

## World of Missions.

### The Story of Lau Mahok.

BY PASTOR TAN SIU CHHOOG, AMOY.

Mahok was born and brought up in Phang-be China. He was of a straightforward disposition and benevolent. From a youth he was a fisherman and was diligent in business. He had some property, but unfortunately he met with an unexpected trouble. His fishing boat was wrecked, so he left his native place and went to Soapi, where he was employed as a captain.

But God calls men in unexpected ways. When he was thirty-three years of age he, along with his sister and his son, went to chapel and heard the Gospel. At that time I was teacher in the school. I saw him come in and stand listening in an interesting way; then he sat down with dignity and listened to the truth in a praiseworthy manner.

When the service was over the preacher and I asked about his history. He mournfully said: "I am a sinful man. If I had known the Lord earlier, why should I have come to my present misery? In my youth I was led astray by false religion, so that my business and property were destroyed; and worse than all, I could not care for my father in his old age, neither could I care for mother, wife, and children. All this trouble was through idolatry."

When he had finished his tears fell like rain. The preacher and I, having heard about his troubles, could hardly restrain from weeping. We then tried to comfort him, saying, "If you will now repent, it is not too late." Afterward every Sunday he brought his mother, wife, and child to our services, and resolved to have done with heathenism.

From that time I planned to help as to his trade. After he had worshipped with us a year the church regarded him as a godly man and soon he was baptized by Mr. Sadler. Before long Satan tried him. His fellow-villagers gave him trouble and his family persecuted him. Before long the members of the church at Bang were many of them misled by Roman Catholics, but Mahok remained firm, and was one of the pillars of his church, and worked and prayed with his minister to bring back members who had been deceived. His efforts were not in vain, and the church rallied.

In 1891 he was appointed to the office of deacon. Day and night he toiled in his office, not seeking gain or fame, and not avoiding trouble. When the Christians were ill he cared for them; when they were poor he helped them, in persecution he comforted them. Those that were weak in faith he strengthened. When they went astray he brought them back. He sympathized in the joys and sorrows of all, and in his work and goodness he was like a Stephen.

When he was living at Lam-bang all his living depended upon his trade; but he did not grieve over his lack of money—he rejoiced in the Gospel, and would travel a long way to get to church by Sunday. Even when he could have earned a good deal of money by Sunday labor he feared to set a bad example. I secretly rejoiced over his zeal, thinking that for the church to have this kind of deacon would lead to success.

Alas! his eldest daughter caught the epidemic last year. He went to see her. Three days after the daughter died. I saw how distressed he was, and advised him to go home. Afterward he himself caught the disease. Medicine was of no use, he became worse. I went to see him, and tried to comfort him, saying: "You have now nothing left in this

world; prepare your heart to see the Lord, and don't be anxious about anything."

He replied: "My former sins have been pardoned, but I regret that I have no relatives to care for my wife and children." When I heard this I paused. He further said: "Teacher, you and I are friends; do what you can to care for my wife and children." After this I shed tears and comforted him, saying, "The seed of the righteous shall not be forsaken. Be at Peace."

At that time his eldest son was not present, but the wife and younger son were at hand. The dying father said to them: "I am leaving you; you must be zealous in the service of the Lord, and careful in managing the family. Do not have an expensive funeral for me. I am now going to wear robes of light and dwell in glory. Be not over sad." Having said this he departed in peace.—Chronicle of London Missionary Society.

### Work for Little Children.

BY ALICE MAY DOUGLAS.

What must the little children do  
Who never heard of God,  
Who in their heathen lands ne'er learned  
To love their Christ and Lord?

Who never read his blessed book,  
Who never sang his praise,  
To whom no Sabbath ever came,  
That blessed day of days?

O let us send these little ones  
God's own inspired word,  
Then shall their prayers and songs of praise  
Within his courts be heard.

### The Opening of Tibet.

The Roman Catholic Bishop Biet, vicar-apostolic of Tibet, is authority for the statement that the strict laws which have closed that country hitherto on pain of death against all white men, and especially against missionaries, have been repealed, and that henceforth religious liberty is vouchsafed in the land of the grand lama. The New York Tribune explains this astonishing news on the basis of the hostility which for centuries has existed between Tibet and China holding that the Tibetans see in this move at this juncture a fine opportunity for injuring their hereditary foes, one of whose chief defenses has been the position of "the forbidden land," guarding against intrusion into their western frontier. If Tibet has thrown in her lot with civilization, the control of China by the great world forces will be doubly easy.

### A Humane Chinese Official.

We must not, even in China, judge all by the many. It is said by some Swedish missionaries who escaped from the province of Shensi, that the governor of the province, upon receipt of the edict of the empress dowager to kill all the foreigners, was moved to tears. He concealed the edict, and immediately issued proclamations favorable to the foreigners. He offered safe conduct to the missionaries even beyond the borders of his province, and it was due to his kindly services that the missionaries escaped. To thus aid the despised foreigners at great personal risk shows an appreciation of their services and worth, and an unselfishness truly rare in a Chinese official.

The Zenana Bible and Medical Mission of London has recently sent out eleven new lady missionaries to India. These are only sufficient to fill the most pressing vacancies,

### The Reformers in China.

According to missionary Fladd, in the Basel Magazin, we have less occasion than we had supposed to regret the present defeat of the reform plans of the young Emperor Kwang Su. "For altho Khong Ju Wei"—the emperor's chief adviser—"owed the best of his thoughts on reform to his intercourse with Christians and to the reading of Christian books, yet he was in no way inclined to acknowledge this. To be sure he appeared to be kindly disposed toward the Christians, but in his heart he hated Christianity, and, in fellowship with influential men in Japan, was forging projects against it, and indulging the hope that when he should once have come to the helm, he might be able to exterminate the detested sect. Letters from Japan have proved this beyond dispute.

"In his view there was only one means of deliverance for China; Western culture and sciences with Confucian morality as the foundation. Therefore, much as, in one aspect, we lament that his plans of reform have been stifled in the germ, even after the emperor had set them in motion, yet we can not but say, that such a reform movement on such a foundation would have brought China no blessing, and Christianity no advancement. Possibly the miscarriage of his plans may have opened the eyes of the man, and given him to see, that all hangs on God's blessing, of which he made no account; and that without a Christian foundation, it is no longer possible to help the Chinese commonwealth."—Rheinische Berichte.

### First Converts Usually Men.

In an article dealing with the position of women in Burma, in a missionary magazine, the writer says: "It is a significant fact that when the Gospel is first preached in Burma, the converts are men generally; as women are taught to read they become Christians. In the older churches, in Rangoon and Moulmein, where schools have long been established, the women in the congregation may predominate; while in the new districts, the church members are principally men. They meet for worship on the Sabbath, while their wives and daughters are at home working, or in many cases, planning some desecration of the Christian Sabbath. As soon as a heathen woman learns that a church disciplines a man for whipping his wife, she takes advantage of this circumstance, and does all she can to vex her husband."

At present Protestant Christianity in Japan has 493 missionary stations, 143 mission stations, 864 out stations, 11,872 pupils in the mission schools, 196 theological students, 308 native ordained ministers, 714 unordained preachers and helpers, 373 Bible women, 423 organized churches, and an adult membership of 40,981.

In Europe as a whole Protestantism has grown 23 per cent. in the last decade and Catholicism 21 per cent. In the foreign field after three centuries of work there are 3,000,000 baptised heathen to the credit of Catholicism, while Protestantism after one century claims 2,500,000 converts.

Powdered alum possesses very strong purifying qualities. Four gallons of water may be purified by simply throwing in a teaspoonful of powdered alum. In a few hours' time the impurities will be precipitated to the bottom of the vessel, leaving the bulk of the water fresh and clear.