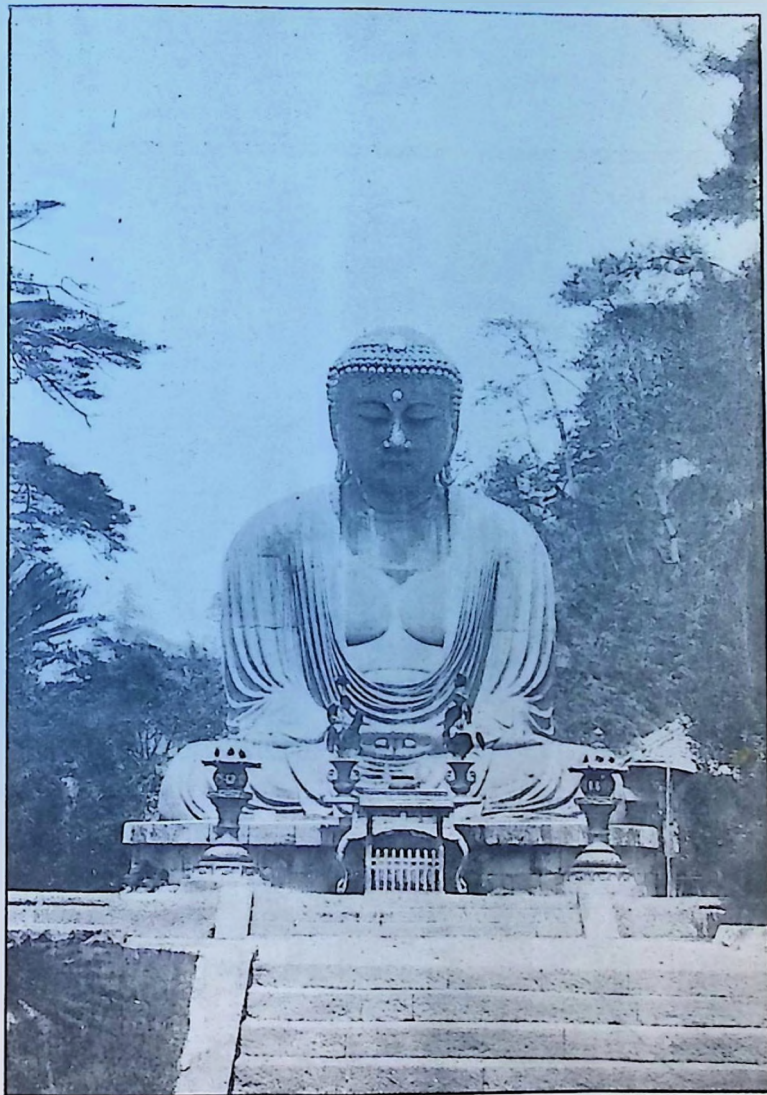


THE AUSTRALIAN CHRISTIAN

Vol. 13. No. 23.
Thursday,
June 9, 1910.

Registered at the
G.P.O., Melb., for
transmission by post as
a newspaper.

For 2500 years
Buddhism has been
existent in the world,
but it has utterly
failed to satisfy the
spiritual needs of
man, and is losing
power in the onward
march of time.



STATUE OF BUDDHA (40 feet high).

For 1900 years
Christianity has been
preached and is satis-
fying the longing
hearts of weary souls,
and the conquering
Christ is marching on
till at last every knee
to him shall bow.

FOREIGN MISSION NUMBER.



Some Ways of Giving on July 3.

- 1st. **The careless way:** Giving to any cause presented, without inquiry into its merits or claims.
- 2nd. **The impulsive way:** Giving as the feelings of the moment dictate, as often and as much as love or pity prompt.
- 3rd. **The easy way:** Lazily to shirk all real self-denial by a resort to fairs and festivals for the Lord's cause.
- 4th. **The selfish way:** Giving because there is promised some reward of praise or human glory.
- 5th. **The calculating way:** Giving with reference to some returns in prosperity or material benefit.
- 6th. **The systematic way:** Laying aside a definite portion: one-tenth, or fifth, or half, as conscience dictates. This is adapted to all, and would increase our gifts.
- 7th. **The intelligent way:** Giving to each object after an investigation into its claims.
- 8th. **The self-denying way:** Saving what would be spent in luxuries and sacredly applying to God.
- 9th. **The equal way:** Giving as much as is spent on self, balancing personal expenses and benevolent outlay. What a corrective to all extravagance!
- 10th. **The heroic way:** Limiting expenditure to a certain sum, and giving the remainder. This is stewardship in exercise. This was John Wesley's way. It makes of a disciple an habitual, conscientious, proportionate-prayerful, liberal, consecrated giver.

Yours for **Go or Give,**

F. M. LUDBROOK, Hon. Secty.

T. B. FISCHER, Org. Secty. Federal F.M. Committee.

"HOW MUCH OWEST THOU MY LORD?"

FOREIGN MISSION NUMBER.

The Australian CHRISTIAN

Vol. XIII. No. 23.

Thursday, June 9, 1910.

FOREIGN MISSIONS

G. T. WALDEN.

"Ye shall be witnesses of me in Jerusalem, and in Judea, in Samaria, and in the uttermost parts of the earth."—Acts 1:8.

How some people like to quote this verse, and dwell on the Jerusalem and Judea part. "Beginning in Jerusalem," is another favorite, it puts off sending the gospel into the uttermost parts because there stand before the uttermost parts these Hercules Pillars of Jerusalem, Judea and even Samaria.

I expect some of the Jerusalem disciples quoted these verses very often as they lingered in the Temple precincts, and journeyed into Judean villages. Then came the persecution at Stephen's death, A.D. 36, and they were forced to carry out the commission of their Lord to go into all the world.

The interval to be observed between the beginning at Jerusalem and the uttermost parts of the earth may be found in the fact that in the year 45 A.D. or 48 A.D., only 11 or 14 years later, the Holy Spirit took from Antioch two of their brightest members, Barnabas and Saul, and sent them on their missionary journeys. Another evidence of the diligence of the early disciples is found in the fact that Paul could say in the year 61 A.D., writing to the Colossians, "The gospel has been preached to the whole creation."

The rallying cry now is "The gospel in all the world during this generation." Within fifty years, every village of India, every hamlet of China, every city of Japan, every African compound, every island of the Pacific, every aboriginal tribe must have the gospel. Australian disciples of Christ are awaking. We have three missionaries among the aboriginals in New South Wales, some are at work in the other States, we have taken another island over, with its thousands yet to be brought to Christ, and soon, we shall be able to "spread the fire" in other islands. In fact, one of our Pentecost boys has expatriated himself on a labor plantation, working from daylight to



An Indian Wayside Shrine.

dark in the fields, that he might reach the laborers there, and at night time be able to gather them together to hear the story of Jesus. What do we think of this hero, one of our own dark brethren, baptised by our own missionary (F. G. Filmer), doing a deed that gives him a place in the pantheon of great missionaries?

This generation is to supply the men and means for this great work. Already young men and women are offering themselves. Who will pay the charge for these brave loyal hearts? When we thought England was threatened, we sang, "We've got the men, we've got the ships, we've got the money too." Shall not we Christians say, "We've got the men, we've got the good news, and we'll give the money too." We need medical missionaries. Who among our young University men and women now training for the medical profession will give his or her life to medical work in India, China, Pentecost, and enter into the glorious succession of these heroic medical Great-hearts: Macklin, Butchart, Drummond, who have found their lives by losing them for Christ's sake.

"The world for Christ in this generation."

The Quest of the Christ

A GREETING FROM THE DOMINION.

A warm greeting and hearty "God-speed-you" do we of the Dominion send to our brethren and fellow workers in the Commonwealth, who are engaged in helping forward the Quest of the Christ in the heathen places of the earth. How deeply do we rejoice with you in the great blessing with which God has honored your work—surely the abundance of the fruitage is evidence of the divine benediction. With deep thankfulness have we heard from Bro. S. J. Mathieson testimony of the wonderful success which has attended the Australian Station at Baramati (so full of interest to the writer) and the consecrated missionaries, Bro. and Sister Strutton, with their colleagues. May God indeed bless them all with unnumbered blessings.

As fellow workers with Christ for the souls of men, may we seek a stronger faith in the Power which is behind the message, a keener appreciation of our responsibilities as members of the Church of Christ, and a more correct appraisal of the value of money. With a better understanding of these things and a more intense fidelity, may the coming year prove one of glorious triumph in its Foreign Mission achievements for the churches of the Commonwealth. Through their efforts may the Lord Jesus Christ in some measure "see of the travail of his soul," and be satisfied in his world-quest for the souls of men.

J. INGLIS WRIGHT,

Gen. Secretary.

Foreign Mission Union of Churches of Christ in N.Z.

"My brethren," said a great lawyer of India recently, "it were madness to shut our eyes to the fact that Christianity—that religion which marched from Bethlehem to the steps of Imperial Rome, and has since dominated all the Western World, has come to India. It is not a passing episode, it is a mighty conquering and permanent spiritual power, come to stay and repeat its victories in India."



The tents at Baramati before the buildings were erected. Contrast this with view at bottom of page.

BARAMATI.

Mr. and Mrs. H. H. Strutton went to India 15 years ago, and labored with the Poona Indian Village Mission for 10 years. In 1905 they established "The Australian Mission Station" at Baramati (pronounced Bar-a-mut-tee), Bombay Presidency. In this province there are 74 millions of people, 18 times as many as in our Commonwealth. Baramati is a town of 15,000 people, with densely populated villages around it. Since commencing at Baramati, Mr. Strutton has built a fine mission house and buildings for school and industrial purposes. They have associated with them now a very valuable helper in Miss Edith Terrell, besides several native teachers and evangelists. We pray that Baramati may soon become Immanuel's land.

News from H. H. Strutton

COMPLETING
15 YEARS SERVICE

We have been enjoying our holiday in the hills. It is nice and cool here after the plains, with their high temperature. I went down for the best part of a week to see to things, and was glad enough to get back. It has been an exceptionally hot summer this year; seldom do we get it over 102 degrees in March, but this year it was 108 degrees for several days, and 106 degrees was almost an average for the last fortnight. April is usually our hottest month. So we came up here a little earlier than usual, partly in order to give Miss Terrell a better chance of studying Marathi in the cool, partly on account of our not having taken a proper holiday last year. Last week I was asked to address the Conference of the American Maratha Mission assembled up here on the subject of "Some of Our Missionary Aims," and took up the subject especially of the making of the Indian Christian more efficient preachers and workmen. It is very beneficial to meet all these workers and interchange thought with them and compare methods of work; also to listen to veterans of over 30 years' service.

By the time this reaches you, I will have completed 15 years on the mission field, and look back upon it, and praise God for his goodness and grace to me.

Our united Christian love.—H.H. Strutton, 2/5/10.

JULY 3



ANNUAL
OFFERING

AS GOD
PROSPERS
YOU



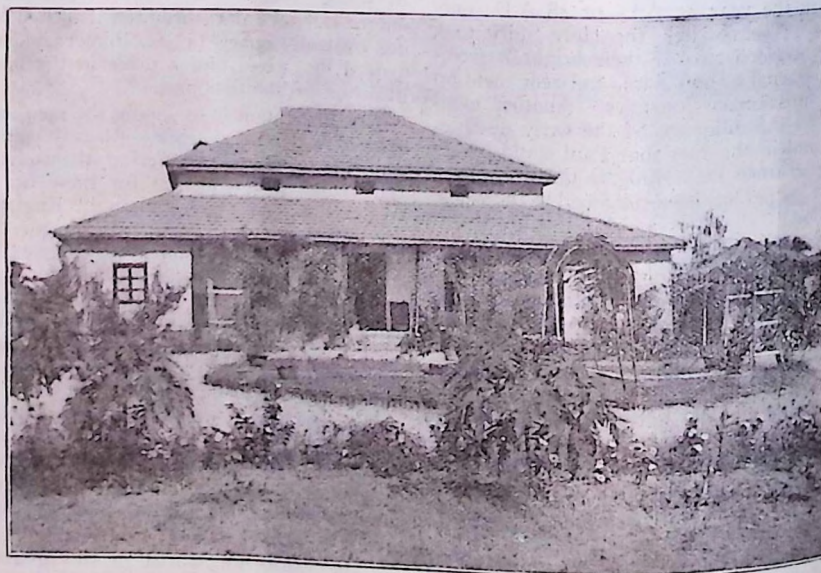
JULY 3



Mr. and Mrs. H. H. Strutton, Baramati, India.

LIVING EPISTLES.

"The lessons we learn from the lives of missionaries are invaluable. J. Hudson Taylor teaches the supremacy of child-like faith; Mackay, the transforming power of consecrated forceps and the preaching of Jesus; Paton, how holy a passion is love for souls; George Mueller, that prayer avail-eth; and Egerton Young that the frozen north cannot cool a flaming zeal for Christ." These missionaries teach that enduring hardship inspires love and quickens zeal. The cold of Greenland could not keep the Moravians away from their noble work there. The fever and heat did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the homeland." Shall we not also point to our own beloved workers in India, China, Japan and the South Sea, yielding up their own lives, and worthily following in the Master's footsteps? Brethren, let us follow their noble example.



The Magarey Bungalow, Baramati, India.

Excuses for not Giving for Foreign Missions.

We Have Heathen at Home.

Yes, this is too true, but there are two kinds of heathen—those for want of the gospel, and those in spite of the gospel. If the apostles had never left Jerusalem until all in that city had been converted, they would have remained a long time. We spend 97 cents to convert those who are heathen in spite of the gospel, while we spend three cents to convert those who are heathen for want of the gospel.

The Heathen Can Not Be Converted!

This ends the campaign if it is true. But, is it true? Fifty years ago there was not a Christian in Japan, to-day there are nearly 100,000. Seventy-five years ago there was not a Christian in the Hawaiian Islands. Now there is not a native heathen. In one day 2,222 converts were baptised in Burma. The number of conversions annually on heathen fields are more than 100,000.

They Are Rice Christians.

A Chinaman sold himself into bondage that he might preach to his kinsmen laboring in the mines. Some of the most beautiful and self-sacrificing spirits the world has known have been carved out of the hard rock of heathenism. During the Boxer troubles about four thousand Chinese Christians suffered martyrdom for Christ's sake. These were not "rice Christians."



OUR OWN AUSTRALIAN STATION, BARAMATI, INDIA.

Top row (back), left to right:—Wamanrao, Viriji, Sonyo, Rombo and Mali. Second row:—Vinayek, Sarahbai, Rupibai, Tersingh. Third row:—Ganpatrao, Bullin, Sundribai, Ziabia, Gracie, Annie, Zankibai, Savitrabai, Sagundabai, Shantibai, Maniji, David. Fourth row:—Pyara, Mrs. Strutton, Mr. Strutton, Miss Terrell, Mohan. Children:—Goonwanti, Ruby, Ruth, Yakub, Malan and Yohan.

THE FIVE-FOLD PARTING CHARGE.

"As the Father hath sent me, even so send I you."—John 20: 21.

"Go ye into all the world, and preach the gospel to the whole creation."—Mark 16: 15.

"But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in

all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

"Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations."—Luke 24: 46, 47.

"All authority hath been given to me in

heaven and on earth. Go ye, therefore, and make disciples of all the 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 commanded you: and lo, I am with you always, even unto the end of the world."—Matt. 28: 18-20.

A Fire in Harda

By Dr. Drummond

(Dr. Drummond is one of the associates of Miss Mary Thompson and Bro. Shah in the great work at Harda.)

He writes:—On the night of February 3 there was a wedding in a wealthy Hindu home in Harda. The guests retired at a late hour, and the family left the lights and fires burning in several parts of the house. At 2 a.m. the house took fire, and by morning a number of houses and shops were in ruins. About noon one wall of the wealthy man's house fell, covering six men. A woman coolie, passing by, saw the accident and proceeded to remove the hot brick with

maces were they able to compel any one to help me. These dying men were low caste, so the high caste could not touch them, and the low castes would not touch them on account of their superstition. Mr. Shah, one of our native workers, soon came, and he, with a couple of Mohammedans, whom I had insisted upon helping, aided in placing the men on the cots. The police were obliged to go into the Bazaar and force men to carry these poor, dying fellows off to the hospital. The condition of these six men, lying in the street, was awful to look upon, and extremely sad, but the condition of those educated Hindus and Mohammedans, who refused to help, was infinitely sadder. The next day when I entered the graduating class in high school to teach the Word, one boy arose and asked the question, "In what way is Christianity really

A Challenge to Our Manhood.

When A. B. Simpson held that marvelous missionary service in Carnegie Hall, that resulted in an offering of more than fifty thousand dollars, he impressed the people with the bigness of the enterprise. These are some of his words: "Were I to bring the heathen myriads of Africa alone into this vast hall in three audiences every day at the rate of 10,000 a day, and give them just one chance to hear the gospel, it would take sixty years for all the heathen of Africa to be brought here to listen to one sermon, and in those sixty years two generations would have been born and died with-

Motto Last
Year:

£2500



Amount
Contributed:

£2611



Outside of Chapel, Baramati, India, taken on the occasion of the visit of Bren. Haggard and Mathieson.

Motto This
Year:

£2775



Amount
Contributed:

???

her hoe. Within five minutes after the falling of the wall one hundred persons were on the scene, but not more than three or four men could be induced to try to release the unfortunate men. On hearing of the disaster, I hurried to the scene. The last body was being hauled from under the hot brick. The six men lay in the middle of the road. They were a most ghastly sight. Three were living, and three were dead. I called for cots upon which we might send the living to the hospital. They were quickly brought. By this time four or five hundred were present. I asked for help in lifting the three dying men on the cots, but no one would respond. By my side stood college graduates, lawyers, and doctors, but no man would help. Even the Mohammedan police refused to touch the men, and only after beating some men with their

superior to Hinduism?" The experience of the day before offered a striking illustration in our reply. The boys asked why I had not sent for them, that they would not have stood back at such a time. When I asked them why those educated men should act as they did, one boy replied, "The only reason I know is, they were not educated in mission schools." This tribute to mission schools may seem small and insignificant, and yet it is true that here the seed is sown and the learning process begins, which is resulting in the awakening of India.

When a sick missionary at home was asked why he wished to return to his work, he said he could not sleep for thinking of his children in the gospel.

out the gospel. It would take 120 years more to bring the myriads of China and Japan, and 100 years for India's millions. And so it would require two and a half centuries at this enormous rate even to preach the Word once to the world's lost multitude. And were we to put them on shipboard to bring them across the ocean, it would take fifteen rows of ocean steamers in solid line stretched from shore to shore to hold the multitude who never heard the name of Christ."

Looking at these vast multitudes in infinite pity, our Master says, "Go teach them." Surely no call to heroic service has ever been more urgent than this. The best brains, the steadiest nerve, the hardest muscle alone will prevail. It is a challenge to our manhood.

News from the Far Flung Battle Line

Miss Thompson
Writes:—

I am thankful to be able to write that there have been no plague cases for some days past, and quite a few people have returned to their houses from the fields around. Those who are more comfortably situated in villages have not yet returned. Sarubai and I have only been to two villages this month. We had good meetings. I had to sell one of my oxen on account of it having a bad foot, and have not yet been able to get another. We can hire tongas at the station at times, but the owners do not care to take them long distances over bad roads, so I have to go to places nearer. Bro. Shah, with others, has been doing good work in the villages around. The students in the Bible College are having their vacation now, and one of them is here working with Bro. Shah and getting experience in the work. The work in the fields has been amongst the poorer classes of people. We get out early in the mornings. Some of the people who had their water brought to them in the town, had to go to the river and carry their own. They were in a hurry to bring it, before it got very hot. Others were sad over the loss of friends and relatives. Two Sunday Schools have been open, the English Sunday School and one for our Indian Christians. There has been a good deal of sickness amongst our Indian Christians, and quite a little time has been spent with them.

We are well and enjoying our work. With Christian love to all. Yours in the work.—M. Thompson, 2/5/10.

A TRUE HERO.

Bro. F. G. Filmer in a letter says, "Please do not think I am crying out for more money for ourselves, because we do not want it. I would rather that we were all cut down a little and another missionary sent out."

Brethren, according to your gifts on July 3rd, this and other calls will be answered.

MORE POWER.

"We need no new organisations and movements. Strictly speaking, we need no new ethic if we will but understand the message of Christ for the individual and for society. But we do need a fresh and larger bestowal of superhuman power for the accomplishment of our stupendous task of enthroning Christ among all peoples and in all human relationships."—J. R. Mott.



Miss Mary Thompson, Harda, India.

A BRAHMIN'S TESTIMONY.

"We don't care for your preaching; we need not listen to it. We don't care for your schools; we need not send our children there: But we are afraid of two things—your zenanas and your medical missions. Your women win our homes, your doctors win our hearts, and when our homes and hearts are won, there is nothing else left." This was the testimony of a Brahmin given not long ago in the course of a discussion with a medical man in North India. And we can well understand how true it is, in view of the heroic labors of Sisters Thompson, Terrell and Strutton. May they have more and more blessings as they enter the homes of the women of India.



Benjamin Sahay, Native Evangelist,
Daltonganj, India.

Supported by the Young People of Glenelg,
South Australia.

An Open Letter to the Churches

By ...
Ira Paternoster.

Dear Fellow workers,—

The time has come for us to receive your offerings toward the support of the gospel among the heathen. We come to you this year with great hopes and expectations. God has blessed us in many ways at home during the past year. Our meetings have been helpful, and we have been able to do our share in extending the kingdom.

In recognition of all that God has done for us, shall we not return to him something of the good we have received? It is thus we are asked to preach the gospel to every creature. We cannot all go to the mission fields of the world, but God has provided a way whereby we may have fellowship in the work.

Our prayers are an inspiration to the workers on the far-flung battle line, but we need to do other work. We need to give of our means.

Some ask, "Why should I give?" and the answer comes back, "Inasmuch as ye did it to one of the least of these my children, ye did it unto me." Yes, we are giving to Christ. We are helping to extend his kingdom. We are helping to redeem a lost soul.

Some will say, "I cannot give to the F.M. work because I feel I give all I can to the Home work. I am a greater believer in H.M. than F.M." Then you do not realise how deeply you are in debt. It is a grand thing when we can realise as did Paul, that we are debtors both to Greeks and barbarians, both to the wise and to the foolish. We are debtors to all men, and like Paul we should be willing to say, "So as much as in me is," I am ready to preach the gospel to those in India, China or Japan.

We as a people in Australia have been asked to contribute £2775. This amount may very easily be raised if we each do our part. It is not the lot of the few the Lord wants, but it is the little of the many.

I appeal to you on behalf of the millions who have never heard the gospel of gladness to do your part toward realising the £2775 asked for by the Committee, of which our own State, South Australia, is asked to give £700. This money will go to redeem precious souls from a life of helpless darkness and give to them also that crown which fadeth not away. Your friend,—
Ira Adina Paternoster, Hon. Sec., F.M.C.

The statement that two-thirds of the race are without a knowledge of God does not affect many Christian people as much as the statement that measles or chickenpox had broken out in their own neighborhood.

FINANCE.

R Lyall, Federal Treasurer.

The Foreign Missionary Committees of the various States of our Commonwealth very gratefully acknowledge the increasing bounty of the brotherhood in providing for the expanding work in "the regions beyond" so far undertaken in their name and on their behalf by the Committees. Last year the receipts reached the highest total in our history, viz., £2611/11/9. In order to maintain the same work, we shall require the same income. Any further expansion will require an increased income. Each year seems to develop some new avenue for activity. We do not wish to go back, but hold what we have, and gradually extend our spheres of usefulness. We ask the brotherhood for their continued liberal support.

Part of the money spent in the past is represented in the mission property now in our possession. Our assets stand as follows (taking properties at cost):—

Chinese Mission Building, Melbourne	£1301	17	6
Land and Buildings, Baramati, India	404	10	0
Land and Buildings, Diksal, India	100	0	0
Land and Buildings, Tandawaladi, Ind.	20	0	0
Land and Buildings, Pentecost, New Hebrides	221	18	11
Motor Boat, Pentecost, New Hebrides	161	0	0
Motor Boat, Oba, New Hebrides	141	10	0
	£2350	16	5

To above may be added value of land and buildings at Oba, recently handed over by Mr. Purdy, say 225 0 0

Total Cost of Property Held .. £2575 16 5

An amount of £700 is still owing on the Chinese Mission Building, Melbourne. Should any of the brethren be disposed to make any special contribution to our property account, such will be gratefully received. If members are inclined to donate any sums of money to the Committees, but in the meantime require the income from such money, the Committee will be glad to receive their gifts, and until they become the property of the Committee, a fair rate of interest will be allowed. The Committees again thank the brotherhood for past generosity, and solicit a continuance in order to prosecute with success the great work left in our hands.

There is nothing so costly and so embarrassing as success. That means more schools, more hospitals, more orphanages, more workers, more of everything. God honors us by giving us more to do for him. It is for us to show that we are worthy of being thus honored.



"YOU HAVE NEVER STOOD IN THE DARKNESS."

Words used by a Red Indian Chief as he pleaded that to him and his people might be sent the white man's Book of heaven.

You have never stood in the darkness
And reached out a trembling hand,
If haply some one might find it.
In the awe of a lonely land,
Where the shadows shift so strangely.
And the quick heart-beat is stirred,
If only a leaf be rustled
By the wing of a passing bird.

You have never stood in the darkness,
And said good-bye to the wife,
The little child or the mother.
Who have sat in your house of life,
And knew not where they were going,
As the birds who cross our sight,
Flitting within from the darkness,
Flitting without to the night.

You have never stood in the darkness,
When soul after soul went by
In the mighty rush of battle.
Where kinsman and comrade die,
And something says they are living.
Although we hold them prone
With eyes that stare out blindly,
As yet shall do our own.

You have never stood in the darkness;
You do not know its awe;
On your land a great light shineth,
Which long ago you saw,
For the light of the world we ask you,
We plead for the Book which shows
The way to win to His footstool,
Which only the white man knows.

O voice from out of the darkness!
O cry of a soul in pain!
May it ring as the blast of clarion,
Nor call God's host in vain!
By the pierced hand which saved us,
Let ours do their work to-day,
Till from those who tremble in darkness
The shadows are swept away.

Whether the future holds good or evil for us does not alter our duty in the present. We must stand up valiantly in the fight for righteousness and wisdom as we see them, and must let the event turn out as it may.—President Roosevelt.

MADE NO OTHER PLANS

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying, "Master, you died for the whole world down there, did you not?" "Yes," "You must have suffered much," with an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling. "And do they all know about it?" "Oh, no! Only a few in Palestine know about it so far." "Well, Master, what's your plan? What have you done about telling the world that you have died for them? What's your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story, and has felt the thrilling and the thrilling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan: "Yes, but suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors, away off in the first edge of the twentieth century, get so busy about things—some of them proper enough—some may be not quite so proper—that they do not tell others, what then?" And his eyes are big with the intenseness of his thought, for he is thinking of the suffering, and he is thinking, too, of the difference to the man who hasn't been told—"what then?"

And back comes that quiet, wondrous voice of Jesus: "Gabriel, I haven't made any other plans—I'm counting on them."

The most important part of Christian work in a foreign country is, no doubt, to supply the people with the Bible written in its own language. In this respect, Korea owes much to Dr. Gale and the Bible Societies who enabled them to procure the Word of God at such a cheap price. It is much to be desired that the day will soon come when we see the whole Bible in the language of Korea. No small number of Koreans are in possession of Japanese or English Bibles to help them understand, and a greater number have Chinese Bibles. It is said that a Korean Biblical Dictionary will be published before long and many are waiting anxiously for it.

June 9, 1910

The Australian Christian



Our Increasing Privilege.

JAS. E. THOMAS.

We live in an age in which the command of Jesus to lift up our eyes and look upon the whitened fields means more than in any previous time. The time used to be when men thought as the Arabs still do in villages, and had but a very limited view of things. There has gradually been a development and expansion that has broadened the horizon, and men have looked on cities, then on countries, and continents, till in this enlightened age we are able to get a vision of the whole world. The work of the explorer and missionary has opened the doors of continents and led us in to the sacred precincts of countries before unknown, till at last we have the message that right into Thibet the heralds of civilisation and Christianity have gone, and that in a hundred homes they have burned their idols and are seeking to know of the strange and wondrous message of Jesus Christ. All this work is facilitated by the energy and wisdom of human invention and skill, till at last we may reverently and gratefully say that God has laid the whole world at the feet of his army, and tells us to go in and possess it for him. Gradually we are crossing the Jordan with hundreds of consecrated and able workers. We are getting so near that we can hear the voice of that Bologne chief who said, "What would Jesus say if he knew we asked you to come, and you passed us by?" We can stand at the door of India and hear that voice that said, "Have you known of this Jesus very long? Oh, why did you not come before?" From China, too, there comes a message from a martyred missionary, saying, "Tell them to educate my son, and send him over to help these poor dark souls to find Jesus Christ." This is where we have come to in these days, and we can never plead ignorance again. We have the privilege that increases with every fresh message of victory. It is ours to arise and share the joy of these valiant messengers of Christ. We may share with Frank Filmer and his noble wife the joys of saving Pentecost. We may join with F. Purdy and his fellow worker in spreading the news through Oba. We can share the harvest joys with P. A. Davey and his talented fellow laborer, or help Rosa Tonkin in the conquest of China. We can have a share in the work of our Australians in Baramati, and rejoice at last in heaven with H. H. Strutton and his wife and Edith Terrell, or with Mary Thompson, and all the splendid workers in India when we bring the sheaves of our labors to him at last. No joy can be compared to the joy like that of Dr. Dye and A. L. Hensley, in Bologne, or of Dr. Shelton and J. C. Ogden in Thibet, as they see poor darkened, ignorant heathen coming into the blessed light of the gospel. And when we



A STUDY IN PROPORTIONS.

The island continent of Australia, vast and almost empty, contains only about four millions of inhabitants. India and China combined have only the same area as Australia; both contain about 700 millions of people, most of whom have never heard of a Saviour's love. Every dot in the above diagrams represents a million. What are we doing for the millions who know not God?

stand in God's presence at last our greatest joy will be as we see the blessed face of our dear Lord, that we have tried to bring men and women to know him, and to tell of his love to them. Do not think how little you can respectfully give on July 3rd, but think of a world that longs to know of him, and that Jesus longs to bring to them the joy of his salvation. Then think of the joy that can be yours here and in all eternity, if at last we can hear him say, "Ye have done what ye could." Let us give liberally as Jesus did, for the joy set before us of bringing the world to the kingdom of heaven.

Jubilee of Japanese Missions.

G. P. Pierson, of Hokkaido, writes of the semi-centennial of mission effort in the Sun-ri Kingdom. He says:—

This (1909) is a great year in Japan; the fiftieth anniversary of the beginning of Protestant missions in the empire. Half a century ago came Dr. Brown, Dr. Verbeck, Bishop Williams, Dr. Hepburn, Dr. Thompson and others. When Dr. Thompson (who is still working here) came to Japan and saw the attitude of the Government, the two-sworded Samurai, and the superstition of heathenism, he said to himself, "If I work here all my life, there may be one hundred believers at the end." He sees now 60,000 Protestant Christians.

The Man who Ought to Give to Foreign Missions.

WHO IS HE?

The man who believes that when God said the heathen would be given to Christ, he meant it, and can and will accomplish it, and is now accomplishing it.

The man who believes in the power of the cross to conquer the world.

The man who rejoices that the world is open as never before, and that the prospects are brighter than ever before.

The man who feels that he has only one life to live, and wishes to make it count.

The man who believes that giving is as much a Christian grace as loving or believing.

The man whose ambition is to be like Christ, who gave himself.

The man who wishes to be found a faithful steward when Jesus comes.

The Man who Ought Not to Give to Foreign Missions.

WHO IS HE?

The man who believes that the world is not lost and does not need a Saviour.

The man who believes that Jesus Christ made a mistake when he said, "Go ye into all the world and preach the gospel to every creature."

The man who believes the gospel is not the power of God, and can not save the heathen.

The man who wishes that missionaries had never come to our ancestors and that we ourselves were still heathen.

The man who believes it is "every man for himself" in this world—who, with Cain, asks, "Am I my brother's keeper?"

The man who believes he is not accountable to God for the money entrusted to him.

The man who wants no share in the final victory.

The man who is prepared to accept the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Such a man is not asked to give to Foreign Missions.

Every one likes to be powerful. Religion wields the greatest power in the universe, the power of God. We are not praying at all unless we expect things to happen because of our prayers that would not happen otherwise. Religion gives the religious soul the confidence born of close touch with the centre of all things. "I can do all things," says the Christian, "through Christ who strengthens me." Is not this worth while?

The World's Cry

Indian Woman:

Oh tell us again who
he was, and tell us
slowly, for we forget
so soon.

African:

Come and speak to us
the word of God.



Mr. and Mrs. F. G. Filmer, Pentecost, New Hebrides.

The World's Cry

Esquimaux:

Tell it to me once
more, for I too want
to be saved.

Chinese:

Are we only to hear
this once?

F. G. FILMER AS PEACEMAKER

We were instrumental in making peace between Panewa and Lonlible. We left our teacher, T. Tomtum, at Panewa, from where he came last Monday to report that the building was finished, and that I was to formally open it on Tuesday next. He said that he had held a meeting in it on Monday, at which 73 broke caste on the spot by eating at the women's fire. He further stated that he had been allowed no sleep at night, as they were all so happy in their new found joy, that he had been kept awake to lead them in the singing. Of course they know no hymns themselves. This is really glorious news when we remember these people are cannibals. If it could be managed, we would be glad of a few old clothes for them. I think that I am not underestimating when I say that there are not more than 50 yards of material in the whole village. It would be wise, I think, to encourage them all we could until they understand a little about the love of God. 10/3/10.

Later.—23/3/10. I returned yesterday from Panewa, and find that my feet are too heavy, and legs too stiff to walk about to-day. It is an awful walk over there. We had 260 present yesterday, and it was a red letter day. We have now left two young Christians there to take charge of the work, as I want Tom Tomtum to go to Lonlible, which is a hard place.

All money is a blessing when Christ gets into it, just as the soil is warm and fruitful when the sun gets into it. The only problem of the right use of wealth is the problem of getting Christ into the life. It is the same problem, therefore, as the right use of time, and strength, and beauty, and talent, and everything else.

A Call to Prayer.

Bro. Filmer Writes:—

Please pray—

(a) That all native Christians might be strengthened in the faith and kept from surrounding temptations.

(b) That the teachers may be given grace, tact, wisdom, humility, etc., in dealing with their fellows.

(c) That we might be guided aright in our dealings with the churches, traders, teachers, Christians and heathen.

A steward holds money in trust. We are all God's stewards. We do not earn our possessions, but God gives them freely to us, asking only that we use them as we think he would use them. Every penny should be spent with the fear of God before our eyes and the love of God in our hearts.



A One-time Heathen Village in the New Hebrides.
All these Men are now Christians.

In the foreground are drums and images; in the background an alcove for heathen dances.

EXPERIENCES ON PENTECOST

Much has to be done yet in the way of clearing, etc. The undergrowth here is as dense as Central Africa. To keep a place in anything like a healthy state the bush has to be cut down and burnt, grass planted, and then cut down again about four times a year for several years, when the grass will keep it down. A piece of land thoroughly cleared will grow saplings, creepers, etc., above your head, and that dense that you cannot walk through at all, in about six months.

Mrs. Filmer has had rather a bad time lately from fever; from Jan. 1 to March 5 she only had one good week; ate absolutely nothing at all for three weeks, but is fine again now. Personally I am having good health. Timothy Tabycame and Moses Tomasses have been told to leave the villages in which they were working, as the old chiefs wanted a religion broad enough to allow heathenism. Yesterday we brought together the villages of Lonlible and Panewa, who have been at war since the time of their forefathers. The present generation had never spoken until they met yesterday, and we insisted upon both parties leaving rifles at a distance. Two orators from Panewa stormed up and down in front of the Lonlibleites, demanding that both villages receive the gospel that day as a sign of good faith.

Later.—Returned about two hours ago from opening a new school at Panewa. I had a fine time, and have great hopes of this place. Christian love to all.—F. G. Filmer.

The friends of the work often wonder why missionaries break down. The reason is plain; they are overworked. If they were adequately reinforced, they would serve longer and accomplish more than is possible under the present arrangement.

A Dream that is Not a Dream.

This illustration came to my notice not long since. A lady saw a precipice—so steep in fact that the bottom could not be seen. She was horrified to see a steady stream of people coming toward it and falling over. On looking more closely she found the poor people were blind and knew nothing of the precipice until too late. One terrified cry, and they were gone for ever. There were sentinels placed at the edge to warn the people of the danger ahead, but the number was insufficient. There were wide gaps between. There were fathers leading sons, and both went over; there were mothers with babes in their arms and children clinging to their skirts, confiding in the mother's leading, but alas! they being blind all were lost. Some of the sentinels were doing their best to keep the people from the awful chasm, but there being so few, each sentinel had 250,000 people to tell. Then there were a few sentinels who were indifferent to their duty, and were even found merrily chatting and having a good time with friends, wholly unmindful of the loss of souls near by.

This picture is not a dream, but a reality. We see the blindness of these people every day—and the certain destruction to which they are coming.

Are you praying every day that the few sentinels may become many?

If God asked you to be a missionary, I would not have you drivell down into a king.—C. H. Spurgeon.

A THOUSAND CHRISTLESS VILLAGES.

The missionaries are often asked if the hardest thing in our lives is not the separation from our children. That is very hard, but we know it must be, and we leave our children in God's hands, knowing he will care for them. No, that is not the hardest thing.

To stand in a place and know that for a thousand miles in every direction are countless villages and millions of people who have never heard of God and never may; to know that it is impossible for us to spread the good news over all that territory, that is the hardest thing a missionary has to bear.

"I look upon the Chinese as, a great people, and a people whom God intends to save. I have seen great changes in China; but there are greater changes coming. China is open! These people of China are awake! The call from China is louder and more urgent than ever! When will the church awake to her great responsibility?"—A recent message from Dr. Griffith John.



Mr. and Mrs. F. J. Purdy, Oba, New Hebrides.

OUR NEW WORKERS.

We introduce to our readers for the first time Bro. and Sister Purdy, as new missionaries on our behalf. The Committee feel a great delight in their appointment, for they are choice spirits and consecrated workers, of great experience amongst the Kanakas, whom they love, and who love them.

For some years the mission that Bro. and Sister Purdy superintended was carried on as a "Faith Mission," and 50 schools were established, attended by about 1000 "boys," and taught by about 50 teachers. Over 400 have been baptised. By the providence of God this mission was offered to the Committee, and after prayer and consideration, was accepted, and to-day Bro. and Sister Purdy are our representatives in the island of Oba, in the South Seas.

A Happy Church

Horace Kingsbury.

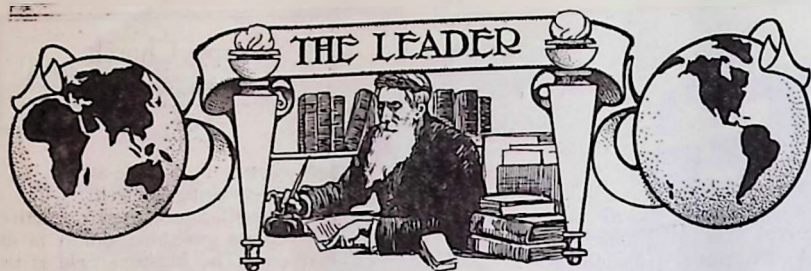
A happy church is a wide-awake, big-visioned, ever-working church. Let a church become self-centred and inactive, and it will become miserable almost in direct proportion. The Master's field is the world, and the church is his force to cultivate the field and garner the harvest. If the church is not up and doing in this the Lord's work, the church cannot expect the Lord's presence and blessing. "You go and do what I tell you, and I'll be with you," states a command and a promise. Failure on our part to carry out the command releases the Saviour from his obligation to fulfil the promise. The missionary church is the live church, the working church, the happy church, the heaven-blessed church.

A few days ago a letter came to hand from an elder of the church at Harrodsburg, Kentucky. The offering for Foreign Missions had just been taken, and this was the message: "Our missionary campaign ended in a glorious offering, \$760 the first day, and will go over \$800. I know when you read this you will thank God and rejoice. We are happier than ever before in all our life, and we know Jesus was in our church last Sunday in great power." The remarkable thing about it all is that this elder was not always a Foreign Mission enthusiast. But the Lord opened his eyes and his heart, and gave him a larger vision and a broader interest, and now the day of the offering is the biggest day for him in all the year. This is practically the history of that church. I do thank God and rejoice; I don't wonder they are happier than ever before; I know Jesus was, in that church in great power. Oh, for more happy churches. May the Lord enlarge our vision and make us happy in doing our part to evangelise his world.

The Foreign Society has received permission from the Belgian Government to open a station at Longa, a place within several days' march from Bolenge.

Unprayed for, I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose.—James Gilmour.

Chinese statesmen say that the missionaries have borne the light of western civilisation into every nook and corner of the empire, and that the awakening of China may be traced in no small measure to the hands of the missionaries.



DEGENERATION CALLS FOR REGENERATION.

The student of history who has eyes to see and ears to hear, can have but little doubt that man's record upon earth is not truly represented as a continuous ascent. A true picture of the world's history would more accurately demonstrate that a series of relapses had taken place, alternated by efforts at recovery. In other words, deterioration is seen to bear just as marked a feature in human history as development. When the last word is spoken, we believe it will be found that savage races are not a link in the chain of the ascent of life, but the relics of a fall from a higher state of being. To get the truth about man's residence upon earth is impossible if we confine ourselves to one branch of research. The naturalist, for example, cannot give us any true conception of life, if he ignores other branches of knowledge equally as important as his own. If he attempts to formulate a philosophy from the facts he has observed without reference to other facts, he must of necessity present a false view of things. And yet, this is the kind of thing with which we are confronted every day. Men without width of vision pose before the world as its teachers, and succeed in imposing upon those who are not shrewd enough to see that their teachings lack the essential qualification for the position they assume.

Restricted views.

It is because restricted views have been taken of what life is and has been, that some modern conceptions have to be put on one side as altogether unsatisfactory. And one reason why these views are unsatisfactory is owing to the fact that in the consideration of the progress of the race, sufficient thought has not been given to the fact of degeneration—a fact which is equally as prominent as that of development. It is assumed, for example, that the savage is to be regarded as one of the links in an orderly ascent of life. This, however, is an assumption which remains to be proved. It is quite probable that a wider knowledge and a better understanding of things will reveal the fact that the savage or backward races of mankind are so many evidences of a fall from a higher state of being. This view, at any rate, has the merit of being Scriptural, inasmuch as it teaches that man has fallen from the high state in which he was originally placed. This, of course, is a big question, and therefore can not be adequately treated in the limits of

the space at our disposal. For the present, we can only look at one side-light bearing upon the question, and that is, the greater purity of heathen religions, the nearer we approach their source. So far as this evidence goes, it is strongly in favor of the presumption of a primitive revelation co-extensive with the human family. A writer in the *Modern Puritan*, dealing with "Monotheism in Ancient China," says, in speaking of this question, "Ebrard has assembled a cloud of witnesses whose testimony points in a common direction, yielding us a clear intimation of an identical stock of religious conceptions communicated to, or implanted in, the race at its outset by its Divine Legislator."

Early monotheism.

"It is true," continues this writer, "that the record is sadly blurred and defaced, but more in its later than its earlier pages. Instead of mounting to higher levels, as the current form of scepticism would persuade us, we trace its immediate gravitation downwards towards a more and more debased image-worship, and all the concomitant infatuations of the God-forsaken idolater. Nearly all the greatest archaeologists have concurred in the conclusion that monotheism is inscribed on its opening, not its closing scenes; and most of them ranked that belief among the original heirlooms of humanity." In purely savage peoples, who have no written history, though we cannot speak with the same certainty as we can of those whose civilisation goes back to a far distant period, yet, such traditions as they have, indicate that their present form of worship is a corruption of something better. Taking, however, those lands which have historical records belonging to a remote antiquity, we find sufficient evidence to show that in the earliest stages a purer and higher form of religion prevailed, while the later stages show a considerable amount of degeneration. Take, for example, China, which is the oldest surviving empire on the face of the globe. Of this empire, it is said that a fourth of the entire family of mankind bow to its sceptre. Its traditions go back to the dispersion of mankind throughout the earth. The evidence borne by its ancient annals goes to show that its religion was substantially (though not exclusively) monotheistic. Here, as elsewhere, when the testimony of the past is candidly weighed, it is discovered that polytheism is the upstart which has displaced the lawful heir to the homage of the soul.

A beautiful prayer.

"Some modern theories," remarks Dr. Ross, "would not have been so dogmatically ushered into the world, or so readily accepted when published, were the original religion of China familiar to the theorists." Canon Rawlinson, in his "Early Prevalence of Monotheistic Beliefs," in dealing with China, says, "It is thus evident that even in this outlying and remote section of the human race, so little brought into contact with others, there was an early monotheism, which was of a pure and decided character, but which gradually faded away, becoming first the negative and colorless theism of Confucius, and then sinking into oblivion before the greater attraction of spirit worship, ancestral, and natural." As a sample of the early purity of Chinese worship, we give the following beautiful prayer. "O thou perfectly honored One of heaven and earth, the Root and Origin of myriad energies, the great Manager of boundless *Kalpas*, do thou enlighten my spiritual perceptions. Within and without the three worlds, the Logos or divine *Taou* is alone honorable. May he overspread and illumine my person; he whom we cannot see with the eye, or hear with the ear, who embraces and includes heaven and earth, may he nourish and support the multitude of living beings."

Help from without.

This fall from a higher religious belief to a lower one is one of the things in human history which cannot be ignored. No philosophy of life which does not give this fact full consideration can be regarded as satisfactory and complete. The further fact must also be noted, viz., that nations such as China, left to themselves, go from bad to worse. The awakening comes from without. In hermit nations, the process of degeneration goes on unchecked. The check, and the uplifting force, come from an outside revelation of higher things. China itself has felt the impact of the outward touch. As a recent writer says, "China is fermenting with a new vintage that promises to rend all her wine-skins of immemorial routine to tatters. Heretofore the European has been chiefly puzzled by the cramped rigidity of the usages and standards of thought; but this novel capacity for the assimilation of Western knowledge and reproduction of Western inventions is really a far more startling spectacle. Inert and torpid for millenniums, she has received a new momentum, which bids fair to acquire accelerated velocity with each revolving year. This long stationary Behemoth is now actually in motion, but in what direction will the vast bulk tramp? And shall it be with a beneficent or a destructive impulse?"

Regeneration.

Nearly all that has been said of China may be said of all the nations of the East. In religion, they represent a fall from a higher state of things. Away in the far

distant past they had a religion comparatively lofty and pure. But for ages the process of degeneration has been at work, and now the time for their regeneration has come. The civilisation of other lands is touching them, and they are moving onward. But, if civilisation alone is moving them, it is only awakening a brute force that will be a peril to be reckoned with in the future. The safeguard from this peril lies in their spiritual regeneration. The gospel, and not commerce, will be their salvation and ours. The missionary, not the trader, will bring about the needed emancipation, and make for the peace of the world. The seed of divine truth, planted in the hearts of men in the very beginning of things, lies dormant, waiting for the light of the gospel to give it vigorous and abundant life.

Editorial Notes.

Objections to Foreign Missions.

Who has not heard them? Here are a few: The heathen at home need all our attention. We are too poor to assist. Foreign Mission work is a failure. We have no men to spare. It will cripple our Home Mission work, or our local church work. It is all a matter of sentiment. The heathen are happier without our gospel. The converts are only "rice Christians." "Charity begins at home." "I don't believe in Foreign Missions." This perpetual begging for money will disgust the brethren, etc., etc. It is so easy to find objections. Any simpleton can oppose, and the good people who present such reasons (?) for not supporting the work find it easier to pull down than to build up.

A Reason Why.

If there were no other reason, the single fact that the Lord commissioned his disciples to "preach the gospel to the whole creation" is all-sufficient. The Christian who presents any of the foregoing reasons or excuses for withholding his support is sitting in judgment on his Saviour. In the

verse following the words quoted, Christ enjoins the duty of believers being baptised. We rightly say that he who knowingly opposes this is guilty of presumptuous sin. Then what shall we say of the believer who either by word or practice opposes the gospel being sent to the heathen? By what process of logic or teaching of Scripture is he to escape condemnation, while the disobedient one of the next verse incurs it? For every mention of baptism in the Word of God there are ten of missionary work. If there is any inference to be drawn from this we leave our readers to draw it.

Another Reason.

While our "marching orders" leave us no room for hesitation, we are not left to them as the only incentive to work in this direction. Every man who has taken the trouble to look into the matter knows that Foreign Mission enterprise is grandly successful. All the civilised countries of the world, except Judea, were once heathen. What about the failure of missions in these? It is almost certain that when the gospel was first taken to Great Britain,—where our forefathers were heathens, had a plurality of wives and were steeped in barbarism and degradation,—some objected to the labor and expenditure on the identical grounds quoted in our first note. Suppose their objections had prevailed, what position should we be in to-day? Are modern missions a failure? Let any one read the simple marvellous story of the transforming power of the gospel in our own mission at Bolenge on the Congo. The man who can read this wonderful record unmoved, must have a heart as hard as the nether millstone. Are missions a failure? Ask Bro. Filmer of Pentecost, or Bro. Purdy of Oba, with their many hundreds of converts won out of the midnight blackness of heathen cannibalism into the noon-day light of the Sun of Righteousness. Does that splendid work in Rhodesia under Bren. Sherriff and Hadfield spell failure? Our work in Baramati begun so auspiciously by Bro. Strutton with its evangelistic, industrial, educational and medical departments—has it failed? And what of our other missions in India, China and Japan—

when did the report of their failure arrive? Who sent the news? No, the fight spells success all along the firing line.

And Yet Another.

But great as have been the trophies gained in the large heathen fields of the world, it is a question whether the blessings received at home have not been greater. Missionary churches have proved by experience that "it is more blessed to give than to receive." Over a hundred years ago the American Baptists were about equally divided on the question of opening up and supporting Foreign Missions. Many felt the home churches could not afford it. The result has been an object lesson to the world. The missionary party has increased to three or four millions, while the anti-missionary Baptists have dwindled to a few thousands. To come nearer home, what splendid progress our Australian churches have made, compared with their former history, since we embarked in this work! We have received greater blessings than we have bestowed. Can it be possible that any church in the Commonwealth, any church of Christ, will hesitate to honor his Lord at this time? Is any Christian so poor that he or she can give nothing at all for the redemption of their still poorer brethren for whom their Leader gave his life? Surely in the light of the great commission, in the face of the wonderful success of the work, and in view of the abundant blessings received by those who have fellowship with Christ in mission work, all the thin, paltry excuses, such as we have referred to, will vanish as mist before the sun; and every church and every member will on the 3rd July participate in the glorious privilege of sending salvation to the regions beyond.

It is often said, "Let the non-Christian people alone. Let them continue as they are." They can not continue as they are. Trade is pressing into all parts of the world. The nations that know not God will either rise higher or fall lower; they can not remain stationary. It is for the church to determine their future.



Before repairs were effected.

Diksal Bungalow, India.

Bro. Strutton writes:—"We have sent one weaver with his loom to Diksal to be a companion to the preacher there, helping him in his spare time and working on his loom all day."



The completed building.

Look! Look!

C M. Gordon.

1. Look inward. Behold what the Lord has done for yourself. Mark the peace, the joy, the satisfaction you enjoy in Christ. Think of your conscious fellowship with God. Think well on what manner of person you are in contrast with what manner of person you would have been had no one

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ever brought to you the story of Jesus and his love.

2. Look upward. Behold the Son of man sitting at the right hand of God, holding the sceptre of the nations. His vision is imperial. He aims at the conquest of the whole world. His voice is imperative. "Go," says he, "go to the perishing peoples of the world and preach the glad tidings." Shall we hear his ringing command and not obey?

3. Look outward. Behold the fields white unto harvest. Behold the teeming multitudes, blinded by ignorance, cursed by sin, jostling each other along the highroad of death. Oh, how they need the Saviour!

Activities of P. A. Davey in Tokyo.

The officers and Sunday School teachers of the Koishikawa church celebrated our wedding anniversary with us in our home.

Thirty-five students of the Oriental College had a good fellowship meeting in the

Mission Home, and gave the writer a fine velvet picture as teacher of their Bible Class. These boys are in the Y.M.C.A. of the College.

The new Japanese song book has at last been printed. It has been given the name of "Sambika Number Two." This collection of songs is mainly for Sunday Schools and young people's meetings. Mrs. Davey represented our mission on the committee which published this book.

Mr. K. Takagi, Chiba evangelist, reports two baptised.

Evangelist Hasegawa reports two baptised.



Mr. and Mrs. P. A. Davey and Kingsley, Tokyo, Japan.

Evangelist Tatebe sends encouraging reports weekly from Hachioji. Twenty were added to the church in December by baptism, and four by letter. Nineteen of these are all workers in a silk factory in which the overseers are taking an interest in the spiritual welfare of their workmen. One young lady formerly in a Christian school is letting her light shine with wonderful results. They are praying and working to take the whole factory for Jesus Christ. The writer, and Mr. Teranishi, one of our Bible School students, gave addresses to these new converts and also to over fifty other persons. I also sold to them twenty-one New Testaments, one Bible, and twenty church hymn books. This town has been considered a difficult one to evangelise. Three denominations had worked here years ago, and given up seemingly in despair. Miss Oldham opened up work here five years ago, and much seed sowing has been done. Now our workers are snatching victory from defeat and reaping what has been sown. The attitude of the townspeople is more friendly to-day than formerly. Of all towns on earth this is one that needs the Christian gospel.

Selfishness Commended

Jno. I. Mudford.

"I used to think that selfishness was a hateful thing—the root of most sins. As if God could err in making us! Why! it is because I want to be happy, because I crave for joy, and because I know these are best—maybe *only*—gotten through living, thinking, working, suffering if need be, for the world at large, that I crave to be able to serve once more." So writes one who

MISSIONARIES.

Mr. and Mrs. H. H. Strutton, Miss E. Terrell and Native Evangelists, Baramati, via Diksal, Bombay Pres., India. Miss M. Thompson, Bible Woman and Mr. M. J. Shah, Harda, C.P., India. Miss R. L. Tonkin and Bible Woman, 84 Yangtspoo-rd., Shanghai, China. Mr. and Mrs. P. A. Davey, Tokyo, Japan. Mr. and Mrs. F. G. Filmer, and about 16 Native Teachers, Bannatmat, Pentecost, New Hebrides. Mr. and Mrs. F. J. Purdy, and about 50 Native Teachers, Oba, New Hebrides. Mr. W. Jame, Chinese Evangelist, Australia.

would fain be among the thousands who "at God's bidding speed, and post o'er land and ocean without rest," but must, through sickness, simply "stand and wait."

The thought is good. Selfishness undoubtedly is "the root of most sins." But may it not be also the mainspring of many virtues? Surely it may. That God desires man to be happy we take for granted. That man yearns for happiness needs no proof. But how attain this goal? There is but one way; we reach our own hearts only through the hearts of others. "The longest way round is the shortest way home." The old world is round. By going far enough in one direction we come again to our starting point. The heart is often impoverished by getting; it is enriched by giving. By giving to the hungry heathen the bread of life, we feed our own souls.

Thus there is a commendable selfishness—the selfishness, not of getting, but of giving. The Master appeals to the motive of self-interest. To seek our own happiness is not sinful, provided we seek aright. This we can do by helping our darkened brothers in the great F.M. field. Let us then be selfish. But let us not forget that, in the soul's quest for joy, we get only as we give. "Who gives not, lives not."

When the Deacon Talked in Church.

WILLIAM T. GUNN.

We weren't expecting anything unusual that Sunday, but we got it. It was a Sunday in June, and our missionary sermon and collection were to be given. But that didn't excite us, for we had slept through the sermon many a time before. As far as I can remember, the preacher took for his text, "Go ye into all the world, and preach the gospel to every creature," only he dwelt considerably on the "Go ye." He said it didn't say anything about taking up a collection, but it did say to "go," and that the Lord would never be satisfied until we went.

Our collections, anyway, he told us, did not amount to much, and always reminded him of a story. It seems a little fellow was saving some of the best meat on his plate for his dog; but his mother noticed it, and told him to eat that himself, and after dinner he could take what was left on the plates and give that to the dog. So after dinner he picked up the little bits of fat and bone. When he got to the dog, some one heard him say sadly, "I meant to bring you an offering, Fido; but I've only got a collection."

Well, it did kind of hit home, for most of us hadn't ever given much, only just enough to look respectable when the plate passed. But the preacher went on till he showed us that it meant that everybody was commanded to "go." And, even if they had a call to stay at home, they were bound to do their best to provide a substitute, and to help everybody to go that could.

Then he prayed a bit; and the organ played a soft voluntary. Old Deacon Bright, he got up to pass the plate on his side.

The old deacon had been getting considerably deaf of late years, and always sat alone in the front pew. I guess he got kind of dreaming over the sermon; for, as he rose to get the collection plate, he began to talk to himself. But he couldn't hear himself, for you have to shout to make him understand anything. So he took up the plate, and began to talk; and, as far as I can recollect, this is just about what he said—

"So that 'Go ye' means me and every one of us, and this is the Lord's plate, and what we put in is our substitute for going ourselves, and shows how much we think we'd have been worth to him, seein' we don't go ourselves."

Then he got in the back seat, and passed the plate. Now our back seats are almost always full of young men; and, as they put their money in the plate, the old man went on; "1/- from Sam Jones. My boy, you'd been worth more than that to the Lord. 6d. from Davie Brown, 3d. from Tom Stone, and nothing from Steve Jackson, 1/9 for four boys, and every one of



Miss Rosa L. Tonkin, China.

A REMARKABLE MOVEMENT TOLD OF BY MISS TONKIN.

The land of Korea is at the present the scene of a remarkable religious movement that is going to stir the churches to their very depths. A handful of missionaries and a native church in the very poor and degraded nation of Korea, are working and praying with unwavering faith for a million souls in one year.

Two of our missionaries have spent a time in Korea to study the work there, and their practice, and have returned filled with enthusiasm, declaring they have never seen or experienced anything like it. It is marvellous.

We have been passing through a cloud of sorrow. Bro. W. Ware's youngest daughter has been ill and at death's door, but has passed the crisis now. Love to all the fellow workers.—Rosa L. Tonkin, Shanghai, 21/3/10.



Mrs. Strutton returning from preaching. Note the wayside shrine. "Bobby's" contact therewith desecrates it.

When the Deacon Talked in Church.—Continued.

them could go, too; and they're worth £5 a year each to their fathers, and only 1/9 to the Lord."

Next pew Mr. Allen and his family sat. Mr. Allen put on 5/- for the family, and the old deacon moved away, saying, "The Lord died for the wife and little ones, too, and they have nothing to give."

In front of them was Judge Purvis with his wife and two daughters. "The price of one of your dinners down town," "Half of that pair of gloves you wear," "Almost as much as you spent for ice cream last week," "One box of candy," were the deacon's comments, as the coins fell from the hands of the judge and family.

Then Farmer John Robb put on a bill rolled up, and Mrs. Robb put on another, Johnnie Robb a little envelope bulging with coppers, and the old deacon said, "God bless them."

You may be sure we were all listening by this time, though we didn't dare to turn round, and there were lots of us mighty glad the deacon wasn't taking up the collection in our aisle.

John McClay's pew came. "Worth 5/- a year to the Lord, and two thousand a year to himself," said the deacon. £12 for a bicycle and 1/- for the Lord don't match, Tommy McClay. Ah, Miss Ellen, it looks queer for a hand with a seven guinea ring to drop 3d. on the plate.

"Less than last year, James Stevens; and the Lord blessed you, too. A new house for yourself and an old 1/- for your Lord.

"You take in washing, and can give £1 to the Lord. God bless you, Mrs. Dean. What! and Minnie has some, too, and wee Robbie.

"A bright new bank note, and spread out, too, Mr. Perkins; I am afraid 19/- was for show. A cheque from Mr. Hay. It'll be a good one, too, for he gives a tenth to the Lord. 10/- from you, Harry Atkin, is a small gift to the Lord that healed your dear wife.

"3d., Mr. Donald. I doubt if you'd want to put that in the Lord's hand."

Then the old man came to his own pew; and, as his wife put on an envelope, "Ah, Mary, I am afraid, my dear, we've been robbing the Lord all these years. I doubt we'll have to put Jack and Mary, too, on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord."

So it went on from pew to pew till the old man came to the front again, and there he stood for a moment, the plate in his left hand, fumbling in his vest pocket. But he said, "No, that isn't enough, Lord; you ought to get more than that; you've been very good to me." So he put the plate down; and taking out the old leather wallet, counted out some notes on the plate, and said: "I am sorry, Lord. I didn't know you wanted me to go; and Jim will keep mother and me on the farm now we're get-

When the Deacon Talked in Church.—Continued.

ting old, but I won't keep Jack back any longer; and Mary's been wanting to go, too, only I wouldn't let her. Take them both, Lord."

Then, while the old man sat down and buried his face in his hands, Deacon Wise jumped up, and said with a lump in his throat: "Dear pastor, we haven't done our duty. Let's take up this collection again next Sunday." And a chorus of "Amen's" came from all over the church. And the pastor got up with tears in his eyes and said: "My friends, I haven't done all I could, either."

Then we sang a hymn as we closed, but it sounded different to what it ever had before.—

"Love so amazing, so divine,
Demands my soul, my life, my all";

and the organist said she believed it went clear through the roof, and I guess God thought so, too.

I think the old deacon felt pretty bad when he found out how his day dreaming had been done aloud, and one or two felt pretty hard at first, but they knew it was true. So that was what started us as a missionary church, and we've kept on ever since.

You're much obliged? O, that's nothing. I'm glad to tell you. My name? John Donald. You're laughing? Yes, I was the one that gave only 3d. that day; what the old man said about putting it in the Lord's hand stuck to me. But I hope to give the Lord a boy or a girl for every one of those coins. Even my two youngest are talking about going already. You see the Lord said, "Go ye," so we're all going. Good-bye.

A Brahmin's Question.

A young Brahmin put this question to a missionary, "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?" "Why, yes, to be sure they do," he replied. "What I mean is," continued the Brahmin, "do they in their hearts believe that the Hindus would be better and happier if they were converted to Christ?" "Certainly they do," said the missionary. "Why, then, do you act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the Civil Service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity, and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and 150 miles away is another, and 100 miles in another direction is a third. How can the Christians of England expect the people of India to be converted from their hoary faith with so little effort on their part?"—*The Witness*.



This is how Mr. and Mrs. G. P. Pittman forded a river at Daltonganj to reach a village on the other side.



MOTTOES FOR THE YEAR.

Tasmania	£75
Queensland	£150
West Australia	£250
New South Wales	£600
South Australia	£700
Victoria	£1000
Grand Total	£2775

Go or Send. Go or Give.



Mrs. Singh and the girl Moolrie.
(Read the next column.)

Moolrie Steps Out of Heathenism

By
G. P. Pittman.

Almost a month ago we baptised the young girl named Moolrie, who was beaten by her relations when we first came here. She persisted in her desire to become a Christian, though her father tried pleading and threatening. He urged her to have pity on his old age, as he was dependent on his two daughters, but she told him that she would still love him and care for him, even if she became a Christian. He said, "What will become of you if the missionaries go away from here, or die; who will care for you then, an outcast from all your people?" She answered, "God will not die; he will take care of me." At last he said, "Well, I have warned you, and done all I could; now the responsibility rests with yourself." So we baptised her in the river, and I believe there never was a happier young Christian. Of course she is an outcast, and we are having to keep her, but she is very useful about the place, and we hope to make her a Bible woman. She is 16 years old.

We were afraid that her baptism would cause a commotion in the town, as she was the first to come out of absolute heathendom. The others who have been baptised here have had some connection with other missions in other places, or were the children of believers. This girl, before Bro. Singh came here, was worshipping idols. From the first she was an attentive hearer of his preaching, and we can say of her that the Lord opened her heart, like another Lydia.

Chinese Work in Australia.

In Sydney, Perth, Adelaide and Melbourne the work progresses, and Foreign Mission work at home is engaged in. New South Wales is now considering what to do for a building. Who will solve that problem? A second evangelist could also profitably be employed.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

Let us learn that the whole Christian life, whether it is lived on a scale of miles or of inches, is a beautiful and worthy life, and that what God requires of us is not to accomplish anything wonderful, but to do justice and love mercy, and walk humbly with our God. God has two thrones—one in the highest heaven, one in the lowliest heart.—*Henry Van Dyke*.

Sights en route to the Hills

By Miss E. Terrell.

Our camping place was within sight of some of the temples built beside the River Krishna, beautiful buildings indeed, but sad the sight of them to us. The people believe that by bathing in this river they are cleansed from sin. Our driver stayed behind for this purpose. The water, even when boiled, did not have a nice flavor, too much incense about it. On our way we passed fields of sugar cane being cut by native men and women, and we saw the place where they extract the juice by crushing machines, and boil it, and pour it into moulds which, when hard, they take to market and sell as coarse sugar. Some gipsies were travelling with their bedding and household goods on donkeys' backs; on top of one a hen was riding, and on a buffalo a little child sat. The other members of the party walked. It is indeed true of India that on every high hill and under every green tree are the idols the people worship. We saw them as we drove along the dry, barren country, and on one hill especially noticed a large number of temples of different sizes. Here a yearly byatra or sacrifice is held, and hundreds of animals slain. Some of the country was beautiful, but only near canal or river, where water can be obtained. It was interesting to see an old-fashioned wooden plough at work, drawn by six bullocks. How these people cling to the old things! You might as well break their caste as alter their customs. We thank God for the privilege of coming from the intense heat of Baramati to be strengthened by His grace both physically and spiritually for the work He has for us to do when we return. I also wish to express my gratitude to all the dear ones in the home lands who take such an interest and help so much in many ways, especially by prayer. I like the following:—

"Christ, the Son of God, hath sent me
To the midnight lands;
Mine the mighty ordination
Of the pierced hands."

"The vows of God are on me, and I may not stay, to play with the shadows, or to pluck earthly flowers, till I my work have done, and rendered my account."

Yours in Christ.—Edith Terrell.

Christ is going everywhere; his teachings are being sown in all soils; his power to heal is present in every hospital and dispensary; his disciplined hosts are marching, as of old, from strength to strength, and from victory to victory. He must fill all things.

The Missionary Envelope.

Let every member in every church in every State see they receive an envelope for July 3rd. Ask your secretary for one and place your gifts therein. If you can not be present that day, send your gift and God will bless you.



Miss Edith Terrell, Baramati, India.

About Sending the Offering.

As soon after July 3rd as possible each church is kindly asked to send the offering to the local State officials, whose names appear on another page. Let us heed the apostolic injunction, "Not slothful in business, fervent in spirit, serving the Lord."

WHY!

J. J. FRANKLIN.

When the claims of the Foreign Missionary work come before the churches there are many who reply with varying shades of earnestness—Why spend money on the heathen?

This question was put to William Carey (the father of modern missions) in the year

1793, and has been asked in perhaps every church of Christ in every year from that date to the present day. We now desire to present the answer to the oft-repeated and long-drawn *Why?*

1. BECAUSE Christ is the only Saviour of mankind—regardless of creed, clime, or color.

2. BECAUSE it is the business of the Church of Christ to carry the gospel to the unsaved.

3. BECAUSE the imperialism of Christianity involves a world-wide evangelism.

4. BECAUSE the British nation owes its greatness largely to the spirit of missions.

5. BECAUSE the success of missions in the lands of paganism justly warrants greater enthusiasm, aggression and sacrifice.

6. BECAUSE the missionary church possesses a normal vision—neither near-sighted nor far-sighted.

7. BECAUSE Christian discipleship carries with it a solemn responsibility to give as freely as we have received.

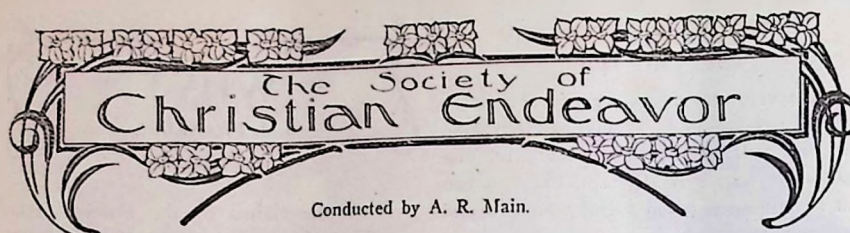
8. BECAUSE the preaching of New Testament Christianity is an universal need.

Dear brethren,—Will you ponder carefully the above reasons? Then, when the annual collection is taken up, let your answer be an offering in harmony with the familiar lines:—

"Were the whole realm of nature mine
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

Mark the First Sunday
of July in your heart
and mind, as the Great
Foreign Mission Day





A TRINITY OF NEEDS.

Topic for June 27.

Suggested Subjects and Readings.

Prevailing prayer—Acts 12: 5-11.

God's gold—1 Chron. 29: 14-16.

The call—Isa. 6: 8-10; Matt. 9: 9.

Helpful prayer—2 Cor. 1: 10, 11.

Gifts from the heart—Ex. 25: 1-8.

Say not, No—Jer. 1: 1-10.

Topic—Money, men, and prayers: the three great missionary needs—2 Cor. 8: 1-9; Matt. 9: 35-38.

If the gospel does not progress, it must be because God's children are not making an effort to supply these needs. Each one lies with ourselves. There is no hindrance on the Godward side. The Lord's hand is not shortened that it cannot save. He wills not the death of any, but would have all to be saved and come to the knowledge of the truth.

The order of the needs, as they appear in our title, is significant. Be sure the words were not put down at haphazard. We have a gradation from the least to the most important. I think that the missionary problem would be more likely to be speedily and satisfactorily solved if we could place the emphasis aright. The three missionary degrees of comparison—positive, comparative, superlative—are money, men, prayer. All are important, but not of an equal importance. Have the prayer, and you will get the men; have prayer and men, and you will get the money.

Money.

Money must not be despised. It is only filthy lucre when it is directed from its God-given purpose. The Lord has seen fit to bestow money liberally on his people in order that they may use it to advance his interests. Our God is not poor that he needs our gifts. Moody put it: "God can make gold as easily as he can make dirt; but he knows that man has his heart set on it, and what he wants is what your heart is set on."

God's Word teaches us that our goods are held in trust, that we are stewards, and that account must be given. James Stewart, the African missionary, says: "We constantly forget that we shall soon be in a country where gold has no value, diamonds no use, luxury no meaning, financial power no influence or control; where the widow who gave two mites, which was all her living, may stand higher than many a millionaire." We receive from God that we may give. As we give, we receive. "There is that scattereth, and yet increaseth."

"We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to thee we lend."

How do Christian people spend their money? I have before me a table setting forth what is alleged to be Great Britain's annual expenditure. Would one perusing this list ever imagine that Britain was even nominally a Christian nation? Football, £7,000,000; confectionery, £24,000,000; jewellery, £25,000,000; millinery, £28,000,000; tobacco, £35,000,000; strong drink, £160,000,000; church work at home, £20,000,000; Foreign Missions, £2,000,000. Well might the question appended be asked: "Need we be afraid that we shall give too much to missions?" How would our own list of expenditure bear inspection? We believe the Lord of glory said, Go, preach. What are we doing to help?

Men.

The daily papers a week ago reported that some Australian Presbyterian preachers visiting Britain told the folk at home that we did not need money, but we did need men.

How shall they hear without a preacher? They cannot. Men willing to go are needed. The very best men are needed—men physically, mentally, spiritually strong.

Read "Bologna" if you wish to know how men may be provided. Consider this little statistical table in the chapter on "An Apostolic Church."

Year.	Evangelists supplied	
	Members.	by Native Church.
1903	48	6
1904	77	8
1905	92	10
1906	125	13
1907	301	35
1908	451	52

What might we not do at home and abroad if we were like-minded!

In addition to men in the field we want men interested at home. One of the most common cries during the past few years has been: Missions are a job for men. Brotherhood movements and men's societies have helped. "Cease playing at missions" has been the call. Mr. Ellis, the journalist who toured the world some time ago, while in no way depreciating women's work, declared that "this is no work for the exclusive interest of women and children"; the time has come for "men to come to their own." He wrote to the *Chicago Interior*, "This big task calls for large measures. The brains which have created the vast commercial enterprises of the nineteenth century must attack this work with equal adequateness. This undertaking is too great to be maintained on a basis of pretty, pathetic, or heroic stories, adapted to arouse the interest and sympathy of women and children. Unless it be established on a firm basis of principle and purpose, by men who have the vision and courage and resourcefulness to plan tremendously and persist unflinchingly, the missionary work that the

conditions imperatively demand can not be successfully accomplished. One is made indignant, and almost disgusted, to behold the two-penny character of a work that is designed to transform nations. More than once while on the mission field I was tempted to write to the laymen of America: 'Either do the job or chuck it; don't play at it.'"

Prayer.

Why do I say that prayer is the supreme need? Well, consider. What are your men and money for? Obviously for an ingathering in the mission field. Now, it is God who gives the increase. So ask him. Recognise God. Again, through prayer we get men. Pray the Lord of the harvest to send forth laborers. Prayer helps money. Two friends of missions conversed. One said, "I give to missions all that I can afford." The other quickly answered, "I give a little more, for I add a prayer." Some time later they met again, and the one who had said he gave all he could afford now spoke: "I also have added a prayer to my contribution, and, strange to say, since I have done it, the amount that I can afford has increased threefold."

Of course, if you pray, you will do more yourself. You cannot let a prayer be by itself. You will try to fulfil its aim. Pray for the sick, and you will visit to cheer. Pray for the poor, and you must try to help. Some disciples prayed for laborers and found they had virtually prayed, "Lord, send us"; for the Lord appointed as preachers those he told to pray (see Matt. 9: 37-10: 1).

Paul wrote: "Ye also helping together by prayer for us (2 Cor. 1: 11). Saints are not on an equality in the matter of money, or talent. But to all there is equal access in prayer. The veteran missionary, Jacob Chamberlain, once pleaded for what he called an "auxiliary army of covenanted intercessory missionaries." Every missionary on the field pleads for affectionate remembrance in prayer. Can you pay little? Then make up by praying much. So will you help. The Father asked the Son to pray, and promised to answer his petition in the gift of the nations, the uttermost part of the earth, as his possession and inheritance. Christ taught his disciples to pray, "Thy kingdom come." Still there is need for earnest, fervent, believing prayer.

J. H. Jowett pleads for enlarged prayers. He says, "Let a man take care that the circle of his petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: their prayers are no bigger to-day than they were twenty or thirty years ago." He asks that we have more guests in our hearts. Give yourself a surprise by introducing a needy stranger. Oh, here is our great need. If every disciple from now till July 3 would pray for the people who sit in darkness, and act as they pray, what a magnificent response there would be to the Foreign Missionary Committee's appeal. Will every reader remember? Surely each Endeavorer will do his duty and realise his privilege.

Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness.—Henry Drummond.

More Blessed.

S. G. GRIFFITH.

The Bible is like an exhaustless mine from which new treasures are being frequently brought to the surface.

That the Word says it is more blessed to give than to receive we have been long aware, but not until the church took hold of the work of Foreign Missions did we realise that this truth applies to the whole body of Christ.

But to-day the church is a beautiful illustration of this passage; now as never before is she blest, because as never before she has learned and is availing herself of the privilege of giving in talent, time, and treasure, that the will of the Master may be done in all the earth.

The person who can read church history without becoming an advocate of world-wide missions, must indeed be of dull perception. See the followers of Jesus before the genius of missions brought them in closer touch with Christ. What a picture! By courtesy rather than from fact can we call those Christian who, animated by religious strife, disgraced their calling with vile epithets, bloodshed and fire.

Where, then, were missions? None had yet caught the meaning of that stupendous little "Go," and energies that should have been spent in spreading the good news were prostituted to a vain effort to compel all men to accept the conclusions of the favored few.

Little improvement in the spirit of expressed Christianity is seen till the effort is made to go to the uttermost parts of the earth. I say without hesitation that the greatest blessings which the church has received since the apostles, are blessings which accrue from the effort to tell the glad tidings to the heathen. The union of God's own is more nearly realised on the mission field than in the home lands, and I believe that through the finding of a common cause in darker countries, we shall be led in God's own time to oneness at home. In a thousand ways we are favored until I can say that the preaching of the gospel in Africa has done much for those who have heard, and it has not done less for those who have sent it.

So then if our desire is to be blessed of the Father we should do all in our power to further missions a-field, for the shortest route for the perfect filling of our own hearts with good, is *via* the islands of the sea, and the poor neglected millions, who in this year of grace still prostrate themselves before their senseless idols. Let us attempt great things for God and we shall receive great things from God.

If you want to put your treasure in safe keeping, put it into the hands that made it, into the hands of Christ.



An artist once painted a picture of a decaying church. One of the signs of decay was that a spider had been allowed to weave a web across the aperture to the Foreign Missionary box.

Stir into Flame.

Stir me, oh! stir me, Lord—I care not how,
But stir my heart in passion for the world:
Stir me to give, to go, BUT MOST TO PRAY.
Stir, till the Blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling "must" drives me to pray,
Till Thy constraining love reach to the poles
Far North and South, in burning, deep desire,
Till East and West are caught in love's great fire.

Stir me, oh! stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise:
Stir me till heart and will and mind, yea, All
Is wholly Thine to use through all the days:
Stir, till I learn to pray "exceedingly,"
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord! THY heart was stirred

By love's intensest fire, till Thou did'st give
Thine only Son, Thy best-loved One,

E'en to the dreadful cross, that I might live:
Stir me to give *myself* so back to Thee,
That Thou can'st give *Thyself* again thro' me.

Stir me, oh! stir me, Lord! for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky:
Oh! Church of Christ arise, awake! awake!
Oh, stir us, Lord! as heralds of that day,
For night is past—our King is on His way!



Sarubai,
Miss Thompson's
Bible Woman.



M. J. Shah,
Native Preacher,
Harda, India.

Letter from M. J. Shah.

The Indian Christian Missionary Society was organised Feb., 1907, at Damoh, C.P. Its objects are two. 1. It seeks to lay on Indian Christians the burden of responsibility for the evangelisation of their own country. 2. It attempts to propagate the gospel of Christ in parts of Central and adjoining provinces not occupied by any of the Foreign Missionary Societies. It takes its stand directly on the policy of Indian men, money and management, and presents a unique channel to evangelise our mother land. A suitable field for missionary work was sought by a special committee, and Kola, B.N. Ry., in the Chatisgarh district, was selected. Our missionary, Dr. John Panna (who is not only thoroughly consecrated to the service of Christ, but is a medical man holding diploma from the Medical School, Agra), led by the Spirit of God, came forward for this noble work. In the year 1909 a *helper* was given Bro. Panna, whose support was depended on the C.E. Societies in Bilaspur, Harda and Mahoba.

The Raja at Kargi and Lala Amrit Lal, the proprietor of the match factory, and many others who were great enemies to the cause at first, who tried their utmost not to give us a footing—even a rented house was very difficult to get—are now great friends to the Society. Lala Amrit Lal, the proprietor of the match factory, and a number of enquirers are getting special instruction on the life of Christ by Bro. Panna. The Society is indeed very thankful to Australia for the gift (a good magic lantern) sent through Miss Thompson of Harda, C.P.

Dr. Panna, in his recent letter, says the magic lantern has become a boon to him. The pictures are very beautiful and attractive. He uses it daily. Sometimes hours and hours the people sit and listen when they are free from daily work.

Two years ago, when the work was opened, there was not a single Christian there, but God has helped us wonderfully. At present there are seven families, including Dr. Panna. All these brethren, besides the helper, are working in the factory. The proprietor is very pleased with Christian workers, and wants as many Christians as he can get.

We are far, indeed, from forgetting that the Society is still very young, and that all its problems have not yet been seen and solved. Great wisdom, great humility, and great courage are essential for the safe guidance of the work. May we therefore request our friends to read these lines carefully, and to remember in their prayers not only our missionary and the workers, not only the specific needs of the field, but the committees, etc., so that they may be guided aright in every matter whether of principle or of detail.

Here & There.

We have received from Mrs. Somerville for W. W. Davey Fund the sum of £1.

The Victorian General Dorcas will meet on Thursday, 16th inst., Lecture Hall, Swanston-st., from 10.30 a.m.

The Victorian Sisters' Prayer Meeting Committee visit Hawthorn on June 16, at 3 p.m. Train to Glenferrie Station.

James Stewart has been appointed secretary of the North Carlton church. His address is "Bel-larine," Mellwraith-st., Princes Hill.

The Victorian Sisters' Temperance Committee visit North Fitzroy sisters' meeting on the 15th inst., at 3 o'clock, in the chapel, St. George's-rd.

A man and a lad confessed Christ at Windsor on Lord's day evening. The mission conducted by H. G. Harward continues to be well attended.

Alan Price reports that a church has been formed at Swan Hill. Eight met to break bread, and the opinion is expressed that Bro. Bagley could do a good work there.

On Thursday last J. C. F. Pittman delivered a lecture in the Christian chapel, Lygon-st. His subject was "Travels in the Holy Land," and was most interesting and instructive.

A farewell social was given by the church at Collingwood to A. D. Strongman prior to his departure for the United States. The church has arranged with Bro. Larsen to continue the work.

F. M. Ludbrook not only has a new Collins-st. number—double two five—but a new 'phone number—"double two double five, City." Please note this, which cannot appear in the 'phone book for some time to come.

Geelong reports splendid meetings all day Sunday. Five received into membership, amongst whom was Mr. W. Bird and Miss E. Galland, and at the night meeting there was a splendid audience and four confessions.

We have to record the sudden death of Sister James McGregor. Our departed sister was the wife of James McGregor, son of William McGregor, one of the pioneers of the movement in Victoria. We extend to our Bro. McGregor our deepest sympathy in this his hour of bereavement.

The South Australian Foreign Mission Committee are presenting each Sunday School in S.A. possessing a library with a copy of "Bolenge." Schools which have not received a copy should communicate with Ira A. Paternoster, and these which have received them are requested to acknowledge receipt of same.

A Word to our Agents.—Every agent is receiving extra copies of this week's CHRISTIAN for free distribution to members of the church. We would be glad to see every copy given away, and suggest that each agent send a written notice for announcement from the platform. The present would also be a good time to approach new members with a view to their becoming subscribers.

Church Secretaries.—Envelopes and circular letters for distribution for the July 3 collection have been sent out. Please see that they are given to every member of the church, and sent to the isolated ones. By so doing you will greatly assist the Committee in their world-wide work. If supplies are not yet to hand, send a post card to T. B. Fischer, Glebe Avenue, Cheltenham, Victoria.

There are a few books worth reading that we desire to mention in view of the coming Foreign Mission Sunday. The Austral has on hand:—"Bolenge: A Story of Gospel Triumphs on the Congo," posted 3/6. "Missionary Fields and Forces of the Disciples of Christ," posted 1/8. "Sunrise in the Sunrise Kingdom," posted 2/9. Handsome presentation volumes, suitable for prizes, consisting of Lives of Heroes of the Mission Field, at 2/- each posted.

The South Australian and Federal Conferences will be held in Adelaide, Sept. 16 to 23 inclusive. Intending visitors can now count on the dates as definitely fixed, and make their arrangements accordingly. F. E. Thomas, Edmund-st., Unley, S.A., has been appointed convener of the Hospitality Committee. Visitors to the Conferences who desire accommodation, please correspond with him. It is not too early to write now.

Scripture Instruction in State Schools.—The Legislative Council elections have resulted in the election of no less than eleven members favorable to this movement, whereas there are only two avowed opponents and four others who remain unpledged. This decisive verdict is very encouraging, and must reward the officers for their diligent work in connection with the elections. This reinforcement of supporters, when combined with the old members, will give a large majority in the Legislative Council in favor of the New South Wales system of Scripture instruction.

Professor David Smith, DD., recently delivered a lecture at the Mayce College, the title of which was "A Romance of the Egyptian Desert." He gave a most interesting account of the discoveries at Oxyrhynchus of Dr. Grenfell and Dr. Hunt, under the Egypt Exploration Fund. With regard to the hearing of these discoveries on Biblical criticism, Dr. Smith said that although they had not shed any new light on the date or authorship or composition of the sacred writings, they had certainly affected sacred scholarship. They had shown that the Greek of the New Testament was the spoken language all over the East; that the New Testament is the book of the common people; it speaks the language of the people, not that of the school or the church, but of the field and the market and the home. It was time that the New Testament were rescued from the hands of the critics and ecclesiastics, and restored to its rightful owners.

"Bolenge: A Story of Gospel Triumphs on the Congo." This is a simple record of great things. One of the best ways to further an interest in the work of the gospel would be to induce each member of the church to read and study this book. No one could peruse it and fail to have a better conception than before of the power of the gospel of Christ. The healed man is ever the unanswerable argument. The story of Africa's transformed lives is a most powerful evidence of the truth of Christianity. That Christian is not to be envied who could hear of Joseph the crippled evangelist, of Lonkoko, or of Mark Njoji, without being moved and stirred up to better effort. All who read the chapter on "An Apostolic Church" will have a truer realization of what primitive Christianity means: the apostolic church was a missionary one. The book may be most cordially commended to all. Perhaps one person should be warned off it—the man who intends to remain determinedly anti-missionary; for, assuredly, if he read this volume, he will reconstruct his principles and lose his antagonism. If all others would study it before July 3, there would be in every place a record offering for Foreign Missions this year.—A. R. Main.

The Australian Christian.

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Editor & Manager, F. G. DUNN.

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ACKNOWLEDGMENTS.

FEDERAL EVANGELISTIC FUND.

Since last report in issue of May 12 I have to acknowledge receipts as follows, up to June 1.

Bro. and Sister T. Hagger, 5/-; Church, Impression Bay, Tasmania, 8/4; Seven Hills, N.S.W., 5/-; Ballarat, Vic., 20/-; Mystic Park, Vic., 5/6; Cheltenham, Vic., 20/-; Corowa, N.S.W., 2/2; Wooroolin, Q., 2/8; Maylands, S.A., 5/-; Rockdale, N.S.W., 2/-; Norwood, S.A., 68/-; Nanango, Q., 5/-; Eel Creek, Q., 10/-.

The following have paid for two years:—Colac, Vic., 10/-; Owen, S.A., 20/-; Bet Bet, Vic., 13/6; Bundamba, Q., 20/-; Cosgrove, Vic., 5/-; Emerald, Vic., 10/-; Geelong, Vic., 16/-; Blackburn, Vic., 10/-; Mallala, S.A., 5/6; Milang, S.A., 16/-; Buninyong, Vic. (3 years), 5/-. Total, £14/9/8.

There are still about 140 churches to hear from. We have only asked for one penny per member per year. Contributions received by T. B. Verco, Cowra Chambers, Grenfell-st., Adelaide, S.A.

TO LET.

Widow has furnished and unfurnished rooms vacant, every convenience. 213 Pigdon-st., Princes Hill, North Carlton.

IN MEMORIAM.

NANKERVIS.—In ever loving memory of a dear and loving mother, who passed to the higher life June 15, 1905.

"Not good-bye, only good-night;
We all shall meet in the morning light."

—Her loving daughter, Harriett Redman, Blackburn.

WANTED.

A middle aged cheerful Christian woman to help household duties for two weeks. Alice Bolduan, Macclesfield. Apply by letter to A. Bolduan, or personally to Mrs. W. P. Lawson, 29 Tinning-st., Brunswick.

COMING EVENTS.

JUNE 12, 14, & 16.—North Melbourne Sunday School Anniversary. June 12, 3 p.m., F. M. Ludbrook; 7 p.m., J. W. Baker. Tuesday, 7.45. Entertainment and Distribution of Prizes. Admission, silver coin. Thursday, Tea Meeting, 6.30. Special singing. Everybody welcome.

JUNE 18.—Musical Society Rehearsal, Swanston-st. All members requested to attend.—C. H. Mitchell, Hon. Sec.

JUNE 19 & 21.—Newmarket Sunday School anniversary, Kensington Town Hall. Sunday afternoon, 3 o'clock, F. M. Ludbrook. Evening, at 7, S. Stevens. Collection at afternoon service in aid of the local Ladies' Benevolent Society. Tuesday, 7.45. Entertainment and Distribution of Prizes. Admission, silver coin. Thursday, 23rd, Tea Meeting and Bioscope Entertainment in the chapel. Everybody welcome. J. Murdoch, Sec.

JULY 3.—Foreign Mission Day.

Freely ye have received,
Freely give on



JULY
3

1909-10
£ 2500

Last year our motto was £2500, and the record of £2611 was contributed. Let us erase the old aim and establish another record.

Aim this Year, £2775.

A Hero's Grave.

* * *

In plain, square lettering sunk in the heart of a stone lying in the central transept of Westminster Abbey, stands the following simple, eloquent inscription:—

Brought by Faithful Hands over Land and Sea,
Here Rests

DAVID LIVINGSTONE.

Missionary, Traveller, Philanthropist.

Born March 19, 1813, at Blantyre, Lanarkshire;

Died May 1, 1873, at Chitambo's Valley, Illala.

For thirty years his life was spent

In an unwearied effort

To evangelise the native races,

To explore the undiscovered secrets, and

To abolish the desolating slave trade of

CENTRAL AFRICA,

Where in his last words he wrote—

"All I can say in my solitude is, May Heaven's richest blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world."

And at the left-hand side of the stone are written the words of Christ: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice."

Is it not laden with a message to us—this voice from the silent tomb? What nobler inscription can be conceived for you—my brother, my sister—than the simple words, "Following the footsteps of Jesus, he died for others."

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A New Shipment just received from the Oxford University Press.

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By Eva N. Dye.

"I note that you desire to make Mrs. Dye's book the leader for Mission Study this fall and winter. We hope to take it up here in a very short time.... Immediately upon my return from Pittsburg I read 'Bolenge,' and no more interesting book on missions has ever come to my hands. 'The transforming power of the gospel' is manifest in many concrete forms. It is an intensely fascinating story of missionary work and heroism. The chapter, 'An Apostolic Church,' is worth more than the price of the book. Every member of every church should read it. I am pleased that the book is in the mission study series.—H. R. Ford, Midland, Tex."

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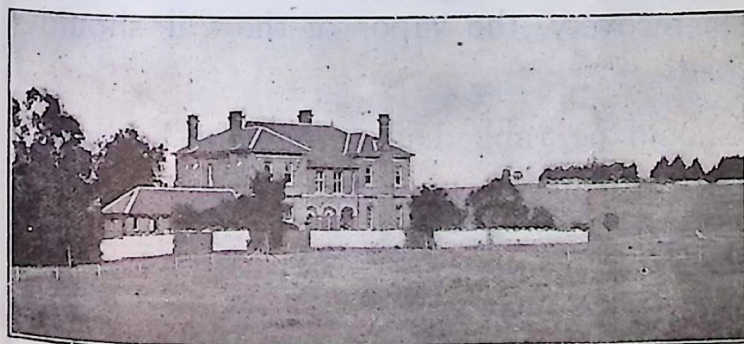
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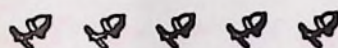
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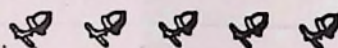
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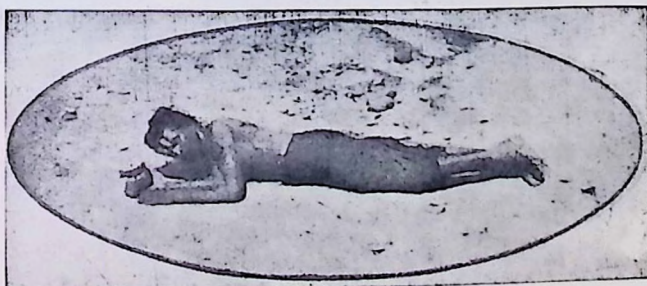
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*Is This the Time to
Sound "Retreat"?*

IS this the time, O Church
of Christ, to sound
Retreat? To arm with
weapons cheap and
blunt
The men and women
who have borne the
brunt

Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No! rather strengthen stakes and lengthen cords.
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fulness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime.



*The heathen in his blindness,
Bows down to wood and stone.*

FORCEFUL FACTS.

Ponder. Pray. Pay.

In the great mission fields of India, China, Japan and Korea are massed 760,000,000 of idolatrous heathen, or about one half of the world's population. If we could but enlarge our vision, we could have a sight that would shock our Christian sensibilities, fire our consciences, and make the blood of sympathy leap in our veins.

Of every two Infants in the world one first sees the light in heathen Asia: To what instruction is it born?

Of every two Brides one offers her vows there: To what affection is she destined?

Of every two Widows one is lamenting there: What consolation will soothe her?



Of every two Orphan Girls one is wandering in heathen Asia: What charities will protect her?

Of every two Wounded Consciences one is trembling there: What balm, what physician does it know?

Of every two men that Die one is departing there: What shore is in his eye?

The Christ who died for all, through his free gospel blesses infants, cherishes brides, cheers the family circle, comforts the widow, cares for the orphan, heals the wounded conscience and places heaven before the gaze of the dying.

Take the gospel or send it to the helpless, hopeless millions of Asia.



ALFRED THE GREAT

Died over 1000 years ago.

If he had lived till to-day and had given away

A FIVE-POUND NOTE

EVERY

TEN MINUTES

For the whole time, he would not have given away as many pounds as there are

PEOPLE IN INDIA.

He would still have nearly £30,000,000 left.