

Missionary World.

THE "DAYSPRING."

Young People's Societies.

SEEING GOD IN NATURE.

NOBLE ARMENIAN MARTYRS.

"The noble army of martyrs" has not for some centuries grown so rapidly as it has within the past year. Let there be no fear for the Church of Christ when His followers witness for their Lord after the fashion shown us in recent months. Here are some words reported by Rev. Mr. Hubbard of Sivas, now detained at Constantinople, of some men who have endured the fiery trial and received the martyr's crown:—"The work of Rev. Garabed Kuludjian, the Protestant pastor at Sivas, was increasingly good. His wife had been for years a much prized and beloved teacher in the Girls' Boarding School at Marsovan, and their own four girls, the oldest not yet sixteen, had profited well by such a mother. On November 10 he preached to his flock an impressive sermon from the text: "But there shall not be an hair of your head perish." On November 12, at noon, the crash came, shutting him with Armenian companions in an upper room at a khan. They were soon robbed and left, while the storm was raging outside. The pastor led them in prayer and watched till toward evening, when another squad of Moslems came to kill them. Something in the composed manner with which the pastor met them made them hesitate and offer him liberty on condition of denying his faith. He thought of his wife in delicate health, and of their daughters, but he answered: "I not only believe Christ, but also spend my life persuading others." "Then we must kill you," they said; and when he raised both hands toward heaven as a sign of settled trust they shot him twice. Next morning his body was found by friends stripped of nearly all clothing and tossed into the back yard of the khan. As the massacres were still in progress, he could not be taken to the unvalled Protestant burial-ground, but joined the 800 who were piled into one huge trench at the Gregorian cemetery, whither an Armenian priest crept, to read one short prayer and leave them to earth and to God.

"Rev. Sarkis Merkaslian, for years pastor at Choonkoosh, in the Harpoot field, with his family was robbed and burnt out of home, and wounded. After that, Moslems tormented him three days to accept their faith. He had his wife and also six children to think of, but he remained true, and was finally put to death. Fourteen during those November days are known in that one field to have thus sealed their last sermon with their heart's blood.

"Hagope Pattin, a humble member of Marsovan Church, had made himself specially beloved by those of all beliefs during the last cholera epidemic in that city. November 15 the storm burst on him, but found him prepared. As the blows of a murderous axe were falling on his head, an acquaintance heard, through a door ajar, his last words: 'Father forgive them, for they know not what they do'; and then, 'Father, into Thy hands I commend my spirit.'"—*U. P. Missionary Record.*

Dr. John G. Paton, the apostle to the New Hebrides, reports that in Australia, Scotland and England, many churches, while giving to his work in the islands, also took on new life at home; church debts were lifted, membership increased, and a spirit of revival widely prevailed. It is the rule everywhere. The foreign missionary spirit strikes at selfishness and calls out the very genius and purpose of Christianity itself.

What children are to the home, and Sabbath-schools are to the individual Church, so are Sabbath-school missions to the Church at large. They are the source of growth, extension and development, and the hope and promise of the future.

The following letter, which recently appeared in the Free Church of Scotland *Monthly*, will be read with interest in Canada:

In the May number of the *Monthly* you have re-published from the *Canadian Record* two very strongly-worded criticisms of the *Dayspring*, penned by two of the New Hebrides missionaries, who were in the minority of four opposed to the mission ship in last year's Synod.

According to the information in our hands, all the rest of the New Hebrides missionaries, who have written home after seeing the ship, flatly contradict these criticisms, and hail the new mission ship with enthusiasm. They welcome her as a God-sent means of deliverance from all association with, or complicity in, the Sunday trading of the ordinary commercial vessels, the drinking, the firearms, the immoral and ungodly conduct, whereby their work was hindered, and the name of Christ scandalized.

At any rate, as you know, at the very moment of your publication from the representatives of this small minority of objectors, the mission Synod on the islands is considering the whole matter, and their final decision will be in your hands by an early mail; and it is a pity that those who would prefer to remain neutral should, by this publication, have forced upon their attention this one-sided, and, in many respects, most ungenerous, and even personal opposition, as shown by the terms of one of the letters you have published.

Friends of the work on the New Hebrides have through us promised to raise, on this side £1,000 per annum towards the maintenance of the *Dayspring*, and are fulfilling their part; and I ask leave, through your pages, to appeal to them not to allow their confidence to be shaken by the opinions of individuals, or by the disloyal action of any minority, but to wait for and abide by the opinion and the decision of the Synod as a whole—the missionaries on the field, whom we desire to assist, and by whose judgment, despite one or two recalcitrant objectors, we all mean faithfully to abide, whether for or against.—I am, yours sincerely, in name of the committee of the "John G. Paton Mission Fund."—*James Paton, Hon. Treasurer.*

Glasgow, May 11th, 1896

There are 913 cities in China without a single missionary.

The Jewish people of the United States have 533 synagogues, valued at \$9,764,275, and claim 130,406 adherents.

For every two Christians in Japan there are five Buddhist temples; in all about 263,000 houses for idolatrous worship.

Mr. I. C. Zangwill, the well-known Jewish novelist, is of the opinion that America will yet be the chief country of the Jews.

It is estimated that there are from 100,000 to 120,000 Jews in the city of London. Nearly 20,000 Jewish children attend the public schools.

A new mission has just been opened at Aleppo, under the auspices of the English Presbyterian Church, among the 15,000 Jews of that city, hitherto untouched by any Christian agency.

The Rhenish Mission in the Island of Sumatra is meeting with great success. Some little time since there were 6,000 candidates for baptism in the Battak tribe, and of these 1,000 were converts from Mohammedanism.

A single letter of Mr. Stanley in the London *Daily Telegram* resulted in the gift of \$50,000 to missions within a few days. The simple announcement of King Mtesa's readiness to receive Christian teachers stirred the Christian heart of England, and these thousands of dollars came pouring into the treasury of the Church Missionary Society to open a mission on the Victoria Nyanza.

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

EIGHT SOUND PLANKS.

In his annual address Dr. Francis E. Clark had this to say of the Christian Endeavor platform:

Our Christian Endeavor platform was built for us at the beginning by Providence. Its strength has been revealed by our history.

My task is an easy one, for I only need write in words what I believe God has written in deeds.

If I do not state our platform correctly, I do not ask you to stand upon it.

But if I can read our history aright, these are its chief planks:—

First. Our Covenant Prayer Meeting Pledge,—the Magna Charta of Christian Endeavor.

Second. Our Consecration Meeting,—guaranteeing the spiritual character of the Society.

Third. Our Committee,—giving to each active member some specific and definite work "for Christ and the Church."

Fourth. Our Interdenominational and International Fellowship, based upon our denominational and national loyalty.

Fifth. Our individual Independence and Self-government, free from control of United Society, State or local union, convention, or committee; all of which exist for fellowship and inspiration, not for legislation.

Sixth. Our Individual Subordination as societies to our own churches, of which we claim to be an integral, organic, inseparable, part.

Seventh. Our Christian Citizenship plank,—Our country for Christ, but, as a Society, no entangling political alliances. Our Missionary plank,—Christ for the world.

Eighth. Our Ultimate Purpose,—to deepen the spiritual life and raise the religious standards of young people the world over.

A YOUNG MAN'S QUESTION, ANSWERED FROM A WOMAN'S STANDPOINT.

This time my question comes from a young man, who thinks it will take a woman to answer it.

"Why is it that so many girls prefer, or seem to prefer, the company of slightly fast, and, in many cases, quite fast young men, to that of honest, exemplary, and Christian ones? Many seem to think that a man has got to be a little fast to be smart."

Not long after receiving your letter I met a Wellesley College girl, and I said to her, "Can you tell me why it is that many girls seem to prefer a young man that is a little fast, rather than an earnest Christian?" Her answer came very promptly and decidedly, "They don't." So far as her observation went, she could hardly believe that there could be any other answer to the question.

I put the question to two girls that are honestly and bravely earning their own living, and they both answered, "I do not think good girls do choose to go with such young men."

So far as my own observation goes, I should say that the best girls do not choose in that way. I am afraid, however, that it does sometimes happen that some girls are very thoughtless in forming their companionships. While they would not deliberately choose the society of a fast young man, knowing him to be fast, yet if the young man is bright and smart and attractive, they drift into companionship and friendship without knowing as much of his character as they ought.

I suppose, too, that there are some young men that are good and exemplary in their behavior, but are not very interesting and attractive. It takes all kinds of people to make a world; and some of the bright, smart ones are not as good as they should be, and some of the good ones are perhaps not as bright and smart as they might be, and some of the young people do not choose their friends as wisely as they might and ought. Still, I maintain that good girls will not willingly and knowingly choose fast young men for their friends or husbands.

How is it, girls? Do you prefer young men that are a little fast? Or, if you do not quite want to own up to that, do you sometimes choose a young man that is attractive and good-looking without asking or caring very much whether he is a Christian or not? How far does goodness count with you in comparison with other qualities?—*Golden Rule.*

REV. W. S. M'TAVISH, B.D., DESERONTO.

Aug. 16.—Ps. xix. 1-6: xxiv. 1-10.

Pope, the poet, tells us that even the untutored Indian sees God in clouds and hears Him in the wind. There are some who think they have read the three leaves in nature's book—heaven, earth and the sea—and yet they have not seen what the Indian sees, nor heard what the Indian hears. Paul declares in the epistle to the Romans that God is so clearly revealed in nature that even the heathen who have no written revelation are without excuse. But there are some to-day and they are not heathen either, who have a written revelation in their hands, and who know many secrets of nature that were not revealed to the heathen in Paul's day, and who yet are just as blind as were the heathen in the first century. Their eyes seem to be sealed, for they tell us they cannot find God anywhere. But if they cannot see God in nature, we are thankful that they cannot prevent others from seeing Him there. During the French Revolution, Jean Bon St. Andre, the Vendean revolutionist, said to a peasant, "I will have all your steeples pulled down that you may no longer have any object by which you may be reminded of your old superstitions." "But," replied the peasant, "you cannot help leaving us the stars."

The Christian, as he looks up to heaven, can say:—

"The glittering stars
By the deep ear of meditation heard,
Still in their midnight watches sing of Him.
He nods a calm. The tempest blows His wrath;
The thunder is His voice; and the red flash
His speedy sword of justice. At His touch
The mountains flame. He shakes the solid earth,
And rocks the nations. Nor in these alone—
In ev'ry common instance God is seen."

What attributes of God's character do we see when we consult nature?

(1). We see evidences of divine wisdom. What wisdom is displayed in the adapting of means to ends! How admirably the human hand is fitted to do the work it has to do! What ingenuity is manifested in the formation of the human eye! How quickly an object is photographed upon it! How readily it distinguished one object from another! What a useful part of the human anatomy is the eyelid! It washes the eye, defends it, and closes it when we sleep. How wise the provision that a wash should be provided for the eye so that it might be always clean and moist! How happily has it been arranged that the process of washing interferes not with the vision. As we take a glance around at the many beautiful and attractive objects in nature we can say in the words of the Psalmist "In wisdom hast Thou made them all" (Ps. civ. 24). Wonderful adaptability of means to ends! Even the smallest objects framed with infinite wisdom!

(2). Again, as we look out upon the face of nature we can see evidences of God's power. When we think of the magnitudes of the worlds of which ours is only one; when we recall the fact that the sun is 93,000,000 of miles away; when we remember that the nearest fixed stars are probably twenty millions of millions of miles away; when we think that light travels from the sun at the rate of 185,000 miles per second; when we consider that 16,000 stars have been photographed in one small section of the heavens, we feel that we can form only a very faint conception of the power required to create these many mighty spheres.

(3). In nature we see the goodness of God exhibited. God's goodness is distilled from the clouds, it is reflected from the sun, it glistens in the stars, it rustles in the ripening corn, and it is sent abroad with the sweet perfume of every flower. Well may we exclaim, "The earth is full of the goodness of the Lord." Blinded indeed must be the eye which cannot see God everywhere in nature. Sluggish indeed must be the nature which is not aroused at the contemplation of the wonders and glories created by a wise, kind, loving, and all-powerful Creator.