

Missionary World.

OPEN GATES.

Lord, we thank Thee for open gates
To fields so wondrous broad;
Thank Thee for fertile soil that waits
For the ploughshares of God.

Nay I thank Thee for fields that now are white—
Ready for sickles soon to—
For the toilers toiling with their might
Till all Thy fields are mown:

Thank Thee for battlefields so grand,
For strength our foes to meet,
Led by a King whose high command
Shall never call retreat;

Thank Thee for soldiers true as steel;
For a wise Leader, strong
To make His valiant soldiers feel
That right shall rout the wrong;

Thank Thee for Faith that makes us win
On every tented field;
Thank Thee for trophies grand brought in,
Pledge of the future's yield!

Yes, yes! His fields are wondrous broad;
Seed for the sower waits;
And ev'rywhere the friends of God
May enter open gates.

VISITS TO THE NEW HEBRIDES ISLANDS—THE NEW "DAY SPRING."

[Through the kindness of the Rev. J. W. Mitchell, of Thorold, we are enabled to put before our readers the following extracts, which will be read with much interest, from letters received from the Rev. Dr. J. G. Paton.—EDITOR.]

"Last year I had a seven month's trip to the Islands, two months spent in visiting the stations and missionaries, and consulting with all, privately and in Synod, about the work of the mission; and on leaving, my daughter and I were again compelled to go round the group in order to get to Sydney, and of course every day so spent in the company's steamer has to be paid for at the highest rate; hence this year the sum we have to pay the company for the maritime service runs up to about £2,300, nearly as much as we hope to be able to keep our new steamer by. With three additional missionaries we might expect these charges to increase instead of diminish yearly. They have done our mission work perhaps as well as most trading companies could have done it, whose trade is of course their principal work, but to most of our missionaries it was not acceptable—discharging and loading cargo on Sabbaths as on other days and we have no control over the conduct of the men. . . . I am more than ever convinced of the great advantages to our mission from every aspect, of having a vessel of our own specially for the work of the mission. The company's vessels called on them (Messrs. Watt of Tanna, and Robertson of Erromanga) once in the three or four weeks in going and returning with letters, but the other missionaries, except where there are trading stations, only got a call once in the ten or twelve weeks. The company's vessel only called once, all the five months my daughter and I were on Aniwa, and that on a trading visit to purchase copra from the natives by a trader. They, instead of calling, left my letters on Tanna, some 16 miles away by sea, from which once the teachers brought them, and another time a boat belonging to the islanders brought them when on a visit to Aniwa and Tanna. Many of the others were similarly treated who were not favorites, while all were supposed to be attended to in the same way, and of course if any complained the common excuse was set up to justify the company's action, 'The sea was too rough to land at the island by a boat.'

"Our beautiful new steam-auxiliary *Dayspring* is out to Australia and away on her maiden trip to the Islands with a load of provisions, letters, etc., for the missionaries. She is expected back and to return again for the Mission Synod trip in April, when she will have three new missionaries and one lay helper on board for the Islands, besides

Mr. and Mrs. Robertson, of Erromanga, Mr. and Mrs. McKenzie, of Efate, Mr. and Mrs. Small, of Apl, Mrs. Milne and children, Nguna, and Mr. Watt, Tanna—a large company returning to work and probably Messrs. Copeland, Gibson, and I as deputies from the Victorian and New South Wales Churches. . . .

"The *Dayspring* in her saloon has 16 berths, and 30 can sit at her three tables at meals on Synod trips, while 32 missionary passengers can have cabin sleeping accommodation on board (twice as many as that of the little trading steamer which conveys the missionaries to Synod, I. W. M.), and all this with not a person on board turned out of his accommodation. Through Dr. Morrison, of Halifax, I had their Synod resolution re the building of the new *Dayspring* to lay before our Victorian Church, which all took as favorable. It was:— 'The Synod would like to see some more adequate facilities provided for communion between the Islands of the New Hebrides and Australia, and would commend, especially to the young people of the Church, the support of any vessel or steamer that may take the place and serve the purposes of the *Dayspring*.' Dated October 5th, 1893. On the hope and faith of the fulfilment of this resolution we built our new *Dayspring*. . . .

"The New Hebrides Australian Company, I am assured on the highest authority, has no intention of giving up its trade on our New Hebrides Islands. It has of late developed marvellously on the Islands, and they are extending their operations and means of conducting them. . . .

"While paying the company for pioneering work, my son and others have had to hire small labor cutters, with no comfort and dangerous sailing, in which to visit new and out of the way places—work which will be easily and comfortably done now by our new mission ship."

THE AMERICAN PRESBYTERIAN MISSION IN PERSIA.

Twenty-five years ago the whole mission was centred in the single station of Oroomiah, with a little band of five missionaries, one of whom was a physician. At present there are six principal stations, four of which are large and important cities. There are sixteen ordained missionaries, five missionary physicians, and one lay worker. The entire missionary staff at the present time, including ladies, is 63. The native preachers, from 53 have increased to 121; the congregations from 64 to 119; the organized churches from 3 to 38; while solid foundations for orderly ecclesiastical development have been laid in Presbyteries and Synods. From 746 church members the roll has increased to 2,823, while the total additions to the Church during the quarter of a century number in all more than 3,000.

Educational work has expanded from two boarding-schools to nine thoroughly equipped institutions with an aggregate of 450 pupils in their various departments, including academic, theological, and medical lines of instruction. The total of pupils in all schools has increased from 865 to 3,502.

The valuable medical arm of the mission has assumed a position of great influence and usefulness, with three established hospitals located at Oroomiah, Tabriz, and Teheran, and five large dispensaries, one of which will soon be another hospital, at Hamadan.

The social influence of this expanded work cannot be photographed in words, but traces of it may be seen in the new appreciation of education, the breaking down of prejudice, the disintegration of superstition, the quickening of the spirit of reform among the people, the elevation of home life (especially among Christian converts), and the transformation of some of the more objectionable social customs. Christian forces are rallying, and the spiritual heaven is working.

Young People's Societies.

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

A SUNDAY SPIN!

Decidedly not, if it takes you away from your home and your church. It is around these that the Sabbath centres. Under the old law the Sabbath day's journey practically kept everyone at home, where God knew they would be more likely to spend the day well than amidst the distractions of even a visit to near friends. The synagogue or the temple, too, would be near by and attendance thereat, on that account, more likely. It looks as if the struggle to retain our Sabbath as a day of rest and worship were going to be to the very death. Every improvement in rapid transit, whether by steam or electricity or the wheel, is turned at once against the sacred day. This column has no single word to say against the bicycle. It is no longer a toy. It is often a minister's good friend. His sick people will have to thank the speedy safety for many an extra visit. But just at present, when the craze is running so high, there is a very peculiar temptation to our young people. Sunday is so long a day and so free a day to those cooped up in stores or workshops all the week, that it is easy to reason oneself into the talking of a Sunday spin. There is no special sin in bicycling on the Sabbath any more than in ordinary walking, or going by tram or boat. They are all one. But the facility with which the wheelman can run long distances and thus carry himself out of reach of his own home and his own church makes it the enemy to the Sabbath most to be feared at the present time. This is especially true of the young people; for the wheel and youth go together. It is a case where self-restraint is called for. Of no necessary use of the bicycle should anyone complain. But the self-denial that lays down the rule, "My church and its services, my home and its quiet charities first," will receive ample compensation. But to speak of the blessings that will come to yourself, your example will help those who are weaker and to whom a Sunday spin would inevitably mean a Sabbath wasted and profaned.

CHRISTIAN CITIZENSHIP.

The Christian Endeavor movement has emblazoned "Christian Citizenship" on its banners. This does not mean that Christian Endeavor societies are to become political clubs or that the movement as a whole is to attach itself to any party or attempt to form a new party. Whenever Christian Endeavor shall shunt on to these lines, a wreck is imminent. Its position is precisely analogous to that of the Church; for is it not simply a portion of the Church organized for certain special objects? The Church, as a Church, forgets its character and mission when it goes into politics. "My kingdom is not of this world," said the Church's Founder. It lives in spirituality; and in the long run adds nothing to the success of the cause it takes up. The Church's duty is so to train its members that they shall obey conscience in the smallest detail of daily life, and that they shall act in a Christ-like way in all things—honestly, truthfully, charitably. The Christian Endeavor Society must follow in the same direction. Its object is to lead the young people to the Saviour and to lift them into a high plane of Christian manhood and womanhood. Young Endeavorers who have votes should use them, — us them as understanding and conscience in the sight of God shall direct; but Christian Endeavor Societies should fight shy of going, as societies, into any political contest, even where temporary gain for the right may appear possible.

Pure thoughts make a pure life.

Nothing shrinks the soul as does selfishness.

He knows his strength who knows his weakest point.

There is no blessing greater than Christ's "Blessed."

HOW GOD REWARDS THOSE THAT DO HIS WILL.

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

(A union meeting with the Juniors suggested to be led by the Juniors.)
May 17—Matt. xxv. 1-46.

The words of Christ, as recorded in the text, have special reference to the rewards which shall be meted out when Christ comes in His glory accompanied by the holy angels. But we should never forget that even in this life Jesus bestows rich and appropriate rewards upon those who do His will. While it is true that a place at His right hand is reserved for those who love Him, it is also true that here and now, He comes with rewards in both His hands for those who abide in Him and keep His commandments. What are some of the earthly rewards?

Jesus blesses His people with peace. One of the last legacies which he bestowed upon His followers before taking His departure was peace. "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you." There is no peace to the wicked. They are like the troubled sea when it cannot rest. Before Hedley Vicars was converted, he appeared to be so happy and jovial that his companions used to call him "The happy rake." But he declared that sometimes he envied his dog, preferring to be a dog rather than a man who must give an account of himself to God. "The peace of God which passeth all understanding shall keep your mind and heart through Christ Jesus." When abiding in Christ, conscience cannot accuse; rather must it smile approvingly upon our conduct. We are at peace with God because through Christ we have received the reconciliation. "Being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. v. 1). We know we cannot be condemned, neither can anything be laid to our charge since Christ has died—yea has risen, and God has justified (Rom. viii. 33-34). We have peace from the demands of law, for the law of the spirit of life hath made us free from the law of sin and death (Rom. viii. 2). We are kept in perfect peace because our minds are stayed on God (Is. xxvi. 3, 4). Great peace have all they that love God's law (Ps. cxlix. 165).

"O, what peace the Saviour gives!
Peace I never knew before,
And my way has brighter grown,
Since I've learned to trust Him more."

Then, too, we are rewarded with power when we do Christ's will. No man can be really strong unless he abides in Christ, and looks for the help of that divine Spirit who was promised as the Church's Teacher, Guide and Comforter. We receive power when the Holy Ghost comes upon us and the Holy Spirit comes when we sweetly rest in Christ's love (Acts. i. 8).

There are many other blessings with which Christ's followers are rewarded in this life, but the text has to deal especially with the rewards which He bestows upon them when He comes to judge the world. Then He will say to those on His right hand, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." To hear the Master pronounce those words will more than repay for all the trouble, the disappointment and the discouragement we have met with in entering the kingdom. He will reward us then with a place in a kingdom prepared from the foundation of the world—a kingdom which shall never pass away, and one which has none of those elements of weakness that are characteristic of earthly kingdoms. The mother of Zebedee's children desired that her two sons might sit, the one on the right hand and the other on the left of Christ when He assumed kingly dignity. But every one who trusts Christ for salvation will be given a position of honor far grander than that ambitious woman ever dreamed of. She in common with many pious Jews thought only of an earthly kingdom, whereas the kingdom we shall inherit is grand, glorious, everlasting. All Christ's friends are made kings and priests unto God. Many a hard and bitter struggle has taken place for an earthly crown, but there will be no need to struggle for a crown there, for each one shall have a crown of his own. "Be thou faithful unto death and I will give thee a crown of life."