

Missionary World.

OUR HERO MISSIONARIES.

They have journeyed far
On a stormy tide
To the friendless shore
And the strange hillside,
Where the wild winds sigh
And the darkness creeps;
For their hearts are sad
With a world that weeps,
And theirs is a love
That never sleeps.

Where the stress is great
And the battle long
They strengthen their faith
With psalm and song;
And if for guerdon
They have defeat,
The hymns of their angels
Are ever sweet,
And they take their rest
At the Master's feet.

God is the source
Of their secret strength,
They trust in Him,
And they see at length
That morn is breaking
After the night,
And the harvest fields
Are gold and white,
While shines around them
God's fadeless light.

But who shall follow
Where they have led?
Who live and labor
And love instead?
Oh, hearts of youth,
Earth waits for you;
Be strong and brave,
Be firm and true,
Faithfully promise,
And nobly do!

—Marianne Farningham.

THE TRUE MISSIONARY SPIRIT.

It is not peculiar to Christianity, but no other religion has exhibited so high and pure a type of it. A distinguishing and conspicuous characteristic of the religion of Christ is the desire which each of its disciples feels to win others to accept it. This naturally finds expression first toward one's neighbors and friends, and then reaches out toward people more remote, and finally embraces the whole world in its comprehensive aims and hope.

Must we all be missionaries then? Certainly, in some real, active sense. Each Christian must act as a missionary toward all within the reach of his influence who are not yet followers of our Lord. But does it follow that we all are called to become what may be called professional missionaries, that is, to enter the service of missionary organizations officially, either in our own land or somewhere else? By no means.

It used to be claimed that every Christian young man or woman ought to become a missionary, either home or foreign, unless able to show that God has made plain the duty of declining to enter the service. Now it is more often claimed that no one ought to be a missionary unless able to prove a distinct and positive call to the work. If this seems to tend toward limiting the number of candidates for service, it hardly can be said to have produced that result, and it undeniably promotes a higher average of ability and earnestness among those who engage in missionary service. It is far more true than it was a generation ago, that only well-qualified persons are considered suitable for the work, and that they are regarded with admiration and honor.

But it needs to be enforced continually, and vigorously that those of us who may not be commissioned formally to be missionaries are not thereby released from our proper and necessary share of the great work. It is ours to support the missionaries with ample funds, even at the sacrifice of our luxuries. It is ours to follow their careers with intelligent interest. It is ours to uphold them by our sympathies and prayers. To do these things is at once our privilege and our duty.

They cannot do their part of the work without us. We cannot do our part without them. And just at present it is we who most need to be incited to a more loyal zeal and endeavor.—*Congregationalist*.

THE UBIQUITY OF MISSIONS.

Gentle reader, spread before yourself a missionary map of the world, what do you see? Promises fulfilling. Over the Western Continent the red man is followed in his roamings wherever his trail is seen. Mormonism has its temple, but its sanctity is invaded by the presence of the church of the Gentiles. There are missions in Greenland on to Patagonia. The South Seas scarce have an island from which voice echoes not to voice in the great songs of Israel of old. In many of its islands an idol to the young is to-day as great a curiosity as with us. New Zealand and Fiji have the Gospel preached to them. New Guinea, the latest unknown land has heard the sound. China's millions and India's multitudes are being swayed as the forest in a gale by the message of Christ's peace on earth. The Dark Continent has a chain of mission centres through the regions marked on every map unknown until David Livingstone laid down his life in mid-Africa. "The missionary is in Constantinople and Rome, in the primitive home of Abraham, in Damascus, on the Tartary steppes, wherever civilisation touches, or Anglo-Saxon enterprise endeavors." On the mission stations of the Christian Church the sun never sets; eye answer to eye on the great citadel of Zion.—*Belfast Witness*.

THE CHRISTIAN CHINAMAN.

A Chinaman applied for the position of cook in a family which belonged to a fashionable church. The lady asked him:

"Do you drink whiskey?"

"No, I Christian man."

"Do you play cards?"

"No, I Christian man."

He was engaged and found honest and capable. By and by the lady gave a progressive euchre party, with wine accompaniments. John did his part acceptably, but the next morning he appeared before his mistress.

"I want quit."

"Why, what is the matter?"

"I a Christian man; I told you so before. No workee for 'Melican heathen!'"

Amid the impenetrable forests of the upper Amazon, whose overhanging branches intertwined with climbing plants, make it in some parts almost impassible, live a million of Indians, unclad, untaught, unchristianised. On a single tributary there are thirty-two known tribes. They live a simple life. Young and old leave their hammocks at sunrise, and pour water over their bodies at the nearest stream. To procure and prepare food and guard themselves against venomous reptiles, and spiders and ants, make up the duties of the day, and at sunset the hammocks are again tenanted.

The lot of a Hindoo widow, often a mere girl, is still sickening in its cruelty, in spite of all the efforts of Englishmen and missionaries. For one thing, she has no more than a single meal a day, and that very scanty, and often she is compelled to fast entirely.

It is the estimate of a thoroughly informed writer that even after all the efforts of Christians to abolish the horrible custom of killing female infants, fully one-third of the native girl babies are secretly murdered at the present time.

Evangelistic work is being vigorously carried on in Seoul, Korea. A missionary reports: "It is the desire and purpose of the missionary body to offer the Gospel to every man and woman in Seoul before the coming winter."

Hindoo women constitute the main source of the strength of the national religion. It is said that more than two-thirds of the devotees at Hindoo shrines are feminine and these women it is peculiarly difficult to reach.

The Hindoo is very religious, and his religion affects, as to exteriors, most of the acts of his life, even to the cleaning of his teeth. He must use a twig of a certain kind, of a certain length, in a certain way.

Young People's Societies.

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

OUR OWN CHURCH.

It is the glory and strength of the Christian Endeavor movement that it exalts the Church. He is no true Endeavorer who does not put his own Church first. A fuller study of their own Church's doctrines and government, and of the story of its struggles and triumphs, can only result in still further strengthening this spirit in the case of our Presbyterian young people. Presbyterianism can bear scrutiny.

A valuable suggestion on this point comes from *The Christian World* and is heartily endorsed by *The Golden Rule*, the appointment of a "Denominational Committee," whose duty shall be to keep the Church before the Society. Such a committee would have plenty of scope. "Financially, it would keep the Society informed regarding the needs of the different Church boards, missionary and others. Historically, it would seek to promote a knowledge of Church history by organizing courses of reading, and by getting up occasional special meetings. Doctrinally, it could see to it by obtaining talks with the pastor, by organizing classes for study, and by preparing special meetings, that the Endeavorers become fully informed on the distinctive doctrines of their denomination, and know why their Church maintains a separate existence."

The same end is being sought by the Presbyterian Christian Endeavor Society of Olathe, Kansas, through a series of monthly lectures by the pastor of the Church and other Presbyterian ministers near by. The origin, growth, and history of Presbyterianism, its doctrines and polity, as well as the work of the various boards of their own Church are embraced in the course.

"WHAT TO DO AND HOW TO DO IT?"

The following from a correspondent in *St. Andrew's Cross* is worth pondering by every young Christian. It is in answer to the question "What to Do and How to Do it?"

"A. The thing to do is to spread the kingdom of God.

"B. The way to do it is to believe the gospel.

"C. Because when a man really does believe the gospel he thereby becomes an integral part of the kingdom in a sense and to a degree hitherto undreamed of; has already increased the kingdom by one man (himself); and thenceforth can no more help spreading that kingdom than he can help breathing."

A USEFUL "LITTLE SISTER."

So the Augmentation Committee calls itself. The Home Mission Committee is the "Mother" and she is able every year to present the Church with 15 or 20 mission fields which have reached a stage when it is imperative that they should have a settled minister. Here the "Little Sister" comes in, and offers to help them forward until they can pay the full salary of the settled minister themselves. What this little sister has accomplished comes out in these almost startling facts contained in a little leaflet lately issued by the Committee:

"1. In 1883 this Committee took hold of at least 90 congregations, at that time on the Home Mission list, and since 1883 there have been passed on to our care between 190 and 200 congregations, many of these being now strong and self-sustaining.

"2. Since 1883 there have passed on from the care of this Committee to the self-sustaining point at least 250 congregations; some 30 have been removed because we believed they should learn to help themselves, and 30 more have had to return to the Home Mission list for various reasons. The fact is we never had funds to spend on the effete and careless.

"3. Your hearty sympathy has always been shown towards work in the Northwest and British Columbia, and rightly so. But do you know that since 1883 there have been over 60 of those Western congregations on the Augmented list, and that at least 40 of them are now self-sustaining? When you hear of Edmonton, Prince Albert, Moose Jaw, Medicine Hat, Emerson, and many other familiar names, at the mention of which your hearts have been often stirred and you have said, 'We must do more for Home Missions,' then remember that in those very fields Augmentation carried on what Home Missions began, and don't forget the little sister that helped the mother in doing the work in the household of the faith."

The Committee needs \$28,000 to carry on this year's work and asks Young People's Societies for a share of this.

HOW AND WHY WE SHOULD TESTIFY FOR CHRIST.

REV. W. S. MCTAVISH, B.D., DESERONTO.

Jan. 26th.—1. John iv. 2-15. (A meeting for especial thought of the Associate members suggested).

More and more the religious world is being strengthened in the conviction that those who profess to be Christians should testify for Christ. Surely those who have been drawn out of the horrible pit and the miry clay, and who have been started on the heavenward way should not shrink from confessing Christ, or from speaking of his great love in saving them. It is to be feared, however, that we have not always as keen a sense of the greatness of our deliverance as we ought to have, and for that reason we hold back when we should cheerfully and willingly declare what great things He has done for us.

I. How can we testify for Christ? We testify for Him when we are admitted into the active membership of the Endeavor Society, for when we identify ourselves with it we announce that we have renounced the devil and all his works; and we declare, furthermore, that we will do whatever we think Christ would like to have us do. We testify for Him every time we stand up in a Christian Endeavor consecration meeting and repeat the pledge. Whenever we take part in a prayer-meeting we testify for Him, but our witness-bearing might be more explicit in itself, and more encouraging to others if we told simply and briefly some of the things He has done for our soul.

Again we can testify for Christ by making a profession of our faith in Him before the Church. This can be done at a communion season. Our word "sacrament" is derived from the Latin word "sacramentum," which signifies the oath of allegiance which the Roman soldier took to his country, and though the word is not to be found in the Bible, the Sacrament has come to be regarded as a pledge of fidelity to Christ as King and Head. If we attend the Sacrament of the Lord's Supper, we, by that act, declare that we have surrendered ourselves to Christ as Saviour and Lord. Our presence at the communion table has a twofold significance—we declare to Christ in heaven, and to the Church on earth, that we are the Lord's.

Still further we can testify for Christ by the lives we lead. It is said that the council before which Peter and John were brought took knowledge of them that they had been with Jesus. How did the members of that council perceive that? Not because they had seen them sitting at the table of the Lord; not because they had seen them taken into the membership of the Church at a reception service; but because these two disciples, "in act, speech, and behaviour," had manifested Christ-like qualities. If we, by our communion with Christ, manifest the character of Christ, the world will see and read the testimony.

II. Why should we testify? Because it will do us good even in this life. The very fact that we have taken that step by which we are declared to be on the Lord's side should make us careful and consistent in our conduct. It should, moreover, stimulate us to higher endeavors. Our desire will be to be led in a plain path because of those who observe us (Ps. xxvii. 11). The very act of confessing serves as a pledge to a reformed drunkard—it serves to steady him while it puts him on his honor.

Another very good reason for testifying is that by so doing we can do good to others. We have the highest authority for this remark. Let us look at what Paul says:—"If all prophecy (speak, testify), and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and no falling down on his face he will worship God, and report that God is in you of a truth (1. Cor. xvi. 25)."

Finally, we should testify for Christ because if we do so, He will not be ashamed to confess us before the face of His Father and the holy angels (Matt. x. 32).