

## Mission to World.

### THE WORLD'S HOPE.

In her annual address to the World's Woman's Christian Temperance Union, in London, June 19th, Miss Frances E. Willard spoke in part as follows:

"The missionary societies are our basis of hope, and will be for many years to come. There are 280 of these associations with 9,000 missionaries from foreign lands, and native preachers and teachers to the number of 55,000. Fourteen million dollars are annually invested in missionary work, and in round numbers 3,000,000 of human beings are directly associated with these missions either as members or close friends. The Scriptures have been translated into 220 languages spoken by nine-tenths of the human race, and 160,000,000 copies of the Bible have been circulated since this century began. Four-fifths of the Continent of Africa are already under European control. Forty missionary societies, 700 foreign missionaries, and 7,000 native preachers are at work, and about 1,000,000 of the population are already under Christian influences.

"The opening of China and the independence of Korea are events of great significance in the work we have before us. Japan has risen like a star from the horizon toward the zenith among modern nations. Her Red Cross Society and the army order inviting the missionaries to furnish every soldier with a copy of the New Testament are indications that the Japanese are not lovers of war, but may be expected to combine with the Western powers, so much admired by the Island Kingdom of the East, to substitute arbitration for the sword.

"The least-known country of the world has been Tibet, but by a new treaty with Great Britain through her Indian Empire, the first open treaty-port has been established beyond the border of that mysterious realm, whence the Mahatma will soon vanish under the light of Christian civilization.

"A young Englishwoman, a physician, has been escorted from India to Afghanistan by a special embassy from the Ameer, and has made an impression so favorable by her ministrations among the women of the court that there is every reason to believe that she will be followed by others of her class, and that mountain kingdom will come into touch with the electric shock of the new century.

"This heritage of ours, the planet earth, has now been practically explored in every nook and corner, and every place will soon be so near to every other place that communication can be had from the centers of civilization to the circumference. The darkest, saddest spot, the 'open sore of the world,' is the Turkish Empire, from which happily many branches have already been knocked off, and others are practically sure to be—first of all hapless Armenia and Macedonia. Whatever evil tends to its own cure heaps up its own retribution—prophesies its own remedy; the blood of the Armenians revealed the wound. The sick man of Constantinople will find its territory closing closely round him, his malign power will recoil upon himself, and Christian education and civilization may be trusted to illt even the Turk, the most malevolent member of our great family circle, to the level of decency and afterward decorum among the nations of the earth."—*Missionary Review of the World.*

Bishop Taylor arraigns heathenism as the same stupid, God-dishonoring thing as of old, when the people of Lystra declared that the gods "had come down in the likeness of men." As the bishop passed through Pungo Andongo, a king from the interior came to open up trade; so he arranged a cot in his own room for the repose of his majesty. Next day the king said to Mr. Shields, the missionary: "I heard in my own country of the bishop with the long

beard. He is not a man at all; he is a god come down to men. Last night when he came into the bedroom I saw him take off his head (wig) and lay it down by his bed, and yet he had a head same as before. I was scared nearly to death, and trembled all over. If he had touched me then I would have died. He is the god that piled up these great Pungo mountains. If I could have got out of the room I would have run for my life, but the god was between me and the door, and I couldn't get out. When I go home to my people I will tell them that I saw a god, and came near to the end of my life." He could not be induced to risk his life in that room again.

There is a tree of death in Java. The natives call it the Kali Mujah. Its breath would kill birds and even human beings. One day when Rev. E. S. Uford was chasing a bird of paradise, he noticed that it dropped suddenly to the ground, under a tree. He examined the tree, and began himself to feel strangely, as the odors from its leaves began to be inhaled by him. His head swam, and ringing sounds came to his ears as though he were being chloroformed. He hastened away from it, but procured a specimen and sent it to America, which, it is said, is the first one transplanted in our soil. "What a striking illustration this is of the tree of death, which has been planted in our fair America by the distiller! It has leaves for the blighting of the nation. I see the young, the middle-aged, the old, chasing the birds of pleasure, and then falling down beneath the dark shadow of this baleful tree, to die there, never to rise again. Would that we might lay the ax at the foot of this tree!"

A home missionary writes: "If any desire to know the true life of Catholicism let them come and spend a few months in New Mexico. Let them see the poverty that follows the trail of Jesuitism, much more so than after any Vandalic army that ever invaded Europe. Let them come and feel the moral degradation, in every form of vice, which always follows the confession box and auricular confession, when conscience is dragged away and no moral organ is left to the poor, benighted soul. Let them come here and feel in this nineteenth century the Egyptian darkness of the middle ages, without any of the redeeming features of those ages."

It is not an easy matter to attend Presbyterian missionary meetings on the Frontier, and it is more than ordinarily difficult in New Mexico. Miss Delia M. Hills tells of her trip to El Rita de Mora to attend the Ladies' Presbyterian Missionary Society, whose sessions were held in connection with those of Presbytery. "We went," she says, "by team, a distance of 135 miles. The first day out we drove forty-four miles, on the edge of a blizzard, without having any opportunity to stop to feed our horses or obtain our own dinner, yet neither our horses nor ourselves suffered any harm."

The fourth Conference of Representatives of Foreign Missionary Boards and Societies in the United States and Canada, will take place in the Reformed Church Building, 25 East 22nd Street., New York, Jan. 15th and 16th, 1896, beginning at 9.30 a.m. The meetings will be confined to duly appointed representatives of the Boards, except the meeting on the evening of the 16th, which will be open to all officers and members of Missionary Boards. A good programme has been prepared, and the meeting will doubtless be one of interest and profit.

Recent meetings of the Sidon and Tripoli Presbyteries of the American Presbyterian Church (North) have given much encouragement. An earnest and self-sacrificing spirit was manifest in behalf of self-support. Handsome contributions were made for the debt of the Board, and also in connection with the Week of Self-Denial. The total contributions of the native churches in Syria for the past year amounted to \$9,880.

## Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

Mr. Wilson, of the Presbyterian Board, has handed us a dainty little book, entitled, "Guidance in Prayer," and designed as an aid to young people in that part of the exercises of their meetings which our inherited habits of silence makes the most difficult. It gives some seventy-four brief prayers, followed by several pages of sentence prayers and a useful index. It is not intended that the prayers shall be read in the meeting or learned off, but that by careful previous study of the prayers most in harmony with the topic, the mind and heart and tongue may be better prepared for praying in public. That the volume comes from the Presbyterian Board and is vouched for by Rev. Dr. J. R. Miller, is sufficient guarantee of its contents as wholesome.

Rev. R. Douglas Fraser, M.A., writes in the December *Knox College Monthly* of the Y.P.S.C.E., of St. Paul's, Bowmanville: "The society was no sooner formed (in 1889) than the subject of missions came to the front. Five missionary meetings are usually placed on the programme each season, a mission field, or a missionary, being taken as a topic. The public library of the town has placed several missionary books, such as Dr. Paton, MacKay of Uganda, etc., on its shelves, in recognition of its Christian Endeavor readers, and the Cyclopædia of Missions and the Schaff-Herzog Cyclopædia on its Books of Reference table. The Fulton system of 'two cents a week' for missions and benevolence has now had a years trial and with success."

It is in order now for presidents and corresponding secretaries to see to the sending in of report for 1895. Questions were sent out from the Assembly's Committee early in December and should be in the hands of societies by this time. They were sent through Conveners of Presbytery Committees, and to these answers should be forwarded. Their addresses are given in the back page of the blank. This is the first opportunity the young people have had of letting the Church know how numerous their organizations are and what they are trying to accomplish. They are interested, every one of them, therefore, in having as complete a report as possible presented to their Presbyteries and to the General Assembly next June. The completeness of the report depends on *your* answers going forward at once and in good shape. The report is to be signed by your minister, or missionary, and you will find him ready to aid you in putting it into form.

The request to Synods and Presbyteries from the General Assembly's Committee on Young People's Societies to appoint corresponding Committees, has met with a response almost surprising. Already every Presbytery in the Synod of the Maritime Provinces, save that of Newfoundland, has appointed such Committee; all the Presbyteries in the Synods of Montreal and Ottawa, and Hamilton, and London, and British Columbia; all but one Presbytery, Algoma, in the Synod of Toronto and Kingston; and all but three, Superior, Glenboro, and Portage la Prairie, in the Synod of Manitoba, and the N.W. Territories. It is hoped that the very few Presbyteries that have not yet taken action may soon do so, that the connecting links between the young people's societies and the General Assembly may be complete. It should also be added that each of the two Synods which have met since the Assembly, that of the Maritime Provinces and of Manitoba and the N.W. Territories, has appointed a similar committee. Correspondence is being had with the missionaries and Mission Presbyteries abroad, in order that the Church may know also what its young converts in heathen lands are doing for Christ and the Church.

## SECRETS OF STRONG LIVES.

BY REV. W. S. McAVISH, B.D., DESERONTO.

A TEMPERANCE MEETING SUGGESTED.

Jan. 19th.—Luke vii. 1, 28

It is said that the very first ambition manifested by a child is to make a display of its strength. When its little hands wield a stick or shake the chair by which it stands, it does so to show how strong it is. It seems natural to wish to be strong. Solomon declares that the glory of young men is their strength (Prov. xx. 29). Surely the natural man can no more earnestly desire to be endowed with physical strength than the Christian to enjoy spiritual power. Indeed, the Christian is enjoined to be strong in the grace which is in Christ Jesus—to be strong in the Lord and in the power of His might (1. Tim. ii. 1; Eph. vi. 10). How then can we be thus endued?

I. Strength comes through waiting upon the Lord. John the Baptist, that noble character whom Christ in the text commends so highly, was made strong by being much in fellowship with God. In the solitude of the wilderness that great soul had been with the Lord, and when he came forth, he felt ready for his work because he knew that God was with him. Elijah was strong because he had been trained under similar circumstances. They that wait upon the Lord shall renew their strength (Is. xl. 31). Christ told the disciples to tarry at Jerusalem until they were endued with power from on high. They spent their time in earnest waiting upon God, and in due time they were strengthened by the Divine Spirit in the inner man (Eph. iii. 16). It is a significant fact that when Christ was about to enter upon His great and important work, He spent in prayer the hours preceding. The night before he selected the apostles, He spent in prayer alone among the olive groves. Before His arrest He retired into the recesses of the garden of Gethsemane to have a season of fellowship with His Heavenly Father. His example in this respect, as in every other, is worthy of our imitation.

II. Another secret of strength lies in appropriating what God offers. If the soul expends any energy it must first take it in from without. "Without Me," says Christ, "ye can do nothing." God is the strength of Israel (1. Sam. xv. 19; II. Sam. xxii. 33). God is our refuge and our strength (Ps. xlv. 1). If we abide in Christ and His words abide in us, we shall bring forth much fruit. Faith is the hand which appropriates the blessing, hence it is said, "In confidence shall be your strength" (Is. xxx. 15). Paul exclaimed, "I can do all things through Christ which strengthens me." The trolley car is hurried along as if it were carried in the arms of a giant because it is in touch with a strong current—a current which we can neither see, nor handle, nor hear, nor taste; and so if we are in conscious touch with God we shall be endowed with a strength which He alone can impart and which is imparted through the Holy Spirit.

III. Our strength increases as we make use of what we already have. Physically we become more and more robust by taking a reasonable measure of exercise; spiritually we grow stronger and stronger by making use of the talents we possess. Moses had some preliminary skirmishes with the Egyptians before he really entered upon his great work of delivering Israel. David was known as a mighty man of valor before he attacked Goliath. He must have been displaying his prowess on more than one occasion before he won such renown, and no doubt his exploits prepared him for meeting the giant. We learn to play on the piano by playing on the piano; we learn to trust by trusting; we gain strength by using strength. Every time we subdue an evil passion we are better equipped for mastering another.