

Missionary World.

TESTIMONY TO FORMOSA CHRISTIANS.

[The following is a copy of a letter addressed to Mr. Hamilton Cassels, chairman of our Foreign Mission Committee, and relates to an incident which happened since Rev. Dr. Mackay's return to Canada, of which an account appeared in our columns some weeks ago. It will be read with interest as incidental and purely independent testimony to the value of the work done in Formosa by Rev. Dr. Mackay and his fellow-laborers in that island—ED.]

KENNEBUNKPORT, MAINE.

MY DEAR SIR,—One of my parishoners, Capt. William L. Gould, of this place, has lately returned from the island of Formosa, with a very important testimony to the value of foreign missions. His ship, the *Mary L. Stone*, from New York, bound for Hong Kong, was wrecked at a point on the north east coast of that island, being driven on to a sandy shore in the night. The following day the ship's company, twenty-four in number, rowed in their boats along the coast, and were taken through the surf to a little seaport by kind natives. Arriving there they were welcomed by Christians and sheltered in a comfortable church four or five days, until their messenger, one of the "brethren" of the Mission, delivered a letter from Captain Gould, "to any person who speaks English," forty miles away, and a Chinese war vessel came around to take the Americans to a place of safety! The second day after their arrival on shore the native pastor came on his regular tour, healed the sick, distributed relief to the needy, baptized infants, administered the sacrament, and preached the Gospel. The Americans formed a high opinion of the sincerity and good principles of the Christian islanders, and will never forget their kind, hospitable treatment.

The Chinese steward of the ship was interpreter for the party until they landed, when they found another of the same race, through whom they were able to converse some. But for their impressions of the Christians in life and worship they depended chiefly on their eyes.

Captain Gould went back to sell the remnants of ship and cargo after some weeks, and paid the "teacher" and others liberally for their kind attentions, besides giving them articles of convenience. But our people felt so much interested in the occurrence that we took a special collection for Foreign Missions, to be divided between our own Society, "The American Board," and the society which supports the Mission of Dr. McKay. While at Tam Sui Captain Gould met a missionary who gave him some information about the matter, but not as definite as I wish.

Your address was given to me by the Secretary of our Congregational Society, and I write to ask for further facts as to the mission.

Is it under the direction of the Presbyterian Church of Canada? Who is the treasurer of that Society or of the organization which does maintain that work?

Will you kindly give me something definite, perhaps some article in the missionary publication of the Society.

We have but a slight sum of money to send, but I want to know more about the work and to have my people also.

Yours in the common cause of the Redeemer,
CHARLES H. POPE,
Pastor Congregational Church
of Kennebunkport.

Feb. 21st, 1895.

GHOSE EL-HOWIE.

[The following extracts of a letter from Rev. Ghose el-Howie, put at our disposal by a friend, will be read with interest by many of our readers who have heard his voice and are interested in his work.—ED.]

Our surroundings on this 25th day of December are very different to those which

we enjoyed during nine similar days in beloved Canada. It is true I am in my native land with the people of my kindred, indeed, among many of my school-fellows; nevertheless I am a stranger here and feel as if I could say my real relations are in the Dominion, for after all the spiritual affinities are the only real and lasting affinities. A portion of this village are called Greek Catholics. They observe Christmas to-day. They went to church shortly after midnight, and went through a stereotyped noisy form which they call divine service. They differ much from the Roman Catholics of Europe and America, still they own the sovereignty of the Pope. Although the sects are many, yet they are all destitute spiritually. The same is true of the Jewish sects.

My usual work consists in holding meetings in private houses, and addressing the people at their own meetings.

Our expenses are as follows: (1) House-keeping; (2) rents or gratuities to people whose houses I use for meetings; (3) hiring of a mule or donkey to get to other villages. To cover all this suitably we suppose \$1,000 per annum will be needed.

The fact that we have left a comfortable home, a sure income and a hospitable country, and many dear friends, and come to live and labour here without any definite promise of financial support, or any society or church to lean upon, gives us much influence and disposes the people to believe in our sincerity. We claim to be here believing it is the sphere to which God has called us and in which we can serve him best.

We most sincerely thank you. God will leave no real need unsupplied. We are satisfied that our work is here, and we may hope that you will not forget us in your prayers, and that you will bring this before other friends who may be interested in Jehovah's Land.

Mt. Lebanon, Xmas Day, 1894.

NOTES OF PROGRESS IN CENTRAL AFRICA.

A mail from the missionaries in Uganda, brought quite an unusual number of letters, and the burden of all is a heart-stirring cry for more men. Their is also a special appeal for women missionaries. The British protectorate has been proclaimed at Mengo, the capital, amidst manifestations of joy. A sense of confidence in the stability of the Government and the permanence of peace prevails. Everything points to a flood-tide of opportunity. In response to this, the Church Missionary Society has issued an urgent and special appeal for "labourers, men and women," and hopes to have a band ready to start in spring.

The new Sultan has invited the Universities' Mission to open a station at Kota-Kota, hitherto the most Mohammedan community in Nyassaland. Such a remarkable change of opinion seems to indicate the approach of a new era.

A despatch from Blantyre of 17th October, 1894, states that great progress has been made with the construction of the telegraph line which is to pass through Livingstonia.

The Free Church having resolved to extend the Livingstonia Mission, Dr. Laws has been instructed to carry out the following threefold enterprise: The foundation of a Central Institution, evangelising, educational and industrial; the elevation of the women by special women-missionaries; and the erection of healthy houses for these purposes. The mission is now in its twentieth year.—*Intelligencer.*

An interesting departure, initiated by the Leipsic Mission, is the expatriation of Tamil converts (pariahs), with their families, into British East Africa. These are intended to aid largely in the construction of the mission buildings, in view of setting free the European agents for the more direct evangelistic work.—*Intelligencer.*

PULPIT, PRESS AND PLATFORM.

Cumberland Presbyterian: What are Presbyteries for if they have not the authority and the obligation to group churches and put pastors to work?

Zion Herald: He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything.

Mid-Continent: "A word to the wise is sufficient," but when trying to reason with the willfully or naturally stupid, the old Adam often prompts one to drop all arguments save a club.

Lutheran Observer: If you do not want your thoughts to go from you, they must be captured and caged ere they fly, perhaps never to return. Paper and pencil are essential to thoughtful men.

New Orleans Advocate: If intemperance should break out among horses and cattle, there would be an extra session of Congress called in less than three weeks to stay the evil. But, pshaw! its only men who get drunk.

The (Boston) Congregationalist: It would be singular, indeed, if these times of financial stress should not, as in previous years, be marked by a greater and more general yearning for those riches which never take to themselves wings.

Thomas Hughes: The man whose yea is yea, and his nay, nay, is, we all confess, the most courageous, whether or no he may be the most successful in daily life; and He who gave the precept has left us the most perfect example of how to live up to it.

Presbyterian Witness: We are a Christian people and believe in a living and true God. We have built scores, hundreds of churches to the honor of God; we teach morality from all these pulpits; and yet we select men to represent us who are not always models of propriety and morality. What excuse have we before God and men.

United Presbyterian: It has been said of the late Dr. William M. Taylor, that his wealth of intellect did not prevent his being spiritually-minded. A question is suggested as to whether any man's wealth of intellect does or can prevent his being spiritually-minded. Wealth of intellect is a good gift of God, and cannot be a hindrance to spirituality. Pride of intellect is from a very different source, and may hinder very greatly one's growth in grace.

Rev. J. A. C. McCuaig: When an unfortunate vessel crashes upon the rocks, just outside the harbour, willing rescuers throw a life line, by rocket, over the wreck, and when the line is made fast, one after another of the passengers and crew is safely landed. So have we seen it with some home that has drifted into worldliness; a little child has been sent as a rocket from the hand of God, and when this tiny life line has taken hold of every heart, it has been drawn back into heaven carrying all with it.

Rev. A. J. Gordon, D.D.: Bear Christ to the heathen, and you will be borne by Christ, uplifted, strengthened, and divinely impelled in your work. Hence, observe the divine order: not, "Ye shall be witnesses unto me," as in our common version, but, "Ye shall be my witnesses." We are not to stand in the world, and testify to Christ, but stand in Christ, and testify to the world. . . Not philanthropy, the love of man, but philo-Christianity, the love of Christ, constitutes the greatest missionary motive.

Teacher and Scholar.

March 31st } REVIEWED. { Matthew xxviii.
1895. } { 16-20.

GOLDEN TEXT.—Matthew xi. 29.

MEMORY VERSES.—16-20.

CATECHISM.—Q. 11 to 14.

Daily Readings.—*M.* Mark vi. 17-50. *T.* John vi. 22-59. *W.* Matthew xvi. 13-23 and Luke ix. 28-36. *Th.* Matthew xviii. 1-14 and Luke x. 25-37. *F.* John ix. 1-41. *S.* John xi. 1-46. *Sa.* Mark x. 17-27 and Luke xix. 1-27.

Our lessons for this quarter have covered the last year and three months of our Lord's ministry. The first year of that ministry is aptly termed "the year of beginnings"; the second year "the year of development," and the last year "the year of teaching and working." Very appropriately, therefore, we may take the golden text for this review Sabbath as suggesting the line of review. No doubt all Sabbath school teachers are aware that the yoke referred to in the invitation, "take my yoke upon you," is not the yoke of slavery or of bond service; but the yoke of co-operation. Christians are to be workers together with Christ and He invites us to yoke ourselves with Him in order that the "burden may be light." We are not only to be workers together with Christ, but are to "learn of Him" as to the character of the work to be done, and the methods to be pursued in doing it. So, then, the incidents of "the year of teaching and working," ought to be specially instructive and helpful in this matter.

The quarter's lessons commenced with a study of the close of the earthly career of one of the first workers together with Christ, John the Baptist. The point for us seems to be that "in this world" Christ's workers will have "tribulations," yet we should "be of good cheer" for Christ "has overcome the world." To be a worker with Christ is not pleasant from the point of view of this life, but is exceedingly profitable for the life to come. Then follow two lessons fitted to encourage and strengthen Christ's workers. The apostles have just returned from their first preaching tour and no doubt were depressed with what they had seen. People everywhere perishing for spiritual things, and only a few poorly equipped to give them what they needed. But the Lord shows them that just as the thousands were satisfied with what appeared a supply so inadequate, when that supply was in the hands of the Master, so the perishing multitudes not only of the Jews, but of all the world, shall have their needs supplied through Christ's disciples putting them all in His hands for that purpose. It is He who accomplishes the work through our faithful instrumentality. We are therefore to go forward, nothing doubting, setting Christ, the bread of life, before perishing men.

But these disciples must be taught and trained to carry on the work of rescuing the perishing, under the new condition of things which must soon come about. So Jesus commences to teach and train by first of all leading the twelve to confess their faith in Him as the Messiah, the Son of God, the foundation confession of the Christian Church; and then He leads them on unto the truth as to Messiah's work. He must suffer and die and be buried and rise again from the dead in order to man's redemption; and by-and-bye He will come again in glory to receive His redeemed ones unto Himself; and just as Moses and Elijah were "in glory" on the Mount, so the Lord's will be sharers in His glory when He shall come again (2 Pet. i. 16-18).

But the fact of the transfiguration was known only to the chosen three, and its import not understood by them, hence there was dissension among the twelve as to which of them should be greatest in Messiah's kingdom, a question which Jesus answered by inculcating the child-like spirit and humility as essential to greatness. Then again in Jerusalem we have another glimpse of the character of the work to give spiritual sight to all men, who are born blind. The next lesson sets before us the fact that it is to our neighbor we are to minister in Christ's service, and that our neighbor is he who has need, hence "every creature" in "all the world."

The next three lessons belong to the closing months of Christ's ministry. The resurrection of Lazarus proclaims Jesus as the resurrection and the life and marks more distinctly than ever the division between those who profit by the Word and those who do not, the latter setting on foot an organization which rested not until His death had been accomplished. In the cases of the rich Young Ruler and Zaccheus we have very much the same point made plain. Even though the young ruler desired eternal life he was willing to receive it only upon his own terms, and so missed it entirely. Zaccheus sought and found because he received the Lord on His terms.

Thus from these lessons we learn of our Yoke-fellow the character and methods, the discouragements and successes of the work to which He has called us.