

## Missionary Readings.

### THE WORK OF OUR HANDS.

"THE work of our hands—establish Thou it,  
How often with thoughtless lips we pray;  
But He who sits in the heavens shall say,  
"Is the work of your hands so fair and fit  
That ye dare so pray?"

Softly we answer, "Lord, make it fit—  
The work of our hands, that so we may  
Life up our eyes, and dare to pray,  
The work of our hands—establish Thou it  
Forever and aye."

—*Woman's Advocate*

### A FIFTY THOUSAND DOLLAR MISSIONARY

MR. ARTHUR L. SHUMWAY, a well-known American newspaper correspondent, writing in the *Christian Union* in answer to the criticisms on missionaries, which have recently appeared in the *Atlantic Monthly*, says: How shall I separate from a large number of similarly conspicuous proofs of the worth of missionaries, some single reminiscence that will serve to vindicate my own respect for the class of people belittled by Mr. House?

One day as I was walking the streets of Canton, China, with Mr. Charles Seymour, our American Consul-General in that great city, we met and passed a quiet, modest-mannered man on his way into the city. Said Mr. Seymour:

"Do you see that man yonder?" pointing in the direction of the receding stranger.

I assented, and he continued:

"That is Dr. Kerr. He is in charge of the great missionary hospital yonder. The hospital was founded in 1838, and has already treated three-quarters of a million cases, I believe. I consider that he is the peer of any living surgeon in the world to-day. To my personal knowledge he undertakes, almost daily, cases which our most distinguished surgeons at home do not dare attempt. I suppose that humble man might just as well as not be enjoying an income of from \$50,000 to \$75,000 a year, instead of his present small salary, if he was only practising in the city of New York on his own account. And I suppose he knows it, too."

And when he afterwards passed through the hospital, inspected the photographs of operations already performed, and viewed the array of deformities to be treated that afternoon, I could not doubt that what he had said was literally true.

It is just such men as John Scudder, of India; Geo. E. Post, of Syria, and John G. Kerr, of China, that heathendom wants. Not those who are *no good anywhere*, but those who are *good everywhere*.

Not those who think that because they have succeeded at nothing, that therein lies the evidence of their call to the Gospel ministry. Rather let us give our best men to follow in the footsteps of the Best Man that ever trod this earth, whose life is summed up in five words, "He went about doing good."

### HOW INDIA WAS OPENED.

IN 1636, one of the Princes of the Imperial family at Delhi was dreadfully burnt, and a messenger was sent to Surat to request the assistance of one of the English surgeons there. Dr. Boughton proceeded forthwith to Delhi, and performed the cure. On the Minister of the Great Mogul asking him what his master could do for him in token of his gratitude for so important a service, with a disinterestedness, a generosity, and a patriotism beyond all praise, Boughton answered, "Let my nation trade with yours." "Be it so," was the reply. A portion of the coast was marked out for the resort of English ships, and all duties were compromised for a small sum of money. "Here," says Sir Henry Halford, the narrator of this interesting incident, "did the civilization of that vast continent commence, and hence the blessed light of the Gospel began to be promulgated among the millions of idolators, since subjugated to the control of the British power.—*Rev. John Lowe, F.R.C.S.E.*

### THE LIGHT OF ASIA.

SIR MONIER WILLIAMS, in introducing the discussion on Heathen Systems, in the recent Missionary Conference in London, drew a striking contrast betwixt them and Christianity.

*The Light of Asia*, he said, was utter darkness. Buddha knew nothing of the existence of any being higher than himself. All that he claimed to have discovered was the origin of suffering and its remedy. All suffering, he taught, arises from indulging desires, and is to be got rid of by the suppression of desires, and by extinction of personal existence. When he said to his converts, "Come, follow me," he bade them expect to get rid of suffering by stamping out desires. When Christ said to His disciples "Follow me," He bade them expect sufferings; to rejoice in their sufferings; nay, to expect the perfection of their characters through suffering. . . . Buddha had no idea of sin as an offence against God, no idea of true holiness—what he said was, "Get rid of the demerit of evil actions, and store up merit by good actions." One day the speaker met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." "What else does your religion require of you?" he asked. The answer was, "I have made one pilgrimage to the holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Japji. Then I descended to the pool and bathed again, and ascended to the second step, and repeated by Japji a second time. Then I did the same a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 p.m. one evening to 7 a.m. next morning." He asked, "What good do you expect to get by going through this task?" The Sikh replied, "I have laid up a great store of merit, which will last me for a long time." This is a genuine Hindu idea—the very essence of Brahmanism.