

World of Missions.

Lord Salisbury on Missions.

From an Address made before the Society for the Propagation of the Gospel.

If an evangelist or an apostle, a Boniface or a Columba, preached in the Middle Ages, he faced the difficulties, he underwent the martyrdom, he braved the torments to which he was exposed, and the whole of the great moral and spiritual influence of his self-devotion acted without hindrance on the people whom he addressed. But now, if a Boniface or Columba is exposed to this martyrdom, the result is an appeal to a consul or for the mission of a gunboat, and unfortunately, though it cannot be helped, though it is a blame to nobody, though far indeed from being a blame to our devoted missionaries, though I cannot admit it is a blame to the secular government by whom their fate is avenged—still, it does diminish the spiritual aspect and actions of Christian teaching, it does give to men the opportunity and the temptation to attach a different meaning to that preaching, and to suspect it of objects which are far away from the thoughts of those who urge it. They have a proverb in the East—first the missionary, then the consul, then the general. That, as a matter of fact, has too often been the case—that is to say, it is true, and it could hardly be avoided, that those nations which are the most active in their missionary work are also marked by the constant expansion of their frontier. This cannot be avoided. You must accept it; but do not hide from yourselves that it is a great hindrance to your work, and that, while secular results of this character follow from the results of Christian teaching, the Christian faith and the Christian cross do not shine upon the peoples of the world with the unblemished splendor with which they shone in old times.

Just look at this Chinese matter. You observe that all the people who are slaughtered are Christians. Do not imagine that they are slaughtered simply because the Chinese dislike their religion. There is no nation in the world so indifferent on the subject of religion as the Chinese. It is because they and other nations have got the idea that missionary work is a mere instrument of the secular government in order to achieve the objects it has in view. That is a most dangerous and terrible snare. I need not say it is utterly unjust, and that no men could be more devoted, more free from secondary motives, than the missionaries who leave these shores; but the fact that it is so does not diminish the reality of the danger which arises from the suspicion—a suspicion whose operation you now seen in such terrible and blood-stained characters at the moment when I speak to you. May I attempt to point the moral, and that is that caution and prudence within the due limits of devotion and enthusiasm, but caution and prudence, are the duties of missionaries in a foreign land who not only are preaching the gospel, but are also representing in the eyes of the inhabitants to whom they preach the character and the aims of the people from whom they came? It is a high duty with them to temper their enthusiasm with Christian prudence. I do not suppose that anything would induce them to abandon the earnest prosecution of the work to which they have given their lives, namely, spreading the worship of Christ and obedience of his cross; but if we can show them that prudence is necessary in order that their devotion and their sacrifice may succeed, I hope they will not think we are unduly pressing upon them when we urge that prudence should be exercised.

The Magic Flower.

A missionary in China sends us the following authentic account of one phase of Mongol worship, to be seen at the Lama temple of Wu Tai Shan, a sacred mountain in the northern part of Shansi:

The temple, though in China proper, and south of the great wall, is not visited by Chinese, but solely by the Mongolians. It contains the largest image of Buddha in the eighteen provinces, and is next in size to the noted one at the seat of the Lama religion in Thibet. Before this image is a table, and in the centre of the table rests a large lotus bud beautifully wrought and covered with gold leaf. This lotus bud has the marvellous power of bursting into bloom when the worshipper has found favor with the great Buddha, or, in other words, when the priest under the table sees fit to pull the string.

Many Mongols travel hundreds of miles to this temple, in the most laborious and exhausting way. The traveller throws himself forward to the ground, then rising, and standing where his hands struck, throws himself again, and so on, making the whole of the journey by these prostrations. When he reaches the temple, he worships, the great Buddha, and standing in front of the table on which rests the wondrous flower, promises an offering to the temple of a certain number of sheep. The flower does not open. He then increases the number, or adds a few horses. The bud still remains closed, and he adds camels. Perhaps at that time the priest under the table feels that the worshipper has made as large an offering as he can, and is not likely to increase it. The bud bursts into flower, and the worshipper is assured that he has found favor in the eyes of the great god, and returns to his home, certain now that he is a good man, and blessed above his fellows.

There are some five hundred priests connected with the temple, and the profits of this wholesale fraud are divided between them.

Missions in China.

At this time, when there is so much anxiety concerning the missionaries in China and their work, the following summary, taken from an article by Dr. Horace A. Randle, in a late number of the *New York Observer*, is of interest: There are 56 societies and churches represented by 2,818 workers. Of these workers 990 are from societies and churches in the United States and 38 from Canada. These workers are in 398 different centers of work, 370 being in China proper, 21 in Manchuria, 2 in Mongolia, 2 in Thibet, 2 in Formosa, and 1 in Burmah. There are also some thousands of native pastors, preachers, colporteurs, and Bible women, some of whom live at other stations. It is estimated that there are nearly or quite 1,000 different points in the Chinese Empire from which some Christian gospel influence has been going out into the surrounding country.

The following statistics of institutions, submitted to the Ecumenical Conference, give some idea of the permanent results attained and of the extent of the Christianizing forces at work: Universities and colleges, 12; theological and training school, 66; boarding schools and seminaries, 166; industrial training schools and classes, 7; medical and nurses' schools, 30; mission publishing houses and printing presses, 23; magazines and papers, 32; hospitals, 124; dispensaries, 240; orphanages, etc., 9; leper hospitals and homes, 11; schools for the blind, 10. The magazines and papers have a circulation of 27,270; the publishing houses issue 2,640,

335 copies of their publications annually. The schools are of such grade that they furnish quite a number of teachers for the universities and other schools established by order of the Emperor K'wang Hsu.

The Methodists have 142 missionaries in China, the Presbyterians 209, and the American Board of Commissioners for Foreign Missions 110.

The man or woman who is not good and useful in the home and in home life, is not needed on the platform or wanted in the home or foreign mission field.

There is no country in the world where Protestant missions have not accomplished far more for the uplifting of the people in the last fifty years than had been done in the three hundred years preceding.

GLOOM AND DESPAIR

GIVE WAY TO VIGOR, HEALTH AND HAPPINESS.

An Attack of La Grippe Left the Sufferer Weak, Nervous and Enfeebled A Victim of Insomnia and Heart Trouble.

Naturally every sick person to whom help is promised, will ask, "has the remedy been successful? Whom has it helped?" We cannot better answer these questions than by publishing testimonials received from grateful people who are anxious that other sufferers may profit by their experience. One of these grateful ones is Mrs. Douglas Kilts, of Perry Station, Ont. Mrs. Kilts says: "Three years ago I had a very severe attack of la grippe, and the disease left me in an extremely worn out, nervous, and enfeebled condition. The nervousness was so severe as to have almost resulted in St. Vitus dance. Sleep forsook me. I had bad attacks of heart trouble, and the headaches I endured were something terrible. I had no appetite, and was literally fading away; I was not able to work about the house and was so weak that I could scarcely lift a cup of tea. I was treated by a good doctor, but with no benefit. Almost in despair, I resorted to patent medicines, and tried several, one after another, only to be disappointed by each. I lingered in this condition until the winter of 1899, when a friend prevailed upon me to try Dr. Williams' Pink Pills, and I began taking them. From the first the pills helped me and I could feel my strength gradually returning. I continued the use of the pills according to directions until I had taken eight boxes when I was again enjoying perfect health. My strength had entirely returned, my appetite was splendid, the heart trouble and nervousness had ceased, while the blessing of sleep, once denied, had again returned. I had gained over 30 pounds in weight, and was able to do all my household work with ease. In fact I had received a new lease of life. I believe my cure is permanent, as more than a year has since passed and I feel so strong and well that I venture to say there is not a healthier woman in this section; indeed I am enjoying better health than I have for twenty years, and this has been brought about by the use of Dr. Williams' Pink Pills. I feel that I cannot say enough in their praise for I believe they saved my life. My son has also received the greatest benefit from the use of these pills in a case of spring fever."