

World of Missions.

Escape of Our Missionaries.

A TERRIBLE JOURNEY.

Vancouver, Aug. 29.—Seventy missionaries from China returned to-day by the 'Empress of China.' Many had almost miraculous escapes. Fortuitous circumstances saved the lives of many. After the trouble had come to a head, the Rev. J. M. Menzies, with his wife and family, were on their way to the coast for a brief rest. They started from their station in Honan, and were not aware of any trouble when they left. In company with them were Dr. McClure and Dr. (Mrs.) Wallis, also going to the coast. These members of the party attribute their escape entirely to the efforts of Mr. John Fowler, the American consul at Chifu.

'We were four days late in starting,' Dr Menzies said, 'and those four days' delay was, I believe, the saving of our lives. Had we started at the time we originally intended we would have been in the heart of the Boxer infested district, from which there would have been no escape. As it was we had reached Pauangchung, and at that place was a message from Mr. Fowler, warning that all traffic on the river was extremely dangerous, and that any missionaries in the interior should hurry at once to places of safety. Had we gone on, and the doctor shuddered at the, 'a few miles further, we would have been shot by the Boxers, who were watching on both sides of the river, and let no boat pass.'

'With an escort of soldiers we were enabled to safely reach a small port on the coast, Yanghiakon. And there it was that the services of Mr. Fowler proved so helpful to our party. It was not a safe place to remain in, and I have no hesitancy in stating that the story would not have been as it now is had it not been for the aid rendered us by the American consul.'

'Was there no Imperial Government representative? Where was he?'

'If there were any,' answered Dr. Menzies, warmly, 'we did not hear either the first word from him or about him. Mr. Fowler at his own personal expense, chartered two Japanese steamers, which made six trips, and besides sent a warship, which made one trip; you must remember that Christian workers from the interior had been gathering at this out-of-the-way port until there were seventy-three all told of missionaries alone.'

'John Fowler deserves every praise for the efforts he took to apprise those in the interior of threatened danger, and for the way in which he brought them to a port from which passages could be had out of the country.'

The Rev. Mr. McKenzie, of all the ministers on board, had the most exciting trip. He was with the party composed of the Rev. Messrs. Goforth, Leslie and Griffith, all of whom were wounded. Mr. Goforth somewhat seriously. They were in a station not far distant from that of Dr. Menzies, and to whom the doctor sent Consul Fowler's message from Pauangchung.

'When we received the despatch,' said Mr. McKenzie, 'we instantly made all haste to depart. The letter warned us not to go north by the route followed by Dr. Menzies, so we formed a party and started southward. We had ten carts in all, with Chinese escort, and a twenty-four days' trip ahead of us, ere we could reach Hankow.'

'All went well until the twelfth day out; not that everything was rosy,' Mr McKenzie added for correction, 'all along crowds joined us and called us names, but

did not attempt personal violence. On the twelfth day we met an organized body of Boxers who made a deliberate attack.

'Mr. Goforth received a severe sword cut across the back of the neck, besides being wounded in several other places. An infuriated fanatic made a lunge at Mrs. Goforth with a sword, but she shielded herself with a pillow.'

The Work of The Missionaries.

The heroism of the early martyrs, says the Saturday Evening Post, was not greater than the courage of the modern workers. Once before in China, missionary work converted nearly 300,000 people to Christianity and persecution almost extinguished them, but through it all the spirit of the work remained. In other countries people were massacred for their faith, but other men took up the cause and carried it on. The consequences of these labors in foreign lands are over two millions of converts, exclusive of children; over 20,000 of organized congregations, 55,000 native preachers and teachers, 20,000 secular schools, with nearly a million scholars, 25,000 Sabbath schools, with two million scholars. Wherever these missionaries go they carry civilization, progress, education and cleanliness. They distribute in a year, three million volumes of the Scriptures. They attend not only to the spirit but to the body, for many of them are graduates in medicine. The material results are indeed magnificent, and if Christianity were not to seek to convert the whole world it would simply admit its own defeat and deny the teaching of its Master. Undoubtedly the finest development in the Chinese troubles is the splendid courage of the missionaries and the fidelity of the converts. When men and women not only give up their own lives but those of their children and their households for their faith, criticism upon their work reacts upon itself.

Emerson's dictum that times of heroism are generally times of terror was never more forcibly illustrated than in China, and the impersonal words which he wrote in that same essay on Heroism peculiarly fit the missionaries in China and the criticisms that have been made upon them. "There is somewhat in great actions which does not allow us to go behind them," he wrote. "Heroism feels and never reasons, and therefore is always right; and although a different breeding, different religion, and greater intellectual activity would have modified or even reversed the particular action, yet for the hero that thing he does is the highest deed, and is not open to the censure of philosophers or divines. It is the avowal of the unschooled man that he finds a quality in him that is negligent of expense, of health, of life, of danger, of hatred, of reproach, and knows that his will is higher and more excellent than all actual and all possible antagonists."

Missions Among Lepers.

It is one of the evidences how little the great world knows of Christian missions that a few years since the press went wild with accounts of Father Damien, who left Belgium to labor among the lepers of Hawaii. To most of those who read his story, including the Prince of Wales, his act was one of unexampled self-sacrifice; while in fact both Protestants and Catholics had had missions among the lepers of many countries for upwards of one hundred years. The Moravians organized a mission in Palestine itself years ago, and their home for lepers near

Jerusalem has been open to this afflicted class, under the care of competent nurses, for a generation. Their mission to lepers in South Africa has a history of over eighty years. This distinctive work had already become so large in 1874 that a general society was then organized, which now has fifty-six centers in India, Burmah, Ceylon, China and Japan. It is about to extend its operations to Korea and Sumatra. It not only cares for the victims of leprosy, but watches over their children, and seeks to ensure to them sanitary methods of living, which may prevent the outbreak of the disease. It carries on its work in connection with twenty-two different denominational societies, some of which are American. Last year this charity had 1,320 lepers in its various homes, and 18 untainted children of lepers under its care. It is estimated that there are in India alone half a million lepers, and as many more in China. Christianity is the only religion that has ever sought out these sufferers, and brought near to them sympathetic help and the comforts of nursing care. Naturally most of these afflicted people find Christ a Saviour of the soul in these retreats provided by those who for the love of Christ have given themselves to such self-denying ministries.

Native Churches in Heathen Lands.

The Presbyterian Church of Ireland has taken a happy step in advance. In northern India, there was the Presbytery of Gujerat and Kataiwar. The missionaries were the members; the native pastors were "little more than corresponding members." Recognizing the fact that as soon as possible each country shall have its own Church organization, the Irish General Assembly has set off this presbytery; to be the nucleus of an Indian Presbyterianism. The native pastors and elders are now to be the constituent elements of the new Presbytery and the missionaries will be their counsellors. This is a good step as leading to an independent native church.

The Dutch Reformed Church of the Transvaal (says the Rochester Post-Express, is divided into three denominations—The Dopper Kerke, the Erfomde Kerke, and the Gereformeerde Kerke. The government of all three churches closely resembles the Presbyterian in form. President Kruger belongs to the Dopper Kerke, the adherents of which include many of the oldest and most influential families of the Republic. The characteristic of this sect is its excessive conservatism. The Erfomde Kerke is a direct contrast to the Dopper Kerke, and holds by far the most latitudinarian doctrine to be met with in the Transvaal. General Joubert belongs to the Gereformeerde Kerke, which has the largest roll of membership. A minister who lived for ten years among the Boers, states that 98 per cent. of the nation belongs to one of these three sections. No Boer can be married unless already enrolled in the Church.

"Abbotsford!" said a who was an ardent lover of Scott's novels, to another who questioned her about her travels. "Don't ask me about Abbotsford! I suppose I saw all there was to see, but there was just one thing for me in the whole world that day, and that was an aching wisdom-tooth!"

Duty walks with bowed head, as if it were always tired; faith has a way of looking up, and it sees things duty never sees.—Anon.