

World of Missions.

Christ's Teaching About Personal Responsibility.

What does personal responsibility involve? Evidently it is responsibility for one's own relation to God, and also for the relations of others to God, so far as it is within one's power to influence them. We often shrink from admitting responsibility, especially in the latter respect. We not only feel that our own obligations are all which we can manage, but also are reluctant to take the trouble involved in concern for others. But, whatever our state of mind, responsibility cannot be escaped.

We are in this world and we have personal duties to God which cannot be evaded. No thoughtful mind can fail to realize that it is better for us to have them than it would be not to have them. Moreover, we are surrounded by other people. We cannot avoid coming into more or less close relations with them from hour to hour. We could not be happy, it is a question if we could live, but for this intercourse and it inevitably clothes us with a measure of control over their thoughts and actions and subjects us to their influence. We cannot avoid responsibility.

It follows that a right-minded man, who desires to make the most of his life and to be of use to the world, will accept his responsibility, both for himself and other, and try to meet it suitably. This is what Christ bids him do. It involves the honest, reverent consideration of the claims of Christ as the Redeemer of man upon the individual soul. And this leads to the acceptance of Christ as a personal Saviour. For choice in this matter each of us is responsible, and the only true wise choice involves loyalty to God through Christ. It also involves admitting that it is in our power to make other people better or worse than they would be if they had not come in contact with us.

It is inevitable that we do them good or harm in some degree. We are responsible for the silent influence of our mere manner of life, whether we distinctly intend to impress others thereby or not. We influence in a measure their thoughts, their aspirations and ambitions, their hopes and fears, their plans for life, their relations to the present and to the long future. And if the fact that such a responsibility for others rests upon us be almost overwhelming, it is lightened by the consciousness that to encourage and strengthen them to fight the battle of life, as without our aid they could not, is not only possible but easy by the sympathetic spirit, the kindly word, the noble and consecrated example no matter how modestly set before them. Responsibility is indeed serious and weighty, but also it is a privilege, and it may become a joy and a blessing.—The Congregationalist.

Who Should be Missionaries?

Not everyone who is devoted to the Lord Jesus. Piety is necessary, and devotion is essential, but many of the most pious and devoted are altogether incompetent for mission work. A larger range of qualities is required in the missionary than in the pastor. The pastor has a congregation back of him with many helpers. If he can only do one thing well, there are others to make up his deficiencies. But the missionary must be an all round man, one of much versatility and willingness to adapt himself to his surroundings. To his love of God, there must be added the love of men. It is possible to devote oneself to work among men, and withal do little work for men, because of the lack of personal interest. The personal element is always a very strong one in all work with men. The successful mission-

To the Deaf

A rich lady, cured of her Deafness and Noises in the head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free, Address No 9926, The Nicholson Institute, 790 Eighth Avenue, New York

ary must have a direct sympathy with those about him; not simply a general compassion for suffering men, but direct sympathy for those with whom he is in contact. The missionary should also be one of superior mental power, one who can grasp the work in its general sweep, who sees the remote bearings, who recognizes the native forces that may be commanded, and who understands the difference between great and small things. And to this must be added the power of leadership. He is not only a worker, but is even more an organizer. A worker stands alone, but an organizer stands at the head of a company of workers, and commands their resources, multiplying himself and establishing permanent forces.

Proselytising in the Soudan.

Remembering, says the London (Eng.) Globe, the bloodshed which resulted from Christian proselytising in Uganda, and how the terms "Protestant" and "Catholic" acquired the character of battle-cries, Sir F. R. Wingate acts most highly in prohibiting the practice in the Soudan. Missionaries of all faiths are free to come and go, but until the country settles down, infinite mischief might result from organized attempts to make converts. The Soudanese would naturally imagine that these endeavours, carried on by white foreigners, enjoyed the sympathy and support of the Governor-General, and would detect in them the beginning of a process of more or less forcible conversion. In India, whose inhabitants are much more tolerant and easy-going in religious affairs than the fanatical Soudanese are, it was long ago found essential for the State to adopt an attitude of strict impartiality towards all creeds. Missionaries are, it is true, at liberty to proselytise if they can, but the Government makes it clear to all that its policy is one of absolute aloofness. As it is impossible, for the present, to make the Soudanese differentiate between toleration of this sort by the State and partizanship, the only way to set the minds of Mahomedans at rest is to insure them against those provocations which missionary zeal is rather too prone to offer. The Vicar-General of the Austro-Soudanese Roman Catholic Mission may be single-minded in denying that he has any intention of carrying on a propaganda, but it wears a suspicious look that he is about to start for Fashoda, where there is not, we believe, a single native Roman Catholic.

Protestants Beware.

The London correspondent of the Manchester Guardian draws attention to a serious hindrance to missionary work in China. Nearly a generation ago Sir Rutherford Alcock told Pope Pius IX. that Christianity was then greatly hindered by the claims of the Jesuits to consider their converts under the protection of their respective governments as regards native officials. The French Ambassador at Peking has now obtained from the dowager empress an official status for the Roman Catholic ministers. An offer is being made to accord equal privileges to Protestant missionaries of all denominations. Whether this offer will be accepted depends on the point of view taken by the official heads of the various missionary societies here and in America. The probability is that it will be declined, as bringing missionary effort into dangerous relations with civil life, with the consequent danger of friction. "My Kingdom is not of this world." is a word that seems, to apply to the present situation.—The Christian, London.

Babel in Jerusalem.

The diversity of tongues is one of the difficulties of the work of the hospital in Jerusalem supported by the London Society for Promoting Christianity among the Jews. Dr. Wheeler writes: "To be able to administer to these people we have to speak three languages: Arabic, Judea-Spanish and Judea, German. But we often have a Jew from Persia or Bokhara, who is unable to speak any of these three languages, so we press a Jew into our service who can converse in one of these three languages and in the language of the patient."

Not Our Own.

"Ye are not your own, ye are bought with a price," therefore, to live for self is to fly in the face of the very purpose of Christ's mission and of God's communication of Himself to us. There are slaves that run away from their masters and "deny the Lord that bought them." We do that whenever, being God's slaves, we set up anything else than His will as our law, or anything else than His glory as the aim of our lives. To live for self is to die, to die to self is to live. And the solemn obligations of that most blessed possession by God of us are as solemn as the possession is blessed, and can only be discharged when we turn to Him and yield the whole control of our nature to His merciful hand, believing that He has not only the right to dispose of us, but that His disposition of us will always coincide with our sanest conceptions of good, and our wisest desires for happiness. Yield yourselves to God, for He has yielded Himself to you, and in the yielding we realize our largest and most blessed possession. It is a good bargain to give myself and to get God.

FROM PAIN TO HEALTH

A CHIPPAWA LADY TELLS A STORY OF SUFFERING AND RELEASE

Suffered from Heart Trouble for Years—Her Misery Further Aggravated by Kidney and Stomach Trouble.

From the Star, St. Catharines, Ont.

In the village of Chippewa, and along the Niagara frontier, there is probably no better known or respected residents than Mr. and Mrs. David Schabel. Both are of German descent and display much of that old-fashioned hospitality so often found in the fatherland. To a correspondent of the St. Catharines Star, who recently called at Mr. Schabel's home, Mrs. Schabel related the following story: "Years ago my physician told me I had heart disease. I have been troubled at intervals with palpitation and severe pains, and sometimes my heart would almost cease to beat. I would become dizzy, restless and frightened. At other times I slept badly and had troublesome dreams. I lingered in this state until last winter when exposure to cold affected my kidneys and completely prostrated me. The spring came, when my complaints were further aggravated by stomach trouble. I loathed food and could realize that I was daily growing weaker. My physician's treatment would sometimes slightly benefit me, then again I was worse than ever. Finally, after all hope was apparently gone, and a large sum of money had been thrown away for medicines that did me no good, a friend strongly advised me to try Dr. Williams' Pink Pills, two boxes of which were bought me at the beginning of the summer of 1898. I used them and to my joy noticed improvement. I continued the use of the pills faithfully until I had taken eight boxes. I am now able to attend to all my housework, feeling entirely cured. I have never had better health than I am now enjoying, and since discontinuing the pills have had no symptoms of the old complaints. I feel that I am under life-long obligations for the benefit I have derived from Dr. Williams' Pink Pills, and will continue to praise them when opportunity offers."