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Missionary World.

COLPORTAGE WORK IN CHINA.

Through the kindness Mr. Arthur E. Meara, whose work in connection with the Lord's Day Alliance is well known to many, we are enabled to give to our readers the following interesting letter respecting Colportage work in China from the Rev. Dr. Griffith John, the efficient agent in China for many years of the British and Foreign Bible Society. It was called forth by the offer of the Upper Canada Religious Tract and Bible Society to apply, to the work of Colportage in China, the proceeds of a generous bequest to the society of the late Mr. Wm. Gooderham.—[Ed.]

DEAR SIR,—I need not assure you that your letter, with its munificent offer, has brought much joy to my heart. The thought that our work is known to God's people in Canada, that they are thinking of us and praying for us, and that they are willing to help us, is to me and my brethren a great inspiration.

This munificent gift will enable us to carry on our work with renewed vigour, and on a much larger scale, though the scale on which we have been carrying on our work hitherto has been by no means a small one. Our Religious Tract Society was established in 1876 and our total sales from the beginning has been 7,098,316. In 1889, it reached a mark that astonished us. In that year there was distributed in all China 287,227 tracts, and of these 1,027,305 were issued by the Central China Religious Tract Society. Our circulation has been keeping up ever since in a wonderful way. In 1889-90, in all five years, we issued 4,834,555 tracts. You must bear in mind that all our tracts are ordered and paid for. We do not charge cost price; but every tract is paid for, and the income from their sale amounts to a very considerable sum.

You will be interested in the war that is going on between China and Japan. Japan is victorious on both sea and land, and the result so far is most humiliating to China. I am hoping and praying that it will be the means of opening China more fully to the Gospel. My eyes have been on Hunan for the last 30 years. Who knows but that God is about to answer my many prayers? Should Hunan open her gates, there will be a magnificent sphere in that Province for extended missionary operations. We have been working there all these years, as far as we have been allowed, but what has been done is nothing as compared with what will be done once the gates of the Province are thrown open.

The directors of the L.M.S. want me to visit England next year. I shall probably do so. If I do, I may pay you a visit before my return.

RESULTS OF FAITH, ENERGY, LOVE AND PERSEVERANCE IN EVANGELICAL WORK IN ITALY.

Some twenty-nine years since Rev. Edward Clarke arrived in La Spezia with a view to Christian missionary work. He was sent out by no committee, but came out at his own expense, not knowing the Italian language, and having by sweat of brain to earn his own livelihood. The city of La Spezia at that time was of small importance, containing some 11,000 people, but destined to be one of the most important cities in the Upper Riviera. It now has a population of some 50,000 inhabitants. In this city, in the face of obstacles that seemed almost impossible to conquer, Mr. Clarke has held on his way and has succeeded in planting Bible day schools that are the astonishment of friends and foes for their excellent character, as also the number of the scholars attending, being over 700; and this is in addition to the Orphanage begun and superintended by Mr. Clarke in the vicinity of La Spezia. On Monday, 1st April, a public meeting was held in Spezia to inaugurate the commencement of Mr. Clarke's sixth year of mission work, when Sir George

Williams, of London, took the chair, and in a forcible address set forth the great idea Mr. Clarke had steadily kept in view from the time of his arrival to the present. The large gathering of friends of the Spezia Mission on the 1st and 2nd of April to hear the various addresses was in a high degree encouraging to Sir George and Lady Williams, who were much struck with the clear evidences of the Divine approval that in the face of such apparently invincible difficulties had led to such unmistakable evidences of the Divine blessing on the labours and untiring effort to train the youth of Italy in the principles of Christian truth.

A GIRL STUDENT FROM JAPAN.

One of the most industrious students of Radcliffe College, Harvard University, is Miss Shida Mori, a Japanese girl. Her father is a wealthy banker of Yanagawa, Kiushu, Japan, and all the family are devoted Christians. Miss Mori has come to this country to fit herself by study for missionary work in her native country. "I came over," she says, "with Mr. and Mrs. Davis, who are missionaries to Japan sent out by the Methodist Church. My father was converted and baptized into the Presbyterian Church, and I was educated in Japan in a mission school directed by Congregationalists. I do not think the denomination makes any difference. Mr. Davis was settled about fifty miles from my home, and I went to their home and lived for a little while before I came to this country. My father thought I might better do so to get used to American food and learn to eat with a knife and fork and to wear the American dress, etc. . . . Oh, really, very much I like America, what of it I have seen. And the American girls, they seem so bright to me and so nice, I like them very much."—*Banner*.

PASTOR BROCHER.

The friends who so kindly subscribed to help the Protestant Church in Belgium will be interested in the following extract from a letter received by Mr. J. K. Macdonald from Pastor Brocher.—EDITOR.

"It is with the greatest pleasure that I received your very kind letter. It was a very agreeable surprise the reception of that sum of money and the gratifying news that friends have so kindly taken interest in our work here. It awoke in me a deep feeling of gratitude to God as well as to our friends themselves. I now see that you have not forgotten your guest of a few days and are faithful to your promise of keeping in mind our mission. Receive my heartfelt thanks and please tell the friends in Canada how grateful I am for what they have done. Our work is now thank God in very good condition; most prosperous. We will send you details with much pleasure, very thankful for your kind intention to publish them. The list of names will be given in our annual report of this year; the English extract of it will appear later."

The Swedish Mission Association has struck a new field of work, hitherto untouched. Beyond the lofty Thian Shan mountains separating Russia from Chinese territory lie the wide plains of Chinese Turkestan, stretching from Kashgar to the high table lands of Tibet. For the most part this is a desert country, but it possesses such fertile oases as the cities of Kashgar, Yarkand, Khotan and others. The inhabitants, although a considerable number of Chinese reside there, are mostly of Turkic origin, Mussulmans, and speaking a dialect of Turkish. It is in this extreme western section of the Chinese empire that the Swedes have planted their mission. Their staff at present consists of Mr. Hadberg, a Swede, an Armenian called Aveteriantz, two Swedish ladies and two native assistants. When I last heard from Kashgar, the mission staff had settled down to their work, and had had a friendly reception from the natives. The beginning of this mission, which, if all goes well, is likely to have an important bearing on mission work in Western China, deserves special recognition and mention. Its headquarters will be Kashgar, one of the most important meeting places of varied nations that can be found anywhere in the East, I myself have seen in its bazars Turkish Sarts, Kirghiz, Mongols, Chinese, Tibetans, Jews, and Hindus. The Chinese in authority are in no sense intolerant, and the Sarts or Turkish townspeople are a kindly and well intentioned race, among whom European or American missionaries must exercise vast influence.

PULPIT, PRESS AND PLATFORM.

Mid-Continent: There are many who will attend the prayer-meeting and fervently participate in its exercises, who wretchedly fail to do their duty in financially supporting the Lord's cause.

Sunday School Times: Nothing is easier than to mislabel a person's character. The next step is to criticise the person when he is found not to fit the label, instead of to criticise the labeling as not fitting the person.

Ram's Horn: The mill cannot grind with the water that is past. As little can it grind with what is to come. It can grind only with what is passing through it. We can make no use of time past. As little can we make of time to come. We can make use only of the passing moment.

Chicago Advance: What passes for progress may be brought about by means and methods which in the end will turn triumph into defeat. The Church gained something, but how much it lost, under Constantine. Many powers of evil, malignant and cunning, are still at work, and which threaten the purity and peace and prosperity of communities.

Ian Maclaren: What we want to-day is not organizers, but preachers, and every hindrance ought to be removed that a man who can preach may have an opportunity of fulfilling his high calling. Be sure of this fact—for history is our evidence—that neither the press, nor books, nor endless machinery, nor elaborate services can be compared as a dynamic with the living voice declaring the Evangel of Christ.

National Temperance Advocate: In this temperance battle the ammunition is not to be the denunciation of men who do not act with the prohibition party. That always does us harm, but it is to be a showing that liquor-selling is ruinous to the city taxpayer; that a few men pocket the profits of liquor-selling, and lay on the shoulders of a too-patient public the awful burdens of the measureless charities needed, of police force, courts, prisons, tramps and insane asylums.

The Methodist Protestant: We would have no choir singers who are not professed Christians. We would insist on dismissing any member of a choir whose behavior brought discredit upon the Church. We would promptly discourage all selections that were not consistent with the spirit of religious service. We would insist upon all the people taking an earnest part in the song service of the church. When singers get jealous of each other we would invite them to the mourners' bench to reconcile their differences and insist on their getting religion.

Rev. James Millar: It is a solemn and serious thing to be made to see yourself as God sees you. It is a crisis in your life when you are made to know and feel just what you actually are. You are never the same person again. This is the solemnest fact in human life, since life began; since Adam and Eve tried to hide themselves from their own sight because they were made to know themselves; since Cain, maddened by his self knowledge, slaid his brother, who had held up the mirror to his sinful nature. You can never be the same person again; you must either be improved by the self-knowledge or be made worse by it. The consciousness of what you are must either impel you to seek relief, to seek to escape from yourself, by coming to Jesus; or it will impel you to antagonize with a view to justifying yourself, and with the purpose of stopping the annoyance which you feel at being disturbed by the Gospel.

Christian Endeavor.

FOR CHRIST AND THE CHURCH.

REV. W. S. MCLAUGH, D.D., ST. GEORGE.

(Prayer for the International Christian Endeavor Convention.)

July 14, Matt. xvi. 13-20.

To-day we walk over controverted ground. This text has long been the battle field where have flashed the arms of Protestants against the Roman Catholics. Many a theological lance has been shivered here. It would be an easy matter to fill the whole column with the details of the controversy, but we shall dismiss the subject with two or three remarks. The Roman Catholics hold that Peter himself was the rock referred to; that the Church is based upon him, and that therefore the true Church, by which, of course, they mean the Roman Catholic Church, can never be destroyed. Even if the words of the text might be understood in the sense attached to them by Roman Catholic writers the following points ought to be kept clearly in mind:—

(1). The apostles were all in an instrumental sense foundation stones and pillars of the Church (Matt. xix. 29; Gal. ii. 9; Eph. ii. 20; Rev. xxi. 14). (2). Peter himself, near the close of his life, repudiated that spiritual lordship which, on the ground of the original promise, has been attributed to him (1 Peter v. 1-4). (3). He declared that Christ must have all the glory for bringing in the blessings of salvation (1 Peter i. 2, 3; ii. 3-6).

It seems, however, to have been the intention of those who compiled these topics that we should not deal with the controversial aspect of the text, for they advise that the meeting be devoted largely to prayer for the International Christian Endeavor Convention. A glance at the titles of the daily readings will show that the design was not polemic but irenic. Here they are:—The Judge; the prayer meeting; the consecration meeting; the committees; the socials; the associates for Christ. Whether we are enabled to attend the convention in Boston or not, we can at least pray that the choicest blessing of heaven may rest upon the society which is so dear to us—pray, as the readings suggest, that all the members may be given grace to keep their pledge inviolate; that the prayer meeting may be comforting and edifying to those in attendance; that the consecration meeting may be a time for the renewal of covenant vows and obligations; that the various committees may be enabled to discharge their duties with courage, with earnestness and with success; that the socials may develop one side of our nature as the prayer meeting develops another, thus making our character symmetrical; that the associate members may be led to dedicate themselves wholly to the service of the Master.

We should not fail to notice the order of the words in the topic, Christ first, then the Church. Whatever we do should be done "for His sake." True the Church is very dear to Him and so it should be to us. We should be ready to say regarding the Church,

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

But while we thus love and honor the Church, and while we seek to promote her highest interests, we must above all labor "for His sake." There is no incentive so worthy, no incentive so powerful. We may leave our friends because we are angry with them, but our conduct cannot be commended; if, however, we leave them for Christ's sake we shall receive an hundred fold in return. A Christian worker, on awaking from a dream, was startled to find that he fancied his zeal had been analysed by Christ with the following result:—Bigotry, ten parts; personal ambition, twenty-three parts; love of praise, nineteen parts; pride of denomination, fifteen parts; pride of talents, fourteen parts; love of authority, twelve parts; love to man, three parts; love to God, four parts. Total one hundred pounds. When he saw the analysis in his dream he shuddered and with a loud cry of anguish he awoke. Up till that time he had prayed that he might be saved from hell, now he prayed that he might be saved from himself.