

baptisms, but only a gain of one. The lone toilers there need special prayer and sympathy. "Pray for the peace of Jerusalem. They shall prosper that love thee."

J. McLAURIN

### Hindoo Salvationists.

As you are well aware there is a feeling in some quarters, since the recent visit of the "Hindoo Salvationists," that missionaries, excepting those of this order, are receiving too large salaries and living altogether too well. The thought obtains that, in order to lay hold of the heathen masses they should place themselves upon a level with them, eat the same food—first having begged it—live in a hovel, wear the native dress, etc., etc. Now this may really be the ideal method of carrying on missionary work, but it seems a little strange that such men as Carey, Judson, and many earnest lives who have followed these, seeking earnestly the best plan, never thought of this. Be that as it may, if the question of self-abnegation touches missionary life in India, which has already sacrificed to the extent indicated in Luke xviii. 29, it must have some bearing on Christian life here, and should suggest serious thought. Of how large a proportion of His followers has Christ demanded sacrifice? Has he not said "If any man will come after me let him deny himself." We therefore judge that sacrifice is incumbent upon all His servants. But how little we in Canada know of real sacrifice for Christ. Living in a delightful climate, with lovely homes, friends and relatives, Christian surroundings, everything that can delight the human heart, the tendency with us is more towards luxurious living than in the direction of self-sacrifice.

Shrink from it as we may, we must raise the standard of self-denial very much higher for ourselves, before we can, in good conscience, ask any missionary to go to India on the proposed basis of dire poverty. If re-adjustment of missionary methods is in order it must begin right here at home, where thousands of dollars are spent, by Christians too, in houses and lands, in dress and table luxuries, for every dollar given to Christ's cause. Let self-denial, that centre thought of the gospel, obtain with Canadian Christians, and it will become infectious, touching converted life everywhere. Perhaps, by that time, we will be so in sympathy with our missionaries in the sacrifices which they are already making, that we will not feel like demanding more of them.

I would be interested in hearing from others as to the practicability and results of missionaries living as ascetics among the heathen of India.

G. M.

Toronto, October 17th.

### Ontario Missionaries.

Toronto, and indeed Canada at large, has ceased "playing with missions," and is putting her life-blood into the work. Some may not suspect it, but the present era of missionary effort is a tremendous revolution of our general policy that will be followed by far-reaching and magnificent results. It is by no means a mere development of the old method. When a man simply subscribed money to an impersonal missionary cause, no matter how pure the motive, it had rather the effect of satisfying and quieting his conscience concerning the matter than of arousing a greater interest in the work. It was a moral sacrifice in effect. But when a warm-hearted young fellow or popular young lady goes from the midst of a large congregation to India, China or Japan, every pew in the church is thrilled into sympathetic interest. A personal bond is created that the giving of money serves to enhance, for the annual subscription to missions is no longer donated to a cause, but handed to a friend to help spread the Gospel among other individual men and women.

Not to go back further than the opening of the present year, the first missionaries to be sent upon their long journey from Toronto, were Mr. and Mrs. Jonathan Goforth. They were equipped and sent out by the alumni of Knox College and have already well begun their labors in the province of Honan, China. It will be remembered that Mr. Goforth started hurriedly that he might alleviate the destitution of Honan, caused by severe floods, and thus open a window of their heart through which he could speak the Gospel message.

The next messenger despatched to the darkened lands of the East was Miss (Jessie Preston, whom the Methodist Woman's Missionary Society sent to the assistance of their courageous little band in Japan. She is a daughter of Rev. James Preston, of Mount Pleasant, and her work will be largely educational in connection with the girls' school in Tokio. Sherbourne street Methodist church was crowded on the evening of April 5th, to give her warm wishes for future success.

On July 16th, the congregation of St. James' Square Presbyterian church bade far well to Miss Harriet Sutherland, a young lady born in Cobourg, and who had been in training as a nurse for two years at the Toronto General Hospital. Her mission was more especially to the women of Honan, China, and she hoped that by healing their bodies with skillful hands she could win their confidence touching the healing of the soul.

[In August the three young ladies from the Woman's Baptist Society, Misses Simpson, Stovel and Baskerville were sent to India.—Ed.]

Just at the close of the summer vacation the missionary circles of the city and province received an electric shock from the visit of the great Hudson Taylor. A man of no oratorical pretensions, small in stature, he set every one he touched on fire with missionary zeal. More than any other man the writer ever met, he seemed to have a practical belief in the omnipotence and willingness of Providence. After ten minutes conversation with him, one could no more doubt the ultimate triumph of any good effort than he could question his own existence. The secret of his marvellous success was significantly put in his remark at the monster "farewell meeting" at Association Hall, that he "did business with God." Hudson Taylor visited several parts of the province, told, with modest truth, of his great work in Inland China, and when ready to journey onward to his post of labor, he found himself surrounded with an ample dozen of choice missionaries, selected from the very flower of the evangelical youth of Canada. He did not come here to get missionaries, but almost immediately upon his arrival he was given money to be used in increasing his staff. He reasoned that God does not waste funds, and so tarried a little for the men and women; and they came speedily from the midst of a community that barely realized the fact until Hudson Taylor had gone to no carpet battlefield with fourteen young Canadians.

The month of October has been literally crowded with the farewell meetings of missionaries bound for foreign fields. On the 11th ult., the Rev. D. McGillivray, M.A., was sent off by the congregation of St. James' Square Presbyterian church to join Mr. Goforth and Miss Sutherland in Honan, China. Then the fruits of the visit of Musai Bhai and his companions from India, to the Salvation Army in this country, were seen in the proposition of twenty young Army converts to go to the villages and quieter regions of India as "begging fakirs." The discussion of the advisability of this movement is too fresh in the minds of the *Globe* readers to require any reference. A committee formed in the congregation of St. Andrews' Presbyterian church (west) formally accepted and "designated" Dr. Buchanan as their representative to the medical missions that have been so successful in Central India, and in connection with which Toronto already has Drs. Gorkie and Oliver, two ladies who have made a knowledge of medicine the "open sesame" to the curtained zenanas of the Hindoo women. Then on the one in Knox church for Miss McKay, M.D., also bound for 13th ult. missionary workers were compelled to divide themselves as best they could between two "farewell" meetings,