

**Missionary World.**

**A BRITISH ADMINISTRATOR ON MISSIONARIES.**

On 25th February Sir William MacGregor, the Administrator of British New Guinea, read a paper before the Royal Geographical Society in London. It dealt with many topics of interest, among them with the influence of missionary effort on the primitive peoples under his jurisdiction. He stated that there were four missions at work, the London Missionary Society, the Sacred Heart Mission, the Anglican Mission, and the Wesleyan Mission, and these by mutual understanding occupied distinct districts. Sir William said it had been matter of much surprise to him that he had been frequently asked whether missions to aboriginal people do any good. It had been his lot to see much of mission teaching among coloured people during the last two or three and twenty years, so that his opinions could not be attributed to ignorance or inexperience. Of the spiritual results obtained in New Guinea it would be impertinent to speak there, but as to how mission work affects native society and the State, that he might freely discuss. Missionaries were like other men, some less good than others; but as a class they were the most self-denying men, and led the best lives of any category of men of whom he had any knowledge. As an example of regular and moral life, the presence of a missionary would be valuable, even if he never taught anything else. After referring to the noble influence of missionaries wives, and to the high character and devoted work of the native teachers from the South Seas, Sir William went on to speak of the services rendered by the mission in promoting education, peace, honesty, and respect. Looking, as administrator, at the presence and work of the missionaries, this was his answer to the question as to whether they were useful or not. It practically amounts to this, that they are indispensable. It was not known to him that any officer that was responsible for the well-being and development of a primitive race entertained a different opinion.

**MADAGASCAR AND FRANCE.**

The intelligent friends of missions all over the world are deeply concerned about the present position of Madagascar. The military forces of France are now waging war to enforce the claim of that nation to supremacy in the island. In what is called the Zanzibar convention, held in 1890, the British Government recognized the protectorate of France over Madagascar. By the terms of that agreement "missionaries of both countries shall enjoy complete protection. Religious toleration and liberty for all forms of worship and religious teaching shall be guaranteed." The rights conceded to France by the Zanzibar convention have not as yet been recognized by the United States, and they are not acknowledged by the Malagasy. The islanders propose to resist by every force at their command the troops of France, and a bitter strife must be the result. The Hovas, the ruling tribe, will fight to the last, and whatever be the end of the armed conflict, multitudes will be slain, institutions will be broken up, and the results of missionary labors in some degree lost. It is not necessary to suppose that the guaranty of religious toleration will be disregarded, but war, especially if it should end in the domination of a foreign hostile power, will inevitably and most sorely interfere with Christian work. The Malagasy have the Bible. To it they have clung in times of sharpest persecutor, and it has kept them firm in the faith. So that whatever the result of the conflict of arms we do not anticipate a destruction of the Evangelical work that has been begun and has progressed so far. The island has been specially the field of the London Missionary Society and glorious

results have followed its labors. It has expended annually some \$75,000 in its work for the Malagasy, maintaining among them thirty-two male English missionaries. Connected with it there are 1,300 churches, with about 63,000 church members, 1,061 native pastors, and 280,000 adherents.

**MEDICAL MISSIONS.**

One of the meetings on the occasion of the London Missionary Society's anniversary was devoted to Medical Missions and women's work. From the beginning, said Rev. A. W. Johnson, the Home Secretary, the London Missionary Society has regarded medical missions and women's work as integral parts of its work. Dr. Lockhart, the first medical missionary sent to China, in 1838, was with them that morning. At present there are seventeen such missionaries, to whom a fully qualified lady missionary, to be supported wholly by her friends, will shortly be added. The work of the missionaries includes the care of hospitals and leper asylums, having 121 beds, which last year received 3,700 patients; the care of 31 dispensaries, which last year treated 121,791 patients, not including return visits; and medical missionary tours from village to village. The women's work includes the conduct of boarding-schools, day schools, and orphanages for girls, with a roll of scholars amounting to 56,000; the training and superintendence of native women helpers, 155 of whom are Biblewomen, supported by the Bible Society, and 335 of whom are teachers; and lastly there is the zenana and house to house visitation. The medical and teaching work are always made the means of furthering spiritual work.

The veteran missionary, of the London Missionary Society Dr. W. Muirhead, of Shanghai, at the society's annual meeting in a speech of great vigour, eulogised the piety of the Chinese converts and the preaching power of the Chinese native evangelists. With thrilling earnestness, he appealed on behalf of the countless millions of Chinese sunk in atheism and idolatry for their sympathy, their help and their prayers. In regard to the war, he hesitated not to say that it may be made the means of immense benefits to China. He thought the cession of Port Arthur by Japan, whatever might be the conditions, was a magnificent illustration of what a heathen country could do. Would to God that France would imitate the example with regard to Madagascar. At the same meeting, Rev. R. Wardlaw Thompson, the Foreign Secretary said. The directors of the society had not thought it advisable to stir up public feeling on the subject, believing it would not be in the interest of Madagascar itself, but they felt intense pain that that young nation, just rising out of obscurity and barbarism into adolescence and Christian life, should in the very beginning of its aspiration to new life feel the strong hand of a great Christian Power laid upon it to take its independence away. Since 1862 the London Missionary Society had spent no less than £387,906 on Madagascar, and the money spent, and the life consecrated and the varied labour developed, meant the diffusion of widespread influences of blessing. If France had colonised Madagascar, or had developed a great trade, and complications had arisen affecting the colonists or the trade, there would have been some excuse for the expedition, but the present intervention, he declared amid loud cheers, was only a bad illustration of the vicious principle under which great Powers calling themselves Christian are parcelling out the whole world without consideration for the wishes of a people. He believed, however, that the Malagasy would be spiritually purified by their trial. The work of the London Missionary Society in Madagascar was protected by treaties with the Malagasy, which the French had recognized, and they had a further Convention with the French made in 1890. "We intend," he declared, amid enthusiastic cheers, "to go on with our work. We hope the need will never arise for standing on our rights as English subjects."

**PULPIT, PRESS AND PLATFORM.**

**Young Men's Era:** For every Mary that comes to Christ with a great sacrifice there are a dozen Iscariots standing around crying, Why this waste?

**United Presbyterian:** Three prime factors of a prosperous congregation are an earnest, sensible pastor, good congregational singing, and liberal giving to the Lord's cause.

**Canon Farrar:** No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.

**Dr. John Hall:** There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.

**Mark Guy Pearse:** What a word is that: "A brother is born for adversity." Dear soul, tempest-tossed and driven, listen for his voice across the raging sea. Put forth the hand in the darkness to grasp that outstretched hand of his.

**Christian Endeavor Herald.** In these days of multiplied organization and corporate activity in Christian work, there is danger of too much stress being laid on the society and not enough on the individual. The society may be so magnificent as to form a shelter behind which the individual escapes from the sense of personal responsibility.

**Chicago Advance.** The Sunday papers have already done much to lower the tone of Sabbath observance, and they will do more. Railway trains have their Sunday schedules and inducements to travel; and the number of Christian people who plan to start on journeys of business or pleasure on the Lord's Day is constantly increasing.

**Sir Donald Smith:** Though Canada had suffered from the depression she had been more fortunate than her great neighbor to the south, whose railways and banks had felt acutely the stagnation. But while he would not prophesy, which was a perilous business, bringing too often disaster in its train, he would remark that for himself he was convinced that a change for the better might now be looked for all over this country.

**Rev. W. A. Duncan, B.D.:** The derivation of the word "stranger" shows that it means one who is out of and beyond the boundaries of his native land. So every believer is a stranger on earth. This is not his native land. He has been twice born and the second is his true birth. He was born of the earth, earthly, it is true, but he was born of the Spirit also, born from above, so that heaven is his native land. He no longer belongs to earth, his citizenship is in heaven.

**Dr. Theo. L. Cuyler:** "Take this child away and nurse it for me, and I will give thee thy wages," said the Egyptian princess to Jochebad, the mother of Moses. She got her wages in better coin than silver or gold. She got them in the joys a mother feels when she yields up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service which her son wrought for Israel in after years. She was paid in the heavenly coin with which God pays good mothers. For all her anxieties, and all her exertions to preserve the life of her "godly child," was she abundantly rewarded.

**Christian Endeavor.**

**A CLEAN LIFE**

BY REV. W. S. McJAVISH, B.D., ST. GEORGE.

(A temperance meeting suggested.)

July 21—Page 216

A timely topic! Even though we have escaped the pollutions of the world through the knowledge of Christ, we may again become entangled therein (1 Peter ii. 20). So long as we are journeying through the world, in which there is so much sin, it will be necessary for us to be on our guard against impurity in every form, and so long as we are so prone to evil we shall have need to pray that we may be kept pure and clean within. Since God is good to such as are of a clean heart how desirable it is that we should put forth earnest effort to be pure in thought, in word, and in deed! In dealing with this topic we shall consider three points.

1. The duty. How many and how varied the ways in which the Bible emphasizes the importance of being clean in heart and life! The washings or ablutions which were enjoined in the ceremonial law were not intended simply as hygienic regulations, though doubtless they served a good purpose even in that respect. They were calculated rather to remind the Jew that while his body was clean, his heart also, as the fountain of life, should be kept pure and sweet. Job was told that if iniquity were in his hands, he should put it far away, and that he should not let wickedness dwell in his tabernacle (Job ii. 2). God's message to Israel by the prophet Isaiah was, "Wash you; make you clean, put away the evil of your doings; cease to do evil; learn to do well." In the sermon on the Mount, Christ laid special stress on the duty of maintaining a clean life. "Blessed are the pure in heart for they shall see God." Many of His bearers supposed that if there were no overt act done there was no actual sin committed, but He taught them that the thoughts and meditations of the heart must be clean (Matt. v. 21-48). On other occasions also he dealt with the same subject in equally clear and impressive terms (Matt. xxiii. 25). We should therefore put forth an earnest effort in order that, as Paul, we may have a conscience void of offense toward God and toward man.

2. Why is a clean life so very desirable? Our peace and joy depend upon it. Job was promised satisfaction, security, comfort and steadfastness, if he would maintain a life unspotted from the world (Job xi. 13-17). Our usefulness depends upon it. Our words in prayer or speech may be commendable, but unless our lives are clean the words will carry but little weight. Further, God commands us to be clean. "Let every one that nameth the name of Christ depart from iniquity." "Be ye holy for I am holy." "Be ye clean that bear the vessels of the Lord."

3. How can we maintain a clean life? The Psalmist in the text tells how it may be done. "By taking heed thereto, according to God's Word." He also gives us a little of his own experience for he says, "Thy Word have I hid in my heart that I might not sin against Thee." That was certainly a good thing in a good place for a good purpose. If, then, we would live a clean life, we must take the Bible for our guide; keep away from those places it warns us against and walk in the good old paths which it indicates. One has truly said, "Let each man who desires to be holy have a holy watchfulness in his heart and keep his Holy Bible before his open eye. There he will find every turn of the road marked down, every slough and miry place pointed out, with the way to go through unsoiled; and there, too, he will find light for his darkness, comfort for his weariness and company for his loneliness." While we study, let us not forget to pray that the divine Instructor would teach us His own statutes. Thus will our life be clean.