A. He has recently arrived from the United States.)

The first decade of the twentieth century finds the church encamped on the borders of Canaan. Not a Canaan which can be bounded by rivers and mountains and sea, but a vast territory which knows no bounds save "the uttermost part of the earth." The Passover Lamb has been slain on Calvary; the Red Sea of early persecutions has been crossed; the law of the New Covenant has been given from Mount Zion; the early wilderness hardships have been endured, and the hosts of Christianity are assembled at Kadesh-barnea in sight of the land of victory. The spies have returned with their report. The faithful ones say it is a goodly land. Some of the richest and rarest fruit of Christianity has been brought in from these valleys of Eschol. The question is, "Shall we go up?"

The cry for the evangelisation of the world in this generation rings with the faith of Caleb and Joshua, for it says, "Let us go up at once and possess the



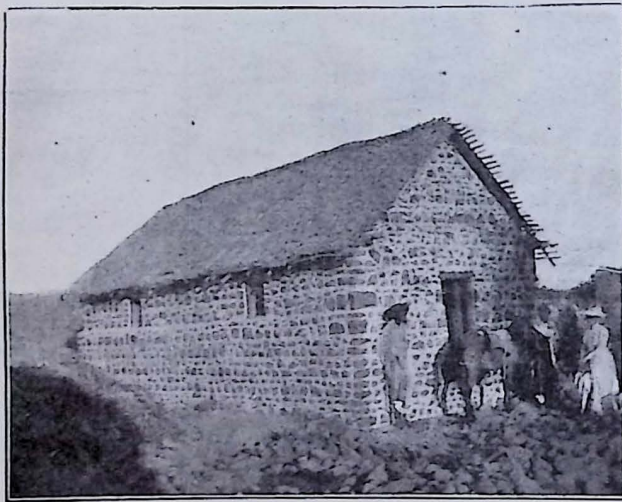
land, for we are able to overcome it." God's promise is with the work, and the followers of Christ have the means. Have they the faith? Shall the army of the Lord move on to the final and complete conquest of the world? Or, shall it, like the Israelites, march back into the wilderness to wander for another generation and delay the gospel's triumph over the lands of darkness?

Let us "not rebel against Jehovah," but rather let us believe him for all the signs he has wrought among us, and with our prayers, and wealth, and consecrated soldiery let us go up and possess the land even "unto the uttermost part of the earth."

### IN DEBT.

I. A. Paternoster.

Missions are the life of the church. The anti-missionary man is an anti-Christian man, and the anti-missionary church is an anti-Christian church. In missions we have a divine Head giving a divine commission and promising divine support. *Christ* says



Our schoolhouse, Tandalwadi, near Baramati, India.

"Go," and "I am with you." It is as necessary for us to be missionary Christians as it is to be baptised Christians. The one command is as vital as the other.

We must have an intelligent understanding of the fields, the force, and the foe; for the man who prays for "*the missionary wherever he is*," does not pray with the understanding. We should pray for Stratton of Baramati, Filmer of Pentecost, and others in their particular fields. Then our interest in missions will not only be head missions, but head, heart and pocket. We need the latter as much as the former. "Money is a root of all kinds of evil." Yes, but when used aright it is the "sap" of all kinds of good.

Brethren, remember when the time comes to make your offering that you are in debt, for "I am debtor both to Greek and barbarian, both to wise and foolish, so as

much as in me is I am ready to preach the gospel to them also which are in Rome." May God help you discharge it.

### SELFISH SECLUSION.

A. C. Rankine.

The Saviour of the world never allowed his disciples to sink into a selfish seclusion. When the number of his disciples was small, he cried, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice." His mission was to the world, and not to any section of it. The Gentiles were included in his programme. His disciples must be taught to evangelise them; and glorious provision was made for all the nations of the earth to hear the gospel. His commission is to you and me. It is essential for me to obey my Lord that others may be saved also. Loyalty to Christ demands that his gospel be preached everywhere. Upon each of us the responsibility rests, and the privilege is given to give the lost in heathendom the gospel of salvation.

Loyalty to Christ means carrying forward in our century the work he began in his; not only worshipping on our knees, but working with him on our feet.

—C. H. Parkhurst.

### AN IMPOSSIBLE STORY.

J. Pittman.

Here is an impossible story, that no one will believe. A man is awakened in the night with a sense of suffocation. He sees a lurid glare. The house is on fire. He leaps out of bed and makes his escape. He knows there are 40 others — men, women and children—in the house. They will all perish unless an alarm is given at once. But the man is satisfied with his own salvation. He quietly makes his way to the house of a friend a little distance off — says nothing about the fire, but sits down, folds his arms, and goes to sleep. You say such a story is incredible on the face of it, and so it is. No man could be so utterly inhuman. And yet thousands of men and women who call themselves Christians are acting in a far more repre-

hensible manner. They professed to have been rescued by the grace of God from the wrath to come; yet they are indifferent about the fate of millions yet unsaved. Every week about 1,000,000 souls pass into eternity unsaved, yet these people give nothing either in money or effort to save them. Is this Christlike? How will these people meet the Saviour at his coming?

### THE DAY WE CELEBRATE.

Theo. B. Fischer.

Our American cousins consider July 4 the day of days, for it celebrates a glorious event; and we who belong to the one people, of the one language, with the one destiny on the one continent under the Southern Cross, should mark July 4 in our pocket books, on our calendars, and in our hearts and minds, as the day of days in our evangelistic year. Do you ever think of it, that if it were not for missionary work, we would still be in the darkness of sin, and in the doom of death? Christ was the first missionary of the cross, and he was prepared to leave his home on high, to go into the world to seek and save. And his apostles hearing the "Go" obeyed, and Christ went after the lost on their feet. Then arose the apostle to the Gentiles, born out of due time, and constrained by love divine, he went far hence unto the Gentiles. Suppose Paul and his associates had gone east instead of west, we might to-day still be in the darkness of heathendom, and throwing our offspring into sacred rivers, and offering our gifts at idol shrines, in heathen temples. But by the grace of God, the news of salvation reached our land, our ears, our hearts, and with it the imperative "Go ye into all the world," and we have no right to claim the sonship of God, unless we are willing to obey the voice that speaks from on high, and become witnesses, by our words and by our gifts, in our own Jerusalem, or our Judea, or our Samaria, or the uttermost parts of the earth. Let us make the glorious 4th a day of disappointment and sorrow for Satan, but a joy in heaven and earth by a liberal response to the Master's call.

### PREPARING FOR THE OFFERING.

Gifford Gordon.

In order that an offering be taken that would compliment the church, extensive preparations must be made. a (1) The preacher, as early as possible before the day of the offering, should make known to his congregation some simple scheme whereby that congregation, poor as it might be, could give a most acceptable offering. (2) He must keep such a scheme alive by referring to it every Sunday, and in such a way that would enthuse his congregation. (3) He must point to the day of the offering as a "high day," and a large and liberal offering is assured.



**ENTHUSIASM FOR THE GOSPEL.**

Geo. Manifold.

There is no word in our language of nobler pedigree than the word enthusiasm. It comes to us from two Greek words, meaning inspired or possessed by the God. What is this but the great truth of the genuine Christian life, that God dwells with us and shall be in us. To be enthusiastic is to be boiling. Thrust your hand into a bowl of lukewarm water. Is there anywhere a better symbol of weakness and inefficiency? But stir up the coals below, apply a few more degrees more heat, and with a bubbling rush something comes to the water that transforms it utterly. There is no idly exploring forefinger now. It is tense, vibrant, strenuous, aggressive. Confine it, and it will rend iron. Direct it and it will rend a mountain. And there is all the difference in the world between an indifferent Christian and a fervent Christian.

Enthusiasm is indispensable to every worthy achievement. Of course one may live and die without it, but when it comes to high living and honorable service enthusiasm we must have. And what greater thing is there in the world to keep us ever and always at the boiling point, than the glorious gospel of the blessed God which has been committed to our trust? The evangelisation of the world depends greatly upon our enthusiasm. Looking at the great events of history, we fail to find one which was not conceived, shaped, set up by enthusiasts.

Enthusiasm will lead to self-forgetfulness and constrain us to do our best. Our hearts beat and our eyes grow moist at the recital of John Maynard, the hero pilot. Why? Because in that splendid hour there burned in the pilot a love above self. Oh, that a mighty tidal wave of divine enthusiasm might sweep over our churches. Then, born of Christ's constraining love and the stupendous needs of the field, more men and more money will be forthcoming, the churches would be enriched, and the Master's name would be glorified.

**THE FASCINATION OF THE MISSION FIELD.**

Dr. E. I. Osgood.

***The joy set before them.***

For the joy that was set before him Carey was constrained to lead the modern missionary enterprise; for the joy that was set before him Morrison buried himself in a Canton cellar and began the work of breaking down the walls of China's exclusiveness; for the joy that was set before them, Judson went to Burmah, Moffat and Livingstone to Africa, Paton to the New Hebrides, Miss Agnew and Miss Reed to women of India, and a great host of others have "left all and followed him"—to the mission field.

***Leaving their children behind.***

Missionaries still living have left their children in other loving hands and gone back to the fever-stricken jungles of Africa, and there, upon sick-beds, still taught their dark brothers and sisters the way to heaven. Men have brought their families to the home-land that the children might not be denied the privilege of education, and gone back alone to carry on the work.

***Back to the scene of torture.***

Breaking down in health, missionaries have returned to Christian lands to repair the depleted strength or pass through grave



Miss Mary Thompson, our first missionary.

surgical operations only to return at the earliest moment to the land where they had been pouring out their life-strength and there once more take up the burden. One family, who endured great perils and hardships and suffered much physical pain at the hands of the Boxers who were "drunk with the blood of the martyrs," was sent to Europe and ministered to by loving friends until their health was regained. Then they went straight back to the scene of their tortures and began the task anew.

***Their greatest sacrifice.***

Two doctors in Central China came back to America when they saw their wives failing in health. They brought the best medical skill to fight the uneven battle with death—and death won. They laid their loved ones in their graves, put their children into schools under the care of friends, and straightway returned to their hospitals and empty homes in China. One mother returned to the home land three times and then retried the climate of China, hoping to become acclimatised so that she and her husband might spend their lives lifting up China. Their greatest hardship was endured and the greatest sacrifice made when they gave up the unequal struggle and abandoned the thought of Foreign Missions as their life-work.

***The height of satisfaction.***

Apparently to live upon the mission field, in the midst of the fires they have succeeded in kindling, is the height of satisfaction to such men and women. Neither is this ambition confined merely to those who, while still largely ignorant of the conditions in heathen lands, offered themselves for the service. Others who have gone abroad to visit their friends in mission lands have been so fascinated by the opportunities offered in mission service that they have returned to their homes, made necessary arrangements, and offered themselves to their Boards. Business men and women travelling around the world for pleasure or other purpose, have been seized with the same impulse and, while they could not give themselves to direct missionary service, have gladly given of their means.

***Not blind fanaticism.***

It is not blind fanaticism, which thus attracts and holds one to the Foreign Mission field. Contact with actual heathenism robs visionary and misguided zeal of its halo and places the missionary face to face with hard facts. If he stays at the task it is because something besides fanaticism holds him there. There is a joy in the mission service, joy so great that other passions have little influence.

***Fellowship in his joy.***

The rank and file of the Christian church in the home lands do not seem able to comprehend the possibilities of obtaining joy in such an undertaking as the conversion of the heathen world. Perhaps one must have fellowship in the sufferings of Christ before he can fully appreciate fellowship in his joy. To the missionary there is no greater work than treading in the footsteps of Christ and his disciples in fields where the need is great and the laborers few. To be planted in the midst of a people whose bodies, minds, and souls are crying out for the "glad tidings" you have to offer, and to be the only ones in that field who can give it to them—that is opportunity, and that is joy.

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"Once the world seemed boundless, and the church was poor and persecuted. No wonder the work of evangelising the world within a reasonable time seemed hopeless. Now steam and electricity have brought the world together. The church of God is in the ascendant. She has well within her control the power, the wealth, and the learning of the world. She is like a strong and well-appointed army in the presence of the foe. The only thing she needs is the Spirit of her Leader, and a willingness to obey his summons to go forward. The victory may not be easy, but it is sure."—*Calvin W. Matcer.*



## HINDUISM IN PRACTICE.

There is a modern class of sentimentalists who find relief from the contrast visible between the teachings of Christ and the lives of professing Christians in the pious imagination that Eastern peoples exist far away who are religious by nature, whose creeds, if less exalted than that of Christendom, are carried out with a fervor of devotion unknown to the West. Such people conjure up a picture of the Hindu as a mystical saint, rapt in the contemplation of eternal mysteries, living a simple, self-denying life, and undistracted by the passions which sway the minds of worldly men. The ineffable blue of an Indian sky is a fit symbol to them of the serenity of his communion with the Supreme Being. It is necessary for those who cherish the unsubstantial fabric of these dreams that they should preserve themselves carefully from a knowledge of the actual facts.

*The real picture.*

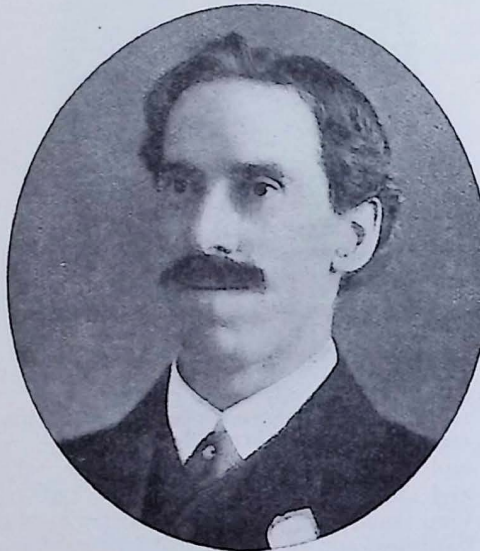
The real picture of Hindu morals is indeed a dark one. If there are two evils popularly considered as disgracing Christian civilisation they are drunkenness and avarice; yet these very evils are sadly prevalent in India. Opium is also a great curse to that country. But those social evils are not peculiar to, nor specially confined to, Hinduism. That cannot be said of darker and more unsavory practices and customs, of which squeamish people had better not read a description. It is needless to recapitulate the obscenities of the Holi festival, or the awful orgies of the Tantric worship. It would scarcely seem that a religion which is bound up with such an iniquity as temple prostitution was capable of any sanctifying influence, and it is satisfactory to learn that a number of Hindu gentlemen have memorialised the British Government inviting it to put an end to the abomination. The feeling left upon the mind after reading descriptions of these things is one of intolerable darkness, bondage, and horror.

*Superstition and uncleanness.*

Can this Hinduism then be the religion of the educated gentlemen whom we meet in our English colleges and elsewhere? How is it possible for them to assure us that they are orthodox Hindus, if these facts be true? Unfortunately there can be no doubt about the facts. Elements of superstition and uncleanness are so inextricably interwoven into its very fabric that escape from them is only possible by an abandonment of orthodox Hinduism; and this is, in short, what is taking place throughout the ranks of educated Hindus. None of them are ashamed of the term, for it has a racial as well as a religious meaning, but if asked to give an account of their religion, they would describe something utterly unlike the practical Hinduism of the temples and of pilgrimages. They themselves are not really Hindus in religion at all

*The educated Hindu.*

From the time when he enters on his English education as he enters his teens, the young Hindu, just as he is beginning to think for himself, gets all his mental nourishment from books in the English language, ranging from Milton and Shakespeare to Herbert Spencer. Hinduism knows of no preaching, and its sacred literature, which can only be read in Sanskrit, is all but universally neglected. In the majority of cases, therefore, his religious ideas consist in that basis of natural religion with a tincture of Christianity which underlies all English literature. Unconsciously he imbibes these ideas, cast in a vaguely pantheistic mould, and as the *Vedas* are to him but an empty name, his imagination fills them with conceptions derived from his English education. His strong tendency to idealise, and the peculiar subtlety of the Indian mind, enable



F. M. Ludbrook, Federal Foreign Mission Secretary.

him to fit into these semi-Christian ideas a number of Hindu expressions and modes of thought absorbed from his home surroundings; and it is not too much to say that the whole of the English-speaking classes, if interested in religion at all, possess religious ideals that are drawn in the main from English literature.—G. T. Manley, M.A., in *Church Missionary Review*.

## SOME CHURCHES I HAVE KNOWN.

W. A. Fite.

Some churches I have known remind me of the young man who was a model husband. A newly wed, on being told that she had a model husband, went to the dictionary for the meaning of the word "model." The definition, she found, was "a small imitation of the real thing." There are many churches which are only "small imitations of the real thing." A church

with an eloquent preacher, a trained choir, a big pipe organ, luxurious furnishings, which has not made the saving of the world its chief business, is a model only in the sense of being a small imitation of the real thing.

Some churches remind me of a sky rocket. The sky rocket makes a brilliant path in the darkness, but where the bright path ends there is a charred stick, which comes with a thud to the ground. Some churches make a brilliant display on the Lord's day, but unless they make the carrying out of Christ's great commission their first work, they will fall in failure, defeat, death, and will finally attract about as much notice as the charred stick of the sky rocket.

Some Christians are like some people who go to town when the big circus comes. They attend the sideshow: it is inexpensive, costs but ten cents; but the main show they do not attend: it costs too much. There are some Christians who are willing to attend to the secondary interests of the church—such as preacher's salary, fuel and light bills, janitor's hire, suppers, fares, entertainments, bazaars—but the main enterprise of the church, preaching the gospel to the whole creation, they treat with supreme contempt. Is the reason, it costs too much?

*The main line.*

In railroad terminology Missions is the main line of the church's activities. This main line is not an interstate or transcontinental line, but a transhemispherical line encircling the entire globe. There are branch lines whose business it is to serve the main line. Some of the branch lines of the church's activities are the Sunday School, the Christian Endeavor Society, the Prayer Meeting, the Ladies Aid Society, and Christian schools. These organisations must serve the great missionary enterprise or fail in their purpose. If they do not give of their money for the missionary treasures and their young men and women for missionary careers, they violate the intent for which they were organised. A railroad can reach its highest speed only on its main line, where the roadbed and the equipment are the best. A church can reach high spiritual speed only by getting on the main line of world-wide missions. The churches that are the "Flyers," the "Cannon Balls," the "20th Century Limiteds," are the churches which are doing the most to disciple the nations.

*Wrecks on branch lines.*

Wrecks seldom occur on main lines, but on the branch lines, where the roadbeds and equipments are inferior. The churches which are most frequently wrecked by division, strife, and other causes, are those churches which do little or nothing for missions. The way to retain and maintain the peace and unity of a church is by talking, preaching, praying, singing, working, to honor and glorify the programme of



Christ to evangelise and Christianise the entire globe. Wrecks not only cause delays, but destruction to property and death to people. The church which is not "making disciples" its greatest mission is not only delaying the purpose of Christ in the world's redemption, but is bringing destruction to its property through disuse and decay, and spiritual death to its membership by forfeiting the presence of him who said, "Lo, I am with you alway." For the promise of "Lo!" is conditioned on obedience to the command of "Go!" Branch lines run but few trains and carry but few people; main lines run many trains and carry multitudes of passengers. The churches I have known which do the best work and attract the greatest multitudes, are those which give the most earnest heed to Olivet's message.

Anywhere with Jesus over land and sea,  
Telling souls in darkness of salvation free;  
Ready as he summons me to go or stay,  
Anywhere with Jesus when he points the way.

Mrs. C. M. Alexander.

## Here & There.

The Victorian S.S.U. Examination results will appear next week.

The Sisters' Prayer Meeting Committee (Vic.) will visit Lygon-st. on Tuesday, 15th inst., at 3 o'clock.

Victorian General Dorcas meets Thursday, 17th, Swanston-st. Lecture Hall, from 10.30 a.m. Sisters cordially invited.

The Temperance Committee in connection with the V.S.C. Executive visit South Melbourne on Wednesday, 16th, at 8 p.m.

Rowland Morris, of Brighton, has left for a trip to England. He hopes to be present at the Centennial meetings in Pittsburg, U.S.A.

July 4 is the date of the annual golden offering of the Home Mission Committee, Southern District, New Zealand. £500 is the amount required.

TO AGENTS.—We are sending extra copies of this issue to all agents for free distribution among non-subscribers. The Foreign Mission Committee pays for these extra copies, so we trust they will be well and wisely distributed.

Foreign Missions have the right of way this week. All church reports, and much interesting matter, unavoidably held over. We are sorry to have had to break the new serial story so near the beginning, but it could not be helped.

Members of the Council of the Victorian Churches of Christ C.E. Union please take special notice of the change in their monthly meeting night from last Friday in the month to third Monday of each month. Next meeting, Monday, June 21, Swanston-st. Lecture Hall.—Clarence W. Timmins, Hon. Sec.

Sunday School Union, Vic.—Special Notice.—The next meeting of the general committee will be held on Monday, June 21, in the New Hall, Swanston-st., at 8 o'clock. This alteration is owing to proposed suburban and central missions. All delegates are requested to attend. Please note date.—J. Y. Potts, Hon. Sec.

Simultaneous missions will commence in a large number of the Melbourne and suburban churches on June 20. The success of these missions will depend largely upon the energy of the officers and church members. We believe there will be the heartiest co-operation between the churches and the missionaries allotted to them by the committee. The brethren everywhere are urged to make the missions a matter of earnest prayer. The following is a list of the missionaries who are to conduct the Melbourne simultaneous missions:—

Ascot Vale, J. I. Mudford.  
Brighton, T. B. Fischer.  
Brunswick, T. Bagley.  
Collingwood, H. G. Harward.  
Fitzroy Tabernacle, L. Gordon.  
Hawthorn, C. M. Gordon.  
Lygon-st.,  
Newmarket,  
North Melbourne, C. A. Quick.  
North Richmond, F. M. Ludbrook.  
South Richmond, G. P. Pittman.  
South Melbourne,  
South Yarra, W. H. Nightingale.  
Williamstown, P. A. Dickson.

## FOREIGN MISSION

SUNDAY,



...JULY 4...

The offering will be taken  
up on this date.

## FEDERAL NOTES.

At the meeting of the Federal Executive Committee in Adelaide last Friday, among business transacted was the following:—

T. Hagger was appointed to represent the churches in Australia on the programme of the Pittsburg Convention.

J. E. Thomas reported having received cash and promises for Federal Evangelist Fund to the amount of £25. It was resolved to ask every church in the Commonwealth to contribute at the rate of not less than one penny per member per year to this fund, which if agreed to will bring in about £80, apart from what individuals may give.

It was resolved to assist the Broken Hill church to the extent of £1 per week for evangelistic support for three months commencing June 1,

It was reported that Committee appointed at Conference to confer and recommend a day for taking up Home Mission offering, suggested the first Lord's day in March, and it was therefore resolved to recommend all the Conference Committees in the Commonwealth to adopt this suggestion.

It was decided to suggest the appointment of a treasurer and secretary in connection with the Federal Executive of each State.

D. A. Ewers, Hon. Sec.

Mile End, S.A.

## Coming Events.

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JUNE 12 & 14.—Thos. Hagger will deliver Lantern Lectures, as under:—Brunswick chapel, Glenlyon-rd., Sat., June 12th, 8 p.m., on "The Rise and Progress of the Restoration Movement." Fitzroy Tabernacle, Gore st., Mon., June 14, 8 p.m., on "Australia: the Land we Live In." Admission, 6d.

JUNE 13, 15, 17.—North Melbourne Sunday School anniversary. Sunday, 3, C. A. Wilson; 7, M. W. Green, subject, "Life of Joseph." Tuesday, 7.45, entertainment and prizes. Collection at all meetings Thursday, tea meeting, 6.30; tickets, 1/-. Entertainment at 8. Everybody welcome. Good and bright singing. Come.

## BOARD AND RESIDENCE.

Vacancy young man, single room, terms moderate. 442 Lygon-st., Carlton.

Comfortable Home. Kept by Sister Hutchison, "Liskeard," Cascade-st., Katoomba, N.S.W. Terms moderate.

Sandringham—Lovely mild winter climate. Very comfortably furnished double and single rooms (bedrooms), with use of diningroom and kitchen, in quiet, refined, Christian home. Winter tariff, double bedroom, with fire place, 15/-; single, with 2 beds, 10/6. Board—week ends—8/6; couple, 16/-. The home is beautifully situated on the esplanade, 8 minutes from railway station. Every comfort. Large grounds, sheltered with ti-tree, and pine trees for camping, with use of diningroom and kitchen. "Sister," Sandringham P.O.

## FOR SALE.

A splendid home of 1176 acres, highly improved, and in a thriving district. Rainfall, 27 inches. 5 miles from rail. All rich land, suitable for wheat, sheep, and dairying. Fenced into 5 paddocks. Well watered and grassed. 100 acres under wheat. New 7 roomed W.B. house, outbuildings. 2 good orchards. 30 choice dairy cows, young cattle, 5 draught horses. Up-to-date farm implements and machinery. 60 gallon separator, and all dairy appliances. Buggy, harness, furniture, etc., given in. A genuine bargain. Price, £3/5/- per acre, easy terms. Full particulars from R. J. Kingston, Baan Baa, N.S.W.

## WANTED.

Chas Hale, evangelist, who has been laboring with the churches in Tasmania and New Zealand for the last four years, is open for engagement. Address P.O., Invercargill, N.Z.

Evangelist, experienced, would be glad to communicate with any church. X.Y.Z., Austral office.

## When Visiting N.S.W.

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

## Church of Christ, Sandringham, Vic

Worship, 11.15 a.m., Library, Abbott-st. Open-air gospel meeting, foot of Melrose-st., 8 p.m. Brethren spending holidays in neighborhood specially welcomed.



THE SOCIETY OF  
**Christian Endeavor**

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

**MISSIONARY POCKET BOOKS.**

Topic for June 27.

**SUGGESTED SUBJECTS AND READINGS.**

The One Giver—Ps. 104: 14-30; Rom. 8: 32.

Generous gifts—Ex. 36: 1-7.

A prophet's appeal—Isag. 1: 3-11.

An emptied pocket book—Phil. 2: 5-8.

A closed book—Mal. 1: 6-14.

A man's best gift—Rom. 12: 1, 2.

Topic—Missionary Pocket Books—2 Cor. 9: 6-15.

It is told of one that in his baptism he persisted in holding one hand above the water. He wished to keep one hand free, unconsecrated, to do his own work. No; the story does not say that hand grasped a pocket book! Many Christians, alas, fail to appreciate the Lord's right to the means with which he has blessed them. The sacrifices they are prepared to make must all be spiritual—at any rate they are not material. They have forgotten that a personal consecration should be a purse-and-all consecration.

**Money not our chief need.**

Despite our topic, this page is not written in the belief that pocket books come first in the Lord's work. Money is one of the least of our needs. If we have the more essential things, the money will be forthcoming. Why we have not got missionary pocket books is because the rest of us and of our belongings is so anti-missionary or o-missionary. The comfortably placed Christian who receives a spasm with every monetary appeal really is bad otherwise. He has heart disease. His affections are not

right. He has forgotten the One Giver and the "emptied pocket book" of Phil. 2: 5-8. He is so impressed with the gracelessness of asking that he forgets the grace of giving. He so combats the idea of duty that he neglects the blessing of privilege. He is so anxious not to let the right hand know what the left gives that the only way to keep the secret effectively is to religiously restrain the left from giving. Yes, we gather there are more important things than money. There is the loving and willing heart. There is a recognition of stewardship. "My people shall be willing in the day of my power."

**They first gave themselves.**

I think 2 Cor. 8: 5 looks to our chief need. Here is the best of all giving. The meaning of the verse is not that the Macedonians became Christians and afterwards gave of their substance to help the poor saints (though of course this is true). The verse sets forth something which is of need in the church. To those who were already Christians, Paul made a plea for liberal giving, and the brethren surprised him with their spontaneity and liberality. They went beyond his hopes. He asked for money; and "they gave, not the money only, but themselves, their time, thought, energy, primarily to Christ as their Lord, and then to the apostle as his minister. And this they had done because they had allowed the will of God to work upon their will." What a magnificent offering for Foreign Missions we should have on July 4 if we all imitated the example of the disciples in Macedonia! He who gives himself finds it no wrench to give his cash. He can render acceptable gifts, can give hilariously.

**Money IS needed.**

It does not come first, because giving is an effect rather than a cause. "Money rightly used is an expression of devotion to Christ." A. R. Wells suggestively writes:—"Christ's church no longer needs to pray for open doors of opportunity. All nations receive our missionaries gladly, and pray for more of them. The church no longer needs to pray for men

for these harvest fields. The men are waiting, asking to be sent. What does the church need to pray for? The spirit of liberal giving! If purses had opened as the doors of opportunity opened, if money were ready as men are ready, the world would have been won to Christ a generation ago." It is sad to think that there is much truth in this. Shall we not each one determine to remove whatever part of the reproach can now rightly attach to ourselves?

**Missionary pocket books.**

It is plain that the average church member has not got thus far yet. It is an ideal. We speak of pocket books and give pence. Last year in Victoria we each gave nearly a half-penny per week to Foreign Missions. In other States there was not much difference. South Australia did better with fully eight-thirteenths of a penny per week per member. So our pocket books did not really suffer much harm. Can we not do better than this? Many are doing nobly. When we reflect on the liberality with which some respond, and then consider our low average, it is forced on us that many must do little or nothing. Can we not all have a part in this matter of world-wide evangelisation? Presumably our Endeavorers are trying to do their part. Let the missionary committees please strive to get every member interested. Our Victorian Endeavorers have a high ideal this year. They must work well together this year if they are to pay for the missionary motor boat "Endeavor." It will need sixteen hundred half-pennies per week. Of course it can be done—easily done if all help.

"Give! as the morning that flows out of heaven;  
Give! as the waves when their channel is riven;  
Give! as the free air and sunshine are given;  
Lavishly, utterly, joyfully, give."

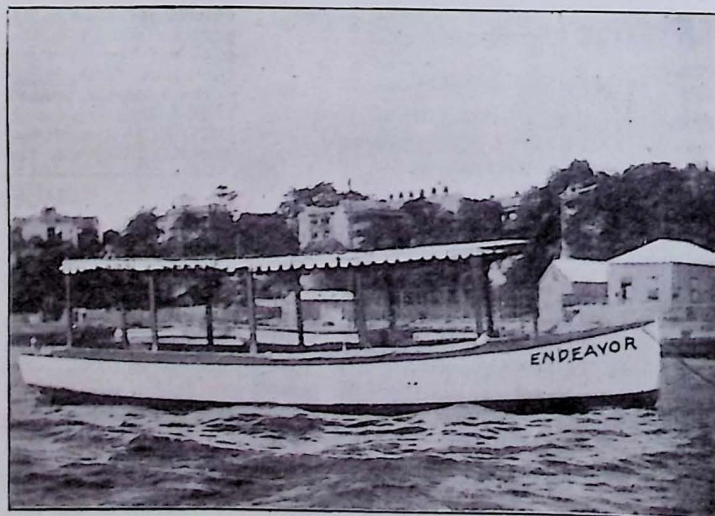
**Giving that shames us.**

D. L. Pierson tells the story of an African girl whose new found love shames the grudging gratitude which we render for greater blessings. "At a mission in West Africa the Christians have the custom of bringing gifts to Christ on Christmas Day, like the wise men of the East. Among the humble offerings of fruit and grain, with coins at rare intervals, the missionary was astonished to see one sixteen-year-old girl, a recent convert, bring eighty-five cents, a small fortune in that land. He feared that she might have stolen it, and after the others had gone asked her whence the money came. He learned that the girl, in her desire to bring a worthy offering, had sold herself as a slave to a neighboring planter for eighty-five cents and had brought the whole sum paid for her life in a single gift to her Lord."

Another case is reported of a poor Yorkshire woman who gave *fivepence* "to send a bit of the bread of life to the poor heathen." She and her husband were known to be abjectly poor. It was proved that this humble couple whose chief meal of the day consisted of "taters," saved the potato peelings for a year and sold them for fivepence. Fivepence from them corresponded to—how much for us? Some Christians in Australia did not give that sum last year so that the heathen might get a bit of the bread of life.

Pray directly for  
the conversion of the  
world. Think of the  
truth that the con-  
version of the world  
can be hastened by  
prayer, and that it  
can be delayed by  
unbelief.

Mary Lyon.

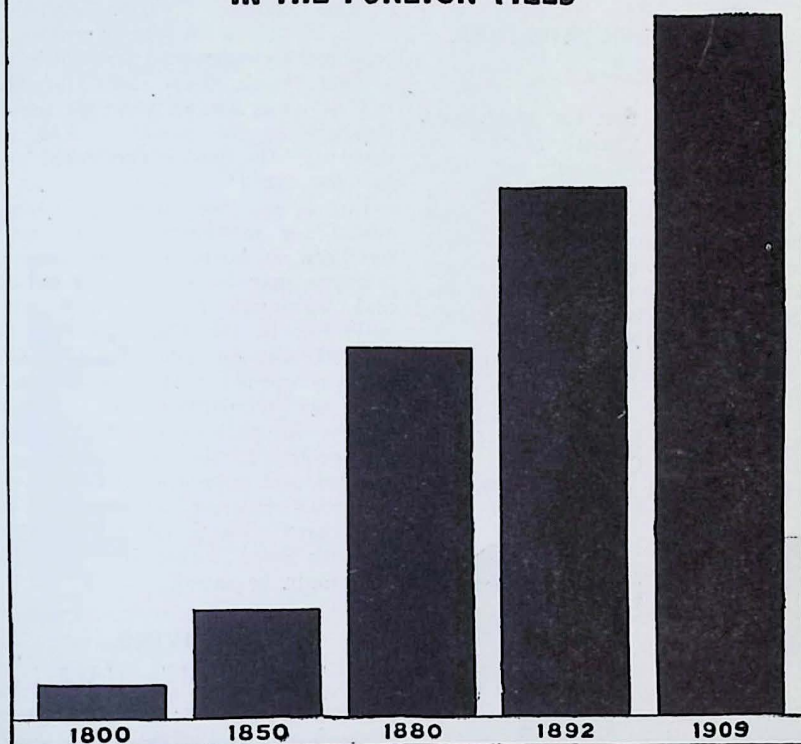


Motor launch just purchased for Pentecost. The Victorian Endeavorers are being asked to subscribe the money.



## WORLD MISSION PROGRESS

GAIN IN COMMUNICANTS SINCE 1800  
IN THE FOREIGN FIELD



The above diagram is strikingly significant. Marvellous things have been done. The large number of conversions is only a tithe of all that has been accomplished. Languages have been made available. The world's knowledge has been enlarged. Science has been enriched. Christian empires have been planted. The Bible has been translated into every language and dialect of the human family. Great publishing houses have been planted in the heart of the heathen world. The hideous forms and practices of heathendom have been unmasked. Great Christian colleges and universities have been planted on the graves of dead and dying false religions. Christian homes like stars now shine forth

in pagan darkness. Great churches, radial centres of light and blessing, now illumine and bless every quarter of the globe. About 20,000 missionaries and 80,000 native evangelists are scattered over the pagan world. What marvellous things have been done before our eyes!

Only a preliminary survey, however, has been made. Only a preparatory work has been done. Scales have been removed from the eyes of Christendom. Christian men are beginning to see as never before. They see the cross in its world significance.

Everything conspires for a speedy evangelisation of all men.

### THE SUCCESS OF MISSIONS.

L. Gordon.

In estimating the success of missions it is well to bear in mind the nature of life with which the missionary has to deal. Do the conditions of mind existing in the life of the Chinamen, the Indians, the Samoans, the sons of Ham, the Japanese, the Pentecostians, make them amenable to the influence of the gospel?

A psychological study reveals the fact that the heathen constitutes a low type of human life. He is a being without thought,

His life is dominated and controlled by impulse. His moral consciousness is merely a germ. If missions can co-ordinate those impulses, put thought into that mind, purpose, will, conduct, character, Christianity into that life, then missions are successful. A glance at a few facts shows that this has been done.

1. The lowest standards of humanity have been reached. The element of life that existed in Tahiti prior to missions was indescribable. It was a field of the basest immorality, polygamy, infanticide and bloody wars. Pomare, the king of the

island, sacrificed 2000 human victims as offerings to his idols. Into this maelstrom walked the missionary and Christ; chapels were erected, converts were made by the hundreds, and idols were burned for fire-wood.

Hawaii was more degraded than Tahiti. A sickly paganism, a maddened demonism, an unlimited sensuality possessed the land. Into this anti-room of hell went Christ and the missionary. During twelve months 5244 were received into the church. One missionary before leaving Hawaii had baptised 12,000 persons.

More deplorable than Hawaii were the Fiji Islands. Society was full of cannibalism. One missionary's first duty on reaching the field was to gather up the bones of eighty victims that had been sacrificed at a cannibal feast. Mothers perpetuated this hideous practice by rubbing human flesh across the child's mouth in order to give it a taste for blood. No wonder that the registering of a priest of the number of bodies that he ate during his life amounted to 872. It was on this field of blood that Christ started his work, and to-day there is not one avowed heathen in Fiji.

2. A second way of estimating missionary success is found in the large numbers that have been reached. The pages of the development of modern missions read as thrilling as Luke's account of ancient missions.

During the Tinneveli mission, 100,000 Shanars—a devil-worshipping tribe—accepted Christianity. At Chota Nagpore in 1861 there were 24,000 converts, ten years later there were 200,000.

During the Lone Star mission nearly 10,000 were baptised in six months—2222 in one day. A church of 30,000 members—the largest in the world—grew out of this mission.

In the year 1851 there were 15,000 Christians in all India. To-day there are over one million.

Japan was locked against Christianity till the year 1854. To-day there are over 60,000 Christians in her land.

In 1843 there were twelve missionaries and six converts in China. To-day there are over 300,000 convinced of the claims of the gospel. A missionary made the statement a few years ago that if the gain during the next thirty-seven years is as great as it has been in the first twenty-five years, the adherents will number one hundred millions.

To an optimist the time is not far away when the whole Continent of Asia with her teeming millions will yield to Christ. The fiction of the Arabian Nights is tame compared with the historical development of modern missions.

3. A third estimate of the success of missions is found in considering the character of the conversions. Have they been genuine? An examination of the devotion, liberality, and martyr spirit of the converts is a good test.



Ling-Ching-Ting is a good example of devotion. For twenty years he had been a liar, gambler, sorcerer, and opium smoker. He accepted the gospel; proclaimed it to his people in the midst of deadly opposition. He was accused of preaching the doctrine of "foreign devils." He was pelted with clods, beaten and bruised; convicted falsely, and made to



Chapel, Tokyo, Japan.

take two thousand stripes, and while the flesh of his back lay in strips he declared that his body was in pain but his heart was peaceful.

Their liberality bespeaks genuineness. The native Christians of Uganda, Africa, support over one hundred preachers. In one year the native preachers of Madagascar gave £6000 to the London Missionary Society. Ten thousand in Sierra Leone gave £15,000 in one year. A little Baptist Church of Chinese, consisting of eighty members in Portland, Oregon, gave £120 in one year to the support of missions, an average of £1/10/-, while the general average of American Christians is 1/7 per capita, and that of Australia a little more.

Again, we often speak of the faithfulness of early Christians because they endured so much. But the flower of heroism did not die in the first century; it is still in bloom.

During the persecutions of the early Christians they were burned to death, speared while kneeling in prayer, thrown into pits and covered with boiling water. They were hurled from abrupt precipices and heard singing songs of Zion as they fell through the air. It is true that stones crashed in upon the tender flesh of Stephen, but what Stephen endured the heathen convert has endured also. It is true that the lash fell heavily upon the back of Paul, but what Paul endured the heathen convert has endured also. May I be permitted to say that what the Galilean suffered upon the cross in the way of physical anguish heathen converts have suffered upon the ground.

Success of missions! Ask the swelling commerce and the ports that are open wide. Success of missions! Behold the crown of peace resting upon the brow of savage tribes. Behold the sword of truth piercing the heart of Mahomedanism, Buddhism, Confucianism, and watch with joy their gradual decadence.

Success of missions! Not alone in the actual but in the ideal. You can see it engraven upon the very brow of the

Eternal. It is removing the thorn scars from the Master's face. The kingdoms of the earth are drawing nearer to God:

"That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event  
To which the whole creation moves.

### THESE COUNTLESS MILLIONS.

W. L. Ewers.

It is clearly evident that the great need of the world to-day is Christ. If even we who are Christians still need him, how much more then those who are in heathen darkness! Since the heathen can be saved only through Christ, and since we possess that which alone can save them, we are under solemn obligation to send them the knowledge in our possession, the knowledge of a Saviour's love.

God has created these countless millions; Christ has died for their salvation; mansions in heaven have been prepared for them; the Bible looks forward to their redemption. To us as Christians has been committed the blessed privilege of fulfill-



Sarubai,  
Harda, India.



M. J. Shah,  
Harda, India.

ing God's purpose in creating them and Christ's purpose in dying for them; let us thank God for it, and with increased zeal go forward in our God-given task of helping Jesus win this world for himself.

### THE FIELD IS THE WORLD.

J. Fischer.

The term "world" in common parlance refers to the material globe. This it is impossible for us to behold, no matter how favorable our elevation, nor how clear the atmosphere or our keen eyes. Only when we have before us a Mercator's projection can we take in, even on a very small scale, a faint idea of the vastness of the "world."

The Missionary Church  
and the  
Non-Missionary Church.



But the view of Jesus Christ included in the term "the field is the world" included all individuals of all nations, of all climes and of all times, till time shall be no more. What a wonderfully comprehensive view this was! Can we in any way grasp the fact?

When we compare our real conception of the Saviour's mission with his own, when we think of the sacrifices he was prepared to make and how little ours represent beside them, how far short we fall of what should be to us the greatest privilege in the world! The Master's word is, "The field is the world." "Go ye into the world."

But we say "we cannot go"—we are not suited for missionary work, our family ties keep us, business claims prevent us.

These may be insurmountable obstacles and legitimate reasons why we should stay, but to the Christian who is large minded, who can take "world-wide" views, there is opened a vista of possibilities in that his sympathies, his interests, his money, his prayers and his influence shall be devoted to the end that others shall be sent and supported in this work, that to earth's remotest bound may go the message that God so loved the "world" that he gave his Son . . . that the "world" through him might be saved.

### GIVING.

Selected by H.D.S.

The sun gives ever; so the earth—  
What it can give so much 'tis worth:  
The ocean gives in many ways—  
Gives paths, gives fishes, rivers, bays;  
So, too, the air, it gives us breath—  
When it stops giving comes in death.

Give, give, be always giving;  
Who gives not is not living,  
The more you give,  
The more you live.

God's love hath to us wealth upheaved;  
Only by giving it is reaped.  
The body withers, and the mind,  
If pent in by a selfish rind;  
Give strength, give thought, give deeds,  
give self,  
Give love, give tears, and give thyself,  
Who gives not is not living.  
The more we give,  
The more we live.

—Anon.





## RETROSPECT AND PROSPECT.

The same Lord who called the primitive missionaries to preach the gospel to our pagan ancestors in Great Britain, now calls the preachers of to-day to bear the message to the heathen millions. Less than fifteen hundred years ago our ancestors worshipped the god of thunder. In the wilds

of Brittany and Northern Europe they offered human sacrifices to appease his wrath. In their wild orgies they drank blood out of human skulls. Let us remember the pit from which we were digged, and that we owe our salvation to Foreign Missions.

## THE WHOLE BUSINESS.

Thos. Hagger.

"The whole business of the whole church is to give the whole gospel to the whole world." When the church of God realises the truth of this sentence there will be such a mighty wave of world-wide evangelisation as shall bring the nations of the earth weeping to the feet of the world's rightful King. Will the coming annual offering for Foreign Missions show that the missionary thermometer is rising among the churches of Christ, and that we are beginning to realise the glorious mission of the church committed to her by her divine Head?

## THE TWO FORCES.

H. P. Manning.

There are two impelling missionary forces: The one within—"We cannot but speak"; the one without—"Go ye." The former originates through enjoyment of spiritual blessings and a desire to see others similarly blessed. The other is a direct command of Christ. If we do not feel the power of the force within it is an indication of selfishness or indifference. If we do not comply with the command it is an indication of lack of love to Christ, for he said, "If a man love me, he will keep my word." May unselfishness and obedience be the spirit of all, that the two forces uniting in us may make the offering this year the greatest of all.

## THE MISSIONARY SPIRIT.

T. Bagley.

Our Saviour believed in world wide missions. He did not die for the Jews only, but for the whole world. The light of the cross is to go to the four corners of the earth, illuminating the dark places. If we would imbibe his spirit and imitate him we must be missionary in heart and life or we are "none of his." One cannot be a follower of Christ and keep the good tidings to himself. His command to go and preach the gospel to every creature should never let us rest until we have at least contributed of our best effort to have it executed.

"I want to be more like Jesus,  
And follow him day by day;  
I want to be true and faithful,  
And every command obey."

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## A MATTER OF COMPULSION.

Chas. Watt.

The Lord had to force the first Foreign Mission journey. Paul and Silas designed to confine their labors to Asia, but "the Spirit forbade them." They then turned their attention to Bithynia, but "the Spirit suffered them not." The Foreign field of Europe lay invitingly open, but the apos-

torch into the midst of the appalling pagan gloom, with the result that the message they brought remodelled and moulded Europe, saved millions of souls, and paved the way for all the brilliant achievements of those nations whom Christianity has lifted from the base to the apex of civilisation! If such glorious results spring from heeding a mere "vision," what might we not expect from prompt obedience to



Road at Harda, India.

ties were then suffering from spiritual myopia, and "could not see afar off." But when the despairing cry "Come over and help us" reached them, they cast to the winds their narrow provincialism, heroically took up the burden, threw themselves over the Ægean, and flung the gospel

the direct command, "Go ye into all the world and preach the gospel to every creature"? If that were glorious, this will be more glorious.

JULY 4.

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