

## Missionary World.

### A UNIQUE MISSIONARY MEETING.

The meeting held on the Thursday afternoon, during the late convention for the Deepening of the Spiritual Life referred to last week, was a missionary meeting. It was unique in this respect that it was interdenominational and in the number of denominations represented at it. No fewer than fifteen returned missionaries of different bodies or missionaries about to leave for distant fields were on the platform. It was a most interesting sight, and one very suggestive of the great advance which has been made by the Canadian churches in foreign mission work within a comparatively recent period, and it is all the more striking that, while this great advance has taken place in foreign mission work, it has been accompanied by an equally rapid progress and great extension of mission work at home. It is not so long since one returned missionary was an unusual sight; here were fifteen, men and women, on one platform.

Rev. R. P. Mackay presided and opened the meeting with a few suitable remarks and explanations. Rev. Dr. Eby, a representative of the Canada Methodist Church, at home from Japan, was the first speaker. In 1876 he and another went from the Methodist Church in Canada to Japan. It occupies in the Pacific he said much the same position which Great Britain does in its place. The empire has a population of about forty millions. As yet there was but one Protestant to every thousand native heathen. At present the staff of his church consist of nine men, fifteen women, and there are from twenty to thirty native ordained missionaries. Dr. Eby's first convert being now an ordained pastor and chairman of the district. In addition to other forms of Christian activity this church is doing a large educational work in Japan.

Mr. Stephen spoke for the China Inland Mission. The wonderful story of this mission is more or less familiar to most of our readers. It was founded in 1865 by Rev. J. Hudson Taylor, and is conducted on the principle of never asking for contributions and never going into debt, trusting solely to the means which God sends for carrying on the work. It now numbers upwards of six hundred and fifty English-speaking missionaries and four hundred native helpers. In 1878 the American branch of this mission was formed and there are now seventy-nine from this continent engaged in China. Mr. Stephen gave an interesting explanation of the manner in which the difficulty is got over in forming native churches under this mission.

Mr. De Barritt spoke for the South American Mission, founded on the plan of the South African General Mission, to carry the gospel to thirty-seven millions of people in South America, Roman Catholics, and destitute of the knowledge of the way of salvation—a very dark continent indeed religiously. The society which Mr. De Barritt represents has its head-quarters in Toronto and is engaged in a great work.

Mr. H. M. Backhouse was the representative of Protestant Christian work in Peru, where he said there are four millions living in ignorance of the way of life. He spoke strongly of the difficulty found in England of exciting interest and awakening the people to such concern for these millions of Roman Catholics as their state should call forth. He believed that he and his companions were going out to their work at their Master's command and in faith in His name.

Mission work in North Africa, Algiers, Morocco, Tunis, Tripoli and to some extent in Egypt was represented by Mr. Alfred T. Land. The society he represented had been in existence sixteen years and owed its origin to Dr. Guinness, of Harley House, England, and Dr. Pierce. His work and that of his wife had been for ten years among the Khabeels. The societies' agents now number seventy-six, scattered over the whole

of North Africa among a Mohammedan population which they had found accessible to the gospel, and whose power spiritually as well as politically he believed to be breaking up. He referred to the slow process of acquiring the language, but said that a missionary was teaching by his life and conduct long before he could by spoken words.

Mr. Bingham represented the mission to the Soudan in the interior of Africa. He was the companion of Mr. Gowans from this city, who, with two others, Mr. Bingham, being one, set out to reach the Soudan overland, and who both died before reaching their destination. This mission excited much interest at the time, and it was suggestive of memories in some respects sad to see on a platform in Toronto one who had been the companion of those who laid down their lives while yet young for their Master's sake. The Soudan he said contained a population of from sixty to ninety millions, and in the Yoruba country, where he had laboured, there were from thirty to sixty thousand ready to receive the gospel.

Rev. Mr. Ledingham and Rev. Mr. Menzies, M.D., both representatives of our own Church, the first now on his way to Indore, India, and the latter about to start for Honan, China, made brief and appropriate addresses as those about to leave for work as yet new to them. The story of how they had been led to give themselves to it was interesting and might well suggest to others the claims of Christ upon them for such work.

Rev. Andrew Murray, President of the South Africa General Mission, after explaining in a few words his position with reference to this and other missions in South Africa, read a portion of a letter he had just that morning received from his daughter a missionary among the Bechuanas, giving a very graphic account of a Thanks-giving service, at which it was supposed four thousand were present, for deliverance from a threatened visitation of smallpox. A letter from his son spoke of work in Johannesburg. There was, he said, an unlimited field for work in Africa and where were the men to come from to do it, but from the church at home? Men, money and divine power are needed. If the church at home is strong in a spirit of consecration and by fellowship with God, He will bless those at home and those abroad. The number added to the heathen by natural increase is far greater than those converted to Christ from among them; so far from being jubilant at what has been done the church has cause only for shame. Hence its great need for being filled with the Spirit.

In addition to those who gave addresses there were on the platform ladies and gentlemen representing the same or other mission fields. The call and cry from all who spoke for more men, more self-consecration of means, and more of prayer and greater manifestation of divine power in this great work in answer to prayer was pathetic in its earnestness. The fields are white everywhere unto harvest and the only thing needed to gather in an abundant harvest to the glory and praise of God is consecrated, God-elected and God-sent labourers from a church filled with the Holy Spirit.

After these addresses Rev. Dr. Pierson gave a powerful missionary address based upon the teaching of Jonah and his mission as set forth in the book of that prophet, and a missionary meeting very stirring, and, we may hope, very fruitful of good for the time to come was brought to a close.

The first Chinaman to enter the ministry in New York State is Hui Kin, who was ordained recently at University Place Presbyterian Church. He has been educated under the care of the Presbytery, and has been very successful in mission work among his countrymen. He will hold Chinese services in New York, and hopes eventually to organize a church of converted Chinamen.

The Presbyterian missions among the Indians of the two Dakotas contain 1,250 members. In addition to their contributions of nearly \$2,000 a year for the support of their own services the Indian communicants give on an average but a few cents short of a dollar a year per capita for missions.

### PULPIT, PRESS AND PLATFORM.

Ruskin: In the career of nations, no less than of men, the error of their intellect and the hardening of their hearts may be accurately measured by their denial of spiritual power.

Dr. Joseph Parker: A man might empty a church to-night if he preached on justification by faith, or any of the grand, living, juicy doctrines of the old orthodoxy. One day we shall get tired of the new paste—then we shall ask for the old diamond.

Lutheran Observer: One injudicious man in the church council can and often does occasion the pastor more annoyance and trouble; and even, though unintentionally, yet really impedes the usefulness and progress of the church, more than twenty-five sinners in the outside world.

New York Independent: The ugliest relic of the Dark Ages that has come down to us is the superstition that a man who has made a fortune by fraudulent means may wash the blood off his hands by devoting a part of his ill-gotten boodle to charitable objects. There is something wrong with a man's religion if his wife has to hear him talk in Church to find out that he has taken a stand for Christ.

United Presbyterian: We recognize the duty of co-operation with God in active Christian work. We should recognize it as fully in the painful things of life. When it is made clear to us that suffering is God's will for us, we should not place any hindrance to His providence. We may pray for the cup to pass from us, but when he does not cause it to pass away, we should take it and drink it. Christ did this.

T. M. McConnell, D.D.: In fact character is nothing more nor less than the crystallization of thought and impulse and purpose, so that one's character is an index to all that he has ever thought or said or done. Just as a lump of coal is the dark exponent of past ages of vegetation, so in a man's character we have his whole life crystallized. Like flakes of snow that fall unperceived upon the earth, the seemingly important events of life succeed one another. As the snowflakes gather together so our habits are formed.

Rev. James Millar: It is in the readiness to put ourselves to inconvenience in order that others may be helped or bettered that we exemplify the disposition of our Master. This is the surest evidence of discipleship. Professions of faith in Christ do not, in this day, cost much and therefore are not worth much. But this spirit of Jesus is self-evident and all-convincing. The man will often be understood long before His gospel is comprehended. It was so with our Master, and it will be so with us. The worth, beauty, and power in the faith of Jesus Christ are better shown in this disposition than by all our speeches.

Boston Congregationalist: It cannot be that the redeemed regret the trials which they endured on earth. They rather are sincerely grateful for them because thereby they see that they were drawn closer to Jesus Himself. Let this thought sustain us if ever we are tempted to murmur bitterly that we were unkindly treated by our God. Let us trust Him to show us in the end that love and mercy dictated every distress which He allowed to befall us. And let us rejoice that our very sorrows afford us many of the best opportunities of illustrating the power of religion to ennoble and render useful lives which might have been frivolous and fruitless.

## Christian Endeavor.

### PROGRESS IN CHRISTIAN LIFE.

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

Sept. 29—2 Pet. i: 1-11.

From the moment that a man enters upon the Christian life he should make progress in holiness. He should grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The righteous should hold on his way and become stronger and stronger. (Job xvii. 9). He should forget those things which are behind and reach unto those things that are before (Phil. iii. 13, 14).

The Christian has faith to start with, and to that faith he is to add virtue. Ordinarily by virtue we understand purity, integrity, moral excellence; but the word which is here translated virtue means rather the quality of manly courage, valor, or boldness. It implies a strength of conscious right which gives vigor in defending a cause and steadfastness in maintaining it.

How desirable that this courage should be added to faith! What is required to-day is not a weak, nervous, mollescent Christianity, but a courage, a heroism which trembles not at the approach of danger, and which quails not in the presence of the enemy. The truth may be assailed but virtue clings to it all the more tenaciously, satisfied that it is founded upon the eternal righteousness of God. Infidels may plot and scheme for the overthrow of the Church, but the eye of faith marks well her bulwarks and the eye of valor fears not for the prospect. It is easy to simulate valor when everything in our Society is flourishing, when the attendance at all the meetings is large, when the various committees are doing their work enthusiastically; but true valor will show itself equal to the occasion when the zeal of many flags, when their love is on the wane and when the work languishes.

To valor must be added knowledge—not mere intelligence, not mere intellectual equipment, but an acquaintance with Jesus Christ, with practical religion and with Christian life and duty. How essential this knowledge is! Truth is vast and many-sided, but some Christians see only one side and so their views are narrow and imperfect. As a result they are apt to get astride a hobby and press it forward most unreasonably. Besides the Christian who possesses faith and valor but who is deficient in knowledge is apt to be a practical failure as a worker for the Master. When an incapable engineer attempts to put machinery in order there is apt to be friction and a waste of power. "Let knowledge grow from more to more."

To these graces must be added temperance—self-control. Probably no two men are immoderate to the same degree, hence each one for himself must ascertain what passion or appetite is inclined to run riot and then govern it accordingly. If his weakness lies in his tongue, he must hold it in as with a muzzle (Ps. xxxix. 1), if in his temper, let him see that the sun does not go down upon his wrath.

Patience, too, that royal grace, must be cultivated. Does the Christian's path seem long and difficult? Let him cultivate patience and as he looks ahead he can see the enticing goal. Is he passing through a season of sorrow? Then he must "let patience have her perfect work," for only thus can the sorrow accomplish the end that the divine Father designed. When patience rules the life the wail of melancholy will be exchanged for a cheerful song.

These graces must be supplemented by godliness—piety in its most comprehensive sense. Love of the brethren must receive much attention for the Church is only a family on a larger scale. But above all else, and as a crown of all, there must be love. Where there are wounds love must pour in her soothing balm; where there is sickness, love must administer her healing potions; into the haunts of darkness she must bring the light and where she finds heavy burdens she must extend a helping hand. The Christian must cultivate that spirit which constrains him to go wherever there is a sorrow he can soothe, a pain he can alleviate, or a tear that he can wipe away.

If the Christian does not make progress the fault will be his own. He is blessed with precious faith (ver. 1); with all things that pertain to life and godliness (ver. 3); with exceeding great and precious promises (ver. 4). What greater stimulus, what more efficient aid could he desire?