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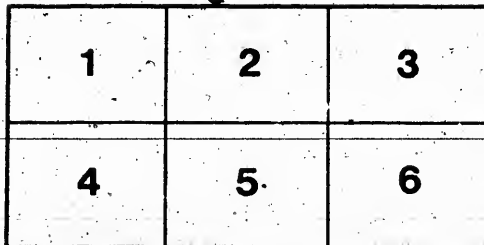
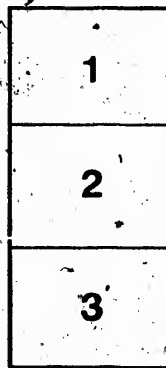
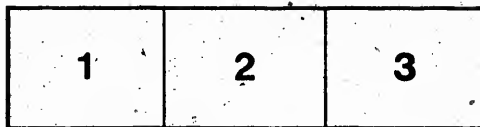
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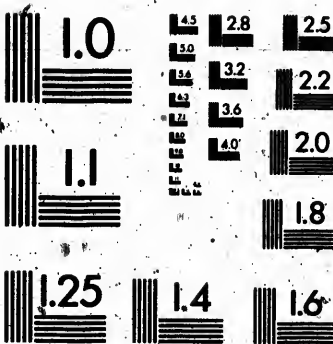
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UNITED CHURCH
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THE

Foreign Mission Question

—IN CONNECTION WITH THE—

PRESBYTERIAN CHURCH IN CANADA.

A SERIES OF SERMONS

—BY—

REV. R. H. MYERS, B.A., NORWICH, ONT.

PRINTED

FOR THE BOARD OF CHRISTIAN EDUCATION

MEETING.

To my dear People.—Our lectures on our Foreign Mission work are over. I have made them as interesting and instructive as facts and talents would allow. I have given as full a statement as time and opportunity permitted. Judging from the unusually favorable comments I have heard, they have been very acceptable. We are now, where I have for some time longed that we should be, in possession of a good deal of solid (and I believe trustworthy) information regarding (1) the world field; (2) those particular fields in which we are most interested; (3) what efforts have been put forth by ourselves and by others; (4) results; (5) requirements. We now know where our money is going; what it is accomplishing; how much of it is spent in keeping up pampered idleness at home; how much is required of us for the future. I feel, however, that much of the knowledge we have gained, many of the facts and figures gained, will be lost if we have them not in a more substantial form.

Therefore, after consultation with many of you, I have decided to publish the addresses in pamphlet form, and to distribute a copy to each and every member of the congregation. The sermons as printed, you will find to be a pretty good representation of the sermons as delivered. The outline maps which I used, will be reproduced as far as possible in the pamphlet. Many of the long extracts which I read to you must necessarily be omitted. You will have, however, a ready hand-book of reference as to the past and present condition of the field. The lectures have already entailed considerable expense upon me; the publication of them will cost about \$35 more. The pamphlet will be distributed gratis, but if, after having read the book, you consider the lectures preserved in that form are worth something to you, and that you owe something for the information thus acquired, I shall be pleased to allow you to assist in defraying this cost of publication to any extent that you may choose.

Further, I have had a few hundred extra copies printed for free distribution among friends outside the congregation. If any of you wish an extra copy or two for this purpose, please apply within two weeks after issue.

May the Lord of the vineyard cause these addresses to be the means of stirring us up to greater faithfulness in the use of the means he has placed at our disposal for the conversion of the world to him.

Yours in Christ,

R. H. MYERS.

Norwich, Dec. 5, '86.

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No. 1.

Let us at this our first service take up the question "Ought we to send the Gospel to the Heathen." May the Holy spirit direct our hearts and minds into the truth as it is in Jesus! After having read that 2nd chapter of Romans, look at these texts:

Matt. xxviii., 19, "Go ye, therefore, and disciple all nations, baptizing them," &c.

Acts i., 8, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

1 Thes. ii., 15-16, "And they please not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved, to fill up their sin alway."

From every consideration, biblical and otherwise, I believe we shall receive, on candid examination, but one answer, and that shall be "yea."

I. The heathen need the Gospel.

For (1) *It is a fact that any nation without the Gospel is very low morally.* We must go from the pure air into the defiled ere we can realize the blessing of the pure and the stench of the impure. Walking in the light ourselves in perfect security, we do not realize the hideousness, the errors of gross darkness. We are horrified to take up the morning newspaper and read the evil doings of the past night, and we say "keep it from the children." This is but the cloud passing over the sun's face for a moment—what must it be to live without the sun? Should we grope in the darkness of South Sea cannibalism, of Hindoo idolatry, with its 350,000,000 gods and its dying consolation a desperate

clutch at a cow's tail; of the perpetual night of blackness and beautiful lives of millions of widowed children scattered over the plains of India; of a country in which the boasted light of Confucian morality produces "falsehood and chicanery, deceit and lying, placed on the pedestal of greatness; prisoners punished by nailing their hands between boards, scalding with hot water, inserting red-hot spikes, burying the body up to the neck in lime;" of the land of which it can and has been said "falsehood is universal, chastity is an idea for which they have no word, it has sunk so low as to be regardless alike of conscience and of shame, to reckon a man's life at his market value as a beast of burden, and to practice cannibalism, not from want, but from usage, and a horrid lust of human flesh." Compared with the blackness of darkness the grossest forms of vice in our Christian country appears but as a passing cloud at noonday. To whom shall we give of our superabundant clothing? To the man who has already a spare suit himself, or to the houseless bodies of the wretched poor? Is it not the *proof of the Gospel* that the "Blind receive their sight, the lame walk, the deaf hear, the lopers are cleansed?" Is not Christ's commendation given to those who "visit him in prison?" Brethren, man, every man, has been fitted for a glorious position, little lower than the angels in this world, a little higher in the next; and

(2) *The Gospel is just what will fit him to occupy it.* It is the "power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile." - Whether it be the baptized Canadian, or the lying Hindoo, or the cannibal Fijian, or the debased African, or the fierce Turk, or the seed of Israel, it is the power which makes the *unpure pure, and the unclean clean.* But, alas, brethren, we go deeper still, and say that

(3) *The heathen are lost without the Gospel.* True it is that a merciful God will do right, and that "In every nation he that feareth God and worketh righteousness is accepted of him;" but it is just as true that "it is written again," "But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile." Oh, what a picture Paul gives in the first chapters of the Epistle to the Romans. The light of prophecy falling on the heathen nations, reveals a terrible state, and a terrible fate awaiting them, but the gospel lamp of the New Testament shining in upon them, shows matters to be much worse than we had supposed. Listen! "Without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God."

II. It is the key to the whole of the Bible doctrine.

It was the comfort of the outcasts of Eden, the emphatic teaching

of the flood, the body of the promise to Abraham, "In thy seed shall all the nations of the earth be blessed." Prophets saw the time coming when the "wilderness should be glad," when the "mountain of the Lord's house shall be established, and all nations shall flow into it," when "Ethiopia shall stretch out her hands unto God;" when "the idols shall be cast to the moles and bats; when "the idols shall wait upon me." The great and glorious doctrine of the Incarnation, "God made manifest in the flesh," writes *Isaiah* on all either heathen or Christian morality. The doctrine of the Cross stamps "Tekel" on the power of a ~~changes~~ to wash away, or the authority of a moral code to preserve from sin. Not the Baptist alone, but every religious rite or ceremony, or doctrine, or holy aspiration of heathen or Jew pointed to Christ, saying "Behold the Lamb of God, that taketh away the sin of the world." His mission was to save the lost, "That the world through him might be saved." It is the key, too, to the labors and privations and persecutions and martyrdom of the Apostles, who, filled with the Spirit of Christ, labored, "If by any means they might save some."

III. *Again, it is our duty because we owe our present position to the Gospel of Christ.* What are we but the descendants of Druidical ancestors; the inheritors of a debasing system of religion embodied in abominable savagery and human sacrifices and senseless superstitions? Whence all our grand educational, hospitable, and charitable institutions; whence the peace and joy of quiet homes and quiet citizenship; whence the look of delight in the eyes of the sorrowing; the words of forgiveness from the lips of the injured; the thoughts of comfort in the house of death; the joyous anticipation of a glorious future? It is because the cliffs of Britain, and the crags of Scotland, and the turf of Ireland have resounded in ages past with the tramp, tramp of a Gideon's army of Patricks and Augustines and Knoxes and other faithful followers of Christ, who, armed with the sword of the spirit, hearts inflamed with love of God and man, and feet sundalled with peace, won our ancestors to the truth. God was merciful: men took pity; God sent them; they said "Here am I, send me," beasted the waves of the Channel, stemmed the tides of opposition, climbed the hills, forded the lochs, and we to-day warm ourselves by the fire their labors have kindled. Because they were *faithful* we can possibly be *unfaithful*. By the grace of God we are what we are. Is there a soul here would give up our Christian civilization, our peaceful homes, our liberty of conscience, our free institutions, our restful Sabbath, our free Bible, our hopes for the future, and go back to the horrible pit whence we have been liberated? Nay, brethren; I know there is *not one*. Then I beseech you, "that ye receive not the grace of God in vain." Speed on the message, "till Jesus shall reign where'er the sun doth his successful journeys run."

IV. *Because of the true idea of human relationship, embodied in and taught by an enlightened human progress as well as divine word.* Not only is distance now practically annihilated by the railway, the telegraph, the cable and the telephone, but the world is becoming more

unified ; mountains tunnelled and chunnels bridged : we drink the tea of China, Japanese skill adorns our rooms, Turkish hands weave our neckcloths, Chinese wear English garments. "Who is my neighbor?" is receiving its true answer in the development of the world. The same spirit that awakens our sympathies for the poor of our town, bids us bind up the wounds of the Norwegian at our door ; dry the tears of the poor Italian boy on board the train to San Francisco, or seek, by missionary effort and personal self-sacrifice, to abate the miseries of the coolie in Trinidad. It is the spirit of *enlightened humanity*—the spirit of Christ. You hire me to come here and preach Jesus Christ. Why? Not that I might preach alone to *you* or *your children*; but that throughout this whole community the sound of the gospel might be heard from this pulpit. If not, then "ye love only your own," and "what better are ye than even the Publicans and sinners—do not even they the same?" A great network of veins running through Asia, Africa, America, Europe and the islands of the ocean, make us all of *one blood*, the creatures of one God, the children of one father. Paul felt when he looked on a man, be he Parthian or Mede or Elamite or Mesopotamian or Jew or Egyptian or Roman, "I owe that man the gospel!" A band of missionaries in the Indian Archipelago were debating whether to establish a mission on a neighboring island, and were told that the natives were savages and cannibals and giants. "But are there men there?" "Yes." "Then that settles it ; wherever there are men we must go." This is the spirit of Christ, of the Apostles, of missions.

V. Because it will do us good. This may seem selfish. It is scriptural, for it says "Grow in grace." Only as waters *move* can they keep from *stagnation*. Selfishness is opposed to missions, and says "Am I my brother's keeper?" Selfishness is opposed to Christ, and it is only when we can say in desire and in character, "Less of self and more of thee," that we are becoming Chrislike. In the debate in the Senate of Massachusetts on the application for a charter for the "Foreign Mission Board," it was objected that "we had no religion to spare." "Ah, but," was the response, "religion is that kind of a commodity that the more you export, the more you have left for home consumption." Brethren, this is true. "The liberal soul shall be made fat." "There is that scattereth, and yet increaseth ; there is that withholdeth more than is meet, and it tendeth to poverty." Only as the stream of life flows into the great ocean of misery and sin shall we ourselves be carried forward with increasing momentum and swiftness. Examine the physical life. We *live* when and because the heart sends out the blood to muscle and nerve and tissue, in foot and hand and eye and hair and nails. So we live *spiritually* when and as the life blood of our spiritual life beats in Hindu, or Chinese, or Hebrideesian, or Mongolian, or Turk. Brethren, if it impoverished you, I could not, would not say, "up and at them," but when it *doubly blesses*—"blesses him that gives and him that receives, then I say "arise in this thy might, for the Lord is with thee."

I shall close with one more reason, which, to a sincere follower of

Christ, will most likely be the strongest one yet given.

VI. The genius of our relationship to our Saviour demands it. Remember ye not the time when a poor lone man on the mountain side beheld the hungry crowd, fainting with weariness; how that when the disciples said "send them away," he made them sit down on the grass; how he gave of his bounty into the hands of his disciples, and they to the multitude. Oh, Christ did a greater miracle when on Calvary he opened up a bakery for the world's hungry and destitute, and proclaimed, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." To-day he says "Give ye them to eat." "Freely ye have received, freely give." Remember ye not his last words, when, with a heart filled with the urgent need of the hour, he proclaimed, "Go and teach *all nations.*" Brethren, here are our "marching orders." The starving crowds of India, and China, and the Islands, and Africa, and South America, and Persia, and all the nations of the earth fasten their hungry eyes on us, and cry out, "Give us to eat ere we die." Shall we turn against them the gutling guns of our indifference, and pour into their helpless ranks a broadside of selfishness and mow them down into future misery and woe? or shall we go out and break unto them the bread of life, bind up the broken-hearted with the comforts of the gospel, relieve the oppressed, break the prisoner's chain, set the captive free. *We are his husbandmen.* Remember that if we neglect the vines, he will take the vineyard from us and give it to a nation bringing forth the fruits thereof. *We are his administrators.* Shall we consume the inheritance on our own selves, and suffer the heirs in far off countries go starved and naked and hungry? *We are his ambassadors.* Shall we misuse the authority delegated to us by our King, and abuse the confidence of our fellow-citizens, and spend our time in selfish sloth or luxury while the cause of our Master languishes and the cause of the enemy triumphs? We are bidden pray, "Thy kingdom come." Does that mean "in Canada?" Nay, but "The heathen shall be given to him for his inheritance, and the uttermost parts of the earth for a possession." We must either give up sloth or give up prayer. We must either "pray and pay," or leave both undone. O, brethren, let us be true to the trust he has left us. Let us fasten ourselves to the chariot of the Lord, and pull with all our might till Christ shall reign. Amen.

NO 2.

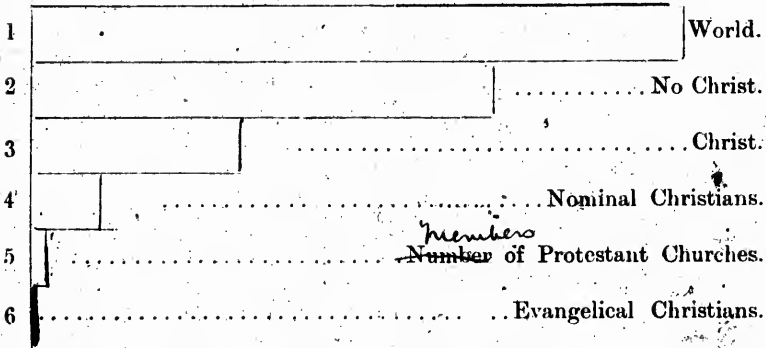
Isaiah LI., 5. "The isles shall wait upon me, and on mine arm shall they trust."

Last Sabbath we viewed the duty devolving upon us as Christians of sending the gospel to the heathen. To-day I wish to begin a review of how the Church, and chiefly that part of it with which we are intimately associated, has answered the summons of duty, how she has proved herself faithful or unfaithful to the trust of her gracious Lord. If we look for a moment at the statistics of the world we shall have our question partly answered.

UNITED CHURCH
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| | |
|---|---------------|
| Population of the world..... | 1,450,000,000 |
| Have the Gospel..... | 450,000,000 |
| No Christ..... | 1,000,000,000 |
| In Protestant communities..... | 150,000,000 |
| Members of the Protestant churches..... | 28,000,000 |
| Evangelical Christians..... | 10,000,000 |

This last line may be explained by saying that the 28,000,000 includes the members of the *state churches*. When we subtract these, we have left about 10,000,000 in sympathy with missions, and to whom we must look for work and money to evangelize the one thousand millions of people who have never yet heard of Christ. I have represented this as a comparative statement by this diagram:



When we compare 5 or 6 with 2, the illustration is very startling, and yet is the true state of the case, and shows how the church has been carrying on the work given her. Every Evangelical Christian represents 100 persons who have never heard of Christ! Every Christian represents about two persons dying yearly who are "without God and hope." 22,000,000 of people dying yearly who have no preparation for the future! Oh, what a solemn thought for us this day,

What has been done? Has the church been asleep? Yes, practically asleep. Under the influence of the drugs and opiates of worldliness, and pride, and superstition of the middle ages, little missionary work has been done until the beginning of the present century, while the church has been taking, not the sweet refreshing sleep of the toiler, but the stupor of the sluggard. She woke with a start at the shout of Luther, and then turned over and said, "a little more sleep, a little more slumber." Individuals, indeed, there have been, thoroughly aroused, but they have never succeeded in waking up the body ecclesiastic, till the thunder tones of Carey shook the church throughout the world.

Wm Carey
 Worcester 1840

WILLIAM CAREY

studied and meditated upon the *state, amount and results* of heathenism till his soul was stirred within him in his little cobbler's shop in Northamptonshire, England, and in the study of his ministry over the Bap-

tist church, Moulton. He labored, preached, prayed and studied missions, till, in the face of strong indifference and opposition from his fellow ministers, he succeeded in having a Mission Society formed in the Baptist Association in 1792. In 1793, Carey and Thomas set sail under immense difficulties for India, where he labored till his death in 1834. By his labors as preacher, as professor, as translator, he has laid all Christendom and all heathendom under immense obligations to him. The work of modern missions had begun, and has been growing all this century, until now there are about

| | | |
|------------------------------------|----------------------------------|-------|
| 100 mission organizations | } Present laboring force, 35,000 | Total |
| 3,000 ordained missionaries | | |
| 3,000 lay workers and women | | |
| 2,400 ordained native pastors | | |
| 26,000 native teachers and helpers | | |

Protestant churches have sent out one to the foreign field for every 22,500 who have stayed at home. They are contributing now about \$10,000,000 per year, or about 35c. per member. *What are the results?* 800,000 church members among the heathen, or about 2,600,000 who have renounced idolatry. The Bible has been translated into 250 tongues, and still the work goes on. There are millions of scholars in the mission schools.

And now, having given you this general summary, let me ask you to attend to what the Presbyterian Church in Canada, with its 127,600 communicants and goodly share of wealth, has done and is now engaged in. *Nothing* undertaken until the year 1846. At the head of that map you see a name which our church must ever revere—the name of *John Geddie*. Settled in Cavendish, P. E. Island, John Geddie began to study the mission question, and to press the matter on Presbytery and Synod, till in 1846 he was appointed to the

NEW HEBRIDES

group of Islands in the South Pacific ocean.

DR. JOHN GEDDIE, 1848-72.

Espiritu.
Santo.

Fate.

J. W. McKenzie, 1872.

Williams } 1839
Harris }

Erromanga.

Hugh Robertson, 1872.

G. N. Gordon, 1857-61.
J. D. Gordon, 1864-72.

Aneityum.

Joseph Annand, 1876.

DESCRIPTION :

This group of about 30 islands, discovered and named by Captain Cook in 1774, lies about 1000 north of New Zealand. The inhabitants belong to the Papuan or black race. The population a few years ago was 150,000, but is now only 100,000* or less, causes of decrease being war, infanticide, epidemics, drink and the "labor traffic." They are polygamists, and inveterate cannibals. "Their religion consists in a belief in magical incantations and spirits, and the practice of unmeaning rites and ceremonies."

What done? The devoted John Williams, the "Apostle of Polynesia," determined to try to establish a mission there, and landed on Erromanga, with a Mr. Harris, on the 20th November, 1839.

The natives eagerly gathered their presents, then rushed on them and clubbed them ere they could reach their boat. Our mission began when Dr. Geddie and wife reached the most southerly island of the group—Aneityum—in 1848. He labored there till his death in 1872. Aneityum is about 40 miles in circumference, and has a population of about 1,000. For three years Dr. Geddie labored alone, enduring every trial, surmounting every obstacle—1,500 miles from any other missionary. Apparently diffident, he was patient, and hopeful, and plodding. He studied their speech, *wrote* their language for them, translated scripture, catechisms and hymn books, healed their sick, built school houses, etc., and *preached*. Here is his epitaph: "When he landed in 1848, there were no Christians here, and when he left us in 1872 there were no heathen." Rev. Joseph Annand succeeded him in 1876, and is carrying on the work there now. He proposes to leave the island to Mr. Laurie, of the Free Church of Scotland, and begin work on Santo, the largest and most northerly of the group. They report 360 communicant, several native preachers, and 36 schools. *Erromanga* is about 95 miles in circumference, and has a population of about 8,000. Here we strike again the trail of blood, and this time it is *Canadian*. Rev. Geo. N. Gordon and wife, of Nova Scotia, reached the island in 1857, and for four years labored faithfully. Then, in 1861, a number of the natives having been carried off by the measles, etc., the missionaries were blamed for it. The natives reasoned, that, being "sacred men," the missionaries had power to cause such things. Treacherously they attacked and tomahawked them both. The fallen standard was raised by his brother, J. D. Gordon, in 1864, and nobly borne aloft till 1872, when, for a similar reason, he too shared his brother's fate. "Here am I, send me," said another Nova Scotian, Rev. Hugh Robertson. He landed in 1872, and by God's good providence he labors there still, with three churches, one at Dillon's Bay, on the N. W. Coast, another at Traitor's Head, on the N. E. Coast, and the third at Cook's Bay. In the former, nearly 200 communicants, and at Traitor's Head 168, with an attendance at each place of about 700. They have 32 schools. *Fate*, about 75 miles in circumference, is occupied by J. W. McKenzie, who went out at the same time with Mr. Robertson. Work has been much hindered owing to the fact that the

James Croil places the number at 30,000.

people live in scattered villages in the interior, largely inaccessible to the missionary. "Now," Mr. McK. states, "we have the happiness of seeing them gathered into one village; they are coming of their own accord to put their trust under the shadow of the Lord God of Israel." Mr. McK. reports 29 gathered in from heathenism at one station in two months. Membership of church is about 140, and there are 5 or 6 preaching stations.

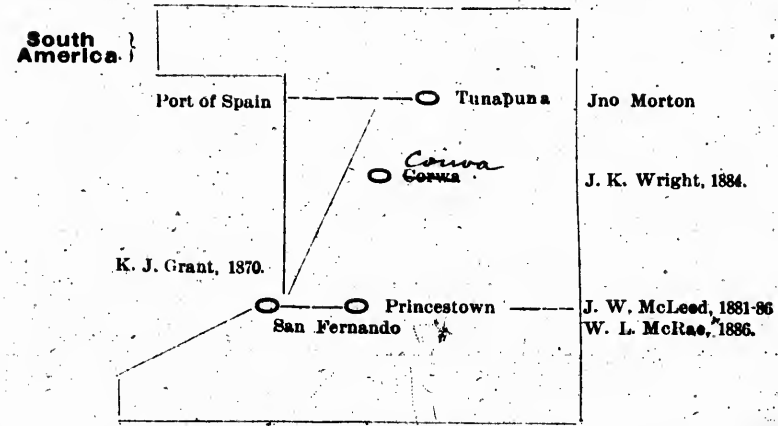
We have now about completed our brief resume of the work in this field. Nova Scotia has sent out 12 male and 11 female missionaries this field. Other churches are helping on the work. There are now 13 missionaries on the field, and they constitute a Synod. Over 100 native teachers, and over 1,000 native church members, and over 5,000 church goers. Much has been done; much remains to be done. But the tide is coming in, and it is for us to take it on the flow. The harvest is great, the laborers few! Let us pray that the hands of our dear brethren may be made strong, and above all let us see to it that if others are willing to go down into the pit of heathenism, we manfully "hold the ropes." Amen.

No. 3.

Isaiah xxxix., 12., "Behold these shall come from far; and, lo, these from the north and from the west."

Let us this morning take a trip to Trinidad. You will notice its situation on the map of the world—the most southerly of the British West Indies, and lying off the N. E. coast of S. America. I have tried to set before you on a separate map a rough outline.

JOHN MORTON. 1867.



TRINIDAD.

It is about 55 miles from N. to S., and 35 from E. to W., and has

a population of about 150,000. Of these, nearly 95,000 are colored. Whites, 7,000, and Coolies, 50,000. The western portion of the island contains most of the inhabitants. The products are cocoa, 12,000,000 lbs.; coconuts, 5,000,000; sugar, 65,000 tons; asphalt, 23,000 tons. There are two or three thousand Scotch and English planters and capitalists, who employed many of the colored people on their estates. After these were liberated the sugar interest was doomed, as the negro, in a tropical climate like Trinidad, was contented to take full advantage of his new found liberty—and *do nothing*. The Government then undertook the importation of laborers from India, to take the place of the negro, and indentured them to the planters. After five years of service, they may return, or stay and engage as free laborers. If they take the latter course for five years, they are then entitled to a free passage back to India, or a grant of 10 acres of land.

But how comes it that we, as a church, are working in Trinidad? "God moves in a mysterious way, His wonders to perform," and so he sent John Morton, in 1861 to the pastorate of the Birdgewater Congregation (Maritime Provinces.) But John Morton had a hard task. A large field, hard work, long, cold drives, etc., brought on bronchial troubles, and his physician said to him in 1864, "John Morton, you must take a trip to the West Indies." He visited Trinidad, and his heart was touched with what he witnessed. What was it? About 20,000 coolies, and no one to speak to them of Jesus Christ. "What did he see?" "A degraded lot?" Yes, morally degraded, certainly, like all other heathens. But he saw, also, as Chas. Kingsley, "One saw in a moment that one was among ladies and gentlemen. The dress of most of the men was naught but a scarf wrapped about the loins; that of the women naught but the longer scarf, which the Hindoo woman contrives to arrange in a most graceful, as well as a perfectly modest covering, even for her feet and head. These garments, and perhaps a brass pot, were probably all the goods most of them possessed just then. But every attitude, gesture, tone was full of grace, of ease, courtesy, self-restraint and dignity." The U. P. Church of America had begun a mission to these coolies in 1836, but it had been dropped.

If we remember that the coolie belongs to the same Aryan race as ourselves; that he has a mind which is capable of just as lofty flights and just as subtle discriminations as our own; that he has a moral nature, which, when tuned to the air of Christianity, will produce just as harmonious strains of virtue as the majority of Christians give forth; that the coolie's relatives, according to religion, are 175,000,000; that one Hindoo preacher among his own people is worth a dozen preachers of any other nation; that the Hindoos in Trinidad are away from caste, and home customs and influences to a certain extent: we can easily arrive at the conclusion that this mission is second in importance to none other—is, in fact, the key to the great question, "How to Christianize the Hindoos." John Morton came back to Nova Scotia, and he convinced the Synod of the Maritime Provinces that he must go back as a missionary to the coolies, and that they must send him. He reached Trinidad on Jan. 3rd, 1868, but it was 1871 ere he reached the Hindoo

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heart. The Hindoos didn't want the gospel, and the planters didn't want John Morton. But he was a man of skill; he saw the coolies loved to have any one take notice of the children, so he got three boys by him on a doorstep one day, and he began to teach them. By the end of the year he had 18. This laid the foundation of the school system which has been and is carried on so successfully. Mr. Morton had established himself near San Fernando, but when Rev. K. J. Grant arrived in 1870 he gave up to him and moved on to Princetown, and from thence to Tunapuna, where he is now laboring. Mr. Grant is still at the parent church, and is carrying on a good work also in six or seven outstations. In a letter from him, dated Oct. 6, 1886, he states that a work of grace is beginning at Oropouche and other country districts in connection with special evangelistic services.

Rev. J. W. McLeod, who has been laboring at Princetown since 1873, died this year, and his place is to be supplied by Rev. W. L. McKrae, who is probably now in the field.

At Couva and neighborhood the Rev. J. K. Wright, late of London South, took up the work laid down by Rev. J. M. Christie at his death in 1885. Besides working among the heathen at Couva, Mr. Wright, under direction of the Presbytery of Trinidad, has opened Sabbath evening service for the English speaking residents. Mr. Morton has started the ball rolling at Tunapuna lately, where there are many thousands of coolies, with good prospects for a good work. There are also several Canadian lady teachers: Miss Hilton, Tunapuna; Miss Temple, Tacarigua; Miss Copeland, San Fernando; Miss Blackadder, Princetown.

Let us now examine into the

RESULTS.

One very practical result has been the complete vindication of the mission work in the eyes of the planters and coolies. The former now give very liberally to the support of the mission; so does the Government; so do the coolies themselves. Expressed in the number of espousals of Christianity, we find: In San Fernando, about 150 members; Princetown, 70; Couva, 45; Tunapuna, 13. Altogether there are over 300 native converts. Many of the natives are employed as teachers, and some as evangelists. Among the latter, Joseph Annajee receives special mention. Two have been ordained to the ministry: Lal Behari, of Trinidad, who assists Mr. Grant very largely, and makes preaching excursions to neighboring islands; and Benj. Balaran, who has returned to India, and is assisting Rev. Mr. Wilson, at Neemuch. Many of the natives are very interested, and it is a not uncommon thing to have intelligent natives rise and ask questions, or make a profession after public baptisms of converts.

A prominent feature of the mission work is the carrying on schools for the education, secular and religious, of the coolie children. There are 44 of these, with an average attendance of 1,350, and 2,000 on the roll. These children will soon be men and women, not heathens, but educated in the Christian religion. The native church contributed £318 Sterling to the Funds last year, Mr. Grant's congregation alone

contributing £150—one half of his salary—besides the congregational expenses. The work is widening—calling for men and means—propri-
 etors asking for missionaries and teachers. The work is deepening—
 needing more of the Holy Spirit's power. Our church paid £1,877 ster-
 ling of the £4,204 required by the mission last year. The work has
 now extended to Demarara (British Guiana) where there are some
 60,000 laborers. Rev. Jno. Gibson was sent last year to take charge
 of that field. Mr. F. Crum-Ewing, a Scotch planter in Demarara, has
 asked for a missionary for his estate, offering to pay the whole salary.
 Surely we have abundant evidence of the wisdom of our church in es-
 tablishing a mission to the coolies. God has evidently stamped it with
 his approval, and the call to us is "Go up and possess the land." God
 bless every one of these missionaries; bless the teachers, bless the
 evangelists, for Christ's sake, amen.

NO. 4.

Acts i, 18. "Then hath God also to the Gentiles granted repent-
 ance unto life."

We come now to speak of the work in which *we* have been en-
 gaged. Those which we have considered, viz., missions to the New
 Hebrides and Trinidad, have been carried on by the men and money of
 the church in the Maritime Provinces. They had a Mission Board of
 their own before the union in 1875, and it has been kept as a separate
 Board until June of this year. From that time forward the money con-
 tributed by the whole church will form a common fund from which all
 of the missions of the church will receive their support. We begin
 to-day to consider those missions which the Western section of our
 church has been carrying on; and we begin with

THE NORTHWEST INDIANS.

The first missionary was the Rev. Jas. Nisbet, sent out by the
 Western Board in the year 1866, to the Crees at Prince Albert. The
 number of these original inhabitants of our soil is probably
 100,000, of whom, about 32,000 are in our N. W. Territories, and
 many of whom are still heathen. They are poor, degraded, barbarian,
 lazy, but still *men*. Their religion a superstition. They, generally, be-
 lieve in a *supreme God*, but he is hidden and inaccessible. But there
 are multitudes of minor spirits wandering about! The murmuring
 brook, the rustling leaves, the waving grass betoken the presence of an
 evil spirit: they must be propitiated, hence the sacrifices to "demons
 and not to God." Fearful scenes were enacted, but for the restor-
 ing power of over-ruling civilization. These spirits are under the control
 of the "Medicine Man," hence he has great power among them. In
 some parts of Alaska, etc., cannibalism is quite frequent.

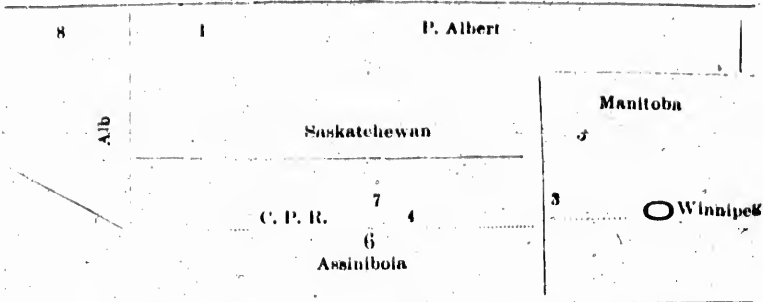
II. What has been done for these? In our N. W. Territories the
 English, Romish, and Wesleyan churches have had missions for some
 time. Our mission was begun by Mr. Nisbet, who labored faithfully
 for eight years among, and had great influence on, the Carleton Crees,

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as is evidenced by their sending their Chief Mis-ta-wa-ein to Prince Albert for a missionary when placed on their reserves. Mr. Nisbit died in 1874. He had, however, gained two half breed assistants, Rev. Jno. Mackay and Rev. Geo. Flott, both of whom are still living, and doing a grand work. We have now missions to 3,200 of these Indians. I have striven to show the relative position of these missions on the outline map before you:



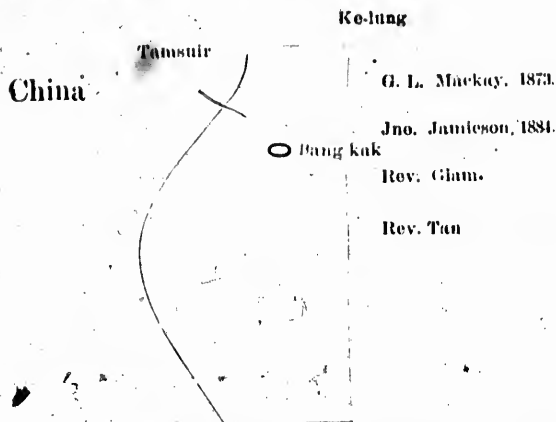
| No. | Name of Reserve. | No. Persons | Name of Miss'y. or T. | When app'd. | No of Conv's | Sch'l ch'n | Church |
|-----|--------------------------|-------------|-----------------------|-------------|--------------|------------|--------|
| 1 | Mis-ta-wa-sis | 201 | Rev. John Mackay | 1881 | 42 | | |
| 2 | O'Kanese Riding Mountain | 120 | Rev. George Flott | 1876 | 32 | 10 | 1 |
| 2 | Bird Tail | 141 | Rev. S. Tunkansuleye | 1877 | 30 | 25 | 1 |
| 4 | Crooked Lakes | 400 | Rev. Hugh Mackay | 1883 | | 20 | |
| 5 | Coll | 264 | G. C. Mackay, Teacher | | 30 | 20 | |
| 6 | Assiniboine | 273 | Jas. Scott, Teacher | 1885 | | 10 | |
| 7 | Piapota | 863 | Miss Rose, Teacher | 1886 | | | |
| 8 | Stoney Plains | 171 | Mr. Anderson, Teacher | | 19 | | |

It will thus be seen that only about one-tenth of the Indians are under our care, and yet they are our wards, and surely we, as a Presbyterian church, will be faithful to the duties of our position. The beneficial results of our work are already apparent. We spent a few hundred dollars on the Carleton Crees, and they remained loyal during the late war, and had a wonderful effect on all the others. We spent a good many thousand dollars and a good many precious lives on some of the others, and little more than sorrow and death as the results. From the few hundred dollars spent on mission work we reap, besides, the benefit of training 170 children daily in the mission schools, and of seeing about 156 good, earnest Christians. Mr. Mackay says: "On the day following our communion we camped at noon near a small lake, and, hearing voices near the water's edge, we came to one who was saying to those about him: 'I am an old man; I sometimes speak to our young men about God. They are willing to listen, but I know so little about him. I want to know more. You (to Mr. Mackay) know much about God for you have his Book; and I come to you to be instructed.' Another brought his children to our school last winter, and said: 'They are still pagans; but if they wish to become Christians, I shall put nothing in the way. If the Christian religion has more light in it than my religion, then I shall become a Christian.'"

We give freely our sons to baptise this people with their blood; we cheerfully spend our money to quell their turbulence. Shall we not, in the spirit of our Master, rather give more freely, ourselves, and our sons and our daughters, and our means, to teach the people to fear God and honor the King.

FORMOSA.

Let us hasten on now to the consideration of the next field which we have operated in; to the consideration of a field, which has more of interest to us as *Cumilians*, and especially to us as *Oxfordites*, than any yet considered. It is also the most successful which we, as a church, have as yet inaugurated. I refer to the Island of Formosa. You will easily see it here on the map of the world, lying about 100 miles off the S. E. coast of China. This is the diagram I have made of it:



It is said to be a most beautiful island. In extent, 250 miles long by 75 wide. Down the centre runs a range of mountains. Very fertile—producing tea, coffee, grains and all kinds of fruit on the west coast. The island was taken by the Chinese in 1683, who subjugated the aborigines—pepoans—or drove them to the east side of the mountains, where, to the number of 20,000, they still live and harrass the Chinese. They are cannibals, etc. It has a total population of about 3,000,000.

The Religion of the Chinese may be classed as:

I. Confucianism. Confucius lived 550 B. C., and, grieved with much evil, set himself to reform it by social reform, moral precepts and example. "He died disappointed and despairing." After his death his works became the Chinese "Bible." When a new doctrine is proposed, they ask "Did Confucius teach it?" If he did, it is true; if not, it is useless; if contrary to his teaching, it is false. "He ignored a superior power, or a future retribution." One of the chief virtues is filial reverence, and from this he easily drifted into—his followers infinitely more so—approval of the ancient Chinese custom of the "worship of ancestors." A faithful son must erect a tablet about a foot long in his

house at a father's death, so that in some ancestral abodes there are as many as 1,000 of these tablets. One of the spirits of the deceased is in this tablet, and must be sacrificed to, else the spirit will wreak vengeance. Having a body, he needs food, clothing, money, etc., and these are regularly offered, and especially on every important family occurrence. The Literati are mostly the disciples of Confucius, while the majority of the people are

II. Buddhists. (Of Course the ancestral worship belongs to the whole community.) Buddha had some excellent moral teaching, but no God, no conscience, no duty "as duty." His main principle was "how to be delivered from misery, not "sin." As he had no God in his system, his followers worshipped "him," and in Buddhist temples there are often hundreds of images, which the people worship. The Chinese number 400,000,000, and Buddhism is the religion of the majority.

The "morals" of the Chinese are very low. "Falsehood and chicanery are their hope and their weapons—no truth in the country—deceit and lying placed on the pedestal of ability and cleverness."

Some of the punishments inflicted under their laws consist of "tortures so fiendish, that even the North American Indian has never invented anything more horrible. Among the everyday punishments are "compressing the ankles, and squeezing the fingers between boards till crushed, twisting the ears, nailing prisoners' hands between boards, scalding with boiling water, inserting red-hot spikes, driving fine bamboo spikes under the nails of fingers or toes, etc.

III. Work in Formosa. The Dutch established a mission there in 1631, but were driven off the island about thirty years after. The English Presbyterian church established one on the S. end of the island in 1865, and it is doing good work.

"Our work" began with the landing of Rev. G. L. Mackay in 1873, at Tamsui on the N. W. coast. Mr. Mackay was born up in Zorra township in the north of this county on 21st March, 1844. With only his own iron will, the grace of God, and the prayers of his friends, thousands of miles away, to support him, without knowing a single soul on the island, he began to study the language—sometimes in a cowstable, sometimes on the mountain side, herding flocks with the boys. As soon as able to speak a few words, he began to tell of Jesus, and then they said "the foreign devil must go," but the "foreign devil" had evidently come to "take possession of them," for he is there yet! As soon as converts began to come in he took them with him as he itinerated over the north of the island. Thus, by the roadside, under the shady trees, or under the burning sun, on the damp ocean beach or mountain side, he taught them gradually, geography, history, botany, theology, etc. God seems to have sheltered his servant in a remarkable manner, so that, though often at the verge of death, he has not yet passed through its portals. Mobs of thousands (E. g. in Banykak, 1877,) have often assembled, torn down his church, and threatened to kill him. Mr. Mackay has a good knowledge of medicine, and is a pretty good dentist, so he has "healed their sick" wherever he has gone, which has given him a marvellous power over the people. At the end of four years he

had 75 communicants and 4 churches with many native teachers, with 8 more students in training; there were many impartial witnesses, to his great labors, e. g., the Chinese had engaged as head mason at Kap-tau-lan, said publicly: "Up to this time I have been a heathen. Dr. Mackay engaged me to build chapels in Kap-tau-lan. Every day I saw him preaching and speaking to all the people; in the daytime travelling every where, eating with the Chinese; at night sleeping on the ground." Regarding his toil and suffering one might speak without end. He engaged me to come and build chapels in four places. In building these chapels he has endured much; every day he has walked 20 miles, the wind blowing and the sun beating down on him; constantly exposed to storms of rain, sometimes not able to eat, often without sleep, day and night anxious about the churches. Now I entrust you, Mr. Jamieson," (Mr. Jamieson was sent out, to assist Dr. Mc., in 1884, and is just beginning to preach.) "to write a letter and let the great church know; the people in Canada ought to sympathize with him in Formosa, suffering for the church. This is our wish."

During the occupation by the French in 1884-5, the work was interfered with, and though none of the converts were injured, many of the chapels were destroyed. Dr. Mackay presented a claim to Gen. Loo for \$10,000 damages. That officer "never doubted his word as to the amount of damages," and, after much work, he got the whole amount. Let us hear his own words, written Feb. 5, 1886: "Thereupon I thought long and anxiously what best to do—build two dozen fragile churches, (these churches were built first at a cost of \$250 each, mostly furnished by friends in Canada.) one dozen ordinary ones, or half a dozen strong, and, at the same time, artistic, churches. I decided on the latter course, set to work, and in less than three months finished the said churches of solid stone, with a stone wall around each. I built Bang-kak, Sek-khan, and Sin-Tian. Magnificent in appearance, with steeples overtowering temples and everything else; also with the British flag and "burning bush" fixed permanently in the masonry of the spire. I judged aright, whether you agree with me or no. For note the effect, hear what the people say: (1) 'We we fools to pull down his chapel; look now, we are ashamed of our temples.' (2) 'If we had not pulled down the chapel, it would have remained as it was; look now.' (3) 'We must never pull down this one, or he will erect better than this if we do so.' (4) 'The chapel is beautiful; we never saw the like, and this is a good affair; he is good hearted.' (5) 'We can't stop him,' etc." As showing something of how he has been laboring in the past to bring things into their present state, I shall continue to read from the same letter: "whilst superintending the work of 200 workmen, I also dispensed medicines to hundreds, preached the gospel for hours at a time, taught the students at night, and in three months travelled upwards of 1,600 miles. I also repaired two other chapels which were nearly in ruins, and, lastly, opened a new station in a large Chinese town, had the usual battle to fight, and must say gained the usual victory."

IV. *Results:* Look at the estimation in which Dr. Mackay is held.

After he began to preach they said "the red-haired devil must go." On the 9th March last a grand celebration was held at Tamsui on the anniversary of Dr. Mackay's landing there. 1273 converts from all over the island, gathered to Tamsui on that occasion to express their joy and gratitude. Mandarins, chiefs, generals, officers and head men of Bangkok sent letters of congratulation, and expressive of their regard. The converts made him a present of a gold-headed cane. Let us hear what he says the day following: "Fourteen years ago yesterday, I landed here. All was dark around. Idolatry was rampant; the people bitter towards any foreigner. There were no hospitals, no churches, no preachers, no students, no friends. But of the persecutions, trials and woes; of the sleepless nights; of the weeping hours, and bitter sorrows; of the travelling barefoot, drenched with wet; of the nights in ox-stalls, damp huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain top, and by the seaside; of the weeks in savage country; seeing bleeding heads brought in to dance around; of the narrow escapes from death by sea, by savages, eye mobs, by sickness, and by the French, you will never fully know. I care not for presents, etc. I do care to see 1273 converts in Tamsui, all assembled together. When I landed here there was not one. There is no use for sham modesty; I have toiled here, and done my best; at the same time, to God, to God, to God alone be all the praise, honor and glory. Farewell." In a tour through the island, after the departure of the French, Mr. Mackay baptized 138 converts—there had been no baptisms during 1884-5. There are 38 preaching stations with chapels (some of the chapels destroyed, not yet rebuilt,) 2247 members, 38 preachers, 2 native ordained pastors: Rev. Mr. Giam, and Rev. Mr. Tan, (of Sui-Tiam), 53 elders, 42 deacons. When Dr. M. was here, in 1881, this country gave him \$7,000 at a meeting in Woodstock, with which he built Oxford College at Tamsui, for a training school.

In 1880 Mrs. Mackay, of Windsor, to perpetuate the memory of her husband, gave him \$3,000 to build a hospital at Tamsui, where about 1,200 sick persons have been helped during the year. A girl's school has also been built.

Mr. Mackay longs and strives to make the churches self-supporting. One of them, Sui-Tiam, where Rev. Mr. Tan is settled, is so. He says: "Send no more men." But he does want \$4,000 more to build more churches with, and we can assist in sending some of this much needed support.

No. 5.

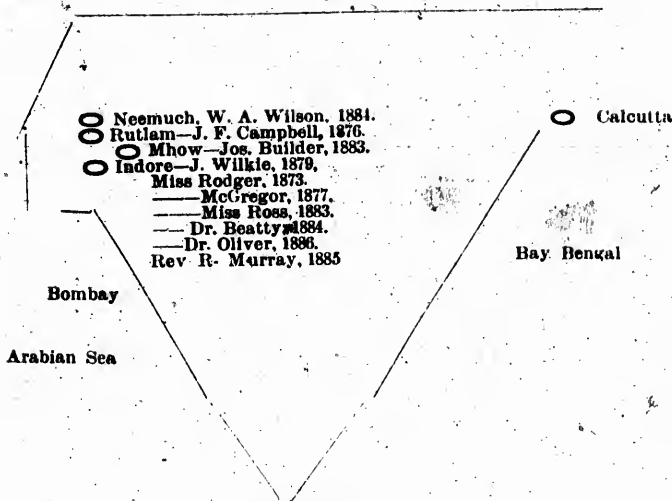
Isaiah xxxv., 13. "I have raised him up in righteousness, and I will direct all his ways. He shall build up my city, and he shall let go my captives, not for peace or reward, saith the Lord of hosts."

We come to-day to the 5th and last of our missions.

INDIA.

I.—General View.—India is the great battle-ground of modern missions. There, all the powers of caste, and idolatry, and customs stand in

solid phalanx against her attacks. Will she be able to reduce the discordant elements of Hindoo morality and social customs to the great principle of "brotherly love?" To me there seems a perfect consistency in our efforts to evangelize India. You remember the chapter we have read to-day as our lesson (Is. 45, 1-15.) Why is it that to the little island of Britain has been given the dominion over India? That she might be a modern Cyrus to God's modern Israel! France tried to gain a foothold there; so did Spain. God in his providence, as the dispenser of monarchies, said to Christian England, "Rule there over this country. Receive from it the benefits of its commerce, and give unto it the benefit of your Christ." I have set before you a rough outline of India, and marked the relative points of our mission stations.



INDIA

It is about 1,900 miles from N. to S., and 1,600 from E. to W. Has a population of nearly 300,000,000, of whom 180,000,000 are Hindoos.

II. Moral Condition (1) The caste system. About 600 before Christ we find the system well developed: (a) Brahmans, or holy ones; (b) Kshatryas, or warriors, (c) Vaisgas, or merchants, (d) Sudras, or laborers. The higher castes must not eat with, drink out of the same well as, intermarry with, or come near a member of a lower caste. Violation of caste makes one an *outcast*, shut off from earth and heaven, and condemns him in the future to being born again into the world as some evil animal. It is a land "wholly given up to idolatry." There being 350,000,000 of gods, the moral condition of the people is very degraded. "Emblems of vice are objects of public worship; crimes against life, crimes against property, are not only permitted, but enjoined by their edinous theology. The widow is burnt on the pile with

the corpse of her husband, by her own children; human sacrifices are offered, and by command of one of their most powerful goddesses the highway murderer does his fiendish work. Everything great and useful; everything strange, monstrous and unusual, whether good or evil, is held to be permeated by the presence of divinity." There are sacred places, e. g., Benares city, and Ganges river: to die at either these with the tail of a cow in the hand is a sure passport to bliss. Mr. Duff, in his great Exeter Hall lecture on India in 1851, relates many instances of human sacrifices—one, of a Hindoo Faquir who told a wealthy high caste Brahmin lady to sacrifice her son by order of the goddess. She killed him during the night with the stroke of an axe, cut up the body and gave some to the goddess, some to the Faquir, and buried the remainder, where it was found by the English Commissioner. Another, where at the close of the feast of Meria, the victim's neck being enclosed in the slit of a tree, the bones of hands and legs broken, the priest, with a hatchet, strikes the shoulders of the victim as a signal, and then, in a moment, in the twinkling of an eye, the surrounding multitude, maddened, as it were, into frenzy, pounce upon him, and, in a few seconds, tear every particle of flesh from his bones, so that down he falls, a naked skeleton. This is done "at the rate of four or five hundred a year." Let it be remembered that these people are of the same Aryan race as we; and that they have more acute minds, and have developed wonderful systems of philosophy; that they are thoroughly religious; that they are skilled in argument; but yet that they are morally *rottenness*; and we will easily conclude that their evangelization is no child's play, but a Herculean task, of mighty moment and intense interest.

In this country there are 600,000 widows under 19 years; 200,000, under 14, and 75,000 under 9 years—women condemned to lifelong immurement in comfortless abodes; to isolation from all society; cut off from all happiness.

III. "What has been done?" There are now about 700 male missionaries and about 500 female in the field, or about 1 missionary to 145,000 people. Here, in Norwich, we have 4 preachers to 2,000 people. The bones of 600 lie on the coasts of India. There are also about 9,000 native helpers. "Can these people be brought to Christ?" has been long ago answered! answered by the 9,000 natives who are to-day teaching or speaking Christ; by the 140,000 communicants; by the 700,000 who have renounced heathenism; by the governors, Sir Rivers Thompson, Sir Bartle Frere, and many others, whose testimony is, "The missions have done more for the peace and prosperity and happiness of India than all other institutions combined"; by the Rev. Alex. Duff, who spent from 1830 till 1864 in that country, and who said in 1851, "We can now point certainly to scores of good caste, yea, of the highest Brahminical caste, of respectable family, of superior status in Hindoo society, and of bright prospects in life, who have relinquished all—literally forsaking fathers and mothers, and brothers and sisters, and home, and everything, for the sake of Christ."

IV. "What has our church done?" India is our latest missionary

field. It was opened up by Rev. J. M. Douglas, who was sent out in 1877 to Indore. Indore is a semi-independent state, containing about 800,000 people, and ruled over by a native chief, Holkar, who has displayed much hostility to the missions. Indore city, the capital city of Indore state, is about the size of Toronto, about 100,000 inhabitants. Here Mr. D. began work, and was soon joined by Rev. J. Fraser Campbell, who had been sent out by the Maritime Synod in 1875, as missionary to the English speaking people at Madras. Mr. D. left the field after several year's labor. The other four, whose names and appointments and designations are given on the map, constitute our present staff of ordained ministers. Besides those, the Rev. R. C. Murray went out a year ago, and is now studying the language at Nihow. As Mr. Builder was a classmate of mine for five years—four years at the University, Toronto, and one year in Knox College—and Mr. Wilkie, also, being in college for a year or two during my time, I can speak very highly of their great personal, spiritual and mental qualifications for the work of the missionary.

V. "Results." Their work has been wonderfully hindered by the opposition of the Holkar, which arose at the conversion of two high caste Brahmins in 1878, under Mr. Douglas. Preaching and teaching was strictly forbidden, and it was only after years of indefatigable labour by Rev. Mr. Wilkie and Mr. Campbell; after earnest remonstrances and pleadings; after the intercession of the Viceroy, Lord Ripon and Lord Dufferin, that liberty was at last secured in 1885 to prosecute their work of preaching and teaching. As in other missions, so, in this, "teaching" occupies a prominent place in the missionaries' plan, both common and high schools being established. Mr. Wilkie is principal of a high school at Indore. The several ladies who have gone out are doing a most important work, teaching and, greatest of all, *visiting zenanas*. Into these prisons for women no man but a husband may set his foot, not even a male physician in case of sickness. They must sicken and die first. Before zenana work began not even a European woman could go in, and "not one in one hundred thousand could read or write." Mrs. Wilson says: "In a city (Indore) where the Prince and, as a matter of course, nearly all the officials are violently opposed to all kinds of Christian mission work, Miss Rogers, Miss McGregor and Miss Ross have opened and kept open 5 schools, where nearly 200 Hindoo and Mahommedan children receive daily instruction from the ladies themselves, or from native teachers employed by them.

Miss Rogers speaks joyfully of the change in favor of zenana work. "Not in a few houses only is this change manifest; it is an exception now if a hearty welcome is not given." Miss McGregor says that in her own sphere, and with the assistance of two bible women, 1,065 women in zenanas have had the Scripture read to them in the past six months!

Dr. Beatty has, under guidance of Lady Dufferin, established a class for training native women to be skilled nurses, and hopes large things from it. There are about 60 communicants here. A start has

been made; foothold gained: let us thank God for it, and take courage, and pry and pay for greater things.

NO. 6.

Luke xvi., 5. "How much owest thou unto my Lord?"

Romans 10. "How shall they hear without a preacher? and how shall they preach except they be sent?"

And now, brethren, we consider to-day the "money question"—to sum up the grand and special results. Let us try and straighten up our accounts and see how we stand.

There are, according to the diagram given in our second sermon, 150,000,000 Protestants in the world, and of these, 28,000,000 are church members. There are also 1,000,000,000 who have never heard of Christ, and Christ has bidden us "go and tell them of himself."

I. "What has been done?" (1) This great Protestant body has sent out as missionaries—not 1 out of 100, or 1 out of 1,000, but—1 out of 4,665! Six thousand have gone forth—are now in the field—to preach Christ and him crucified—3,000 ordained ministers, and 3,000 lay workers, teachers, etc. (2) Those of this great Protestant body who have not 'gone' out of their abundant wealth gave, last year \$10,000,000 to 'send others' with! Is it not wonderful to think that they have given on an average, '35c. per annum?' But stay! many who have no claim to being recognized as professing Christians have helped in this work; indeed, if we even up the whole crowd, we will get by strictest arithmetic an average sum of about '7c. per member,' per annum! There is a story told of a minister in the South who was conducting a "consecration meeting," and, engaged in prayer, he said, "Lord, take us this night, just as we are, and use us for thy glory." "Amen!" heartily responded the congregation. Encouraged, he proceeded, "Lord, take our 'minds,' and use them for thy glory." "Amen!" came again, louder than before. "Lord, take our 'bodies' and use them for thy glory." "Amen," answered the whole congregation with a lusty shout. "Lord, take our 'money' and use it for thy glory"—and a silence still as death reigned in the room! It does seem as if Christians hated to let the Lord even look into their pockets! "But," you say, "is not \$10,000,000 an awful sum?" Let us see. Take a look across the lines, and make a little comparison. Uncle Sam spends on tobacco per year \$600,000,000, and on whiskey, \$900,000,000, and for Christian missions, the magnificent sum of \$5,000,000! Let me illustrate it by this piece of paper which I have cut out, and therefore understand better the proportion:

| LIQUOR. | TOBACCO. |
|-----------|----------|
| MISSIONS! | |

For every dollar she gives to missions, she gives 300 for tobacco and liquor combined! I have not the figures for Canada, but they are

fairly illustrated by these. She says, "In God we trust," on her money, and sends forth an annual proclamation for thanksgiving for mercies received, and then spends \$300 on herself, on her own ruin and debauchery, for every \$1 to further the cause of Jesus Christ. Oh, if it were only in the 'world' that this existed, we would soon answer the question, which comes as a longing prayer from some faithful hearts, "When shall Christ reign over the world?" but it is in the 'church' also. Men have only begun to waken up to the fact that they must pray, "Send forth laborers into the vineyard," and even while they are praying, they hold both hands over their purse. It has been stated, and it is probably a fact, that there is enough plate and jewelry in Christian homes to give the word of God in a twelvemonth to every man in his own tongue; send 1 missionary to every 300 souls, and educate the children in Christian schools throughout the Domain of Pagandom. I met the other day with the statement that when the Guinness Brewery, of Dublin (?) recently resolved to change to a joint stock Company, and offered shares to the amount of six million dollars, one hundred and twenty-seven millions of stock were taken in a very short time. For 1800 years a company has been organized which now numbers twenty-eight million members; and yet, last year, when stock to any amount was put upon the market of the Christian world, for the purpose of saving the world, only ten million dollars were taken!

II. Results.—800,000 converts, members of Christian churches! Of these, 120,000 were the gain of the last reported year, 1884. The cost of production is, therefore, about \$80 apiece, while that of the home converts, \$630 each, or 7 times as much! Rate of increase has been 35 times as great in foreign mission churches in comparison with those at home. The Bible has been translated into 250 languages. The 100 mission boards are doing grand work with the little handful of men and means placed at their disposal, but the church needs to wake up to the fact that there are 22,000,000 of souls passing away yearly, to give up their account, who know of no "Mediator." Every island and people almost are calling out for the truth as it is in Christ. Look at Japan only a few years ago—a sealed book to every mission; now, it has been stated by one missionary, that, if "every missionary were driven off the island, the native church would carry on and finish the work of evangelization."

III. Our church has 127,600 members. (1) What has she done? (a) She has now in the foreign field 18 ordained men laboring, 1 out of every 7,088, or, if we reckon also wives of missionaries, teachers, etc., and placing the whole amount at 50, we have sent out one out of 2,250. There are, perhaps, 200 native 'helpers' laboring under them, of whom, 7 are ordained. (b) We, who have not gone, gave last year \$43,532, or about 35c. per member. Deducting what is given by non-professors, we might retain the honor of 25c. per head for the great work of evangelizing the world. In our own congregations we have averaged 24c. per member for Foreign Missions. (2) *Results* are many. One of them is that there are about 3,575 native communicants. About 1280 were received during the past year:—Trinidad, 70; New Hebrides, 70;

India, 10; Formosa, 1138. Reckoning \$70,000 as the total money spent on our Foreign Mission work during the past year, we soon see that each convert has cost us \$55. Remembering that, besides these figures, there has been another year's sowing of seed in broader fields, paving the way for larger accessions to the fold; that 168 children of the Northwest Indians, 2,000 children of the coolies in Trinidad, about as many in the New Hebrides, and hundreds in India, have been taught at school; that thousands of women have had carried to them the gospel through the zenana work; that a High School has been kept open at Indore, where 200 Hindoo youths have come under Christian teaching and influence; that dozens of men are being trained for the ministry; that chapels, houses, etc., have been helped, we may well be astonished at the question, "Do missions pay?" Let us remember also, that our 750 *home* preachers have persuaded 4,167 to turn from darkness, and accept of a hope in Jesus, at a cost of \$1,260,706, or costing \$302 each. Then face, and answer the question, "Do missions pay?" Again, reckoning that 150 have *helped* to achieve such glorious results in the foreign field, there would be an average of over 8 converts to each worker. Reckoning only the 25 ordained ministers, we would have an average of 51 to each. Look at our own case, and we find an average of about 5 converts to each pastor!

IV. *Where goes the money?* (1) After this statement of the question, need I give you any statement as to how much money goes abroad! I shall give three extracts from the Report of the Foreign Mission Boards of our church, and these will illustrate.

(Abstract).--PAYMENTS.--(Western Section.)

| | |
|---|--------------|
| To Northwest..... | \$ 7,158 00 |
| " Formosa..... | 17,891 00 |
| " India—including expenses of missionaries to India..... | 20,914 37 |
| " Trinidad and Deniarara..... | 2,071 11 |
| " Chinese school, B. C..... | 50 00 |
| " Expenses of Committee, Executive Committee, and Printing, and all other payments..... | 1,303 15 |
| " Agent's Salary, and General Expenses..... | 640 00 |
| | <hr/> |
| | \$ 53,296 18 |

Here is the *particular* statement regarding that item of *Expenses*:

| | |
|---|------------|
| To Meeting in Montreal about unification of the Boards..... | \$ 85 07 |
| " Expenses of Committee Meetings..... | 493 33 |
| " Executive, and of Convention..... | 126 99 |
| " Secretary, and Salary, and Expenses..... | 174 09 |
| " Printing..... | 97 92 |
| " Interest, Mrs. I..... | 210 00 |
| " Payment in connection with Dr. Barry's bequest..... | 66 66 |
| " Sunday payments—N. W. Lands..... | 24 88 |
| " Telegrams, etc..... | 23 85 |
| | <hr/> |
| | \$1,303 14 |

From the abstract of the Eastern Section I select at random one item, marked, "Princetown, \$2,287.88." Let us see how it has been expended:

EXPENSES OF PRINCETOWN STATION.

| | |
|------------------------------------|------------|
| To Rev. J. W. McLeod, salary | \$1,460 00 |
| " Catechist | 243 00 |
| " Additional for Amjee | 30 42 |
| " Insurance | 39 93 |
| " Repairs | 102 20 |
| " Special | 7 00 |
| " Miss Blackadder | 406 00 |
| | <hr/> |
| | \$2,287 88 |

This will give a fair idea of how all the money is expended. It costs less than 3 per cent. to oil the whole Foreign Mission machinery: all the rest, nearly 98 per cent, does *work* in the field itself.

One result of the work I have forgotten to mention, viz, the wonderful liberality and zeal of the converts. Dr. Bushnell's church of 100 members, at the Gaboon, gave \$300 to missions in one year, and not one member worth, it is said, \$500!

(2) *Where does the money go?* I have showed where part of it goes. Where does the balance of the Lord's money go? God knows! It goes everywhere else but the right place—25c. went to hear Mr. C. lecture the other night, and when the collector goes to that young man, he can only give her 10c.; \$1. went into that briarroot, and when the mission is asked for, there is nothing to give; 50c. went for that batch of cigars, and the Lord got cheated out of 45c. Surely, brethren, we may be expected to do more than 25c. a head for hearts of others.

You know Christian men in this very congregation, who give \$10 a year for tobacco, and 25c. for missions! \$1.50 went for that set of earrings, and 50c. to save a soul from death! \$5 went to place that circle of gold on the finger, and 25c. to put on some poor heathen's hand the ring of the Heavenly Father's love. The concert, the rink, the game come, and we take them in; they give us a hasty moment's pleasure, and we deny ourselves the greatest pleasure of all, the pleasure of bringing a dying soul to endless pleasure! Oh, brethren, we know not what spirit we are!

V. *What is demanded of us?* That we shall listen to the thundering voice of Him who says: "So thou, O, son of man; I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me: when I say to the wicked, 'O, wicked man, thou shalt surely die,' if thou dost not speak to warn the wicked from his way, *that wicked man shall die in his iniquity, but his blood will I require at thy hand.*"; to hear the shriek of despair rising from the ghastly lips of 22,000,000 of our fellow beings, rushing into the presence of the Almighty without any mediator to intercede, as they turn to us and cry, "You never told me, you never warned me;" that, while we sit in our own comfortable spiritual homes, with the

blazing light of truth lighting up heart, and life, and home and country, we shall think of those who, in hopeless ignorance and vice, are bowing down to the work of their own hands; that we shall say quietly and earnestly to God, "Lord, here am I, send me, if thou wouldst use me in that way." Do you not hear a voice to-day, some of you strong young men and women, a voice that says "I gave my life for thee; hast thou left aught for me?" A voice which says, "Go to these poor heathen, and preach Jesus to them." There is many a "sent one," as Dr. Johnson has said, in the belly of the world, instead of preaching to the heathen. It is demanded of us, that, as we gaze into the fields which are already white unto the harvest—fields of China, fields of Japan, fields of the ocean, fields of Africa, fields of India—we shall lift up fervent prayers, "Lord, send forth laborers unto the harvest." Brethren, by no *magic means* can either Canadian or Hindoo be brought to Christ! It is only by preaching that they will be brought to a knowledge of the truth, and "how can they preach except they be sent?" It is demanded of us that we shall cut off a portion, at least, of the stream of money flowing now into the ocean of comfort, ease and luxury, and divert it into a "dry and thirsty land: wherein no water is." Oh, if Christians would only give *one cent per day*, the world would be evangelized ere the end of the present century! There are many of us here can do more than that. Let none of us go away from here to-day saying, "Well, I have promised to give the Lord one cent per week for his work among the heathen," and then sit down to the task of consuming 3c. per day on tobacco! I'd be ashamed, wouldn't you, to treat the Lord in that way?

Our church asks now \$70,000 for her Foreign Mission work, and so our Ladies' Missionary Association have resolved to put into your hands to-day, "Subscription Cards," for your signature. The Lord stir up in us the grace of liberality. "Freely ye have received, freely give." "Let everyone lay by him on the first day of the week as God has prospered him.

I promise to pay to the Foreign Mission work of our church the sum hereby subscribed, and to bring the same, if possible, to the Sabbath service in envelopes furnished:

| CENTS | | NAME. |
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| <i>per day</i> | <i>per week.</i> | |
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UNITED CHURCH
ARCHIVES

