

VICTORIA UNIVERSITY



COBURG, CANADA



WESLEYAN COLLEGE,
MONTREAL.



PRESBYTERIAN COLLEGE,
MONTREAL.



UNIVERSITY COLLEGE TORONTO.



MCMASTER HALL,
TORONTO.



WYCLIFFE COLLEGE,
TORONTO.

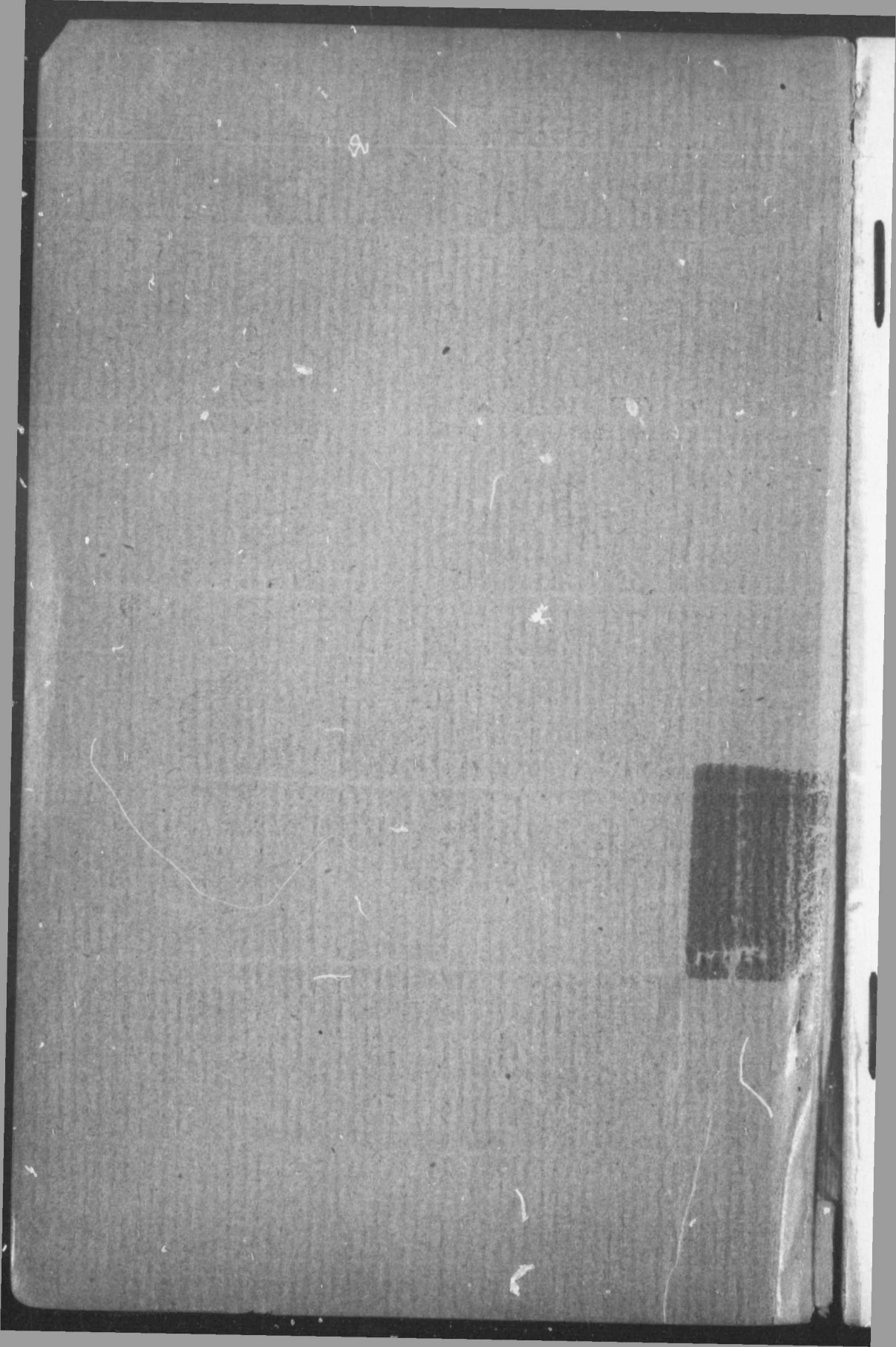


QUEEN'S COLLEGE,
KINGSTON.



KNOX COLLEGE,
TORONTO.

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REPORT
OF THE
THIRD ANNUAL CONVENTION
OF THE
CANADIAN INTER-COLLEGIATE
MISSIONARY ALLIANCE.

KINGSTON, ONT.

OCTOBER 10TH TO 13TH 1887.



TORONTO :
PRINTED BY ELLIS, MOORE & BANGS, 39 & 41 MELINDA ST.
1887.

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COMMITTEES.

CONVENTION COMMITTEE, 1887-8.

- F. H. FATT, Wycliffe College, Toronto, Chairman.
- J. McP. SCOTT, B.A., Knox College, Toronto, Treasurer.
- S. J. THOMPSON, Victoria College, Cobourg, Secretary.
- T. MASON, Congregational College, Montreal.
- I. J. METCALF, McMaster Hall, Toronto.
- Rev. I. B. WALLWIN, *ex officio*.

PUBLICATION COMMITTEE, 1887.

- J. McP. SCOTT, B.A., Knox College, Toronto.
- I. J. METCALF, McMaster Hall, Toronto.
- F. H. FATT, Wycliffe College, Toronto.

LIST OF COLLEGES, WITH REPRESENTATIVES, 1887.

BAPTIST COLLEGE, Woodstock.	{
CONGREGATIONAL COLLEGE, Montreal.	{ H. Pedley.
DIOCESAN COLLEGE, Montreal,	{
KNOX COLLEGE, Toronto.	{ A. J. McLeod, B.A.
McMASTER HALL, Toronto.	{ D. McGillivray, M.A.
PRESBYTERIAN COLLEGE, Montreal,	{ A. E. Mitchell, B.A.
QUEEN'S COLLEGE, Kingston.	{ Rev. C. H. Phillimore.
UNIVERSITY COLLEGE, Toronto,	{ I. J. Metcalf.
VICTORIA COLLEGE, Cobourg.	{ M. McKenzie.
WESLEYAN THEOLOGICAL COLLEGE, Montreal	{ A. McWilliams.
WYCLIFFE COLLEGE, Toronto.	{ J. MacDougall, B.A.
	{ L. Dewar.
	{ Orr Bennett, B.A.
	{ M. McKinnon, B.A.
	{ T. W. H. Milne, B.A.
	{ J. F. Smith.
	{ T. R. Scott.
	{ F. Tracy.
	{ R. P. Bowles, B.A.
	{ J. W. Frizzell.
	{ J. F. McLaughlin.
	{ C. J. D. Moore.
	{ S. J. Thompson.
	{ J. H. Stevenson.
	{ Rev. H. J. Hamilton, B.A.
	{ J. M. Baldwin, B.A.
	{ C. C. Owen, B.A.
	{ F. H. Fatt.

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, a secretary, a minute secretary, and add to their number four others from the colleges of the place at which the next convention shall be held, all holding office until the election of their successors at the convention next following. The chairman of the retiring committee shall be *ex officio* a member of this committee.

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
THIRD ANNUAL CONVENTION.

THURSDAY, November 10th, 1887.

Reception to delegates by Queen's students at McLaughlin's restaurant at 6 p. m.

Convention assembled at 8 p.m. in Convocation Hall of Queen's University, Rev. J.W. Sparling, 1st Methodist Church, presiding. After devotional exercises an Address of Welcome by Rev. S. Houston, M.A., president of the Kingston Evangelical Alliance and pastor of Cook's Church.

Address "City Missions"—Rev. A. F. Schaffler, D.D., Olivet Church, New York city.

Questions on City Mission Work by delegates, answers by Dr. Schaffler.

Announcement of order of business for Friday.

Praise and prayer.

Adjournment.

FRIDAY, Nov. 11th.

9 a.m.—Devotional meeting, led by S. J. Thompson, (Victoria).

9.30 a.m.—J. F. Smith, (Queen's), presiding.

Paper—"City Missions"—Rev. Robt. Garside, B.A., McMaster Hall.

Discussion.

Address—"Sunday School Work in connection with City Missions"—Rev. Dr. Schaffler, N. Y.

Questions by delegates, answers by Dr. Schaffler.

Adjournment.

3 p. m.—C. J. D. Moore, (Victoria), presiding.

Devotional exercises.

Paper—"Work among the Canadian Indians"—C. C. Owen, B.A., Wycliffe College.

Paper—"Africa as a Field for Mission Work."—A. J. McLeod, B.A., Knox College.

Discussion.

Notices of Motion.

Vacancies on Convention Committee filled.

Adjournment.

8 p.m.—Rev. M. McGillivray, Chalmers Church, presiding
Devotional exercises.

Address—"Inter-Collegiate Missionary Alliance."—Rev. S. H. Bland, 2nd
Methodist Church.

Address.—Rev. J. Goforth, Knox College.

Letter from Mr. Stevenson, of China Inland Mission.

Praise and prayer.

Adjournment.

SATURDAY, NOV. 12th.

9 a.m. -Devotional meeting, led by J. MacDougall, B.A., Presbyterian College,
Montreal.

9.30 a.m.—A. J. McLeod, B.A., (Knox), presiding.

Business Session.

Verbal reports from secretary and treasurer of Convention Committee.

Amendments to Constitution, Articles V. and VII.

Next Convention to be at Cobourg, Ont., second week in November, 1888.

Appointing of committee for 1887-8.

Request from McMaster Hall Missionary Society *re* resolution on organic
union passed at previous convention.

Adjournment.

2.30.—Business Session. *Continued.*

Resolution passed *re* letter from McMaster Hall.

3 p.m. —Rev. H. J. Hamilton, (Wycliffe), presiding.

Devotional exercises.

Paper—"The Development and Utilization of Native Resources in Foreign
Mission Work."—H. Pedley, Congregational College, Montreal.

Discussion.

Reports from Outlook Committee, as follows:—"Japan," J. H. Stevenson,
Wesleyan College, Montreal; "French Missions," J. F. McLaughlin, Victoria
College.

Discussion.

Adjournment.

7 p.m. -Business Session—*Continued*—J. W. H. Milne, B.A., (Queen's) presiding.

Discussion.—"How best to make the benefits of the convention to the dele-
gates tell on the colleges and churches."

Recommendation to Convention Committee.

8 p.m. Rev. Dr. Jackson, 1st Congregational Church, presiding.

Devotional exercises.

Address.—"Difficulties of Foreign Mission Field and Best Methods of Over-
coming Them."—Rev. Dr. Kellogg, Toronto.

Questions by delegates, and answers by Dr. Kellogg.

Report of Committee on Resolutions received and adopted.

Adjournment.

SUNDAY, NOV. 13,

11 a.m.—1st Congregational Church—Sermon by Rev. Dr. Jackson.

3 p.m.—In Convocation Hall—The Faculty and Students of Queen's College in attendance.—Sermon by Rev. Dr. Kellogg, Toronto.

8.30 p.m.—Farewell meeting in Convocation Hall, J. F. Smith, (Queen's), presiding.

Devotional exercises.

Nine three-minute addresses by representative delegates, on what was being attempted in mission work at several colleges, and what impressions they had received from the convention.

Ten-minute address.—“Canada, and the Evangelization of the World.”—Rev. Principal Grant, Queen's College.

“God speed” to Rev. and Mrs. Goforth and J. V. Smith in their mission to China as messengers of the Cross of Christ.

Response by Rev. J. Goforth.

Joining of hands and singing “Blest be the Tie that Binds.”

Prayer, and closing of convention.

RESOLUTION CONCERNING DAY OF PRAYER FOR SCHOOLS, COLLEGES AND UNIVERSITIES OF CANADA.

Moved by J. MacDougall, B.A., Presbyterian College, Montreal, seconded by J. F. Smith, (Queens):

Whereas the Church at large acknowledges the mighty power of United Prayer, and whereas the day of prayer for colleges in the American Union has in many instances been followed by signal manifestations of God's readiness to bless in answer to the cry of His people.

And whereas the tendency of the present time towards laxity in regard to Bible instruction in schools, and towards a false liberality in many lines of thought, is such as to cause anxiety on the part of those who desire that the education throughout our land shall be distinctively Christian.

Therefore be it resolved that this Alliance memorialize the several supreme courts or representative bodies of the various denominations here represented, and request such courts or representative bodies to agree upon a date which shall be observed from year to year by the Churches throughout Canada as a day of prayer for the schools, institutes, colleges, and universities of our land.

Further, that in order to strengthen the memorialization, petitions requesting the appointment of such a day be circulated in the different colleges and universities.

And finally, that this Alliance suggest the advisability of appointing as the day of prayer, that which is now observed as such in the United States, viz.: the last Thursday in January.

That a committee be appointed by this Alliance with power to draft a memorial regarding the day of prayer for colleges, and to present such memorial during the ensuing year, in due form and order, before the several supreme courts and representative bodies of the various denominations represented in this Alliance.

Said committee to consist of one member from each college in the Alliance, as follows:—

CONGREGATIONAL COLLEGE, Montreal,	H. Pedley, Chairman.
PRESBYTERIAN COLLEGE, Montreal,	R. Johnston, B.A., Secretary.
McMASTER HALL, Toronto,	Rev. C. H. Phillimore.
WYCLIFFE COLLEGE, “	J. M. Baldwin, B.A.
VICTORIA “ Cobourg,	J. W. Frizzell.
KNOX COLLEGE, Toronto,	A. J. McLeod, B.A.
QUEEN'S COLLEGE, Kingston,	J. Munroe.
WESLEYAN COLLEGE, Montreal,	J. H. Stevenson.
DIOCESAN COLLEGE, “	F. Chartres.
UNIVERSITY COLLEGE, Toronto,	F. Tracy.

RESOLUTION CONCERNING FUTURE ACTION OF THE ALLIANCE.

Moved by Rev. C. H. Phillimore, (McMaster Hall), seconded by Rev. H. J. Hamilton, (Wycliffe):

Whereas this Alliance is composed of members of different denominations and, whereas, the resolution, relative to the Organic Union of the denominations upon the mission field, passed last year at Montreal, has been shown to involve a principle not in harmony with the views of one of the denominations represented in the Alliance.

Therefore, be it resolved that it is inexpedient for any convention of the Alliance to pass any resolution in which a principle is involved that is not in harmony with the known views of any denomination represented.

RESOLUTION OF THANKS, ETC.

Moved by J. MacDougall, B.A., (Presbyterian College, Montreal), seconded by J. M. Baldwin, B.A., (Wycliffe):

The members of the Canadian Inter-Collegiate Missionary Alliance being met in convention, desire—

To thank the Rev. Principal Grant and the Senate of Queen's University for kindly granting to us, during the Session of the Convention, the use of Convocation Hall;

To thank the gentlemen who have presided at our meetings, and especially those who addressed us. Many of them have come considerable distances to do so, and all have contributed to make this convention a successful and profitable one

To thank, too, the students of Kingston for the pleasant reception tendered us on our arrival, and for the many attentions we have since received at their hands. We had heard of the hospitality of Kingston to her students; we have seen in those students themselves the reflex influence of that hospitality in theirs to us.

And we desire to tender our warmest thanks to the citizens of Kingston who have opened to us their homes.

As we shall, hereafter, look back on our visit to Kingston as a profitable one, owing to the spiritual and intellectual feast we have received in this Hall, we shall also look back on it as a most delightful one, owing to the kindly treatment we have received in the homes of her people.



ADDRESS OF WELCOME.

REV. S. HOUSTON, M.A., Cook's Church, Kingston.

Mr. President and Delegates of the Inter-Collegiate Missionary Alliance.

I esteem it a privilege and an honour to be the mouthpiece of the Evangelical Alliance in welcoming to this city the representatives of the Inter-Collegiate Missionary Convention. The Alliance here represents five different Protestant denominations and at least twelve distinct congregations. In the name, therefore, of our united Protestantism I bid you welcome to our city, to our college, to our churches, to our homes, and to our hearts. We pray that your meeting may be pleasant, stimulating, and profitable to yourselves, and to your fellow-students of the several colleges embraced in this convention, and that your deliberations may be helpful in extending the blessings of the gospel to those that are as yet destitute of the knowledge of saving grace. May your meeting in our city be the means of stirring up our citizens to a far greater interest in Christian Missions. As pastors of city churches here we will rejoice greatly, we will be deeply thankful, if your presence among us be helpful in lifting us up to a higher level of interest in mission work the world over.

There are many reasons why we should welcome you to Kingston, to a place in our sympathies and prayers. You are *young men*, in the full vigour of physical manhood, glowing in the ardour of the exercise of your powers and capacities, both bodily and mental. You are now at an age when character is being formed, and your faculties are being trained for the life that yet lies before you. You are already testing your wings, stretching out your pinions, for a flight upwards. You have, in a measure, begun to run the race. You have chosen a profession or employment for yourselves. You have come together to take counsel regarding your work, the methods of it, the arranging of it; your blood all aglow, your enthusiasm kindled up, you are throwing brand on the top of brand so as to have a great conflagration. We welcome you to our city in such a work, and we pray that tongues of fire may sit on each of you as of old.

But not only is it as young men that we thus welcome you, it is as *young men of culture*, men of study, men who are in the process of furbishing mental weapons and implements so as to do effective work with them in the field of the world. We are not to depreciate, and we have no desire to depreciate, the lives of those who engage in bodily toil, who bring strong hands and stalwart frames to the accomplishing of the tasks that lie before them. We are

not depreciating the work of the manufacturer or of the merchant. Each does a most important work in the sphere in which God has placed him, if he do it as in the sight of God. There is, however, something higher, nobler, in the culture of the powers of the mind, for mind in itself is transcendently superior to matter. In the efforts you are making to polish your minds, in the aim that you have of turning common iron ore into Damascus blades, we take the deepest interest. We welcome you to this convention, where, in friendly rubbing against one another, you will sharpen one another more and more.

But, still further, we welcome you not only as young men in the process of mental training or culture, but as *students of the different theological colleges* or divinity schools of Ontario and Quebec. In making a distinction between young men of culture and young men who are students I am assuming, which you all will be ready to grant in the freest way, that culture is not confined to colleges or college-trained men. We, here in Kingston, both pastors and people, are at one in recognizing the advantage of such college and seminary consolidation as comes out in the annual meetings of your convention. Here, in friendly, nay, in loving and prayerful rivalry, you meet to consult and take measures for action which will tell on the future well-being of all the colleges you represent. In the lofty and wide aims you set before you, you will forget and put out of sight the jealousies and animosities that may possibly have been cherished by rival institutions in the different cities and towns, nay, even in the same cities. Yes, and more than that, you rise above, at all events you confine to their proper place and sphere, the sectarian differences that may emerge, whether in doctrine, in form of government, or in the way in which an ordinance is administered. From this standpoint we welcome you, as young men who are students of the various colleges of these two large provinces. Whatever were the subjects of your deliberations as bearing on the work done in your classes, and looking out to the future of your life work, we will be glad to see you and welcome you to our midst.

But, above all, we are glad, most profoundly thankful, to welcome you because the object of your coming together is to promote the progress of *Christian Missions* in the world. We have much to be thankful for, we have much to congratulate ourselves upon, that in the ordering of God's providence we live at the time we do, when the tide of activity in Christian work is swelling up so rapidly, sweeping onward with greater force and volume. It is the century of missions, when, ever more and more, the minds of Christian men are occupied with the thought of evangelizing the countless millions of the heathen. It is a grand thing to live in such an age, in the very thick of such movements. *The world for Christ* is be-

coming more and more the watchword of every branch of the Church Catholic. If we look only at the present century, in which missions have been accentuated as they were not in the centuries that preceded, short as the time and limited as the effort put forth has been, there is a long roll of Apostolic men already engraved on the records, of men who, for heroism, for devotion, for faith in God, have not been surpassed, have they been equalled, since the days of the Apostles. To name a few of them, such as Carey, Morrison, Judson, Henry Martyn, Duff, W. C. Burns, Wilson, of Bombay, Geddie, Nisbett, and, last but not least, McKay, of Formosa. Are not these names an inspiration to the young men of our times, the students who are panting to put on the mantles that have fallen from the dying grasp of such men as have been named? With such men, the aims they set before them, the work they accomplished, the difficulties they surmounted, and, in surmounting them, making the path so much easier for you, we can surely forget many things that we might otherwise remember, and so press forward to the task set before us. And, as we meet here to-night, we cannot but think of the newer aspects of the work, the outgrowths which are but as of yesterday, nay, we shall to-night and always think gratefully of such aspects, as indicating a new era in the Evangelizing of the Heathen. I refer to such aspects as Women's Work for women, that of single congregations assuming the responsibility of supporting each its own missionary, and, last but not least, the students of a college or of a seminary banding together in holy bonds to send forth and support each its own missionary. These are signs of progress for which we are called on to give thanks to God. There have been times in the history of the Church of Christ when neither men nor means were forthcoming for the prosecution of foreign missions. It may be added, too, that there was a time when many portions of the foreign field were not open to missionaries. The lands where the teeming populations are to be found were practically closed, India, China, Japan. There were times when means were forthcoming to some extent and men were not to be found. The Church was crying and calling, "Whom shall I send, and who will go for me?" and there was no one to say, "Here am I, send me." We have now arrived at a period, shall I call it a crisis, in the history of missions, when the supply of agents appears as if it were going to outrun by far the means of support available. Multitudes of young men from all the colleges are pressing forward to offer their services, saying, "Here are we, send us." Will this disparity continue long? We cannot believe that it will. There is wealth enough in the hands of professing Christians, and that wealth, by the grace of God, will be made available. We cannot admit that the people of the Church Catholic will be untrue to their God, who said, "Go ye into all the world and preach

the gospel to every creature." The disparity may exist for a short time, not for long, however. The gifts will be cast into the treasury. The men who long to be sent forth will not be withheld. The seminaries being baptized afresh with missionary zeal will, we doubt not, be crowded more and more with young men burning with desire to be *heralds of the cross to the heathen lands*, and so the time will be hastened when the earth will be filled with the knowledge of God. We are going onward animated by a sanctified desire to crown Jesus Christ as Lord of all, of all peoples, tribes, kindreds, and tongues.

It is with such aims, such bright prospects, that I rejoice in the commission given me, by the Evangelical Alliance of Kingston, to bid the members of this Inter-Collegiate Convention welcome to *our city, our college, our places of worship, and to our homes.*



CITY MISSIONS.

ADDRESS BY REV. A. F. SCHAUFFLER, D.D., NEW YORK.

Dr. Schauffler, in opening his address, stated that he came of a missionary family. His mother was the first single lady missionary from America to a foreign field, and his father was a missionary to Turkey, and there the two met and were married. Though born in Turkey his ambition had always been to be a missionary, and in New York he found a truly mission field. He denied that there was antagonism between foreign and home mission work, but likened them to two handles of an electric battery, and the church that grabbed them both felt the fullest benefit and blessing. In doing mission work it was necessary to have rugged common sense. Then he showed that the cities were influenced for good or evil, and these influences radiated through the country, hence the desirability of concentrating Christian effort in the centres of population. Following this, he classified the cities' population into five groups: (1) *Church workers*; they were few but mighty; they do the work, the others watch the job; more of them are women than men, and they are the hope of the Church; (2) *Church members*, and if they were active and aggressive they would constitute an invincible army; in too many instances they had only a spark of grace covered over with an almighty lot of ashes which would require almost a tornado to blow away; (3) *Church goers*, people of respectability, and if they go to Dr. Hall's church, my! *they are fine*; these need to be reached, but not necessarily by distinctive missionary effort; (4) *Church thinkers*; these recognize the Church as a good institution; they smile on it but seldom attend, because the weather is too hot or too cold or too wet, or "baby had the croup last night and we feel tired;" the amount of thinking they do is generally, "I think I won't go to Church to-day;" of course if real disaster came, or an epidemic struck the neighbourhood, then they go; the church thinkers outnumber the church goers by large odds; (5) *Church non-thinkers*; men and women who have no conception of Church. It's not in their line, and these constitute the greatest masses in any city. The speaker touched on the methods necessary to touch this last class, and in doing so pointed out that in all cities there was a segregation of classes, those of the same mind converging to one centre; hence, in all cities there were quarters more godless than others. In those places the missionaries must go. If the people were Anglo-Saxon they were more accessible than others, but the key to the whole district was through the establishment of the Sabbath-schools. The children could always be gathered together. "Why," said the speaker, "you can get them, but to hold them is another thing. The mis-

sionary is a magnet, the children are the iron filings, and you just hold yourself near them, and lo! you have a long string of them" (and the speaker illustrated his string in a way that made people laugh). Through the children an open, and often effectual, door was found to the homes, and there one was sure of trophies. The speaker was not afraid of insults, no man would be insulted if he was decent. And he illustrated the point in a happy way. A consecrated missionary went into a bar-room, saw the keeper there and going up to him said:

"Do you know where you're going?"

"N-o; no," came the reply; "I'm not going anywhere as I know of."

"Yes you are; you're going to hell."

The bar-keeper looked at the man a minute, put his hand on the bar, hopped over it, grabbed the missionary and remarked, "Do you know where you're going?" and the speaker graphically represented the scene of the bar-keeper lifting the missionary on the toe of his boot upon the street.

The old missionary methods are too crusty to use. In the past there had been too much consecration and too little sense. "Marry the two," said Dr. Schauffler, "and you are bound to have progeny." At the homes win the confidence of the parents, and this could be done by letting them do the talking. If a man opens his mouth his heart can be reached. There was no trouble in reaching the masses. Go down to them and it can be done. It was easier to reach a poor man than a rich man, for the latter has a hide like a rhinoceros. It was covered with gold, and his pride was puffed up, and until he shed both he could not be reached. Besides common sense, missionaries need cash, and the speaker dwelt at length on the grandeur there was in giving. No church was pauperized that ever gave. In his own mission field, where fourteen years ago the people gave \$400 they were now giving \$5,000 a year, and they had prospered in wealth and advanced in social standing. No one suffered who gave to God. And then he pictured the scene of the miracle of the five loaves and two fishes. "I often wonder," he said, "at the generosity of that boy who gave his little stock to the disciples. He must have said as he looked at the crowd, 'Good heavens! What are they going to do with it?' And how his eyes must have bulged out as he saw it multiply and multiply until 5,000 were fed and twelve basketfuls gathered up again. I wonder if the disciples filled up his basket again." (Laughter.) That was just the way the Lord aided those who gave. "A man was asked once how he prospered when he gave so much away. 'That's easy,' he replied; 'you see I shovel it into the Lord's treasury, and he shovels it back to me, but the difference is the Lord has the biggest shovel.'" If people worked

in faith and gave liberally, then in every place where a Sabbath School was founded they might expect a growing, giving, aggressive church. Some time was spent in discussing the specific missionary effort needed in New York, and, in language full of pathos, he told of the work of godly men and women. He showed the advantage there was in clinging to the evangelical truth. God had given them a wonderful lever in the Bible, and they should ever use it. Then they should always be expectant, and he illustrated the point by telling of many wonderful conversions that were brought about by little things. God, he claimed, would use even man's foolishness to His glory. Therefore they should labour expectantly, constantly and continually, and their labour would not be put to shame.

CITY MISSIONS.

REV. ROBERT GARSIDE, B.A., McMaster Hall, Toronto.

Among the many needy fields which, in this century of missions, have claimed the attention of the Christian Church, none are more important than the large cities of this and other lands.

Never did the Macedonian cry storm the churches with a tale of greater sorrow, or with a more plaintive cry for help for the helpless, than when it pleads for the millions of the spiritually destitute in the large cities. Never did Satan have a freer field, or the orgies of hell dance and revel with more unchecked liberty and shameful license, than they do in the secret places of our large towns.

The higher the civilization the greater the possibilities for wickedness, and while in the jungles of Hindustan, or in the wilds of Africa, men perform deeds that "it is a shame even to speak of," still in London and Paris, and in New York, excesses are indulged in and depths of degradation reached, which even the monumental wickedness of Sodom and Gomorrah never equalled.

The age in which we live is different from any preceding age. Science has given us quick methods of transportation, the world is being rapidly crossed and re-crossed with lines of railway and tramway, with highways and byways, which form the gigantic arteries of the body politic, while the telegraph lines, which are as the nervous system of a well-ordered state, flash the swiftly revolving thoughts from the head to the farthest extremities of the empire.

This is the age of great cities. For number, influence, and size of its cities, our age has equalled our own. The facilities for the preservation and transpor-

tation of food make it possible for men to congregate in such numbers as would have been impossible at a previous time in the world's history.

Rome was the great city of the ancient world, yet the present Paris outnumbers Rome, while the London of to-day may be more than twice as large, and New York fully her equal.

Our efficient railroad and steamboats services have made it possible for cities to increase at a momentum never witnessed before. London, the largest city in the world, was for years a town of slow growth. Its foundation reaches as far back as two thousand years. In Tacitus' time it was a prosperous town, full of business life and energy, yet its early growth was very slow. Even 300 years ago "it seems to have been smaller than the present Boston," while 200 years ago it had only reached 670,000 inhabitants; but now, with the changed conditions of life, it is increasing with great rapidity. Yet London is not the only large city in the British Isles. Liverpool contains 553,000; Manchester, 342,000; Sheffield, 285,000; Glasgow, 512,000; Edinburgh, 229,000; Belfast, 207,000; Dublin, 274,000.

Notice also the rapid increase especially of the cities of this continent. A city of 35,000 is being added every year to the population of Chicago and Brooklyn, while no less than 50,000 people mark New York's yearly increase. Denver, a city not 30 years old, contains 70,000 people.

The multiplied invention of mechanical appliances to save labour, the large manufacturing establishments, and the converging lines of railroad, have conspired to change the conditions of life and to increase the city population at the expense of the country population.

No better example of the centralizing tendency just spoken of can be furnished than in Scotland. The country, and especially the Highlands, contain fewer people now than they did ten years ago; but during these ten years Scotland's population has increased eleven per cent., but all this has been added to the city, not to the country population.

In Europe the same centralizing tendency is noticed. Cities are growing rapidly, while the population of the country is increasing very slowly.

The growth of American cities, based upon the census of 1880, has been noticed by many of late, notably by Dr. Strong in his book entitled "Our Country."

"In 1790 one-thirtieth of the population lived in cities of 8,000 inhabitants and over. In 1800 the proportion of urban population had become one-twenty-fifth; in 1820 it was one-twentieth; in 1830, one-sixteenth; in 1840, one-twelfth; in 1860, one-sixth; in 1870, one-fifth; in 1880, nearly one-fourth, that is, 22.5 per cent. From 1790 to 1880 the population of the country increased twelve-fold, that of the cities eighty-six fold. In 1800 there were only six cities of over 6,000 inhabitants; in 1880 there were two hundred and eighty-six."

II. We have noticed the size and importance of the world's cities; we may now speak about the way in which people live in the large centres.

The same principle which obtains in manufacturing establishments is true of the way people live in the large towns.

In the big factory we have the principle of the distribution of labour exemplified. Each man has his own work and his own place and sticks to it.

In the large city the same separating process is noticeable: the poor live in one quarter, the rich in another; the poor know not how the rich live, the rich are ignorant of how the poor exist.

There is not only a separation in distance but a separation in sympathy; and an exclusion of mutual interest and influence. Vice shrinks into certain parts of the town: these parts are shunned by the moral and religious as though they were infested with a plague.

The crowded condition of the poorer sections of the town is favourable to the development of wickedness. In Glasgow, "out of 114,759 families 40,820 are living in one room each;" that is, 78 families out of every hundred have only one or two rooms for their home. There are, on the average, 16 persons to every dwelling-house in New York city. It is said that there are about 40,000 old-fashioned householders, that is, heads of families which occupy a whole house by themselves in New York city. Most of the people live in apartments.

Who knows the sad struggle for life that takes place in the lower parts of the city, the struggle against temptations to a life of vice and villainy?

One of the most alarming features of our nineteenth century civilization is the gulf which is widening between the rich and the poor. "Circumstances are daily giving to the rich and poor the characteristics of two nations."

The churches built for those who are in comfortable circumstances seem to be unsuited for the poor: the very fact that the congregation is well-dressed seems to exclude those who cannot dress well. This partly grows out of the false notion that outward respectability and religion are the same; and the false reasoning that because vice brings poverty, therefore, poverty is synonymous with vice.

III. What is the best method of reaching the poor in the large cities, or which is the best way of prosecuting city missions?

We must ascertain the conditions of life under which the poor live. Their needs must be made known to the Christian people. "Out of sight, out of mind."

How is this to be done?

I answer unhesitatingly, by living, loving personal contact, by house to house visitation, by knowing the people you are to work amongst. This cannot be done by preachers and city missionaries alone. It is necessary for Christian men, and especially Christian women, to visit and continue to visit these abodes of poverty and sin.

The bitter thought in the heart of the poor and the profligate is, that the religious and the respectable care little or nothing for them. This thought can only be overcome by removing the reason for it; by not merely sending a missionary to them, but by going to them.

Dr. Chalmers found this the only solution in labouring in his enormous parish, which contained 80,000 souls, in Glasgow. Joseph Cook says this is the only way

to reach the poor and the perishing. "Jesus Christ" has set us the example; for he visited personally those whom he wished to influence. "To the poor the Gospel is preached."

Then, again, we must not build such large magnificent churches. The large churches must colonize,—send of their members to form a church in the destitute parts of the city.

In New York the churches have moved up-town; because there were so few persons in the lower parts of the city they cared to associate with: thus virtually confessing themselves beaten, driven out of their intrenchments and put to flight.

The reverse of this process must go on; there should be churches established in the destitute parts of the city, and (if necessary) let Christian people, for the sake of "Jesus Christ," go down to these places and live and work,—live there in order that they may work successfully among their neighbours.

In closing, let me call attention to Dr. Edward Judson, who left a large church in Newark, N.J., in order to go to the lower part of New York. His father went to the heathen abroad; he goes to the heathen at home.

"Lord, when saw we Thee an hungered and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

WORK AMONG CANADIAN INDIANS.

NOTE.—The Publication Committee regret very much that the Paper "Work among Canadian Indians," by C. C. Owen, B.A., of Wycliffe College, has been lost. Following is a very brief synopsis prepared for the report.

If our Saviour's command was "go into all the world and preach the gospel"—it continued, "beginning at Jerusalem." Surely the city, home, and Indian missions of our church may be called the Jerusalem of the Church of Canada.

While we carry our work into many distant fields, let us not forget the claims at our very door. Briefly, the numbers of Canadian Indians are as follows: Treaty Indians east of the Rocky Mountains, 33,000. In British Columbia, 36,000; Tinne and Esquimaux, 24,000.

Besides these there are a large number of non-treaty Indians, whose numbers are very variously estimated. They number in all probably over 20,000.

The treaty Indians east of the Rocky Mountains have Christian ministrations of some sort in most of their tribes. The Roman Catholics have, however, as many missionaries as all the Protestant denominations put together. In British Columbia hardly one-tenth have heard the gospel and among the Tinné and Esquimaux scarcely one-twentieth. Little or nothing has been done among the non-treaty Indians.

Cases were cited to show that under favorable circumstances the Indians are just as clever, good, and full of character and determination as the white man.

The reason of the failure of missions in some instances is due in a large measure to the incapacity and unfitness of the missionaries and to the corrupting influence of the white man. The Indian is far more moral, pure and open to civilization in the more remote districts, where he has come but little into contact with the white man—whose influence has been most culpably bad.

The Roman Catholics have made but little or no progress in civilizing the tribes amongst whom they have been laboring.

For these if for no other reasons we, as white men, owe the Indian a debt we can scarce hope to repay.

The need and opportunity for that refining influence which a woman can so peculiarly exert, was then emphasised. Missionaries being unanimous in stating that their (women's) help was essential to the civilizing and refining of the savage homes.

A brief description was then given of the necessary qualifications, of the hardships, trials, and yet wonderful encouragements peculiar to this field.

The only work of any considerable magnitude carried on for some years was that by the Church Missionary Society of England. Among the Protestant denominations of Canada, the Presbyterians and Methodists within the last half-century have done a large and splendid work. The Church of England, too, is beginning to shoulder some of the work so long borne by the mother country.

This work should be done by Canadians, and can only be properly and effectually carried on by them.

The instances of Metlakakla and Lac Seul were then cited as instances of the wonderful progress made within the last few years in Christianizing and civilizing the Indians.

Mr. Owen in closing commended this work to the prayers of all earnest Christians.

AFRICA.

A. J. McLEOD, B.A., KNOX COLLEGE, Toronto.

The continent of Europe, with its many mighty nations, is only one-third the size of Africa. Covering an area of 11,500,000 square miles, this latter continent is 5,000 miles from north to south, and 4,600 from east to west. Much of its vast interior has, until recent times, been geographically described as "unexplored regions." This home of the Africans is a triangular peninsular, almost entirely surrounded by water, and possesses a sea-coast of about 16,000 miles. A more particular description compels us to divide the land into three parts: Northern, Southern and Central Africa.

North Africa may be said to embrace the countries on the Mediterranean Sea. Although the most remote of these nations is within five days' sail of London, they have all in the past been shamefully neglected. For example, Morocco, having a population of 6,000,000, has only two or three Protestant mission stations, and these have been established within the past seven years.

What a host of ancient memories take possession of the mind when we think of the palmy days of Egypt! Biblical names crowd upon us as we are introduced to the home of the eloquent Apollos—of Simon, our Saviour's cross-bearer—of Philip's anxious enquirer, the Ethiopian eunuch—and yet conspicuous over all, the mind will linger on a phrase from the Word of God, "Out of Egypt have I called my Son," and we remember this dark, dark continent has been sanctified by the presence of Jesus.

Leaving the ruins surrounding us in North Africa, we pass 3,000 miles up the Nile, over a part of which a mighty legislator, in his infancy, sailed in his little ark of bulrushes, till we survey Lake Victoria Nyanza and find ourselves in the depths of *Central Africa*. Far up to the north is the huge Sahara desert, ten times the size of Germany—three times the area of the Mediterranean Sea. The interior of Central Africa is not, as was once supposed, an inhospitable desert, but is exceedingly productive, and watered by many magnificent lakes and rivers, and covered with thousands of miles of forest. In the north-west of this region the Niger flows on to the Atlantic, for a great part of its course at the rapid rate of eight miles an hour. Yauri, the largest city in Central Africa, is situated on its banks. This heathen city, with its formidable wall embracing a circumference of twenty miles, manufactures saddlery, clothing and gunpowder. The Niger flows for hundreds of miles past villages where the sound of the Gospel has never been heard. On the west coast the dreadful fever lurks for its victims, and, indeed, where the annual rain-fall amounts to 160 inches, danger may be expected. There are certain men whom neither fever, nor any other deadly disease, can terrify from the path of duty. It was to Sierra Leone that the Church Missionary Society, between 1804 and 1824, sent out 85 missionaries, of whom two-thirds soon died, and fourteen of the remaining, wrecked in health, were forced to return to their native land.

Leaving this vast territory, with its 120,000,000 immortal souls, let us complete our geographical and general survey by glancing at *Southern Africa*. What is known under this name is, roughly-speaking, all south of the mouth of the Zambesi on the east, and of Cape Frio on the west. It embraces an area equal to ten times the size of Great Britain and Ireland. On the north are the plains of the Kalahari desert, nearly 1,000 miles in length, and 300 in breadth.

There are three distinct native races in this region: (1) The Hottentots—a poor, ignorant, debased, stupid aborigine; (2) The Bushmen—a dwarfish race, averaging in height 4 ft. 6 in., whose temporary homes are, for the most part, in the caves, and amid the sand of the desert; and (3) The Kaffirs, who are well represented by the fierce Zulus—a tribe widely spread over Southern and Central Africa, capable of being well-organized for war as well as for peace. They are a courageous race, and of commanding stature. Stanley met hundreds in Central Africa who measured over 6ft. 2in. and some even 6ft. 6in.

We pass now to consider *the moral and spiritual condition of the people*. There are over 600 languages spoken on the continent, and some thousands of tribes inhabit the land, so a particular examination of each is impossible. We must speak in the main of the customs and religious ideas of the people as a whole, remembering that the picture of misery and sin we here see admits at times of modifications for certain dominions and tribes. Around the Zambesi, and in other quarters as well, the people have a faint conception of an eternal Supreme Being who has some love for them, and in most circumstances is disinclined to do them harm, but rarely interferes in human affairs. Intermediate between God and man is the realm of spirit-land. Spirits are everywhere, and pervade everything; the majority of them are supposed to be very evil-disposed. At all hazards—even at the cost of human sacrifices—they must be appeased. The common African form of worship is known as *Fetichism*, and is described to be "the doctrine of spirits, embodied in or attached to, or conveying influence through certain material objects." These objects may be almost anything in nature—the twig of a tree, a heap of stones, the tooth of a beast, in fact anything ordinary or extraordinary. If a tribe is defeated in war or overtaken by disaster, the Fetich is at fault, and is accordingly displaced.

In the Southern regions, among the Zulus and other Bantu tribes, this demonology does not exist, but the worship or fear of spirits in material objects is supplanted by almost the same reverential dread of departed ancestors, whose spirits have since death increased power for good or evil. Their prevailing superstition manifests itself in many ways. A little over forty years ago, a witch-doctor among the Kaffirs prevailed on many of the people to slay their cattle, and destroy their produce, promising that by so doing the land would afterwards spontaneously yield all desirable fruits, that the dead should rise from their graves, and that to the old the beauty and vigour of youth would return. The result was 150,000 cattle were slain, and in the famine which followed about 50,000 people died.

Among other articles of belief the poor African exercises faith in a system of *witch-craft*. In cases of death, or even of sickness, it is almost universally sup-

posed some one is exercising the evil influence. Hundreds of accused witches are cruelly put to death. A very sad picture can be seen in one of the recent numbers of a missionary magazine. It represents the burning of a witch. In the background is the rich African scenery. Near the sufferer are a few men, seated on the ground, smoking their long-stemmed pipes, and gazing without any apparent emotion on the victim. One man, shielding his face from the hot flames, is adding some additional fuel. And in the midst of the fire and curling smoke, closely pinioned to the stake, stands the accused witch. And oh! such a look of unspeakable anguish overcasts her face, upturned in agony to the sky!

Let us pass on to notice another prevailing curse—*Polygamy*. A young man born and brought up in Central Africa must endeavour to make himself the possessor of a gun; he also must obtain a few wives, the number being determined entirely by his wealth. If he only has one wife his neighbours consider him poor and unimportant. The Koran wisely limits the number of a man's wives to four, but neither these Mohammedans nor Pagans place much value on this restriction. Negotiations for marriage proceed in much the same way as those for the buying and selling of any other piece of property. It is usual to pay seven or eight cows for a wife, but if the maiden be extremely ugly, as is often the case, the price may be reduced to five. "No cow, no wife," is a phrase common to match-making in that country. *The Gospel in all Lands* is responsible for the statement that the present King of Ashantee has 3,333 wives.

No description of the condition of the people would be complete without a reference to the terrible *Slave-trade* of the country. Before the missionary entered, the slave-trader was at his nefarious business, devastating villages and causing indescribable misery. Dr. Livingstone called this traffic 'the world's open sore,' and said that to exaggerate its enormities was simply an impossibility. Lieut. Cameron, some years ago, saw a procession of miserable slaves that took two hours in passing by. He saw little children, and women, and old men moving on in their chains. Since the year 1500 Africa has furnished the civilized (?) world with 40,000,000 slaves. As late as 1840 no less than 200,000 were shipped for the foreign market. This only gives a faint conception of the destruction of life, for it is estimated that for every hundred persons actually made slaves about two hundred perish in the attending warfare. In many fertile valleys, where once thousands of peaceful villages flourished, there is now nothing but ruins and dead men's bones. On one occasion, in Stanley's famous journey, he passed a fleet of a thousand canoes, containing about 5,000 fugitives from some Arab slave-dealers. Soon after he overtook these men-stealers with 2,300 chained women and children, for whose capture they had devastated a territory larger than Ireland, occupied by a million people, and according to Stanley's estimate had murdered 33,000 persons. In viewing such brutality one has a little sympathy with the indignation of the English sailor who said in reference to the slave-dealers that "if the devil don't catch these men we might as well have no devil at all." The exportation of slaves is decreasing, but domestic slavery continues to pauperize and brutalize the African. Wars are waged not for territory but for slaves.

Some may suppose that in the slave-trade we have reached the *ne plus ultra* of Africa's woe. Such is not the case. There is the terrible *liquor traffic*. It is the opinion of one qualified to speak with authority that "if the slave-trade were revived with all its horrors, and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be a gainer by the exchange." The statistics on the importation of rum are truly appalling. Let us view some of the facts contained in Canon Farrar's famous article. In the year (1884) Great Britain deluged this unhappy country with 602,328 gallons of trade-rum; Germany sent over 7,136,263 gallons. The small island of Lagos receives year by year from Europe 1,231,302 gallons. The 250 miles of coast-line on the Niger, under British protection, receives 60,000 hogsheads of 50 gallons each. This stuff with which the natives are poisoned is so adulterated that some native painters have used it instead of turpentine. One particular brand bears the significant name "Death." During two months of 1883, in South Africa alone it was officially reported that 106 natives had been killed with brandy-drinking. It is not the men alone who suffer, but even children are directly involved in the ruin. Mr Moir, an official of the African Lakes Trading Company, has seen boys and girls of 14 and 15 years of age receiving their wages in this poison. Another observer, Dr. Clark, has seen thousands of girls lying drunk around the traders' waggons. Many other similar facts might be given, but enough has been said to indicate in some faint degree the terrible reality of this curse.

Our hurried survey of the condition of the Dark Continent is now complete. With its paganism—its cannibalism (to which we have not been able to refer)—its polygamy—its slavery—its drink-curse, the prospect for its benighted inhabitants appears to be enveloped in darkness. Let us now seek for some encouraging features in regard to its Evangelization. However dark the present, God's promises make the future blaze out with a heavenly radiancy. Notwithstanding what man may predict, "Ethiopia shall soon stretch out her hands unto God."

It was the Moravian Church that first sent messages of the glad tidings to South Africa. In 1737 George Schmidt reached Cape Colony. He endured hardness as a good soldier of Jesus Christ. Since his time the country, once known as "the white man's grave," has been the tomb of many a noble martyr.

No name perhaps is more imperishably associated with Africa than that of *David Livingstone*—the Blantyre spinner—the Christian Missionary. Receiving deep spiritual convictions in his twentieth year, he soon resolved to go as a missionary to China, but the hand of God pointed him to another portion of the globe, and on the last day of July, 1841, he arrived at Kuruman. Time only prevents narrating his heroic work for the next thirty years, and his Christian consistency, which made the black men say, "he has a heart: he is wise." By establishing a legitimate traffic in natural produce he endeavoured to kill the country's slave-trade; and by exploring regions where none but pagans had ever trod, he opened up the way for the Christian army. He is said to have travelled 29,000 miles through the Dark Continent, and to have added to the known portion of the earth about one million square miles. His last days were

crowded with sorrows. Six years he saw no white man till Stanley appeared on the scene. Then he was left alone, and alone he died. In a little grass hut at Ilala, in the marshes near lake Bangueolo, in the early part of May, fourteen years ago, he breathed his last. His faithful attendants peered into the hut in the early morning, and by the light of the flickering candle they saw their master kneeling beside his bedside apparently in prayer; his head was bended on his hands, and his hands rested on his pillow, but his spirit had taken its final journey.

Livingstone's mantle appears to have fallen on *Henry M. Stanley*—a man now in the prime of life, who has been shaken with fever one hundred and twenty times, but still clings tenaciously to exploration, and danger. The formation of the *Congo Free State* is largely due to his exertions, and to the philanthropy of the Roman Catholic King of the Belgians. This movement is one of the wonders of the age. The State covers an area of 1,660,000 square miles, and has a population of perhaps 50,000,000 souls. Stations are being established, at which missionaries, travellers, and legitimate traders may be certain of hospitality and assistance. An armed force of 2,000 men is to be maintained; the revenue will be derived from a tax on exports, which now amount to £2,500,000. Eight steamers navigate the Upper Congo, and five lines of steamers each month leave the mouth of the Congo for European ports. God has now prepared this Free State for the reception of gospel messengers.

The praise of *Bishop Wm. Taylor's work* is in all the Churches. At a General Conference in Philadelphia, May, 1884, he was elected Missionary Bishop of Africa. He left for his field in December of the same year. On June 29th, 1885, twenty-nine men and women and sixteen children left New York for St. Paul de Loanda, to be followed by another band of twenty-three missionaries, all supporters of Bishop Taylor. Three of their number have since died; some have returned; others are advancing to reinforce his little army. On Oct. 1st of this year twenty-six left for that purpose. With the blessing of God, this apostle to the Africans will light the Dark Continent with self-supporting stations, from the Indian ocean on the east to the Atlantic on the west.

Great Britain has sent her soldiers to fight in eight Kaffir wars; her troops have invaded Africa from all quarters, and tens of thousands of the heathen have been slain in these legitimate butcheries. Shall the soldiers of Christ lag behind when their mesage is not one of war but of peace through the blood shed on Calvary? On the Great Judgment Day when, with the Africans who are dying these present years, we stand before the Judge, and the Books are opened, we cannot plead that we were not our brother's keeper, or that we were not commanded to preach the gospel to every creature. These fellow-men are dying without God and without hope in the world. Stanley, in his famous journey of 1,000 days across the Continent from Zanzibar to Banana, saw neither a Christian disciple nor a man who had ever heard the gospel message. Thousands of tribes dwell in densest darkness; no ray of Christian light pierces through their gloom, and yet these

“ Sons of ignorance and night
 “ May dwell in the eternal light
 “ Through God's eterna love.”

ADDRESS.

REV. S. G. BLAND, SECOND METHODIST CHURCH, KINGSTON.

The Rev. S. G. Bland said he would simply comment on the suggestive title of the Association under whose auspices they were assembled, the "*Inter-Collegiate Missionary Alliance*."

And, in the first place, in the term *Inter-Collegiate* was illustrated the notable fact that Christianity to-day was taking a larger hold of young men and young men of higher culture. And therein were large grounds for hope, for if certain elements of the religion of Christ were brought out by age and sickness and weakness and suffering, there were other elements, vital and aggressive, which can only rightly be brought out by the buoyancy, energy and enthusiasm of youth. It was beginning to be seen more clearly that faith in Christ was not like cane and spectacles, something to be donned when the energies of life were failing and the wells of worldly comfort drained.

There was singular hopefulness, too, in the contemplation of the modern missionary spirit in the colleges. The great Protestant Reformation originated in a university. It was a college professor who nailed up that memorable thesis with blows that made Europe ring, and it was largely by men of college training that he was supported. The Methodist revival, likewise of the 18th century, found its birthplace in academic halls. "In the battle of life the race is with the thinkers." Thought, of all forces, is highest and mightiest. Let thought be Christianized, and the great problem of the age,—the Christianization of wealth, will soon be solved.

The term *Alliance* also was characteristic of the age. Christian union was in the air. Everywhere there were longings and reachings out after closer fellowship. Resolutions looking toward association and co-operation were being passed by Synods and Assemblies and Conferences.

No doubt much of this was mere talk; and when the question took any practical shape, such as reciprocal withdrawing from weak communities or the partitioning of missionary territory, there were some who soon made it plain that they believed in concession and co-operation only when their Church got the best of the bargain. And so long as men were loyal to their own denomination first and to the Church of Christ second, Christian union would be but a dream.

And, moreover, it was to be admitted that union might not be in itself a desirable thing. If it were only possible through faithless compromise, through the sacrifice of cherished convictions, if it meant the gagging of men on points of disagreement, and the fusion of incongruous elements, if it reduced the church to a "mush

of concession," then Christian union was not worth even the talk expended on it.

Yet still this conception of Christian oneness, for the realization of which Christ prayed, was dear to His disciples, and perhaps in this very *Inter-Collegiate Missionary Alliance* there was given a hint of the way in which that conception was to find embodiment. This longed-for unity would be found not through the surrender of doctrines, but in the re-arrangement of them on vital and practical principles. It must come through the missionary and the worker, not through the theologian. The theologian had his place, but it ought not to be the controlling one. Christianity was a life, not a creed. To the theological systematizer in his quiet study, minor doctrines assumed a fictitious importance. He judged them by their relation to his system. But the worker, the pastor, the missionary found some doctrines over which theologians had wrangled interminably, shrivel into comparative insignificance when confronted by the practical needs and sins and sorrows of the world. Pipe-clayed belts and polished boots might be indispensable on parade, but they were of little account in the wrestle and tumult of the battle. So, while all doctrines were important, all were not equally so, and Christian union would be found through the relegation of some differences to the background; not through identity of creed, but through the identity of Christian activity, Christian character and Christian life. When *amo* took precedence of *credo*; the missionary, of the theologian; when Christianity stood forth not primarily as a constructor and expounder of systems, but as above everything else, a philanthropic and regenerating force—then would Christian churches, essentially and inwardly one, become organically and outwardly one also. And therefore, it was not wonderful that when a band of young men met together under the influence of the missionary, not the theological, spirit, one of their first acts should be a resolution in favor of immediate organic union in the mission field. That resolution of the *Inter-Collegiate Missionary Alliance* at the session of 1886 is a significant prophecy.

Dwelling, then, on the word *Missionary*, the speaker emphasized the unique grandeur of the missionary career and the universal possibility of the missionary spirit where there could not be the missionary career. The missionary spirit was life's noblest privilege. And the day was coming when men would make money in the same spirit which sent forth the missionary to the foreign field. In that day, perhaps it was not too much to say that, except under exceptional circumstances, a Christian millionaire, along with Christian slaveholders and Christian liquor makers and sellers, would be counted a monstrosity.

Only the service of God could redeem life from poverty and insignificance. Lived for self, it could be nothing but a record of

pitiful disappointments and successes that did not satisfy. In glorifying Christ, it was glorified in Christ; spent for the kingdom of heaven, it shared in the enduring joy and grandeur of that kingdom; yielded to the purposes of God, it would eternally participate in the blessedness of God. Then, let energy and hope and passion and will, unite in the loftiest of prayers, in which only humanity finds its end, and life its perfection, *Thy kingdom come, Thy will be done in earth as it is in heaven.*

ADDRESS.

REV. J. GOFORTH, Toronto.

The Rev. Mr. Goforth, who is shortly to enter on mission work in China, gave an address, illustrated by charts and a large missionary map of the world, full of the most impressive and startling facts. He showed that 1,000,000,000 of the world's population were still heathen or Mohammedan, with but 3,000 Protestant missionaries labouring among them, while of ordained Protestant ministers there were in Canada alone 5,000 for 3,000,000 souls. In China 1,500 souls pass away every hour, yet Canada had in all China but two missionaries, and in all Africa, with its countless millions, but one. In Peru, Protestant Christianity was represented by but one missionary—a Swedish washerwoman. Among the 20,000,000 of Annam, there was not one gospel oasis; In Arabia, with its 8,000,000 only one mission station. Great Britain and the United States, spend one hundred and fifty times as much on strong drink as on foreign missions. We, in Canada, pay \$5 taxes per head to the Government, \$7.50 taxes per head to the devil for liquor, and 5 cts. per head to the Lord Jesus for foreign missions; yet we call ourselves Christians! If the smokers of Canada would but give the cost of every tenth smoke to the Lord, \$2,000,000 would be poured into the treasury of foreign missions. Some people say they are tired of giving, and profess to wonder the heathen are not all converted by this time, forgetting that one cent per year per soul was the contribution of the Christian world for this purpose. Mr. Goforth then scathingly contrasted with this generosity toward foreign missions the lavish expenditure in costly churches, sometimes simply from rivalry with other denominations, and was vigorously applauded when he cried: Down with the building of these costly churches! It cost but \$22 per head to convert the

Sandwich Islanders. Those islands were evangelized at one-fifth the cost of one British iron clad finished last summer.

Though there were now only 900,000 Pagan converts in the world, yet there was large ground for hope. Heathenism was decaying; scarcely anywhere were new heathen temples being built; 750 Japanese temples lately had been converted to secular uses. Still with every watch tick a heathen perished, for how could men be saved without the knowledge of Christ?

Could not the 500,000 members of Protestant churches in Canada give one cent a day for foreign missions? That would amount to over \$1,800,000 a year. Now they gave but 40 cents per member annually, while the Moravian brethren gave each \$5.10; and surely out of every hundred communicants one should go forth to the foreign mission field. Ninety-nine "burning and shining lights" ought to be enough at home! Now but one in 5,000 went, while among the Moravians one went out of every fifty.

Mr. Goforth concluded with a most earnest appeal, and an emphatic denial that it was any sacrifice to go out as a missionary, no sacrifice, he contended, but a glorious privilege.

THE DEVELOPMENT AND UTILIZATION OF NATIVE RESOURCES IN FOREIGN MISSION WORK.

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The best way to develop a man is to throw him largely upon his own resources, as it is in this way that he becomes self-reliant, strong and confident. That nation which turns its attention to the development of its own resources is in a fair way to take its place among those which have been successful. Our own country, Canada, has of late years been trying to solve the problem of self-development, with what success we leave others to judge. In every part of it a demand has been made for the creation of home industries, and so, to meet that demand, there have arisen all over our land manufacturing centres, which furnish us with goods formerly obtained from other countries. What is true, in this respect, of the individual and the nation is also true of the foreign mission field, and, therefore, in urging the need for developing native resources, we are not doing anything that may be considered out of place.

There are several reasons why the missionary work in foreign lands must, for the most part, be done by the natives themselves, a few of which reasons might, with profit, be set before us. *First*, There is too much expense connected with the support of foreigners in missionary lands. The expense of giving a mis-

sionary an outfit, and of the journey across the sea, is in itself no small item, all of which might be saved in the case of a native missionary being appointed. Then, again, the difference in the cost of maintaining a native missionary and a foreigner is very great—a fact by no means surprising when one considers the circumstances. *Second*, The native agent has the advantage of being accustomed to the climate of his country, which is apt to be very trying to a foreigner. *Third*, The language is sometimes a great obstacle to the progress of the foreign missionary, while the native is thoroughly conversant with it. *Fourth*, The foreigner, by reason of his very nature, cannot enter into the feelings, nor share in the manners and customs of those to whom he ministers, in the same way as a native can, and the new gospel is more likely to be listened to with attention when delivered by a countryman than when it comes from one belonging to another land. And if, in addition to these reasons, one shall add the fact that the natives have in them all those elements which go to make up the worthy missionary, the evidence seems conclusive in favour of a native agency.

Before any selection of native workers can be made, or, at least, before any very large selection can be made, a great deal of preparatory work has to be done, of which it may be well to speak for a few moments. After the missionary has reached the foreign shore, learnt the language, circulated the Scriptures, and, by means of preaching and teaching, has made converts, it is then that he begins to develop the native resources for missionary work. The children of the native converts are separated, in many cases, from the heathen children, and placed in schools by themselves, the reason of this being that the temptations surrounding them in heathen schools would more than counterbalance the good imparted by teachers and parents. In order, then, to consolidate Christianity in these foreign lands, it has been suggested by one missionary, Mr. Leupolt, of Benares, that three kinds of schools be established.

First. Schools for infant children. *Second*. Schools for Christian children, and *Third*. Schools for orphans.

The schools for infant children have been productive of a great deal of good. The child is, in a school of this kind, brought under the direction of a teacher at an age when its mind is open to all good influences, and being very ready to impart what it learns, it soon becomes a little missionary itself. Not only is its own mind developed and its knowledge of the Gospel enlarged, but in the home circle its influence is very powerful for good. The parents become interested in its studies, and through the child the Gospel message is brought home to them in a newer and stronger light, all Scripture instruction having been given to the children in the vernacular.

Next in order we consider *The schools for Christian children*, which follow very largely as a result of the former. These schools, although separate from those of the heathen, must be, at least, equal to them, if not superior. Otherwise, the parents of the children, in order to secure for them a better education, might send them to the heathen schools. All Scripture knowledge, as well as the knowledge required for whatever secular pursuits they may choose to engage

in, should be given in the vernacular, although English might be taught as a language. The importance of teaching in the vernacular should be emphasized, because the great object of the missionary is to clothe the Gospel in a native dress in order that the people may look upon it as something that has come to stay.

The third class of schools is the *Orphan schools*, which, although the last to be mentioned, is certainly not least in importance. The great advantage which they possess over the others, looked at from a missionary standpoint, is, that the children, who are generally very young, spend all their time, for a number of years, directly under the care of the missionary. This means a great deal. Not only are they by this means separated from the degrading influences of heathendom, but they come into constant personal contact with the missionary. They are young and easily influenced, and in the hands of a wise and zealous teacher, their characters may be moulded in such a way as to make them choice instruments for the Master's service. They are taught either in separate schools, or along with the children of Christian parents. In connection with their studies they are taught how to perform certain kinds of manual labour, for a reason which can easily be understood. As is quite natural to suppose, they have not all the same ability, nor does their ability in every case tend in the direction of mental labour. It may be that, after a number of years' schooling, some of the pupils will find themselves unable to make a living by means of their mental gifts, and it will be rather awkward for them, and trying to the Missionary Society, if they are not able to turn their attention to manual labour of some sort. Accordingly, to guard against this inconvenience, they are taught from the very first how to work. The establishment of these schools is justified by the quality and number of Christian workers sent out from them. Mr. Leupolt reports as follows: "Before leaving India I wrote down all the names of our converts and classified them as far as we could judge, and I found we had more real conversions from among our orphans than from our united efforts in preaching and in schools." And again he says: "In our missions at Benares the number of agents in the field are three to one from the orphan institution."

It is from such agencies as these, then, that we are to look for the greater number of the native workers, although many of them have been converted through the preaching of the Word, a long time after they had passed school age. It is through preaching that a general knowledge of the Bible has been most widely diffused, and this knowledge has been the means of turning not a few from darkness and error to light and truth.

We now turn for a little space to the consideration of two questions. *First*, What must be the character of the agents chosen? *Second*, Should they, when chosen, devote all their time to the work, or should they do it in connection with other work of a secular nature, by which they provide themselves with the means of living? As to the first question, it would take a thoroughly experienced man to give in detail all those features which constitute a good native missionary, and it is unnecessary for our purpose that these be enumer-

ated in detail. The most prominent ones only shall here receive our notice. In the first place, he must be a devoted follower of Christ. Unless a man has that love to Christ which will make him willing to forsake all and follow Him, he will never make a good minister, whether it be in Canada or in Africa. This is the first and foremost requisite. In the second place, he must possess a fair amount of intelligence. Before anyone can pretend to lead others to Christ he must first have a clear conception in his own mind of how he himself was led. The power to know the Bible and to know the gospel is not just the same thing as being a Christian. The knowledge required for teaching comes after conversion. In the third place, he must be apt to teach. How often have we seen men, possessed of a wealth of knowledge, who nevertheless were totally unable to communicate that knowledge to others. This same thing may be seen in foreign lands also, for human nature is pretty much the same the wide world over.

In regard to the second question, we would answer that the agents chosen to spread the gospel should give themselves entirely to the work. Men who, in addition to their every-day duties, do a little in the way of spreading the gospel among their fellows, are worthy of all honour, and accomplish much, but more than this is needed, as the work is so extensive. Not only must there be a large number of workers, but their whole time, zeal, and strength must be given up to the work. These workers may be chosen from all ranks of society just as they were in the early gospel times. The circumstances of the people in foreign lands are so varied that there is required to meet these circumstances a great variety of talent and education. In all countries where missionaries are at work the inhabitants are composed of various classes. There are those who, so far as education and refinement are concerned, will compare very favourably with the people of Christian countries, as many of those who have worked amongst them will testify. Between this class and those who, living in some of the rural districts, can neither read nor write, there are a great many grades, but all, from the highest to the lowest, in need of the gospel of Christ. The learned Brahmin and his most ignorant follower are alike subjects for missionary work, and there is a great demand for labourers who shall meet the wants of each. Then again, in the large cities of countries like India, China, and Japan, where heathen systems have their centres, and where men, by reason of the pressure of business, are accustomed to think fast, the preachers who are sent to them must be men fitted for the purpose. They must be men who have been well trained by constant and prayerful study, and who in addition to this possess a thorough knowledge of men, and that readiness in action which makes them prepared for any emergency. If certain agents are not adapted to work in these great centres, they may yet fill with acceptance positions in towns and villages; and others again of less ability than these may do grand work for Christ in the country districts. God has seen fit in His goodness to make use of all kinds of vessels in His work, if only they are willing to be emptied of all that is sinful, in order that He may fill them with His power.

The relation of the missionary to all these native workers is worthy of our consideration. He is to be a sort of overseer. In the first place, he will have

to select the men. Then he will have to find out the places and peoples for which they are adapted, and, last of all, for a time, at least, he must superintend their work.

A word or two, then, about the selection of agents. Not only may young men be chosen in order that they may be put through a good course of training, but men converted in middle life are often very useful in this work. While the young men, on account of their superior training, and their close contact with the missionaries, may be in a better position to refute the arguments of the learned men of other religions, and may lead their followers to a higher idea of Christian life, the older men have, nevertheless, a great work to do. They have become thoroughly acquainted with the religion in which they formerly believed, and are, therefore, in a position to make a comparison between it and the new religion. Their knowledge of both being that acquired by actual experience, they cannot but be a power among their countrymen.

Just here we must emphasize the need of selecting female agents. The testimony of missionaries is that there is an immense amount of work which they can do, and which cannot very well be done by any one else. Over thirty years ago a school was established at Ningpo, in China, by Miss Aldersey, for the purpose of training female converts for missionary work, and it proved a great success. These converts could come into direct personal contact with the other native women much more easily than European ladies could, and in visiting the different villages, they were able to gather round about them many women who listened to them with eagerness and profit. Not only in China, but in India and Turkey, and, in fact, in all these eastern lands, there is a great demand for female agents and for colleges in which to train them.

Having thus glanced at the sources from which native agents are drawn, and having noticed the kinds of agents required, the next matter to be discussed is the training that is necessary in order to render them efficient workers. This is a subject of the deepest importance. Unless the foundation be strong and broad, the building that is reared upon it will always be in danger of falling and unless these native workers have instilled into them, by careful and patient teaching, those elementary truths which become beggarly to those only who have gone far beyond them, their labour as evangelists, ministers, or teachers is not likely to be productive of very good results. God wants good workmen, in His vineyard, and, at the same time, requires that, in order to be good, the workman must pass through all those experiences of hard and patient preparation that are necessary in order to bring this about. Of course, this training will depend largely upon the place to which the agent may be sent and the people among whom he is to labour. The work to be done in the great cities is different from that required in the rural districts and the agents must differ accordingly. In some of these cities there are large numbers of native young men who have had an English education, and if a native missionary is sent among these, he requires an English education, and a thorough one, too. The mistake was made in former days of sending English-educated missionaries out into the rural districts, where not more than one or two ideas of English

and European manners and customs had penetrated. The result was that the missionary, by reason of his training, could not adapt himself to his surroundings, and his mission work became almost, if not altogether, a failure. This course of action may be cited as an instance of the eternal unfitness of things. Since then a different course has been pursued. If a man has to labour in towns, villages, and rural districts, where the minds of the people are familiar with their own language and customs, and not much else, it is evident that he should be trained in the vernacular. He may learn English, it is true, but only as a language, not with a view to using it to any great extent in his daily work. As by far the largest portion of the mission-field is made up of people who are familiar with their own language alone, it may be laid down as a general rule, that the native pastor should be educated in the vernacular only. As an illustration of the way in which these native pastors are to be educated, we might refer to the plan adopted by the Rev. Mr. Wheeler in his mission work at Harpoet. Young men, not under eighteen, who are possessed of a good Christian character, earnestness, and a strong desire to preach, are admitted into the theological seminary for the first term, if they can read, write, and cipher, and know something of the Gospel. At the close of the term they are sent out to some village, town, or district, to preach. In connection with the preaching they also do a good deal of teaching, as very many of their congregation cannot read; and after teaching they endeavour to circulate among the people copies of the Scriptures, upon which they may practice the knowledge they have acquired. While engaged in this work they are visited by the missionaries, and if their work is approved, they are sent back to the seminary for another term to pursue their studies. If, on the other hand, they are found to be unsuccessful, they are quietly told that their services are no longer required. If, at the end of the second term, it is found that some will not make good pastors, but will do well as teachers, they are granted a diploma and sent from the institution to carry on the work of education. The whole course of study extends over four years, and if, at the end of that time, a student passes his examinations with credit, he receives his diploma, and, on giving satisfactory evidence to the missionaries of his fitness to preach, he is sent out by them on his great work. It may be interesting here to indicate the line of study pursued in this seminary. We give it in Mr. Wheeler's own words: "In the course of study the Bible is in constant use as a text-book from the first day to the last. They must, of course, study the grammar of their own language, and go through a brief course of mathematics; must study geography, enough, at least, to know—what the mass of the people did not—that 'America is larger than Constantinople'; must enlarge and elevate their minds by some acquaintance with astronomy, and gain some knowledge of chemistry, natural, mental, and moral philosophy, and Church history. The third year is devoted chiefly to the study of systematic theology, and the fourth to preparing and delivering sermons, a part of which are written, that the authors may learn to think pen in hand, and not to be merely fluent, 'tonguey' men, offering the people, as we say in Oriental phrase, 'mere hot water in place of soup': and a part unwritten, that they may not, like too many learned, 'deep' preachers in Chris-

tian lands, be mere pen-and-ink thinkers, better fitted to sit in their closets and make books to be read rather than to stand up in the pulpit and preach sermons to be heard and felt." Such, then is the course pursued by Mr. Wheeler in Harpoot, and it seems to be one that will give a fair education to those pursuing it, and, at the same time, fit them for practical missionary work.

An examination of the course adopted by Mr. Turner, a missionary for nineteen years in Polynesia, shows that, in the theological seminary there, the studies were, in many respects, similar to those at Harpoot. There is one feature common to both these seminaries which should be dwelt upon at this point. The students in both of them devote a portion of their time to manual labour, by means of which they are able to earn a little money to meet their expenses. Mr. Turner, in his report, says: "Every student has a plot of ground which he cultivates as his own, and each has his share of bread-fruit and cocoa-nut trees. He works regularly at his plantation raising yams, taro, and bananas till the day he leaves, and the student who succeeds him becomes heir to all he has left." A foot note is also added, which reads as follows: "To a limited extent they are allowed to sell, for their own benefit, their surplus produce, and this, with the clothing which we give them, supplies them, from year to year, with all they want, without being dependent on their friends for anything, while they are going on with their education." In Harpoot seminary, the students had to be forced to do a certain amount of work, because of the fact that, on account of their laziness, their allowance of eighty-four cents a week was cut down to sixty-four. After the reduction they were granted three cents extra each day, on condition that they would help the missionary for an hour in whatever work he might wish to have done.

In this matter of education, the experience of missionaries is, that great care must be taken lest the natives become hardened in the process, and the aim of the missionary thus be frustrated. In secular education especially does this danger lie, and the question for the missionary to settle is—How far should this secular education be carried? The Rev. Thomas Gardiner, of Calcutta, gives it as his experience that young men, not Christians, after they have entered the high schools or junior college classes, usually come under strong conviction, and he believes that it is just at this point that secular education should be stopped, as far as the missionary is concerned, and that the missionary money should afterwards be spent upon those who might be willing to take part in missionary work. Then, again, there is the danger that the native may become denationalized, *i. e.*, he may lose the manners and customs characteristic of his countrymen, and in their place substitute those of European lands. By doing this he unfits himself for that close intercourse so necessary between a pastor and his people, and to that extent his influence will be lessened. Therefore, it is a principle of the missionaries to advise their pupils in training to conform, as far as possible, to the usages of their countrymen, and be distinguished from them only in the way of Christian character. This will be to them a testimony that Christianity is adapted to them as well as to the Europeans.

Mention has been made before of the education of native females and, as is the case with other missions, the Harpoot mission has under its charge a seminary for such. The reason for establishing this institution lay in the fact that most of the students who came to the Theological seminary were married, and, in order to somewhat equalize the conditions of man and wife, it was necessary to provide a means of education for the latter. Accordingly, the school was opened and, in the course of a few years, quite a number of students were connected with the institution. It must have been quite a curious sight, to look upon those students. One of them was a grandmother, some of them mothers simply, and others unmarried. On the first day a Bible was given to each, accompanied by a primer which, they were told, was the key to the former. At first, but little progress was made, but in the course of time these grown-up pupils began to take an interest in their work, and some of them became scholars of no mean order. There were other objects in view besides that of training the wives of the students, one of which was to draw attention to female education, and for this purpose notice was given some time before of the opening of the institution, and none were admitted without paying for a ticket of admission except those who were too poor. The other object was to train women to go out and teach the schools in the different communities. This institution has been very successful in its work, and some of those who have left it have been bright ornaments in the work of bringing souls to Christ. In his account of the work done in connection with the seminary, Mr. Wheeler devotes a large space to the labours of one of its pupils, Kohar by name, who, although deformed in body, and subject to all kinds of persecution, nevertheless did grand work as a teacher among her countrymen.

The last portion of our subject is that connected with the churches over which the natives, who have been trained at the seminaries, are to preside. In the first place, it would seem to be natural that when a church is first formed its organization should be as simple as possible. In our own land, where Christianity has been established for centuries, there is room for organizations more or less complex as the case may be, but in foreign lands simplicity should be the rule. The native grasp upon the great truths of Christianity is not very strong at first and, accordingly, anything that would tend to weaken that grasp should be carefully avoided. Of course, men of different denominations will be inclined to follow much the same course in establishing churches in India as they would here, and this, to a certain extent, is natural and right, but there should be a careful distinction made between the truths that are essential to the belief of a body of Christians composing a church, and those beliefs which have grown up by reason of circumstances of which a native can know nothing, and, therefore, have no interest in them. There must be certain principles on which to base the fellowship of the members, which principles are set forth clearly in a minute on native churches, written at the time of the Liverpool conference of 1860. It is as follows:—

“ Guided by the teachings of the New Testament, they (the members) should in every land aim to maintain pure doctrine, holy life, and active zeal amongst their members; preserve purity of fellowship by the exercise of proper discipline,

and fully support church ordinances amongst themselves, as administered by duly appointed officers."

The relation in which the missionaries stand to the native churches should be noted here. As soon as a missionary organizes a church and installs a native agent over it as pastor, he practically says to that church, "Henceforth you are, for the most part, to be outside my sphere of labour." The native pastor is to take charge, and, together with the members, conduct the affairs of the church. He is to officiate at the services, preside at the church meetings, and in everything to depend upon his own resources. Of course, the missionary stands ready and willing at all times to give what advice may be needed if he is consulted, and, while in one sense the native pastor and the missionary have their own spheres of labour, there should always be that harmony between them which would make the one the friend and confidant of the other.

Then, again, native churches should, as soon as possible, become self-supporting. There is no doubt a strong disposition on the part of some native churches to depend, as long as possible, upon the missionary societies. This is injurious both to the native church and to the cause of missions generally. As with individuals, so with churches, no truly great work will be done until there comes upon them the sense of responsibility. "We have a pastor and, therefore, we should support him," should be the constant thought of the church, and if it is, it won't be very long before the church will support him. The missionary societies themselves, through their missionaries, can do much towards hastening this end if they are so disposed. In Mr. Wheeler's mission the following plan was adopted with success:—All the churches assume the entire responsibility of their pastor's salary, but if the churches are very needy, the Society helps them to a certain extent, but in no case does it grant more than half the amount, and this for one year only. If the grant is continued for another year it is diminished by one-fifth, and so on, each successive year until, at the end of five years, it ceases altogether. Such a plan could not fail of success if the true spirit of Christianity existed in the church.

Another reason for throwing the churches upon their own responsibility is that each one, regarding itself as a missionary centre, should aim to be in a position to do missionary work to the best advantage, and so long as it is content to depend upon outside help, it will have neither the means nor the disposition to help in spreading the Gospel among others. If the work for Christ is to be done as it should be in these foreign lands, it must be done by churches which have in them the missionary spirit very strongly developed, and such churches will be those whose members are united in purpose, work in hearty co-operation with their pastors, and feel that on them, independent of outside help, must fall the burden of maintaining their organization in a state of healthy activity. It were better to have one church trained to give liberally towards worthy objects than two of equal size who are still in the infancy of their liberality, with no prospect of growth in the future.

In concluding this paper it may be well, for the encouragement of those who are interested in this subject, to give a few statistics in regard to the number of native agents employed by the different Societies that are engaged in foreign

mission work. Up to 1882, over seventy societies were engaged in carrying on this work, and had in their employ, besides some 2,800 European missionaries, no less than 2,271 native ordained missionaries, and 21,684 evangelists and teachers, making in all a total of about 24,500 native agents, or nine native workers for every European missionary. But while these figures are, to a certain extent, encouraging, yet it must not be forgotten that the work has scarcely more than begun. Almost three-fourths of the whole human race are still without that hope in Christ which we so fondly cherish, and the work of christianizing these must be done, or, at least, begun by the other fourth. By the carrying out of the plan of developing native resources, as they come to light, this work will become practicable. The success of the past gives us hope for the future, thanks to Him who rules us all so wisely and so well, and acting under the impulse of that hope, the church of God is to-day moving steadily forward. During the last year or two an unusual interest has been developed in foreign missionary work, especially among the students of the different colleges in the United States and Canada, and quite a number have signified their intention of going out to the foreign field. Just here, then, we may throw out a suggestion. Every man desires to see direct results from his preaching, and the foreign missionary looks forward with joy to the time when he can say: "These have come into the knowledge of Christ through my instrumentality." His work, however, does not stop here. The great thing is to inspire these converts with a like missionary spirit, so that from them he may choose a few at least who, in the school, in the church, or in evangelistic work, will themselves propagate that Gospel which they have received from their European ministers. With these two objects, then, in view, the conversion of souls, and the developing of native talent, the missionary of God has a grand future before him, and, although sometimes the path may be thorny and the immediate prospect discouraging, he is guided by the hand of that Christ of whom the apostle Paul wrote: "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."

CHRISTIANITY IN JAPAN.

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Far in the Orient, kissed by the first new rays of the returning sun as he travels up the heavens, nestling down in the bosom of the Mother Ocean who, they claim, gave them birth, lies the Empire of Japan—an Empire consisting of some three thousand islands, with an area of 148,742 square miles, and a population of 37,000,000.

In natural scenery it is more than usually attractive. Imposing mountains and lovely valleys intermingle in pleasing contrasts; the coast line is everywhere indented with beautiful bays; charming lakes and rivers, everywhere to be seen, are the delight of the tourist, while the climate, though not as invigorating as our own, is very pleasant, being tempered by the Black Stream that flows on the south and east. The soil is remarkably fertile and the country rich in mineral resources, gold as well as other minerals being found in very large quantities; it is estimated that one island alone contains coal enough to yield the annual output of Great Britain's coal mines for one thousand years.

Into one of the bays of this promising country, the lovely land-locked bay of Yeddo, Commodore Perry sailed with his fleet, on a Sabbath evening in 1859; and dropping anchor, he and his crew sang the one hundredth Psalm:

" All people that on earth do dwell
Sing to the Lord with cheerful voice ; "

—not only praise, but also prophecy of the swiftly on-coming time when Japan should be enrolled among the nations that already swell the chorus.

The Western world was knocking at her doors of commerce for admittance, and when the Japanese saw the fleet of Perry their fancied greatness and advanced civilization dwindled into poor insignificance, and they said, " If these are the ships of the Barbarian, the sooner we become Barbarians the better." In entertaining commerce they were "entertaining an angel unawares." An angel that was soon to rise up and bless them.

About three hundred years ago, the Jesuit visited Japan. Not being opposed, he had soon won thousands to the " Faith which he holds in unrighteousness," but, dealing treacherously, by seeking to obtain control of the Government, at least, so thought the Japanese, he called down on himself the wrath of the people. Persecutions were everywhere instituted, and over thirty thousand of those professing faith in Christianity, as taught by the Jesuits, were cruelly slaughtered. Thus have those who perverted the religion of Christ brought dire punishment upon themselves, cruel death upon thousands of innocent ones who were seeking after God if haply they might find Him; and thus have they brought dishonour upon His Holy Name. Consequently, when the Presbyterian Church came to Japan, in 1859, it came to closed doors and preached a proscribed religion, for even yet the notices were everywhere posted, threatening no gentle punishment to any who should dare preach Jesus; but the Soldier of the Cross, true to his colours, unfurled his banner, and to-day, with many a hard-contested battle-field behind him, and others still awaiting him, he is marching up the heights of victory.

Japan is at present in the transition state. Long before our Western civilization touched her shores, she had developed a civilization of her own, of a high type, but she had reached her limit; and now she is busily engaged in putting off the old and donning the new. The Samurai class were the first to notice the defects of their own civilization, and the superiority of ours; and, holding the reins of government, they determined to give Western habit and thought

an opportunity to take root in their country, if it would take root. The old national religions are gone or going. *Shintoism* is no longer a religion; it only lives in connection with national sentiment, being bound up with the divinity of the Emperor. *Buddhism* is slowly but surely dying, and the eyes of thousands, which are now turned towards our land, are already being made glad at the sight of a blessed paradox—a Sun that is rising in the West. Nothing now can save the old religions of Japan; the people are beginning to lose confidence in them, and though the Buddhist priests, adopting Western plans, are lecturing on their philosophies and religions, the new principles have taken firm hold of the educated classes, and through them, reaching upward and downward, they are already shaking the old systems to their very foundations.

One of the most promising, as well as most interesting, aspects of Japan at the present, is its phenomenal thirst for the English language. Everywhere throughout the Empire the people betray a great anxiety that both they and their children have command of the English tongue. Behold, how God works through instrumentalities! When Christ came the Jew was in bondage, but Greek had become the language of literature for the then known world, so that, if the teaching of Christ must needs start from Jerusalem as their centre, the channels which are to carry it to the uttermost parts of the earth are already furnished by Divine Providence. So, again, God, in His wisdom, has made another language—that expressive and forcible language which we love—a universal language, enfolding in her arms the treasures of wisdom and knowledge, both earthly and heavenly, and for the sake of what she embraces, the quick-witted Japanese would fain master the tongue, knowing that whatever is of worth in French or German literature will, by the help of the translator, find its way into English. He may not see, or he may not care if he does see, that with the English language must come to him, wooing his most serious attention, one of her richest treasures, the sublime story of the Cross; that with the philosophies which she brings must come, demanding his most earnest consideration, the grandest philosophy that has ever engaged the mind of man or angel—the Philosophy of Regeneration.

The Japanese mind is remarkably metaphysical. He is intensely fond of the subtleties of that, and he is keen for the latest discoveries of science; hence, our best works on Philosophy and Science find their way into the Japanese libraries and are eagerly read. This fact leads to some gloomy foreboding, especially when we think of the so-called Philosophy of the Agnostic, as well as the sceptical scientific thought of the present day, that must thus be sown broadcast among that people; but we are not without hope. Truth knows not defeat; and though the enemy, as of old, sow tares with the wheat, in the reaping time it will be found that the good seed has brought forth an abundant harvest.

We have said that Christianity is being spread through Japan by means of the English language, and it will also be worth our while to notice that she will have a very helpful ally in the school system of that country. They have in Japan very excellent educational institutions, and are exceedingly anxious to obtain European Christians as teachers, and, if possible, missionaries; and the

reason they desire Christian teachers is, in the first place, that they may get an English education, and, in the next place, that they may be sure their children shall have a good moral training. Therefore, their Government is willing to employ all the teachers we can send, and are offering from fifty to two hundred *yen* per month, the *yen* being equal to about eighty-three cents. Now, we think it is one of the grandest triumphs of Christianity, as well as a most encouraging prospect of its bright future in that country, that already it has impressed a nation with its moral dignity and worth to such an extent that they are saying, Send us Christian teachers; the morals of Christianity commend it to us if nothing else would, and we are anxious that our youth shall be trained in its ethics. It only remains for the Church of God to rise to her high privilege and imperative duty, in sending Japan the Christian teachers she is calling for; and, if this is done, the conversion of Japan is a thing of the near future.

Christianity at the present is simply tolerated in Japan. The Edict put forth against the Christian religion three hundred years ago, though not enforced, has never been withdrawn; still the officers of the Government, instead of being alarmed at the rapid growth of Christian sentiment, say that, though they cannot at present aid us by any act of legislation, yet wish we would move faster in spreading our civilization and our religion, and they express themselves as especially favourable to the Protestant type.

The position of Japan is unique in the fact that it is not so much foreign missionaries that are wanted, as foreign teachers; certainly it will be no objection if the teacher is a missionary; on the other hand, that will be counted in his favour; but the work of the missionary in Japan at present is not so much to do pioneer work as it is to train natives who are offering in encouraging numbers for the work of the ministry. It will not be long before the work of the foreign missionary in Japan will be done, for that country is to be won for Jesus principally through the efforts of her own sons, who, thank God, are being called and sanctified for their labour. Only certain parts of the country are open to the foreign missionary, that is, those parts where foreigners live, but the native Japanese pastor may go anywhere. We must observe, also, that we can never master their language so as to make ourselves understood by the people, as he can; and further, he is at once acquainted with their philosophies, religious ideas and habits of life, which puts him in a position, beyond all comparison, more advantageous than we may hope to obtain in long years.

The question of a native Japanese ministry opens up some interesting speculations for the adjacent Asiatic fields of heathenism, that we or some one else must soon occupy for the Master, and who is better fitted to carry the Gospel message successfully to these new fields than the Japanese? Naturally clever, cultivated, versed in Asiatic modes of thought, familiar with the religious history of those countries, capable of enduring the tropical climate as no European can, none is better qualified than he to do this work; and but give to him the Bread of Life for which his hungry soul is crying and he will soon show you his gratitude in giving it to others, in carrying the Gospel to the most difficult fields of heathenism. There is nothing surer than that, if we but do our duty by Japan, be-

fore many years Japan will stand in the same relation to the countries round her as that in which we now stand to Japan. Thus may be solved one of the most anxious problems that now face us and that must soon be met and answered.

It will greatly encourage our faith, I am sure, if we glance but briefly at the progress Christianity has made in Japan in the last few years, as revealed by the latest statistics published. In 1886 there were 235 Sunday-schools with 9,889 scholars, being an increase of 2,870 on the year 1885; there were 93 native pastors, an increase of 33; there was a membership thoroughly tried of 14,815, an increase of 3,137 on the preceding year. The contributions to the support of the Gospel that year were 26,866 *yen*, an average of nearly two *yen* per member, and an increase of 2,721 *yen*. To these figures we must add at least twenty per cent. to get the present figures, and this would give us: Scholars in Sunday-schools, 11,866; members of churches, 17,775; contributions, 32,264; and I may remark also that there are 119 partially self-supporting, and 64 wholly self-supporting churches. These figures seem to us full of blessed comfort and hope, and though seventeen or eighteen thousand of a membership seems a very small proportion of the population of thirty-seven millions, we must remember that these are only members who by faithful, consistent lives have shown that they are born of God, and does not at all include the many thousands who to-day are intellectually convinced of the truth of Christianity; for we are told that at the different churches, if they were disposed to relax the requirements for membership, could, in a very short time, double or even treble their members. It is their aim rather to build up an Apostolic Church by adding such as are being saved. The progress for the last year shows an increase in numbers equal to one-fourth of the whole increase of the twelve preceding years; and it is thought by missionaries on the field, who feel there is still a work for them, that if every foreign missionary were taken out of Japan, the work would still go on, till all should know the Truth as truth is in Jesus. The little Stone cut out of the mountain without hands, and hurled at the opposing kingdoms, is ever increasing in velocity while it is rolling down the mountain slopes of time, so that, humanly speaking, at the present rate of increase, Japan would be converted to God in twenty-five years. and we are encouraged to hope that the time is fast approaching when a nation shall be born in a day.

If the outlook of the hour is encouraging, brethren, and we surely grant it is the hour is big with responsibility. We are brought face to face with a whole nation waiting to receive the Gospel; waiting, not passively, but with anxious hearts, for their brethren across the sea to come to them with the message of Eternal Life. Long and tedious and intensely dark has been the night, and now thousands have climbed to the crest of the mountain of Hope to watch for the mornin', and not without encouragement, for already the first appearances of the dawn are outlined along the sky—promise of a glorious rising, to usher in whose brighter beams is our duty and privilege. We cannot look at the Japan of the present day without hearing again the voice of the Master, rich with all the meaning of two thousand years ago—"Lift up your eyes and look

on the fields, for they are white already to the harvest ; " " Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest ; " and live as ye pray.

Listen ! the Master beseecheth
 Calling each one by his name,
 His voice to each loving heart reacheth
 Its cheerfulest service to claim.
 Go where the vineyard demandeth
 Vine dressers' nurture and care,
 Or go where the white harvest standeth,
 The joy of the reaper to share.

FRENCH MISSIONS.

J. F. McLAUGHLIN, Victoria College, Cobourg,

Detailed [and accurate information with regard to the present state of progress and prospects of the French Missions of Lower Canada, is difficult to secure. Those who are engaged in the work are very cautious as to details. Their work is usually done in a quiet, unobtrusive way. An open announcement would ensure persecution. Information of a more general nature, including some statistics, is at our disposal.

The importance of the work of these missions has not decreased. Never before has the race and creed problem of our country pressed so heavily upon the public mind. The rights of the Protestant minority in the province of Quebec are being continually threatened or openly invaded. The large privileges, granted at Confederation to the Roman Catholic Church, are being carefully and gradually extended and confirmed. The right of the hierarchy to carve the old and create new parishes with municipal powers, has been exerted in a most unjust way, always, of course, to the disadvantage of the Protestant, and has been confirmed by the courts. The Jesuit order has been incorporated ; and that great educational system of dark and evil historical repute, with its untiring and relentless opposition to freedom and free institutions, has been re-established in our midst. Even the rights and privileges of the Protestant schools and colleges are being indirectly assailed. Statesmen, once professedly broad and liberal in their views, have cast in their lot with the extreme religionists. Political leaders have found it necessary, in the interests of party, to concede to this Church and people more than their just share of attention and influence. If we are to retain our civil and religious liberty and equality, if we are to maintain in their integrity our free institutions, the heritage of a thousand years ; if we are to do this without protracted animosity and strife, per-

chance even shedding of blood, it must be by the strong and pure gospel of Christ. Such, then, is the present need and importance of the work that is being done by the missionaries to the French people of Canada.

The necessity of these missions is no less apparent when we examine the intellectual and moral, as well as the material condition of the French people themselves. Of the last I need say no more than this, that their condition is not improving. The ambition which prompts a man to rise, to develop his energies and to move forward, is not consistent with the rule of a despotism that places its iron grasp upon him, body and soul. The tithe system never was more oppressive, grinding as it does annually about \$1,000,000 out of the pockets of an already impoverished people. Intellectually, the condition is deplorable. Reliable statistics show that from sixty to seventy per cent. of the people are illiterate. The schools are sectarian and not of a high class. They are also priest-ridden. The pupils are not trained to independent thought. No one must dispute the decision of the priest upon any question, and the mandate of the Pope is the standard of all knowledge. That such wide-spread illiteracy should prevail is certainly not a hopeful sign for the future of French Canada. For intelligence, freedom, and progress go hand in hand; ignorance is the friend of tyranny. Morally, the aspect is not more encouraging. The work before the Christian missionary is a great one. It is to educate these people, to teach them to think, to judge for themselves, to be men, not children. It is to lead them, by the gospel method of sympathy and kindly charity, and simple yet bold preaching of the truth, to a higher life, a living, purifying faith in Jesus Christ.

Some progress, even though small as to its apparent importance, has been made during the past year. To this we will briefly refer. The largest mission work is carried on by the Presbyterian Church. Through the agency of its missionaries and colporteurs it is endeavoring to scatter broadcast Bibles and religious books. During the past year over 3,300 copies of the Bible and 26,400 tracts were thus distributed. Attention has been largely directed to the education of the young. During the past four years the number of schools under the direction of the Church has increased from 13 to 29, and the number of pupils from 533 to 905. The increase of last year was 4 schools and 101 pupils. Of this total number, 290 are children of Roman Catholic parents; the great majority of the rest are children of converts. In addition to these, a high grade school for advanced pupils is conducted at Pointe aux Trembles. The attendance here has so increased that urgent demand is now made for large additional room. The work of preaching the truth has gone bravely on. There are now 25 mission churches and 78 preaching stations. 238 members were received during the last year. Contributions from all sources amounted to \$33,250, being \$1,000 in advance of the previous year. It is with pleasure that we record the decision of the students of the Montreal Presbyterian College to establish and maintain a mission of their own in the city.

The Methodists report 12 missions, 11 missionaries, and 405 members. 81 were received into membership last year. A small number of schools are being carried on. The French Methodist Institute, an advanced school of a high

reputation, is meeting with ever-increasing success. Between \$7,000 and \$8,000 have been spent on these missions during the past year. There is no definite report of the colportage or circulation of religious books, but this work is being pushed and is full of promise.

The Grande Ligne mission of the Baptist Church is doing a work of great and growing importance. The school accommodates fifty pupils; and if there were sufficient room four times that number could be had, twenty-five per cent. of whom, it is said, would be Roman Catholics. The Baptists have 12 preaching stations and a growing membership.

The Sabrevois Anglican mission has labored in the face of great difficulties, but has done a good work and borne a faithful testimony to the truth. The influence of the mission schools has been widespread, and the prospects for the future are more encouraging. Between \$7,000 and \$8,000 are annually expended.

The work done by these missions cannot be estimated by numbers. They have had to encounter the determined opposition of Romanism. This Church, with adherents in Canada numbering nearly two millions, with its enormous wealth, yielding an annual income of about \$3,000,000, which is increased by tithes, pew rents, lotteries, fees, &c., to an almost fabulous sum, supposed to be about \$11,000,000, is no mean opponent. Its power to persecute is great and it fails not relentlessly to exercise this power. To become a convert to another creed is often to sacrifice home, friendship, a peaceable life, and to be subject to scorn, denunciation, a sort of boycotting, and petty annoyances that make life almost unbearable. Scarcely is it to be wondered at, then, that so many of those who are converted, emigrate, either to Western Canada or to some part of the United States. In the minds of the great mass of the people there exists an almost unconquerable prejudice against Protestantism. This is encouraged and fostered by their spiritual guides. It is all the stronger because of their ignorance and simplicity. To many of them their parish is the bound of their acquaintance. They know very little of advance in literature, learning, the arts and sciences. Content with the language and customs of their ancestors, they cling to these and want no change. They are suspicious of any who would introduce change. The little pomp and glitter and ceremony of their worship pleases and satisfies them; higher longings and questionings are hushed as of the evil one. Strange tales of marvellous deeds of saint and sage take the place of the pure and elevating gospel story. It seems remarkable that this religion should have its strongest hold upon the women. This is possible through the confessional. By this means, also, the priest becomes informed of any aggressive evangelism of the missionary, and is enabled to steel the hearts and shut the ears of his people by pronouncing strongest anathemas upon all who attend to or sympathize with the heretical doctrine. Such, then, is the great difficulty of reaching this people, whether in private conversation, by distribution of books, or by public preaching. To these facts all the reports of missions bear testimony.

But there are not wanting encouraging signs. In many cases, especially among the more intelligent, there is a decided breaking away from the old faith. One missionary says:—"Roman Catholics are undoubtedly dissatisfied;

the educated class becomes more and more indifferent ; some of them are gradually led towards infidelity. It is left for us to work, and by God's help to turn in the right direction that current of thought which is tending more and more towards unbelief." Another, who has had long acquaintance with the work, says :—"The people are more accessible to our agents than ever, showing a relaxation of the hold of the priests upon the masses, increasing light, and a strong tendency to know the letter and the spirit of the Bible." There are indications of a further breaking down. May it not be that these are but the distant premonitory sounds of the tempest that is surely hastening, and will shake to their very foundations, even as in the days of Luther, the strongholds of Romish error.

In view of what has been stated, a few suggestions may be in place. And first, that the work of education be pushed with all energy and determination to lift the intellectual standard of the people. Increased intelligence will certainly lead to that free and independent study, investigation, and decision, which has ever been the rejection of any and all absurd pretensions to universal knowledge and authority. It will place the Bible and its interpretation within reach of all. It will stir indolence into energy, and dead conservatism into living, upward progress. Again, it seems advisable that there should be less controversy and declamation against Romish error, in the press, in the pulpit, and on the public platform. It would be well to "let the dead past bury its dead," to forget the feud of centuries in the common brotherhood of to-day, and instead of ferreting out the evil, of which, God knows, there is too much everywhere, look rather for common bonds of truth and foundation principles of goodness, upon which to stand together, and therefrom to help the weaker brethren that they may rise to higher and better things. We have had too many 12th of July orations, and too much of this riding the Protestant horse. Certain classes of men are thus rendered enthusiastic, but they are not usually men of the highest order of intelligence, or firmest Christian principles. What is needed for French Canada is a gospel of love, which, while it hesitates not to expose and condemn hypocrisy and vileness, does no violence to long-cherished prejudices and customs and beliefs, in which the root of the evil does not lie. Beneath the prejudice and error, traditions centuries old, rubbish piled upon rubbish, there is a faith, however faint, in God, and a simple, sincere, though far-off love for Jesus Christ, the wondrous Saviour. Piety and good works are to them God's most acceptable worship. Here is firm foundation. Down to these first principles the missionary must go, and here lay the deep foundations of spiritual life. Before this dawning life, error, deception, and tyranny will vanish as the fleeing clouds of morning. The soul united closely by faith and love to a personal Saviour will no longer brook the interference of other mediators. It is from the depths of such living faith and communion with God that reform of surface evil alone can spring. Let the missionary speak rather of "Christ and Him crucified," than of the errors of transubstantiation, papal infallibility, image adoration, priestly absolution, etc., etc. Gideon Onseley was such a missionary to the Irish Roman Catholic people. May we not hope to see before long the dawn of a brighter day for our French fellow-citizens, and the sweeping away of the dark clouds of error so long in the ascendant ?

SERMON

PREACHED BY REV. DR. JACKSON, FIRST CONGREGATIONAL CHURCH, KINGSTON, IN CONNECTION WITH THE CONVENTION OF THE INTER-COLLEGIATE MISSIONARY ALLIANCE, SUNDAY, NOV. 13TH, 1887, 11 A.M.

"Jesus saith unto him, let the dead bury their deaa, but go thou and preach the Kingdom of God."—Luke ix.: 60.

Our Lord had completed His second Missionary circuit through Galilee and returned to Capernaum. Cast out from Nazareth by His fellow-citizens, He had made this city, and Peter's house in it, His home. By this, Capernaum had been exalted to heaven. But the storm of ecclesiastical wrath had burst upon Him and He must leave this city and become a houseless, homeless man.

He had cured a most unfortunate man; one who was blind, dumb, mad, and possessed of a devil. Well might the people be astonished and ask, "When Christ cometh will he do more miracles than this man has done?" This had led the grey and Reverend Rabbis of Jerusalem to realize that something must be done to put an end to His influence among the people. They therefore resort to the policy of slander, and say, "This fellow casteth out devils by the prince of devils," and more than this, "He has a devil and is mad." Christ silences His slanderers and convicts them of blasphemy against the Holy Ghost.

The rumor that these charges have been made against Jesus by the Reverend Rabbis reaches Nazareth, which is but ten hours' distance from Capernaum, and His relations, it would seem, are partially persuaded that He is insane. Therefore His mother, sisters, and brothers go to Him that they may put Him under restraint. Prevented from approaching Him by the throng, a message is sent that they are without and desire to speak with Him. This evokes from Christ those gracious words of adoption for all true believers. He asked: "Who is my mother and who are my brothers?" and stretching out His arms towards His disciples said, "Behold my mother and my brethren. For whosoever shall do the will of my Father in heaven the same is my brother and sister and mother."

Defeated in their effort to publicly brand our Lord as one in league with the devil, a trap is laid for Him, under the guise of friendship. He is invited to dine with the Pharisees, and accepts; designingly disregarding their usage of washing the hands, even though in the estimation of His host He was doubly defiled, having just come from His contact with the crowd, besides having cast out a devil. This defiant attitude towards their cherished tradi-

tional usage rouses His host and the other guests at once, whereupon Jesus, in words pointed and plain, declares to them the vast difference between outward ceremonial cleansing, and the inward spiritual purity, which is essential. He proceeds to pronounce woes upon these blind leaders of the blind, who henceforth reject Him and conspire to destroy Him. "He came unto His own, and His own received Him not."

As He passes out of the house to the shore of the sea, followed by the infuriated Rabbis, the multitude again throng His path and attend with great interest to the words that fall from His lips. Christ declares to them that wonderful series of missionary parables recorded in Matthew xiii., some of which, if not all, were given on this occasion. There was the parable of the sower, the tares, the hidden treasure, the pearl of great price, and the gospel net. The Kingdom of God brought from heaven to the earth for the sons of men was likened unto these. The field was the world, to which Christ came to sow the seeds of truth and love; to sow His own personality; by His death to plant His life as the seed of all spiritual life, which abiding not alone, should yield abundant fruit in all generations to come. In like manner He has taught that "the good seed are the children of the Kingdom," who are called in the mission fields of the world to sow their Christian individuality in all self-abnegation and consecration, as their Master has done. Christ was pre-eminently the one who, to secure the "treasure hidden" in the earth, and to gain possession of the "goodly pearls," sold all He had, that He might make the purchase. "For He who was rich in heaven for our sakes became poor, that we through His poverty might be rich." From His estimate of the value of the degraded human soul, and the preciousness of life eternal, let all missionaries form their estimate.

Thus the busy, exciting day has passed, and as the evening draws near our Lord makes hurried preparations to leave Capernaum, or, more correctly, leaves without preparation, for we are told, "they took Him even as He was in the ship." He now, as it were, directs His course to the foreign mission field. Six miles across the sea is situated Gadara, a place, from its situation and circumstances, more heathen than Jewish. But His teachings and manner had touched the hearts of some of those who were present, and among them were those who came forward as candidates for discipleship. One of them was a Rabbi, who said, "Teacher, I will follow you wherever you go." This proposition was neither accepted nor rejected by the Master, but a reply was made which would test the character and motive of the applicant: "The foxes have holes and the birds of the air have nests but the son of man hath not where to lay his head." Henceforth He has no home, neither in Nazareth nor Capernaum, and the servant cannot expect

to be different from his Lord. Self-abnegation must characterize all true disciples.

Another said, "Lord I will follow Thee, but let me first bid them farewell who are at home." Knowing what the effect of conferring with flesh and blood would be upon the proposed disciple He answered, "No man having put his hand to the plough and looking back is fit for the Kingdom of God." For Christ's sake we must be prepared to abandon every tie that would hinder our prompt and complete service. "He that loveth father or mother more than Me, is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me: and he that taketh not his cross, and followeth after Me, is not worthy of Me." In both these cases the words of Christ were illustrated, "Ye have not chosen Me but I have chosen you." They are those whom Christ has ordained and anointed who shall go and preach the gospel and bring forth fruit unto eternal life. "Not every one who saith unto Me, Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Turning to another in the crowd Jesus said unto him, "Follow Me," and here, though the call was so direct and imperative, human nature asserts itself, for he replies, "Lord, suffer me first to go and bury my father." Whether this means that the man's father was aged and needed his care, or was dead and the thirty days' mourning should be observed, our Lord's answer was equally applicable, as He said, "Let the dead bury their dead, but go thou and preach the Kingdom of God." This means that those who are without spiritual life can attend to the offices of the dead, while those only who have been quickened by the Holy Spirit can preach the Kingdom of God. Or that leaving the forms, vanities, and ambitions of the world to the worldly, Christ's chosen ministers must chiefly mind matters of spiritual moment. In this sense we are surrounded by the dead in many forms and ways.

There is the dead past with its sins and follies. This belongs to each one of us to our grief and shame. We would fain recall it to the living present that the evils thereof might be corrected, the wrongs redressed, and the mistakes amended. We have spent more than the thirty days of mourning over it already, and its remembrance would seem to hinder us in our work now. We may not, like the spiritually dead, seek to bury it by dissipation or disbelief; we must leave it as it is, confessing its sins, asking for its forgiveness, and obey the call of the Saviour, who says, irrespective of the past, "Follow Me."

There are the dead hopes and ambitions of life, which were of the earth earthy. The desires for place, position, and possessions among the sons of men. These objects of our early dreams and earnest toils once called to us as by the voices of the living until

we gave heed to Him who said unto us, "Follow Me." Then as the hindering thoughts of these worldly hopes and ambitions came in upon us an impulse was given us to leave them among the dead and "go and preach the Kingdom of God." Henceforth, however loud their call, however alluring their attractions, it is ours to leave all and follow Christ.

There are dead forms and traditions which we may well leave with the dead. This was vividly illustrated by the Jewish Church of that day. A ceremonial service together with the observance of the traditions of the elders were chief elements in their religion. It was a religion void of spiritual life and power insomuch that the rulers and the great mass of the people were unable to recognize the Messiah in their midst. Our Lord denounced and set at naught these deadly forms and traditions of human origin and authority, and declared that true religion was a life, the life of faith in the Son of God. In the apostolic age St. Paul found it needful to write that, "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Forms and traditions in themselves can not satisfy the spiritual, neither can the preacher of the Kingdom of God, through them, bring spiritual life to those dead in trespasses and sins. We must preach Christ and Him crucified, the power of God and the wisdom of God.

There are dead issues, over which the Rabbis in the churches have been quarreling for centuries, with no approach to a settlement, and if we are wise we will leave them to be buried by the dead. With the Macedonian cry coming from all parts of the heathen world, calling for help; with the great mission field of Canada our home, to which are coming people from Europe and Asia, of all classes and conditions, and in which the pagan aborigines are found, all requiring that Bread which came down from heaven; with the Master's charge, "Go thou and preach the Kingdom of God," ringing in our ears, we may not tarry even to perform the last sacred rites to these dead issues. For did we bury them some one would be sure to proclaim their resurrection, and men will always be found who prefer dwelling in the tombs rather than living in the busy needful haunts of men, where the ministry of the grace and love of Christ are so greatly required. Concerning everything which would hinder us from following our Lord in the ministry of the gospel He would have us treat them as dead, or, as the apostle, reversing the order, expresses it, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," so we must assume that we are dead to the world, or that the world is dead to us, that we may be alive in Christ and be separated for the work of Christ.

This is the commission given, "Go thou and preach the Kingdom of God." It is a call to the highest and most sacred office

among men, and emanates from the King of angels and of men. It is to use the means ordained of God for the world's evangelization and salvation; to bring to pass the fulfilment of the angels' song of the advent, "Peace on earth and good will among men." It is a work which is not experimental or uncertain as to its results, for in every age God has, "by the foolishness of preaching," saved men of all conditions, classes and climes. Preaching has done more for the world's civilization and moral elevation than any other agency it has ever known. The miracles of missions belong not wholly to the apostolic or post-apostolic ages, but are vividly manifested in the present, as witness the triumphs of the gospel in the Islands of the Pacific, Madagascar, Japan, and many other parts of the earth.

Christ hath called us to "preach the Kingdom of God," that in the presence of the King there may be gathered an innumerable company "out of every kindred, and tongue, and people, and nation, "who shall offer their homage" unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion forever and ever. Amen." It was this King who became Son of Man that He might be the Saviour of men, who, after His resurrection and just before His ascension, said, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." This great commission is one which could not be fulfilled in the apostolic age, or any other age, but which embraces all the ages and generations of men. To you this commission comes as candidates for the ministry of the word, and whether you fulfil this ministry at home or abroad, among civilized or savage people, the self-abnegation, the renunciation of the world, and the consecration to your work indicated by the text will be required.

I have said that in a sense, when our Lord left Capernaum, He turned to the Foreign Mission field. The disciples, in crossing the sea to Gadara in company with their Master, encountered a fearful storm while He slept. In consternation they cry, "Master, carest thou not that we perish?" when He rebukes both the fears of their feeble faith and the raging of the storm, giving peace to men and nature. We, too, in fulfilling our commission, shall meet with adverse winds and dangerous storms, and oftentimes our hearts will fail, but Christ will be with us in the storm as well as in the calm, and upon the sea of trouble as well as in hours of sweetest peace. Go, then, to Him, not with faithless fears, but with earnest expectation, and He will give you help.

Christ and His disciples had no sooner landed on the opposite shore than they were met by one who fearfully illustrated the incarnation of evil in manhood. The fierce, uncontrollable demoniac declared this. But more, there was illustrated the power of Christ over the worst among men, for at His word he was disenthralled and calmed, and was found clothed and seated at the feet of Jesus. Let this example declare to you the fact that with the worst Christ "hath power on earth to forgive sins."

The hindrances which you will meet with in your work are illustrated by the experiences of Christ and His disciples on those shores. The people who had lost their illicit gain through the destruction of the herd of swine, besought Him to leave their country. The salvation of the demoniac or of others was, in their estimation, nothing in comparison to the loss which they had sustained. Not only is this true in relation to those engaged in the slave trade in Africa, in the opium outrage in China, and in the liquor traffic in every part of the heathen world; but in the home field if you touch men's greed of gain, and denounce unchristian conduct in commerce, the chances are that there will be those who will desire you to seek some other sphere of labour. But you are called to preach the Kingdom of God that the devils of dishonesty may be cast out of trade, that the unclean spirits may be cast out of society, and that the demon of unlawful appetite may be cast out from men. He who, facing frowns and foes, did the will of His Father who sent Him, says, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

SERMON

PREACHED BY REV. S. H. KELLOGG, D.D., TORONTO, IN CONNECTION WITH THE
CONVENTION OF THE INTER-COLLEGIATE MISSIONARY ALLIANCE, SUNDAY,
NOVEMBER 13TH, 1887, IN CONVOCATION HALL, AT 3 P.M.

"*Lord, what wilt Thou have me to do?*"—Acts ix. 6.

This expressed the desire of many. Some expected a voice from heaven to settle difficulties and doubts, but they would never hear it. The answer had to be found by observation and judgment, by considering what there was to do, and finding out how to do it. Of course, faith in God was required, and wisdom to decide aright

will be given to those who ask for it. Then he gave facts as to the immense need for Christian activity in this sinful world, particularly dwelling on its heathenish condition. He asserted that the heathen were morally lost, that those who have learned the language can only know the iniquity, degradation and horribleness of their condition. The English language was incapable of expressing much of the filthiness which some of the heathen languages carried. In all lands the people regarded themselves as sinful and lost. Their religions simply confessed this condition. Hence, according to the Scriptures, they were condemned, although not as heavily as those to whom the gospel has been preached. Christians agreed that there was a better time, a golden age coming; but that time would not come until the gospel had been preached in all nations, consequently it rested with the churches as to whether that golden age was near at hand or far off. The preacher pointed out that there were one thousand million heathen in the world, which number it would take five years, day and night, to pass a given point ten abreast with only seven feet between the ranks. This would help us to form some conception of the number of heathen in the world. Further, these heathen were accessible. To reach them it would require no more courage than that possessed by many a traveller or trader. On the whole, at present, there was a wonderful readiness throughout the heathen world to receive the gospel; and, as far as danger was concerned, he would rather take chances as a missionary in the cities of India than in some cities in the Dominion of Canada or the United States. In speaking of the few missionaries now at work, he said there was only one to every million of people in China; or he might say the missionaries were as scarce in that country as they would be in the United States and Canada if there were only 450 in these two countries. Yet, he had heard young men say the profession was over-crowded! He could tell them that there are many countries in which there are not,—as is often the case in America,—a dozen applicants for a vacant charge. While he would not recommend every man to enter missionary work, it was the duty of every Christian to see that the heathen were reached, and to assist in sending the gospel to them, so far as it was possible. If all could not be missionaries, they could display a spirit that would meet the wants of those who were upon the field or wished to go, and soon the evangelization of the world would be accomplished. Some of the objections to becoming missionaries were then mentioned and answered.

In speaking of health, he said no matter what the condition of a young man's health might be, he could find a climate in some mission field that would suit it as well or better than the climate at home.

The languages were possible to any man of ordinary intelligence. In such work men could have every lawful ambition satisfied. No one buried himself in the mission field, for men were heard of more there than if at home, and their influence often was superlatively greater. There was ample opportunity, too, for study and self-culture; and if there is anything in a man it will be shown in missionary work. There are very many ways for his development. And finally, it was a great, glorious, and honorable privilege to be associated with Christ in the redemption of the world. It was the highest honor that man could have conferred upon him.

FAREWELL MEETING, HELD IN CONVOCATION HALL,
SUNDAY EVENING, 8.30 P.M.

Mr. Smith, who shortly leaves for China, occupied the chair. He announced that one delegate from each of the nine colleges represented in the convention would speak for three minutes. He requested the delegates to try and tell what impressions they had received by attending the convention.

Mr. Tracy, of "Toronto University, said that he had been benefited by meeting with his fellow-students. He had learned something about other colleges. He had felt the missionary pulse and his own interest had been increased. His knowledge had been increased by hearing missionary papers read; and Dr. Schaufler's address on city missions had done him good.

Mr. Pedley, of the Congregational College, Montreal, said that six students from that college were going to foreign mission work. Dr. Schaufler's address on city missions had benefited him.

Mr. Metcalf said the students of McMaster College were interested in home mission work. Three more, however, were going to India, and one of them was now en route. During the college term they set aside days for the consideration of mission work.

Wesley College, Montreal, was represented by Mr. Stevenson, who told how three students from there had volunteered for foreign work. One is going to India, one to Africa, and the third has not yet decided where he will go. He believed that the convention being held in Kingston has increased the missionary spirit in the city.

Mr. Strong, Queen's, rendered, in excellent voice, a solo, entitled, "Go into the world and preach the gospel."

Mr. Milne said the students of Queen's College had received a double portion of blessing from the convention. With regard to Queen's, it will, with Knox college, Toronto, send a missionary to China.

Mr. McGillivray, of Knox College, believed that through the holding of a convention a good missionary spirit was aroused. He intended to labor where the Lord had not now a representative.

Mr. Owen, of Wycliffe college, said one missionary is going from the college next year and another a year later. He believed that there is not enough generality about the work of the churches. They are, in his opinion, getting above the masses. Even the Salvation Army, he thought, was reaching too high, and not claiming the people it was at first seeking after.

Mr. Mackenzie, of Presbyterian College, Montreal, said that three of twelve students will be foreign missionaries. They were endeavoring to establish missionary schools in Montreal, and had organized a foreign mission band in connection with the college.

Mr. Frizzell, of Victoria University, said that five or six students had gone from Victoria to Japan, and others will likely follow.

Principal Grant, on rising to speak, was loudly applauded. He said that he regretted that, owing to his ill-health, he had been unable to meet the alliance in all their meetings. He had not spoken in public for two months, and likely would not speak again for two months. The work in which the convention is engaged, he called a national and Christian work. The problem, how to evangelize the world, is now before the people, and is one of which a solution is difficult to get. Speaking of the missionary work in Japan and China, he said that a young graduate of the college bade him good-bye, prior to his departure for Japan. He talked of a few days only being occupied in reaching his field of work. Pointing to Japan on a map on the wall, Dr. Grant said, the Japanese are Canadians' near neighbors; there is nothing between them and those living in this country. He questioned if any human being could look at the problem without having a spirit of missionary work awakened. Men of great wisdom and trained in every branch of learning are the men to go as missionaries and teach Christ. It would not do, said Dr. Grant, to give the heathen hymns and catechisms; let them write their own hymns and catechisms. (Applause.) He believed that the native church should be self-supporting from the first, and that that should be understood. Those that preach the gospel should live by the gospel. No nation, in his opinion, with self-respect, should be non-supporting. Dr. Grant spoke of the heathen who have come to this country, and pointed to large amounts of money on one side and dives of vice on the other, and said: "You are no better than we." When they see the social and political evils of a city, what else can they say? asked Dr. Grant. When the heathen become Christians, they will shame those living in what are now called Christian cities. He concluded by saying that time is passing quickly, and he hoped that young men would work harder.

Mr. Smith, the chairman, called for prayer for Mr. Dunlop, now on his way to Japan, and Mr. Garside, now on his way to India.

Mr. Williams, of Presbyterian College, on behalf of the convention, delivered a farewell address to Mr. Goforth. He said that the success of the alliance was

due to Mr. Goforth's encouragement and zeal. They would miss him greatly, but knowing the great wants of foreign lands dare not ask him to stay. In undertaking foreign mission work he was prompted by the purest of motives — to save souls if possible for God.

Mr. Goforth thanked the members of the alliance and the people of Kingston for their sympathy. It was through the preaching of Dr. McKay, of Formosa, that he had decided to become a foreign missionary.

The delegates then formed a circle, joining hands and singing the hymn, "Blest be the tie that binds."

After prayer the alliance was adjourned until next November, to meet in Cobourg.

