

Missionary World.

FREE CHURCH MISSIONS.

The following is a summary of the statements made by different speakers at the annual missionary meeting held in connection with the Free Presbytery of Glasgow some time ago:—

Lord Overtoun occupied the chair and said the work of foreign missions really began in the nineteenth century. In the earlier centuries the Church was too much taken up with her doctrine, her poor, her worship, and in some cases, her social and political position, and failed to grasp the greatness of the command to "go into all the world and preach the gospel to every creature." Within the last hundred years there had been men and women really fired with enthusiasm and loyalty to Jesus Christ, not only to witness for Him, but in not a few cases to lay down their lives in seal of their ministry. The success of missions, looking at them from our point of view, was small, yet, from the other point of view, it had far surpassed the dreams of those who had launched them, and had gone far beyond what might have been expected from the limited efforts that the Church had put forward. The Church was only yet half awake, and he looked forward to the day when every congregation in town and country, if possible, should have a representative in the foreign field. He afterwards referred to the Livingstonia Mission, and pointed out that in this mission there were seven stations, and at five of these native congregations had been formed. Seven languages had been reduced to writing, and now the time had arrived when extension was required. They wanted to establish a central institute at Kondowe. For this purpose a capital fund of £25,000 was being raised, and as only half of it had been raised, the other half was still to be received. As the Livingstonia Mission did not participate in the Free Church Foreign Mission Fund, he appealed for a liberal support, so that the Committee might carry on and extend the work which had already done so much good.

Rev. W. Campbell, of Formosa, spoke in favour of the Chinese Mission. It was all very well to say that the Chinese were heathen; but he believed that he could find parallels to all the instances of cruelty, selfishness, and inhumanity in that country in the annals of our Police Courts. It was the fact, however, that China was heathen, and it was pathetic to live in a country village and see their industry, their civility, and their kindness, and that in all their periods of joy and sorrow there was not a single reference to God. There was, however, a good and hopeful work going on among the people in that vast country.

Rev. Jas. Lawrie, from the New Hebrides, said that the work in these islands was carried on by eight different sections of the Presbyterian Church. One notable fact was that of the 30 islands in the New Hebrides, 13 were now recognised as altogether Christian. In the island of Erromanga, where the work was first begun, there was not one professed heathen, and the work was progressing in all directions.

Rev. Dr. Glover, Bristol, said that all the churches were indebted to the Free Church for the educational missions they had carried on in India. When Dr. Duff went to India he thought that to get a girl educated was like trying to scale a wall 500 yards high; but now in Bengal there were 100,000 girls in schools—not all in mission schools, but yet the way to these other schools had been prepared by the mission schools. In Bengal, according to the last Blue Book, 53 per cent. of the education was given by the Roman Catholics. It was further stated that the figure was largely in excess of their proper percentage, and that it was increasing. One great explanation of the success of the Roman Catholic Church in Southern India was due to the fact that they had at their command so many ladies of culture who

were ready and willing and able to engage in educational work. He would like to say to the Protestants of Scotland that he did not think it would be desirable that the Christianity that was to be given to India should be Roman Catholic Christianity; but let it be the simple Christianity, free and without any impediment between the soul and its Saviour, and that preserved the glory of Christ and the free way to the heart of God. The heart of this country had been stirred to its depths by the murder in the last four years of a dozen missionaries in China. They had looked upon these as martyrs. That was right; but it was not right to forget that several hundreds of Chinese converts had in these same four years laid down their lives for the sake of Jesus Christ, and no line had appeared in the newspapers about these. Besides, he was sure there were eight millions of free men in the world who would have been captives and slaves but for the gospel of Christ. Dr. Glover concluded by referring to the evil effects of the opium traffic in China and the drink traffic in Africa.

Miss Paxton, from Poonah, referred to the work carried on by the Women's Foreign Missionary Society. Within the last four years they had added 48 workers, including European and India. The workers sent out from Scotland had some preparatory training, and the need of that was being felt more and more, and this was one of the reasons that had led to the institution of the Missionary Training Institution in Edinburgh.

PROGRESS IN KOREA.

The oldest Presbyterian Church in Korea is not yet nine years old. Its membership is 156, and it is now building a place of worship at the sole cost of its own members. The oldest Methodist Church is a year younger than the Presbyterian Church. Its membership is 51, with, besides, 74 catechumens. They subscribed last year 200 dollars for a new place of worship. It is only ten years since Protestant mission work was begun in Korea. There are now more than 50 congregations, with 528 members, and nearly 600 candidates for baptism. Last year 202 were received into communion. Six (native) pastors have been ordained, and are supported by their churches. Korea is in the midst of a strife between opposing parties, and there may yet be troublous times in store for her. But there is hope for a people who seem thus ready to turn to the Lord.

THE ITALIAN RED CROSS.

The Waldensian Church is rejoicing in a decree of religious equality recently enacted by the Italian Minister of War, in the matter of Chaplaincies of the Army Ambulance Corps, or "Italian Red Cross." Up till now only Roman Catholic monks have been appointed to these chaplaincies. The War Office has granted a request of the Waldensians that Evangelical ministers also shall be eligible for such appointments. The Minister of War, in communicating the concession, spoke of it as "the removal of an injustice," in which he rejoiced, and warmly praised the Waldensians as a "worthy, studious, industrious and hard-working people."

Li Hung Chang, the Chinese Viceroy, has made the following remarkable proclamation: "Having examined the doctrine of the Christian teachers in every place pertaining to this prefect, we find there have been established free schools where the poor children in China may receive instruction, hospitals where Chinamen may freely receive healing. The missionaries are really good. Not only do they not take the people's possessions, but they do not seem to desire men's praises. Be it known that foreigners here renting or otherwise setting up halls do so to save and to help the poor, and that there is not the least underhandedness."

Young People's Societies.

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

PRESBYTERY REPORTS.

Reports on Young People's work have now been received by the Convener from twenty Presbyteries. They are of the most gratifying description, evincing as they do the great interest Presbyteries are taking in the young people's movement and the strong grip the young people have of the mission work of the Church. The figures in detail will, when the returns are completed, show something of the strength of this new force, which is in training to carry forward the great enterprises to which the Church has put its hand. The Y.P.S.C.E. easily outnumbered all the other organizations. In some Presbyteries it is the only one. Presbytery Conveners are urged to transmit their report to the Assembly's Convener without delay. The results will be vitiated by the omission of even a single Presbytery's report. It may be added that it is not too late, even yet, for individual societies to send in answers to the "Questions." Where these reach the hands of Presbytery Conveners after their report has been forwarded, they will confer a favor by passing them on direct to the Assembly's Convener, who will add them to the several reports to which they belong.

PRINCE EDWARD ISLAND.

The Presbytery of Prince Edward Island reports thirty-three Young People's Societies, of which twenty-six are Y.P.S.C.E., one junior C.E., two literary associations, one Christian Alliance, one Mission Band, one Helping Hand, and one Young People's Society. The total membership is 1,331, of which 607 are young men, and 622 young women. This is the largest proportion of young men yet reported, except from the far west.

WISELY DIRECTED AMBITION.

Hon. Chauncey M. Depew tells the story of his visit to the mechanical department of Cornell University. He found at the head of it Professor Morris, who claimed him as a superior officer, giving as a reason that he was an old time worker on the New York Central railroad. "How did you get here?" asked Depew. "I fired on the New York Central. I stood on the footboard as an engineer on the Central. While a locomotive engineer I made up my mind to get an education. I studied at night and fitted myself for Union College, running all the time with my locomotive. I procured books, and attended as far as possible the lectures and recitations. I kept up with my class, and on the day of graduation I left my locomotive, washed up, put on the gown and cap, delivered my thesis, and received my diploma, put the gown and cap in the closet, put on my working shirt, got on my engine and made my usual run that day." "Then," says Depew, "I knew how he became Professor Morris." That spirit will cause a man to rise anywhere and in any calling. It is ambition, but it is ambition wisely directed, aiming not at the goal—for such an ambition produces envy, scheming, discontent and weakness—but bravely and cheerily aiming at one's self, seeking to make one's self fitted for higher work. When this is accomplished the opportunity for higher work is sure to come.—*Ex.*

ONE SOCIETY.

The power that one Christian Endeavor Society may exert in its own church is evident from the report made by the society in the Kensington Methodist Episcopal Church, Philadelphia. In the membership of the society are found these church officers and workers; the pastor and his wife, three of the five superintendents of the Sunday school, the secretary and two assistants, the missionary secretary and treasurer, three of the assistant librarians, thirty-three permanent and twenty-nine reserve teachers, the chorister of the Sunday school, sixteen of the twenty members of the choir, and the sexton of the church.

CHOOSE THE GOOD PART.

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

April 26th—Luke x. 38-42; Matt. vi. 31-34.

According to an old myth, Hercules one day came to the fork in the road and there he was met by the goddess of pleasure and the goddess of virtue. The goddess of pleasure besought Him to go with her, promising him that if he would only do so, his whole life would be a constant round of joy and delight. The goddess of virtue could not promise him such constant pleasure, but she assured him that if he would only accompany her, he would be endowed with wisdom, knowledge and true nobility. Happily for Him, he knew how to decide.

"Once to every man and nation comes the moment to decide"

If we have been halting between two opinions we shall act wisely if we decide to take the path of virtue—that path which leads to God and heaven. We cannot do better than follow the example of Mary and choose "that good part which shall not be taken away from us."

I. What did her choice consist in? She sat at the feet of Jesus; she heard the law from His mouth; her soul enjoyed fellowship with His; she left herself entirely to His guidance and she was willing to do whatever He might enjoin. She was attached to Christ and to His Gospel. She was so free from the formalities of society that she had no concern about entertaining Christ as her guest, for she knew that the love of her heart rather than the delicacies of the table would delight the Master. At the feet of Jesus she was preparing herself to labor earnestly or to suffer patiently, as her Saviour might appoint. By taking her place where she did she became a partaker of the heavenly calling and she became a joint heir with Christ in the blessings promised by the Father.

"Lord teach me this one thing to choose,
Which they who gain can never lose;
Sufficient in itself alone,
And needful, were the world our own."

Let grovelling hearts the world admire,
Thy love is all that I require!
Gladly I may the rest resign
If the one needful thing be mine."

II. Why should we choose this part and this place. Because it is only there we can obtain satisfaction. The only place on earth where anything approaching perfect rest can be found is at the feet of Jesus. This is the only place where conscience ceases its accusations. There, this inward monitor commends our choice. There are men in the legal profession who regret that they studied law; there are men in mercantile life who regret that they ever decided to be merchants; but no one has ever regretted taking a place at the feet of Jesus and accepting Him as Saviour and Lord.

Again we should make the choice which Mary did because we know that God will approve of it. Though it is not necessary it is certainly pleasant to have friends commend our course. It is gratifying to the statesman to have the approval of his constituents; to the student to have the approbation of his professor; to the courtier to have the commendation of his sovereign; but no one can be really happy unless he knows that God commends his conduct.

This good part should be chosen because it will not be taken away from us. A good name may be flinched away from us by the slanderous tongue. If we have wealth at our command we shall probably enjoy the society of many whom we regard as friends; but poverty, on its fleet foot, may overtake us and then to our dismay we may find that the society of friends is withdrawn. We may possess intellectual powers in an extraordinary degree and we may have had them cultivated with earnest and assiduous care; but a wasting fever or an accident may destroy these, shattering them beyond recovery. But if we choose the part which Mary chooses, we shall have something which can never be taken away. When we can say, "The Lord is the portion of mine inheritance and of my cup," we may add, "I have an everlasting portion and a cup which can never be drained."