

CHINA MISSIONS.

(Contributed.)

When for weeks the husbandman longs in vain for a drop of rain to descend from the skies...

Now the same may be said concerning the work of Missions. Those engaged in it experience some what similar changes.

As has been often the case before in other Mission fields, after years of waiting, to see the fruit of one's labor...

China, the field now under notice, is of enormous extent, being more than twenty times the size of England and Wales.

But what are the trials? What breaks the missionaries down, sending them into premature graves, and bringing them home with that worst of all diseases...

But, there is no darkness too deep for the light of God's truth to penetrate, and when it falls upon any land the bolts and bars of superstition and idolatry must give way before it...

Dr. Speer, who has been a missionary in China thirty years, says it seems very strange to enter places now which were formerly inaccessible to foreigners...

Ground was broken in China over five years ago. Rev. G. L. Mackay, the first representative of Canadian Presbyterianism to the Celestial Empire, sailed from San Francisco on the 1st November, 1871.

The Island of Formosa—so called on account of its lovely form, by the early Portuguese navigators, whose beautiful names, so different from those given by the rovers of Northern Europe, adorn the land of discovery...

There is no Missionary to be found at present who follows more closely than Mr. Mackay, the simple but effective methods of the early Christian Church.

Two years ago the Rev. J. B. Fraser was sent out to re-enforce Mr. Mackay, and has entered on his labors as a medical missionary at Tamsui. Dr. Fraser had a full medical and theological training, and will be equally prepared to minister to the bodily ailments and the spiritual diseases...

Two schools are in working order, six students preparing for the great work before them, and the hospital removing prejudices. The truth is, you will require to come out and see, before you could form any conception of what the Lord has accomplished here.

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Why will not another missionary go out to labor for Jesus? There will be a day of reckoning in the future, and some will have to answer for their woful neglect of the heathen.

Quotations from some of Mr. Mackay's letters may here touchingly illustrate the great and good work being done in that far off but interesting country. In one of these he says:—

"A convert who lives about a mile from here was asked a few months ago to assist in purchasing articles for idol worship. He replied he could not consistently do so, as he no longer bowed before things made by men's hands.

Amid these trials and discouragements, our missionary has been cheered by the steadfastness and fidelity of the converts and the progress of the Lord's work. Mr. McKay writes: "It is now about a year since I admitted five into communion on profession of faith, and I rejoice in being able to state that they have faithfully followed the Lord Jesus, and fearlessly testified to the truth unto this day.

Since that time he has been eternally murdered and beheaded in the woods; his headless body is yonder by the winding path, but his soul is in the highest heavens with the Lord of Glory. Last Sabbath we observed the Lord's Supper at Go-ko-kin, where the first chapel was erected. There I admitted four old and three young men, who have steadfastly followed the Lord since they first heard the gospel.

At a place called San-teng-po, several miles to the east, the people have just completed a small, neat chapel, entirely at their own expense. I visited them a few weeks ago, and was delighted to find the parents teaching their children the everlasting gospel. A number of small boys met me on the way, and all were able to sing our beautiful Chinese hymns; the very youngest, three years old, could sing. The little girls are kept in dark rooms, and do not appear with their brothers as in western lands.

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Ye who live at home in luxury and ease, and who wonder what our missionaries are doing, and at the same time withholding that countenance and support which such Christian and devoted men as the Rev. G. L. Mackay and Dr. Fraser have a right to expect, read the following account of a day's labor:

"On our way home we halted at Ki-loh-kan, in the temple, and sung the gospel of Jesus; then went through a rich plain, and at dark arrived at To-long, a Chinese town near the base of the hills. Although the place was large and evidences of prosperity were there, the only house we could get, in which to pass the night, was a sort of hut with walls of a kind of reed and roof of grass. Pigs occupied nearly half of the space inside and made very free with the other half. A man could push his head through any part without difficulty. As the night was cold we could not sleep, and were glad when the cocks began to crow and the people began to move about. We made our way into the market at dawn and began to sing hymns there. A great crowd assembled as we told of Jesus of Nazareth, then left and occupied the whole day visiting the numerous villages of the aborigines. They called me their kinsman, but I don't recognize any such distinction, as I consider myself as much the kinsman of the Chinese as of any other race out here in the far east.

Missionary Conference in China.—A committee of arrangements met in Shanghai on October 25, 1875, for the purpose of organizing a conference of Protestant Missionaries in China. From a report presented, it appears that 110 Missionaries were desirous of the proposed conference, these Missionaries representing every part of the

Mission field and every form of Protestant Christianity. It was unanimously resolved to invite the Protestant Missionaries in China to meet in conference at Shanghai on Thursday, May 10, 1877.

The Chinese Presbyterian Mission (in California) employs seventeen laborers; has Mission-Schools at San Francisco, San Jose, and Sacramento, with an average attendance of 167; has received thirteen to church membership in San Francisco during the year, four at Sacramento and nine at San Jose. In Oakland fourteen members of the Sunday School united with Rev. Dr. Kells' church.

These are only a few of the many victories achieved by the gospel in our time, but they are significant as types of more glorious things to come. The everlasting gospel is pressed forward with the banners of the cross, and by and by the anthem of ten thousand voices will be heard proclaiming through the earth. "Hallelujah; for the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

Mission work among the heathen consists in gradually working out the regeneration of the world amidst thousandfold labors, disappointments and hindrances. Let the Church then remember, that whenever a soul is converted from dumb idols to serve the living and true God, when, as it is the case with an infant Church among the Gentiles, we see the first fruits of the same come forward, determined to join the band of faithful followers of the crucified Saviour, the Church of Christ in her members and servants must then likewise, without hesitation, come to the rescue, and grant the needful assistance at the hour of need, which indicates the hour of a new birth.

Resolutions.

If you are a child of God, will you not adopt and practise these resolutions:

- 1. I will daily observe secret and family prayer.
2. I will daily and prayerfully read the Word of God.
3. I will daily seek the salvation of sinners.
4. I will obey God's ordinances as taught in His Word.
5. I will cheerfully give of my means to the cause of God.
6. I will do what I can in the Sabbath school.
7. If I am offended with a brother, I will follow the rule in Matt. xviii. 15-17.
8. I will never visit any place of amusement or social pleasure on which I cannot first ask God's blessing.
9. I will never use intoxicating drink as a beverage.
10. I will daily seek to grow in grace.
If you are not a child of God, will you not adopt and practise the following resolutions:
1. I will no longer neglect my soul's salvation.
2. I will regularly attend divine worship.
3. I will pray for myself, and not be ashamed of religion.
4. I will ask the prayers of others, and seek with all my heart.
5. I will forsake every known sin and cast myself on the mercy of my Saviour.

The True Training of Children.

The first thing that parents need to remember, in their thought for their children, is that they have no ownership in them. Before you will ever feel and act toward them as you should, you must have a heartfelt conviction that they are God's children rather than your own. You are not to dispose of them as you wish, but as He wishes. His desires, not yours, are to be consulted in their education. You are to train them to be, not what you would have them to be, but what He would have them to be. He has committed them to your care for a time, to train, discipline and instruct, and to fit them for such services and mode of life as He shall ordain. No matter how zealous you are; no matter how earnest and loving and conscientious you are; you will never educate children for God unless you feel that they are His, not yours. If you feel that they are yours, that you own them, you will be likely to educate them for yourselves, and not for Him; you will strive to make them excel in things that are agreeable to you, and not agreeable to Him; and the result will be, that without realizing it, without wishing it, you will rob God, by the substitution of your own wishes in their education and development in the place of His. He will be divorced from His own, and His own will not know Him. They will grow up unfitted for His service, and unconscious of His fatherhood over them. They will never know that to be true which the Scripture teaches,—that God is the former of their bodies, the Father of their spirits, whose name they should honor, and in whose service they should find their chief delight. Teach your boy otherwise. Say to him, "My son, I am not educating you for this earth: I am educating you for Heaven. I am not showing you how to serve yourself; I am showing you how to serve God. It will not delight me one hundredth part so much to know that you are fitted for business as to feel that you are fitted in character and taste for Heaven." Say to him, "My boy, I am not able to keep you; God alone is able to keep you. He alone gives the breath to your nostrils; He alone upholds you; but for Him, you would, even while I am talking with you, drop dead. Remember that you are not mine; you are not your mother's; you are God's. He gave you life. He upholds you day by day; without Him you could do nothing. By and by, your stay here will end. He will send forth His messenger to bring you home, and you must go. See to it that you are prepared to meet Him in that hour."

Say this to your son, father; say it in so many words. Some things must be spoken to be fully understood. The voice adds force to the truth, and deepens its impression. Bear testimony, then, for God, and your children will remember it while you live; and when you have gone from sight, being gathered to your reward, they will say, "Our father failed not in his duty toward us, but taught us all he knew of wisdom;" and they will rise up and call you blessed.—Golden Rule.

Light at Evening-Time.

The novelist wrote as follows:—"The old post-chaise gets more shattered at every turn of the wheel. Windows will not pull up; doors refuse to open and shut. Sicknesses come thicker and faster; friends become fewer and farther. Death has closed the long, dark avenue upon early loves and friendships. I look at them as through the grated door of a burial place, filled with monuments of those once so dear to me. I shall never see the thrice-accursed and shall be summoned to a discount. Ah; that is not a cheerful sunset of a splendid literary career. At evening-time it looks gloomy and the smell of the sepulchre.

Listen now to the old Christian philanthropist, whose inner life was hid with Christ in God. He writes: "I can scarcely understand why my life is spared so long, except it be to show that a man can be just as happy without a fortune as with one. Sailors on a voyage drink to 'friends astern' till they are halfway across; and after that to 'friends ahead.' With me it has been 'friends ahead.' The veteran pilgrim was getting nearer home. The Sun of Righteousness flooded his western sky. At evening-time it was light.—Dr. Cuyler, in Independent.

A Modest Young Man.

We love a modest, unassuming young man, wherever we find him—in a counting-room or a law-office—at the bellows or the crank—at the roll-stand or the type-case—on a clam-bank or in the pulpit. Among a world of brass and impudence he stands forth an honor to himself—showing to others that he at least has had a good bringing up, and knows what belongs to good manners. Ask him a question, and he will not give you a snappish reply or look cross enough to bite you. If you are looking for anything, he will take pains to find it for you, if he can.

When in company with others, he does not usurp all the conversation; and endeavor to call the attention of others to himself, by boisterous language. He listens attentively to his seniors, and modestly advances his opinions. We love such a man—we do sincerely—and his company we do highly prize. If he meets you in the street, he pleasantly bows and bids you good-morning. You do not find him standing at the corners, using profane words, or see him at the entrance of churches on the Sabbath. He quietly enters his pew, and takes his seat without a flourish. He goes to hear, and not to see. Such young men there are. We often see them. You will find them in some of your printing-offices, work-shops, and other places, where to work and earn one's living is honorable. When they come upon the stage of active life, they must succeed—it could not be otherwise. We would give more for a modest, unassuming young man, for all the practical business of life, than for a score of brassy, impudent rascals, who are not worth the bread they keep from molding.

"I Can Never be a Drunkard."

In our youth we had a very dear friend who often used this expression. He was a proud boy and a prouder man. He was fond of what the world called pleasure, and finally rushed into the vortex that leads to ruin. Social in his nature, he was often tempted at parties to take wine, and berated his friends who refused when he accepted. And when, in his calm moments, these very friends would warn him of his danger, he would reply, "I can never be a drunkard."

The habit grew upon him, and after a while he commenced taking his dram regularly. Ashamed of his habit, and fearful that his friends would discover it, he used cloves and other articles to destroy the smell of his breath. Often remonstrated with by watchful friends, he would deny that he had gone to excess.

The writer removed to Texas, and returning to his old home where his friend lived, about seventeen years afterward, the first time he saw him he was down on the sidewalk drunk, and a year afterward he was found dead in the same street.

Young men, beware! There is not one in ten thousand that can always be moderate in drinking. If you touch it at all you are in danger. The ingenuity of man has truly given you the means of destroying the smell of liquor upon the breath, but not of saving you from a drunkard's fate.

Where Language Fails.

When we turn in thought or attempt to turn in speech toward the spiritual world, how utterly inadequate does language seem! How can it be otherwise? There is in the wide world no phraseology that is adequate. Language was made for the animal man. The poorest of all instruments in this world is human language when it attempts to interpret that which is best in men. For the most exquisite development of thought and feeling in the great realm of spirituality there is no language. For the real life of mankind in the innermost soul there is no language. There are no letters or words out of which language can be formed with which to describe the finer emotions and experiences of men. We use the best that we can invent, but they are only proximate and symbolic.

Of the facts that there is a world that is not represented by materiality we have no question; and that this world is near us and around us we love to think; and that it is populous with life, and with life desirable to a higher condition than it has reached on this earth. That the mind and soul of human life are working away from the material and visible and toward the spiritual and invisible, which is transcendently more powerful than the visible and material—of this we have no doubt at all. But when we would speak of this great spiritual world, of the world which covers this visible world, language fails. It transcends expression.—Christian Union.

Two Irish Canadian pilgrims arrived in Rome on Saturday. They stopped at Lourdes to attend Mass and receive the communion there.

Scientific and Useful.

TO RESTORE COLORS.

Sal-volatile, or hairshorn, will restore colors taken out by acid.

TO OBTAIN WHOLEBONE.

Hold it in the flame of the lamp an instant, and you can cut it with shears.

TO KEEP MICE AWAY.

Camphor placed in drawers or trunks will prevent the mice from doing them an injury.

TO REMOVE SPOTS FROM SILK.

Benzine, ether or soap will take out spots from silk, but remember the goods must not be rubbed.

TO STAIN WOOD.

To stain oak color, take parts of American potash and pearlash, two ounces each to one quart of water. Use carefully, as it will blister the hands.

TO REMOVE PAINT SPOTS.

Oil of turpentine or benzine will remove spots of paints, varnish or pitch from white or colored cotton or woolen goods. After using it they should be washed in soap suds.

TO KEEP SHOES FROM SQUEAKING.

In ordering a pair of boots or shoes made, provide your shoemaker with a piece of thick flannel to put between the soles, and you will be saved the discomfort and annoyance of squeaking shoes.

BREAD PANCAKES.

Cut bread dough which is ready for baking into strips or fancy designs, and drop into hot lard. When they are a fine brown, drain them well, and send to the breakfast table very hot. To be eaten with syrup.

EGGS AND APPLES.

Beat up the eggs as for omelet, pare and slice the apples, fry them in a little butter; then stir them in with the eggs. Melt a little butter in the frying pan, put in the eggs and apples; fry turning over once, and serve hot.

TO CLEAN WALL PAPER.

Oil marks, and marks where people have rested their heads, can be taken out of wall-paper by mixing pipe clay with water, to the consistency of cream, laying it on the spot, and letting it remain till the following day, when it may easily be removed with penknife or brush.

TO EXTRACT CORNS.

Roll a lemon till soft, then cut a thick slice and bind on a corn at night. If white in the morning it can be easily extracted. A very bad corn may take several applications before a cure is effected. We have never tried it, but have good authority for thinking it will effect a cure.

TO REMOVE FRUIT STAINS.

Colored cottons or woollens stained with wine or fruit, should be wet in alcohol and ammonia, then sponged off gently—not rubbed—with alcohol; after that, if the material will warrant it, wash in tepid soap-suds. Silks may be wet with this preparation when injured by these stains.

EGGS AND CHEESE.

Into a baking-dish put four or five spoonfuls of milk thickened with flour; break into it six or eight eggs without breaking the yolks; sprinkle over the whole some grated cheese and a little pepper and salt; bake in an oven, without allowing the yolks to harden. Serve very hot.

SCRAMBLED EGGS WITH DRIED BEEF.

Shave the beef very fine; put a tablespoonful of butter in a frying-pan; set it over the fire, and when hot put in the beef; heat a few minutes, stirring constantly to prevent burning; beat up the required number of eggs and stir in with the hot beef; stir altogether until the eggs are cooked. Serve immediately.

LEMON DUMPLINGS.

Mix with ten ounces of fine bread crumbs half a pound of beef suet, chopped fine, a large tablespoonful of flour, the grated rind of one lemon, four ounces of loaf-sugar, or, if wished very sweet, more; a little salt, and three eggs, well beaten. Divide these into four equal portions, put into well-floured cloths, boil one hour. Serve hot, with brandy sauce.

FRIED PATTIES.

Mince a little cold mutton, beef, or veal, allowing one-third ham to two-thirds of the other meat; add an egg boiled hard and chopped fine; season with salt, pepper, mace, and a little grated lemon-peel; moisten with cream. Make a good puff paste; roll thin and cut into round pieces; put the mince between two of them; pinch the edges well, to keep in the mixture, and fry a light brown. To be eaten warm or cold, as liked.

A GOOD CEMENT.

Pound burnt oyster-shells, sift the powder through a very fine sieve, and grind it on a stone slab till reduced to the finest powder; then take the whites of eggs (according to the quantity of powder), beat them well, and having mixed them with the powder, form the whole into a kind of paste. With this paste join the pieces of china or glass, and press them together for seven or eight minutes, and the united parts will stand heat and water.

TO REMOVE GRASS SPOTS.

Grass spots may be taken from white linen or cotton by soap-suds or weak lye, and from calicoes with warm soap suds. Grass spots on woollens can be taken out by soap-suds or ammonia. On silks use either yolk of egg with water, magnesia, ether, benzine, ammonia, or French chalk. Either is good. These are mostly used by the French, who have skill in cleaning spotted or stained fabrics. Most of them we have used, and know them to be reliable.

It is natural for the heart to long for something better than itself; to long for a God; Christ came and satisfied that longing; we see Him at a terrible price giving Himself for God; why does He die? Not for Himself, for us; This attracts our attention to Him, and we long to know more of Him; Then comes the Holy Spirit. The man is made new and started in life afresh with God's blessing. Man's Christianity is gratitude to Christ. How simple! Do not despise our trifles; here is a great thing: Christ has died for us.—Rev. Phillips Brooks.