

# Missionary World.

## A HINT.

The Foreign Mission Board of the U. P. Church, Scotland, resolved to make a new arrangement for the administration of the work requiring to be done in the Church at home in the interests of the due support of foreign missions. A very important part of that work is the visitation of Presbyteries and congregations by missionaries on furlough; but there are also other matters which have required attention, such as missionary publications, lantern slides, missionary boxes, to say nothing of communications which it may be expedient to make to Presbyteries and congregations. Hitherto these various matters have been committed to small special committees. Now, however, the Board has appointed one large committee, which shall deal with the whole home work of the Foreign Mission Board, and which will be known accordingly as its Home Committee. It is hoped that the Ladies' Zenana Committee will appoint two members to sit in this committee, so as to facilitate co-operation in home arrangements.

## THE PROTESTANT SOCIETIES OF FRANCE.

Evangelical Christendom supplies some notes of the annual meetings of the Protestant Societies of France. We give a few of the leading features. The *Société Centrale d'Evangelisation* supports 140 agents, has 300 places of worship, and visits 195 localities. It records the conversion of 387 Catholics, and the opening of four new stations during the year. The *Mission Interieure* has been at work for a quarter of a century. It conducts evangelistic meetings in different districts, leaving to the care of the nearest churches those gathered in. This work is being prosecuted with revived activity. The McAll Mission still holds on its way. Though several stations have had to be abandoned for lack of funds, there has been much success. In particular, the work done by the Mission Boat on the Oise, the progress of temperance work, and the steady ingathering of converts from Catholicism give cause for thanksgiving. The *Société de Missions de France* has enjoyed financial prosperity, all the expenditure having been met. The operations of the Society in Africa and Tahiti are extending, and much blessing has been received. Other agencies in France are carrying on their work with success in a noble spirit of self-sacrifice, and with great helpfulness. In all directions the outlook is bright.

## PROTESTANT MISSIONARIES IN CONFERENCE WITH THE CHINESE GOVERNMENT.

In 1890 the Shanghai Conference, feeling that the Chinese Government misunderstood the aim of Christian missions, appointed a committee consisting of the Rev. Y. J. Allen, D.D., LL.D., C. John, D.D., Rt. Rev. Bishop Moule, Revs. W. Ashmore, D.D., J. Wherry, H. Blodget, D.D., and T. Richard, to draw up a document for presentation to the Chinese Government. It was to be a statement of Christianity—the principles, aims, and practices of the Christian Church—showing that the missionaries endeavoured to help China in every way they could, pointing out that there was a large amount of disgraceful literature circulating the most infamous slanders about Christian missions in China, and that they believed that the circulation of this literature was fraught with the gravest dangers. But before the committee had completed their work the great riots of last year took place, making it necessary to present at once a briefer memorial. Accordingly, that was done last autumn. Three things were specifically asked: First, the suppression of slanderous Chinese literature; second, the

freedom to Mandarins to become Christians; third, the prohibition of unjust treatment by the local officials and gentry. In a late number of the *North China Herald* the Rev. Timothy Richard, a member of the committee and a venerable member of the English Baptist Mission, gives an interesting account of the work of the committee. Minister Denby, U.S. ambassador and doyen of the Diplomatic Body, arranged for the presentation of the missionaries to the Tsung-li-Yamen, and accompanied them in their first interview. On 30th November the documents were presented by the Tsung-li-Yamen to the Emperor. The missionaries have now held nine conferences with the Tsung-li-Yamen, or the Foreign Board, at Peking, and are encouraged to hope that their efforts will be successful, and that in the future more friendly relations will exist between the missionaries and the Chinese officials.—*U. P. Missionary Record*.

## THE KU-CHING MASSACRE

The British Consul at Fu-chau, in his last report, refers to the massacre of missionaries at Ku-ching, which is within his district, last year, and says that, as the perpetrators of the crime were members of a secret society at enmity with the Chinese Government, the people in general kept quiet, and, thanks to the speedy arrival of vessels of war, there was no such excitement as interferes with trade. "The result of the massacre, strange to say, has been to bring a large number of converts into the churches, and to stimulate missionary effort in the province. I think that few Europeans at home or in China realize how much trade benefits from the presence of missionaries in the interior. These gentlemen, in addition to fulfilling the duties of their sacred profession, take it upon themselves to bring foreign inventions and the needs of foreign civilization to the notice of their Chinese neighbours, and thus a knowledge of things and consequently a demand for them spreads through the country."—*The Times*, 6th June.

## A UNIQUE MISSION.

The mission among the higher classes in China, of which Rev. Gilbert Reid is director, is unlike any other mission. It aims to be a connecting link between the ruling and educated classes of China on one side, and all foreigners with good designs on the other. Its purpose is to enlighten the officials as to the intents of missionaries and the value of their work, to render them more favourably disposed towards Christianity, and bring them into friendly relations with the missionaries residing within their jurisdiction. The difficulties in the way of such a task require the exercise of great tact and genuine Christian courtesy. Mr. Reid has spent his time making and receiving calls, writing Chinese letters, as well as articles for newspapers and documents on the missionary question and reform in China, and the distribution of documents and books. A recent document on the corruption of the government, which was highly commended by one of the Censors, emphasized moral rather than material reform, recommended the giving of fixed salaries to officials and the broadening of education. Mr. Reid's circle of official acquaintance is gradually extending. He reports that he has met one hundred and fifty men of rank, while he has opened communication with nearly three hundred and fifty.—*The Church at Home and Abroad*.

In 1893 the Presbyterian Woman's Boards contributed over \$329,000 for foreign missions; in 1894, \$324,000; in 1895, \$307,000; and, now, \$302,000. But there seem to be as many fine feathers as ever, as many Christian women travelling, as ample home comforts. No more boasting from us, until we make a new record "concerning the collection."—*Woman's Work for Woman*.

# Young People's Societies.

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

## WHEN TO READ AND WHAT.

If you are impatient sit down quietly and have a talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a little while with Isalah.

If you feel chilly, get the beloved Apostle to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future climb up to Revelation and get a glimpse of the promised land.—*Ex.*

## A SUMMARIST.

It often happens that some of the most helpful things said in the course of a C.E. meeting are spoken at the beginning; but these are likely to be quite forgotten before the close of the evening. For the purpose of reviving these, and at the same time bringing the meeting to a focus, some societies have adopted the helpful custom of appointing a summarist, who occupies a minute or two just before the last hymn in reading a paper upon which he has written the most helpful thoughts expressed in the course of the evening.

This summarist is appointed by the president, and is a different person each week. Since all the members know that they are likely to be called upon in this capacity, they are more attentive at every meeting, that they may be able to accomplish the work well when it falls to their lot. Thus a double point is gained.—*Christian Endeavor*.

## THE MOST EVANGELICAL THING IN THE WORLD.

Some would have us think that fewer eyes are looking upward in reverent gratitude than in other days. But however this may be, I feel sure that more eyes are looking around in loving desire to help the needy than at any previous epoch. And the happiest thought of all is that these eyes are young, observant, and unwearied. To endeavour, along Christian lines, to increase the sum of human happiness seems to me to be, not only the greatest, but the most evangelical thing in the world.

To begin to do is an end of controversy. The severed body of Christ comes back to unity the moment it ceases to preach and begins to practise.—*Frances E. Willard in Christian Endeavor*.

Christian Endeavor is irrevocably pledged to the support of the mission cause. Concerning the part of the Christian Endeavor Societies in pushing forward the great work of missions, Dr. Clark writes as follows, with immediate reference to the subject of proportionate giving: "How can we make this regular and systematic giving a constituent part of our Christian Endeavor work as is our prayer meeting and our lookout committee? One thing we can do at once, and that is pledge to one or more of our own denominational missionary societies a gift each year. Let every Endeavor Society become auxiliary to its denominational missionary board. However poor it is, let it feel ashamed of itself if it does not give something every year. Let it stimulate in every possible way the missionary zeal and generosity of its members. Let it supply them with missionary information. Let it make its missionary meetings the most interesting of every month."

The largest gathering of Christians ever held in Canada is prophesied for the Inter-provincial Christian Endeavor Convention, which meets in Ottawa next October.

# THE HAPPINESS OF HEAVEN.

REV. W. S. MAVISH, B.D., DESERONTO.

August 30.—Rev. xxi: 1-7, 22-27.

Poets and philosophers have almost exhausted imagery in setting forth the glory and happiness of heaven. It is well for us to think often about the place where we expect to spend eternity. If we intended to go to another land, and to make our home there, we would certainly be eager to learn all we could about the climate, the physical features, the products and the manners and customs of the people. Anything that would throw light upon these things we would read with interest. Since, therefore, we expect to spend eternity in heaven, we should be glad to learn whatever has been revealed regarding our future home.

It is true we have no complete revelation of the glories and beauties of heaven. The reason is very obvious. The blind man cannot be given a conception of color; the deaf man can have no true idea of sound. So if we were told more about heaven the probability is that we could not understand it. Enough has been revealed, however, to satisfy us that the place is exceedingly attractive and that the inhabitants are very happy.

What will make it so attractive? It will be partly because of things which are not there. There shall be no night, no pain, no sickness, no hunger, no thirst, no sin, no curse, no sinners, no disquietude, no tossing on the sea of doubt, no trouble, no separations, no sorrow, no death in heaven. All these things tend more or less to mar our happiness in this life, but when we are done with earth we are also beyond the reach of these evils. When we reach the happy resting place we can sing:

"Pain nor sickness e'er can enter,  
Grief nor woe my lot shall share."

Again the happiness of heaven will be bright because in that abode will be found those things which a loving Father has designed for the comfort and satisfaction of those whom He has chosen. In heaven we shall feel that we have a permanent dwelling place. Because of inconvenient or unhealthy locations, of rapacious landlords, of the ravages of fire, many people feel that the tenure of their homes here may be short. But in heaven we shall have a home which shall not pass away. Well may the Christian sing:

"He is fitting up my mansion  
Which eternally shall stand;  
For my stay shall not be transient  
In that holy, happy land."

We have been begotten to an inheritance incorruptible, undefiled, unfading in the skies (1 Peter i: 3). "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v: 1).

But the supreme happiness of heaven consists in the fact that we shall see Christ our Saviour there. A man was once asked what he thought he would do when he arrived in heaven. He replied, "I think I shall spend about five hundred years in taking a look at Christ, and then I think I shall go to see some of the other glories." Perhaps he was right. We believe that while it may be pleasant to meet with old friends and renew former acquaintances, while it may be delightful to see those worthies who come out of great tribulation, while it may be enjoyable to see those glorious things which God has prepared for those that love Him, our highest happiness will consist in the fact that we are permitted to see Christ, to enjoy His fellowship and to praise Him for having washed away our sins and made us kings and priests to God. We do not wonder that the Christian poet said:

"I love to think of heaven; its cloudless light;  
Its tearless joys; its recognitions and its fellowships  
Of love and joy unending. But when my mind anticipates  
The sight of God Incarnate, wearing in His hands,  
And feet, and side, marks of the wounds  
Which He, for me, on Calvary endured,  
All heaven beside is swallowed up in this,  
And He, who was my hope of heaven below,  
Becomes the glory of my heaven above."