

Missionary World.

CHRISTIAN ENDEAVORERS IN CHINA.

The first C.E. Society in China is believed to have been formed at Foochow, by one of the ladies of the American Congregationalist Mission there. It proved to be a means of much quickening to the churches of the city and neighbourhood. A Chinese student in the large hospital at Siokhe, a centre of the American Reformed Amoy Mission, was sent each summer for some years to the mountains near Foochow, in the hope of saving him from consumption. In the Sanitarium he came into contact, two or three summers ago, with members of the Foochow C.E. Society. He came home full of the new idea, and established a society in connection with the Siokhe Church, vigorous and fruitful from the first. Dr. Otto says of it: "The members went in turn to different villages in the Siokhe region to preach. Those who were far enough advanced in knowledge would do the preaching, while the others who accompanied them would lead in singing and prayer. Thus one of our stations, Soa-pi, which was nearly dead, received new life, and I had the pleasure of seeing the first C.E. church in course of erection at that village just before I left China for America. Siokhe was thus the second place in the empire to possess a C.E. Society. It, in its turn, became the parent of other societies." A general convention of the C.E. Societies in China has already been held in Shanghai.

GERMAN FOREIGN MISSIONS.

It would appear from their recently-published reports that the Foreign Missions of Germany are in a flourishing and satisfactory condition. Last year their accounts closed with a deficit of a quarter of a million marks (£12,500); this year the heavy deficit has been wiped out, and a considerable balance still remains to the credit of the missions. During 1895 no fewer than eighteen new central stations were founded; of these five were in German colonies in Africa. The number of missionaries has risen to 685; the entire income of the various missions to 3,750,000 marks; and the number of native Christians to 291,000. If we compare these figures with the statistics for 1884, the first year for which we have accurate details, we find that the increase of the missionary staff is 168, that the total income has increased by over 1,000,000 marks, and the number of native converts by over 100,000. The oldest and by far the most important of the German missions is that conducted by the Moravians. Their work is truly wonderful when we remember that the entire community of Moravian "Brethren" only number 34,000. This small church of 34,000 supports a mission with a staff of 213 missionaries and 193 lady assistants. One of their most successful stations is on Lake Nyassa, in German East Africa. It was only established three years ago, and already the number of baptisms exceeds 1,500.

The Basle Missionary Society, although its headquarters are in Switzerland, draws the principal part of its funds and most of its missionaries from Germany. Their success in the Cameroons and in the Togo district has been wonderful, and they have succeeded in planting three stations in these regions which bid fair to become mighty evangelistic agencies. Their work in India and China has been well maintained. It is not generally known that it was the Basle society which really began Protestant missionary work among the Armenians of the Caucasus, a work which has resulted in the establishment of a flourishing little self-supporting church with branches in most large towns of the Trans-Caucasian provinces.

We have only space to mention the other German societies. There is the Rhine Society, with stations in South-West Africa, in

Dutch India, New Guinea and China. Their mission in Sumatra will be probably relinquished, as it is conducted with exceptional difficulty.

There are three societies with their headquarters in Berlin, known as Berlin I, II, and III. Berlin I. has stations in the German African possessions and in Johannesburg, also flourishing little communities in China. Berlin II. has planted stations among the Ewe tribes in English and German Togoland. Berlin III. confines itself exclusively to East Africa.

The Leipzig Foreign Mission Society is the German equivalent for our S.P.G.—High Church rigid. It is one of the oldest Christian missions in India. In recent years it has also established itself in German East Africa. Then came the Hermannsburg Mission, with stations in Persia, South Africa, and India; the Schleswig-Holstein Society, with stations in East Africa; the Neukirchner, with small communities in Java and British East Africa; the Evangelical Protestant Mission Association, with six missionaries and 208 followers in Japan and China, and the Neuen-dettelsauer at work in the German possessions in New Guinea.

This list would not be complete without mention of certain mission associations of a minor character, but nevertheless engaged in useful work. The Oriental Woman's Union of Sekundra is a sort of woman's village mission; the Jerusalem Union at work in Palestine among Jews and Mohammedans; the Kuak association with a hospital and asylum in Hong Kong; the German Baptist Mission established in the Cameroons with two missionaries, carrying on a very successful work; the German-China Alliance Mission in the interior of China with four missionaries, who are working under Hudson Taylor's guidance; and, lastly, Pastor Faber's mission among Mohammedans in Urumiah (Persia).

NOTES.

According to the number of missionaries at present located in the N.W. Provinces of India, each missionary has an average population of 200,000 souls to evangelize.

The women of the Society of Friends are growing steadily in the grace of missionary activity. In thirteen yearly meetings there are 2,059 who practise proportionate giving; in all some thirty missionaries and twenty native evangelists are supported.

The Church Missionary Society has issued a statement regarding the missions in Africa. It is calculated that there are in Africa 1,000,000 Protestant native adherents, of whom over 100,000 are communicants, more than 1,200 European missionaries and some 1,000 mission stations. It is further stated that during the seven years, 1888, 1895, the number of converts and communicants in Uganda has practically doubled year by year.

The Presbyterian Church, South, gives these figures concerning its work in Brazil: Stations, 8; out-stations, 37; missionaries, 25; native ordained preachers, 5; candidates for the ministry, 6; colporteurs, 3; other native helpers, 5; churches, 19; communicants added in 1895, 178; total communicants, 1,075; houses of worship, 13; day schools, 7; pupils in same, 138; girls' boarding schools, 1; pupils in same, 10; native contributions, \$2,450.

One of the most interesting developments of the Student Volunteer Missionary Union is a plan formed by women: students at our Universities for a Missionary Settlement of University Women at Bombay—a kind of deaconess institution for evangelistic, educational, and medical work. It is not like a society which sends missionaries. Those who have projected the scheme are going themselves, mostly at their own charges. Two women, the Misses Stone, one of them a graduate of Newham College, Cambridge, are already at Bombay, and four others sail this year.

Young People's Societies.

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

WHAT OTHERS ARE DOING.

The Southern Presbyterian Church is also seeking to give special instruction to its young people regarding their own Church. This they propose to do by a supplemental course of study in the Sabbath Schools, including the main topics suggested by our Committee on Young People's Societies. Five minutes a Sabbath is the time asked, and a true word is spoken when it is said, "The success of this plan of study depends upon faithful work, in which the interest of pastor, session, Sabbath School superintendent, teachers, parents and scholars must be united." We shall watch the working of this new scheme with interest. Our Southern Presbyterian neighbors are not likely to allow it to fail.

FOR ARMENIA.

This department has received from John Willis Baer the following cablegram from President Francis E. Olark, dated Glasgow, September 29th, where he was in attendance upon a Christian Endeavor Convention:—

"Scotch Endeavorers suggest universal prayer for Armenia, second week in November. Will America join?" CLARK."

To this the following answer was sent:—

"Boston, Sept. 30th, 1896.

"Glorious suggestion. We co-operate heartily. BAER."

Mr. Baer expresses his confidence that every Christian Endeavor Society in America at its prayer meeting and at other times in the second week of November will devote the time to prayer for Armenia. We on our part heartily endorse the suggestion for united prayer, but we would fain hope that before that date, either the "powers" combined, or England alone, or why not England and America? may have taken "the great assassin" by the throat and put an end, once for all, to his damnable atrocities. Last season Canada sent substantial help to the suffering Armenians. There seems every likelihood that this will need to be repeated. Even should there be no further killing, there are tens of thousands of helpless households already bereft of their bread-winners, that will require help even to exist through the coming winter.

A GOOD RESOLUTION.

There were about 200 Presbyterian Endeavorers at the Convention, in Charlotte-town last month, of the Maritime Christian Endeavor Union. Their "rally" was not only enthusiastic, but is likely to be immediately fruitful. The resolutions adopted, after expressing gratification that the first report on Young People's Societies presented to the General Assembly was so encouraging, and that the resolutions which were passed unanimously by the Assembly so heartily commend and recommend the Christian Endeavor Society, go on to say: "They rejoice to learn that the Societies in the Maritime Provinces contributed last year to the schemes of the Church through the agent the sum of \$1,509, an increase of \$458 over the previous year. At the same time they deeply regret to learn that the Home Mission Fund closed the year 1895-6 with a debt of \$3,690, and that said debt will probably amount to \$5,000 when the Synod will meet in October next. Thoroughly persuaded that for many reasons the Home Mission work of the Church must be efficiently maintained and therefore liberally supported, they resolve to put forth a special effort for the removal of the present debt on the Fund, and appeal to all the Presbyterian Societies in the Maritime Provinces to take steps to raise before the close of 1896 at least 25 cents per member for that purpose, in addition to the amount formerly contributed by them to missions."

There is to be no diminution of effort for other schemes; but for this year Home Missions is to get a special lift. A committee was named to carry out the resolution. Rev. John McMillan, of Halifax, is the convener, which, not to speak of the colleagues from the other Presbyteries, means success.

THE BLESSEDNESS OF ENTIRE SURRENDER TO GOD.

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

Nov. 1.—John xv: 1-10.

Entire surrender! How easy that should be, and yet how long a time is required to attain to it! That this lesson might be learned by the Israelites in the desert, God put them on such short allowance of provision that, when they retired at night, they had nothing prepared for breakfast. But how soon they forgot the lesson taught them so patiently! "They soon forgot His works; they waited not for His counsel" (Ps. cvi: 13). What varied experiences most of us have to pass through before we cease to expect good in ourselves, or to look for help from others! How unwilling we are to yield ourselves unreservedly to God and let Him do for us, and with us what He will! And yet our aim should be to reach that point where we can leave ourselves with implicit confidence in God's care, and trustfully place all our concerns in His hands. We must endeavor to have our own wills swallowed up in the divine will, and to yield our members as instruments of righteousness to God. If we could do this, what would we expect?

I. We would enjoy perfect peace. There is a peace which the world can neither give nor take away, and it is the will of God that this peace should be enjoyed by us. But we can have it only on the condition of complete surrender to Him. There must be an implicit trust in the truth that by His wisdom He can guide us, by His power He can uphold us, by His goodness He can help us, by His bounty He can supply all our needs, by His grace He can lead us on to eternal glory. Paul had learned in whatsoever state he was therewith to be content, but this contentment came because he believed that God could supply all his needs according to the riches in glory by Christ Jesus. When we are careful for nothing; when we, in everything, by prayer and supplication, with thanksgiving, make our request known to God, then the peace of God, which passes all understanding, shall keep our hearts and minds through Christ Jesus (Phil. iv. 6, 7).

II. When we surrender ourselves entirely to God, we enjoy the assurance that we shall be guided aright. We shall hear a voice behind us saying, "This is the way, walk ye in it." God has promised to lead us with His eye, but then we must not be like the mule whose mouth must be held in with bit and bridle; we must be responsive to the divine leadings (Ps. xxxii. 8, 9). When the way before us seems so perplexing that we know not which way to turn, we shall find as Abraham's servant did, that when we leave it to God to order our path, He will lovingly lead us (Gen. xxiv. 27). The trouble with us generally is that pride rules our will; we love to choose and see our path and we forget that God offers to be our guide continually (Is. lviii. 11).

"Leave God to order all thy way,
And trust in Him what e'er betide;
Thou'lt find Him in the evil day
Thine all-sufficient help and guide."

III. Another blessing, we shall be amply provided for. If we make His service our delight, our wants will be His care. Whatever is necessary for the soul or body will be liberally supplied us. We shall be abundantly satisfied with the fatness of His house; we shall be made to drink of the rivers of His pleasures (Ps. xxxvi. 8). God shall make fat our bones, and satisfy our soul in drought (Is. lviii. 11). It is said that Queen Elizabeth once ordered a courtier to do something for her, but he asked her who would take charge of his affairs, while he was attending to hers. She promptly told him to obey the behests of his sovereign, for she would see that he did not suffer. If we trustfully surrender all our concerns into our Father's hands, He will see that we are greatly the gainers.

The following quotation may fitly close this paper: "In the spiritual life our great need is the knowledge of two great lessons. The one, our entire sinfulness and helplessness—our utter impotence, by any effort of our own, to do anything towards the maintenance and increase of our inner spiritual life. The other, the infinite willingness of God's love which is nothing but a desire to communicate Himself and His blessedness to us to meet our every need, and every moment to work in us by His Son and Spirit what we need."