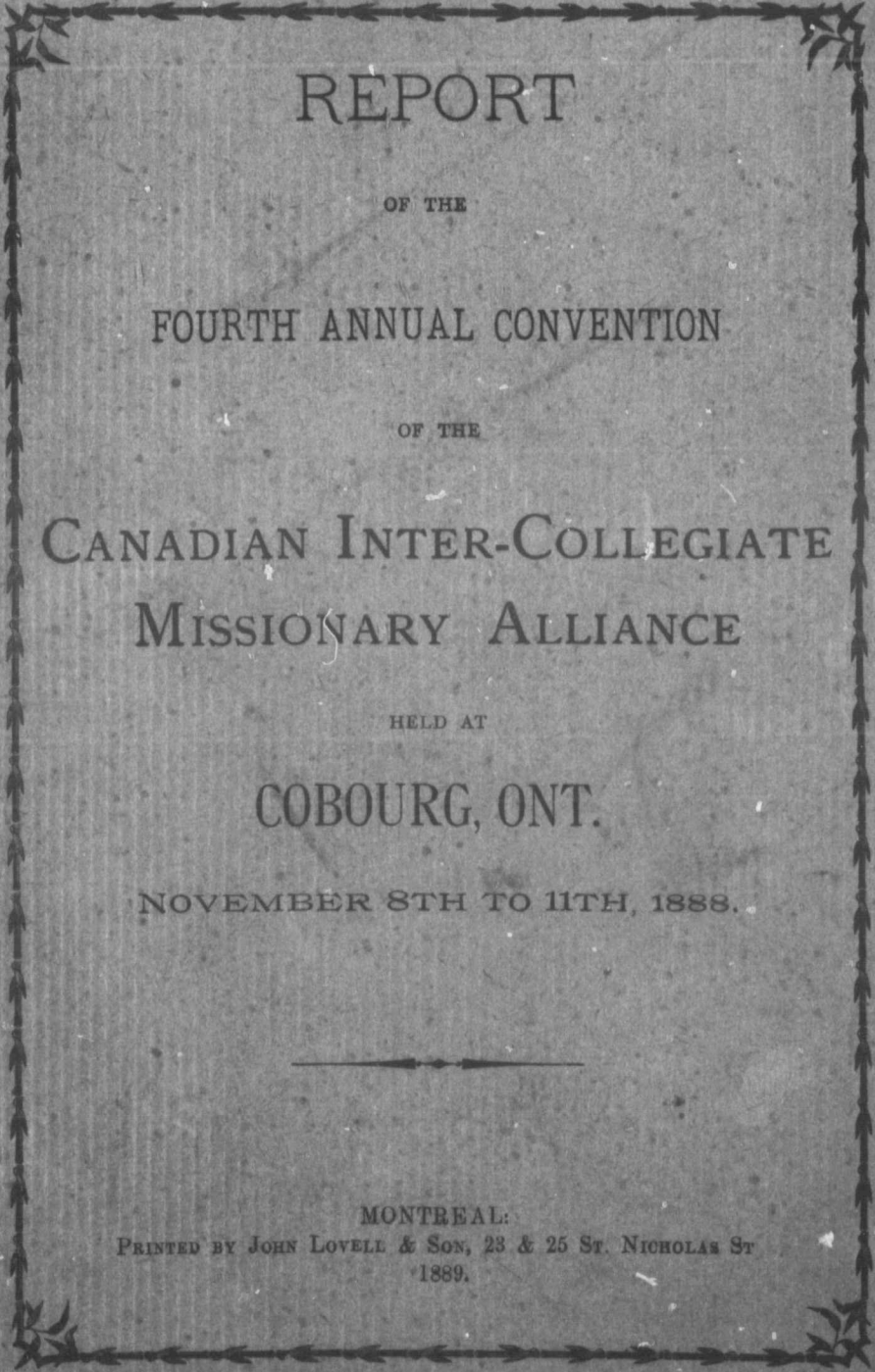


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REPORT

OF THE

FOURTH ANNUAL CONVENTION

OF THE

CANADIAN INTER-COLLEGIATE
MISSIONARY ALLIANCE

HELD AT

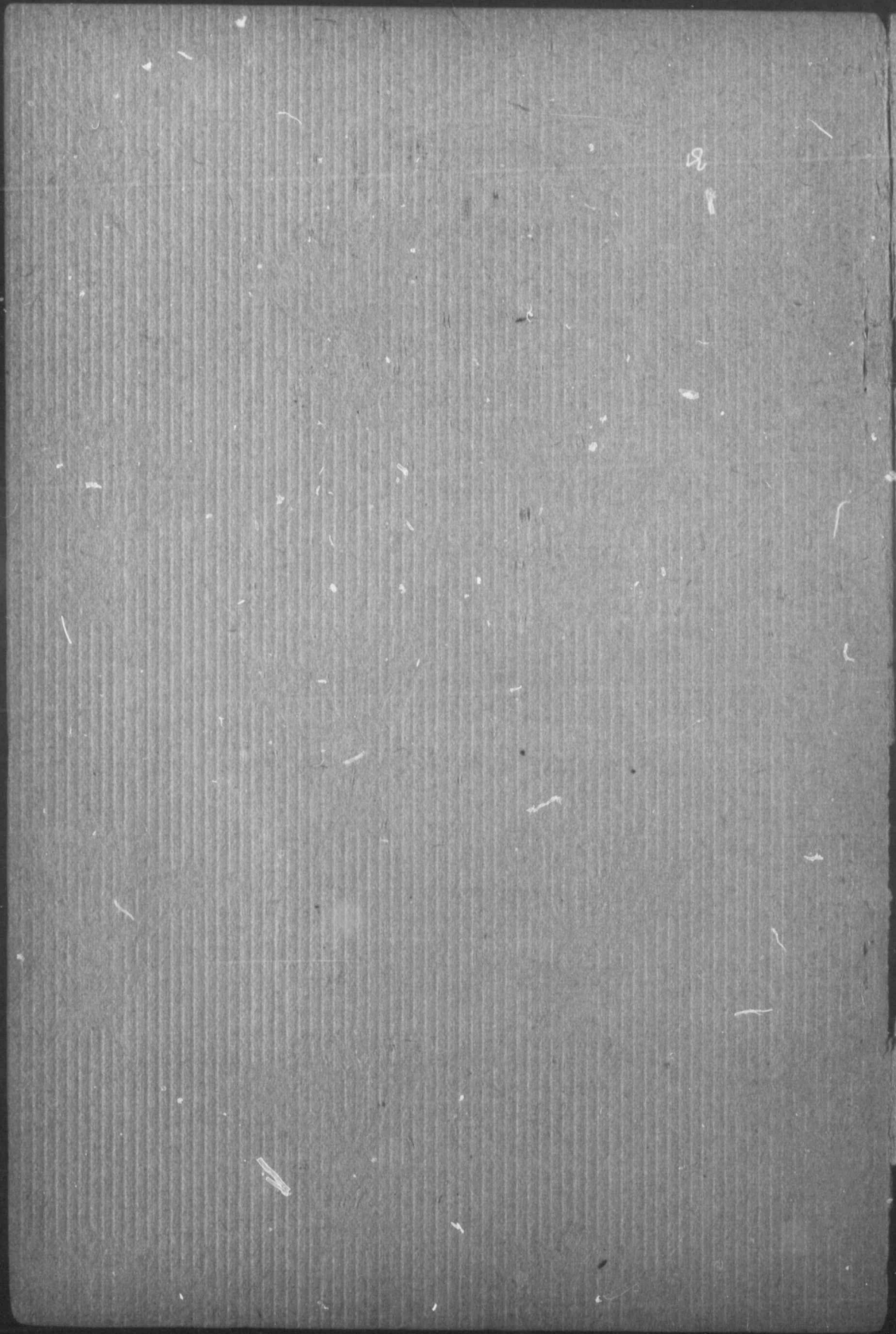
COBOURG, ONT.

NOVEMBER 8TH TO 11TH, 1888.



MONTREAL:

PRINTED BY JOHN LOVELL & SON, 23 & 25 ST. NICHOLAS ST
1889.



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COMMITTEES.

CONVENTION COMMITTEE, 1888-9.

W. M. PATTON, Wesleyan Theological College, Montreal, Chairman.
F. E. WESTON, Baptist College, Woodstock, Ont., Treasurer.
F. W. READ, Congregational College, Montreal, Secretary.
P. E. JUDGE, Diocesan College, Montreal.
H. B. FRASER, University College, Toronto.
W. R. RUTHERFORD, University College, Toronto.
L. S. HUGHSON, McMaster Hall, Toronto.
J. MCP. SCOTT, B.A., Knox College, Toronto.
L. E. SKEY, B.A., Wyckliffe College, Toronto.

PUBLICATION COMMITTEE, 1889.

P. E. JUDGE, F. W. READ,
W. M. PATTON.

LIST OF COLLEGES, WITH REPRESENTATIVES, 1888.

ALBERT COLLEGE, Belleville.	{ F. W. Hollinrake. C. A. Edwards.
BAPTIST COLLEGE, Woodstock.	{ F. E. Weston. J. B. Warnicker.
CONGREGATIONAL COLLEGE, Montreal.	{ H. C. Mason, B.A. F. W. Read.
DIOCESAN COLLEGE, Montreal.	{ P. E. Judge. A. E. Mitchell. J. Robertson. M. C. Rumball, B.A. J. MCP. Scott, B.A. P. J. McLaren. D. C. Hossack, M.A., L.L.B. W. M. Haig. J. R. Mann. F. W. Paton.
KNOX COLLEGE, Toronto.	{ D. G. MacDonald. J. L. Gilmour, B.A.
MCMMASTER HALL, Toronto.	{ Miss F. F. Dalgleish. Miss F. A. Lazier.
ONTARIO LADIES' COLLEGE, Whitby.	{ M. McKenzie. John Macdougall, B.A. W. L. Clay, B.A.
PRESBYTERIAN COLLEGE, Montreal.	

QUEEN'S COLLEGE, Kingston.	{ J. G. Potter. J. A. McDonald. S. T. Chown. D. D. MacDonald. J. T. Kennedy. J. F. Scott.
UNIVERSITY COLLEGE, Toronto.	W. H. Harvey.
VICTORIA COLLEGE, Cobourg.	{ I. B. Wallwin. J. M. Larmour. H. A. Wigle. E. Pugsley. J. G. Lewis. G. W. McCall, B.A. H. E. Bayley.
WESLEYAN THEOLOGICAL COLLEGE, Montreal.	{ C. E. Manning. W. M. Patton. W. G. Reilly. L. E. Skey, B.A. T. B. Smith. F. H. Fatt. James Thompson.
WYCKLIFFE COLLEGE, Toronto.	{

OFFICERS OF COLLEGE MISSIONARY SOCIETIES.

1888-9

	<i>President.</i>	<i>Secretary.</i>
Albert College, Belleville.	F. J. Livingstone.	F. W. Hollnrake.
Baptist College, Woodstock.	Principal J. H. Farmer, B.A.	B. W. Grigg.
Congregational College, Montreal.	James Daley.	Galen H. Craik.
Diocesan College, Montreal.	Rev. Principal Henderson, D.D.	P. E. Judge.
Knox College, Toronto.	A. E. Mitchell, B.A.	R. M. Hamilton, B.A.
McMaster Hall, Toronto.	Rev. Principal Castle, D.D.,	L. S. Hughson.
Ontario Ladies' College, Whitby.	Florence F. Dalglish.	Sadie Russ.
Presbyterian College, Mont- real.	John MacDougall, B.A.	D. MacVicar
Queen's College, Kingston.	J. G. Potter.	E. G. Walker.
University College, Toronto.	H. B. Fraser.	G. B. Wilson.
Victoria College, Cobourg.	J. M. Larmour.	H. E. Bayley.
Wesleyan Theological Col- lege, Montreal.	H. C. Caldwell.	P. L. Richardson.
Wycliffe College, Toronto.	W. G. Keifly.	L. E. Skey, B.A.

CONSTITUTION.

ARTICLE I.

NAME.—This organization shall be called “The Canadian Inter-Collegiate Missionary Alliance.”

ARTICLE II.

AIM.—The aim of this Alliance shall be to encourage among students in general, and among theological students in particular, an active interest in, and so far as possible, a consecration to mission work, both home and foreign.

ARTICLE III.

MEMBERSHIP.—All colleges which shall express a willingness to work with this Alliance shall, upon application to the Convention Committee, be recognized as members of the Alliance.

ARTICLE IV.

MEETINGS.—At each Convention the Alliance shall determine the time and place for the holding of its next Convention.

ARTICLE V.

BUSINESS.—All business connected with the holding of the Annual Convention of this Alliance shall be placed in the hands of the Convention Committee. This committee shall be composed of five members from different denominations, who shall choose from among themselves a Chairman, a Treasurer, and a Minute Secretary, and shall add to their number four others from the Colleges of the place at which the next Convention shall be held, and the committee thus constituted shall elect a Corresponding Secretary. All holding office until the election of their successors at the Convention next following.

ARTICLE VI.

PUBLICATION.—There shall be a Publication Committee, chosen each year by the Convention Committee. The duty of this Committee shall be to publish for circulation a report of the proceedings of the Convention.

ARTICLE VII.

VOTING.—Each college connected with the Alliance shall have one vote, which shall be determined by the majority of delegates present from said college.

ARTICLE VIII.

EXPENSES.—The expenses of the Committee shall be defrayed by the Convention. The expenses of delegates to Convention by the colleges sending them.

ARTICLE IX.

These Articles of Organization may be altered or supplemented by a two-thirds vote of all the members present at any regular convention of the Alliance, provided that at least twelve hours' notice has been given of the proposed change.

JOURNAL OF PROCEEDINGS

OF THE

FOURTH ANNUAL CONVENTION.

THURSDAY, November 8th, 1888.

Addresses of welcome at Division Street Methodist Church, 8 p.m., by Rev. Chancellor Burwash, Rev. Dr. Roy and Rev. D. L. McCrae.

Rev. Robt. Aylward in the Chair.

Reception to Delegates at the residence of Rev. Chancellor Burwash, 9 p.m.

FRIDAY, November 9th, 1888.

Convention assembled at 9.30 a.m. in Jackson Hall, Victoria University.

9.30 a.m. Devotional Meeting led by Rev. F. H. Fatt.

10 a.m. Business meeting, H. C. Mason, B.A., presiding.

Roll call and admission of Revs. H. J. Hamilton, B.A., and J. M. Baldwin, B.A., as corresponding members.

Meeting of Convention Committee.

Report of same to Alliance.

Reports of Secretary and Treasurer of Convention Committee.

Report of Secretary-Treasurer of Publication Committee.

Next Convention to be held at Toronto, second week in November, 1889.

Appointing of Committee for 1888-9.

Resolution of Rev. J. M. Baldwin, B.A., re letter to graduates in Foreign field.

Notice of motion to amend Art. 5 of Constitution given by W. L. Clay, B.A.

Adjournment.

2 p.m. Devotional meeting led by Rev. R. M. Mateer.

2.30 p.m. J. McP. Scott, B.A., presiding.

Paper:—"The Methods of the China Inland Mission," F. W. Read, Congregational College, Montreal.

Discussion.

4 p.m. Paper:—"Christian Missions among the Jews." D. C. Hossack M.A., LL.B., Knox College, Toronto.

Discussion.

Adjournment.

8 p.m. Public meeting, Presbyterian Church, Rev. E. I. Badgeley, LL.D.,
presiding.

Addresses by Rev. R. P. Wilder and Rev. F. W. Sandford.

SATURDAY, November 10th, 1888.

9.30 a.m. Devotional meeting, led by H. A. Wigle, Victoria College.

10 a.m. Rev. Dr. O'Meara, presiding.

Paper:—"Relation of Home to Foreign Work."

J. L. Gilmour, B.A., McMaster Hall, Toronto.

Discussion.

11.30 a.m. Paper:—"The Unoccupied Fields."

P. E. Judge, Diocesan College, Montreal.

Discussion.

Amendment of Art. 5, of constitution proposed by W. L. Clay,
B.A. and adopted.

Adjournment.

2.30 p.m. S. T. Chown, Queen's College, presiding.

Paper:—"Lay Missionaries to Foreign Lands."

W. M. Patton, Wesleyan Theological College, Montreal.

Discussion.

4 p.m. Outlook Papers:—"Indians of America,"

M. McKenzie, Presbyterian College, Montreal.

"Protestant Missions in European Papal Countries."

W. H. Harvey, University College, Toronto.

"China."

I. B. Wallwin, Victoria College, Cobourg.

"India."

L. E. Skey, B.A., Wyckliffe College, Toronto.

Adjournment.

8 p.m. Public meeting, Congregational Church, Rev. D. L. McCrae, pre-
siding.

Addresses by Rev. Prof. Wallace, M.A., B.D., Victoria University,
and Rev. R. M. Mateer.

Letter to graduates on Foreign fields, submitted and approved.

Votes of thanks passed.

Adjournment.

SUNDAY, November 11th, 1888.

3 p.m. Alliance Service in Division Street Methodist Church.

Address by Rev. R. M. Mateer.

Followed by Communion Service for delegates.

8.30 p.m. Farewell meeting in Town Hall, Rev. Jas. Allen, M.A., presiding.

Addresses by Revs. R. P. Wilder and R. M. Mateer.

Three minute reports from 13 Colleges represented at the Alliance
Convention.

Prayer and closing of Convention.

RESOLUTION AMENDING ARTICLE V OF THE CONSTITUTION.

Moved by W. L. Clay, B.A., Presbyterian College, Montreal, and seconded by M. McKenzie of the same College.

That the second sentence of Article 5 read as follows:—

"This committee shall be composed of five members from different denominations, who shall choose from among themselves a chairman, a treasurer, and a minute secretary, and shall add to their number four others from the colleges of the place at which the next convention shall be held; and the committee thus constituted shall elect a corresponding secretary, all holding office until the election of their successors at the convention next following."

RESOLUTION CONCERNING LETTER OF GREETING TO
MISSIONARY ALUMNI OF COLLEGES REPRESENTED
AT THE CONVENTION.

Moved by John MacDougall, B.A., Presbyterian College, Montreal, and seconded by P. E. Judge, Diocesan College, Montreal.

That the following letter from this Alliance be sent to the alumni and alumnae of the various colleges represented in the Alliance, labouring in the foreign field.

COBOURG, ONT., Nov. 10th, 1888.

The members of the Inter-Collegiate Missionary Alliance of Canada in convention at Cobourg, to greeting:—

In this Convention, comprising fifty delegates from thirteen colleges, a deeper interest in Foreign Missions was manifested than characterized any previous meeting of the Alliance. This was seen in the papers read, in the quickening of missionary zeal, which many of us have experienced, the consecration of several to the life of a foreign missionary, and above all, in the spirit of grace and supplication, which has been poured upon the Alliance from above. In this spirit it is the desire of the Alliance to send a letter of greeting to those who have gone from our colleges to the foreign field. It is with feelings of devout thankfulness to Almighty God, we record that in our colleges an intelligent interest in mission work abroad has led to a deepening conviction of its permanent claim upon us, a conviction which has resulted in a desire for further knowledge, and a spirit of deeper consecration; and that we record also the measure of spiritual quickening, which God has in many cases graciously bestowed; and our desire is, that He, who has blessed us, may abundantly bless and prosper you, in your work of faith and labour of love.

We assure you of our deep and abiding interest in you, praying that wisdom may be given you, that a door, wide and effectual, may be opened before you and that the Lord of the Harvest may grant you to gather sheaves into His garner. We commend you to Him, whose you are and whom you serve, who hath said, "Lo, I am with you always, even unto the end of the world." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will

strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness."

"The Lord bless thee, and keep thee ; the Lord make His face to shine upon thee, and be gracious unto thee ; the Lord lift up His countenance upon thee, and give thee peace."

Signed on behalf of the convention,

J. MACDOUGALL,
PERCY E. JUDGE,
I. B. WALLWIN,
F. W. READ,
F. E. WESTON.

RESOLUTION OF THANKS, ETC.

Moved by J. MacDougall, B.A., Presbyterian College, Montreal, and seconded by F. W. Read, of Congregational College, Montreal :

That the members of this Alliance express our hearty thanks :—

To the Rev. Chancellor Burwash and the Governors of Victoria University for their kindness in granting us the use of Jackson Hall for our meetings ;

To the gentlemen who have been kind enough to preside at our meetings ;

To those gentlemen who have come from a distance to address us, and who have helped so much to make the Convention a success ;

To the clergymen of Cobourg and vicinity who have been present at our meetings, and aided us so materially in our discussions, and who have opened their churches to our meetings ;

To the citizens of Cobourg who have so kindly entertained our delegates from other cities ;

To the students of Victoria University who have heartily welcomed us, and aided to make our stay among them a pleasant one ;

And to the retiring committee, to whose untiring efforts we owe in a large measure the success of the present convention.

ADDRESSES OF WELCOME.

REV. CHANCELLOR BURWASH, VICTORIA UNIVERSITY.

TO THE MEMBERS OF THE INTER-COLLEGIATE MISSIONARY ALLIANCE.

Ladies and Gentlemen:—

In the name of the citizens of Cobourg and of Victoria University, I have the honour and the pleasure to bid you welcome to our town, our churches, and our college. We do so on personal grounds because you are young men and young women of noble aims and consecrated purpose of life. We do so because of the honored sister institutions of which you are the representatives to-night. We do so because of the great cause which has kindled your young hearts with holy zeal, and which from various parts of our lands has drawn you together into a divine fellowship of love and good works. I need not say that this cause commands our deepest sympathy. It has done so ever since, fifty years ago, a Steinhauer went forth from these halls to spend a long life in consecrated toil; ever since, forty years ago, a Macdougall left Victoria for our Northwestern wilds to build a Victoria Mission there, and live and die for our brother redmen. And fifty years of giving our best sons has not exhausted our missionary spirit, for to-day there are scores of the most gifted sons of Victoria in the Missionary field, some striving to permeate with Christian influence the literature and civilization of the rising empire of Japan; some toiling on the burning plains of India; some in the fastnesses of the Rocky mountains, giving grammar and literary form to the unutterable jargon of the Blackfeet; some under the Arctic circle, calling into life the wonderful instincts of the Ishimpsheans for civilization and religion; some toiling on the broad prairie with the pioneer settler, others astonishing the Cree and the Stoney as in their own tongue, with an eloquence never reached by any of their own nation, they proclaim to them the unsearchable riches of Christ; others building up new centres of Christian learning, from the humblest school, in which the little untutored pagan learns to read, up to the Seminary in which an acutely metaphysical nation may learn Christian philosophy and theology. These are some of the influences by which we are bound to this work, and which prepare our hearts to-day to

welcome you in the name of the Lord. But not to the traditions of the past alone or to the power of personal friendship do we owe this interest in your work. Even had we no common heritage with you, yet as born of our race and of our country we should rejoice in your work, and welcome its representatives. In this age of competition, this age of selfish greed for gold, this age so dazzling with the material and so absorbed in the interests of the present; it is indeed refreshing to see any manifestation of the spirit of self-sacrifice and of universal charity. It is not the outward seeming, the bustle, and noise, and show, the glitter and dazzle, the high sounding names and ancient titles that give royal character to human life. It is not even the far-reaching breadth or profound depth of intellectual vision that makes a man truly great. The man of action is even greater than the man of thought. And the grandest of all actions is that which gives life and self for principle and for love. And in our day no nobler example of this highest human life can be found than the great missionary enterprise. It offers no attraction to our selfish natures. It neither gratifies our pride nor flatters our vanity. It offers nothing of ease or self-indulgence to its toilers. It has no rich earthly prizes to be won. Even its noblest work commands but scant recognition at the hands of the loud-mouthed world. Even the very men whose highest weal it seeks are often ready to crucify the love which gives itself for them. It invites its workers only to a life-long struggle with enormous difficulties, and provides but the scantiest resources for the material support of those who bear this burden. It invites to battle with weariness, and cold, and hunger, with fever and pestilence, with ignorance, vice, and superstition; to a home in the lonely wilderness; to the companionship of rude savages; to exhausting journeys over stormy seas or through Arctic snows; to long years of weary waiting for the fruits of labour, and finally, it may be, to the summons with Moses to look out by faith over the promised land which it is not yet permitted to enter. And under all this vast weight of depressing responsibility it plants only the twin pillars of love and duty to God and humanity, and they right royally bear up the weight thereof. There is hope for our country, and there is hope for the world, so long as the sense of love and duty commands the hearts and lives of its sons and daughters. And I thank God to-day that your sense of love and duty is built upon a sure foundation. Your

love is not a mere poetical sentiment. It is no fiction of the novelist's brain. It is the inward revealing by the Holy Ghost of the face of God in Jesus Christ. It is the same Divine light and life which inspired a holy John the Apostle of love. It is the same constraining love which filled Paul the Apostle of faith. It is the same joy unspeakable which glowed in the heart of Peter the Apostle of hope. And in all the Christian ages, yea, and in the pre-Christian ages, the great cloud of witnesses testify of the same faith, and have built upon the same eternal foundation. It is no novel and transitory enthusiasm, then, which inspires you in this work, but an old and tried spirit,—a spirit, which, glowing from its Ascension commission, "Go ye into all the world and preach the Gospel unto every creature;" which, fresh from its Pentecostal baptism, first conquered the old Roman world for Christ; and, after two thousand years of struggle and victory, still lives mighty as ever, and is going forth now to conquer a world of which the Romans never dreamed. And that power of a living Christianity in which we trust, and which dwells in your hearts and ours, is not the inspiration only of our great work. It is its mighty instrument as well. It is because we have felt the power of this Gospel in our own hearts that we are confident of its power over all hearts. The old evangelical Christianity, "Repentance toward God and faith toward our Lord Jesus Christ," is not dead nor dying. We still dare to say, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth;" to Christian lands first, and also to the heathen. While we fully acknowledge the great religious difficulties of our age, in the drifting away from the church of vast masses of our population in all the world's great centres, we have not lost faith in the old Christianity. The great Master would seem for the past thirty years to have been pouring out upon his church the spirit of revival flame and power. Ever since the Fulton street prayer meeting of 1857; over America, over Ireland, over Scotland, over England, into Scandinavia, Germany and Switzerland, and back again to America, this revival flame has run its wonderful course—quickenng the church and saving millions. Now all this wonderful work began in the Mission field. Its first manifestations were in the Mission field, among the cannibal Fijians, where, a few years before it burst forth in our lands, a thousand had been converted in

a single day. The cry for united prayer, which brought the whole church to their knees, and called down this nineteenth century Pentecost, came from the Mission field. In India, the hearts of the faithful watchmen were growing faint. For nearly fifty years had they labored in the shadow of Buddhism, Brahminism and Mahometanism. The great rebellion combining the whole anti-christian forces of the country had been the reply. The labor of two generations seemed swept away in a few short months. Then came the cry of the sore pressed hosts from the field of battle, asking England and America to give the first week of the New Year to special prayer for India and for the whole mission field; and the prayers were given, and the whole Christian world, and India, too, has received the answer. And what has been done since that date? India has been permeated by Christian influence and thought, and almost a million of her people savingly converted. Japan has been opened and almost christianized in outward form. China has been opened, and has at least one Christian Missionary for each of her millions. Africa has been opened and traversed from East to West, and from North to South. Christianity to-day touches the whole world as never before. But that is not all, it touches the world with unwonted power. It commands unwonted resources of men and money, and in spite of all the prophets of ill, assuming to be the leaders of advanced thought, we fear not for the Sacred Ark, the old Church of the living God. Ride on in increasing glory she will, as she has done, until the kingdoms of this world are the kingdoms of our Lord and of His Christ.

Brethren, in this blessed faith and hope, in this divine love of God and man, we bid you once more a Christian and a prayerful welcome.

REV. DR. ROY.

GENTLEMEN OF THE INTER-COLLEGIATE MISSIONARY ALLIANCE:—

I am glad that the duty of bidding you welcome to Cobourg fell upon Chancellor Burwash, and it remains for me only to support what he has already said.

I am not commissioned by "the clerk of the weather" to make any explanations of the heavy rain that has greeted you, but I think I may say that if Dame Nature weeps, her tears are not those of grief but of joy at your coming.

Two things about this meeting furnish ground for welcoming you here. There is the Christian unity that is manifested, and there is the missionary zeal that has brought us all together.

It is high time that those of us who love the Lord Jesus Christ should push aside all those obstacles that keep us apart, and should, as opportunity is given, meet together, to rub off those rough corners that separate us. By such meetings, we learn to know each other better. We learn how much each is attached to the same Saviour, how the common aim of all predominates over our denominational peculiarities; and we are encouraged by the realization that, after all, we are working for the same Master and Lord.

Then, of all the aims of life that appeal to you as young men, there is, in my estimation, nothing to equal the claims of the Mission field. After all the centuries since Christianity began, there remains a vast portion of mankind yet to be won for Christ, while even at home men are degenerating and lapsing into irreligion. There is no work so grand as that of bringing souls to the Saviour.

Some things said by the Chancellor of Victoria College on this subject touched me deeply by reviving pleasant memories of former days. He spoke of men going from Cobourg almost to the Arctic circle and to other places, for missionary work; and I remembered the men who went there, not a few of them former students of my own, who came to me for preparation for the University classes. The recollection of them is pleasant; and my heart, that has followed them to their work, clings to them as strongly as ever.

I do not know whether the strength of limb, and the vitality and vigor that once carried me through the snows of the Northern Ottawa country in other days remain in sufficient force to do missionary work again as I once did; for I am no longer a boy; but old as I am, if Providence chose to open my way to mission work anywhere, I think I should be willing to try what I could do even now.

Young men, the time is passing away very swiftly, and it will not be long before some of us stand in the presence of Him who gave Himself for us; and when we meet Him, how can we do so better than after having given our life to the rescuing of the souls he loved?

Oh! we need to go now before Him, and plead that he may pour out His Holy Spirit upon the whole church, that we may be filled with power for the work that lies before us. Let us plead with

Him, that through the meetings you will hold, a baptism of the Holy Spirit may reach and overpower every church in this town; and may we be led to sacrifice ourselves for Him who lives and loves for evermore!

REV. D. L. McCRAE, M. A.

Rev. D. L. McCrae, M. A., Presbyterian, desired to add his words of welcome to these already uttered by Chancellor Burwash and his friend Dr. Roy. He welcomed the delegates to their town, their College, their churches, their homes, and their hearts. In the words of one of old he would say:—"Thou hast well done that thou art come," and he most heartily welcomed them. He welcomed them as young men entering on the work of life. He for one did not believe that the former days were better than these. These were the best days the world had yet seen. We are indeed living in

"A grand and awful time
In an age on ages telling,
To be living is sublime."

He enlarged upon the honor of living in an age pregnant with such possibilities as the present, and said he almost envied those coming to the Kingdom at such a time. He welcomed them because their Alliance sought to promote the grand missionary enterprise of the church. The church's great work was undoubtedly the evangelization of the world. He contended that the church had no right to exist except as a missionary organization.

He was glad of the present meeting, too, because it would tend to promote denominational co-operation. In travelling through this country and the United States, he had often been made sick at heart in seeing small towns and villages being spiritually farmed to death by four or five denominations; while there were eight or ten hundred millions of their fellow-men who had never heard the name of Jesus. He could name scores of places with four or five struggling church organizations, where one was amply sufficient to do the work. He trusted their meeting would give an impetus to denominational co-operation, if not to the larger hope of Christian union. Again, as the oldest pastor in active service in the town, and as president of the Ministerial Association, he offered a most cordial welcome to the Alliance.

METHODS OF THE CHINA INLAND MISSION.

FRANK W. READ, Congregational College, Montreal.

“Know ye not that to whom ye yield yourselves to obey, his servants ye are whom ye obey,” wrote the great missionary apostle to the church at Rome, in that part of his epistle enforcing the obligations of Christ’s followers to unquestioning unflinching obedience. The Captain of their salvation Himself was obedient even unto the death of the cross, and since the church looks to Him as her Head: Him who taught that it is greater to serve than to rule: Him who laid aside His garments, and took a towel, and girded Himself, and washed His disciples’ feet, shall not they emulate the example of their Lord and Master, and be obedient to Him in all things? Obedience is the soldier’s virtue, and we are impelled to honour that kind of blind military obedience to death that knows no alternative, to the command of a superior officer, and that led the Roman sentinel at Pompeii to stand firmly at his post until the running ashes and falling lava had encased his body to be preserved as a monument to his virtue. Commands are laid upon the Church of Christ and her individual members, and if such obedience were shewn as subordinates in worldly positions give to their superiors, there would be much less need of any discussion upon the subject of this paper. The command paramount to all others is the one which the church has been slow to obey—the last implicit direction given by our risen Lord to His disciples: “Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the ‘world.’” The command is imperative—the commission unlimited. Their business from that time forward is to obey the command, to be witnesses of the Cross “both in Jerusalem, and in all Judæa, and in Samaria, and to the uttermost part of the earth.”

Christ then is to be preached—the Gospel of good news to mankind is to be proclaimed far and wide, and in what way is it to be accomplished? Has our Lord laid down any special directions to His followers as to the manner in which the Gospel is to be carried to all nations? Answer may be had by reference to our Lord’s words to the seventy disciples, whom He sent two and two before His face into every city and every place where He himself would come, and to whom He said:—“Go your ways: behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, peace be to this house. And if the son of peace be here, your peace shall rest upon it; if not, it shall return to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire.”

These imperative commands of Christ are no less applicable to His followers to-day than to His disciples to whom they were spoken in person, and each individual who has been translated into the kingdom of God’s dear Son is laid under obligation of obedience thereto, and to follow in spirit, if not literally, along the lines of apostolic missionary procedure.

Since her early days, the Church of Christ was never so alive to her deep sense of responsibility to her spiritual Head as now. His last commands until recent times have been obeyed only to a very limited extent, but now Christian men and women are realizing that when Christ said, "Go ye into all the world and preach the Gospel to every creature," He meant what He said. Hence the unparalleled revival in missions during the past years, part of the fruits of which is the voluntary offering of 3,000 men of the British and American colleges to go abroad as missionaries, and also the founding of this Inter-Seminary Missionary Alliance, under whose direction I have to discuss in this paper the system of the working of the most successful of all successful missionary societies. The topic under consideration is "The Methods of the China Inland Mission."

The history and conduct of the affairs of the Mission are so well known, that it is not necessary to enter into any lengthy details of them here. Let me but recall to your minds the main facts of the case. The Mission was founded 23 years ago by the Rev. Hudson Taylor, who, deeply impressed with the spiritual destitution of China, felt that some special effort should be made to commence missionary labour in the interior provinces of the Celestial Empire, eleven of which, with an aggregate population of about 150 millions, were entirely without a Protestant missionary. Referring to the inception of the Mission ten years after its formation, Dr. Taylor said:—"There was little difficulty attending it. I was very anxious that we should not appear for a moment to conflict with the work of any older societies, and still more that it should not actually divert any help, of any kind, from channels already existing, because that would have been no gain to China, or to the cause of God; but that we should have such a method of working given to us as should draw out fresh labourers, who probably would not go otherwise, and should open fresh channels of pecuniary aid, which otherwise perhaps would not be touched."

In this spirit the China Inland Mission was formed, its principles being evangelical and unsectarian, so that duly qualified candidates for this field of labor are accepted without restriction as to denomination.

The expenses of the Mission are defrayed entirely by voluntary contributions, from the widow's mite to the millionaire's check, sent in, without personal solicitation, to the office of the Mission, and the missionaries enter upon their work with the clear understanding that the Mission does not guarantee any remuneration whatever, but that they are to receive pecuniary aid only in so far as the funds sent in from time to time allow.

Not least among the customs of the Mission is the adoption by the missionaries of the native costume, whereby they may become more closely identified with the natives, and gain entrance to their society, homes, and hearts, with less difficulty than if they wore their foreign clothes, and held fast to Western manners and customs.

But the great motive power of the Mission is that power that "moves the arm that moves the world." Every Saturday in a large room of the Mission in

London, a prayer meeting is held, with the special object of pleading with God on behalf of China. When seventy missionaries were in China they prayed for "other seventy in three years," and obtained them before the three years had expired. In 1886, there was special prayer that one hundred might be sent out in 1887, and by the close of that year more than that number had sailed for China, and these carefully selected from hundreds who had offered themselves. But so many additional workers called for a great increase of funds, and without any appeal to men for money, God, in answer to prayer, increased the income from £22,000 to £33,700, or £11,700 increase, £10,000 of which came from eleven contributors in answer to special prayer that £10,000 might be supplied in large gifts.

Many striking instances of direct answer to prayers are related by Dr. Taylor in proof of God's faithfulness in supplying his personal temporal needs. He says:—"Upon one occasion, having been nursing a missionary brother who died of small-pox, it was necessary to lay aside the clothing which had been worn in attendance upon him, for fear of conveying the contagion to others. Being at this time in possession of less money than was requisite to procure what was needed, prayer was the only resource. The Lord answered it by the unexpected arrival of a box of clothing, left some months before in Swatow, in the south of China." At another time, when he and his co-worker, Mr. Jones, had expended all their money in relieving the desitute who came to them for help, he writes:—"We knew not how the Lord would provide for Monday, but over the mantle-piece are two rolls in the Chinese character, Ebenezer 'Hitherto hath the Lord helped us,' and Jehovah—jireh, 'The Lord will provide,' and He gave us not to doubt for a moment. The mail came in a week sooner than we expected, and Mr. Jones received a bill for two hundred and fourteen dollars. We thanked God and took courage, went to a merchant, and although there is usually some days delay ere we get the money, this time he said—'Send down on Monday.' We sent, and although he had not been able to buy all the dollars, he sent seventy dollars on account, and all was well. We could not help our eyes filling with tears of gratitude when we saw not only ourselves supplied, but the widows and orphans, the blind and the lame, the friendless and the destitute, together provided for by the bounty of Him who feeds the ravens."

Humanly considered, the Mission might be looked upon as unsatisfactory and unworkable, but its power in spreading the Gospel does not depend upon its machinery, but upon implicit obedience to the command of Christ on the part of its founders and individual members, and firm faith that God will supply all their needs, temporal and spiritual, "according to His riches in glory in Christ Jesus." For this reason therefore, aside from the fact of the blessed results as evidence in favour of the rightness and wisdom of its methods, it must be allowed that the members of the China Inland Mission cannot be mistaken when they fulfil the injunctions of their Lord and Master, by following in the footsteps of the early disciples; departing with neither purse nor scrip, leaving fathers and mothers, brothers and sisters, home and country, and going to a foreign land to labor two

and two amongst those, whom the Gospel of good news sung by the angels over Bethlehem plains has never reached.

But whilst not directly calling the methods of the Mission into question, it may possibly be doubted, whether, after all, these may be the best ways to follow in all cases in carrying the Gospel to heathendom, and it may be held that because the older system has been tried so long, and proved itself efficient as far as means would allow, therefore that is the preferable usage. That some such difference of opinion may exist is taken for granted, and it is purposed, by setting one system over against the other, to arrive at a just estimate of the China Inland Mission methods.

As a measure of the success in the work, and the consequent superior efficiency of one method over the other, no better comparison can be made than that of the results of this Mission with the results of other long established societies. What does such a comparison shew then? It reveals the fact that stations have been opened in ten out of the eleven inland provinces, which twenty-one years ago were without a single Protestant missionary society, as already stated, and the eleventh has been visited by agents of the Mission; that the number of missionaries under the auspices of the Mission exceeds by far that of any other of the older missionary societies, numbering 234 (male and female) and 132 native helpers, the former made up of noble-hearted self-sacrificing men and women drawn from different ranks of society, including the stroke of an Oxford crew, the captain of an university cricket team, officers in Her Majesty's army who have deemed it a far higher honour to be fighting in the van of the army of the Lord of Hosts; graduates of our Medical Colleges on both sides of the Atlantic who have consecrated their skill in the art of healing to the Divine Physician; men and women who have turned a deaf ear to all worldly allurements and comforts of home and social life, and have found a joy and privilege in absolute self-consecration to the cause of Christ and their fellow men, in obedience to His commands.

Nor has the unprecedented growth of their sister mission in any way impeded the progress of other missions, but they have also had a growing increase in all branches of the work.

And the principles of the Mission do not end in the self-sacrifice and denial of the agents, but they are repeatedly reproduced in the hearts and lives of the converts, so that the example of the missionaries has been emulated, time and again, by the Chinese brethren, who, after conversion, have, in addition to suffering persecution at the hands of their countrymen, given up all worldly prospects, and dedicated themselves and their possessions to the Lord's work.

A touching incident in this connection is related of Pastor Hsi and his wife, a name well known to those interested in the China Inland Mission work. God laid upon his heart the great need of Hoh-Chau, one of the cities of South Shansi, where he was most anxious to open an opium refuge, and carry on work as he had done in other places, laying out his own money for the purpose; but his resources were taxed to the utmost, and he could not fulfil his desires. Day by day he pleaded with God for Hoh-Chau as he knelt in family worship, and upon his wife's

asking why he did not open a refuge in that city as he had done in other places, after praying, she learned that his last means had been expended, and that he could not attempt further work without a certain sum of money. The next morning, as her husband rose from his knees, the good lady came to him with all her jewelry, by which the Chinese women set great store, and said "I can do without these, let Hoh-Chau have the Gospel."

There is a further aspect in which the China Inland Mission is likely to commend itself to the Chinese in preference to other Sectarian missions, and at the same time is an eminent example to the church at large. It is the fact that, as already stated, the missionaries are drawn from all parts of the Church, and by their mutual, loving and earnest co-operation in the common cause of Christ, prove irrefutably, that division is not dissension, and that the argument of the heathens against Christianity on the ground of differences and divisions in the Church is no argument. To the Church herself the Mission stands as a protest against sectarianism as such, and holds out an example towards which the Church is daily approximating, a consummation devoutly to be hoped and earnestly prayed for, when the words of the Psalmist may be practically demonstrated in the Christian world, "Behold how good and pleasant a thing it is, for brethren to dwell together in unity."

Besides literal obedience to Christ's commands then on the part of the China Inland Missionaries, the fact of the unparalleled growth of the Mission is a further reason that goes to support the presumption that the principles and conduct of the Mission follow more closely the Gospel teachings, and are consequently upon the right basis. The seventy who were sent out without purse and scrip returned with joy, saying, "Lord even the devils are subject to us through Thy name," and may not the wonderful testimonies of these present day missionaries, who have gone forth in the same spirit, be written down in the same words. What signs and wonders have not they wrought amongst the Chinese in the name of the Holy Child Jesus! For, already, centres of radiating Gospel light have been planted here and there over that vast empire, which but a few short years since was jealously closed against all foreigners, and, at the present rate of accumulative progress, may the time not be soon looked for, when the Celestial Empire on this terrestrial globe of ours may be worthy of the name, by being studded from North to South, from East to West, with innumerable churches of Christ, lighting up the night of superstition and bondage, as the stars glisten in the celestial sphere of God.

The foregoing are some of the reasons that commend the China Inland Mission methods in preference to the system of older societies, and if they were more generally adopted, there is little fear that the faith exercised would be honored of God, and that the Holy Spirit would move the church to take joy and pleasure in ministering to the wants of all Christian men and women, no matter how great the number, who wholly and unreservedly yield their lives and services—a reasonable sacrifice to God and His Christ,—in preaching the good news of salvation to those that sit in darkness, and in the shadow of death. Still it would be uncalled for to

deprecate, or depreciate the methods of the older missionary societies, of which the China Inland Mission is an outgrowth; for had it not been for them, probably Hudson Taylor had never been sent as a missionary to China, and the China Inland Mission had never been founded.

For labour under the China Inland Mission, the men and women who enrol themselves must be disciples of strong faith, in such a measure as is not possessed by all missionaries of the Cross, who nevertheless do accomplish great good, and gain honour for Christ in their labour under the auspices of other missions. Therefore it is reasonable to suppose, that the conduct of the London Missionary Society, the American Board of Foreign Missions, and kindred societies is such as has not only proved to be highly successful in the past, but is eminently fitted for the phase of missionary enterprise by which these societies are characterized.

In drawing to a close, let me summarize the points in which the China Inland Mission differs from, or excels over other societies, namely:—literal obedience to Christ's commands, shown by the implicit faith on the part of the missionaries that God will supply their temporal wants; the unprecedented results of the Mission; quickening of the Church, and practical demonstration that difference in opinion is no barrier to Christian unity in love and work; the implanting of a like spirit of self-sacrifice in the converts, and consequent extension of the work.

In conclusion, it is but natural in reference to this topic, to have in mind the strong contrast between the carnal wars of our professedly Christian nation against the Chinese, and the nineteenth century crusade of the Christian subjects of Victoria against the powers of evil in that densely populated country. Neither men nor money were wanting when, in 1839, the British Government practically forced the opium trade upon unhappy China at the mouth of the cannon; nor when seventeen years later Sir John Bowring ordered the bombardment of Canton for no valid reason; nor yet again, in 1860, when the British troops forced their way to Peking. These wars reflect no credit upon our nation, but have caused the Chinese to dislike, if not to hate our people, and have proved a barrier to the spread of Christ's kingdom. As a Christian nation we have not only withheld for centuries what we should have dealt out to them with a generous hand; but, alas, we have verily given them, for bread a stone, for a fish a serpent. But the members of the China Inland Mission, in particular, amongst other Chinese missionaries, are, by their self-sacrifice, redeeming the faithlessness of our nation. They are fighting valiantly under the banner of the Lord of Hosts, not to gain earthly glory and advantage, but to win their way by love into the hearts of the people, and to shew by precept and example that they are subjects of One greater than all earthly potentates;—the King whose name is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and of the increase of whose government and peace there shall be no end."

CHRISTIAN MISSIONS AMONG THE JEWS.

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What is the best and quickest way in which to evangelize the world? This is the most important question the Church can ask. During this century, characterized by missionary enterprise, the Church has not, at all times, answered this question well.

When a government desires to send an agent into a foreign land to transact business there, the members of the government know that it is wise to select as agent a man who is acquainted with the people among whom he is to reside. Has the Church always acted thus wisely in sending its agents into foreign lands? In organizing for the evangelization of the world, the Church may learn a lesson from other organizations that have not so lofty and pure an aim. When a political leader wishes to strengthen himself politically, he appeals to that class which has the greatest influence with, and which can the most readily reach, the people. The world is the constituency of the Church. The world must be influenced for right. What people by their peculiar history have proved themselves eminently fitted for overcoming all difficulties and for succeeding in life, in all countries of the earth? If it were possible for the Church, from among all, to choose one people to become a nation of Christian missionaries, which would be the most advantageously situated and the best fitted for the speedy evangelization of the world? Undoubtedly, that people would be the Jews.

The work of our Lord upon the earth was not especially the conversion of men, rather the preparation of a number who would be eminently fitted for the carrying on of the campaign for which he was making the preparations. We know the result. The success of the follower was due to the work of the Leader. May not the Church, in the childhood of its mission life, do well, first to evangelize that nation which has been proved by its history, and is known by its unique position upon the earth, at the present, to be most eminently qualified to deal with a foreign element?

Do not the history and present position of the Jews prove what we have claimed for them? Jewish history is without a parallel. The Jewish nation is remarkable for antiquity. Nations, that are to-day the most powerful, are but in their youth in comparison with the Jewish nation. For not more than about 700 out of 3,000 years of national existence have they been independent. Notwithstanding this fact, and that for the last 1800 years they have been scattered over almost every land, not one national feature has been obliterated or obscured. This wonderful people have been held together through such a persecution as all other nations combined have not endured. From the destruction of the Temple almost down to our own day, Israel has passed through fire and blood, and is only in the present receiving that liberty which is legitimately hers. The Jew is as true a Jew to-day as at the beginning of the long persecution.

The Jew has always been characterized by eagerness in the pursuit of wealth. Their history, from their own and from other records, proves this. It may be

said to be unwise to employ so worldly-minded a people as a means of evangelizing the world, and that the Jew may be neglected for the present while efforts are made to convert nations that are likely to be more responsive. This is an unsound argument. The Jews have been characterized in all centuries by indomitable energy, and it is not probable that their energy would decrease by being turned to a higher object and a nobler work. Has not the Christian Rabinowitch, in the great work in which he is engaged, all the energy and zeal that were at any time traits of the Jews in less honorable labor ?

This wonderful people at no period—except, perhaps, a recent period of their history,—numbering many millions, and at almost every period despised and hated of all nations, have excited a greater transforming influence upon human life than any other nation of the past or present. The influence they have at the present time is amazing. They hold leading positions in nearly every country. In the United Kingdom there are 100,000 Jews, seven-tenths of whom are in London. The remainder are in Manchester, Liverpool, Leeds, Birmingham, and other cities of the Kingdom. Of the 70,000 Jews in France, 40,000 are in Paris. In America the number of Jews is half a million. Persia has some 50,000. Switzerland, Russia, Belgium and Holland have many Jews. J. F. Mocotta estimates the number of Jews in the world at between eight and ten millions. When we consider the recent rapid growth of the Jewish nation and the many positions of influence held by Jews, we can understand the statement of M. de Lavaleye of Belgium :—"The rapid rise of the Jewish element is a fact which may be observed all over Europe. If this upward movement continues, the Israelites a century hence will be the masters of Europe."

Prophecy has marked out a peculiar history for this people. We read, in Zephaniah, iii: 19, 20: "Behold, at that time I will deal with all them that afflict thee; * * * and I will make them a praise and a name, whose shame hath been in all the earth * * * for I will make you a name and a praise among all the people of the earth when I bring again your captivity before your eyes, saith the Lord." Surely we begin to see the fulfilment of this prophecy. Over the whole earth Jews are obtaining places of distinction and influence. We read that a year ago M. Millard, a Jew, was placed by the French Government in the Cabinet as Minister of Public Works. A Jew was recently appointed Chief Justice of New South Wales. Recently nine seats of the House of Commons in Britain were held by Jews; and the great statesman and Prime Minister, Benjamin Disraeli, was of Jewish race. George Jessel, a Jew, was made Master of the Rolls in England. Within a few years there have been in France a Jewish Minister of Finance, a Jewish Minister of Justice, and a number of Jews in the Chamber of Deputies. Although the number of Jews in France with its population of 37,000,000 is only 70,000, many of the finest offices in France are held by Jews. The work of M. Edouard Doumont, "La France Juive," gives us an idea of the power and influence of the Jews in France. He says that, with one exception, the newspaper political press is under Jewish control. The railways of France are also largely under Jewish control. The United States has had many distinguished Jews. The

Central Committee of the Alliance Israelite Universelle is authority for the statement that in the United States, "in recent years, three senators, seven assemblymen, nine judges, two governors of States, five mayors, two collectors of the port, and two brigadier generals, have been of the Jewish race." Prof. Von Schulte, in the *Contemporary Review*, says that "it needs no prophet to foretell that the offices of state, the legal and medical professions, trade and industry will pass in ever increasing proportion in Germany into the hands of the Jews."

In the intellectual contest of the world, the Jew holds a foremost place. In the Mohammedan Theological College in Cairo, with its 300 professors and 10,000 students, the president is of the Jewish race. Prof. Treetschke, of Berlin, says: "While in the whole German Empire the proportion of Jews is only one in seventy-five, yet in all the higher institutions of learning the proportion of Jews is one in ten." We trace the same rapid advance of the Jew to power in almost every civilized country in the world. One of the greatest influences of the Jewish race is in the control of the press. Prof. Christlieb says:—"The Liberal press * * * is for the most part in Germany in the hands of the Reform Jews." It is stated on authority that out of twenty-three Liberal and Progressive papers of the Berlin daily press, there are only two which are not in one way or another under Jewish control.

What a transforming influence are the Jews exerting upon the people of so many lands. If all Jews were christian, how soon would the whole earth be christian. There seems to be truth in the statement that to evangelize the Jew is to evangelize the world. When we consider this great work which the Jews are capable of performing, on account of their peculiar position in the world and their past history, it is pleasant and encouraging to review the progress that has been made during the Victorian era, and that is ever increasing in the conversion of the Jews. What an addition to the army of christians will be the converted Jewish race, with their intellectual power, their zeal, their indomitable perseverance, and their unique position in every land. There is a new movement in the world. The world's heartstrings throb with a new tune for the race who, for 1800 years, having been despised, and for as long a period never having concealed their hatred of the religion of Christ, are beginning to flock to the standard of that same Christ, and no longer to call Him the usurper and blasphemer, but Jesus the Messiah. Already they flock to His standard as doves to their windows. On good authority it is stated that there are at present 2,000 Hebrew-Christians in Berlin and 3,000 in Great Britain and Ireland. Every year 1,500 Jews leave the Synagogue for the Church of Christ.

A few years ago a Hebrew-Christian Prayer Union was formed in London. It has upon the roll 351 members. Branch unions have been established in France, Russia, Sweden, Turkey, Palestine, Germany, Roumania and America.

The London Society for promoting Christianity among the Jews was established early in the present century, and in 1885 it had in its employ 25 ordained Missionaries and 116 assistants. It has missions in London, Manchester, Hull, Liverpool, Amsterdam, Rotterdam, Konigsberg, Dantzig, Hamburg, Berlin,

Posen, Breslau, Lemberg, Frankfort-on-Main, Cologne, Kornthal, Baden, Wurtemberg, Carlsruhe, Strasburg, Vienna, Warsaw, Kischeneff, Paris, Rome, Bucharest, Constantinople, Smyrna, Jerusalem, Jaffa, Safet, Damascus, Hamadan, Algiers, Mogador, Tunis and Abyssinia.

There are missions by the Lutheran Society of Germany, the Norwegian Society, the Westphalia Society; and also the Established Church of Scotland, of which the Jewish report for last year stated that there was a drawing towards Christianity of a most remarkable kind among God's ancient people.

The Free Church of Scotland has missions among the Jews in very many places. The report for last year of the "committee on the conversion of the Jews" was the most hopeful presented for many years.

The completion of the organization and the incorporation of the Protestant Episcopal Church Society for promoting Christianity among the Jews took place January 10th, 1878. This Society reaches the Jews in 258 cities and towns. Bibles, New Testaments and Scripture portions, in the English, German and Hebrew languages, are distributed.

Of all the Christian Missions among the Jews, that of Joseph Rabinowitch gives the greatest encouragement to them who hope for the speedy christianizing of the Jewish race. "Joseph Rabinowitch is a phenomenon in modern Church history, at the appearance of which our hopes are revived that Israel will yet be converted to its Christ. He is a star in the historical heavens of his people. May God preserve this star in the right course, and give it the right light!" These are the hopeful words of the veteran Professor Franz Delitzsch, of Leipzig, expressed in his German translation of the autobiographical sketch of Joseph Rabinowitch. This wonderful man was born September 23, 1837, in the village of Résina, in the province of Bessarabia. His mother, who was the daughter of a family connected with famous Talmudic teachers, died when he was a child. His education was entrusted to his grandfather, who was deeply versed in Jewish lore, and an adherent of that party among the Jews which finds the substance of religion in the strict observance of the Rabbinical law. It was the grandfather's aim to have the grandson versed in the law of Moses and the Talmuds. After studying for some years under the instruction of one of the greatest Talmudic teachers of Eastern Europe, he turned his attention to law, and laboured at his profession in Kischenev, the local capital of Bessarabia. He was correspondent of the Honiletz, the most influential of Hebrew papers in Russia. By the government he was appointed to positions of honour and influence. By him schools were established and supported. He attempted by the establishment of an Agricultural College to induce the Jews to engage in other pursuits than that of trade. His failure in this attempt, the renewed persecution of the Jews in Russia and Roumania, and the strife between the Jews and their neighbours throughout Europe, led him to hope that the Jewish people, if brought to Palestine, would again become a prosperous nation. He went to Palestine to arrange for the accomplishment of this cherished scheme. Palestine offered no hope. He concluded that the Jews needed moral regeneration rather than material gain. When he returned, his

announcement to his brethren was: "The key to the Holy Land lies in the hand of our brother Jesus." He immediately began to preach the Gospel of Christ at Kischenev, and has been preaching ever since with increasing success. Prof. Delitzsch, in the sixteenth pamphlet of the series entitled *New Documents of the South Russian Movement*, says: "The movement at Kischenev is certainly a prelude of the end." * * * No doubt the final conversion of the nation will be preceded by such testimony proceeding from individuals. Rabinowitch, in one of his letters to Dr. Saphir, says: 'Tell the brethren of London, Edinburgh and Glasgow, that in the valley of Russia the dry bones of Israel are beginning to come together.' So the good work goes on. Rabinowitch preaches daily to throngs of Jews, while thousands unable to hear his voice have knowledge of the Gospel of Jesus through his printed sermons and addresses. It is probably this movement of Rabinowitch that has given impulse to new movements among the Jews. The Gospel is preached at present to responsive minds in Roumelia, Galicia, and other provinces in Eastern Europe."

Dr. J. Lichtenstein, a rabbi of Tapio-Szele, Hungary, has announced himself a believer in Jesus Christ. His conversion is due to the independent study of the New Testament. He has published two pamphlets with the object of proving to his Jewish brethren the divinity of Christ.

Prof. Delitzsch is at the head of a movement in nine German Universities, having for its aim Christian mission work among the Jews. Nearly two years ago three hundred, at the universities, had joined the movement, and since then probably many have been added to their number. The leaders of this movement formed the plan of establishing a school in which the missionaries would be educated.

One of the foremost missions among the Jews is the Mildmay Mission of London. This mission has had a wonderful growth. Its workers are connected with nearly every evangelical denomination. This mission does not personally solicit contributions. It requires for its support £5,000 sterling a year, and its needs are always supplied. An extract from an article on "Jewish Missions" by Rev. John Wilkinson, of this Mission, published in 1887, gives in a concise form a good idea of the work of the Mildmay Mission. "Our 'Mildmay Mission to the Jews' commenced only about 10½ years ago, has now about 26 workers, about half of whom only are salaried, the other half able and willing to give their services. The workers are connected with nearly every evangelical denomination. * * We have a Medical Mission with crowded rooms, two doctors, one dispenser and assistant, two trained deaconesses, and other helpers who sing hymns to the patients while waiting to see the doctor; a children's night school, four nights a week for one hour, where they are taught Gospel stories and Christian hymns. A weekly sewing club for poor Jewesses—80 in number—to whom Jesus is preached. We sometimes have to shut out 20 for lack of room. We have a Home for Inquirers associated with a printing business, which has been much blessed. As an outgrowth of the Medical Mission, we have a Convalescent Home, and a Home for destitute Jewish children. * * We have an

itinerant mission to Jews in all the provincial towns of Great Britain and Ireland, and house to house visitation of the more influential Jews in the suburbs of London and elsewhere, besides almost innumerable meetings of various kinds during the week—as prayer meetings, meetings with inquirers, Gospel addresses on Saturdays and Sundays. * * Now we have two missionaries preaching Christ to hundreds of Jews in North-East Prussia, and in the border towns of Russia, distributing Hebrew and German New Testaments, the Lord having enabled us to purchase 100,000 copies of Salkinson's New Testament recently translated into beautiful idiomatic Hebrew."

In New York city the Rev. Jacob Freshman commenced work among the Jews seven years ago; a building was purchased for mission purposes, and the Mission has been very successful. There were great difficulties in the way. While the Jew was financially an important factor in the community, he was widely separated from the Christian church. There were at that time about 80,000 Jews in the city of New York; there are now about 100,000. It is interesting for us to know that Jacob Freshman, before going to New York, laboured in Canada. On the 24th of June, 1888, Mr. Freshman held an interesting service in his Hebrew-Christian Church, St. Mark's Place, New York City. The services were commemorative of his "becoming of age in the ministry." At this meeting he gave a sketch of his early life, from which the following extract is taken:—"I was born in that beautiful country called Hungary. In my younger days I did not enjoy the advantages of Christian training; still I was taught to lead a moral life, and at the age of thirteen I was confirmed in the Jewish Synagogue,—my own father being the officiating rabbi. * * * I was awakened to my condition as a sinner by the preaching of the Rev. James Elliott, D. D., of the Methodist Church of Canada. I began work as a colleague of my father in Canada." "The work of the Hebrew-Christian Church continues to be satisfactory. The Rev. Mr. Freshman faithfully conducts the Mission, with able assistants. The one aim of the Mission is to show to Israel that Jesus is their Messiah, and to urge the people, 'beloved for their fathers' sake,' to accept Him as the 'Lamb of God who taketh away the sins of the world.'" These words are published by the Rev. Dr. Howard Crosby, chairman of the Advisory Committee, and gives us the aim of this Mission.

When we consider the history of the Jewish race, their persecutions, the twenty sieges of Jerusalem within two thousand years, all the desolation of the past, the marvellous starting to life again in the present century, and the flocking to the standard of Christ, we are reminded of ancient prophecy; and having seen the fulfilment of the first, we think we see the beginning of the second part of Isaiah's prophecy—"Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: for the palace shall be forsaken; the populous city shall be deserted; the hill and the watch-towers shall be for dens, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest." Isaiah xxxii; 13, 14, 15. Surely there is the outpouring of the spirit. Surely the wilderness is becoming a fruitful field.

There can be only one conclusion. The church is wise in making strenuous efforts to convert the Jewish people, who, familiar with the languages of all nations, acclimatized to all countries, living in all lands, and having access to all people, are pre-eminently qualified for becoming ministers of Jesus Christ in the evangelization of the world.

MR. R. P. WILDER.

ADDRESS ON MISSIONARY WORK IN THE COLLEGES.

Many object to foreign missions because of the "heathen at home." Dr. Phillips Brooks says that this excuse is getting more shameful each year. It is like a patricide asking the judge to have pity on his orphanhood. It is making the imperfection of Christianity at home an excuse for neglecting it abroad. "This ought ye to have done and not to have left the other undone."

About seventy-six years ago there was a division in the ranks of the Baptist denomination. One half became anti-missionary. When the division occurred there were about thirty-five thousand in either branch. According to the census of 1880, the anti-missionary Baptists numbered forty-five thousand, and the pro-missionary Baptists numbered two and one half millions. I gained this information from the Baptist Rooms in Boston, and I learned from the same source that whatever difference there is to-day between the two branches of that one denomination, difference in spiritual power as well as in number of communicants, is due to this fact, that the lack of a *foreign* missionary interest had crippled the *home* work. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." One has said that the majority of us are not *anti*-missionary but *o*-missionary. A lady while seeking money for foreign missions was met with the reply: "I never give to foreign missions because the needs of the home work are so great." The lady collector replied: "I am willing to receive contributions for home work also, as I am treasurer of the Home Missionary Society," but she did not receive anything for home work either. A young man gives up a patrimony of half a million of dollars to go to the heart of China. What does it mean? Revivals in England and Scotland. The effect of that one act has been felt in America. Can

we say that Mr. Studd would have done more for England by remaining in England? As a foreign missionary, he is quickening the spiritual life in England—"The religion of Christ is a commodity, of which, the more we export, the more we have at home. Stanley Smith, the stroke of the Cambridge University crew, prayed that there might be such an outlet of men and money from England as would lead to an inlet of blessing from Heaven. Let us offer a similar prayer for our country.

HISTORY OF THE STUDENT VOLUNTEER MOVEMENT.

(a) *Men*—This "outlet" has commenced. In 1886, Mr. Moody invited college men to meet him at his home in Massachusetts. In response to that invitation 240 students assembled. When we met, there were 23 of us expecting to be foreign missionaries; but before the school had closed 100 men had pledged themselves for work in foreign lands. It was then deemed advisable that a tour should be made through the colleges and seminaries of the U.S. and Canada. This tour was made, and 167 institutions visited. To-day there are over 3000 students (600 of them women) who have declared themselves willing and desirous, God permitting, to be foreign missionaries. We have seen the little cloud the size of a man's hand; and now for one hundred Elijahs, each on his Mount Carmel, praying to God for rain. The showers are coming, and soon young men and women will flock by the thousands to foreign fields. Most of the institutions visited were colleges, hence the majority of the volunteers will not be ready for two or three years; but a hundred and three have actually sailed for foreign lands.

(b) *Money*.—Dr. Ellinwood, the secretary of the Presbyterian Foreign Board, says that "The Foreign Boards are lame in both feet. They ask the churches for money, and the churches ask where are the men? They appeal for men, and the men say, where is the money to send us?" Hence several institutions are furnishing money as well as men. Four colleges in Canada (Knox, Queen's, University and Wyckliff) have each sent a man to the foreign field, and support him there. The first college in the States to adopt this plan was Princeton. A year ago Mr. Forman and I urged the Princeton boys to support an alumnus in the foreign field. They said it would be impossible to raise \$700 per year, since their Y. M.

C. A. was \$125 in debt, and they were giving only \$85 a year to foreign missions. Notwithstanding these objections, the undergraduates of Princeton College pledged \$1300 within twenty-eight hours, and three days after the money was pledged, Mr. Forman sailed for India as the representative of our College. Then Princeton Theological Seminary pledged \$850, and sent a graduate to Siam under the Presbyterian Board. Two years ago Union Theological Seminary pledged \$480 for missions. Last year its one hundred and thirty-six students pledged \$1130 for home and foreign work, and Mr. Hoskins, who graduated last May, is in Syria as its representative. A Protestant Episcopal Seminary in Virginia with only forty four students pledged \$625, and five members of the faculty each pledged \$25 per year for life, to support a representative in the foreign field. Rutgers, N.J.; Hampden-Sidney, Va.; Xenia, Ohio; Alleghany U.P. Seminary have also adopted the plan. Mr. D. Lorenz of Union Seminary read a paper at the last American Inter-Seminary Missionary Alliance, urging each Seminary to support its own missionary. The Alliance voted in favour of his plan, and empowered the executive committee to urge its general adoption. Since this action several institutions have adopted the plan, each supporting its own representative in the foreign field.

APPEAL.

(a) *Money*.—A woman said that she worked twenty-four hours of every day. She worked twelve hours in this land; and when she lay down her work for the night, she had a representative in India who worked for the next twelve hours. Let us all work twenty-four hours in each day, and if we cannot support a whole missionary, support a part of one. One hundred and thirty-five people each giving 10 cents a week can insure the support of a man in the foreign field. Eighty-five people each giving 25 cents a week can support a man and his wife. While visiting the colleges there was one hymn that we avoided; that is, the hymn "If you cannot cross the ocean, etc." Mr. Forman objected to it because the organist

would strike the first note and the students would join in on the second word. They would sing it thus :—

“You cannot cross the ocean,
Nor the heathen lands explore ;
You can find the heathen nearer,
You can help them at your door.
You cannot give your thousands,
You can give the widow’s mite ;
And the least you give for Jesus
Will be precious in His sight.”

Let us remember the “if.” *If* we cannot cross the ocean, then, let us stay at home. But why not cross it? Possibly because of the climate. A student said to us, “I cannot be a foreign missionary because I have had sunstroke three times.” Mr. Forman asked him where he had received his sunstroke. He answered, “in the United States”. Mr. Forman said, “you had better leave the country at once, lest you get a fourth sunstroke.” He urged the man to go to Siberia where he would not be troubled with the sun. In the foreign fields we have any variety of climate from the North Pole to the Equator. If India is too warm we can go to Japan.

Again as to *language*. Dr. Kellogg of Toronto says that there are two ways of filling a sponge ; we can pour water into each one of the cavities and thus fill it, but the quicker way is to dip the sponge into the bucket and it will absorb the water very quickly. So in our schools and colleges, we pour in a little French here and a little German there ; a little Greek here and a little Latin there ; so that it requires a long time to fill the sponge. But when a man goes to the foreign field, he mingles among the people and absorbs the language quickly. Does *ability* or *lack of ability* stand in our way? In one of the colleges a man refused to go to the foreign field under plea that he had no executive ability. At another institution we visited, a student said, I cannot be a foreign missionary, because God has given me executive ability, and this proves that I ought to stay at home. One could not go because he had no executive ability, and the other because he possessed executive ability. God has used men and women of every variety of ability in foreign fields. I do not wish to disparage education, but I do think that some of us are too humble. In one of the colleges a student said to Mr. Forman, “I am not good enough to be a missionary.” Mr. Forman replied, “I know you are not, but

you are better than nobody." Then he used this illustration: "I take to a thirsty man water in a finely cut glass goblet. He enjoys both the water and the goblet. But in the distance lies a man who is dying of thirst. For him there is no glass goblet, nothing but an old battered can, I carry him water in this can. He had rather have the water in the old battered can than not to have it at all." If I should occupy a pulpit in this country, and should die within three weeks, after my death there would probably be twelve applicants for that place; but going where I purpose to go in India, it is not a choice between me and a better man, it is a choice between me and *nobody*; and I am better than nobody. My point is simply this: we want the best equipped men for foreign service. Let each take a breech-loader if possible; but if you cannot get a breech-loader, go with a muzzle-loader; you are better than nobody.

To the college men present I would say; we need *teachers* as well as ministers. I visited in Iowa an institution which had only seventy-five students in the collegiate department. Previous to my visit, one of the professorships had been vacant. Thirty men applied for this place. I went to the successful applicant, and told him of a college in Japan where the whole senior class had left the college in a body because it had not teachers enough; and the one branch defective above every other branch was the branch of chemistry. I urged him to leave the college in Iowa because any one of the twenty-nine applicants would be willing to fill his position in it, in fact, would rather do so than to have him fill it; but he did not see the point, and is doing the work that twenty-nine men would be glad to do.

There is also a need for *medical* missionaries. When Mr. Wishard was travelling in a southern city, he met a friend who had ranked high in his medical school. But whenever Mr. Wishard called upon him, he found him in his office, where you would generally find a young physician. The poor fellow was waiting for patients. Mr. Wishard urged him to go to China, where he would find plenty of patients. He took the hint, and started for Corea as a medical missionary. One has said that a medical missionary is a missionary and a half, or a double missionary. He can often enter where ordained missionaries are refused admittance. To him is offered the opportunity, not only of relieving physical suffering; but of pointing souls to the Great Physician. We have in the United States an average of one physi-

cianto every five hundred and eighty-five of the population. And the health of the country would not materially suffer if some of the physicians would leave it. Possibly some are waiting for a *special call*. I find nothing in the Bible implying that I need more of a call to take me to India than to Dakota. "The field is the world," and there are no boundary lines in the work. What was Nehemiah's call? It was the *need*. Hanani and his companions told Nehemiah of the fallen walls of Jerusalem. When he heard of the *need*, he fasted, prayed, made his request of the king, and started on his journey. Esther's call was the *need* as presented by a human instrument, Mordecai. What was Maria Mathsdotter's call? It was the *need* of her people which was the voice of God speaking to her. Their need led her to spend three years in the study of the Swedish language; and then, with the Lapland skidders on her feet, to walk six hundred miles to Stockholm in the winter, to make her request of the king. What was our Saviour's call? Was it not the *need* of a world lying in sin? Let us not wait for a "burning bush," nor for "a sheet to be lowered from heaven," nor for an "earthquake." The Lord was not in the strong wind that rent the mountains; but He was in "the still small voice." Let us get so close to Him that we shall hear "the still small voice" of the greater *need*, as it comes floating to us from across the waters. I know not where God wants me to work, but I have resolved to throw open the throttle valve, and steam out on the main track of the greatest need. If the Lord wants me in a less needy place, he will switch me off. The command "go ye into all world" should put us all on the "go." It put Paul on the "go." He was forbidden of the Holy Ghost to preach in the province of Asia. He assayed to go into Bithynia, but the Spirit suffered him not. He purposed to go to Rome, but was hindered, Romans xv. 22. But as soon as the block was removed, on he went even to Rome. With Paul it was a constant "go" unless stopped, not a listless stay unless spurred on. So let us steam out on the main track of the greatest need, and if the Lord wants us in a less needed place he will switch us off. But even God cannot switch a motionless engine.

THE CRISIS.

(a) SOUTH AMERICA.—Rome has moved like a glacier upon South America, which has been held for three centuries in Papacy's wintry grasp. Liberty and civilization have been congealed into

priestly rule and superstitious worship. The dark ages have been repeated; *e.g.*—In Ecuador one-fourth of the property is said to belong to the bishop. There exists a church to every 150 people. Ten per cent of the population are priests, monks and nuns, who make the laws and control the legislatures. Ninety-five per cent. of the population cannot read or write; and three-fourths of the children born are said to be illegitimate. But the Sun of Righteousness is rising on the southern horizon. The ice is breaking up, and we hear the rush of the moving waters. The president of Venezuela has expelled the religious orders and established public schools, and secured in 1876 a law that “the church of Venezuela is independent of the Roman episcopate.” Uruguay has “secular schools, compulsory education, civil marriage, expulsion of the orders.” When the Pope’s representative objected, he was given forty-eight hours to leave the country. There is even greater progress in the Argentine Republic. The frozen waters are moving, but shall they pass over the precipice into the abyss of agnosticism, or shall we turn them into the channel of a pure faith? Infidelity or Protestantism will soon secure South America.

(*b*) JAPAN.—Buddhism like a beautiful wall surround millions of our race. Its polished stones and heavy gates have excited the admiration of the world. But that massive wall is like the wall of the city of my birth. At a distance its towers and stones were an imposing sight. But that wall is broken down; for a ditch ran through it; a ditch into which was emptied the filth of the city, a ditch that was protected by that wall from the purifying rays of the sun, a ditch which was death and the source of death. Men like Arnold admire at a distance the wall of Buddhism. They catch a glimpse of its polished stones, and with the help of a beautiful imagination paint a pleasing picture. But if these men would live in Japan they would find that dirty ditch, and have their æsthetic senses shocked by the noisome odors. The condition of women under Buddhism is evidence enough against it. But the wall of Buddhism is falling. In its place Satan is rearing a second wall. In Japan we find a Neo-Buddhism, whose leaders have studied in England and America the use of our weapons. They are rearing splendid schools and costly colleges. Dr. W. E. Griffis writes:—“They (reformed Buddhists) will buddhaize Christianity if they have power and opportunity. Let Christians study the past and take warning.

* * Japan's crisis is at hand! Before the end of this century it may be decided whether Christianity, or its counterfeit will have the Land of Dawn. The missionaries in the field say that now is the vital moment, and they are right." It is said that five colleges have been opened by the government, in which there are one thousand five hundred students, and nearly all these graduate without being converted to Christianity. Huxley, Spencer, and other sceptical authors are much read. It is said that out of five hundred and seventy-five newspapers in Japan only five are Christian.

(c) INDIA.—Hindooism has for centuries imprisoned millions of our race. Some are finding their way out of the darkness through "the straight gate" up into light. But Satan stands at the fork in the roads, and is turning the majority into three caverns more gloomy than the one from which they are emerging. The first one is that of *Neo-Hindooism* with its head-quarters at Madras. It has a tract society and native preachers who oppose Christianity. It is issuing books entitled, "The Self-contradictions of the Bible," "Christ tested," etc. Secondly *Theosophy*. In 1886 there were one hundred and thirty-six associate societies in the world, and one hundred and seven of these Theosophic societies were in India. Col. Olcott, the head of the movement, resides in India, and thousands of the Hindoos are following his lead. The metaphysical and speculative in Theosophy appeals to the Hindoo mind. The third cavern into which many are finding their way is *Agnosticism*. It is said that three and a half million young men in India are educated at Government expense. This education is colorless. The government, in attempting to make it non-religious, has made it irreligious. According to the Hindoo cosmogony the earth is placed on an elephant, the elephant on a tortoise, and the tortoise on Nothing. When Western science comes in, it cuts down the old faith and leaves nothing in its place; and thousands of the educated youths are drifting into the darkness of agnosticism. This three-fold crisis in India should be met at once. Dr. Chamberlain, who has been twenty-six years in India, says:—"India is now ready for our work, and if this crisis is not met by the church, at least three or four generations will pass before an equal opportunity can be offered." After the battle of Antietam, it seemed as if the destiny of the United States depended upon immediate supplies. An eye-

witness describes the supply train as it rushed through Harrisburg. Up grade and down grade it sped, without any reference to brakes. Its wheels like balls of revolving fire. A hundred trains might have been in the rear, but this train came in time to meet the crisis. God grant that we may fit out three trains that will meet at once the crisis in South America, Japan and India.

Let me close with a vision. A Hindoo came to one of our missionaries in India, with the words :—"Sahib, I have bathed in the Ganges to wash away my sins. I have visited shrines in the East and shrines in the West. Once I was young and now I am old, but the burden of sin is as heavy as ever upon me." While thinking of this man I recalled the fact, that counting three classes of Christian workers in the United States, namely, the lay preachers, and the ordained preachers, and S. S. teachers, we have an average of one Christian worker to every forty-eight of our population ; and we have an average of one communicant to every five of our population. While thinking of these facts, my mind went back to the time when Paul and Barnabas crossed the bridge that spanned the Orontes. But instead of going West they go East. India is evangelized instead of Greece. China instead of Rome. Asia instead of Europe. So that the Anglo-Saxon race is left in heathen darkness. Methinks I see my own father going from one sacred shrine to another, trying to find peace. For months he dwells with a Druid priest beneath a towering oak. When he is dying he calls me to his side and says :—"Son, once I was young and now I am old, my hair and my beard have grown gray. But I have not yet found peace. Can you help me?" I replied, "No;" and he died. Then I searched for peace in medicine and astrology, but found it not. One day I met a man who had seen a missionary. I asked him who a missionary was. He replied :—"He is a holy man, who read these words from a book ; 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.'" "Sir," said I, "where can I find that missionary?" He told me, and staff in hand I started off at a brisk walk ; after two weeks walking I met him in a village in Spain. Again I heard the wonderful words found in John iii. 16. "Sir," said I, "how long is it since Christ died?" "1800 years," he replied. "Did your father know about Christ?" "Yes." "Did

Your grandfather know about Christ?" "Yes." "Why did not your father come to tell my father, and your grandfather to tell my grandfather? My father spent from childhood to old age in search of peace, and died without it. Sir," said I, "do many people in your country know about Christ?" He replied, "We have an average of one minister to over seven hundred of our population, one Christian worker to every forty-eight, and one church communicant to every five of our population." I said, "why do they not come over and tell us Anglo-Saxons about Christ?" He could not answer. While imagining this vision, I thought God spake these words:—"If thou forbear to deliver those that are drawn unto death and those that are ready to be slain; if thou sayest; behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul doth he not know it? and shall not he render to every man according to his works."

THE MUTUAL RELATION OF THE HOME AND FOREIGN FIELDS IN CONNECTION WITH MISSION WORK.

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The distinction between Home and Foreign Mission Fields is a largely nominal one adopted for the sake of convenience. Neither the work at home nor that abroad is a work *sui generis*, but each department is bound to the other by the closest ties. The unfortunate practice—now happily going out of vogue—of making these two classes of work appear antagonistic, especially when appeals for money have been made, seems to gain no support in Scripture. When our Saviour went away into heaven, he left us an order not to be revoked till the end of this dispensation, "Go ye, therefore, and make disciples of all nations," and by no correct system of interpretation can it be made to appear that this means Christianized lands more than heathen lands, or heathen lands more than Christianized lands. In each case the same Gospel has to be preached to men involved in the same Fall. "For there is no distinction, for all have sinned, and come short of the glory of God!" and "there is no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all them that call upon Him." In a great empire, if the affairs of government are to be harmoniously managed, the Home Secretary must not look with jealousy on the Colonial Secretary, nor must the Colonial Secretary seek to monopolize for himself all the attention of the Cabinet, since each department is dependent for its success on the other, the interests of both being identical, viz., the prosperity of the same empire. In like manner it would be folly for our Home and Foreign Mission Boards to look with

any degree of enmity upon one another, since each organization has in view the extension of the kingdom of the same Lord and Master, Jesus Christ.

Bearing these restrictions in mind, however, it is still convenient to retain the phrases Home and Foreign Missions as representing two classes of the same work.

It might be more difficult than we imagine to define exactly the terms under consideration ; but speaking generally, we may say that the Home Field is that in which evangelical Christianity, as the recognized religion of the land, has energies available for the prosecution of Christian work. The Foreign Field we may define as including those countries where heathenism is still the prevailing religion.

Let us proceed to consider the duties of the Home to the Foreign Field. Allow us to remark in the first place that the obligations in question do not rest upon the willingness or otherwise of the heathen to receive gladly the Gospel, but it rests rather upon the command of God, and upon the needs of the people.

On Paul's first visit to Philippi, he found himself in prison soon after his arrival. Was he to infer from this that he had made a mistake in going thither? Not at all. For his call came to him as ours comes to us, not so much because the people desired the Gospel as because they needed it, and it was this need of the people that constituted the Macedonian cry.

The Home Field is the point of vantage for missionary effort. As in a military campaign a base of supplies is needed from which the work may be pushed with energy, so it would seem that such a base of supplies is needed in Mission work. It is scarcely necessary to point out the present destitution and the consequent call for all the energy that can be made available ; with three-quarters of the globe yet to evangelize, we surely have need to use to the best possible advantage all the agencies at our disposal for the accomplishment of this work. Some of these agencies we will now pass briefly in review, not because we expect to be able to point out anything specially new, but rather because we indulge the hope that old truths emphasized may come home with new force.

(a). In the first place we need *men*. The God whom we serve works through means, whether in the physical, mental, or spiritual sphere. When the heathen Cornelius is to be brought to the truth of God, Peter is sent to instruct him ; when the Ethiopian eunuch is to be led into the faith, Philip is used as an agent. And this law appears to obtain in all the work of the kingdom of heaven. When, therefore, we pray, "Thy Kingdom come," we must bear in mind that if we pray intelligently we are really praying for men to be used in causing the Kingdom to come.

It would be outside the province of the present paper to detail the qualifications of the proper men for this work ; but that they should be men of common sense, of intelligence, and of piety, no one will doubt. A practical question, however, suggests itself to the members of the present convention : How many of us are called personally to this work ? And if we are not destined for the foreign field, how much can we do when we have settled in the pastorate, to induce and help others to undertake this work ? It is still true, as it was in our Saviour's time, that

"the harvest truly is plenteous, but the labourers are few." This text has been repeated almost to satiety, but it may acquire a fresh meaning for all of us, if we endeavour to picture to our minds the extent of the harvest as it appears now, and the inadequacy of the present staff of missionary workers.

In this connection may be mentioned the very important part which our colleges play in foreign work, by equipping workers for the duties of their position. The ideal college would seem to be a practical Missionary Society, keenly alive to all the needs of human lives, which can by any possibility be reached from it, and it should be a matter of great concern to all students to see that their share of effort be contributed toward awakening and sustaining a deep missionary spirit in the college, lest scholarship should be secured at the expense of practical sympathy with the needs of men. The College Missionary Day becomes, consequently, a very important factor in a student's life.

(b). But so long as men have to be used for evangelizing the world, money will always be needed to prosecute the work. We cannot hope that it will ever come to pass that all our missionaries will go out at their own expense; history does not warrant such a belief, nor do present indications point in that direction; and, further, even if the work could be prosecuted without the aid of the churches, the churches would be losers by being cut off from the blessings that flow from the exercise of liberality. The duty of the churches, therefore, to supply the money to support workers in the foreign field remains plain. This leaves room for all to share in the glorious work. It is not everyone who can go abroad to preach, but none the less does the call come to each. "Go ye, therefore, and make disciples of all nations." And when it comes to men of business ability, it lays upon them the obligation to supply the means by which others may be enabled to go. The lack of money is one of the great limitations in missionary work, and it is an important question for every one in the pastoral office to consider how far he can use his influence to augment the funds at the disposal of the Missionary Societies. The pastor has much to do in this, as in many other departments of the work, in moulding the life and character of his church, and it would not be hazardous to predict an overflowing treasury, if all the churches were doing their duty in this regard. We need men to go into business to make money for the Lord's cause; men who, when their prosperity increases, will not be so anxious to drive a handsome carriage and pair as to invest large amounts for God's work. We would not advocate any course of action that would put a damper upon individual enterprise; but what greater satisfaction can a man have from his money, than that which comes from giving it to the Lord's cause? It is difficult to draw the line with precision, and to specify how much men should deny themselves, for luxury is a relative term, and what is a luxury to one may be a necessity to another; but if we had business men who would go into their business for missionary purposes with the same enthusiasm that Judson, for example, carried on his preaching, we would have no difficulty in securing the necessary funds.

(c). But the duties of the Church to the Foreign Field do not cease when it has furnished the men and the means. The obligation to pray for the success of the

work remains yet to be discharged. It would be entirely unnecessary before the present meeting to discuss the place and power of prayer. We may safely assume that we all believe in its efficacy, and echo the sentiment of Tennyson :—

“ More things are wrought by prayer
Than this world dreams of.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and those who call them friend ?
For so the whole round earth is every way
Bound by gold chains about the feet of God.”

To recognize the place of prayer and to be constant in fervent supplication are, however, two different things, and it often happens that Christians assent to the importance of prayer without discharging their practical duty in regard to it. To pray for missions in private and in public should be the constant rule of all Christians ; and in developing the missionary spirit in the church, the monthly missionary prayer meeting has, consequently, been productive of much good.

(d) We will refer to just another office that the Home Field may discharge for the **Foreign**,—we mean the establishing of pure and honourable commercial and political relations with foreign countries. It is not difficult to see how the heathen mind connects in thought the European, who brings the opium or rum or other destructive agency, with the European who brings the Gospel ; and when this confusion has once arisen, aversion to the Gospel must necessarily ensue. The following quotation appeared not long ago in the *Toronto Globe* :—“ At a recent meeting of the Scottish Temperance League, Miss Mair, who has been engaged in Mission work in Africa, told how she remonstrated with a chief for accepting a present of rum and giving it to his people. The chief replied by asking her a question to which she had no answer. He said :—‘ Doesn’t the rum come from the same country that God’s Word comes from ? If we are to receive God’s Word from that country why cannot we drink God’s rum to make us feel good ? ’”

Perhaps the most notorious instance of this iniquity is the forcing of the opium trade upon the Chinese, so often referred to. This stands as a lasting disgrace upon the British Government. It seems but a poor excuse to plead that the Treasury could not otherwise be filled, for would it not be better to sink for ever into national obscurity rather than do evil, and urge in palliation what in some way or other we may induce the faint hope that good may come ? It is a sad state of things when a Christian country forces upon a weaker nation a trade that brings damnation to body and soul. To purify the Government’s policy toward heathen countries may, then, be a means and a very important means of doing foreign mission work ; and to convince ourselves that such is not an impossibility, we have but to refer to the action recently taken by the British Government in India, when the Act touching contagious diseases was rescinded in deference to pressure brought to bear upon the authorities by Christian people.

In concluding this part of the subject, we may be allowed to remark that the safest and surest way to secure an interest in foreign missions is to obtain as

intimate a knowledge as possible of the needs of foreign lands. No one can build up substantial enthusiasm upon any subject without amore or less accurate knowledge of the interests involved. This is pre-eminently true of the matter now under consideration. In order, therefore, to secure lasting enthusiasm in foreign missions, all possible aids should be used to attain familiarity with the condition, the habits and the needs of the people in foreign fields. Nor should too much prominence be given to the element of romance. It has been truthfully said that no foreign mission enthusiasm has promise of . . . unless it is built upon an interest in individual souls. To build our interest in foreign work, on the fact that these amongst whom we labour are of different color and habits from ourselves, rather than because they have souls to be saved, is a most unsafe mode of procedure.

Thus much and far more may the Home Field do for the Foreign work. And the principles of the New Testament being carried to the people, the Gospel should be allowed to adapt itself to the circumstances of the country in which it is preached, and to work its own conquest and changes. To attempt to force upon Oriental countries customs which are merely Western appendages of the Gospel would seem both uncalled for and unsafe.

Did time permit, we might proceed to consider the effect upon the Home field itself of its own efforts abroad, but enough has already been said, and accordingly we will have to content ourselves with a bare statement of the case. There will certainly be growth in the individual Christian and in the churches, consequent upon conformity to God's own law, which posits exercise as one of the prime conditions of growth; and further, the more Mission work is prosecuted by the various Christian bodies, the more may we look for greater harmony resulting from a consciousness of conflict with a common foe. One very important result of the Crusades was a greater drawing together of the nations of Europe, each nation being thrown much in the other's company as they journeyed together toward Palestine, and fought side by side against the Turks. Thus we venture to predict, will the denominations of Christendom learn to respect and love one another the more, the more they are drawn together in joining battle against the citadels of heathenism.

We have the best of reasons for entertaining the hope that these two classes of work—the work at home and the work abroad—will act and react upon one another until the arrival of that glad day, when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

UNOCCUPIED FIELDS FOR MISSION WORK.

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Unoccupied fields! O what a tale of shame these words convey! What neglect, what shameful neglect of duty do they evidence! Unoccupied fields! and this eighteen hundred and fifty years after the command of Jesus to “Go into ALL

the world!" Unoccupied fields! can it be possible that they still exist? Yes, though eighteen and one-half centuries have rolled their endless cycles of years over the Christian Church, the Divine Saviour's parting command is not yet obeyed. Generation after generation has come and gone, millions upon millions of professing Christians have come into being, played, studied, worked, travelled, invented, read, written, grown old and died; yet the Gospel has not been preached to "every creature." Hundreds of millions in all ages of the Christian era have heard or read the divine missionary command; they have also heard or read that God-given test, "If ye love me, keep my commandments," yet this most important command has been passed over. Thousands upon thousands of Christians have preached the Gospel in Christian lands, tens of thousands of Christian ministers have lifted up their voices at home to tell the glad tidings of salvation, thousands more have wasted their lives preaching the excellencies of that section of the Church to which they have belonged and attacking the other sections; but how few have gone forth where the Gospel was not known. Very many have recognized the universal field of the command of Christ, and have realized the necessity of missionaries in heathen lands, and yet have labored at home, perhaps never asking themselves the question, "Should I go forth to the heathen?" Ay, many who have loved their Saviour, and have longed for that glorious Advent, when He shall come again in power, to reign among his saints—many such, though *knowing* that He will not come till the Gospel shall have been preached to all nations, and having a reasonable expectation that as soon as that work is done He *will* come, have notwithstanding done little or nothing to carry the Gospel where it has hitherto not been preached. Yes, and how often we hear of those who expect to see Christ come again in their days, and yet show no great zeal towards the execution of the command of which we have spoken. Ah, if we, or any of us, are to see during this life that blessed day, if we are to be among those who shall not die, but shall be changed in a moment, in the twinkling of an eye, the Christian Church must be shaken from its very centre, and men must go forth by thousands, filled with the Holy Spirit of God, to assault the kingdom of the Evil One. Thanks be to God, things are not as they once were, for a great change has taken place during the present century, ay, during the last ten, or even five years. Praised be His holy Name for the hundreds now preparing to go forth at His call.

But though much has been done, and is now being done, towards the attainment of that great end, still by no means *all* has been done. Still there are vast tracts of country teeming with millions of human beings, where the foot of a missionary has never trod; still there are lands where the voice of the Gospel has never penetrated; still there are millions of *our brethren*, who have never heard of that Saviour whose heart yearns toward them.

A paper on "unoccupied fields" might speak of all those fields, either great or small, whether countries, provinces, or parts of provinces, where there is at present no representative of the Gospel. To include all such fields, however, and mention them separately, would entail a vast amount of research, and would make a paper unduly long, and comparatively uninteresting. I purpose, therefore, in the

present paper to speak only of the larger and more important unoccupied fields. And when in the course of what I have to say I refer to a field as occupied, I do not mean to say that no more missionaries are required there, but merely that the Gospel is being preached there to a certain extent. Before proceeding, it may be well to state, that as information with regard to unoccupied fields is very limited, and difficult to procure, and as constant advances are being made, my information may not in all cases be the very latest, and that, therefore, slight errors may occur.

One of the largest unoccupied fields is Central Africa. The condition of this country is appalling beyond description. The terrible slave trade in all its horrors is carried on to an alarming extent. In the opinion of residents of Africa, and recent explorers, even at the present day, from one to four persons every minute, or from 500,000 to 2,000,000 every year, fall victims to this unrivalled curse. The slave dealers are Arabs, and their fields of operation cover the greater part of Central Africa. The cursed traffic is carried on even in territory owned by, or under the protection of Britain and other European countries. Stanley, Cameron and Prof Drummond all testify to the magnitude and awful nature of the evil. The Arab plans of operation are varied. Sometimes they suddenly come upon a village or tract of country, when most of the warriors are off hunting, burn the huts, shoot down, without mercy, men, women and children, and carry off as many as possible to a fate often worse than death. Again, they pretend to settle among a tribe, and for a year or two treat them well, barter fairly with them, till they have procured all the ivory about ; and then excite a quarrel, massacre hundreds of natives, burn and plunder the country, saving enough men alive to carry their ivory and plunder to the market, and there sell them. The markets are nearly all in Africa, England having almost put an end to the export trade. Many, however, are still brought to Arabia and Turkey. Of those taken north of the Equator, the great majority are driven across the Sahara, to Upper Egypt or the Barbary States. It is stated by competent authorities that for every *one* who reaches these countries, from *thirty* to *one hundred* are killed in the wars of capture, or die on the march. Whole tribes are often annihilated. The German explorer Wissmann gives an instance, in the Manguema country, of the total annihilation of a large and prosperous tribe, between the years 1881 and 1885.

But we must pass from this hurried glance at what is perhaps humanity's greatest disgrace, to give a few particulars of African fields for missionary effort still unoccupied. And first we will consider the Congo Free State, a state under the protection of a Convention of European nations. It takes its name from the immense river which flows through it, and pours a volume of water, second only to that of the Amazon, into the Atlantic. The state covers about 1,000,000 square miles, its average length and breadth being in round numbers about 1,000 miles, and it contains a population which Stanley estimates at 43,000,000 souls. The country is well watered, fifteen large rivers running into the Congo, which, including these tributaries, is believed to have a navigable length of 5,000 miles. The people as may be expected differ widely in character. Some were

friendly, others hostile. The great bulk, however, are said to be treacherous, cunning and murderous, while among some cannibalism and the grossest forms of immorality are openly practised. Fetichism and witchcraft are almost universally believed in. This immense country is entirely unoccupied, with the exception of a few stations on the Congo river itself. Connected with this State are large tracts of land owned by France and Portugal, covering 600,000 square miles, with perhaps 10,000,000 inhabitants, in the same state with regard to the Gospel. The whole country is rich in vegetable products, such as rubber, gum and oil, also in ivory and such valuable metals, as iron, copper and gold. It is all open to trade and to the Gospel, traders and missionaries being under state protection. The climate is very trying, fevers, colds and pneumonia being particularly prevalent among Europeans.

To the south of this State are large tracts of unexplored country. Livingstone ascended the Zambesi, and crossed the country to Loanda in 1854, but to the North, South and West of that river much territory remains unexplored and unoccupied to this day; and between South Latitude 13° and 20° , and East Longitude 19° and 33° , an area of 440,000 square miles, and entirely outside of the Congo Free State, not one Christian missionary is at work. This area at the moderate estimate of 40 to the square mile, which is less than Stanley estimates to the Congo State, would contain a population of 17,500,000.

Also to the northeast of the Congo State, and southeast of Lake Tanganyika, are large unexplored and unoccupied districts, which must be far from sparsely populated.

The Niger district may be said to include 1,100,000 square miles. That part at present covered by missionary effort is a little over 100,000 square miles, leaving about 1,000,000 square miles yet to be reached. This has been said to be the most thickly populated region of Africa, an estimate of a late explorer putting the population at 100,000,000. How far this is true I am not prepared to say, but we have no reason to believe that it is greatly exaggerated, as this would only give an average of 90 to the square mile. This indeed presents a wide field for missionary enterprise. The Church Missionary Society in their Atlas are responsible for the assertion, that English and African missionaries in any number, would find chiefs and people ready to receive them. One of the chief difficulties is the large number of languages in use.

The Soudan is another vast unoccupied field, stretching from the Niger to the dependencies of Egypt, and from the Congo Free State to the Sahara. One million square miles is a moderate estimate of its size, and the population is variously estimated at from 10,000,000 to 50,000,000. Soudan is the peculiar home of the Negro race. Agriculture is pursued with some skill; cotton, tobacco, indigo, wheat, maize and millet are largely grown. Gold dust, iron made from iron stone, ivory and feathers are among the other products.

The Egyptian Soudan, which is distinct from this, is also an unoccupied field. It includes Darfur, Hordofan, Nubia Proper and Senaar, and its population is about 10,000,000. East of the Nile many tribes are of Hamitic origin; west of

the same river is a vast Arab district, while in the far south the great tribes are of the Negro stock. The Egyptian Soudan is peculiarly interesting as the scene of the mission and death of the heroic Gordon, in whose memory the Church Missionary Society have undertaken the Gordon Memorial Mission to the Soudan ; but though a large amount has been subscribed, the door seems as yet quite closed.

The countries bordering on the Mediterranean, which are mainly Mohammedan, are almost totally unoccupied. There is, however, a mission to the Jews in Morocco ; also a mission station in Algeria ; but Tripoli with a population of about 1,000,000, and Tunis, with double the number, both to a certain extent under the rule of the Sultan, are without a missionary. There are other smaller, and less important unoccupied fields in Africa, which, however, we will not notice.

Turning to Asia, we find a large area of strictly Mohammedan countries. These are Turkey, Arabia, Persia, Afghanistan and Beluchistan. Of these Turkey and one half of Persia are to a greater or less extent occupied by British and American Societies, but the eastern half of Persia, and all Arabia, Afghanistan and Beluchistan are without a missionary. Persia contains a population of about 4,500,000, which is gradually decreasing, owing to misrule and extortion. The state religion is rapidly losing ground among the upper classes and unbelief is widely prevalent.

Arabia, which was once largely Christian, has not now one Christian minister, and is entirely closed to the Gospel, of course, excepting the British Protectorate of Aden. It has an area of 1,200,000 square miles, and a population of 5,000,000. Very rarely has a Christian traveller penetrated to Mecca, and then only in disguise and professing himself an Arab Mussulman.

Afghanistan and Beluchistan between them cover an area of about 300,000 square miles, and have a population variously estimated at from five to ten millions. In the former country revolution and rebellion are very common, no doubt owing to the influence of the Russians who eagerly long to take possession of this barrier to their progress to the Arabian Sea. British influence is also felt, but so far no missionaries have uplifted the standard of the Cross.

British India may be regarded as occupied, but there are unoccupied territories to the North-East, viz., Nepaul, Bhotan and Sikkin, the last of which is under British protection. The area of these territories is about 700,000 square miles and the population about 3,000,000. It is to the borders of these mountainous states that the worn out missionaries of the adjoining parts of India, go to enjoy their well earned rest, and to escape the fiery heat of the Indian sun. The inhabitants are Buddhists, and make use of prayer wheels, on which are printed various prayers, which they turn round and round, believing that each time a prayer appears uppermost it is seen by their god. Another device to save the labor of prayer is the attaching to trees pieces of paper and rag on which prayers are inscribed and allowing them to flutter in the breeze.

Burmah, or that part of it still independent, is another unoccupied field. The population is probably about 1,000,000.

Annam with a population of 20,000,000, though the laws against Christians were annulled in 1872, has no Protestant missionary. French influence has long been at work, and there are now over 400,000 Roman Catholics there, but most of these are probably not much attached to their religion. The remaining 49-50ths of the population worship tutelary deities, but the upper classes are chiefly Confucianists, and Buddha claims many followers.

China has immense unoccupied fields. Of the eighteen provinces of China Proper, however, only one is *totally* unoccupied; Kwangsi. It is situated in the southern part of China Proper, bordering on Annam, and stretches to within one hundred miles of the Gulf of Tongking. Its area is about 85,000 square miles and population 5,000,000. The Province of Hu-nan, with a population of 16,000,000 souls has no mission station; it is reported, however, as having three itinerating missionaries.

Outside of China Proper are three very large dependencies, Mongolia, Manchuria and Thibet, in which the Gospel has never been preached. Mongolia is much the largest of these. Its area is not less than 2,000,000 square miles, and perhaps nearer 2,000,000. It is shut off from the rest of Asia by mountain ranges, branches of which run into the interior. It is mostly a great desert of sand, and to this is due the comparatively small population of sixteen or seventeen millions. The Mongols in the thirteenth century ruled over Russia and Hungary, in Europe, and all Asia except the Southern countries, and the Northern part of Siberia. Since then they have been losing ground, and now even in China, the Manchus rule over them. They are a nomadic race; in religion for the most part Buddhists, though Confucianism and Taoism are common. Manchuria, which lies between Mongolia and the sea, is also very mountainous. Its population is between three and four millions. The Manchus are the ruling race of the Chinese Empire, and furnish the bulk of the soldiery. They are not nomadic like the Mongols, but are given to agriculture and hunting.

Thibet lies to the North-west of India, and North of Burmah. The native name is Bod, or Bodyul, *i.e.*, land of Bod. The area is 700,000 square miles, and population about 6,000,000. It is very mountainous, especially in the south and east, the remaining part consisting of plateaux, whose great elevation give the country an almost Arctic climate. The whole country, perhaps on account of its extensive gold mines, is closed to Europeans.

Siberia, with its 6,000,000 square miles, and 5,000,000 inhabitants, may be considered as an unoccupied field. More than one half the population are Russians and Poles, exiles or descendants of exiles, for political or criminal offences. These are under police surveillance. Many of them are connected with the Greek Church, but the vast majority know nothing whatever of the truth as it is in Jesus. The remaining inhabitants are mostly nomadic tribes of many different races, such as Mongols, Manchus, Ostiaks, Kirghiz and Esquimaux.

Turning now to South America we find ourselves in a continent of spiritual darkness, despite the fact that the nations profess to worship the true God. The area of the continent is 7,000,000 square miles and population 28,000,000. The

only heathen state is Patagonia, whose population is only about three thousand. The Patagonians believe in a Great and Good Spirit, the creator of the Indians and the animals, (who, however, does not care for his creatures), and in malicious demons who must be driven away by medicine men. They use no idols.

All the other states of South America are nominally Roman Catholics but the vast majority of the people, if they profess to be Romanists, know very little of their Church. Dense ignorance prevails in all countries except Chili, which is somewhat more progressive than most of her neighbors. Brazil may be taken as a fair sample of the rest, though it has certainly advanced more educationally, than they, of late years. A missionary states that in Brazil, Romanism is fast losing its hold, and giving way often to infidelity. The great mass of the people know nothing whatever of the Bible, many not even knowing such a book exists. Even the priests know very little of it, one of them stating that he had never read any of it, not even during his course of training for his office. Brazil is in advance of most of the South American states in having abolished slavery, and in having adopted the principle of religious toleration. The population in Brazil is about 12,000,000, scattered over an area of 3,000,000 square miles. One million of the inhabitants are Indians. About six Protestant missionaries are working in this immense territory, nearly equal to that of our own Dominion. The time is ripe for missionary work; indeed if efforts are not made, there is danger that a large number of the people will become confirmed atheists.

What is true of Brazil (except the best points) is true of almost all the South American states. Peru has a population of 3,000,000, with but one Protestant missionary. Many Indians still continue in a wild state. Ecuador, without a missionary, has a population of 1,300,000, half of whom are Indian, and of these 200,000 are savage. Venezuela (population 2,000,000) is blessed with religious toleration, but no advantage seems to have been taken of this fact to teach the true Way of Life. The Argentine Republic, is one of the more progressive countries, but from a religious point of view is not much, if any, in advance of Brazil. Its population is given as 2,000,000, about one-tenth of which is natives of the United States and European countries. Uruguay, a small country with 500,000 inhabitants, Bolivia with 2,000,000, most of whom are aborigines, and Paraguay with 250,000, are perhaps the least progressive of the South American countries. During the last two or three years American mission stations have been started in the Argentine Republic, Uruguay and Paraguay, but these fall far short of covering all the ground.

These, then, are the chief unoccupied fields in this planet of ours. Probably, there are many more large unoccupied fields, which I have not mentioned; for example, in the islands of the sea, in European Roman Catholic countries, in Alaska, and our own North-west, and in the slums of our large cities; but surely these are sufficient to show that the prevailing idea, that the gospel has been preached among *very nearly* all nations, is a decidedly mistaken idea. The fields I have mentioned cover 23,000,000 of the 53,000,000 square miles of the land surface of the earth, and are inhabited by over 250,000,000 souls, among whom

the gospel is not preached. Till each of these fields is occupied, we cannot say the world is evangelized. As long as one field, however small, remains unoccupied, the command of Christ is not obeyed; yea, as long as even those 3,000 scattered over the rugged slopes of Patagonia are without the gospel, the coming of our Lord will be delayed. There can be no question then, as to whether these fields should be occupied. The reasons hinted at in the beginning of this paper need no fuller expression. Nay, is it not enough for us that Christ has commanded it, that its non-fulfilment delays His glorious advent, that millions upon millions of precious souls are perishing? *Ought* we not, *must* we not, *shall* we not do all in our power to obey that command, to bring about that Advent, to save those perishing souls? Shall we not one and all offer ourselves to our Saviour to work in these fields, if it be His will? Shall we not as followers of Him, sink all our differences, and work together, shoulder to shoulder, for the accomplishment of those glorious ends? Shall we not earnestly pray that God may rouse His church, and endue her with power that she may speedily triumph over the kingdom of hell?

All Christians are agreed that every nation should have the gospel, that we owe it to the heathen to give it to them, and to give it at the earliest possible moment. The question arises, "How may this be done?" We have with us a power which can accomplish it. That power is prayer,—earnest, continuous, believing, united prayer. Such prayer will bring all the power of the Almighty to our aid, and who shall say, how soon the end in view might be accomplished? But, besides prayer we must work, work untiringly, unceasingly; and the question comes again, "What methods must we employ?"

First, with respect to closed countries, which must be opened up to the reception of the gospel; one suggestion, I may be allowed to make. Much of the interior of Africa has been opened up as a result of the explorations of modern travellers, and might not much of the territory now closed be opened up by the same means? Why should not our great missionary societies send forth such men as Livingstone, and Gordon, and Stanley, and Cameron, men who are accustomed to African life and who exercise a power over the savage mind, to open up the remaining fields of Africa? It is true such men are scarce, but Stanley still lives and others might be found willing to do the work. Stanley tells of an instance where after a few days sojourn among a savage tribe, the king expressed an eager desire for Christian teachers to come among his people, and teach them the new religion. Might not many other tribes be influenced in the same way?

This one suggestion, I would make for the opening of the closed fields in Africa, and now turn to speak of the fields opened, but yet unoccupied. How are we to work there? First, of all we must work *unitedly*. The importance of this is being shown more and more, day by day. Union is strength. And if we are to oppose heathenism and Roman Catholicism, we must present a solid front. It must not be said, as in the past, "I would not be a Christian, or a Protestant, because Christians and Protestants are so divided." If we cannot be one at home, let us be one among the heathen.

We should also work systematically. Fields should be divided into districts under different societies, so that the *most ground*, may be occupied *to the best advantage*, by the smallest number of missionaries.

But there is also a work to be done at home. Men are needed, and women are needed in the foreign field, and for some time at least most of these must come from the home field. There are probably thousands of Christian men and women in Protestant lands, who are doing comparatively little good at home, and who might be of the greatest use in the various foreign fields, if only they realized their personal duty to the heathen.

They must be educated to realize this duty, and that can only be done by constantly bringing the subject before their minds. Missionary meetings, and visits of missionary delegates to colleges, do this to a certain extent; but these are, and perhaps must be, few and far between. Not that they should not be held much oftener than they are to-day, but even when held as often as advisable they need to be reinforced; they do not reach all. The dissemination of missionary literature, undoubtedly does much, and would do more, if it were more common, but even this is not sufficient. What is needed is frequent preaching upon the subject of missions in all our churches. How many ministers ever preach a missionary sermon, except when an appeal for money is to be made? And how many of these sermons dwell upon the fact that men are needed as well as money? I fancy few do more than mention the fact. It is of the utmost importance that a change should be made in this respect, for who shall say how many who never attend a missionary meeting or read a missionary tract might in this way be awakened to a sense of their duty.

Lastly, there is need for personal work,—for those who have the interests of missions at heart, to speak personally to their friends and fellow Christians of missionary work, and to urge its claims upon them; for are there not many whom nothing less than personal work would influence?

If all these means be used, if each friend of missions do his part, if above all the power of prayer be fully exercised, it will not be long before unoccupied fields shall no longer exist, and the hindrances be removed to the Advent of that Saviour who died not only for us, but also for all the children of men; and as we use these means, shall we not be able to pray, without contradicting our prayer by our neglect of action, in the words our Saviour put upon our lips. "Thy Kingdom Come."

LAY MISSIONARIES TO FOREIGN LANDS.

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This subject cannot have been assigned as the basis of a discussion on the expediency or the moral warrantableness of sending lay missionaries to the foreign field. The day has passed when either of these points can be called in question.

Qualification for the ministerial office is determined by answers to the following questions: Has the candidate grace? has he gifts? has he fruits? Arraigning, the whole body of lay missionaries from Apostolic times to our own day before the bar of a candid Christian judgment, and applying to it the same test, the result must be favorable to the employment of a lay element in the foreign work, to say nothing of the home work of the Church. A long record of faithful and fruitful service puts this element of the Church's evangelism beyond impeachment. Christian people to-day have made up their minds that any man having a conviction calling him to the foreign missionary field; and possessing the other concomitant qualifications of a missionary's office, is a fit person for such office, whether he be minister or layman.

The old time prejudice against lay missionaries had a subjective rather than an objective ground. Christians nursed in the atmosphere of church order have come to regard order with too jealous an eye. And in many cases have held up fearful hands when it has seemed to be imperilled by some new and glorious expedient for the advancement of the Redeemer's kingdom. Frequently Church order, which by Divine intention was meant to be an instrument of aggression as well as of conservation, has been made to defeat the grand end of its institution. But the old world is swinging splendidly into its practical age, and things are being observed and preserved only in so far as observance and preservation will serve good ends. Our Christianity would retain the magnificent order of the Jewish institute out of reverence for what is old, and fragrant with the memories of a great history; but the bounding life of the new dispensation refuses to be cumbered with such heavy trapping. The Church's aim is no longer primarily conservative, but evangelistic. Consequently, priests are not now chosen only from Levi's tribe; all are priests instructing the world in the things of the kingdom of heaven. The place where men ought to worship is no longer Jerusalem alone; but, rather, anywhere under the broad heavens of God. Progressive religion has passed beyond the stately worship of a literal altar with its slow ceremonial, and bows at the universal mercy seat, which ever witnesses swift answers to the prayer of faith.

We are glad to mark the widespread sympathy of Christian people with lay mission work as one of the signs of the times. It proclaims the day to be passing when old forms shall stay the vent of the new life, and declares the era ushered in when the humanity of the Gospel in its prescriptive ordinances shall subserve the Divinity of its universal purpose. With Tennyson, we say, "Ring out the old,"—that which hinders or impedes the flow of Salvation's river. "Ring in the new;"—the legitimate expedients untried much as yet, but still of God's providing. And as the result of all, "Ring in the Christ that is to be;"—the Christ who shall be everywhere known, and loved, and worshipped.

There has been and there is in our own time a class of lay missionaries in foreign lands whose labors have not been fully appreciated, because they have been outside of the class of missionary laborers, technically so-called. A great host of Christian laymen who have not been *professedly* engaged in mission work claims

recognition for much of the good that has been done by Christian agencies in distant lands. John Howard the philanthropist turned many to righteousness; we must accord him the title of a lay missionary. The now sainted Gordon, who spent much of his life among the heathen of Asia and Africa, was not only a soldier but a faithful witness of Jesus Christ as well. We call him a martyr, but perhaps a martyr rather in the cause of the Great Master, than in the interest of any lesser mission. John Baxter and Nathanael Gilbert, the founders of Christianity in Antigua, were laymen; the former a shipwright, the latter a planter and the speaker of the Legislative Assembly. Robert and James Haldane, who were so largely instrumental in quickening the effete spirituality of the Genevan Church, were not ministers but gentlemen of wealth preaching Christ as they found opportunity.

A recent instance of successful lay effort was related by a missionary, who, only a few weeks ago, returned to India. In one district in India a large number of British troops is from time to time stationed, and it was told that Christian soldiers from these troops have taken upon themselves voluntary mission service; in many cases, with results in the conversion of those whom they seek to influence.

It is to be noticed that these which have been named, with others to whom reference could be made, were only missionaries accidentally. The hands of these men were engaged in secular pursuits primarily; but, as true Christians, they made the Gospel testimony an invariable concomitant of living wherever they went. If every tradesman and merchant, professedly Christian, in foreign lands only thus faithful, we would have to multiply many times the number of Christian missionaries and add thousands of souls yearly to the present return of the work. If our Christian men of wealth were so inclined; they could still find, as many in the past have found, abundance of scope for glorious labor in the farther corners of the world's great harvest field; and each would, in such a case fill the place of one who otherwise would have to be supported from the resources of the Church at home.

We could wish that the number of earnest Christian layworkers who are not in name missionaries were largely increased in the far quarters where there is so much need of Christian light. If God would only raise up a great multitude of devoted business men and men of wealth, who would be willing to make foreign lands the sphere of commercial operation for the sake of Christ and souls, such a Christian agency would give a mighty impetus to the influence of the Gospel abroad.

In further discussing our theme let us look, first, at the demand for lay missionaries in foreign lands; and, secondly, at the supply.

1st. *The demand.*—There may be ambiguity connected with the term "lay missionary." It may mean one who has been selected from the lay ranks at home to engage in preaching the gospel abroad; or, it may mean one, who, being a layman at home, still remains such when called to the missionary field in heathen lands, (in other words, while he is in secret purpose a missionary he is apparently and outwardly a man of profession or business). The former of these two classes

we need not here consider ; while there is need of preachers of the Gospel, there will be need of laymen who will become preachers when they reach the foreign field.

There is, however, an intermediate class between the openly sacred and the apparently secular classes, which cannot be passed by without notice. In this category are to be placed tract distributors, Christian visitors, colporteurs and others of similar occupation. The success of such laborers as these in our own land is an indication of there being needed in other lands and a promise of like success when there. The results of the labors performed by these humbler evangelists are not manifest as fully as we could wish ; still, we feel drawn to make the statement, that by faithful colportage and house to house visitation more has been done for the salvation of the world than has been accomplished by any other agency.

The quiet repeating of the story of Christ to the individual heart ; the kindly solution of the soul's difficulties by loving personal contact ; the potency of disinterested pleading between man and man,—these are the grand forces which have been employed by men and women of humbler ecclesiastical rank with results that are great as we now know them, but which will appear infinitely greater when they are fully understood hereafter. In themselves these more obscure missionaries have accomplished much, but possibly more when considered as auxiliaries to the preachers of the Gospel. Silently and patiently have they labored, casting germ thoughts into the hearts of men to develop there until harvest time came ; when laborers of another kind have come, and have entered into the fruit of the humble toil which had gone before. I fear we often laud the missionary who reaps and forget the one who sows. We must give a tribute of praise to him who prepares the work as well as to him who brings it to accomplishment. Any one who reads the Bible Society's report, will learn as to the grand work colportage is doing in foreign lands ; and must conclude that for this class of laborers there is an evident need abroad.

As to female visitors and Bible women, the testimony of missionaries in some of the heathen lands, at least, is that there is a good opening for workers along these lines ; especially with a view to reaching the *women* of pagan countries.

Looking now to the class of strictly lay missionaries ; namely, that including medical men, teachers and others of purely secular vocation ; we will consider the demand for missionaries of this kind.

It is a matter now known to most, that nations hitherto considered barbarous are fast advancing to all the conditions of modern civilization. Pressure upon the limits of subsistence has driven Europeans and Americans to the Far East, and the observing pagan has seen in their modes of living more of advantage than his possessed, and in their society a higher form of polity ruling than his communities could boast. Such observations have naturally given rise to desire for a better condition. And at this day the restless eyes of the East are looking toward us, that we may become their instructors in the divine art of civilization. Our political and social economists are prescribing for these yearnings of the Eastern spirit ; the selfish spirit of our commerce is sowing poison-influences with what-

ever good it communicates ; philosophy without God tenders its darkness as a response to the craving of the heathen for spiritual illumination. It seems as though all opposing forces were now exerting themselves to secure a domination over the waking mind of the East. And shall not the " Kingdom of God " pour its forces upon the battle ground ; and, by an aggressive warfare of grand principles, seek to make each pagan commonwealth a theocracy, and each subject to kiss the sceptre of a Sovereign whose is " the earth and the fulness thereof. "

We are told by missionaries in the more progressive heathen countries, that a passion for the philosophic literature of the West is manifesting itself among the people by whom they are surrounded. We are told also that the earliest response to this passion has been frequently in a supply of rationalistic and atheistic works, and that these are alienating still farther from God the minds of those who read them. This passion for literature is only a phase of a general longing in the barbarian mind for intellectual light. The way to meet the deleterious influences coming from such literature is to plant living Christian men of high culture upon the ground where the contest is to be waged, as teachers and as preachers of the Gospel.

A recent visitor to Canada from foreign lands pleaded most earnestly for the sending out of men such as we have described ; men who were qualified both to direct aright the heathen desire for knowledge and to throw back all perverting and warping influences. No need of the more refined pagan countries is greater than that of men persuaded of the reasonableness of the Christian faith, who could both defend it against assault and touch opposing systems at their weak points for the convincing of their hearers.

A missionary, whom I had the pleasure of meeting a few days since, put the case in this light. The desire for knowledge is a uniform characteristic among all heathens, this in itself is a call for missionary teachers. Add to this, the shrewd arguments by which the principles of the heathen traditional religions retain their hold upon the pagan reason. Add to this, the consideration that other anti-christian influences are at work. And, finally, supplement these reasons by this further fact, that a thoroughly educated teacher can be maintained at as little cost as any other, and you have taking all together a cumulative argument amounting to an imperative demand for the sending forth of educated missionaries.

Those who have to prepare the mind of the heathen to receive the Gospel need not be ministers ; it is, perhaps, better that they should not be. Their access to those they wish to influence will be more easy as laymen ; and while under certain circumstances they cannot do the ministerial missionary's work of preaching Christ directly, they do a work which may be equally valuable, in loosing the mind from error generally and inculcating truth which is Christian in spirit if not in profession. Those who impart true education to the unenlightened are making ready men's hearts for the reception of higher influences.

It will be a comfort to the earnest heart of the lay missionary going out as a teacher to know that he cannot be *absolutely* inhibited from direct Christian

effort. We learn with grateful pleasure that in many instances, teachers, who have been prevented from introducing religion into their schools, have by personal contact with their scholars outside of the school led many of them to Christ.

The prohibition just referred to affects only government or municipal schools in certain parts. There are all over the heathen world schools which are distinctively Christian, where Christ and the Bible are taught daily. In one or other of these classes of schools, either in the Christian or the secular, the missionary teacher may cast his lot; and in either he may do noble service for the Master.

The most important fact which we desire to impress in connection with the demand for lay missionary teachers is; that the dark places of the earth are calling for intellectual illumination, and the duty devolving upon our Christianity to-day is to make the education of the world at large, and of the heathen world in particular, emphatically and unequivocally Christian. The Church may shirk the duty of educating the race, and lay it rather upon the State; but nothing is surer than that the progress of Christ's kingdom vitally depends upon the share which Christianity takes in the intellectual training of the world.

There has been for a number of years past a great deal of attention given to Medical Missions in Foreign Lands. This kind of missionary enterprise has fully vindicated the wisdom which first projected it. It is not necessary to say much as to the demand for lay missionaries of this class. We all know that Christian medical men have peculiar facilities for doing true missionary service among their fellowmen wherever they may choose to practise their profession. On a familiar observation of this kind rests the foundation of medical missions. At first, there may have been a reluctance on the part of the pagan to leave his old medical arts and trust himself to Western skill. That day has passed away. The growing general confidence in the ways and means of more civilized nations has brought with it faith in our medical knowledge, and heathen homes are in our time open everywhere to the skill of the Christian practitioner.

There is great need of volunteers for this branch of our missionary endeavor. One ministerial missionary stated to me that he recently made on a single round of visitation one hundred medical calls. He did this work not because he had the requisite knowledge of medicine, but because an urgent need existed and there was no one to meet it who better qualified than himself.

The Pagan demand in this connection is for medical men; doubtless governments will do something to meet the demand, but without special regard to the character of those they employ. The duty rests with the Christian Church to make the supply of this need for medical skill a *Christian* supply as far as possible. The demand secular in itself, is a sacred opportunity to us who are at home. Let us honor the opportunity, if possible, by sending out from our medical colleges a host of earnest young men, who shall not only be thoroughly qualified in a lower sense, but fully determined also to use their profession as a means of saving souls.

Speaking generally, this is a time of great opportunity to the older Christian communities of the world. The march of Western civilization into the lands beyond has begun. From pagan hearts there comes the Macedonian cry to our men

of religion, of science, and of industrial art "Come over and help us." Let us send heavenly power and benediction with every agent who undertakes the enlightenment of the dark hearts of those in foreign lands. Let earthly gifts ever have as their accompaniments the higher gifts of the Spirit.

We are persuaded there will be a mighty flow of civilizing influences from the West to the East in the days to come. May Christianity be wise to make this stream of secular evangelism a medium of that which is of loftier aim and superior result.

This is a time of change, a period of reconstruction with nations hitherto considered barbarious; should the Church of God succeed in making the formative influences of the new commonwealths decidedly Christian in their character, we may look for those peoples which seem to be last now to become first, not only among the kingdoms of this world, but among the kingdoms of our God and of His Christ.

2nd.—As regards the *Supply* which is offering or available. We do not think it any exaggeration to assert that every higher Protestant educational institution in Britain and America, with only a few exceptions, holds its band of consecrated young men and women who are only waiting a call from the Church to go forth as missionaries to foreign fields; and most of them would go as lay missionaries. What characterizes our day is not so much a hesitancy on the part of young people to offer for missionary service, but rather an excess of ardent desire to press into the work without due regard to fitness. From what has been said it will be seen that to send out an unqualified teacher, or doctor, or nurse, in this day of abundant appliances for training, is either an act of unwise zeal, or of criminal indifference toward the Master's cause. But while in many cases there is this over-haste, it must still be understood that there are more *trained* lay missionaries ready to represent Christianity in foreign lands to-day than the Church is prepared to send.

The Missionary enterprise progresses, in the main, according to the proportion of Christian liberality. All that these young men and women who stand ready to go out as the servants of the Church desire is a bare guarantee of the necessities of living; but the present resources of the Church will hardly grant this to those already under her patronage in foreign lands, so that the work practically stands still for want of the funds needful for further aggression.

We do not charge the spirit of illiberality upon our Christian people. The failure to contribute commensurately to the needs of the cause is due rather to a want of appreciation of the truth that the Church's great business is not the conservation of herself, simply but the conservation of herself through the evangelization of the world; and in the second place, a reason for the comparatively small contributions of our Christian community is a lack of missionary information among the people. The cities and towns have the monopoly of missionary information and the country at large in its villages and farming settlements is dependent mainly upon what is furnished by a missionary meeting held perhaps once a year.

The country in the great body of its population is not alive to the missionary interest as it should be. The news of missions must be spread in every district. Preach, pray, and practice for this cause; and a chord in Christian sentiment now latent will vibrate until the mighty influence of a widespread enthusiasm on behalf of missions shall increase the practical support at home, and multiply the agencies abroad; giving to us the hope that the light of past successes will be lost in the more excellent glory of the future.

In conclusion, let me offer a word as to the training of lay missionaries. Much has been said as to intellectual qualification,—I would not abate anything of the strength of the plea made for this,—but would emphasize the thought that a lay missionary must be first and foremost an earnest Christian. Nothing can be done toward the accomplishment of the real end of missionary labor without burning spirituality. A man may be a success as a teacher or as a physician with a very cold heart, but he cannot be a successful soul-winner.

The business of the lay missionary is the saving of souls. That which is uppermost in the vocation must be uppermost in the preparatory training likewise. Students in the secular professions often find it hard to keep the heart beating earnestly with love to Christ; but he who plans to do work for Christ must do this at any cost. The grand aim of the intending missionary's life will inspire to faithfulness in every department of his or her life, but let it move him or her to double care in the cultivation of a living piety.

We are glad to be able to speak hopefully of "Lay Missions to Foreign Lands." God has done much through them in the past; and, doubtless, in the days and generations of the future, they shall be among the most potent of the forces which shall give to the world its freedom through the knowledge of the truth.

WORK AMONG THE NORTH AMERICAN INDIANS.

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It should be the aim of the Christian churches of Canada to civilize and evangelize all the Indians in this Dominion. While not called on to do less in foreign fields, they certainly ought to do more in this great Home Field. It shall be my object in this paper to indicate briefly what is being done among the Indians at the present time. As might be expected, the work varies greatly in different districts. Each church employs the methods best calculated to secure the end in view. Among the agencies made use of already, three deserve particular attention, viz., the Schools, the Homes and the Churches.

I. *The Schools.* Great attention is given to the training of the young. Much difficulty is experienced in carrying it forward. It is not always an easy task to secure children. Very often it taxes the teacher's ingenuity and skill to keep and train them after they are secured. Many Indian bands take no interest in education. Children are not required to respect and obey their teachers. The habits

of the people often counteract the teacher's influence, and neutralize his teaching. A teacher who hopes to succeed must be patient, painstaking, and prayerful.

Schools of different kinds have been established among the Indians.

(a.) Ordinary day schools. In these the children are taught the elementary branches of secular and sacred knowledge. The results attending such work are by no means encouraging. The evil influences of the Indian's home are largely to blame for this. Few teachers can prosecute the work hopefully in face of the powerful adverse teaching of the Indian Teepee. It is admitted by all acquainted with the work that a new departure is called for.

(b.) Hence, where practicable, the ordinary day school gives place to the boarding school. The children must be kept as far as possible from their pagan surroundings in the Teepees. There they breathe a tainted atmosphere. In the boarding school they live daily under the eyes of their instructors. They are taught by example as well as by precept. They enjoy many of the comforts of civilized life. They are influenced by the ennobling and life-giving principles of the Gospel. They thus learn to distinguish between right and wrong, hatred and love, sin and holiness.

Christianity thus shows what it can make of them. Many young hearts are early won for Christ. Christian courtesy and kindness characterize the conduct of not a few from an early period. Many who left the Teepees rough, rude young Indians, return to visit them gentle, kind, young Christians.

In addition to the ordinary branches of knowledge taught in school, many are also trained in the industrial and domestic arts. Girls learn to knit and sew, wash and iron; boys to delve and plough, sow and reap. They are taught by the eye as well as the ear. Diagrams of various kinds, pictures of Bible scenes and scripture texts are hung on the walls. These awaken curiosity, prompt many to inquiry, and afford teachers an opportunity of suggesting many lessons. The training given is thus mental, moral, physical and spiritual. The number of schools *of all kinds* now in operation is about 80. The number of pupils on the roll, about 2,380. The annual cost of a pupil in a boarding school is about \$60. The teachers are hopefully pursuing their work. They have evidence from time to time of the Divine blessing resting upon it. Many parents, not yet Christians, seek to encourage their children in their efforts to obtain an education. One man when bringing his children to school said: "They are still pagans; but if they wish to become Christians, I shall put nothing in the way. If the Christian religion has more light in it than my religion, then I shall be a Christian. The gods we worship do not seem to care for us. They do not pity our poor; they do not clothe our naked; they seem to be more helpless than we ourselves." This indicates the attitude of many Indians towards Christianity. It remains for our churches to do all that lies in their power to spread the Gospel among these people. Contact with the teachers and Christian workers in the schools will have a beneficial influence on the lives of the young. It will tell for good in days to come. Many who will yet shine as jewels in Immanuel's crown are now being trained in our Indian schools. The Great Master will not

forget the efforts of his faithful servants. It remains to be seen whether the churches of this Dominion will extend to their workers among the Indians that amount of kindly sympathy and generous support which they so well deserve.

II. *The Homes.* Several of these have been set on foot. The aim of their founders and conductors is to make each one a true home. In these boys and girls are receiving an education that will fit them for the battle of life. Christian principles are inculcated. The foundation of character is being laid. The lives of not a few will doubtless reflect credit on the institutions in which they were taught.

Here we can but glance at the work done in these Homes. The Shingwauk Home at Sault Ste Marie was established in 1875; it has accommodation for 60 boys, at an annual cost of \$70 each. The Wawanosh Home for girls is situated in the same locality. These institutions are supported by the Church of England, and are under the efficient management of Rev. E. F. Wilson. Another Home has lately been opened at Elkhorn, Manitoba. Work similar to that done in these Homes is carried on in the Morley Orphanage at Alberta, conducted by Rev. John MacDougall; at Rev. Hugh MacKay's school on Round and Crooked Lakes Reserve, and other places in the North West. The results achieved in these Homes are highly encouraging, and future years will doubtless see greater results and more numerous Homes. It may interest some to bear a brief summary of the traits of character prominent in the Indian boys. From an excellent paper on this subject in the summer number of "Our Forest Children," conducted by Mr. Wilson, we select the following extracts.

1. Points in the character of an Indian Boy that will hinder or help him in getting on in life. Bad points:—The Indian boy lacks ambition. He takes life too easy. He does not work well with others. Good points:—The young Indian thinks before he speaks. He is an attentive listener and a careful student. He excels in writing, is often able to draw nicely, is skilled and patient.

2. Bad and good points in an Indian Boy's disposition. He lacks high principle, and is inclined to be wasteful and destructive. On the other hand he is self-possessed, generous, and seldom quarrels.

3. Bad and good points in an Indian Boy's social qualities. He is slovenly in his habits, lacks manners, and is rather ungallant. But he is polite after the Indian fashion, gentle, and ready to aid.

As Mr. Wilson has laboured among Indian Boys of various tribes for fifteen years we may take this summary as giving a fair account of Indian Boys generally.

There were 65 boys and girls in the Shingwauk and Wawanosh Homes last year, and 50 in the Morley Orphanage. It is still the day of small things in this branch of Christian work. The good seed of the Kingdom has been sown in many hearts. It will yet spring forth through God's blessing.

Waubegsegis, a "wild Indian" from Shingwauk, has proved himself a formidable rival to the superior "white boys" in the Trinity College School at Port Hope. His writing was of the best in the School. The Indian Department in Ottawa offers to admit this boy as a third class clerk, at a salary of \$400 a year,

with the promise of an annual increase of \$50, should his work prove satisfactory. This case speaks for itself. There are others also worthy of being noted, D. H. MacVicar, a full blooded Cree Indian, entered Manitoba College nine years ago. His course was a distinguished one in the University of Manitoba, where he graduated with honors in Natural Science, gaining the Governor General's Medal, the highest honor of the year. His course in Theology has also been very successful; such instances shew what the Indian boy is capable of doing when proper facilities are within his reach. May we not hope to see many soon come forward and qualify themselves for preaching the Gospel to their fellow-countrymen, as MacVicar and others are doing already.

III. *The Churches.* Here we come to deal with the work among the full grown Indians. Though churches, as we understand these, are few and far between in many places, there are many houses for Divine worship among the treaty Indians on the Reserves. The nomadic life of the non-treaty Indians makes it difficult for a missionary to reach them. The Mission House is a centre of Christian activity. The missionary looks after the temporal and spiritual needs of the Indians. He visits them in their Teepees, enjoys their hospitality, studies their nature, customs and language, counsels them in their difficulties, comforts them in their sorrows, and seeks to win his way to their hearts. By such means he prepares many for giving a kindly hearing to the Gospel message. Those who live at a distance from them have little conception of what it means to know the Indian *as he is*. It is a sad fact too that contact with the whites, in many cases has had a most pernicious influence on the Indians. It closes the Indian's heart and home against not a few of the missionaries. The Indian's roaming style of life is a great obstacle to effective missionary work also. We who live among the comforts and luxuries of civilization know but little of what many missionaries endure.

Those who have read the biography of George Millward MacDougall, know something of what that heroic Christian suffered for the Indian's sake. Think too on the work of Bishop Bompas, of Mackenzie River Diocese, at the present time. This devoted servant of God has labored there for 23 years. Only once has he left the Far North during that period, viz.; when he came home to be consecrated. With unceasing assiduity he has devoted himself to his work. His diocese equals nine times the size of England and Wales. For eight months of the year winter rules supreme in that region. We can thus imagine what is called for on the part of all who are to labor in those northern regions. The Gospel is manifesting its power over the hearts of the Indians wherever it is made known throughout this Dominion. There are at present between 600 and 700 persons in full communion with the Christian church gathered from among the Indian tribes.

The Indian population of Manitoba and the Northwest Territories is put down at 32,000. The number of Missionaries, Assistants and Teachers, is about 70. The Church of England has 9 dioceses in Northwest Canada, purely Missionary, and spends about \$80,000 annually on Indian work. This sum is given by the Church Missionary Society of Great Britain. The Methodists spend upwards of

\$30,000 annually on Indian work, and the Presbyterians about \$15,600. These sums may seem large, but they fall far short of what is required.

The Missionaries hold services on the Lord's day in every district, speaking in some cases through an interpreter, in others speaking the Indian language themselves. The work is difficult, and calls for much courage, faith and perseverance. As might be expected, the Sabbath School is in many cases, the most inviting field for the Missionary. In it he can labour with a great measure of hopeful enthusiasm. The results are not all that we might expect. Where have they been so in any of our Mission fields? Some doubt whether the Indian is worth all this trouble. Others say, "There is no such thing as a good Indian except a dead one." A few are bold enough to tell us, that, "a heathen Indian may always be trusted to keep his word, a converted Indian, hardly ever." All this, and more of a similar nature, we are told. Are these assertions true? Do facts bear them out? Is the Indian beyond recovery? Is the Gospel powerless in his cause? I cannot think so. What are the facts?

Take the testimony of one who has laboured among them for many years. Bishop Whipple says, "The North American Indian is the noblest type of a heathen man on the earth. He recognizes a Great Spirit; he believes in immortality; he is brave and fearless, and, until betrayed, he is true to his plighted faith; he has a passionate love for his children, and counts it joy to die for his people." Another, who has been among them for many years, says, "The Indians are by nature a high-toned race, with more of poetry in their composition and of resolute independence than can be met with in any white man. It is not conversion, not the acceptance of Christianity which has deteriorated their race, but contact with unchristian, unscrupulous intruders on their soil. The true Indian has a keen sense of equity and justice, he is intolerant of oppression, of any contempt shewn him on the part of the white man. He is willing to welcome the white man, and to dwell with him on equal terms. He will work for him and never forget a benefit rendered him." Such are the testimonies of those who know them well. Many think that the Indian is dying out. He evidently does not mean to vanish for some time to come. Even though it should be true that he is about to disappear, that should be a strong reason for making the Gospel known to him speedily.

The Gospel alone can solve the much discussed Indian problem. It may not be out of place to refer in closing to what has been done for, and by the Indians, in the United States in recent years. In 1864 the number of schools among them was only 89; in 1873 it was 2,600. In 1864 they farmed only 1,800 acres of land; in 1873 the number farmed was 297,000. In 1864 they raised 44,000 bushels of wheat, and in 1874, 288,000. The value of their animals in 1864 was \$4,000,000; in 1873 it was \$8,900,000. These facts should encourage us in Canada in our labours for the poor red man. He is lost without the Gospel now. Apart from its benign influence there can be no bright future for him. God has given us this work to accomplish. The Indian has peculiar claims upon us as Canadian Christians. God is giving His servants great encouragement in carrying on this work. The Gospel is His power unto salvation, and will yet be the means of elevating the entire Indian race.

PROTESTANT MISSIONS IN EUROPEAN PAPAL COUNTRIES.

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When I began to prepare a paper on this subject, and knew that my paper was to be a short one, I found that I had a difficult task before me, since the subject is such an extensive one, and one on which so much might be said, that I have been compelled to make only a passing reference to many things that are of highest interest, and confine myself to things alone that demand special attention.

Let us then briefly consider two things : I. The general religious state of the Papal Countries of Europe. II. The work of Protestant Missions in these countries.

It is not too much to say that over Papal Europe hangs a cloud of spiritual darkness scarcely less dense than that which veils India, or China, or Africa. The great Church which has controlled for centuries the destiny of these countries has not done so for the glory of God. We can hardly realize their true state until we are brought face to face with the people, and mix up with their throngs, and see the national tendencies in their daily life. If, as travellers merely, we pass from city to city and view the Cathedrals throughout Europe, we would be apt to say ; "What an amount of religion is here !" In viewing the grandeur of the Cathedral at Rouen, or the magnificence of Notre Dame at Paris, or the fluted columns and pointed arches of that of Madrid, or the splendour of venerable old St. Peter's at Rome, or the architectural beauty of the Cathedral at Milan, together with thousands of lesser note, we would be apt to exclaim "What an assemblage of religious nations is here. These piles of carved stone, these ornaments and arches, these splendid gateways, these gorgeous altars, that marvellous music, that solemn choir, those kneeling thousands; what an amount of piety they represent !" But after all we are deceived. It is only the vesture of religion taken for religion itself. The outside of the platter truly is clean but within is full of rotteness. The externalism bulks mightily in our eye. It is the grandeur and beauty whether of sound or sight that captivates us; after all it is all hollowness. The very show itself is intended to make up for the unreality and to hide the hollowness. Grandeur there is in the highest degree, but no spiritual life. The spiritual life which once crowded the Churches is now no longer characteristic of them. Worldliness and indifference has taken its place, advantage in this life, the pleasure and vanity of the world, with a total indifference to anything else is what is filling the minds of the people, and from which it is hard to rouse them. But even worse than this, there is a positive infidelity of the most alarming and shameless kind daily on the increase. So a religion which materializes everything on the one hand, and an irreligion which brutalizes everything on the other, are the two currents which Evangelization has to resist in Papal Europe ;—these are the poison for which ministers of Salvation have to supply an antidote to save these nations from perishing.

But we wish to notice especially what is being done by Protestant Missions to re-establish the true worship of God in these countries. Though Mission work

there is of comparatively recent origin, yet under the blessing of God the work has been attended with wonderful success. Let us briefly trace the work, beginning with Italy.

The Waldensian Church, that church disciplined by a struggle of 800 years, was the first to make attempts to bring Italy back to Christ, and began work in the Valley of Piedmont shortly after liberty was granted them in 1848. They found missionary life a life of struggle, but they were well inured to that. Hostility flamed around them, opposition stared them in the face from every quarter, towns and cities rejected and ejected them, but with the spirit of that first great missionary who came to bring a knowledge of Christ to Italy 1,800 years before they struggled bravely on. They finally got a foothold; year by year their work spread, until to-day, they report a School of Theology at Florence, a College at Torre-Pellice, elementary schools for boys and girls in every parish, upwards of 42 churches, more than 100 pastors and teachers and thousands of communicants.

It was not until after a lapse of a good many years, after the Waldenses commenced, that other Christian Churches began to turn their eyes toward Italy, and to establish missions there. The Wesleyan Methodists of England began in 1861, and have there to-day a most interesting work. In 1884, for I have not been able to get a later report—they reported 28 missionaries and assistants, 9 chapels, and 40 other preaching places, 29 catechists and day school teachers, 54 Sabbath School teachers, 17 local preachers, 1,313 full members and 181 probationers.

The Methodist Episcopal Church of the United States, also, is carrying on a flourishing mission work there. It has an interesting history, both in origin and development. Though agitated many years before, it was not till 1871 that Bishop Harris arrived at Genoa and tried to establish headquarters at Bologna. But he found it no easy task; as at His birth there was no room in the Bethlehem inn for our Lord, so in Bologna there seemed no room to shelter His infant cause, and when, after four months searching about the town, he would have been glad to have taken refuge in a long unused stable, which was contracted for and which was to be transformed, the Romish priests, more alert and relentless than the Judæan Scribes and Pharisees, repulsed Italian Methodism in its swaddling clothes, even from a Bolognese manger.

But to faith and energy, when one door shuts another opens, as was speedily verified. Just twelve short years after this repulse, after long, sleepless and tenacious endeavor, Bishop Hurst dedicated a beautiful new Church in the very heart of that old University City; and the solemn dedicatory words rang over the assembled throng both without and within, and went to die away in admonitory whispers on the threshold of that very palace where sat and wrangled for a whole year that ill-starred Council of Trent. How truly wonderful are the ways of God and how sharp is the arrow of His Word. While I read, the Methodist Episcopal Church is well and strategically encamped over nearly the whole Kingdom of Italy. Her standard bearers have a line of evangelistic operations

running along the northern boundaries reaching from Venice through Milan and Alexandria to Turin, and even beyond the Alps to Geneva. This line is supported by a central line including many of the principal cities of Italy and the Italian islands of the sea. Though the last to enter Rome, they have been the first to build a church for the use of native Christians in the Eternal City; for on Christmas day 1875, was dedicated a beautiful new church, hard by the old Roman Forum and within earshot of Paul's reputed prison.

The work is being pushed forward with upwards of 1,200 members, 25 ministers and 10 Bible women, all born and bred in Italy; and, therefore, speaking the people's vernacular, and renewed by the Spirit, moved by Christian and patriotic impulse, and alive to every national sentiment and aspiration, they give themselves soul and body, as best they may, to the spiritual redemption of their native land.

There are missions in connection with other churches which I am sorry that time forbids that I shall give them more than a passing reference. There is the Free Italian Church—a crystallization in 1870 of the 23 churches included in the old Waldensian Church,—which has now a Theological College at Rome with 3 professors, 14 ordained pastors, 16 evangelists, 30 regular churches and 4 out-stations regularly visited, 1,600 communicants and 300 catechumens, all native Italians and converts from Rome.

There is also the mission of the American Southern Baptist Convention, organized in 1870, with 22 stations and 12 ministers. Also the Baptist Missionary Society of England, established in 1863, with 13 ministers, 343 members and 2 medical missions. Besides this there is in Rome an Open-Communion Baptist Church with 19 members, in Genoa a harbor mission with 2 missionaries, and in Naples a church with 140 members.

In addition to all this are flourishing Young Men's Christian Associations in Florence, Genoa, Milan, Naples, Nice, Palermo, Rome, Turin, Venice and Torre-Pellice, besides self-supporting churches of various denominations including Presbyterian, Church of England, Reformed Church of France, Lutheran Church of Germany, and United Church of Scotland.

And so, though it is but a hurried glance, we see what a mighty work is being done by Protestant Missions in infusing the hearts of the people of Italy with that blessed religion of love whose basis is justification by faith in Jesus Christ alone.

Let us turn then to notice the work in Spain before passing on to speak of the work in France. The work of evangelization here is carried on under peculiar difficulties. Before the establishment of the Spanish Republic in 1868, no religious denomination was recognized by law or enjoyed the right of public worship except the Roman Catholic Church alone. To teach or to circulate, buy or sell Protestant books, or to embrace Protestantism in any way was punishable by law. With the expulsion of Queen Isabella from the throne came a short time of freedom, and a Spanish Evangelical Synod was formed at Madrid for administrative purposes, and connected with this Synod are a few Baptist, Scotch Presby-

terian and Episcopal Churches. But the complete freedom which existed at the time of the establishment of the Republic is now no more, and more serious even than the obstacles which the Government put in the way of Protestants is the complete change in the current of opinion, which has set in since the return of the Bourbon line to the throne. Many of the great events in their country's history are closely connected with Catholicism; and popular opinion says that to be a true Spaniard one must be a true Catholic. Those that hold to the Gospel are subjected to much persecution, their work is taken away from them, they are sneered at by the people, they often hear that they are no true Spaniards, which is most galling to their national pride. So under these circumstances many who at first receive the Gospel fall away. In addition to this I might add that the terribly deficient education of the people, and the low standard of morals with which they are content; the powerful and active opposition of the Jesuits, who are founding free schools to counteract the work of Evangelical Schools which are not quite self-supporting; the entire want of recognition of Sunday; and the frightful increase of infidelity, which many of the newspapers now preach openly. These are the powerful hindrances against which the several workers, who have devoted themselves to the spread of Evangelical truth in Spain, have to contend.

But notwithstanding the opposition of Romanism and infidelity, the work of Christ goes on. There are now 60 or 70 congregations, or at least mission stations, with a number of members variously stated, but which Pastor Fliedner estimates at 12,000. To this is added the work of colportage and distribution of Bibles. Is it not enough, however, to fill us to-day with heart-felt gratitude?

Had Spain a Huguenot Church such as exists in France, or a Waldensian Church such as exists in Italy, Churches which are disciplined by growing up amid the storms and persecutions of hundreds of years, the work would be different. But unfortunately Spain has no such, and all evangelizing must come largely from without. But though this is rather a time of sowing and noiseless growth than a time of reaping in Spain, Christ will yet in that dark country "see of the travail of His soul, and shall be satisfied," and abundant sheaves will be gathered in by patient hands from the whitened harvest.

But we hasten on to France—the land of Voltaire and Calvin—which we can hardly call now a Papal Country, for "Catholic France" no longer exists as such. Ever since the Revolution of 90 years ago, the Great Church has been on the decline, until now Catholicism is hardly recognized. Though still a State Church, it is, I am told, about to be disestablished. The writings, however, of Voltaire and Rousseau have borne terrible fruit, and infidelity is rampant in the land. No country in Europe presents the same appearance as does France. The country is in a state of fusion, and in the chaos new forces of crystallization are drawing the atoms now to this side and now to that. It is trembling in the balance. A purer faith or a darker atheism, a new impulse from heaven of hope and progress, or a blast from hell, killing all faith, not only in God, but in the very names of faith and purity and virtue, such are the alternatives for that country. The words that are trembling on the lips of faithful missionaries are: "Is

France to be saved?" "Is it to be garnered for Christ?" When Robert Haldane passed the Channel from Edinburgh in 1816, he went as an explorer to enquire into the religious state of the people of France, and Europe in general; if possible, to find a place of access for the Gospel into the midst of its pleasure-loving millions. The echoes of the great Napoleonic battles had just died away, and he thought it would be a singularly favorable opportunity to proclaim the Gospel of peace. But he found there no entrance for the messengers of the Cross. He found every gate barred. The god of this world held the ramparts and guarded the gates. So he left Paris in despair. But though the door was so closely shut to him, it was to be opened in the next generation, half a century later. France now has changed, and is now really in quest of a religion; many who do not want it even for themselves admit, that if the nation is to be saved, she must have one. The time for leading France to Christ is peculiarly ripe. What laborers then do we find in the white fields of France? The great mission there is the McAll Mission. Doubtless its history is well-known, but a short reference here will not be out of place. Dr. McAll, an English pastor, was taking, accompanied by his wife, a short holiday on the Continent. He spent a Sunday in Paris, and being an earnest man he went out to Belleville, one of the worst quarters in Paris, and began to distribute tracts; a man approached him and said, "Sir, if you are a Christian Minister, I have something of importance to say to you. You are at this moment in the very midst of a district inhabited by tens of thousands of working men, and to a man we have done with an imposed religion, a religion of superstition and oppression. But if any one would come to teach us another religion, a religion of freedom and earnestness, many of us are willing to listen." This was August 18th, 1871. Was it not an appeal? Surely Paul's vision in the night, when the man of Macedonia stood beside him saying, "Come over and help us," was scarcely less striking. Dr. McAll took it as a call from God, gave up his charge and set out for Paris. He rented a small room,—a shop; interested the pastors of the city in his work, and commenced. But I need not run through even an outline of the 17 years of that mission's history. Suffice it to say that from that little shop where Dr. McAll held his first meeting, with borrowed chairs, and only 28 wondering listeners, the work has gone on spreading itself over the land; until now its boundaries are found even beyond France in Corsica, in Switzerland, and in one French Colony in Africa. From 78 mission halls the Gospel of Jesus now goes out to the needy millions of France. It has been my privilege during this last summer to visit many of the Mission stations in France, and I can testify to the wondrous work that is being carried on. What earnestness have I seen in the speaker as he tells the Story of everlasting life; and what eagerness in the eyes of the listeners, telling that his words were finding the way into their hearts. The appeal is made to the poor, for it is to the humbler edifices we must go in order to get a hold of the religious life of a land. It is in these mission rooms then that we discover seeds, hidden seeds, and learn the secret of a nation's life. But I must conclude. Let me say then that we find in the mission work in Europe much that fills our hearts with

joy. Every day is bringing us news from different quarters of Europe of light springing out of darkness. It is not from France or Spain or Italy merely, from which these rays are coming forth, but all over Europe we detect the same blessed streaks. Not only in great cities, but in many of its provincial towns and humble villages. As we wander over the Continent, or read letters from Christian travellers, we are amazed to find the extent to which the Gospel has been diffused, not by societies merely or large organizations, but by solitary Christians who carried Christ with them wherever they went, and who left behind them the blessed footprints of Christian devotedness. Continental darkness is great, but there are streaks of light.

Three centuries ago it was the earthquake that shook Europe. To-day it is the still small Voice. And that still small Voice which is heard everywhere throughout the world, telling in wondrous ways, by strange, often feeble instruments;—that voice is the power of God unto salvation, and is going through Europe, amid all its confusion, for the gathering in of the people to the fold of Christ. That voice is irresistible. Not by eloquence, nor by learning, nor by science, but by the simplicity of the one Gospel—it is THAT that is to do the great work. “Not the wisdom of this world,” was the Apostle’s motto when he went to Corinth. “Not the wisdom of this world,” is the European Missionary’s motto in these days of unbelief and worldliness and vanity. “Not the wisdom of this world,” but mighty faith in the Lord Jesus Christ.

CHINA.

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China, with its wonderful antiquity, its mighty area, its 400,000,000 people, is a great living magnet drawing irresistibly to itself the eyes and prayers and sons and daughters of all the Christian world. As we come nearer to it by fast steamships and railroads and telegraphs, and thereby are able to penetrate now its mighty domains and touch its breathing millions, it looms up before us, no longer a “walled kingdom,” but a kingdom of darkness, now lying close upon our view, to be permeated and filled with the knowledge of the glory of God. We eat and sleep and engage in our holy worship in the very presence of this nation’s pall of darkness—which is covering up in eternal gloom ten millions of our fellows every year and 1,000 souls during the short hour we spend in holy worship.

The heart of Christendom is beating faster than ever in behalf of China’s millions; stirred with the awful doom; pressed with a heavier responsibility; grasping, by a closer fellowship with Christ, His wider, intenser love of men as he exclaimed, “the field is the world;” and fired by the successes of the truth in that land.

I. The *hindrances* to Christian Work in China. There are none: none in comparison with what have been, or with the latent resources of Christendom;

none as we hear God's promise to us as to Moses, "Certainly I will be with thee." There still remains in part, however, the pride of the nation in its antiquity, and its consequent exclusiveness. But Western ideas and progress are turning their faces from *backward* to *forward*; the past to the future; possession to possibility. There still remains the debasing opium trade, enervating to body, mind and morals, which England gives to China along with the Gospel. As Christian men and churches, we should never lose sight of this black stain upon our Christianity, and the great contempt and hindrance it presents both as example and in its effects. The dissolute, avaricious lives of many nominally Christian Westerners, too, remain an obstacle, just as in our own land. And China's religions, also, are not dead; but Mr. Burlingame testifies that intelligent men put no faith in them. They are, thank God, more and more losing hold upon the minds of the people, who are turning from their idols and superstitions, but not having anything of truth positive to lay hold of, are becoming agnostics. We must give them the positive, satisfying word of the one God, to save them from the chill and despair of negativism.

II. The *encouragements* are many. Not many years ago Christians were praying "O God, open the way to China." Now, and since the treaty of Tientsin in 1858, God says, "Behold, I have set before thee an open door, and no man can shut it." China will never be a "sealed kingdom" again; for Christianity is filling it with a new patriotism—the brotherhood of humanity. The whole nation is open: and the 400 canals, the railroads now being started, and the one written language reaching to all its people, form great channels for the infusion and spread of Christ's spiritual kingdom. And the very greatness of the Empire, while depressing to those weak and without faith, gives joyous inspiration and nerve to those who believe with all their soul in the truth and ultimate triumph of Christ.

There are now in China 38 Societies at work (35 Churches and 3 Bible Societies), with a foreign ministry of 1,030—which shows an increase in 1887 over the previous year of 111. There are 175 native ordained ministers—an increase of 35; 1,316 unordained native helpers—an increase of 20; with 33,266 Protestant Christian communicants, showing an increase for 1887 of between four and five thousand. There has been also a good increase in the attendance upon the Christian schools; and many besides have been led to cast away their idols.

But these results do not adequately represent the work done in China for Christ. It is a pioneer work, deeper, broader than can be measured by statistics; a work of foundations; a building of out-works; a retrenching of itself in native schools, in a native Christian intelligence, and especially in a native ministry—that already numbering 1,500 is stirring itself with a double passion, love of God, and a fellow nationality, and will with readier access reach and move the heart of China to Christ. The foundation work is slow; it is necessary to educate a native ministry from childhood, and to educate their conscience; others cannot stand promotion. Encouragements are many, too, from the fact that England and America are giving from their homes and universities

the noblest and brightest of their sons and daughters : young ladies who love their heathen sisters more than the fashions and ease of Western life ; young men who are moved by the love of God and humanity more than by Western ambition—young men and women who, with keener insight and deeper faith, look not at the things which are seen, but at the things which are not seen and are eternal.

III. The *special wants* of China to-day : one of the most pressing is a *Textus Receptus*,—a union Chinese Bible. From the beginning of the century, when Morrison, “the last-maker of Morpeth,” gave to China the New Testament in the native tongue, till now, each great Missionary leader as well as Society has had his or its favorite translation—savoring much of his own distinctive creed : a fact puzzling and causing much doubt to the heathen mind. Amongst translators of the Scriptures into Chinese are ; Marshman, Morrison, Milne, Medhurst, Gutzlaff, Bridgman, Culbertson, Goddard and Dean. In 1843 a representative conference met in Hong Kcng with the purpose of producing a new accepted translation of the Scriptures ; but it failed, disagreeing on whether to make the authorized English Version the model of the new, or go back to the original Hebrew and Greek texts ; disagreeing also upon the rendering of some passages and the terms *Theos, Episcopos and Baptisma* ; so that each one, thereafter as before, himself translated for the districts in which he labored. There is no common version to-day ; a new translation of the New Testament by Rev. Griffith Jone, of Hankow, said to be superior to any other, is, however, confidently expected to be made the basis of a union version for all China. A writer says, if once the Bible were satisfactorily translated into the universal language of China, the result may be something such as the world has never witnessed, being accessible, as it would be, to four hundred millions of people.

Another want is felt in China, one similar : a *united Church*. Christianity is made ridiculous and weak by its divisions, both in Christendom and Heathendom. An instance : thirteen different Presbyterian organizations are carrying on missionary work in India. There are 38 Protestant societies in China with separate organizations and modes of worship. The apparent and, too often, open want of harmony is to the heathen a great cause of stumbling and impediment. “Is Christ divided?” they ask : “Are there many Christian Gods?” The only method we believe in securing Christian unity in China and elsewhere is by promoting it at home ; by prayer, and a larger charity and co-operation. Macaulay says, “where men worship a *cow*, the distinctions between Christian believers dwindle into insignificance.”

Another great need in China is *Christian education* : the diffusion of a Christian intelligence and the training of a native ministry. The teachers and preachers that go there should be intellectually well equipped ; and the consecration of university men in both England and America to missions is one of the signs of the times. Education is held in high esteem by the Chinese, it is the one condition of promotion in all civil life. Mr. Mateer says, “China is to be won largely through education.” They as a nation are awaking, abhorring their idols, discarding their superstitions, seeking a philosophy, or faith if that will give it, in

which they shall be able to give a reason for the hope that is in them. The Christian schools are a great factor in the work of Christ in China; they are moulding the minds of the young, spreading the truths of God's word, and especially preparing a native Christian evangelism. Many more are needed, and the want is being answered. A gentleman in the United States has given \$300,000 to establish a University in Nankin. The great potent fact of heathendom to-day is, that the heathen are losing faith in and casting away their idols; the great saving truths of God's Word must be given instead.

China wants *men*: a *stronger* and none the less wholly devoted evangelism. Men of faith and fire and intellect, who have absolutely forgotten self, salary and *everything* but God and their fellows. John Wesley, who said "the world is my parish," seeing its lost condition, made this startling exclamation, "Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus and him crucified, and I will set the world on fire with them." There is room in China alone for a hundred such men. May God give them.

THE CLAIMS OF INDIA.

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The claims of India are based upon the condition and wants of its people and their consequent right to appeal for aid to all capable of giving any. And it is an appeal sanctioned and upheld not only by the simplest law of humanity but also by the direct law of God.

Looking then at India to see if such wants exist, we are confronted by facts so appalling as to bring to every follower of Christ, whose heart at all reflects their Saviour's love, the bounden duty of helping in their rescue and salvation.

For if we look towards India, we see a land in which over 8,000,000 are drifting hopelessly in the poisoned stream of Roman Catholicism, 50,000,000 more are being shipwrecked upon the rocks of a demoralizing Mohammedanism. Then side by side with these are 187,000,000 more, sunk in the inherited superstition, and the *cold, deadening barbarity* of Hindooism. Then if we enter the fastened doors we find God's high and purposed mission for woman thwarted and trampled into the mire of the degenerated wishes of man, and there she lies now suffering and cursed even from her birth, to a life of ignorance, inactivity and degradation. Again, there comes to us the late report of a tract published by an Indian Brahmin, telling us that in one year the inhuman act of the murder of 12,549 infants has been perpetrated by their mothers. Again, there comes to us the sad account that there are in India to-day over 135,000 human beings, marred and scorned and dying under the ghastly ravages of Leprosy; and destitute even of sufficient medical treatment or asylums, dying without a Saviour.

Men and Christians, such are the dark facts that, violating the sacred laws of humanity, cry out to every Christian heart to stand, fight and, if need be, die for their reformation.

I shall now try and present to you a few thoughts arising from a review of the accounts given us of the methods of work that have been adopted there.

I believe that the Salvation Army is making a mistake, not indeed in the *end*, but in the *means* that they are employing in the attainment of that end. For as you all know, the natives of India are accustomed to connect as necessary to true religion the idea of personal or bodily degradation, such for example as rolling in the mud and filth around a temple. Now the Salvation Army, by adopting the dress of the natives, by eating the *poor fare*, and by living, almost as did the mendicant friars, in voluntary poverty and discomfort, though they gain the respect of the Hindoos, yet they do so, not only at the cost of 50 per cent. of their numbers through death, but at the same time they are working under false colors, for they are fostering an erroneous conception of what is necessary to true Christianity which, as has been well said, consists, not in what a man eats or wears, but in what a man is.

Then, from a consideration of the age and the sins of the age, I believe that every missionary going to India should obey Christ's command, and deny himself, take up the cross and go out as a total abstainer.

Now as to the most deserving and needy fields for work, the following are the facts before us. The whole of India (except the little state of Nepal) is now open to us. And in all the large cities, there is at least one worker; but there are thousands of small villages and towns of about 5,000, where the sound of the Gospel message has never been heard. This coupled with the fact that the natives, in these villages, are always far more eager and willing to receive the Gospel than the natives in the large cities, points in my mind that *these* are the fields where our reapers should be sent.

But there is *another* neglected field, and that is among the *Mohammedans*. We have, I know, special missions for them at Calcutta, Bombay and Madras, but from all these there comes echoing o'er the waters, the oft and repeated cry that the laborers are far too few; and remember that it has been often said that "if we overturn Mohammedanism in India it will fall of itself in Arabia and elsewhere." To this end the most important place is Bombay, for in a late periodical it stated that in the island of Salsetti alone there are over 160,000 resident Mohammedans, in the Nasik district there are 32,148, and in the Malegaon district 90,000, and many more at Poona; in which places, though we have missionaries among the Hindoos, yet among the Mohammedans we have none. It was the knowledge of this fact that made a native Christian who had been a Mohammedan exclaim, "All call to Christ among the Hindoos, but no one teaches the poor Mohammedans, or they too might believe."

These then, I think, are some of the fields that most loudly call us. Medical missionaries among the lepers and the dense masses of the poor; more laborers to the small towns and villages; and special missions among the Mohammedans in Bombay. But I must not overstep my time, so I will conclude by briefly calling your attention to a fact which, I think, binds the claims of India all the more closely to us. It is, that from the study of languages we learn that there are seven branches

of the great Aryan language, and that five of these are in Europe blessed and civilized by the influences of Christianity, but the other two in Asia (the Indic and Iranic) on the contrary lie groping for the light in the night of Heathenism.

We, the sons of Canada and America, then are brothers of the same family to the sons of India. Long separated it is true, but still brothers, who in the storms of years gone-by sought shelter under the same paternal roof, and by the same mother were hushed to sleep.

I ask, then, can the cold voice of time or tide burst this sacred bond of love and brotherhood? If you say *yes!* then you must lower the standard of humanity to the ground; but if on the contrary you say *no!* as I believe you do; if you deny that time or tide can break the bond, then the thought that to-day, during our pleasant meeting here, thousands upon thousands of immortal souls of our own brothers and sisters have sunk Christless into eternity, should make the heart of every Christian throb and ache with such a weight of human love and pity, as to cause every nerve to be strained to the very utmost in one life-long endeavour to lift them out of this awful darkness, by carrying into their wretched homes the blessed Story of a Saviour's infinite Love.

THE NEW CRUSADE.

REV. PROFESSOR F. H. WALLACE, M.A., B.D.

One day in the month of November, seven hundred and ninety-three years ago, in the market place of Clermont, Pope Urban stood upon a lofty scaffold and spoke in words of fire to an immense and eager audience. His vehement eloquence was interrupted with tumultuous shouts: "Dieu le volt! Dieu le volt!" "It is indeed the will of God," rejoined the orator, "and let this memorable word, the inspiration surely of the Holy Spirit, be forever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark, on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement."

And out from that scene in the old French town proceeded a movement which lasted for two hundred years; which shook all Europe with the tramp of innumerable hosts; which whitened the Mediterranean with the sails of countless fleets; which swept in streams of blood over many a fair Eastern plain; which planted Christian kingdoms and erected lordly castles on holy soil, but which soon lost all that it had won, and remains but an extraordinary and heroic episode in human history.

There is a new Crusade in progress at this hour. The great mis-

sionary enterprise of our own century, the rush in these our days of Christian men and women into the heathen world for the rescue of mankind from sin; this is a new, a greater, and a holier Crusade, proceeding far more manifestly from the will of God, and destined to an infinitely higher issue.

It is true that we do not now behold, as then, the march of armies numbered by the hundred thousand, each man with a red cross on breast or shoulder, and all sent forth under the patronage of great kingdoms, principalities, or empires. It is too true that often the action of Christian governments, and the unscrupulous greed of nominally Christian men, prove the most formidable barriers to the progress of the new Crusade. The missionary to China is not suffered to forget the opium war the missionary to the interior of Africa finds the rum-seller on the ground before him.

Christian missions owe but little to Christian governments. But though the missionary army is small, compared with the Crusaders hosts, yet it is a noble array, for it is composed of the choicest spirits—not now of the refined and the ruffian mingled, of the pious and the ungodly, but of men and women who are, with scarcely ever an exception, of the very aristocracy of heaven—with no cross upon their breast, but with the Crucified within their hearts. If the missionary forces are not subsidized by Christian governments, they are sent forth by Him to whom all power in heaven and earth is given, whose are the silver and the gold.

In this warfare no gallant Godfrey wields his flashing sword, no stalwart Cœur de Lion swings his ponderous battle-axe; other weapons are employed, not carnal, but mighty to the pulling down of strongholds, even the sword of the Spirit which is the Word of God, the militant and triumphant truths of the Gospel of our Lord.

The *object* of the new Crusade is not to protect a few poor pilgrims from insult and outrage; not to rescue one place, the Holy Sepulchre, from the hands of unbelievers; but to preach deliverance to all captives, salvation to all sinners, the acceptable year of the Lord for the conversion of the whole wide world. In place of a Peter the Hermit, returning with his thrilling tale of wrong and injury, with his stirring cry for volunteers in a holy war, Hudson Taylor comes to us from China, Eby from Japan, Mackay from Formosa, and Bishop

Taylor from the heart of the Dark Continent, with stirring stories of the sins and sufferings of the heathen world, of the triumphs of the Cross to-day, and of the unbounded possibilities of to-morrow.

The highest motive in both enterprises is essentially the same, viz., the honor of our Lord ; to be vindicated, as we now with clearer vision see, not by the conquest and consecration of certain places and the destruction of certain enemies, but by the conversion of all nations to the faith of the loving Prince of Peace. But while it is true that certain inferior motives which mingled then with the higher, are now absent ; while no man is lured into the life of a missionary by the hope of plunder, or the prospect of worldly honor, or the promise of absolution from his sins ; while we understand that the missionary enjoys no immunity from temptation, and finds the road to heaven or hell just as open from China as from Canada ; yet, after all, we find room in the field of Christian missions for the fullest play of all the energies of human nature, and of all the motives of the human conduct. The Gospel does not condemn lower motives but consecrates them. The Gospel recognizes the facts of human nature, and avails itself of them.

There is in many minds a certain fondness for novelty, love of adventure, desire to see the world, which helped to swell the ranks of the Crusades, and which is not without a legitimate influence in enlisting men for the foreign service of the Church to-day. So it was in the time of Paul. "The spirit of the Acts," says Dean Howson, "is aggressive as the sunrise and insists on perpetual advance." That spirit is unchanged. The Christian heart is never satisfied with what has been already gained but must ever press on for more. Higher motives and lower blend in this sublime aggression. All that is full of energy and enterprise is welcome and finds a place in the work of Christian missions.

What were the results of the Crusades ? The direct results were small, the indirect were large. The recovered sepulchre was lost again ; the Christian kingdom of Jerusalem fell ; the Crusader's castles stand, picturesque ruins through the length and breadth of the Holy Land. Failure !

Yet no great effort is without result, as indirect results of the Crusades the Church grew wealthy ; the power of the Pope was increased, the wedlock of chivalry and religion was consummated.

Of this new Crusade, the direct results are vastly greater, the indirect are somewhat similar, but on a higher plane.

We have invaded many a heathen land ; and where we have not subjugated the nation to Christ, we have at least won notable triumphs in individuals. The savage has become a saint, the cannibal a Christian brother, whole communities have been converted and transformed.

Indians of America and Sandwich Islanders of the Antipodes, Hottentots and Fijians have been at once christianized and civilized. Mackay attacks Formosa, and in a few years has churches, college, and native pastors to show as his trophies. After forty years of siege, the stronghold of heathenism falls among the Telugus, and many thousands are added to the Church in the Pentecostal year 1878. In India old systems totter to their fall. Even upon China an impression has been made. Japan is stretching out her hands to God, and ready to welcome every such Christian worker as Eby, Cochrane, Saunby, Moore and Beall.

The number of converts from Heathenism through all the world is already large. But our success is not denoted by figures. The successes which have been won are valuable mainly because they furnish stepping stones to infinitely higher successes yet to come.

Of the *indirect* results of modern missions, who can tell the story ? The spread of commerce ; contributions to science ; the reduction of ruder languages to literary form ; the reflex influence upon the Church at home ; the higher plane of thought, feeling and liberality to which the Church has been lifted ; the more consecrated, nobler, grander type of Christian manhood which has been developed, both in the missionaries themselves and in those who have caught their spirit through interest in their work ; such are the results.

No result of the Crusades is more noticeable than the consecration of the spirit of war by the Church, and the consequent development of chivalry in a religious direction. The sense of honor, the hatred of injustice, the disdain of fear, reverence for woman, gentleness and courtesy, these were the fair aspects of the character developed in the Knights of the Holy Cross. So now our new and more spiritual Crusade has developed a new form of chivalry, in which all sense of honor, courage, devotion to a cause blend with the faith of a Christian to make up the true soldier of the Cross. Show me if you can a type

of manhood to surpass that displayed in Carey, Duff, Livingstone and Hannington, Williams and John Hunt, McDougall and McKay. To such men we cannot be indifferent.

Whose heart did not beat with tumultuous and high emotion as he followed the career of Livingstone? Who did not wait with bated breath for tidings from that solitary post of civilization, when Charles Edward Gordon stood his ground and met his doom? Whose sympathy is not keen to-day with poor Stanley, as he pushes his toilsome way through the deadly swamps of that unknown land? Heroes make heroes. "The trophied pyrgos of Miltiades would not suffer the young Themistocles to sleep."

The lives of many missionaries have a tragic close, but they produce a solemn inspiration.

Let the demand for martyrs grow; the supply grows with it. Let John Williams fall crushed in Erromanga; others take his place and carry on his work. Let Livingstone kneel down in the lonely African hut, and pass in prayer to God; others penetrate to the same regions, with the same object in their hearts, with the same message on their lips.

The spirit of this Christian chivalry is spreading. It appeals with special power to Christian young men, and in the whole missionary movement of our time the most inspiring incident is the rush of young college men to the front. As by one common inspiration of the Holy Ghost, in England and in America, in many different colleges connected with many different Christian churches, students and graduates by the hundred have enlisted in this holy war.

What a testimony to the power of the Gospel! what an omen for the future of missions, that in one group who left old England a few years ago for the work in China, there were the stroke of a university eight, the captain of a university eleven, an officer of the Royal Artillery, and an officer of the Dragoon Guards, renouncing their brilliant prospects in a worldly career, and consecrating themselves to poverty and toil for Jesus Christ.

It is well that young men, and such young men, should be enlisted in this cause. Old men for counsel, young men for the field. The armies which Alexander led to victory were composed of youths. Waterloo was won by boys. Youth is the time of enthusiasm; and Emerson's statement, that "every great and commanding movement

in the annals of the world is the triumph of enthusiasm," has a prophetic relevancy to missionary work.

Youth is the time of physical strength and mental elasticity. Good Wm. Taylor, Bishop of Africa, shows what an old man may do. But as a general rule, for such heroic work as his, unencumbered, vigorous young men are best.

It is well, moreover, that not simply young men, but college men should be enlisted in this cause,—not that college men alone are useful and are needed in this work. I am in full sympathy with Hudson Taylor, who takes all that seems well fitted for evangelistic work, without regard to college training. I am in full sympathy with Bishop Taylor, who aims to plant colonists in Africa, who shall till the soil for their own support, while at the same time they cultivate the moral field, and sow the seed of life. There is room for all classes of workers, for the work is varied and the world is wide. "We want," as Rowland Hill put it, "men of good plain sense in their heads, and plenty of grace in their hearts; men who can make a good wheelbarrow, and talk to the inquisitive heathen about the love of Jesus all the time they are knocking it together."

For even the rougher, harder work of missions, true college life is surely no disqualification, for both in the class room and on the campus it teaches energy, patience, self-control, and unselfish devotion to a cause. And, for much of the work of foreign missions, college training is essential.

Only educated men need claim the attention of the educated classes, or can confute the leaders of heathen thought in India, that native land of profoundest speculation; in keen, practical, self-satisfied Confucian China; in Japan, whose young men are awakened to the attractions of Western thought, ready for the Gospel, but in danger of imbibing European scepticism from the teachers in school and university. For work in such lands, and among such a populace, trained men are wanted. Let Christian men fill the schools of Japan; and the next generation of the leaders of Japanese affairs will be Christian. The system which controls the education of Japan moulds its future. Shall it be the Gospel of Jesus Christ, or the Gospel of Herbert Spencer? It is the young college men of England and America who must give the answer. Who will volunteer for this sacred enterprise? Who will claim his share in these toils

and in these triumphs? Who is ready to be a knight of the Holy Cross? Who will go for God?

"He who is not ready to preach the Gospel anywhere, is fit to preach it nowhere," says Professor Austin Phelps. Make all just deductions and limitations on the score of health and adaptation, and then put that into memory and heart.

An Indian legend tells how a Buddhist saint had reached, after successive lives of self-negation, the stage next to Nirvâna. By one effort of will he could now enter into eternal and undisturbed repose. But turning from the tempting prospect, he chose rather to live again on earth, where he might lend a helping hand to others. "Not," said he, "not till the last soul on every earth and in every hell has found peace can I enter on my rest." Shall Christian life be on a lower plane? Nay! "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again."

ADDRESS BY REV. R. M. MATEER OF WOOSTER, OHIO.

Mr. Mateer, a returned missionary, at present recuperating his health with a view to going back to his duties in China, addressed the meeting. He dwelt more particularly upon mission work in the Celestial Empire. He felt that at the outset he must express his thankfulness for being present at the meetings of the Convention. Since he came home he had never been helped so much as during these gatherings. He observed in the papers read, and in the enlightened enquiry of the student-delegates, an earnestness of purpose and knowledge of missionary work, which he had seen nowhere else to such an extent. He rejoiced to see the spirit of union and good fellowship amongst the students representing the theological seminaries of different denominations of Christians, and it was to a growth and development of this spirit that the Church looked for greater achievements in the foreign mission fields than had been accomplished in the past. Co-operation is necessary to success in this as in secular undertakings. In the recent state elections, the liquor men had banded together and spent immense sums of money, and worked with

untiring effort in order that men of their choice might be returned to sit in the legislature. If men united with such zeal in a bad cause, how much closer union and greater sacrifice should there be shown in God's cause, in the spread of the Gospel. When the members of Mr. Mateer's church in China were engaged in building a new edifice, and he was lending a helping hand, the raising of a heavy beam proved troublesome, because the workmen were not pulling together, so he placed the men in right positions, and with a nautical Heave Ho! and "a long pull, a strong pull, and a pull all together," the troublesome beam was soon raised to its proper place. When he was in York city, England, he saw houses which stood so close to one another that two persons might shake hands from the upper windows across the street. Christians should work as unitedly as the workmen, and be as close together as the dwellers in the narrow York streets. The motto of the Church of Christ should be "All in Christ for a world out of Christ." And further, the extent of the work is not limited. The world is the field. There should be no dividing lines between home and foreign work. The waving cornfields hide the fences, and the fruits of Christian effort should overtop all differences in the common cause of the Master of the harvest. We cannot be confined to particular spots in preaching the Gospel, ignoring the wants of other places, without violating the commands of Christ. We must not be like the Southerner, who paid half the purchase money for a slave, and shared the service of him with his neighbor who paid the other half, and who, when conducting family worship, was accustomed to pray for his family, and relations, and friends, and his "share of Pomp."

In this connection he said that there were *rational considerations* to be taken into account by those contemplating entering upon foreign missionary work, as well as indeed in all Christian undertakings. In the first place, they should not allow the success of any special field to weigh overmuch with them. The question should not be, shall I go to Japan because the missionary work has been so successful there? There are such inducements that may present themselves even to the mind of a man in preparation for the responsible calling of a missionary of the Cross, which savour of the devil and not Christ. We are consecrated to God from higher motives than any earthly or selfish inducements can hold out, and we are

subjects who owe our fealty to a King, and belong to Him. Our work should be undertaken in the spirit of Christian patriotism. The missionary's labors may be confined to one spot, but his sympathies must be world-wide. The canopy of heaven covers the Church of God. Therefore it behoves us to go to that place, and enter upon that work where we may be best able to serve Christ, irrespective of advantages or disadvantages we may encounter.

Then, the heart of the missionary must be moved with *compassionate love* towards the heathen, amongst whom he is to labor. The Apostle Paul looked abroad upon the darkness of heathendom in his day, and was stirred with such a compassion and love as led him to labor incessantly, and to brave perils, and hunger, and persecution, in order that he might preach Christ crucified to a dying world. And we are brought face to face with the question of missions in the latter end of this nineteenth century as never before, and Christian men and women should be found in great numbers, whose love for Christ and the souls of their fellows should compel them to give up their lives to this great work. The heathen are dying daily, and we believe that without a saving knowledge of Christ they are lost. They long for the peace of soul, which is the outcome of union with Christ, and obedience to His will. They undergo all kinds of penances, and strive in their way to be at peace with themselves, but cannot. Chinese parents will blame themselves for the death of their children, and pray to the childrens' spirits to spare them punishment, because they believe the spirits will come back and inflict some evil upon them. Mr. Mateer referred to the work of his beloved wife, whom he had laid in a grave in the far-off land. Speaking of the earnest work she did amongst the Chinese women of their mission district, he said that many mothers had been led to Christ, and there was a spirit of quick intelligent enquiry, as well amongst the women as the men. It seemed that as a nation the Chinese were ready to be put into the pool, and were waiting for the helping hand to dip them. The responsibility of the Church is greater now than it was twenty-five years ago. Then China was a closed door, missionaries were practically excluded from living there; but now, no such obstacles exist, the doors are thrown wide open, and the whole of that vast empire is accessible to the missionary. It might be ques-

tioned why greater numbers had not been reached than the returns of mission work shew ; but it must be remembered that the Chinese are an intelligent people, and hesitate to give up their ancestral religion unless they are perfectly persuaded that the religion of the Christian is satisfying to them in all its aspects. For instance, when one becomes a convert, it is very hard for him to reconcile himself to the thought that all his ancestors could be condemned to eternal death through want of a knowledge of the Gospel. And although they have an inquisitive bent of mind, and are slow to accept the Gospel, nevertheless they are being influenced greatly by the lives of the missionaries as well as their teachings. It speaks much to them that they should come to dwell amongst them, and labor in a spirit of love, year in and year out ; that they should die and be buried in their midst ; that the missionary should commit the dust of his loved ones to their soil. All this spirit of self-sacrifice and love excites deep interest and enquiry, and has a good influence upon the hearts and lives of the Chinese. And the missionary esteems the loneliness, and trials, and bereavements a privilege for Christ's sake, if so be, he may win some souls for the Saviour who died for them. All Christian young men and women therefore should, out of a loving heart, consider it a privilege to devote their lives to missionary work, and if we cannot be all missionaries, we can all do our share in helping on the cause of God, in hastening the glad day when all the ends of the earth shall see the glory of God. Some old veterans were looking at the painting of a battle scene, when one exclaimed : " Yes ! it was in that battle that I lost a leg." There will be a great review one day when the Throne is set and the books opened ; and as soldiers of Christ we want to bear the marks of the conflict undergone, the scars of engagements with the powers of the Evil One, so that we may experience the joy in having shared in the travail of Christ for a lost world.

FAREWELL MEETING, HELD IN VICTORIA HALL,

SUNDAY EVENING, 8.30 P.M.

Mr. F. W. Hollinrake reported on behalf of Albert College, Belleville, as follows :—Their branch of the Alliance had only been organized a short time. Its membership was 35, eleven of which number had pledged themselves to the foreign work, should Providence open up the way. Their Society heartily approved

of the work and purposes of the Alliance, and anticipated much benefit from connection with it.

Mr. J. B. Warniker, of the Baptist College, Woodstock, said that the delegates from his college would bear home many lessons and many happy recollections from the Convention, and expressed his hope that it may increase in strength and efficiency. He further stated that the Missionary Society of the college is an old one; that ten of its members have gone to the mission field, amongst whom are numbered Timpany, who is at his post, and McLaurin who is at present at home recuperating.

Mr. H. C. Mason, B. A., spoke on behalf of the Congregational College of Montreal. There is a live missionary spirit here, and quite a number of the students are contemplating the foreign field. Four of this year's graduates are going abroad the way opens for them. At least a third of our whole number are embryonic missionaries.

If one lacked true missionary zeal before, this year's meetings of the Alliance are likely to supply the need. Seldom has one an opportunity to pass through a more inspiring time, or to learn more in regard to the great field of God's work among the heathen. The influences of the Convention are all for good.

Mr. P. E. Judge of the Diocesan College, Montreal, said: Words would fail to express the pleasure he had in attending the Alliance meetings. He had been above all rejoiced to find that it has been possible for delegates from colleges representing five great branches of the Church of Christ in Canada, to meet and discuss missionary topics, without one jarring word being heard. He reported that their college missionary society holds two public meetings every session, at which a student reads a paper, and one or two prominent clergymen, or if possible a missionary, give an address.

Mr. A. E. Mitchell, of Knox College, Toronto, thought one of the grandest features of the Alliance was the spirit manifested on Sabbath afternoon, when 45 Delegates, representing 13 colleges, met around the Table of the Lord.

Since the meeting of the Alliance, Revs. J. Goforth and D. McGillivray had gone to the foreign field, the former supported by the students and alumni of Knox, and the latter by St. James Square Congregation, while there are several who are preparing to go.

Mr. J. L. Gilmour, B.A., testifying for McMaster Hall, Toronto, said this College had sent out last year three men to the foreign field; one of whom, Mr. Laflamme, has recently expressed his willingness to relinquish \$300 of his salary annually, if the Board would supplement the amount by \$200 more, and send another man to assist him in his work.

In McMaster Hall a monthly Missionary Day was observed, on which all lectures were suspended, and the whole time devoted to the discussion of missionary topics. This feature had stimulated greatly the spirit of missions among the students.

The following report from the Ontario Ladies College, Whitby, was presented by Mr. J. McP. Scott on behalf of the lady delegates from that institution. Formerly the Missionary Society of the Ontario Ladies College was an independent organization, devoting its funds to the support of an Indian child in the Morley Orphanage, N.W.T. In October, 1887, it was reorganized by one of the Alumnae as an Auxiliary of the Women's Missionary Society of the Methodist Church, and this connection has been, so far, one of very happy result to the College Society. The Missionary funds of the College are devoted now to educational work among the Roman Catholic French population of Quebec, the Indians of the North-West, the Chinese girls of British Columbia, and the young women of Japan. The present membership is an increase over that of last year, and aims at embracing every Christian in the school. The aim of the Society this year will be to gather missionary information as far as possible, and awaken all the members to a more intense interest in missions.

Mr. W. L. Clay, B.A., reported for the Presbyterian College, Montreal as follows:—Among our 79 students the missionary spirit is steadily rising. The Volunteer band numbers sixteen. A graduate of 1888 is at present in Central India. We support three native teachers in the South Sea Islands. Our present work, however, seems to be at our door—Quebec. We have, therefore, undertaken the erection of a French Mission school to cost about \$3,000. At a recent meeting of our Society a committee was appointed to confer with the Alma Mater Society in reference to the appointing of a College Missionary to the foreign field.

Mr. J. G. Potter, representing Queen's College, said he was proud to speak for a branch of the Alliance which had been first in awakening missionary sympathies among the students in Canadian colleges. Queen's University branch was supporting Dr. Smith in China, and had sent out each year four or five men to the North-West and other remote fields of the Dominion. Within a year six members of the Band of Volunteers for foreign work had left them for service in the field of their desire. The Band of Volunteers now numbered fifty-two names. Mr. Potter, in concluding, referred to the interest of their beloved Principal Grant in the missionary enterprises of their University.

Mr. W. H. Harvey of University College said the past year had marked a new era in the Christian work of their College. Their missionary committee decided that the University ought to be doing something in the foreign field, and Jas. S.

Gale, one of last year's graduating class, had challenged the practical character of the sympathy thus displayed by volunteering for missionary work. The outcome of these circumstances is, that on the 13th instant Mr. Gale leaves Vancouver for Korea, as the representative of Toronto University in the great missionary work abroad.

Mr. H. E. Bayley spoke for Victoria College, Cobourg. Their Missionary Society was moving practically in its sympathy with missions. One of last year's graduates was now teaching in Japan, having been sent out by the students of Victoria University. Another representative of the missionary zeal of the institution would probably soon be on the way to the same field; and, no doubt, the inspiration of the present Convention would incite their branch of the Alliance to a still deeper sympathy with and more earnest support of the work abroad in the future.

Mr. W. M. Patton spoke as representative from the Wesleyan Theological College, Montreal. His College was taking a deeper interest in missions now than ever before. A number of volunteers for foreign work were to be found among the members of the College Missionary Society. And the Society had on hand nearly sufficient funds to send a missionary to Japan. Its purpose was to have one there before the summer of 1889.

Mr. Thompson, of Wycliffe College, stated that the missionary spirit which is moving throughout the Christian world had also been kindled in Wycliffe, and that it had already led the students and graduates to send one of their number to the field in Japan; that another was soon to follow, and that several other students had enrolled themselves in the band of Foreign Volunteers.

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