

# Missionary World.

## A WONDERFUL STORY FROM UGANDA.

Mr. Pilkington thus summarises the position in Uganda:—"One hundred thousand souls brought into close contact with the gospel, half of them able to read for themselves; two hundred buildings raised by native Christians in which to worship God and read His Word; two hundred evangelists and teachers entirely supported by the native church; ten thousand copies of the New Testament in circulation; six thousand souls eagerly seeking daily instruction; statistics of baptism, confirmation, adherents, teachers, more than doubling yearly for the last six or seven years; the power of God shown in changed lives,—all this in the centre of the thickest spiritual darkness in the world." No less than 2,921 adults were baptized during last year, besides six hundred children of Christian parents; and Bishop Tucker within three months of his arrival had confirmed 1,200 converts.

The work is spreading not only through the provinces, but beyond the bounds of Uganda proper. Busoga is gradually opening to the gospel, though the principal chiefs have for the most part opposed it. Toro, beyond the western boundaries of Uganda, near the Ruwenzori Mountains and the Albert Lake, though it has never yet been visited by a European missionary, has congregations meeting in two churches. Koki, also beyond the borders of Uganda to the south-west, was visited by Mr. Fisher in June, 1895. He found that of the 80 great chiefs in the country, four professed to be Romanists, and the other 76 called themselves Protestants; of the latter 24 could read a Gospel, and 12 were learning to read. Mr. Pilkington, in a statesmanlike paper in the *Intelligencer* for May, propounds a scheme by which the whole country within a radius of two hundred miles from Mengo might be evangelized in the next three years by bands of African evangelists directed by European missionaries.

## 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 des 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 hopefulness. In all directions the outlook is bright.

The annual reports from Livingstonia all tell of spiritual blessing and educational extension. The British and Foreign Bible Society have granted 100 Zulu Bibles to the Ngomi part of the mission. And here is a significant sentence:—"The people gladly pay 3s. 6d., or one month's wage, for each copy of the whole Bible."

## NOTES.

A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home, forty-eight other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received while in the hospital the better gifts of spiritual healing.

The uniform testimony of missionaries and travellers who take the trouble to look into missionary matters, is that the reception of the gospel into the hearts of the heathen makes a decided change in the expression of their faces. The well-known traveller, Mrs. Isabella Bird Bishop, writing about some Korean converts, says: "As I looked into those lighted faces, so different from the ordinary apathy of the Korean expression, and on some now washed and sanctified, whom, I had been told, were among the vilest of men in that vilest of cities, I felt that the old gospel of love has lost none of its transforming grace, but that it is still the power of God unto salvation to everyone that believeth."

An affecting incident connected with the massacre at Oorfa was that of a mother, in whose presence her two sons were caught by the mob, while men with drawn swords, ready to cut them down, demanded of the young men that they should accept the Moslem faith. But the mother called out to them, "Die, but don't deny the Lord." They stood firm, and were immediately cut down. An illustration of the thoroughness of the massacre is furnished in the town of Sevelek, in Central Turkey, where there were recently three of the original members of the Protestant community formed forty years ago. Two of these became martyrs, one while praying on his housetop. The third denied his faith in order to save his life. It is said that every minister and priest in the place sealed his faith with his blood, excepting one Catholic priest who saved his life by flight.

Medical missionaries are divided as to the wisdom of attempting to make the medical missionary work self-supporting, some contending that the example of Christ and the purely unselfish character of the work should preclude the acceptance of any remuneration or requiring in any way payment for medical help; others contending that it is as desirable to make the medical work self-supporting as the evangelistic, and that the effects of gratuitous medical help in communities where the medical missionaries are known are as deleterious as the effects of other beneficence which is detached from any service or sacrifice on the part of the beneficiaries. Dr. Wachter, of Slam, in stating his position, probably expresses the view of the majority of the medical missionaries. He says: "Any case of emergency brought to me is treated and the question of pay is not brought up by me until the patient is about ready to leave. Then he may pay me the sum I ask or may not pay at all, or pay more: all this has happened. Children and old people as a rule receive treatment at half rates or without any charge. I have never yet charged any patient as much as a native doctor would charge. And I am convinced that the people are more able to pay the medical missionary's bill than the people at home are able to pay their doctor's bills. This fact is important in its bearing on the self-support of our churches. If medicines and treatment are free, how can we expect the Christians to pay for the preaching they get? The amount of money wasted in gambling and drinking is astonishing. A man who lives from hand to mouth may lose ten to fifteen ticals in one evening. But it costs them so little to live that they don't mind it."

## Young People's Societies.

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

PLEDGE EXPANDERS AND PLEDGE CONDENSERS

Some young people are pledge-condensers. They belong to the Doolittle family. They are good at packing. They can pack their Bible-reading into a verse, their daily prayer into two sentences, their prayer-meeting participation into "Please sing No. 62," and "Want to reconsecrate myself," their committee work into attending one committee meeting and sending excuses from the rest. They are absent from two consecutive consecration meetings, but manage to get around regularly to the third. Their motto is not, "What I can do," but "What I cannot help doing." They are pledge-condensers.

Then there are other young people that are pledge expanders. They read between the lines of the pledge, and get out of it everything that is in it—and there is a great deal. If obliged to be absent from any meeting, they send a message. They not only do what the chairman of their committee tells them to, but they hunt up side-jobs of their own. They actually think of the subject of the prayer-meeting all the week. They do not jump at the first thought upon it that occurs to them, and glad to get that but they think up a great many thoughts, and carefully choose for the meeting only the very best. Their daily Bible-reading is a regular and thorough course of study in the Book of books. Their daily prayer—twice a day, by the way, with many times in between—is a long, earnest talk with their Father. Their motto is "How much." They belong to the great Goodmeasure family, who came over with William the Conqueror, and have been conquering ever since.

And now, dear Endeavorer, are you a pledge-condenser or a pledge-expander? Honor bright, now!—*Golden Rule.*

## A CALL FOR HEROES.

When Garibaldi met some of his veterans and asked them to enlist for another campaign they asked him, "What will you give us if we follow you?" Knowing the kind of men he had to deal with, he answered, as their eyes met, "Marches, wounds, hunger, deaths—and victory." They returned his gaze a moment, and then they flung their Neapolitan caps into the air, and cried, "We are your men; we are your men." All the world knows how they followed him.

So our great Leader comes to us, asking us to be ready to forsake all and follow Him, to dare to do right, and to suffer for it, saying, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven," to take our stand with Him who was reviled and spat upon and crucified; and thus with a call, not to ease and luxury, He makes His appeal to the heroic within us, asking us, "Are ye able to drink of My cup, and to be baptized with My baptism?"—*Prof. W. W. Andrews.*

## A CURE FOR INERTIA.

A society that lacks vigor and usefulness can well revive its members by finding some definite work to do. *The Endeavor Herald* tells of one such society which was probably saved from dissolution by undertaking to decorate the church for a denominational gathering and a pastoral induction, and by assisting to receive the guests. Incidentally, this brought the young folks into much more cordial relations with the church authorities.

Pliny the Younger said of his faithful wife, "She is in love with the immortal part of me." So was Jacob in love with Rachel. No man has any right before God to offer himself to a woman he does not love; and no woman ought to accept the proposal of any man who does not give unmistakable proof that he loves not merely her appearance or attainments, or social position, but her—the immortal part of her.—*Rev. H. J. Taylor, in Christian Endeavor.*

## OUR TONGUES FOR CHRIST.

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

Sept. 23.—Prov. xv: 1, 2, 4-7, 10-14, 23-26, 28.

We hear a good deal about the coated tongue, the sharp tongue, the ready tongue, the sarcastic tongue and the bitter tongue, but we hear little about the consecrated tongue. But why should not the tongue be consecrated to the Master's service? The Biblical idea is that we should present our bodies living sacrifices to God (Rom. xii: 1); and that we should yield our members as instruments of righteousness unto God (Rom. vi: 13). But surely if the body is laid upon the altar of God, the tongue must go with it, and if the other members are to be instruments of righteousness, the tongue cannot be reserved. The tongue will probably be the last member to be brought into subjection to Christ, for there is no member more difficult to control.

It has been said that half of the sins of which men are guilty are sins of the tongue. If this be so, we should try hard to control this little member. We should resolve as the Psalmist did to keep our mouth with a bridle that we sin not with the tongue. It is stated on no less authority than that of Christ Himself that by our words we shall be justified, and by our words we shall be condemned. It is further stated by Elim that for every idle word that men shall speak, they shall give account thereof in the day of judgment. Since these things are so, and since the gift of speech is man's crowning distinction, we should see to it that this gift is rightly used, never abused.

A few years ago there was organized in England an association known as the "Speak No Evil Society." Its members were urged before speaking evil of any one to ask themselves three questions: Is it true? Is it kind? Is it necessary? A few Scripture texts bearing on evil speaking were printed at the foot of the membership card. We have not had the means of tracing the history of this society, but the probability is that it would never become a large body, for the gossips who form a large class in every community would not care to join it, or if they did become members, they would find the conditions so irksome that they would embrace the earliest opportunity of getting out of it. But these three questions we should ask ourselves whenever we are tempted to speak evil of anyone, and we should set our faces like a flint against the spreading of an evil report. We should heed the advice first given by the Psalmist and then reiterated long afterwards by the Apostle Peter, "Keep thy tongue from evil and thy lips from speaking guile" (Ps. xxxiv: 13; 1 Peter ii: 22).

The tongue which is truly consecrated to Christ will not be guilty of cursing, of swearing, of the irreverent quoting of Scripture, of tale-bearing, of slander, of idle gossip, of uncharitable statements, or of vulgarity. A truly consecrated tongue will help to lift conversation out of the rut. Dr. Stalker says, "It is a rare gift to be able to lift conversation out of the ditch and lead it to manly and profitable themes." What a pity! With the exception of a few mutes, everybody talks. It is pitiful indeed if all this talk must keep down in the ditch. The late Dr. John Lord, the brilliant historical writer, was of the opinion that men and women did not become great conversationalists until they were past middle life and had time to read and see almost everything. But is there any reason why this should be the case? It is very true that all are not equally endowed with the gift of language, yet if we paid more attention to the art of making conversation helpful, might we not attain our end? Cowper says:

"Though conversation in its better part  
May be esteemed a gift and not an art,  
Yet much depends as in the tiller's toil,  
In culture and the sowing of the soil."