

## Missionary World.

### A DARK CORNER OF THE EARTH.

As far as nature is concerned, one of the finest and prettiest portions of the globe is found in the Philippine group of islands. These islands, numbering some twelve hundred or more, are all mountainous and of varying sizes, from three hundred miles long—the length of Luzon, the largest island—to a few yards, as in some of the smallest rocky islets. The archipelago is situated a few degrees north of the equator, in the Pacific Ocean, off the southeast corner of Asia; the chief city is Manila, with a population of 300,000, while the population of the entire group is many millions.

Poverty, which brings suffering such as occurs in Europe and America, is unknown. The cold has no terrors, for it never comes here; the climate is tropical, and clothing is only necessary to cover their nakedness and not to keep the body warm, and the houses are built with a view to shade and not to ward off the frost; as for food, that is plentiful and cheap enough. A man need only work a few days in the month in order to provide himself and his family with all they need; the rest of the time he may sleep and amuse himself. As a result, the people are indolent to a degree, and will not do more than they are absolutely compelled.

After a brief reference to the depressed commercial condition of the islands owing to the avarice, oppression and mismanagement of the Spanish officials, the article goes on: The religious and moral condition is not a whit better than the commercial. Roman Catholicism is supreme, and no other system is permitted; by law all are Christians of the Roman persuasion. Churches are everywhere, and they are far and away the best buildings in the place. The finest in Manila is that of the Jesuits, which is most handsomely constructed and fitted throughout with the hardest and most expensive wood and marble, all exquisitely carved. It took twelve years to complete, and must have cost over \$1,000,000. In the city of Manila the Romanists have fine schools, in which some 2,000 boys and girls are taught, and a liberal education is given them. In connection with the schools there are a fine observatory and a museum. The schools and the work done in connection with them seems to be about the only good thing the Church does. Everywhere else is seen its blighting hand, and even in the schools the training is of such a nature that the youths are absolutely in the hands of the priests not only while they are under instruction, but through life. No English newspaper is published, and every item of news published in the Spanish papers must first be submitted to the archbishop for his approval. No Protestant service of any kind is permitted. A marriage service between two British subjects in the consulate was the cause of a good deal of trouble. I was asked not to go ashore in clerical dress, because the priests and officials were so bigoted that it would certainly arouse suspicion and provoke inquiry. During the Sunday we were in port I conducted a service on board and preached. Some people from the shore—Englishmen—came off to worship with us, and said afterward that that was the first Protestant service held in the islands since they had been there.

To illustrate how little has been done for the native Indians, it is only necessary to say that a few miles from the settlement they are savages, men and women going naked, and are without instruction. Spanish soldiers go through the country, shoot down those who oppose, pass on, leaving things even worse than they were, and call it government. The priests alone are wealthy, owning all the best property, and they are free to do as they please, although in recent years the powers of the archbishop have been curbed a little; yet even to-day no cargo may be worked in harbor on feast days without his special sanction, and no music is allowed in any house or at any port

after ten p. m. except with his permission; and, as stated above, the press is muzzled by him and at his mercy.

The most exciting feature of life in the islands seems to be the great Manila lottery, whose tickets are sold throughout the East. There is a monthly drawing of prizes ranging from \$80,000 to \$5. As the time of drawing comes near there is a rush for tickets, and rich and poor compete excitedly for the prize. The governor and his high officers are present at and preside over the drawing, which brings in a monthly revenue of more than \$200,000, for the lottery is a government monopoly. It is said that were it not for the lottery Spain would, through inability to raise funds, be compelled to dispose of or abandon her colony.

The condition of these islands affords an illustration of what Roman Catholicism can do when left to itself, and also indicates what it will do if it ever obtains the upper hand and power in our Protestant lands. The result so far in the Philippines fills a very dark page. Look at the list: a great government gaming institution, teaching all, both young and old, rich and poor, to gamble, and placing before the people an official example of an evil life of unhealthy excitement; trade stifled; extortion that would make a Chinese mandarin jealous; liberty dead; conscience destroyed; press muzzled; oppression of the people; God and righteousness unknown; a bigoted Roman Catholicism triumphant and walking roughshod over all—this is an uninviting but true picture of this dark corner of the earth nineteen centuries after Christ came bringing light. Is this to continue forever? Is not the light of the pure Gospel to shine here and scatter the darkness? Is not the Word of God to be given to the people? An attempt has been made. Four years ago the British and Foreign Bible Society sent an agent there, and with him went a converted ex-Roman Catholic priest. The latter was promptly killed, being poisoned, so it is confidently stated, by the priests; the Bibles of the agent were confiscated, and he himself barely escaped with his life. Christ's army seems to have been defeated. No other attempt has been made. Who will avenge the Christian missionary's death by taking the Gospel of love and salvation through Christ to these who so much need such a message? It will be a difficult and dangerous undertaking, and more than one messenger will doubtless be called upon to lay down his life for the Savior who died for the world. But such terrors have never hindered the onward march of the Church, which is a Church militant. Where are the soldiers of Christ who will go in answer to the cry for help which arises from these so long neglected, and where is the Church or missionary society that will equip and support such soldiers.—*Rev. Edward S. Little, in The Missionary Review of the World.*

China: progress in missions from 1807 to 1896, nearly ninety years, as reported by Mr. Gibson, of Swatow:

Work begun in 1807; in 1843 but six communicants.  
1853.—350 communicants; rate, 34 per annum.  
1865.—2 000 communicants; rate, 140 per annum.  
1876.—13 035 communicants; rate 1,003 per annum.  
1886.—28,000 communicants; rate, 1,496 per annum.  
1889.—37,287 communicants; rate, 3,076 per annum.  
From 1876 to 1889, 24,252 increase in thirteen years.

It will be seen that the rate of increase has constantly grown. In the twenty-four years between 1865 and 1889, the number multiplied from 140 to 3,076 per year, about twenty-two times as rapid. At the same rate, in twenty-four years more the yearly accession would be, by 1913, nearly 68,000 a year, and in half a century more than a million and a half converts a year. In other words, the total number of converts by 1940 would be between fifteen and twenty millions, and before another century had expired, at the same rate of progress, the converts would three times exceed the present population of the globe!

## Young People's Societies.

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

### NO COUNTRY LIKE OUR OWN DEAR LAND.

BY HANNAH ISABEL GRAHAM

[This poem was contributed by Miss Graham, a frequent contributor to our pages, by request, for the use of Canadian Christian Endeavorers at their Junior Rally at Washigton. It is both Christian and patriotic. It is pronounced by Mrs. Lucy B. Hill, who is charged with the exercise of which it forms a part, the "best thing" of the kind in it.—EDITOR.]

No country's like our own dear land  
Where mighty torrents flow,  
Her fair form covered from the blast  
By jewelled shield of snow.

Where can you find such happy homes,  
Such calm, sweet even-tides,  
The rugged beauty that adorns  
Her lofty mountain sides?

No country's like our own dear land  
For quiet Sabbath rest;  
No spot on earth more loved of heaven  
And none so richly blest.

Fair, virgin land of Canada!  
Long may thy banners wave  
Above a true and loyal race  
That vice can ne'er enslave.

May temperance, truth, and righteousness  
Go forward hand in hand,  
And Christ the King be glorified  
By our Endeavor Band

No country's like our own dear land;  
God grant her sons may be  
Worthy their broad and great domain  
That rolls from sea to sea.

Seaforth, Ont.

### HOW SERVICE TELLS

A chaplain in the army during the war was passing over the field when he saw a soldier who had been wounded lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man:

"Would you like me to read you something that is in the Bible?"

The wounded man said, "I'm so thirsty I would rather have a drink of water."

The chaplain hurried off, and as quickly as possible brought the water. After the man had drunk the water he said:

"Could you lift my head and put something under it?"

The chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, "if I only had something over me. I am so cold."

There was only one thing that the chaplain could do, and that was to take his coat off and cover the man. As he did so the wounded man looked up in his face, and said:

"For God's sake, if there is anything in that book that makes a man do for another what you have done for me, let me hear it."

There is a world of meaning to my mind in this incident. The need of to-day is acting the object lessons that book teaches.

### A SUCCESSFUL MEETING.

One writer has said with truth that successful missionary meetings do not happen. We generally get out of them about as much as we put into them. Great enthusiasm and deep interest cannot be expected to be created without infinite preparation, trouble and prayer on the part of those who have the planning of them. Great pains should be given to the choice of speakers and topics. Topics dealing with the very latest developments in the Church's Missions, and the bearing of present-day politics and events on missionary prospects, have a vitality in them which cannot but arouse active sympathy. To have new charts and maps prepared for each meeting by some member of the society adds to the impression of what is said, and enlists the interest of those who make them. Do everything to make the missionary meeting the most attractive and interesting meeting of the month.—*Miss E. M. De Beauregard Toronto.*

## BOOKS AND READING: HOW TO GET GOOD THEREFROM.

BY REV. W. S. M'TAVISH, B.D., DESERONTO

July 19—Prov. iii. 13-23; 1 Tim. iv. 13.

A gentleman, who was early left an orphan, and who, in later life, became eminent as a literary worker, once said, "A natural turn for reading preserved me from the moral shipwreck so apt to befall those who are deprived in early life of their parental pilotage."

Much depends, however, upon the character of the books we have a liking for. A fondness for unclean literature would scarcely save one from moral shipwreck. A few years ago in the city of Burlington, N.J., there was an unusual outbreak of crime. Robbery after robbery was committed, and it seemed almost impossible to ascertain the names of those who were perpetrating the lawless deeds. At last there was a street quarrel in which one boy was stabbed. Then the secret was disclosed. About twenty lads, their ages ranging from nine to thirteen years, the sons of respectable parents, had been reading the most atrocious style of sensational literature and had organized a "Mysterious Brotherhood." Jealousy and insubordination led to the formation of a rival band, and then came the fight and exposure. Instances might be multiplied to show how terrible are the results arising from the reading of impure books. The best thing one can do with such literature is to burn it, as the people of Ephesus did with their nefarious books.

It is said that reading is very much like eating—it may be a very good thing or a very bad one. The food we take should be judiciously chosen, and should be taken at seasonable times; and so with books. Again, a book may be unobjectionable, but to read it for the mere sake of reading would be as unwise as to eat for the mere sake of eating. It is not advisable either to read or to eat more than can be easily and properly digested. It is said that Melancthon, the friend and helper of Martin Luther, had only four secular books in his library but he knew these perfectly and was regarded as a scholar. To know a few books thoroughly is of far greater service than to know many imperfectly. Joseph Cook, in an admirable essay on "The Transmutation of Reading into Conduct," says, "You will not be able to master more than one hundred books in your short life. It is best that you should not let third-rate books crowd out first-rate." One of our Canadian writers declares that a man who knows the Bible and Shakespeare, is an educated man, in the best sense of that much-abused word, even though he may have taken his course in the hard school of daily toil.

What a treasure good books are to us!

"Books we know  
Are a substantial world both pure and good;  
Round these, with tendrils strong as flesh and blood,  
Our pastimes and our happiness will grow."

If a book would do us good and prove a worthy friend, it must be good itself. But even though the books we study are all good, they should be along various lines. To vary our reading will give breadth and stimulate interest. We should also read slowly. We must take time for mastication else we shall soon suffer from literary dyspepsia. We should try to fix and preserve our reading by marking books and writing extracts from them. To this end it will be better to own a few books than to borrow a great many from a public library.

In this age, when so many new and excellent books are being issued every year, we may be strongly tempted to read cursorily. But however far we wander afield, we must keep up our daily study of the Bible. In this connection a quotation from Cook will be appropriate. "Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well. That is the best volume for you to study while living. There is but one such book in the world. . . . We are to be scientifically careful when we choose a book for a dying pillow. If you can tell me what you want for a dying pillow, I will tell you what you want for a pillar of fire in life; that is the Bible, spiritually and scientifically understood by being transmuted into deeds."