

Dr. W. S. Swanson, Mission Secretary of the English Presbyterian Church, gave a racy and telling address in which the following points were comprised: The report refers to the gratifying increase of interest in and of giving to the great mission work. One very marked feature in this forward movement, it says, is the enthusiasm for work of this kind recently manifested by the students at our theological colleges. The numbers of young men now in training for the ministry, who put themselves at the call of the Church to labour in the "regions beyond," is a challenge to our Churches, and a challenge which we hope will be gladly accepted. We earnestly trust that this Council will, by its conferences and resolutions, stimulate the Churches to still further advance, and incite them to meet with the necessary finance the offers made by young men and women all over their borders. The Council has ever kept prominently before it the promoting of ecclesiastical union wherever more than one section of the Presbyterian Church has been at work in the same field. In Japan, although the negotiations for union between the Congregationalists and the Presbyterians had not come to a successful issue, yet the missionaries of the Cumberland Presbyterian Church have joined with the "Church of Jesus Christ," so that now the four Presbyterian and two Reformed missions in Japan are merged into one Presbyterian Church, and thus present a united front to the heathenism of that most interesting country. In North China we have had our attention called to the desirability of a union between the missions of the Irish Presbyterian Church and the United Presbyterian Church, Scotland. On May 27, 1891, this union was consummated by the formation at Mookden of the "Kuan-Tung Presbytery," a native Presbytery on similar lines to that taken in Amoy twenty-nine years ago, when the missions of the Reformed Church of America and of the Presbyterian Church of England united. The committee are greatly gratified by this. In regard to more general union in China the committee have had this subject before them in a letter from Dr. Happer of Canton. The great difficulties in China to general union have been the vast extent of the country and the variety of languages. Some missionaries sent there from Presbyterian Churches think there should be at least three separate organizations, one in the south, one in mid-China and another in the north, or rather in the districts where the Mandarin language is spoken.

But there is still another union possible in China which has been urged by this committee. We refer to the union of the Canadian and English Presbyterian missions in the Island of Formosa. We are convinced that such a union would be fraught with great benefit to both these missions, and we hope the day is not far distant when it may be effected.

In regard to India, this question of union is also coming to the front. Some three years ago the Indian Presbyterian Alliance met at Calcutta, and at this conference some progress was made toward the formation of a native Presbyterian Church in India, and especially with the formation of a number of district unions or local synods. Your committee earnestly hope that some substantial progress may be made with this important question at the decennial conference shortly to be held in India.

In the Turkish Empire a very serious crisis has recently taken place. The attention of the committee was at once called to it. The Turkish Government, by recent legislation regarding mission schools and churches, has gone back on its previous agreements with the Christian powers, and seems to be setting itself to curtail the rights already secured to Christian missionaries. The general secretary has been corresponding with Turkish missionaries, and with the officials of missionary bodies who have agents in the Turkish Empire, and your committee is carefully watching these movements with the view of taking separate or concerted action whenever the suitable time may come.

Dr. Ellinwood, New York, presented the report from the Western Section, in which the following interesting particulars occur: The Church of Christ in Japan, which now embraces the missions of the Reformed Church in America, the Presbyterian Church, South (in the United States), the Cumberland Presbyterian Church, the Reformed (German) Church in the United States, the Presbyterian Church North (U.S.A.), and the United Presbyterian Church of Scotland, had been formed before the Council of 1888, and there were some indications that a still broader union might be formed, embracing the Congregational Churches of Japan under the missionary care of the American Board. That plan, however, has been abandoned for the present, and it is possible that in the theological movements which have since occurred in Japan, together with the growth of an anti-foreign spirit on the part of the people, it has been well that the ecclesiastical lines were not more widely extended. Although the Church of Christ in Japan, like the Presbyterian Synod in Brazil, is still very largely dependent on missionary aid, yet that its ministry and its Churches are zealously cultivating a self-reliant spirit is shown by a rule of the Synod that no Church shall receive home missionary aid which does not contribute to its pastor's salary and toward home mission funds, and that hereafter no Church shall be organized till there is a reasonable prospect of self-support. It is an interesting fact in this connection that our Presbyterian missionaries in Fusan, Korea, report the presence there of missionaries sent over by the native Church of Japan to labour among their migrating fellow-countrymen. When, therefore, a union Church shall have been organized in Korea, it will undoubtedly embrace foreign missionaries from the Presbyterian Synod of Japan.

But the great mission fields in which the question of union and co-operation assumes its greatest interest are India and China. There nearly all the different bodies represented in the alliance are engaged together with the Churches of many other denominations in Europe and America. There the spectacle of different branches of the same denomination labouring side by side, yet separately, seems most striking, because they are so numerous. And yet it is in India and China that the difficulties in the way of organic union are most varied and perplexing.

The reason why there should, if possible, be one consolidated Church in such a country are many and cogent. The fact that the Presbyterian Church in India represents sixteen different branches carries with it an element of moral weakness on its face. It is bad enough that the seamless garment of Christ should be rent by so many denominations, but when one denomination presents so many subdivisions, each with its full and separate missionary apparatus and equipment, the effect is still worse. It gives a degree of countenance to the flippant jeer that the army of conquest is already being conquered in detail. It is a principle which finds many illustrations in our day, that the massing of men of one opinion or of one common interest vastly increases their power and influence. Labour organizations and other guilds, and even the leagued promoters of intemperance and vice become powerful factors in the body politic, and often shape the course of legislation. So the better cause of missions has gained influence in the last two decades by the massing of results, by general surveys of all missions in the full front and volume of their common work. Were the way open for one Presbyterian Church in India, embracing all the sixteen branches above mentioned—a Church carrying with it the sympathy and support of so many allied Churches on both hemispheres, it needs no prophetic gift to see in such a realization a vast increase of power. Where the people of India now see scattered handfuls of believers and only feeble beginnings, the one widely extended and thoroughly organized body would impress men as a surprise and a revelation.

The afternoon of Friday was devoted to the consideration of native Churches and how they best may be strengthened and developed. On this interesting aspect of the great work of Foreign Mission work, excellent papers were read by Dr. J. S. Dennis, Beirut, Syria; Rev. C. M. Grant, Dundee; Rev. Griffith Ellis, M. A., North Wales; and Rev. D. M. Hoge, Richmond, Virginia. At

the close Dr. Thomas Smith, Edinburgh, spoke encouragingly of the progress of missions and the future prospects of the work.

Interest culminated in the public missionary meetings in the evening. In Cooke's Church the building was thronged, every available portion of space in the large edifice being occupied. Principal MacVicar presided, and the speakers were Dr. McKichan, Bombay; Dr. J. G. Paton,—who gave interesting details of mission work in the New Hebrides, giving a touching and simple narrative of the martyrdom of Williams and Harris, and the brothers Gordon. Dr. Paton gave a vivid picture of the evils arising from the virtual slave trade under the euphonious name of Kanaha labour, and the traffic in firearms, liquor and opium. Rev. W. A. Wilson, Neemuch, detailed interestingly the nature of the work among the Hindus of Central India; Dr. W. Mateer among the Chinese in Shantung, and Dr. Cousland gave details of medical mission work in Amoy. A similar meeting, largely attended, was held simultaneously in Knox Church, Judge Lapsley, of Alabama, presiding. The same speakers addressed both meetings.

## Pastor and People.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE YOUNG ROAD-MAKERS.

The journey to Khanbalig was a long one and very tiresome to the horsemen, because oxen do not travel very fast. But the children liked it. The old woman was kind to them. Captain Peyen talked a great deal with them, and taught them to speak the Mongol language correctly; and even the rough troopers sometimes took them up on their horses behind them for a ride. Then they often came out of their travelling house to ramble by the roadside, and play with Tship, who guarded their waggon by night and by day most faithfully. One morning the officer came riding up to the door of the waggon, calling: "Alik, Pretsha, come out and see where you are." Out came the children, and saw before them such a sight as they had never imagined. It was a great walled city, perfectly square, and each of its four sides six miles long, and as they looked down upon it they could see that within it was parcelled out into numberless little squares, consisting of long rows of houses and shops, gardens, parks and lakes, palaces and caravanserais or public inns. On each side of the city wall there were three gates, and towards one of these the convoy with which Alik and Pretsha were travelling moved quickly forward. The captain now gave a command to one of his men, who sounded a long trumpet blast, and immediately it was answered by many trumpets from the gate. The children went back into the waggon, but kept near the door that they might see what was going on. Then the drivers goaded the oxen till they ran, the horsemen made their horses prance, and flourished their spears, and thus the convoy entered the great city Khanbalig. They passed first through the ranks of many soldiers, some on horseback, others on foot, for every one of the twelve gates was guarded by a thousand men, and then into a crowd of horsemen and waggons and foot passengers that, full of business, thronged the wide street. When they had got far into the city, admiring the beautiful buildings and shops, full of all sorts of wonderful wares from every part of Asia, and, gazing at the strange variety of dress and feature presented by people who were there from all countries, they thought of taking a little rest, for their eyes were fairly tired with all this sight-seeing. But just then they heard a number of children crying out: "Kaljak, Kaljak." Remembering those who had called Pretsha "bartuk" in Karakorum, they feared it was something of the same kind, and asked the old woman what Kaljak meant. "Oh," she answered, "that is what we call the people who call themselves Donki; there must be one of them in the street." So Alik and Pretsha looked out again and saw a man something like Talingu, but not so stout, with his hands tied before him, and a Mongol soldier at his back, flogging him with a great whip made of hide, at the same time calling out: "This is how the great Khan, the lord of all the earth, punishes people who steal from his children." The poor man who was being flogged writhed with pain at every stroke, and uttered lamentable cries, while the children ran after him, laughing and shouting "Kaljak." Pretsha was sorry for him, and was angry with the children. She began to cry when Alik said: "Are you not glad to see that the lord of all the earth punishes thieves?" "Yes," she replied, "but I could not bear to see even Talingu beaten like that poor man." "Never mind," said Alik, "the lord of all the earth will do what is right." So they went back into the waggon and sat down, but Pretsha was almost sorry that she had come to Khanbalig to see the great Khan.

The waggons, in one of which the children had been travelling, contained furniture from the palace at Karakorum, which Kublai had ordered to be brought to Khanbalig. To the palace, therefore, the convoy went. While the furniture was being unloaded the old woman and her young charges took up their quarters in a room in the imperial barracks, and with them went the faithful Tship. In the evening Captain Peyen came to see them with a beaming face. "To-morrow," he said, "I will take you to the great hall of the palace, for as it happens that is the day when the Khan sits on his throne of justice and listens to complaints and petitions from all parts of his wide empire. I cannot present you to him, for that is not allowed. But I have told one of the secretaries about you, and he will call out your names.

When he does so, go forward and do what you see others do." So he left them. The morning came, and the children dressed themselves neatly to go with Captain Peyen to the palace. Through the wide streets they walked, over many bridges, looking down upon boats and barges floating in the canals, skirting a lake where myriads of waterfowl of every beautiful shape and colour disported themselves in the clear water, passing the Khan's menagerie, full of hunting leopards, eagles and hawks, of elephants and camels, boars and bears, wolves and deer, with dogs of all imaginable kinds, and looking with wonder at the Green Mount formed of the earth that was taken out to make the lake, and covered with trees and shrubs and flowers from many lands, for the great Khan was so fond of trees that whenever he heard of one finer than the rest growing in any part of his dominions, he sent for it, and had it planted on this Mount. So at last, after seeing many more wonderful things than I can tell, they came to the palace gates, and with great fear and trembling walked past the richly-dressed guards into the great hall. Then the good officer left them, telling them to be brave and truthful and all would be well, for the Khan was just and kind to those who needed his help and trusted him.

What a wonderful hall that was! Hear what the great traveller, Marco Polo, wrote about it. He says: "In this palace hall 6,000 people can sit down to dinner. The roof is very lofty, the walls all covered with gold and silver and adorned with representations of dragons, beasts, birds, knights and many other things, and on the ceiling too you see nothing but gold and silver and painting. On each of the four sides there is a great marble staircase, and the outside of the roof is all covered with vermilion and yellow and green and blue, which are fixed with a varnish so fine and exquisite that they shine like crystal, and cause the palace to be seen for a great way round. The whole palace, however, is so vast, so rich, so beautiful that no man on earth could design anything superior to it." Well, it was in that stately palace and in that beautiful hall that these two simple children from the wild Siberian country stood waiting for justice. People from all lands were there, for the lord of all the earth ruled over nearly the whole of Asia and over part of Europe as well. The great Khan sat on his throne, clad in a wondrous robe of beaten gold, and ranged about him were many hundreds of noblemen dressed little less magnificently. All at once the doors were closed. Then a great man in a robe of scarlet and gold stood upon a marble step, and cried: "Bow down and do reverence." Immediately the noblemen, the guards, the ambassadors from foreign lands, the officers of the provinces and all the petitioners bent their bodies till their foreheads touched the floor. Again the herald cried: "God bless our Lord and long preserve him in the enjoyment of happiness," to which the people answered: "God grant it." Once more the herald said: "May God increase the grandeur and prosperity of the empire; may He preserve all those who are the subjects of the lord of all the earth in the blessings of justice, peace and contentment, and in all their lands may abundance prevail." Then the great Khan bowed his head, and replied: "God grant it." The children looked at the great and good conqueror who wished so well to his people, and saw that he was a man of middle size, not short, but hardly tall, with a fair face, unlike that of most Asiatics, for it was ruddy; large, black eyes that could glow very fiercely, but could also hold much tenderness, and a well-shaped mouth, very firm and determined, but not so firm as to hinder a kindly smile. "I like him," whispered Pretsha to Alik, and that was all either of them dared to say.

(To be continued.)

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