

Missionary World.

THE WORK AT SWATOW.

The English Presbyterian Church Mission has a most flourishing hospital at Swatow, under the care of Dr. Lyall. Previous to foreign commercial treaties with China, Swatow was but a small fishing village, with a people who were exceedingly anti-foreign and ferocious; so determined were they that even after commercial treaties with foreign nations were agreed upon and when merchants were anxious to make their abode there, the natives offered a most daring opposition. The whole region was fanatical in its attitude towards foreigners, and it was only several years after, and when they had built go-dorows and offices that foreign merchants were allowed to build dwelling houses at convenient distances from their offices. For many years they had to be content to live on an island five miles distance from Swatow. The American Baptist Mission, with the English Presbyterian Mission, have both got sanitariums, which are greatly appreciated, and taken advantage of during the hot season.

To-day Swatow has assumed the proportions of a city, and is one of the most flourishing and extensive commercial ports on the Chinese coast. It forms an ideal centre for missionary enterprise. The first missionaries of the English Presbyterian Church wisely determined to occupy Swatow and to begin medical as well as evangelistic work as soon as possible. This they succeeded in doing, and during the thirty years which have elapsed since then, the Swatow hospital has been gradually growing in popularity and usefulness, so that to-day it is one of the largest and most successful hospitals in the China mission field.

One of the happy features in connection with the Swatow hospital is that it is heartily supported by native merchants and business men. They admire the magnanimity of the foreign doctor. They praise the spirit which moves to such philanthropic work. They regard the hospital as an adjunct of the Christian Church, yet if we could know exactly what they think about the matter we would find probably that they impute wrong motives to us, that the hospital is our trap to get the sick within our hands in order to make Christians of them. They are slow to grasp the fact that it is the same spirit which fosters the desire to save their souls that cherishes a like desire to heal their bodies.

Hospitals are undoubtedly as centres for evangelistic work, a magnificent success. The Swatow hospital, with which I am acquainted, testifies to this fact. Year by year there go out from the wards men and women who have become converts to the Christian faith, who in turn become in their respective villages, sources of good, occasionally the nucleus of a congregation. The hospital is a very necessary helpmeet to the Christian Church in heathen lands.

Yet people must not go away with the notion that the hospital is the only or even the chief source of strength to the native Church. The youthful, the strong, the healthy of the hard-working classes compose by far the greater number of those who are admitted as members into the Christian Church.

The Swatow Presbytery, which includes our Hakka church, too, has begun a mission supported solely by the native Church. Off the coast of Swatow is a group of little islands where dwells a thriving fishing population. The Swatow Presbytery has selected these islands as the starting point of its independent missionary work. Until now these islands, as far as I know, have been unvisited by preachers of the Gospel, so that they are virgin soil. Two preachers have now been sent who are apostolic in their zeal for the spread of the Gospel and the salvation of these Islanders. Their first period of service there has been somewhat disappointing. The Islanders would listen, but there were no further results, the

preachers thought. When we bear in mind the human soul wrapped in the shroud of heathenism for centuries, where the light of God is almost extinguished, we cannot wonder that if in such a soul the seed of the Kingdom takes some time to grow. But they had other difficulties to contend with which were bitter disappointments to them. They wanted to concentrate their efforts; the authorities, however, were not willing to give them a meeting place, nor a site whereon to build one for themselves. Now this barrier has been removed. They have got a nice meeting-house, and there are signs of spiritual awakening among not a few of the people. This is to us all most gratifying news, and is evidence that the native mission is going to receive, and has received, God's blessing.

Our mission has had sore bereavements during the year that has gone. Mr. George Smith, one of the fathers of our mission, died last year. We could not praise him too highly as a missionary. He was a true soldier, and a brave one, too. He had to cope with the Chinese at a time when they were bitterly opposed to any foreign missionary landing on their shores. Yet with William Burns, like himself of missionary and evangelical fame, he reared a church in Swatow, and resided himself among the people. Here he made his home for a number of years, and from here he made periodical trips inland, which were fruitful and much blessed. It was during one of his extended country trips that he was seized with the illness which resulted in his death. In Amoy there occurred the death from cholera, of Mrs. MacGregor, the wife of our oldest missionary there. And the other day only, in Formosa, Dr. Russell, a young medical missionary, was struck down with severe illness, and died in the midst of splendid usefulness. He was in many respects an excellent missionary.

Besides these, our mission has sustained incalculable loss in the resignation of Mr. Duffus and Mr. Gregory. Severe illness necessitated their both leaving the field. We are now glad to report their complete recovery.—Rev. Murdo Mackenzie, in New York Observer.

Dr. Pierson, in a very instructive series of papers in the Missionary Review of the World, gives the following estimate of Protestant missionary agencies at work throughout the world:

Missionary organizations ..	280
Stations and out-stations ..	11,400
Foreign labourers, male and female ..	8,000
Native workers (one third ordained) ..	47,000
Communicants ..	900,000
Adherents ..	3,600,000
Contributions to these Missions ..	\$2,400,000
There is one missionary to ..	110,000 in India
" ..	140,000 in Africa
" ..	270,000 in China

There are 40,000,000 of Protestants with a total wealth, according to Dr. Pierson, of £400,000,000. Is one sixteen hundredth part of this, he asks, a right proportion to devote to the conquest of heathendom for Christ.

The whole New Testament has been translated into the language of New Guinea.

The Jews, we are told, are rapidly increasing, notwithstanding all the persecutions to which they are subjected in various countries.

It is calculated that the Scriptures have been translated into so many languages that they can be read by one thousand millions of people.

Some two thousand seven hundred languages and dialects remain into which the Bible has not yet been translated, and nearly five hundred millions are thus prevented from having the blessed book in their own tongue.

The Bible has just been translated into the language of the Gilbert Islands, a coral group in the Pacific. The work is said to be very carefully done. It has cost the devoted missionary who did it more than thirty years of his life.

In 1892 there were fourteen thousand and five hundred missionaries to foreign lands, including native helpers, in the service of American and Canadian missionary societies. These missionaries were employed in thirty different countries. The statement does not include missionaries to the Jews.

HINDU LITERATURE.

Mrs. Elizabeth A. Reed is one of the most distinguished oriental scholars among the many learned women of the United States, and her name and fame have spread across the Atlantic. In the elegant volume before us, we find, in spite of the analytical character of her work, the same pleasant style that pervades her later book on the literature of Persia. To the extent to which Mrs. Reed performs her appointed task, she does it well, but, as in the Persian literature, so in the Indian, she is incomplete. She tells us what the Vedic hymns are, and that very honestly and faithfully. She makes us acquainted with their accompanying ritual works, or Brahmanas and doctrinal treatises on Upanishads; Max Muller could not do so better. The ancient Institutes of Maine, as old, probably, as the Egyptian Menes and the Cretian Minos, occupy a whole chapter of great interest. Then come the two great Itihasas, or epics, the Ramayana and the Mahabharata, epics that rival the Iliad and the Odyssey in the beauty of their narration, and that far excel them in the vastness of their proportions. Finally, Mrs. Reed discusses the Puranas or much more recent mythological treatises, which remind one of the Greek work of Apollodorus. There are analytical chapters on the mythology of the Vedas and of later Hindu works, on the Vedas and Suttee, on the monotheism of the Upanishads, on the origin of man, cosmogony, and rewards and punishments. A separate chapter also deals with the Bhagavadgita, an interpolated song in praise of Krishna in the Mahabharata.

This is Hindu Literature in part, or rather it is Brahman literature in part. In vain we question Mrs. Reed's book for anything on the Hindu schools of philosophy, for some illustrations of the native drama, for tales and romances, for such histories as the Raja Taranguin of Cashmere. There is no word of the voluminous literature of Indian Buddhists, and Janis, and Sikhs, which certainly call for attention. The Vedas, and the Institutes, the Itihasas and Puranas, are, no doubt, the most important Brahman works, and probably Mrs. Reed does well to expend her strength upon them, so as to give a very accurate and interesting view of their contents. Her book will have the effect of leading many who might otherwise have remained ignorant of the literary treasures of the East, to acquaint themselves with them. Perhaps, in her next edition she will, after consulting a work on Indian Literature, give an idea of the vast amount of ancient writing, Sanskrit, Pali, etc., that there is lying outside of the circle embraced in her present pages.

THE GLORY ALL ABOUT US.

If we had eyes to see the glory of the Lord in the every day of Divine providence, we should find light and comfort a thousand times where now we walk in darkness with sorrow uncomfited. The glory of the Lord is everywhere. It shines in the lowliest flower, in the commonest grass-blade, in every drop of dew, in every snowflake. It burns in every bush and tree. It lives in every sunbeam, in every passing cloud. It flows around us in the goodness of each bright day, in the shelter and protection of every dark night. Yet how few of us see this glory! We walk amid the Divine splendours, and see oftentimes nothing of the brightness. Says Mrs. Brownling:

"Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes;
The rest sit round it and pick blackberries."

We cry out for visions of God, when, if our eyes were opened, we should see God's face mirrored in all about us. There is a legend of one who travelled many years, and over many lands, seeking God but seeking in vain. Then returning home and taking up her daily

duties, God appeared to her in these showing her He was ever close beside her. . . So there is glory everywhere in life, if only we have eyes to see it. The humblest lot affords room for the noblest living. There is opportunity in the most commonplace life for splendid heroisms, for higher than angelic ministries, for fullest and clearest revealings of God.—J. R. Miller, D.D.

CONSIDERATION FOR THE LITTLE ONES.

How much is expected of little children in the way of politeness, when none is ever shown them. Their little legs carry them on many an errand for you, and never a "Thank you dear," for encouragement, when the poor little heart longs to hear it, for it is so human in us all to want approbation. Think of your little ones oftener, mothers. You are their all; they turn to you for their wants, and are often disappointed. Some children's hearts and souls are starved for want of kindness. Try what a little bribe will do instead of punishment. More sugar on their lunch at schools, or a slice of cake promised for more perseverance, or reward for efforts to do better. A very small piece of money will make the heart of many a child joyful for a long time. Try to study their natures more. All children cannot be managed alike any more than grown persons. And the present of a pet—a puppy dog or a rabbit—will make a good child often when punishment fails. Love the little ones more, they have their rights, and to be respected as well as yours, but a child's feelings are rarely consulted. You constitute yourself the judge of what is best for it, and it has to submit. Try and learn to get the sympathy of your children, and all will go smoothly, and no savage memories will ever be cherished against the "Old Folks at Home."

Rev W. L. Walker, of Glasgow, who came over from the Congregationalists seven years ago, intimated on Sunday that he had resigned the pastorate at South St. Mungo street, and that he had felt for some time that it would be necessary for him to disassociate himself altogether from a Unitarianism which, failing to recognize the personal presence and influence of Christ, was, in his opinion, untrue to Christian history and experience, inadequate for the spiritual life, and in its practical outcome far from satisfactory. Mr. Walker was educated at Edinburgh and began his Congregational ministry in 1873.

The Shaftesbury Memorial Committee have presented to the London County Council the public fountain which has been placed in Shaftesbury avenue at Piccadilly circus. It is an exquisite work of art, designed by Mr. Alfred Gilbert, R. A., and is illustrative of Christian charity. It is in bronze, octagonal in form, with border, central, and upper basins. Facing Piccadilly and Regent street entrances is a life-size and life-like bust of Lord Shaftesbury, surmounted by a handsome canopy on four columns. A suitable inscription is placed on a plate below the bust. The committee regret that at present they have not funds to provide the memorial convalescent home for poor children. It is hoped this may yet be done. A friend who has the disposal of a legacy of about £1,200 for the benefit of children is willing to place this at the disposal of the committee provided a suitable house can be found for the purpose, and that a sum of not less than the amount of the legacy be subscribed by the public.

Edward Linlef, of St. Peter's, C. B., says—"That his horse was badly torn by a pitchfork. One bottle of Minard's Liniment cured him."

Livery Stable men all over the Dominion tell our agents that they would not be without Minard's Liniment for twice the cost.