

World of Missions.

Relation of the Missionary to Non-Christian Religions.

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What is the relation of Christ to non-Christian religions? In the record of his earthly sayings we find only two references to the heathen; the one characterized their manner of life as materialistic and sensuous; the nations of the world were inspired by a concern about food, drink, and raiment, from which His disciples were emancipated by their trust in the Father. The other saying characterized their manner of worship as a superstitious reliance on quantity. They thought that they would be heard for their much speaking. In both these criticisms the purposes of our Lord was obvious—to guard the simplicity of faith, both in life and in worship, from the corruptive tendencies of degenerate humanity. He taught his disciples no polemic against heathen religions.

The relation of the missionary to non-Christian religions is determined ultimately by the relation of Christ to them; and what this means for the missionary, who is in Christ Jesus, and is at the same time a witness of Christ, may best be indicated by a brief reference to the man who pre-eminently answers to this description—the apostle Paul. In him we find strikingly reproduced the threefold characteristic of Christ's relation to non-Christian religions.

First, the sympathy of humanity. Never was a man more intensely Jewish than Saul of Tarsus, by descent, upbringing, conviction, and the fervid self-abandonment of his temperament. But when he became a new man in Christ, and went forth as his witness, he exhibited the truest and freest humanity. His mission was not inspired by a purpose of polemic against their forms of religion, but by a spirit of love to them in Christ Jesus, which had its plane of action in the universally human.

Secondly, the exclusiveness of truth. In exposing the errors of heathen religion and in proclaiming the distinctive message of Christianity, Paul was uncompromising, not in the temper of a sectary, but in simple loyalty to truth. The idols of the heathen he boldly branded as vanities; while on the other hand he did not refrain from pressing such a doctrine as that of the resurrection on the acceptance of the philosophers of Athens; and everywhere we was unto him if he preached not the Gospel. His appreciation of his office is a witness, for Christ forbade any glossing over of the essential errors of

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heathenism, or any holding back of the essential points of Christianity.

Thirdly, the comprehensiveness of fulfillment. It is treading primitive ground to recall how keenly Paul realized the elements common to other religions with Christianity and how deftly he calisted them in the service of his missionary purpose.

It is comparatively easy to exhibit Paul as presenting the ideal for every missionary. And it might be comparatively easy to show by illustration from the mission fields of the present day that this ideal is really the master key which unlocks for the missionary every problem which meets him in his relation to non-Christian religions.

For the truest apologies in favor of Christianity we must look to native scholars converted from the non-Christian religion. Western scholars have labored long and with success in the field of comparative religion; they have entered appreciatively into the religious systems of the East, and have strenuously sought to diagnose their relation to Christianity—all this, perhaps more from the scientific than from the missionary points of view. But their argument is necessarily influenced by Western conditions and appeals to western mode of thought; it comes to the native inquirer with an implicit invitation to enter a foreign school and learn a foreign style in order to possess himself of truth which can never be to him so full, luminous and satisfactory as it is until seen in the light and phrasing of Eastern thought.

Just as the evangelization of native races can be most effectively accomplished through natives at home in the thoughts, feelings, idioms and ways of their countrymen, so for the argumentative demonstration of the superseding and satisfying truth of Christianity that will come home with most convincing force to native thought, we must look for one or more among the followers of each non-Christian religion who shall do for it the service which Saul of Tarsus rendered to Judaism; men who have been so steeped in a sincere adherence to the systems they abandon that they shall be able at every necessary point to show how Christianity at once abolishes and perfects it.

It should be the care of missionaries to watch for gifted intellects among native converts which might be claimed and educated for the preparation of an apologetic presentation of Christianity, and the gifts of such converts from the enthroned Lord the Church should pray.

Christian Opportunities and Claims.

The Christian opportunity is an obligation. Christ said to go into the uttermost parts of the earth. There are but two things with which I charge you—fidelity and fairness; fidelity to the Lord and fairness to your brother. If you fail to do what Christ has bidden, you are not his child.

Christ said, "Go ye unto all the world," and if you do not believe in foreign missions you cannot believe in Christ. The Jew did not believe that anyone but a Jew could be saved, and that is why God took away their candle and left them in darkness ever since. Christ bids you now to take the light of his Gospel into the darkness of heathen lands, that they may see and believe and be saved.

There are millions to-day on earth who have just as good a right to know of him as you and I. Why don't you tell them? Think of the black night in which they live, and yet you will not send them the light.

I am convinced that there is no way in which the Church can reach the thousands of unbelievers in our lands than by an enormous foreign missionary movement, for it will reach on them as nothing else will do. You have prayed for open doors; they are open. Why don't you go in? Korea has spurned Buddhism. The ancient faith is tottering in India. The door of China is open to America as it is to no other nation. Go to poor, lame China, and say, "Arise, take up thy bed, and walk."

Heaven.

"What is heaven?" I asked a little child;
"All joy!" and in her innocence she smiled.
I asked the aged, with her care oppressed;
"All suffering o'er, oh! heaven at last, is rest!"
I asked a maiden, meek and tender-eyed;
"It must be love," she modestly replied.
I asked the artist, who adored his art;
"Heaven is all beauty!" spoke his raptured heart.
I asked the poet with his soul afire;
"Tis glory!" and he struck his lyre.
I asked the Christian, waiting her release,
A halo round her, low she murmured
"Peace."
So all may look with hopeful eyes above;
"Tis beauty, glory, joy, rest, peace and love."
—Watchman.

A REALLY SICK MAN

SUFFERED TERRIBLE AGONY DUE TO KIDNEY AND LIVER TROUBLE.

Medicines Apparently Had No Effect. Until at the Solicitation of a Friend He Used Dr. Williams' Pink Pills and Was Cured.

From the Mail, Granby, Que.

Mr. Albert Fisher, accountant at Payne's cigar factory, Granby, Que., is known to almost every resident of the town and is held in the highest esteem by all who know him. In conversation with the editor of the Mail recently, something was said concerning Dr. Williams' Pink Pills, when Mr. Fisher remarked that he had found these pills a very valuable medicine. It was suggested that he should make his experience known and to this he readily consented, handing to the Mail the following letter for publication:—
Granby, March 16th, 1900.

In justice to Dr. Williams' Pink Pills, I think it my duty, in view of what they have done for me, to add my testimonial to the many which I have seen in print. For some months I suffered most severely from pains up and down my back. It was thought these were due to liver and kidney trouble, but whatever the cause, they kept me in terrible agony. The pains were not confined to the back, but would shift to other parts of the body. As a result, I could get little rest; my appetite was much impaired and I was really a sick man. I tried many different remedies, without effect, and which disgusted me with medicine. A friend suggested that I try Dr. Williams' Pink Pills. I was not easily persuaded, for I had given up the use of medicines, as nothing had helped me, but as he insisted, I finally concluded to give them a trial. I purchased one box and was astonished to find that before it was entirely used, I was quite a bit relieved and after using six more, was fully restored to my former good health. I take great pleasure in recommending this valuable remedy, that others may profit by my experience and not suffer the tortures that I did.

Yours sincerely,
Albert Fisher.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood and strengthen the nerves, thus driving disease from the system. If your dealer does not keep them, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.