

Missionary World.

A MISSION TRIP IN BRITISH COLUMBIA.

On Thursday morning, Feb. 7th, Rev. Dr. Robertson, J. W. McMillan of Mount Pleasant, Rev. Jas. Buchanan of Richmond took the train to Mission City to catch the boat to reach Mount Lehman. At Mission City our missionary there, Mr. Menzies, met the trio, and after lunch in Des Brisays, who are the mainstays of Presbyterianism in Mission City, secured a row boat to pull for the shore on the further side. Dr. Robertson took the soft seat at the stern as became his age and his dignity as Archbishop of the West. Mr. Buchanan squatted at the bow, to watch the gentle undulations and graceful curves made by the backs of missionary Menzies and the big fellow from Mount Pleasant as they strained at the oar. Dr. Robertson steered, cracked jokes and watched for snags, Mr. Buchanan sang a little and told a story or two, while the rowers listened as became their youth, and "on the ear drops the light drip of the suspended oar." No matter which of the two rowers suspended their oars most they got to Mount Lehman in good time. On the way as the toiling rowers forgot to bend to the oar, a reply came to the song of Mr. Buchanan, and the boat's crew declared they had discovered an echo. Test after test made by stentorian voices proved lung power in the party, and "the finest echo ever I heard" came from that bank on the Fraser about five miles West of Mission City.

Arriving at Mount Lehman traces of last Summer's flood were much in evidence, memories of former missionaries also came to mind. One, Mr. ———, landed with his trunk by one boat and went back to New Westminster with the next, and declared that his sister Jean thought he was fitted for a city charge. Another found too much wrong doing among the people and wrote of it to the East, and afterwards found his work among the natives. At any rate Mount Lehman failed of much progress.

Two years ago a young untrained fellow from Ontario named Robertson went in, and very soon shewed that men differ. Where others failed he succeeded and raised the mission there to a good position. The present missionary G. D. Scott went in last fall, and the success begun by Robertson has increased under him. In short the people wished to build a church.

At seven p.m. the school house was crowded. Mr. McMillan presided, Mr. Buchanan preached, the Archbishop bided his time. It came sure. After service McMillan, who is a born chairman, called upon the people to state their case. Mr. Nicholson said we want a Presbyterian Church by and bye; Mr. Rodgers said a Union Church was what was needed; then the Archbishop sailed in and unloaded his cargo. It contained the concentrated essence of wisdom gathered from every part of the Dominion. Heavy goods from Ontario, volatiles from Quebec, gentle zephyrs from the Atlantic seaboard, dynamite from the West, and promises of cash from the Church and Manse Building Fund. After him the parson from Richmond gave illustrations as to where Union churches generally went. The Mount Pleasant city pastor, fearful that the former speaker had put in too much *fortiter in re*, applied the balm of the *suaviter in modo*, and the vote was taken. Union or Presbyterian—one voted for the Union and everybody else for Presbyterian. A committee on ways and means was appointed, a subscription sheet was sent round, and in a very short time two or three hundred dollars were subscribed and arrangements made for beginning at once to build. After voting on both sites it was agreed to accept an acre from Mr. McCallum an old time Presbyterian and with general congratulations a most successful meeting closed by singing the long metre doxology.

At eleven o'clock the party committed themselves to the boat on Father Fraser,

the big fellow from Mount Pleasant, fearful lest he should have to row home, betook himself to a horse and hied to Aldergrove. If it had been Kelvingrove we would have charged him with being allured by the song, "Will ye gang to Kelvingrove, bonnie laddie o;" but truth compels us to state that the fear of the oar and the onerous duties of the evening turned the scale.

Landing at Mr. Munro's, two miles from Mission City, the party found a happy company giving Mr. Munro's new house a house heating. Here they met with the young people of Mission City Church and after midnight walked up to that famous place. On Friday they sailed to Westminster and at night Dr. Robertson conducted pre-communion service in the Church at Richmond and on Saturday sailed for Victoria. A busy man is the Doctor, an A.I. mission worker, an invaluable man for the Home Mission Committee; and, although he is the best abused man in the Church, Home Missions would be a poor affair without him. JASON.

MISS TAYLOR'S MISSION TO TIBET.

Interesting accounts of the progress of Miss Taylor's second mission to Tibet, says the *Colonies and India* of Feb. 2nd, have lately been received in England. Our readers will remember that this lady, who has for the last ten years devoted herself to the work of the China and Tibet Inland Mission, succeeded in entering Tibet for the first time about three years ago. On that occasion she was accompanied only by five natives, and, in penetrating to a spot within three days' ride of the capital of the country, this small party suffered many privations and hardships, being finally obliged to retrace their steps to the Chinese frontier.

Returning to England shortly afterwards, Miss Taylor employed the period of her stay in this country in forming a band of 12 men—missionaries—to accompany her on her renewed attempt to penetrate into the interior of Tibet. One other lady, Mrs. Mackenzie, went with her husband, who was one of the party. In the autumn of last year the second mission, thus composed, had reached the independent State of Sikkim, lying between the frontier of Tibet and our Indian Empire. Before their departure it had been determined that Tibet should be now approached from the British frontier, and Miss Taylor and her companions met with no more than ordinary difficulties in crossing the border of Sikkim and proceeding to Gnatong, which is described as a collection of huts in the immediate vicinity of the British fort that had been established there some years, at a height of about 12,000 feet above the level of the sea. Here they met at first with some opposition in endeavouring to secure accommodation; for the natives declined to allow them shelter in any of the huts, and the officer in command of the fort recommended them to retrace their steps, as it was impossible to make room for them. In this emergency the members of the party explored the neighbourhood in search of caves, suitable at all events, for temporary shelter. Seeing, however, that the party had determined to stay there, the British officer then arranged with one of the natives to give up to them at first two rooms, and then a whole hut, which they enlarged, so as to provide shelter for them all. They were also able with some difficulty to arrange for a supply of food.

Before reaching Gnatong, however, Miss Taylor had unfortunately suffered much in health, in consequence of the great anxiety and hard work entailed on her as leader and general manager of the party, and the urgent necessity became manifest to her of securing the assistance of some experienced missionary to bring to a successful issue the important work set before them. She had therefore written home to suggest that, if possible, Mr. Cecil Polhill-Turner, of the China Inland Mission, who has been for some time seeking in England for labourers to work amongst the Tibetans on the Chinese

frontier, should be asked to come to her aid. It is understood that, pending his arrival in Sikkim, Miss Taylor, with her Tibetan servant, Pontso, has remained at Gnatong, the remainder of the party returning to Kalimpong or Pedong, where they obtained native huts, and have settled down with their teacher to the further study of the language, in readiness for the resumption of their onward journey.

The many friends of the mission will be glad to learn that Mr. Polhill-Turner, with the permission of the China Inland Mission, was able to accept the proposal that he should join Miss Taylor, and he left England at the end of last December, with the heart-felt wishes of his associates for his success in this important undertaking. Intelligence of the steps to be taken by the united party after his full consultation with Miss Taylor will be anxiously awaited, for, as is well known, the passage across the Himalayan Mountains over the Tibetan frontier is beset with many serious difficulties. Indeed, it is not yet known how far the Government of India are prepared to modify the existing restrictions attendant on entering Tibet from that side, although we must express our hope that all possible assistance will be afforded in this direction. It is more than probable that Miss Taylor will, after the arrival of Mr. Polhill-Turner, push on towards Tibet with her faithful companion Pontso. It should be added that although, as has been the case in all her previous journeys and work as medical missionary, she pays her own expenses, those of her party are defrayed by voluntary contributions, the treasurer of the fund being Mr. W. Sharpe, Roswyn, Beulah Hill, Norwood.

PULPIT, PRESS AND PLATFORM.

Ram's Horn. The man who shrinks from self denial pushes the cup of happiness away from his lips.

Young People's Era: Some people never know whether they are grateful or not until they have tried to give thanks in an empty pantry.

Cumberland Presbyterian. Idle preachers and preacherless churches would be an impossible anomaly if the Presbyteries exercised their authority.

James Stalker, D.D.: A Christianity intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unguarded by the door, will not impress the present age.

Dr. George MacDonald: Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.

Rev. Dr. Dewey: He who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses,—he has an everyday greatness beyond that which is won in battle or chanted in cathedrals.

Sir Edwin Arnold: I have been criticised for an implied comparison in "The Light of Asia," between Buddhism and Christianity. No such object was in my mind. For me, Christianity, rightly viewed, is the crown-queen of religion, immensely superior to every other; and, though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of "The Sermon on the Mount" away for twenty epic poems like the "Mahabharata," nor exchange the golden rule for twenty Upanishads.

Teacher and Scholar.

March 17th } ZACCHAEUS, THE PUBLICAN. } Luke xix. 1-10.

GOLDEN TEXT.—Luke xix. 10.

MEMORY VERSES.—8-10.

CATECHISM.—Q.

Home Readings.—Mt. Luke xix. 1-10. 7th Joshua vi. 12-26 17th I. Kings xvi. 34. 7th Exodus xxii. 1-15. F. Matthew xx. 1-28. S. Luke xviii. 35-43. Su. Mic. vi. 1-8, and Psalm xv. 1-5.

The incident of this lesson followed soon after the rich young ruler went away sorrowful because he loved himself more than he loved God. After His interview with the ruler, Jesus spoke the parable of the laborers in the vineyard, and then proceeded on His way toward Jerusalem; when the incidents recounted in the Home reading for Friday (above) took place. Then at Jerico occurred the healing of blind Bartimaeus (see Home reading for Saturday). On leaving Jerico the incident with Zaccheus occurred. In Zaccheus we have a man seeking Jesus, and saved while seeking. So then, perhaps, the simplest division will be the best, and we will consider the lesson under the two heads: "The Sinner Seeking," and "The Sinner Saved."

I. The Sinner Seeking.—Of course Zaccheus was a sinner as every man is, but the narrative seems to indicate that he had lived up to the opportunities for dishonesty that his calling afforded, and that, in some measure, at least, he merited the dislike which was meted out to the publicans, on account of the oppression and greed which characterized the whole class. Like the young ruler, he was rich (v. 2), and like him he found that riches cannot satisfy man. He was a Jew (v. 9) and therefore knew what God required of him, but in the face of the prejudice with which his class was regarded, he found it impossible, humanly speaking, to rise to better things. But word had reached him of a rabbi whose attitude towards the outcast classes was something new. He had learned that one of the chosen intimates of this Jesus had been called from his publican's office; he had heard how He ate with publicans and sinners much to the scandal of the religious leaders of the nation; he had heard how everywhere the publicans and sinners were wont to flock to hear Jesus, and so Zaccheus determined to see for himself "who He was." He was thoroughly in earnest in seeking Jesus, convinced that He would not spurn to help a publican. There were difficulties in the way: the press, and "he was little of stature." But Zaccheus forgot dignity and everything else in his determination to see Jesus. So he ran before and climbed up into the wide spreading branches of a sycamore (Egyptian fig) tree in order that he might see Jesus as He passed by.

II. The Sinner Saved. Much to the surprise of the earnest publican, he learned that while he had been seeking Jesus, Jesus had also been seeking him, for as Jesus passed under the tree He looked up and called Zaccheus to come down, and graciously offered to share the hospitality of the publican's home. Can we wonder that when Zaccheus found he had thus been in Jesus' thoughts he received Him joyfully, and then and there determined that henceforth he would be what was almost unheard of—an honest publican, mindful of the needs of his fellow men. "One half my goods I give to the poor, and if I have taken. . . . I restore them fourfold"; and thus not from any lower motive than that henceforth he recognized Jesus as "Lord." This was his master, and henceforth his life is consecrated to Him. Can we desire any better evidence of Zaccheus' faith in Jesus than this? Doubtless there were many things about the Master of which Zaccheus was still ignorant, just as there are with all; but the discovery that Jesus thought upon him, and showed love to him, was enough for the poor despised publican—his whole heart went out to Him in return. And the Master is not slow to make public the fact of Zaccheus' salvation. "This day is salvation come to this house, for as much as he is a son of Abraham" (see Gal. iii. 7)—and, then, a further word to tell all who were present, and to tell us, that, whenever any man is seeking Christ, the secret of it is that the Lord is seeking him, and at the same time to tell us this truth in such away as will encourage and draw us to seek. "The Son of Man is come to seek and to save that which was lost."

LESSON POINTS.

1. Obstacles in the way of our seeking Jesus should only make us more earnest in seeking.
2. When one is in earnest seeking Jesus, he always finds Jesus more than earnest in seeking him.
3. We love Him because He first loved us.
4. The best evidence of faith in Christ is a life devoted to Him as Lord.