

Missionary World.

CHINA MOVING AT LAST—THE CHRISTIAN LITERATURE SOCIETY.

Before the late war with Japan the younger mandarins in China who were inclined for reform were saying, "Ah! we must wait for thirty years, until those anti-foreign mandarins now in power in Peking are dead, then China may have a chance of moving forward." But there have been influences at work in the providence of God that have caused what seemed to be dead bones to move.

Even before the war there were secretaries in the highest yamens in Peking that were reading one of the monthly periodicals and other books published in Shanghai by the Christian Literature Society. This monthly, called the *Wan Kwok Kung Pao* or *Review of the Times* (literally, the public news of all nations), is edited by Dr. J. Young Allen, of the American Methodist Episcopal Mission, who has lately been entirely set apart by his mission for this work of enlightening China. It contains articles, not only by missionaries, but also by consuls and members of the Chinese Customs service, bearing upon all subjects that concern the welfare of a nation, and giving account of all modern improved methods of supporting and elevating a nation—information much needed in China, where at least three millions die annually of starvation—and that while their own country is rich in resources, if they but knew how to develop them.

Then came the war, which convinced even the most anti-foreign that China had much to learn from other nations.

Another factor was the presence in Peking of Rev. Gilbert Reid, of the American Presbyterian Mission, who had been set apart by his Board for work among the higher classes in China. He, in a friendly way, gradually got access to the highest mandarins in Peking, and, being a co-secretary of the Christian Literature Society with Mr. Timothy Richard (English Baptist Mission) was able to introduce the literature of that Society into the yamens of the very highest in authority. Into the hands of the tutors of the Emperor he put Mr. Richard's translation of Mackenzie's "Nineteenth Century." When Mr. Richard went to the capital about the middle of last September, in order (along with an American missionary there) to present a memorial from the Protestant missionaries of China, he was visited freely by the highest mandarins, and was invited to dine with reforming Hanlins (the highest literary degree in China, somewhat equivalent of our LL.D.). He found that there were at least fifty Hanlins desirous of reform on the lines laid down by the C.L.S. The chief tutor of the Emperor, Weng Tung Ho, who is the Prime Minister, and called by some the "uncrowned king" of China, as the Emperor in everything follows his advice and who till lately was spoken of as extremely anti-foreign—even this man asked for an interview, with Mr. Richard. During the interview after listening to Mr. Richard's account of religious toleration in the West, he said that China, too, must adopt the same principle and let Christianity alone. At the close of the interview he asked Mr. Richard to draw up for his perusal a scheme of reform for China. This has been done and presented.

The Emperor himself is reading and has expressed his satisfaction with some of the works of Mr. Richard. A newspaper has been started, issued once in two days, and called by the same name as the monthly of the C.L.S.—*Wan Kwok Kung Pao*—and copying largely from it. A Reform Club has been formed, half of the funds for starting which were given by Chang Chin Tung, Viceroy of Central China. This Viceroy has for some years been reading the literature of the C.L.S., and has shown his appreciation of that Society by giving in 1894 a contribution of 1,000 taels to its funds (£150 according to the exchange at that time).

A native reformer, Kang Yeu-wel, from Canton, has also lately presented a memorial, a kind of Reform Bill in fact, signed by 1,300 Chujin (next degree to Hanlin) throughout the Empire. This reformer may be called the *Keshub Chunder Sen* of China, as "he desires to establish the reforms of China on a moral foundation and on God the great 'Father of all.'" He has also (to quote a letter from Mr. Richard, written immediately after this reformer visited him on October 17th) "founded a new school of thinkers in China, who interpret the Chinese classics in a new and more spiritual and scientific manner. He has already published several of his works." This man was also very anti-foreign, until on his way from Canton to Peking to take the highest degrees he passed through the foreign settlements in Hong-Kong, Shanghai and Tientsin, and "got convinced that the so-called barbarians were not barbarians after all but highly civilised and gentle folk with whom it was a pleasure to have intercourse. When he got to Peking and saw the state of the capital he became disgusted, for instead of finding the Celestial capital before these ports, it was far behind. Then he commenced to study Western literature, and is now one of the leading Radical Reformers."

That the Christian Literature Society has been a powerful factor in bringing about this reform is undoubted. The question then arises,—If, with the hitherto very limited means at its disposal, it has been so effective, what might it not do with a larger income? In the year ending October, 1894—that in which Viceroy Chang Chin Tung contributed £150—from all sources its income was only \$1,000. With this small income it can only afford to issue editions of from 2,000 to 10,000 of any of its works, when, to reach the teeming millions, there should, of its best works, be an issue of at least 100,000. Can the home churches not bestir themselves, and give at least one collection in the year towards the support of this Society, whose object is the Christianisation and elevation of one-fourth of the human race? Individuals or churches may be the means of enlightening a whole prefecture by subscribing £20 yearly for supplying a depot with suitable Christian literature. Missions of all denominations in China are more or less indebted to this Society, as they use its literature in their work, especially the *Missionary Review*, which is particularly adapted to strengthen and enlighten the native pastors and teachers. Information and reports may be had from the secretary of the Society in Glasgow, Mr. A. G. Deaholm Young, 2 Kerrsland Street, Glasgow.

In spite of the many things that seem adverse to the progress of Christianity in China lately, surely the above leads us to entertain great hope for the speedy winning of China to God. Is he not taking what is the first step toward that when she is turning for advice to God's ministers, the Christian missionaries in that land.—*Mrs. Timothy Richard in the Christian World*

BRITISH MEDICAL MISSIONARIES IN THE FOREIGN FIELD.

A recent issue of *Medical Missions* gives a list of medical missionaries in the service of the various British and Irish Missionary Societies. From this it appears that the Church of England has thirty in the foreign field; the Free Church of Scotland, twenty-nine; the London Missionary Society, twenty; the United Presbyterian Church, nineteen; the Presbyterian Church of England, 14; the China Inland Mission, ten; the Church of Scotland, nine; and the Society for the Propagation of the Gospel, eight, and other societies each a smaller number. The medical profession of Great Britain and Ireland is represented in the foreign field by 187 men and thirty-nine women. As there are over 30,000 men and 250 women who possess British qualifications, it cannot be said that the number engaged in foreign missions is an adequate proportion. But the proportion is growing. In 1890 the list included only 125 names; now it numbers 226. India claims seventy-one of them; China, seventy; Africa, including Madagascar, forty; Syria and Palestine, sixteen; other places, fewer than five each. The distribution among the Churches is as follows: Presbyterians, eighty-seven; Church of England, fifty-one; Congregational, twenty-one; Methodists, nine; Baptists, seven; Friends, four; Brethren, four.

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

THE YOUNG PEOPLE IN THE MISSION FIELD

This week the missionary staff will be recruited by a large contingent from the Colleges. The young missionary may be expected to be in close touch with young people's work. He can do no better work than get the young people banded together for mutual encouragement and work. A good active Y.P.S.O.E. or Y.P.H.M.S. will fill up many a silent Sabbath where the "supply" is not constant.

"THE HOME MISSION SOCIETY."

The March number (No. 3) of *The Home Mission Society* is out and contains four double column pages of closely printed matter on Home missions and the work of the Young People's Home Missionary Society. Rev. A. Henderson, Appin, Ont., will send it in quantities for gratuitous distribution on application. It is a reading, full of fact and incident, and includes Dr. Robertson's account of the tour of himself and Rev. O. W. Gordon, to the mining camps of British Columbia last fall, written in the Moderator's well-known ringing style. Here are some items from the base of supplies. The London Presbyterial Y.P.H.M.S. contributed last year \$500 to Home mission work. Glencoe Y.P.S.O.E. gave \$75 last season to support a missionary. This year they take up Rossland, B.C. St. Andrew's, Perth and Brookside Bands sent in lately \$150 for last summer's work in Shuswap, B.C., and pledge a like amount for this year. The same society sent 370 lbs. of clothing to Beaver Lake, where sixty families had been burned out. And so the young people are pushing on the work.

DILIGENCE IN THE SOCIETY'S WORK.

"In what parts of our Society's work is diligence needed?" Let us look at this question from the stand point of an ordinary Active member. We come every Monday evening, secure in the belief that some one is going to take the meeting. Should anything happen to detain the leader or should he be disappointed in the assistance arranged for,—and both these occurrences, although very rare, have been known to happen,—how many of us come prepared to do our part—our duty, for that's all it is—to make the meeting a success? The leader asks us to bring a paper or item, some bit of information on the subject. Do we always consent willingly and at once? He asks for prayers, and the same few respond, with an occasional new voice. Are we diligent in this? And so we might go on enumerating the different points at which we might do better. The Committee do their work honestly and carefully, but should we not look on ourselves as unofficial members of each committee, the Look-out, Prayer-meeting, Social, Visiting, Music; and take as our motto, "Whosoever thy hand findeth to do, do it with thy might?"

[The above is one of fifteen contributions to a C.E. meeting on the topic "Diligent in Business," written by Miss Margaret Allen, St. Paul's, Bowmanville. The Editor of the "Young People's Column" will gladly find room for similar bright and helpful papers, and invites workers to send them in.]

"The Epworth League Manual," compiled by Rev. A. O. Crews, the General Secretary of Epworth Leagues, is an admirable little booklet of 103 pages, packed full of hints and suggestions on League work gathered from many quarters. There is much in it for other young people's societies as well.

That is an encouraging report that comes from the Emerson (Manitoba) Presbyterian Y.P.S.C.E., Mr. Ogle R. Adair, President. "A very active part taken by the younger members."

WILL OUR EXCUSES STAND?

REV. W. S. M'TAVISH, B.D., DESERONTO.

April 10.—Acts xxvii. 19-25.

There are two classes of persons who make excuses. The unconverted make excuses for not becoming Christians and Christians who are careless or lazy make them for their neglect of Christian duty.

I. We shall deal first with those which the unconverted give for remaining in a state of sin and of alienation from God. One of the most common—so common indeed that we meet it everywhere—is that there are many hypocrites in the Church. Will that excuse stand? No. There are men in every fraternal society in this country who are not what they ought to be—men who do not live up to their obligations; and yet some of the very men who refuse to trust in Jesus Christ and to identify themselves with His Church because of the hypocrites in it, belong to societies some of whose members are either self-deceived or trying to deceive others. Even were this not the case, the excuse is both unreasonable and indefensible, because men shall not be judged at last by the conduct of others. Every man shall give account of himself to God (Rom. xiv. 12). If Christ were here on earth and one were to say to Him, "I would be a Christian and identify myself with your Church, if there were not so many hypocrites in it," what would Jesus say? Would He not reply, "What is that to thee?" (John xxi. 23)? Would He not say, "Follow thou Me?" We fear that those who are so very much afraid of associating with hypocrites in the Church on earth, will spend eternity among them, for their hope like the hypocrites will be cut off (Job. viii. 13).

Others make the excuse that they are not elected to be saved. How does any one know he has not been? He has no right to assume that. The unconverted man has nothing to do with election, but when he hears the invitation, "Whosoever will let him come," it is his duty to accept it. When he has accepted that blessed invitation, he can rejoice in the assurance that he was elected to be saved.

Others excuse themselves on the ground that another time will do. If one should be cut off suddenly without warning, could he plead that excuse before God? There is no object in delaying when God has said, "Now is the accepted time" and "To-day if you will hear His voice, harden not your hearts." Ananias said to Saul of Tarsus, "And now, why tarriest thou?" That question might be asked of everyone who procrastinates in the matter of seeking salvation.

Sometimes we meet one who gives as his reason for not becoming a Christian, "I am too great a sinner to be saved." Was there ever a sinner whom Christ could not save? Has He not all power? Is He not omnipotent to save? "Wherefore He is able to save to the uttermost all those who come to God by Him" (Heb. vii. 25).

II. Unfortunately the unconverted ones are not the only ones who make excuses. Christians sometimes try to extenuate their faults and to condone their neglect of duty. Strange and wonderful are the grounds on which they excuse themselves. One says: "I have no time for this work." But what is time for? "The time that bears no fruit deserves no name." Another says as Moses did, "I am not eloquent." Another, in the words of Jeremiah says, "I cannot speak, for I am a child." Are these sufficient reasons for the neglect of duty? The design of the religion of Christ is to enrich the Christian in everything, in all utterance and in all knowledge (2 Cor. i. 5). Some hesitate because they fear they might be repulsed by those whom they try to help and save. But why should any one hold back on that account? We believe almost every Christian worker will testify that when the unconverted are approached in a kind, judicious manner, good offices, so far from being repulsed, are most cordially received. The story of Philip dealing with the Ethiopian—addressing him without a formal introduction—is typical of the success which crowns the labors of the earnest, loving worker.