

Missionary World.

THE GREATEST CHINAMAN ON CHRISTIANITY.

The *Ram's Horn* received from a correspondent in Japan, a verbatim copy of a letter from Li Hung Chang, the most influential person in China. In view of the opening door which that great empire is presenting to the Gospel just now, this letter is significant:

SHIMONOSEKI, April 7th, 1895.

A few days after the attempt on the life of the Viceroy Li, the Christians of this place sent a letter of sympathy to him, expressing their regret at the occurrence, and their hope of his speedy recovery, saying that they would pray that God might restore him to full health.

The following is the reply which, considering that over ten thousand such letters and telegrams of the same nature were sent from different organizations and persons in Japan, is certainly remarkable:

H. YAMAKA, Esq., Nagoya, Japan.

Dear Sir:—My father has directed me to write the following, dictated from his bed, in reply to your address to him, dated the 29th day of the 3d month of 28th year of Meiji, in behalf of the Christians of Nagoya.

He is deeply moved by the sentiments of kindly solicitude for his welfare expressed in your address, and feels that the prayers you have offered for his recovery cannot have been unheeded by the power who controls all human destinies. He feels that his escape from sudden death was little short of miraculous, for his assailant sought his life and missed taking it by a fraction of an inch. He feels that his life has been spared to him for some wise purpose beyond the capacity of man to fathom; but he will venture to interpret his good fortune as an indication that his life's work is not complete; that he may yet do some good in the world, and perhaps render service to his country by endeavoring to restore peace and good-will where strife now prevails.

He will be encouraged in his efforts by his belief in the continued sympathy you so kindly promised, and he begs you to thank, in his name, all the kind friends who have united with you in this touching expression of a benevolent feeling which has no limit of nationality.

His excellency sends his regards to all and his sincere wishes for your health and happiness.

Your obedient servant,

LI CHING FONG.

OLD CALABAR.

[The following notice from the *United Presbyterian Missionary Record* gives a hint of an interesting feature of the work of that church in Old Calabar, Africa.—ED.]

Mr. George Kerr Clark, who is a member of the Free Church, has been appointed to Old Calabar as missionary printer. Mr. Clark offered for this work in the end of 1893; the testimonials as to his work and the excellence of his thoughtful and devoted character, and the results of personal interviews, were entirely favorable; but his youth was felt to be a disadvantage. Before his final appointment then, an offer of service was received from Mr. W. A. Paton; and in view of his maturer age and experience, Mr. Paton was appointed. Mr. Clark is now appointed to the post made vacant by Mr. Paton's lamented death, and it being desirable that the work should not be interrupted, Mr. Clark's departure was arranged for 31st August. Mr. Thomas Graham Campbell has been appointed to Old Calabar as missionary carpenter. He possesses certificates for building, construction and architectural drawing; besides superintending the erection of various extensive buildings, he has made two voyages as a ship's carpenter. He is a man of solid Christian character and kindly spirit, and has had a large amount of experience in Sabbath-school and evangelical work. He has long been seeking to prepare himself in various ways for the foreign field, and promises to prove an able and successful worker there.

PULPIT, PRESS AND PLATFORM.

Ruskin: Neither days nor lives can be made holy by doing nothing in them.

Crafts: Success is doing your best every day. One is not to excuse himself because he has but one talent.

Young Men's League: Public sentiment loaded against public evils, does more execution than rapid-firing guns.

Ram's Horn: Put the devil clear out of the church, and it won't be long until he will have to give up the liquor business.

Thomas Hughes: Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.

A. E. Kittredge. The cause of the Christian's unrest is that you have not yet "received Jesus into the ship." You have given your heart to Him, but you have not wholly grasped Him by faith. Assurance comes only from the abiding presence in your soul of a personal, living Jesus.

Joseph Parker, D.D.: He preaches to the times who says: "Come unto me, all ye that labor and are heaven-laden, and I, the Son of God, will give you rest." These are the eternal times, the other so called times are flickering moments, changing their color, changing their throbbing and pulse by an incalculable process; but the eternal need is forgiveness, the everlasting want is rest for the soul.

The Interior. If Haman had succeeded in hanging Mordecai he would have set a precedent for depopulating the world of everybody in it who is of any account. Every man, woman or child who wins recognition by merit has a Haman looking on. If Haman wants to ride let him do good honest work afoot, and the horse will be sure to come along and offer him a stirrup and a seat.

United Presbyterian: There would not be so many unhappy marriages as there are, if Christians would always have regard to the counsel of the apostle when he says, marry, "only in the Lord." Spiritual oneness is essential to true marriage. If the union is one only of mere natural relationship, alienation is liable to result. But if there is religious sympathy and soul fellowship, existing between those united as husband and wife, the union will be complete and happy till death.

Rev. Andrew Murray: Faith is fellowship. I give myself up to the influence of the friend who makes me a promise and become linked to him by it. And it is when we enter into this living fellowship with God Himself, in a faith that always sees and hears Him, that it becomes easy and natural to believe His promise as to prayer. . . . Surely for one who knows his Father well, and lives in constant, close intercourse with him, it is a simple thing to believe the promise that he will do the will of his child who lives in union with himself.

Philadelphia Presbyterian. The evil tongue is ever active, carrying discord and strife into towns, cities and nations, severing the strongest bonds of friendship, stirring up hatred and vengeance, causing disturbance and confusion all along its path and marring comfort, peace and happiness. It is a deadly poison which blights and destroys. It is like an infectious disease. Venom lurks in its praise, malice in its applause, peril in its silence and death in its stabs. It is horrible and discreditable in any form and by whomsoever exhibited, but especially in those who profess to be followers of the meek and holy Jesus.

HOME MISSION COMMITTEE EXECUTIVE.

A meeting of this important committee was held on the 8th inst. in Toronto, Rev. Dr. Cochran, convener, presiding. Other members present were Rev. Dr. Warden, of Montreal, secretary; Rev. Dr. Robertson, Winnipeg; Rev. Dr. Armstrong, Ottawa; Rev. Messrs. M. W. Maclean, Belleville; A. Findlay and R. Moodie, Barrie; A. Gilray, Toronto, and A. A. Scott, Carleton Place.

A motion was passed of heartfelt sympathy with Rev. D. J. Macdonnell, an active member of the committee, in his illness, and with Rev. Messrs. Gilray, Rennie and Scott, in the severe bereavements with which it has pleased God to visit them.

The committee passed the following claims for Home Mission work for the past half-year:—Presbyteries—Quebec, \$1,079.50; Montreal, \$1,489.50; Ottawa, \$1,047; Lanark and Renfrew, \$1,157; Bruckville, \$15; Kingston, \$1,193; Peterborough, \$410; Lindsay, \$314.70; Toronto, \$2,818; Barrie, \$1,685.96; Owen Sound, \$336; Saugeen, \$26; Algoma, \$1,788.50; Hamilton, \$52; Paris, \$104; Chatham, \$67; Sarnia, \$52; Superior, \$260; Winnipeg, \$1,600.50; Rock Lake, \$578; Glenora, \$104; Portage la Prairie, \$591; Brandon, \$182; Minnedosa, \$208.5; M. Ita, \$1,139; Regina, \$2,987.50; Calgary, \$3,442.50; Kamloops, \$1,807.50; Westminster, \$907.35; Victoria, \$980.85. These, with other special payments, make a total of \$30,000.

Applications were received from Presbyteries for changes in the grants to some of their fields for the ensuing half-year, as well as for grants to a number of new fields recently opened. These were considered, and such action taken as will best advance the interests of the work generally.

The following appointments to Presbyteries, etc., were made:—

Montreal—Rev. N. Macphree and Rev. J. N. Guthrie.

Ottawa—Rev. W. Christie and D. Craig. Lanark and Renfrew—Rev. J. A. Leitch, J. B. Boyd and W. J. Macdonald.

Kingston—Rev. G. L. Johnston, Rev. D. W. Martin, W. T. B. Crowlie, Hector McLean, S. A. Woods.

Peterborough—Rev. D. M. Jamieson.

Lindsay—Mr. J. D. Smith.

Toronto—Mr. T. H. Adams.

Barrie—Rev. W. E. Wallace, W. H. Angers, J. W. McLean, A. Munro, H. W. Porter, J. G. Jackson, A. F. Smith, J. Lochore, J. Geddes, R. B. Thompson, J. C. Bain, J. H. Rogers, J. T. Richardson, J. R. Miller, A. Roeluck, R. J. Wilson, W. A. Alexander, W. J. McLean, J. J. Hannaford, E. Mason.

Algoma—Rev. G. E. Loughheed, J. E. Smith, A. G. Bell, H. Muschlow, W. E. Marsh, J. M. Dallas, K. McRae, G. S. Wood, D. Forbes, D. McKenzie, W. C. Nixon.

Guelph—Rev. H. Knox.

Paris—Rev. J. S. Stewart.

Chatham—Messrs. P. Uzelle and A. Maclean. Synod of Manitoba and the North-west—Rev. A. Kemlo, Rev. J. S. Hamilton, Rev. J. S. Dubbin, Rev. H. McLean, Rev. A. Moore, Rev. S. W. Thomson, Rev. J. Laing, Rev. W. Hodnett, Rev. R. A. Munro, Rev. D. Macvicar, A. E. Camp, A. M. Boyd, J. N. Brunton, J. Hood, F. J. Hartley, P. Stranz, M. McKee, W. T. McKenzie, G. Taylor, A. E. Douglas, J. R. Elmhurst and Wm. Ledger.

Synod of British Columbia—Rev. W. Plack, Rev. G. S. Scott, Rev. A. S. Thomson, Rev. J. E. Wallace, M. Burkholder, W. L. Atkinson.

Applications for grants for the winter months having been made on behalf of a large number of mission fields for which no applications were made at the full meeting of the Home Mission Committee in March last, these fields having been under the care of the missionary societies of some of the colleges during the summer, it was resolved hereafter to make no grants from the Home Mission Fund to any field supplied by any of these societies unless the sanction of this committee and of the Presbytery of the Boards be first got for the placing of such fields under the care of said societies.

The convener reported that No. 2 of the missionary leaflets that are being prepared for circulation among the Young People's Missionary Societies and Christian Endeavor Societies would be ready in a few days, and asked the members of the executive to assist in having them circulated in the various Presbyteries and congregational societies.

The Moderator, Rev. Dr. Robertson, was requested to prepare and publish an historical sketch of the home mission work of the Western Section of the Church since the date of the union of the Presbyterian Church in 1875.

The convener stated that unless special efforts were put forth in the different congregations to increase the revenue for Home Missions, largely above that of last year, there would be a similar, if not larger, indebtedness than there was at the close of the last financial year. The appeal made last year in May had enabled the Committee to pay in full all the missionaries, but it was hardly to be expected that here would be such another response this year, nor was it desirable that there should be any necessity for it.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Oct. 27th, 1895. } THE CHILD SAMUEL. { I. Samuel ii. 1-13.

GOLDEN TEXT.—I. Samuel iii. 9.

MEMORY VERSES.—1-4.

CATECHISM.—Q. 11-13.

HOME READINGS.—M. I. Samuel i. 21-28. Tu. I. Samuel ii. 1-10. W. I. Samuel iii. 1-13. Th. II. Chron. xxxiv. 1-7. F. Lu. ii. 40-52. S. II. Tim. i. 1-13. Su. Mat. xviii. 1-6; xix. 13-15.

Samuel was the last of those judges whom the Lord raised up for the help of His people, as well as the first of those recognized as "prophets," through whom the Lord was wont to speak unto Israel. Our lesson for this week recounts the first message Jehovah sent through His servant, then but a child of probably about twelve years. The lesson naturally divides itself into "The Lord's Call" and "The Lord's Message."

I. The Lord's Call.—The home readings tell us the touching story of Samuel's birth and dedication to the Lord. Being a child given in answer to prayer, there can be no doubt that he was the subject of his mother's prayers, both before and after his birth, and thus a lad of devout, earnest reverence for Jehovah; of which, however, he knew but little, compared with what we may know in our day. There was a time when the Word of the Lord was precious—precious not in the sense of being highly valued, but in the sense that it was rare. The people had the records of their past history. They had the Law which had been written for their study; but it was not a time when God was wont to reveal Himself either by vision or special communication to the people. We have the full and perfect revelation of God in His Son; Samuel had only very meagre records of God's dealings and of God's will, and had never known the Lord to speak through one of His servants. But that the lad had been well trained and taught to fear the Lord, is clear from the perfect obedience he gave when the call came. Obedience to parents, and those whom we serve, is not only a preparation for serving God, but an evidence that there is already a well-trained character, ready to render obedience, the moment the Lord is recognized. Parents and teachers should train children to recognize and yield themselves to properly constituted authority as the best preparation for securing their obedience to God. Samuel had been dedicated by his mother to the Lord's service, and therefore, as soon as he was weaned, probably when about three or four years of age, he was taken to the tabernacle of the Lord in Shiloh, and left there to minister to the Lord as he could. Eli was high priest, a man very good but very easy-going, thinking more of his own ease than of God's honor; always ready to put off an unpleasant duty in hope that something would occur to render his doing that duty unnecessary. He was now getting old, and it was part of Samuel's duties to wait on the helpless old man. Therefore when near to morning as he slept one night in the tabernacle, Samuel heard his name called. He promptly arose and went to see what Eli wanted, for he naturally supposed that the call came from him. He lay down again on Eli's assurance that he had not called, but soon heard that voice again, and again responded promptly. And so it was a third time, the lad never thinking that the voice was that of the Lord, for he had never heard of such a thing. Eli perceived that it was no dream, and therefore instructed Samuel how to answer, if the voice was heard again. Can we imagine the awe with which Samuel would await the wonderful voice again and the joyous fear with which his lips trembled at the words "Speak for thy servant heareth." He could not bring himself to utter the Lord's name, not through unbelief, but through the trembling reverence which must have filled his heart. God knows the names of the boys and girls in many ways is calling them to-day. Let us try to act the part of Eli, and interpret the voice to them, so that they may be ready to say "Speak for Thy servant heareth."

II. The Lord's Message.—It was a terrible message with which young Samuel was charged. Eli loved the lad and had shown that love in many ways, and this made it all the harder for Samuel to tell him what the Lord had said. However when Eli pressed for a statement of the message, it was not withheld. Twenty years before this time Eli had received similar warnings. "I have told him that I will judge his house forever," God repeats; and that judgment will be terrible when it comes. It will make the ears of them who hear it tingle with horror, "when I begin, I will also make an end." It must have caused Samuel terrible sorrow to deliver such a message to Eli, yet fidelity to God, as well as to his benefactor, forbade that it should be suppressed; and therefore he declared the word of the Lord faithfully. Sometimes God gives hard duties to His young servants at the very commencement of their career, just in order to test them. If we had an inclination to shirk the duties because they are unpleasant, we have need to examine ourselves whether we are not lacking in loyalty to God, if we humbly undertake to do in God's strength what He lays upon us we will find his grace sufficient for us and will have the blessing of those with whom we are called to deal faithfully.