

Missionary World.

OUR HONAN MISSION.

[Through the kindness of the Rev. R. P. Mackay we are enabled to lay before our readers this interesting and most encouraging letter received from the Rev. Jonathan Goforth.—EDITOR.]

Ohanz te Fu, Honan, Feb. 23rd, 1896.

The days of blessing continue. These days the people throng us. It is not only idle curiosity which brings some of them. Not a day passes but some come to enquire about the doctrine. It is so easy to tell such of the way of life. So many women come these days that I have to help Mrs. Goforth to talk to them. I speak for a while to the women that shemayrest, then I go out to the chapel to talk to the men. This is kept up from morning to night. It is heavy work, but it is grand to use all our strength in the Master's service. Mr. MacGillivray, what with teaching a class of enquirers, and speaking several times each day in the chapel, is worked to the uttermost. This is a great opportunity for reaching the women. Sometimes dozens of them are here at a time. It is perfectly proper for me to speak to them, with my wife at my side. It has been our privilege to see the manifest signs of the Holy Ghost power among them. None but the Holy Spirit could open these hearts to receive the truth, as we see some receiving every time we speak. I never saw anything approaching to it in previous years. It cheers us beyond measure and makes us confident that God is going to save many people in this place. We are greatly rejoicing over Mr. An, Dr. Menzie's teacher. He has lately come out on the Lord's side. It is a trying thing for him to confess Christ in his home and native city. He is a B.A., and will probably meet with much opposition from his fellow-students in the city. He had been searching for light, but it was not until about two weeks ago, on the Chinese New Year eve, that he determined to cast his lot with Christ's followers. Some days later we noticed that he was troubled about something, and tried to cheer and comfort him. He has now told us the cause of his trouble. It seems that as soon as his father, mother and elder brother found out that he had become a Christian they were greatly enraged, and forbade him ever mentioning the doctrine in their hearing. He said he: "The last two days my parents have so changed that they have asked me to explain to them this new way, and are now studying the books with me." Mr. An seemed so full of joy when he told me this, and said: "I might just as well have tried to return heaven and earth, as to have tried to move my parents. It is truly the work of the Holy Spirit."

Thursday evening, Feb. 27th, 1896.

This has been the most glorious day of blessing among the women. Twenty or thirty seemed more or less deeply impressed in the course of the day. I can only compare what we saw this afternoon to a scene in an inquiry room. In the note dated a few days ago, I spoke of Mr. An's conversion,—well, to-day his mother, wife and sister-in-law, all came, and before they went away the old lady, along with others, exclaimed "truly we have been worshipping devils instead of God." Jesus, by the power of the Holy Spirit, is enabling us to lift Him up, and he is drawing all men unto himself.

JOTTINGS FROM THE NEW HEBRIDES.

NGUNA.—Mr. Milne writes: "The work is very encouraging just now on Nguna. Nearly all the remaining heathen are coming in and I am trusting next year to be able to report that not a heathen is left on the island. Much progress is also being made on Emeu. A splendid eagerness to go out to new fields on heathen islands is shown by the Christian Nguneses."

MALEKULA.—The Rev. T. W. Legat has been able to extend his work to many

heathen villages. A band of young men visits the villages round and hold services regularly every Sabbath morning. The natives who are at the Teachers' Training Institute are making satisfactory progress. There is much fighting among the tribes near the Rev. R. Boyd's station but all are friendly to him.

The Rev. F. Paton writes that about a mile and a half from Pangkumu there is a village of Christian boys. A hurricane lately destroyed their old church. With our help the boys built a new one. It took months to do it. A short time ago, all were collecting coconuts to make copra to buy a new bell. Last Friday a spark from a burning log at a distance was carried by a high wind to one of the houses and now the new church and houses are in ashes. Only one good house is left with two others unfinished. It will take six months to rebuild. They have set to work with brave hearts to repair the damage with the assistance of the Christian natives at Mr. Leggatt's station.

THE TRAINING INSTITUTE.—The Rev. Mr. Lawrie writes: The great difficulty which always met proposals to found a school for the training of native teachers by preachers till recently, is the babel of tongues that prevail in the New Hebrides. At last it was decided to give the instruction in English, and, the feasibility of the project proved, the Rev. Dr. Annaud was appointed principal and an institution on the plan of "Lovedale" in South Africa was commenced. They are taught to use tools and to raise food for themselves, as well as to teach and preach. Buildings are being erected as means are provided. Dr. Paton recently made a substantial contribution out of money in his hands towards defraying the cost of a new weather-board schoolroom, 50 x 26 feet.

TRINIDAD.

In January last, the jubilee of the Presbytery of Trinidad was celebrated. A public meeting was held in the Greyfriars Church, Port of Spain. Through the inability, owing to the flooding of the railway, of the Rev. Dr. Grant to be present at the opening of the meeting, the Rev. Dr. Morton presided and several interesting addresses were given reviewing the history of the mission. The very varied character in some respects of the ministry and membership of the church and Presbytery, and the work accomplished are indicated in the following brief notice:

Of the ministerial members whose names are on the roll of the Presbytery to-day, one, the father of the Presbytery, is a West Indian, one is an East Indian, two are Scotsmen, and six are Canadians; whilst of the members who are ruling elders, two are of West Indian origin, two are East Indians, and two are of Portuguese extraction. The membership of the Presbyterian Church has been and is even more varied in origin than the membership of the Presbytery. We have Scotsmen, Englishmen, Portuguese, Danes, Canadians, Chinese, Africans, Trinidadians, and natives of almost every island in the West Indies, while perhaps quite half of the whole number are East Indians. Mr. McCurdy of Greyfriars Church emphasised the missionary character of the Presbytery. Its first act was to ordain Mr. Robertson as a missionary to San Fernando, and almost its second act to ordain Mr. de Silva to labor among the Portuguese expatriated from Madeira. In various ways it has maintained its missionary character. Dr. Morton gave an interesting account of the mission work of the Canadian brethren among the East Indians in Trinidad. The work among them was begun in 1868, and there are now 6 churches, with 635 communicants, 3 native ministers, and 53 catechists. Last year there were 359 baptisms. In the 54 East Indian schools there is an average daily attendance of 2,168.

The jubilee celebration appears to have been very successful in exhibiting the principles, labors, and duties of the Presbyterian Church in Trinidad. It has done good work in the past, and is at present doing better work, and with a brighter outlook than ever before.

Young People's Societies.

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

FROM HONAN.

The Convener of the Assembly's Committee on Y. P. Societies sends Question Blanks to the Foreign fields as well as to the Home congregations, with the request that if there were no regular organizations as yet, any facts should be forwarded that would aid the Committee in its work of gathering information or stimulate the societies here in their work. He has just received the following from Rev. W. Harvey Grant, Clerk of the Presbytery of Honan. It is evident that we shall have to wait only a little time for the young Christians of Honan to swing into line with their comrades here. The brethren of that mission are wide awake to the possibilities of such organizations as the Y. P. S. O. E.:

"Hsin Chen, Honan,

March 16, 1896.

"DEAR SIR,—The blanks for report for Young People's Societies just to hand. Though late, I venture to reply. We attempted to establish Y. P. S. C. E.'s among our native Christians at the main stations in 1896. These societies we wished to be as completely as possible under the control of the natives themselves, and leaving the matter chiefly to them to decide, they thought that it was still too early in the history of the mission here to establish Y. P. S. C. E.'s as separate societies, and the matter was dropped at that time. We are, of course, keeping the subject in view, and shall at the earliest possible date establish such societies in our Presbytery.

"With fraternal greetings, I remain, very sincerely yours,

"W. HARVEY GRANT."

THE PACIFIC SLOPE.

One of the most complete reports, and most heartening from Presbyteries is that from the Presbytery of Westminster of whose Committee Rev. E. D. McLaren, B.D., of Vancouver, is Convener. It is published in full in the Vancouver World. It is the only report yet to hand which announces returns from all the societies within the bounds. Halifax at the opposite extremity of the Church comes the nearest to it in this regard. We quote from the Report:—

The Presbytery is composed of seven self supporting congregations and eight mission fields. Of the seven congregations one has four distinct societies for young people, another three, another two, and each of the others one. Of the mission fields one has two societies—one in each of its two stations—two have one society each and five have none. There are in all seventeen societies, of which eleven are societies of Christian Endeavor, one is a Junior Endeavor Society, two are companies of the Boys' Brigade, one is a Mutual Improvement Association, one is a Gleaners' Band and one is a circle of the King's Daughters.

The total number of members in all the societies is 627, of whom 286 are young men and 341 young women. These figures include the returns from the one Junior Endeavor Society, which reports a membership of ten boys and thirty-one girls.

The number of communicants is 244. In one case, that of a mission station, the weekly meeting of the society takes the place of the regular Sabbath evening service, to which the people were accustomed when the station was an independent congregation.

Then there are the visiting of the hospitals and visiting the ships in port, and inviting the sailors to the services of the church; providing teachers for the Chinese missions, carried on in the cities of New Westminster and Vancouver, and distributing good literature. The Junior Endeavor Society last year, having procured the addresses of people in remote districts, sent out between 3,000 and 4,000 papers and magazines, raising the necessary postage, which amounted to \$10 85, by subscriptions of five cents per month from the members of the society. One society provided the board for three months of a missionary among the Chinese.

The total revenue of the societies for the past year was \$1,300.60, obtained by monthly subscriptions from the members, weekly or monthly collection, special free-will offerings, and to some extent, in nearly all cases, by socials. Of this, Home missions got \$10; Foreign missions, \$369 10; destination not specified, \$16.30. The amount contributed for Foreign missions comes from eight societies and has been mainly expended on Chinese work in the Province of British Columbia, two societies in addition to bearing their share of the expense of this work,

having raised, the one \$75, the other \$37.50 for the general Foreign mission work of the Church. For various other objects \$122.45 was expended.

Your committee have the very deepest satisfaction in submitting the accompanying encouraging figures, prophetic, as they believe them to be, of a rapidly approaching time when the influence of the Church of Christ shall be felt more widely and deeply than ever before.

A Presbyterian society is to be organized in December.

READY FOR DEATH.

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

May 31.—Matt. xxiv. 36-51.

Many years ago a great nobleman made a feast for his friends. In the midst of the mirth and jollity, a messenger entered in great haste with a letter. It was from a distance to tell him that a plot had been formed by his enemies to kill him that night. The messenger, when handing the nobleman the epistle, said, "My master desired me to say that you must read the letter without delay, for it is about serious things." "Serious things to-morrow," said the nobleman, as he threw the letter aside and took up a cup of wine. The delay was fatal. Before his feast was at an end, his enemies rushed into the hall and slew him. "How foolish he was," we think; and yet are there not thousands of persons who are acting to-day in the same careless, thoughtless, foolish fashion? They know that death will come, and they are not ignorant as the consequences either, nevertheless, they live on and on, as if they believed that in some way or other it might be well with them at the last.

We stand aghast as we read of Diodorus dying in chagrin because he could not compose a joke equal to the one uttered at the other end of his table; of Zexuls, dying in a fit of laughter at the sketch of an aged woman—a sketch made by his own hands; of Mazarin, dying while trying to play cards, and yet so weak that his friends had to hold up his hands. But the conduct of these individuals, horrible as it seems, is not so very much more reprehensible than that of hundreds in every Christian land, who know that they must die, and yet make no preparation for the solemn hour of death.

Death is sure to come. We are as certain of meeting with it as Hananiah was after he had heard from the prophet Jeremiah the words, "This year thou shalt die" (Jer. xxviii. 16). It may be that to-day our system does not show any signs of dissolution, but as Spurgeon has said, "Death is not one whit more uncertain because he trumpets not his coming." Aye, and death may be very near, much nearer than we think. David once said, "There is but a step between me and death." It were well if we all realized that.

The message which the king-prophet Isalah brought to King Hezekiah should be pondered by all. "Set thine house in order for thou shalt die and not live" (Is. xxxviii. 1). We should prepare; we should set in order not only what affects our soul but what affects our earthly estate. To do so will cause death, neither to hasten nor to delay; neither to be nearer nor farther away. It is well to heed the Master's warning, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

To the one who is prepared for death, there need be no terror when it comes. Talmage has said, "The tomb is only a place where we wrap our robes about us, for a pleasure nap on the way home. The swelling of Jordan will only wash off the dust of the way. From the top of the grave we get a glimpse of the towers gilded with the sun that never sets." To almost the same effect Brooks speaks when he says, "Death is the winding sheet that wipes away all tears from the believers' eyes." Bacon speaks in a similar strain, "Death is a friend of ours; and he that is not ready to entertain him is not at home." Death is only going to Jesus. Death is the footman at the door who opens the palace to allow God's children to pass to the mansion within. A hunter in the Mer de Glace fell into a deep crevasse in the ice, and after creeping along for a great distance following a stream, came to an end, apparently, of the passage. The waters seethed and gurgled, and he knew there must be an outlet. He thought it might lead to the open valley and so he plunged into the water. For a moment there was darkness, but he was swept on, out into the light, in the lovely vale of Chamouni, where the birds were singing and there was beauty all around. Is not that an illustration of death! A moment's darkness and mystery and then heaven with all its glories, all its felicities, all its delights.