

Missionary World.

IS IT I?

"Laborers wanted!" The ripened grain
Waits to welcome the reaper's cry;
The Lord of the harvest calls again;
Who among us shall first reply:
"Who is wanted, Lord? Is it I?"

The Master calls, but the servants wait:
Fields gleam white 'neath a cloudless sky.
Will none seize the sickle before too late,
Ere the winter's winds come sweeping by?
Who is delaying? Is it I?

—Southern Christian Advocate.

A NATIVE EVANGELIST IN CHINESE TIBET.

The native Urdu, teacher of the Moravian station of Poo, was baptized by Br. Schreve, under the name of Paulu, on the 30th of April, 1893, and since then has shown himself an earnest Christian. Last July he started from Poo with a companion, taking a considerable supply of Tibetan Gospels and tracts on a donkey. His orders were to sell these books whenever he could find purchasers, but to give if necessary where there was hope of their proving spiritually useful. Wisely avoiding the frontier village of Shipke, he entered the Province of Tsotso, preaching a simple gospel and distributing the Word of God and Christian booklets among a people who have a great respect for all that is written in their Tibetan characters. Paulu describes the country traversed as barren and thinly populated. As a native he was, perhaps, better able to gauge the real feeling of the people towards the gospel than a European could. On the whole, Paulu found more enmity to the gospel than receptivity for it. At a village called Semkil he stayed three days with an old man, who seemed not far from the kingdom of heaven. This man had heard the truth from Missionary Pagell, to whom during his long service at Poo the door to Chinese Tibet was thrown open, once and once only. Smallpox broke out in the neighboring provinces of Chinese Tibet, and in their panic the authorities sent across the border for the Christian missionary who could vaccinate. Br. Pagell was ill at the time, but in faith and joy rose from his bed, and started for a mountainous journey that most men in health would shrink from. He vaccinated and preached throughout the villages of Tsotso. In an impulse of evanescent gratitude the local authorities declared: "You—but you only—may come again any time you like." The next year the panic was passed, and the door was shut even to their benefactor. But he had sown the good seed, of which Paulu found trace "after many days." Having visited all the villages of Tsotso, Paulu was about to enter the neighboring province of Chumuri, but was turned back by the authorities at the last village in Tsotso. They told him that if it came to the knowledge of their superiors that he had been preaching in their province, they would all be severely punished.

PROGRESS IN UGANDA.

According to the *Missionary Record* of the United Presbyterian Church, at the beginning of 1894 there were not probably more than twenty country churches (or "reading-rooms" or "synagogues"); there were in December not less than two hundred, the average capacity of which would be about one hundred and fifty. They have been built by the chiefs. In these churches there now assemble every Sunday not less than twenty thousand souls to hear the gospel; on week-days not less than four thousand assembled (these numbers are exclusive of the capital, where there are about one thousand men and women under daily instruction). There are now one hundred and thirty-one teachers paid by the Church Council, occupying eighty-five stations. Twenty of these teachers are stationed outside Uganda proper, and may be regarded

as more or less foreign missionaries. This by no means represents the whole of the work that is being done in the country. At Yungo, for example, some fifteen miles south of Mengo, there are probably not less than twenty teachers at work under Henry's able superintendence, and not one of these, nor Henry himself, is reckoned in the above. At Brisi, again, there are only two teachers, and yet there are three churches, and about two thousand people under instruction. In December, 1893, the catechumens numbered one hundred and seventy; during the year 1894 some eight hundred were baptized, and the number of catechumens rose to fifteen hundred. In Mengo, the capital, alone the missionaries were baptizing adults at the close of the year at the average rate of twenty-five per week.

THE TOLERANCE OF HINDUISM.

A case has recently been tried in several courts in India, bearing upon the rights of converts to Christianity in the care of their own children. A Hindu and his wife professed conversion, and were baptized some three years since, together with their two young children. Afterwards the wife, under pressure from her relatives, renounced her Christian faith and left her husband. The father sought the custody of the children, and the chief court of Mysore has just decided that according to Hindu law a parent loses his right to the custody of his children by reason of his having become a Christian. It seems that the English law bearing upon this subject is not applicable in the Province of Mysore. A writer in *Harvest Field* calls attention to the splendid commentary which this decision makes on Swami Vivekananda's claims as to the liberality and mercifulness of Hinduism. At the Parliament of Religions and before other audiences in the United States, Vivekananda declared that one of the chief beauties of Hinduism was its broad and generous spirit of toleration. "I am proud," he said, "to belong to the religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true." This catchpenny claim deceived those only who wanted to be deceived. Hinduism by the decision of its high court declares itself so utterly intolerant that it will not give to Christian parents even their sacred right in the care of their own children.

"Christianity the hope of the future." These words were written on the banner of the Okayama Orphanage, which hung outside the veranda of a hotel in Hiroshima as thirty thousand Japanese soldiers, bound for the seat of war, filed by. On the veranda a band of musicians from the Orphanage played and sang patriotic songs. "Long live Japan," shouted the orphan boys; and the soldiers responded, "Long live Christianity."

Eighteen years ago an Anti-Foot-Blinding Association was commenced in Amoy. At that time between ten and twenty women joined the Association. Now there are more than seven hundred members. This is encouraging as a sign of progress. It is an instance of the social effect of Christian missions in China. The good results of missions are sure to come clearly out to view as years roll on.

Of nine hundred and fifty-five thousand low casts in the Bombay presidency, only six thousand can read. A school has been opened for children of this class, in a cowshed, and into this a Christian master went, occupying one-half the space, the other half being partitioned off by coconut leaves for cows and buffaloes.

The British Government, after a year or two of hesitation, has finally decided to raise Uganda and the region lying between Victoria Nyanza and the East Coast to the estate of a protectorate, has voted a snug sum for the maintenance of order, and in due season is likely to construct a railroad.

The Presbyterian hospitals in Pekin and Canton in 1893 treated fifty-seven thousand five hundred and forty-one cases. How much that means of Christ-like work, and who can estimate the results!

PULPIT, PRESS AND PLATFORM.

Golden Rule: He who is faithless to homespun can never be loyal to broad-cloth.

Ram's Horn: The man who rejects Christ until to-morrow is like a poor, starving tramp who refuses bread until he can buy a farm and start a grist mill.

United Presbyterian: It is well to have the good will of all men, provided we do not buy it by the sacrifice of conscience and manliness. No man's favor is worth such a price.

Christian Register: Keen sympathy may bring its pang of pain, but it brings blessing that can come in no other way. It must tread a "thorn-road;" but like the wild eglantine, the thorns are beset with beauty and sweetness.

Sunday School Times: Not only what we do, but also what we most want to do, shapes character and conduct. Many a man who deceives himself into the belief that he wants to do just right, goes wrong, because in reality that which he most wants to do is utterly wrong. On the other hand, no man keeps right who does not overwhelmingly desire to do right. An honest, death-defying longing to do right is the root of real stability in right being and right doing.

Philadelphia Presbyterian: Church as well as social life can be sweetened and improved by "a smile and kind word for every one." This requires no great talent. It is the outflow of a generous, appreciative, responsive and kindly nature. It is a form of practical goodness, which greatly commends our holy religion and attests the power of grace. Smile whenever you can, but smile especially when you are among the children. A pleasant countenance may win some of them to you, and through you, it may be, to Christ.

Canadian Baptist: That thousands of Catholic missionaries have in the past suffered every form of persecution, even unto death, in the propagation of their faith, is a matter of history. The crucial question is, what is that mighty engine which subjugates tens of thousands of human minds, hearts and wills, and makes them the keen and flexible tools with which it does its work, doing, to-day, for the true moral and spiritual elevation of the race? What is the condition, in point of intelligence and true moral and spiritual nobleness of character—*Christ likeness* as distinguished from devotion to forms and ceremonies—of the myriads over whom it dominates? And then, what about the Church of Rome's own record for cruel and pitiless persecution? What about her myriad martyrdoms of the faithful servants of the Master?

Rev. James Millar: One of our Endeavorers told the following true story at a recent meeting of our Society: "A friend of mine in Buffalo, N.Y., employed an artist to carve for her in marble the figure of an angel carrying a cross. He began with the angel, and had succeeded remarkably well, when he found that he could not make the cross fit its back, nor could he alter the cross or the figure so as to get the cross to fit. His failure so preyed on his mind that one night he rose, opened his window, and walked out, and has not been heard from since. My friend then employed another artist to complete the work, or to make another. He began with the cross, and then made the back of the figure to fit it." What a powerful sermon is contained in the story of the two artists' experiences. Our first impulse always is to attempt to alter our crosses to fit us; our final experience is that we must learn to fit ourselves to them.

Christian Endeavor.

ENTHUSIASM, AND WHAT IT
WILL ACCOMPLISH.

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Sept. 1.—II. Chron. xxix. 1-11; xxxi. 20, 21.

The word enthusiasm is derived from two Greek words, *en* meaning in, and *theos* a god. To a Greek, therefore, an enthusiast is one who is possessed or inspired by a god. If we place the Biblical idea side by side with the one derived from the Greek, then we would regard the Christian enthusiast as a man full of the Holy Ghost. The man in whom the Spirit of God dwells will not be a fanatic, but he will be enthusiastic; he will do his work in a kindly tender spirit, but he will be intensely in earnest. Paul was not a fanatic, but he was an enthusiast. He would not give up his tender interest in the Corinthians, even though he knew that the more he loved them the less he was loved by them. It is said that when Peter rose up to address the assembled multitude on the day of Pentecost, he was full of the Holy Ghost. His words on this occasion had not a tinge of fanaticism, but they were aglow with enthusiasm and with the fire of earnestness. Was it any wonder that when he was so ardent in his love to Christ, so zealous in his proclamation of the truth, so willing to be guided by the Spirit, and so intent on being used as an instrument in the hand of God—was it any wonder that he was so signally honored?

The children of Israel suffered a most ignominious defeat the first time they attempted to take the little town of Ai. A short time previously they had taken the great city Jerico, and, therefore, one is at first surprised to read that they had failed to capture the smaller and more insignificant place. Why did they fail? Because there was no enthusiasm.

Gideon's three hundred men did more than thirty-two thousand would have done. Twenty-two thousand of them were actually cowards, and it was far better that they were singled out and sent to their homes. Nine thousand seven hundred were indifferent. The fact that they got down on their hands and knees to drink, showed this. It was better that they should have been left behind, for they would only have discouraged the others who were more active and intrepid. Three hundred men braced up by a God-given courage will always do more than ten times that number of halting, listless, hesitating waverers.

Our enthusiasm in the cause of the Master should never be allowed to cool. Paul says it is good to be zealously affected always in a good thing. Why should we not be? Our Master is very kind; the hours of labour are very short; the need is very great; the reward is very sure; courageous men are very few; God is with us always, and he is as willing to dwell in us by His Spirit to-day as He was yesterday and will be as willing to dwell in us to-morrow as he is to-day.

We must admire enthusiasm whether we see it in action or read it in history. It stimulates us wonderfully to read of the enthusiasm of David who prepared with all his might for the erection of the temple; of the enthusiasm of Nehemiah who determined that the walls of Jerusalem should be rebuilt and who would not be dissuaded from his purpose by indolent friends or treacherous foes; of the enthusiasm of Ezra who was resolved that abuses existing in Jerusalem should be remedied no matter what the personal consequence to himself.

We should be enthusiastic in our work, whether there is anyone to look on and applaud or not. It is not likely that Shammah had any one to cheer him when he was defending a patch of lentils, but his enthusiasm carried him through and the Lord wrought a great victory. It is improbable that any one was standing near clapping his hands when Benaiah was slaying a lion in the pit in the time of snow, but it mattered not for he had enthusiasm enough to carry him through, or to die in the attempt (II. Sam. xxii.)