

The Missionary Leaguer.

"If ye love me, keep my commandments."

—John xiv. 15.

"Preach the Gospel to every creature."

—Mark xvi. 15.

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TORONTO, JANUARY, 1896.

25C. PER ANNUM.

The Missionary Leaguer.

PUBLISHED MONTHLY.

Object: To promote a united prayer for, study of, and giving to, Missions.

Contributions to this end gladly received.

25 CENTS PER ANNUM.

All correspondence should be addressed to

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2nd Vice-President Cobourg District Epworth League,
106 YORKVILLE AVENUE, TORONTO, ONT.

TORONTO, JANUARY, 1896.

How to Plan our Work and How to Work our Plan.

TO THE EPWORTH LEAGUE OF COBOURG DISTRICT: Your missionary vice-president desires to thank the Executive Committee for so kindly arranging the programme for his Christmas vacation. He fully appreciates the thought and time spent in planning for the interests of the district, and his convenience. He regrets that the vacation was not longer, so that the tour might have been extended to every League on the district.

* * *

He also wishes to thank the Leagues (officers and members) and those who so kindly invited him to their homes, as well as those whose warm hospitality he was permitted to enjoy. The hearty co-operation of all whom he met in each League visited, in the work of forming a band to pray daily for missions and pay two cents weekly toward the cost of sending out and supporting a missionary under the direction of the Methodist Church of Canada, to represent the Cobourg District Epworth League, is a prediction of the success for which the Executive Committee pray.

* * *

It is needless to say that your second vice-president expected a welcome from the pastors of the different charges. But he had not counted on the impetus received from the many helpful talks and encouraging words which awaited him at each appointment—nor is he able to reckon it yet, let alone express it. He can only rejoice to think of our pastors who are anxiously watching over their flocks, and prayerfully guiding them in the work. Our young people are doubly blessed—they have the admiration and loving guidance of the fathers and mothers in the flock, with few exceptions, and they have the pastor's most

anxious thought and continual prayers on their behalf. These things will have one of two effects upon us. We will become petted and ungrateful, inactive and grumbling, like sons and daughters brought up in the lap of luxury, or we will with thankfulness appreciate our blessings and use them for the glory of God and the Church. If one be permitted to judge from the work that the young people are carrying on, the latter is the attitude of the Epworth Leaguers of the Cobourg District. Most of the Leagues seem to be a unit in helping our pastors to prosecute the work in which our Church is engaged.

* * *

Who are we? Every true worker "for God and the Church" in our society; that is, we are *one* in all our work. Every one feels his responsibility for each department of our work. But it is necessary, in order to have all departments carried on with equal vigor, to appoint committees to superintend each branch.

By the appointing of a committee we express ourselves (1) as believing the committee necessary; (2) as having confidence in the individual members of the committee appointed; (3) as being willing to act under and with the committee. Otherwise we mock and insult those whom we pretend to honor and trust with office.

Therefore, the Missionary Committee can with confidence proceed to do its work and thus fulfill the trust laid upon it. No member of the committee need feel, when approaching any other member of the League, on behalf of missionary work, that he is doing more than that member as well as all the other members of the League, has requested him to do.

* * *

A Missionary Committee should consist of at least three members—a chairman, a secretary and a treasurer. Careful notes of all meetings of the committee should be kept by the secretary. He should also keep a list of all the members of the League who use the "Cycle of Prayer." The treasurer should hold the two-cent per week roll and keep a careful account of all the money received from this source. At the end of each month a full report of the committee's work should be written out by the secretary of the committee and handed to the secretary of the League. The treasurer or the Missionary Committee should hand over to the treasurer of the League the amount of money received from the two-cent per week system each month, for which he should get a receipt to avoid errors in the amount.

It would be well for the Missionary Committee to divide the roll of the membership of the League, each taking a certain number to look after. Thus if any one neglects to fulfil their promise, or if personal work of any kind is needed to secure the co-operation of each member, it will be quite clear whose duty it is to see after the matter. This division of the members will enable the committee to get as many as possible to promise to pray for and

pay to the missionary cause. As to the printed forms, we would advise that each member fill out the blank form and take the part with the printed promise home and put it in the Bible he uses for private devotions. The stub is to be kept by the Missionary Committee.

It goes without saying that the members of the Missionary Committee should show just as much interest in missionary work as they expect the other members of the League to manifest. If they do not pray, study and pay, their words, however carefully chosen and earnestly spoken, will fall powerless.

Each member of the League should (we think) use the "Cycle of Prayer" daily, and read all he can about the subjects for prayer. He should, if possible, put two cents each week into the pyramidal box, asking God's blessing upon each offering. He should pay in to the treasurer of the Missionary Committee each month the amount due, so that the treasurer of the committee may pay monthly to the treasurer of the League the amount raised by the League.

The "Prayer Cycle" may be had for three cents each or thirty cents per dozen, from the Mission Rooms, Toronto. If boxes are needed please write to Miss McGuffin, Mission Rooms, Toronto, who has kindly offered to supply them free of charge. By making a slit in one of the angles of the box near the top, the money may be removed and the box will last for several months.

The treasurer of the League should send every three months the amount raised, with any other money which the League may see fit to contribute toward "the cost of sending out and supporting a missionary under the direction of the Methodist Church of Canada, to represent the Epworth League of Christian Endeavor of Cobourg District," to the district treasurer, Mr. Thomas Wickett, Port Hope, Ont., who will be glad to acknowledge same.

Leaguers' Rescue Rope.

INTO the midst of all the cordage used by the British Navy a red thread is woven, so that it becomes impossible to cut off a single inch of it anywhere without revealing the sign of English ownership."

It is so with the Bible and missions: as we wish to keep to scriptural lines in our League work we should have the missionary spirit thoroughly woven into our society. This cannot be done unless we "plan our work" and "work our plan."

A threefold cord, not easily broken, with every member to help make it and help use it, is the kind of a rescue rope we need. Let every Leaguer *Pray, Study and Pay* as led by the Holy Spirit, and our Father's kingdom will come and His will be done.

We have the material, the machinery and the power to send relief to thousands of unhappy, ignorant, superstitious, suffering, perishing, hopeless souls, to whom we are commanded by Him whom we love to preach the Gospel. ("If ye love me, keep my commandments.") Let us sum up our resources:

1. We have at least sixty young Methodists in Canada who feel that God wants them on the foreign mission field

to preach the Gospel. They are anxious to go to help the needy and serve their King, and they are ready: educated and consecrated.

2. We have over sixty thousand young people who have pledged themselves to our League work—sixty thousand young men and women who know that our Saviour's great love yearns for the needy, and that He makes a last request that we tell the lost world of His dying love. "He who might be better employed is comparatively idle."

"Throw out the life-line to danger-fraught men,
Sinking in anguish where you've never been,
Winds of temptations and billows of woe
Will soon hurl them out where dark waters flow.
Soon will the season of rescue be o'er,
Soon will they drift to eternity's shore;
Haste then, my brother, no time for delay,
But throw out the life-line and save them to-day."

3. We have perfect machinery for producing the Rescue Rope. If the Missionary Committees of our Leagues were adding the scarlet thread of missions, there would be a far greater firmness and steadiness to the whole of the League work, yea, to the whole of the Church's work. The Missionary Committee of each League can at least start the rest of the members at the production of the Rescue Rope, and it is their business to see that every brother and sister works at it. Get as many as possible to pledge themselves to make the three necessary efforts for Jesus' sake and for the sake of suffering man.

(a) As Jesus commands, "PRAY ye the Lord of the harvest that he will send forth laborers into his harvest," we must have prayer. Everything at home and abroad depends upon the guidance of the Holy Spirit. We want only the God-sent missionary, and we want everything that is done to be done for Jesus' sake.

(b) We should STUDY to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth. We must study God's will as revealed in His Word with reference to this great work of saving the world for which He gave His only begotten Son; and we should study God's dealings with those whom He has used of late years so wonderfully (showing that God is the same yesterday, to-day and forever). Carefully prepared statistics, histories and treatises of modern missionary work, and very interesting accounts of travels and experiences of God's ambassadors to the heathen may be had at small cost at the Methodist Book Room, Toronto. If we are to be Methodists, let alone Christians, we should be sure to read the *Christian Guardian* and *Missionary Outlook* in order to know what God is doing through our Church.

(c) "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." We should be willing and anxious to act as the Holy Spirit guides in answer to our prayers, and we should act according to the knowledge gained both from God's Word and from the common-sense deductions drawn from the needs of the work. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Oh, fellow-workers! in that great day when the books are opened we will be ashamed of our numbers, for which we have worked so hard, if we do not unite to do more. Can we not form a band who will pledge themselves to PRAY, STUDY and PAY, by

getting our Missionary Committees, who have not a better plan of working, to take charge of a little book made on the same plan as a blank note or cheque book, and put this question before each member of our Leagues?*

4. What about the power to rescue these perishing souls? Is not the command of the Almighty, the Omnipotent, Omnipresent One enough? Eternity only can reckon our opportunity. All power is in obeying; death and decay in staying. The heathen world is one great "COME" or "SEND." The universe, eternity, and the God of both says "Go," or "help go."

"Many Shall Come from the East and the West."

SHALL I tell you a story of the work that came to me last summer? 'Tis of a Chinaman. Once upon a time this man had occasion to travel a distance from home on business. He met a missionary, listened to a short talk, took a copy of the New Testament, and returned home. He read and re-read it, and was thoroughly converted; put away his idols and prayed to the Father, and lived a consistent Christian life in the midst of the sneers and jeers of a heathen home. One point he could not understand. He read, "Repent and be baptized." His puzzle was—what did it mean? Years passed, and a native Christian passed through his town, and in answer to his questions told him that the missionary put water on one's head, and gave him the formula. He waited in hopes that some one with authority to baptize would come his way, for years. Then one day when the skies were cloudy and the rain came down an inspiration came to him. He went outside, and standing with uncovered, bowed head in the rain, said: "In the name of the Father, Son and Holy Ghost I accept my baptism." As I listened to this I wondered if the Master would not have said, "I have not found such faith, no, not in Israel." It was twenty-five years from the time he read the Gospel first before he had opportunity of joining a Christian Church.

The above is told in a private letter received a few days ago from one of our (Canadian Methodist) missionaries, who passed through the riot, and is at present in China. How does it appeal to you? Will it help you pray during

* I have a limited number of blank forms like the following, which I shall be glad to send to any Missionary Committeeman who would like to help in this *praying, studying, giving* band organization.

F. C. STEPHENSON,
Trinity Medical College, Toronto, Ont.

For Jesus' sake and for the sake of suffering man:

I. I PROMISE to pray at least once a day that Christians everywhere, especially the members of our E. L. of C. E., may study the needs of the heathen, looking earnestly to God for guidance and power to obey His last command—"Preach the Gospel to every creature." (MARK xvi. 15.)

II. I FURTHER PROMISE two cents each week, on which I will ask God's blessing, toward the cost of sending out and supporting a missionary under the direction of the Methodist Church of Canada, to represent the members of the E. L. of C. E. of the District, who cannot go to the foreign field themselves.

Name

Date P.O.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (MATT. xxv. 40.)

the fifteenth, sixteenth and seventeenth days of each month, and all through the month of May? (See "Cycle of Prayer.")

Dr. W. J. Wanless, travelling secretary for the Students' Volunteer Movement for Foreign Missions, who has spent the past six years as a medical missionary in India, gives the following very important advice in answer to a request regarding the kind of men needed for the foreign mission field. (Read carefully; these words are from one of God's ambassadors, who would speak to us in His stead.)

"Men with a university education, with either a full course of theology or medicine, are some places needed most, though Y. M. C. A. and other lay-workers are in some places required. Every missionary should be a soul-winner at home, a Spirit-filled man who knows the art of stooping down to the place of the sinner he seeks to save, and of rightly dividing the Word of Truth so as to teach the way of life, and to make clear God's love, willingness and power to save even to the uttermost. No degree of education can suffice for a life of holiness—a life full of the Spirit's power; and no degree of education can be too high, and no kind of true education without value in the mission field, if used by a man full of the Holy Spirit, and who has learned to make every talent subserve the purpose of glorifying Christ by saving men, and the hastening of His kingdom. If the men have the right spirit, and are spiritually as physically and intellectually qualified, and possess a *heart-deep* purpose to go, believing that it is God who sends, very few will have to remain at home. Every volunteer, if fitted to go, can do a great deal towards ensuring his own support before going. Unless the volunteers do more to remove obstacles which are in their own power to remove, and trust God to remove those beyond them by using their opportunities to secure support, a good many may have to remain at home. Medical missionaries are now more in demand than formerly, and the chances are good for getting to the field for the right kind of men. Every man is responsible for his own fitness. God wants men, the Boards want men; but the best qualified are most in demand, and the Spirit-filled only ought to be sent. It is best to take a college course in theology or medicine, according to the volunteer's peculiar fitness for either. There is room for every kind of ability on the foreign field. Industrial missionaries are now being sent out by some of the Boards."

"Here am I, Send Me."

ISA. VI. 8.

WAVING white to the harvest,
Fields of golden grain
Wait the hand of the reaper,
Oh, shall they wait in vain?
Jesus is looking for workers,
Say! is He calling to thee?
My soul, art thou ready to answer
"Here am I, blessed Master, send me."

Plenteous in truth is the harvest,
Lab'ers are needed sore;
Swiftly approacheth the darkness
When man can work no more.
What wilt thou say to thy Saviour
When He shall ask for the sheaves;
Ah, shall He seek fruit from the fig tree
And find on it nothing but leaves?

Toronto.

FRANK SIMS.

Notice.

IF the secretary or any one in each League will kindly write to the MISSIONARY LEAGUER, telling what you are doing along missionary lines, mentioning anything you find helpful, or asking any questions for which we might be able to find answers and thus be helpful; or if our pastors have anything which they wish to say to help our young people in their missionary work, we shall be thankful to receive it.

* * *

In order to insure a proper circulation as well as for a very interesting column for the LEAGUER, we ask that the secretary of each League will send, as soon as possible, the name and address of the president, secretary, missionary vice president and the chairman of the Missionary Committee, as well as the number of members, active and associate, so that we may know how many copies of the MISSIONARY LEAGUER to send to each League.

The League and Missions.

THERE is doubtless a growing interest in missions among our Leagues, but there is room for much improvement in this direction. According to statistics gathered from Conference schedules the fourteen hundred young people's societies in our work contributed about \$4,000 last year for missions, or \$2.85 per society. This is certainly a very low average.

A careful study of the Missionary Report of our Church, recently published, reveals the fact that only \$1,600 was paid into the General Fund by the young people's societies, \$175 coming from the Juniors. It would be interesting to know what was done with the other \$2,400. Possibly part of this sum may have gone to the Woman's Missionary Society, but it is very likely that most of it has been used in supporting various special schemes.

It is greatly to be regretted that our Leagues show such a disposition to establish and maintain missionary enterprises apart from the work of the General Society. It would be much better if they would turn all the money they raise into the regular fund of our Church, and have their givings printed in the Annual Report. If they desire their contributions to go to any particular department of mission work it can be so specified.*

The plan adopted by some Leagues of supporting missionaries of their own in foreign fields, altogether apart from the General Society, should be discouraged by officers and pastors. In looking closely into the figures given by the report, it is found that twenty Leagues gave \$20 and over. The largest contribution from any one society is from the League at Brandon, Man., which gave \$90.

The societies which gave \$30 or over are as follows: Woodgreen, Toronto, \$50; Waterloo Street, Stratford, \$39.08; Gore Street, Hamilton, \$37.54; Ottawa East, \$37; Yarmouth South, \$36; Carlton Street, Toronto, \$34.75. The King Street Church, Cobourg, leads the Juniors with a contribution of \$24.

The Missionary Department is a new feature of our league organization. If it is faithfully worked, next year will show a great advance on missionary contributions from the Leagues.—*The Christian Guardian*.

* The members of the Cobourg District Epworth League are complying with the above request, as they will see by reading their pledge, Part II.

On Taking the Collection.

I WAS taking my collection for the foreign mission work And believing it the practice on the part of some to shirk

From the clearest Christian duty—leaving others to sustain The sublimest work of ages—in my preaching I was plain. Rather personal in places, and, as people sometimes say, Struck out squarely from the shoulder in the good old-fashioned way.

There were recklessness and motion, quite unusual, in the pews;

Women re-arranged their bonnets, men had trouble with their shoes.

In the gallery all around me there was one continual stir, And a large amount of coughing for that season of the year. This but acted as a challenge on a nature such as mine, So I rose to the occasion, hewing closer to the line.

Uncle Ben, as was the custom, gave the sermon earnest heed,

But his face wore some expressions that were difficult to read.

I discoursed upon the subject, argued, scolded for an hour, And pronounced a peroration of considerable power.

The collection was my first one, and I naturally believed It would reach a handsome figure—I was thoroughly deceived.

When the ushers gave the total, they both said with solemn face,

It was far the smallest offering ever taken in that place.

Full of weariness, reflecting on the selfishness of men, I went early Monday morning to talk with Uncle Ben. He was milking, and when I asked him what the bottom reason was

That the people gave so little to the foreign mission cause, "Try your hand at milking, parson," Uncle Ben said, with a smile;

"Take this Jersey," and I sat down, pleased enough to make a trial;

Going at the business roughly, like a novice, pull, tug, pound,

And that heifer in a moment laid me flat out on the ground. "Whoa, there, Bessie!" Jump up parson; ain't hurt much? I'll brush your coat.

"Here's your hat," he said. I swallowed something rising in my throat.

Then he sat beside that Jersey, humming some old-fashioned air,

Milking, humming, and the creature stood and never stirred a hair.

"Well," I said, regaining slowly calmness and a sweeter mood,

"Who would dream, to see that heifer, she would ever act so rude!"

Uncle Ben looked up and whispered, "It's a curious kind of trick,

How to get the milk out from her, and not have the creature kick.

Learn the lesson, parson, clearly; learn it here and learn it now—

You must touch a congregation gently, as I touch this Jersey cow.

Lay your hand upon the people with a stroke as soft as silk, And you will fill the plates with money as I fill this pan with milk."

—REV. ALFRED J. HOUGH in *Zion's Herald*.

Thoughts on the Church.

(Written for the Stouffville Ministerial Association.)

REV. GILBERT ROBINSON, B.A.

THE Church of Christ may be likened to the strawberry plant. At the same time that it sinks its roots into the earth and bears blossoms and fruit, the little plant is sending out its tendrils all around to grasp the earth and make new centres of life and fruitfulness. These in turn bear fruit and send out their tendrils to do as they have done. So the Church, planted by Christ in Jerusalem, is to be fruitful in thousands of souls, and at the same time to reach out around through all Judea, unto Samaria, and in due time, conditioned on the activity of the laborers, it is intended to sink the roots of its tendrils in the uttermost parts of the earth. In accordance with this principle it should be emphatically stated and always remembered, that the Church cannot make progress in extending the Master's Kingdom in the various nations unless there is the tarrying in the "upper room" and the outpouring of power; and missionary aggression is always the direct outcome of a true awakening among any company of believers. Also, on the other hand, the best way to arouse a languid church is for its most devoted members to go forth to the perishing world, and in proportion as a church is interested in the evangelization of the heathen it will be blessed and prospered. But a church that is not actively interested in the heathen is stultified. The flow of power and grace is stopped, and the body which should have been quickened and developed is stifled. To bring the tithes into the storehouse that there may be meat in the Lord's house for the sustaining of reinforcements in distant lands is a sure way to fill a church with blessing. Whereas, so long as selfishness and the neglect of the heathen and the Master's command are allowed to prevail, no amount of exertion can secure the ingathering of souls into the fold of Christ.

By the neglect of this principle a great deal of energy has been and is wasted. The Master said: "I have chosen you and ordained you that ye should go and bring forth fruit," and also, "Lay not up for yourselves treasures upon the earth"; and unless a church is denying itself and going forth with such an earnestness that each member is influenced by the enthusiasm, we may strive by the use of lexicons, commentaries, magazines, and books of the most recent authors, by written sermons, or extempore discourses by the best trained choir, by the latest improvements and furnishings, by tea-meetings and festivals, by lectures and entertainments, by a full equipment in all the offices of the church, by every imaginable earthly means, and yet strive all *in vain*, for it is only on the condition that we love Him and keep His commandments (John xiv. 21, 23), that the Master has promised to manifest Himself unto us, and He and the Father abide with us.

In its mission the Church is to be the medium of the fulfilment of the promise to Abraham: "In thy seed shall all the nations of the earth be blessed." A dispensation has been committed unto us forbidding us to selfishly absorb the blessings of the covenant, and binding us to leave the centres where the Gospel has been preached and go unto the perishing millions who have never heard it. The seeking by the ambassadors of the cross for the old established centres and wealthy churches is therefore contrary to the mind of Christ, the spirit of the Gospel, the last command, and the practice of the apostles. Let us pray that God may baptize us with that love for His Son

and the perishing world, and that spirit of self-renunciation that will lead us each to say: "Send me to that charge, circuit, parish, or field to which no one else would wish to go, for I want to go, not to those who need me, but to those who need me most."

But in addition to its missionary work in foreign lands, or rather in order to give effect to the work of its missionaries, the Church is responsible for the maintaining of a high standard of practice among its members in the old centres, and it is to influence the world near and far, chiefly by the outworking of the truth in a strong, holy, loving life. It is the body of Christ, and as such is to grow by changing in the quality of its tissue as well as in size, and not to be made up artificially like a barn or a coral reef by the adding of piece to piece. It is to increase in quality as well as in quantity by the marvellously nourishing and developing power of the Word. In order, therefore, that the "body of Christ" may be vigorous, it must be kept free from disease and disorder by preventing the introduction of anything harmful, and the nutriment of "the pure milk of the Word" must have free course in all the tissues, arteries and capillaries. Because of the disregard of this many of our churches are cold and weak, are chilled by the influence of the world, and crippled by the presence in choirs, official boards, the staff of the Sabbath school, of the vain, the lustful and those greedy of lucre. These "wicked spirits in high places" cause a constant festering, irritation and lameness in the Church, and give a defiant resistance to the man of God and the Word of God. When we have learned so to preach the Word that none will feel comfortable with their names on the church roll who have not been "born again," when we have come to see that the cleansing of the temple is preparatory to the presence of the glory and power of God, that full allegiance to the truth by separation from the worldly practices and conduct of the unregenerate is necessary in order that the fear of God may be upon His enemies, and that the unsaved may tremble before His servants; when we have become valiant for the truth, knowing that it is mighty and must prevail, that it cuts to heal, that "God Himself is with us for our Captain" in the defence and the prospering of His message, then we shall "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

But failing to carry out the last command of the Master to "Go and make disciples of all the nations," and the exhortation, "Let the Word of God dwell in you richly," we have found that when we ask what we will it is not granted to us—the heaven over us is stayed from dew and the windows of heaven are shut. And though our Father owns the cattle upon a thousand hills, and the silver and the gold, and would not tell any one if He were hungry beasts for Himself and His family; yet we go a-begging for means to carry on His work, dishonoring Him by going to His enemies for help, by going "down to Egypt for horses and chariots." Merchandise, banqueting, surfeiting, and distrust come into the temple to take the place of fasting and prayer, and the fool's laugh and the idle song and anecdote of the proud pleaser of men take the place of the penitent's cry and the angel's song.

And amid it all some one cries out: "The shepherds feed themselves and feed not the flock." "The shepherds seek the meat and the wool," and do not "lay down" their lives for the sheep. They gather the products for themselves and their little ones, and do not rise early to go

upon "the mountains wild and bare" to seek the sheep that was lost (Ezekiel xxxiv.).

But God is reigning in the kingdom of heaven and moving among His people. He is stirring up His Zerubabels and men like unto Joshua the son of Josedech, and the spirit of the remnant of His people living and toiling in almost every community and praying in every church in our land, but oppressed by the power of a usurping and plundering world. There is a call to sanctify ourselves and prepare to go forth. We have been playing at God's work, holding down the truth, winking at sin, keeping back the tithes and offerings, and bringing the lame, blind, torn and sick to offer in sacrifice. At the present rate the heathen can never be reached, for they are increasing at the rate of about seventy to every one new convert. And because of our disobedience we are under the chastisement of God and the lash of a boasting world. Disobedience is punishable with famine and pestilence and captivity to-day as well as when the children of Judah played the harlot; and when men "sow much and bring in little," when they see that "bags with holes" do not contain the wages which they put into them, and that there are "only ten measures in the heap instead of twenty," it is time for them to "consider their ways." Church organizations, in past ages, were set aside by God as soon as they ceased to fulfil the purpose for which they had been appointed, and were superseded by humble bands of devoted men and women who counted not even their lives dear that they might preach the Gospel with power, and that there might be repeated in them for the perishing race the life of the risen and glorified Christ. Our Dominion has been fair and fruitful. Our churches have been resting places for the Shekinah, but it becomes us now to be on our knees in fasting and prayer. God is pointing a languid and selfish church to an open world of idolatry and an invisible temple that "lies waste" for lack of men to labor. Let us arise, brethren, and "go up to the mountains," not of Lebanon, but those sacred tops that were bathed with the tears of the suffering Saviour, pleading with strong cries in the midnight and the early morning for a world that praised and admired Him not. Let us arise out of our beds and go up *early in the morning* and let us drop tears upon them again. Let us permit the Holy Ghost to plead in us "with groanings that cannot be uttered," that we, the ambassadors of Jesus, may preach the Gospel "with boldness" and bear testimony with "tongues of fire," till some "gnash" and many more cry out in bitterness, "Men and brethren, what shall we do?" that the Church of the Holy Christ may have a "pure conscience," "an unction from the Holy One," and such a baptism of power that will crown Jesus King in every place of worship, to the exclusion of the money-changers and the buyers and sellers; that will transfer to Him the adoration and offerings now being poured out at the shrines of heathen idols; and that will lead those who are steeped in idolatrous lust to "bow themselves down at the soles of His feet." And may an ardent longing for the Master's reappearing consume us, so that, as one watching for the morning, the energies of our soul may go out in one voice, crying in unison with the Spirit and in answer to the Bridegroom: "Come! even so, come Lord Jesus!"

CONVEY thy love to thy friend as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee.—*Quarles.*

Methodist Student Volunteers.

THE Student Volunteer movement is essentially one of the most significant events of this century. The colleges and educational institutions both of this and other countries have been roused on the question of missionary evangelism, that finds no precedent in history. It is only reasonable to suppose that many of the thousands who have volunteered for foreign missions are members of our own church whose hearts have been touched with the crying needs of heathenism, and the real meaning of the marching orders of the Great Commander-in-chief, Go ye!

But you may ask the question, where are they? and what their field of labor? Naturally we might turn to a theological college or similar institution to seek such persons, and we should certainly find them. Men who have grasped to some extent the Saviour's ideal for the race, and who count not their lives dear unto themselves in order to reach this lofty and Divine conception.

This, however, is not the only place that Christ is preparing His workmen. If it were possible for us to enter all the medical colleges of this continent and hold a personal interview with the students, there are not many of the whole number in which we should not find one or more preparing themselves for more efficient service in the cause of Christ to the heathen.

Speaking for our own college (*viz.*, Trinity Medical, Toronto), I am pleased to be able to report that we have no less than fourteen who purpose entering the foreign field as medical missionaries. Some of these have already completed their course in theology and arts, and are now taking a medical course in order to become more efficient standard bearers of the cross.

But you may ask, why not preach the Gospel of Christ in its simplicity and leave medicine alone? Why spend years of valuable time in preparing for the salvation of men's bodies when their souls are as black as midnight?

In answering this we have but to point out the example set by the Master Himself whose chief characteristic was that "He went about doing good." Ages before His advent prophets told His healing power, which Christ verified by His own lips. What is the first recorded text that our Saviour based His Nazarean sermon upon but the prophetic utterance of the Evangelical Seer which had been the hope of the centuries. "And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

But do we not find that the healing art has been the handmaid of religion in every period of the world's history. Naaman when cured of his leprosy vowed his allegiance to the God of heaven. The widow of Zarephath had confidence in the veracity of God when her son was restored to her. The cure of the nobleman's son won to Jesus Christ, not an individual merely, but a whole family, with the weight of its social and moral influence. The reclamation of Mary Magdalene, the restoration to sight of the Blind Beggar, and the raising of Lazarus, were all mighty factors in establishing the spiritual kingdom through human channels; and has not the Lord of the Harvest left us this example that we should follow His steps? Can we not see that medical missions are right in line with the purpose of

Christianity? Was it not this very power combined with a heart full to the brim of loving tenderness that won to His standard some of the most ardent disciples? For the man, blind from his birth, to follow Christ after his restoration to sight meant persecution, ribaldry and social ostracism; but what of this, the light had come, a new world had dawned upon his soul, and with this gift so free, so startling, so unutterably glorious, he in return lavished the whole of his affection upon his benefactor and Lord. If we would win souls to God we must first win them to ourselves. If men loved not Christ, whom they had seen, how could they love God, whom they had not seen? The human heart craves for a personality, not for an abstraction. It is not enough that God declare His love to the world, but He will evince its reality by the sacrifice of His own beloved Son, declaring by that act the intensity of His love and His undying solicitude for men's salvation.

How shall we win men to ourselves in order to win them for Christ? We answer, by meeting the actual needs of men. But what are the needs which the mass of mankind is most conscious of, are they spiritual? True this is the deepest need of the soul, but it is far from the one of which they are conscious, the pains and aches of the body, the violent distracting fevers, and the craving for daily food are symptoms far more real to the heathen mind than any disease or hunger of the soul. Then are we to set medicine before the Gospel? Yes, in the sense of a servant clearing the highway for the king's coming. John the Baptist preceded and proclaimed the Messiah, but he was not the Christ. Human nature is many sided, and he who would successfully evangelize must find the point of least resistance, making this the point of attack.

A lady of culture and refinement became anxious for the salvation of an old drunken cobbler. She knew his aversion to everything of a religious nature, and so determined not to approach him from this calloused part of his nature. On entering his shop one day she was surprised to find he was intensely interested in spiders, having collected a large variety which he regarded as rare specimens. Here was her opportunity; she learned all she could about this interesting creature, and every time she went to see the old cobbler she had something new to say about spiders. As time went on the old man fell sick and was conveyed to the hospital. The lady visited him and still talked to him on the subject of spiders. One day he surmised the lady had some motive behind all this, at which she was aiming, and so he told her she need never hope to see him any different than he was then. The lady smiled pleasantly but made no reply. The cobbler recovered from his sickness and went back again to his shop. In the meantime the lady had spoken to some of her friends that were naturalists of note about this interesting cobbler.

She introduced several of these gentlemen to the old man, who were impressed with the keenness of his observation and his intimate knowledge of these insects.

One day the cobbler broke down in tears, to think that after all there was someone in the world that really cared for his welfare, and when his whole soul was thrown open to higher influences the lady saw her opportunity and became the messenger of salvation, and had the joy of leading the old man to the Saviour of sinners.

First, she won the man, and the man saw in her the Christ, and then it was that he learned the Christ was for him. "He that winneth souls is wise."

Heathenism has been fitly called an open sore. No individual or nation can violate the laws of health without

reaping a harvest proportionate to the sowing. If, as we are informed by those who are competent to judge, the morals of various heathen systems are too shocking to relate, then it is only natural to infer that sickness and corruption coexist with this unrestrained immorality.

Are they anxious to be healed, you ask. Yea, just as anxious as when the woman tremblingly touched the hem of Christ's garment and found herself cured after twelve years of discouraging failure.

But I hear you say, are there not native doctors that attend to the sick? Yes, but to the great distraction and torture of the patient. Let me tell you a few things as to the method of treatment, and if your pity is not aroused, then sympathy is at a low ebb in your being if present at all.

In North Africa if a patient is suffering from bronchitis or pneumonia the native doctor, or his assistants, place cones of sulphur upon the patient's chest and set fire to them.

In Arabia if a limb is to be amputated they do it with a chopper just as a butcher would his meat, and they stop the bleeding by dipping the stump in boiling oil.

In China hospitals and asylums are practically unknown. If lunatics or lepers are becoming numerous they put them in a large building, bar the doors and set fire to the structure.

Mr. John A. Anderson, of the China Inland Mission, says he saw the following with his own eyes: A little boy had a harmless eruption on his body. The services of the best native doctor were procured.

For about two months that man tortured the poor boy till his screams roused the neighborhood, by applying the lighted wick of a lamp to each spot on his body, until at last the parents brought the poor child to the mission, where he was cured in a few days.

Their knowledge of drugs is very limited. *They use cold or red hot needles* to probe the joints and viscera, and even run them into the spinal cord.

Fractures and dislocations are left to nature to repair as best she may.

Tumors, eye diseases and diseases of children receive either barbarous treatment or are let alone to run their course.

The following is a recipe for various ulcers in China:

Serpents pulverized One ounce.
Wasps and their nests Half an ounce.
Centipedes Three ounces.
Scorpions Six ounces.
Toads Ten ounces.

Sig.: Grind thoroughly, mix with honey and make into pills.

In 1878, during the cholera epidemic in China, they recommended the following procedure:

Rub the spine with an earthen spoon, that has been soaked in tea oil, till small black spots appear; then puncture these with a needle down to the bone.

The poisonous blood will thus be removed. Let the hands be dipped in cold water, and rub the arms in front of each elbow, also behind the knees till they are black, then apply a burning lamp wick.

The above facts are simply mild statements compared with the horrible and excruciating torture that some of the native doctors practise upon their patients. What are we doing to alleviate this misery?

This question of our duty confronts us with all the force of a stern reality. If, from no other motive than sheer humanitarianism, we ought to seek to relieve such shameful atrocities, how much more when we claim relationship

with Him, whose heart yearned in tender compassion, who agonized in dark Gethsemane, confirming His love by the sacrifice of Himself.

Oh, my brethren, is it possible that we, whose souls are lighted with wisdom from on high, shall we, to men benighted the lamp of life deny? Is any price too great to lay at the feet of our adorable Lord? Is any road too rough, or hill too steep to climb to its very summit, if only we can find the straying lambs and lead them back to the Shepherd's care?

But why talk of sacrifice? Is it sacrifice for the husbandman to scatter the seed broadcast over the land, or turn the furrows in the hardened soil? Is it sacrifice for the merchant to leave his home and enter the busy marts of the world's commerce, in order to make ample provision for his family? Nay! the income far exceeds the output! The fields of golden grain are the reward of honest necessary labor, not of sacrifice.

The merchant in his contact with men reaps by his wider experience, and the development of latent powers within him that otherwise would remain dormant. Giving up is one of the chief features in all true growth or development, so when the Master asks us to give Him our all, it is only that He may give it back to us, multiplied a hundred fold.

If He asks our strength, it is only that he may link it with omnipotence. If He asks our talents, it is that He may fit us for rulership.

Is this sacrifice? Is this the cross? O blessed sacrifice, O glorious cross, may it be our highest joy to yield our all, a living sacrifice for the glory of our King.

J. A. JACKSON.

"Where no Wood is, there the Fire Goeth Out."

FOOD is the fuel of the body. Physiologists prove that the man who starves to death perishes for want of body heat. There is a great complaint in almost all of our young people's Christian societies of lukewarmness and coldness—indeed it seems to be epidemic in some of our class-meetings. Our ministers are unanimous in their diagnosis of the trouble, and prescribe almost weekly—

Take more study of God's Word.

Take more time for prayer.

Take more interest in your brethren.

Mix and increase the dose until you feel well.

There is no doubt but this prescription would effect many cures if Christians did not forget to take it, or carelessly neglect to take it. A man might just as well expect to have good, pure, warm blood circulating through his body without eating necessary food and taking necessary exercise as expect to get rid of this indifference and lukewarmness without feeding and exercising his spiritual life by reading good literature, studying the Bible, and putting into practical living the truth thus gained.

We all see plainly that work wisely directed enables us to obtain food, and the food obtained enables us to work. Is this all life amounts to? No, this is existing. Jesus "came that we might have life, and have it more abundantly," that we might feed on Him in our inward man, that we might "eat his flesh and drink his blood," and by drawing our life and strength from Him we should "bear the infirmities of the weak," and not please ourselves; "even Christ pleased not himself; he was rich, yet for our sakes he became poor that we through his poverty might be rich." Let us see to it that we grow in the *knowledge and power of*

our Lord Jesus Christ, for this only is life, and this only will cure lukewarmness.

Look well to it, that you do not spend more time and money on the passing news of the day than you do on the study of the progress of the "Eternal Kingdom of our God."
THE "MED."

The Battle Rages. "Stand Firm."

[At the battle of Waterloo, an English regiment sent three times for reinforcement, and three times the Duke of Wellington returned the message "Stand firm!" Nearly all the regiment there fell, killed or wounded, but the position was held.]

FROM early morn till noon war's blood-red waves
Against the living wall of hero-hearts—

The nation's only hope in this her hour

Of life or death—had hurled their fiercest strength;

And yet the conflict raged. Still rushed the flood;

Now leaping o'er a wall, now falling back

Upon its path of crimson foam, once more

To dash and roar and leap as if to melt

With hatred's heat that bulwark true, or beat

With fists of steel its solid front to dust,

And still its work was vain. That wall yet stood

Upon yon distant hill, where fiercest streamed

The hail of shot and shell, from morn till eve—

Undaunted by the foeman's rage, though thinned

So fast their ranks, that now the dead were more

Than they who lived, so loyal, brave and true—

Still held their own, a band of manhood's sons;

No more could mortals do than they had done.

Three times across the plain of death had sped

The cry for aid. Three times came back the words,

"Close up your ranks! Stand firm!" And firm they stood;

So firm, so true that when the fearful flood

Rolled back at last, its every effort vain,

'Twas found that here were stayed its mighty waves,

But what was now a wall of heroes fall'n

With faces t'ward the foe. The most were dead;

But by their death the nation's life was saved.

To day from Him who leads His host against

The powers of sin, which hold in bondage dark

All lands where Christ is not acknowledged King,

There come the words which rang o'er battle plain,

That glorious day when fell a despot's power,

"Close up your ranks! Stand firm! Stand firm for me!"

And shall we not obey?

On every side Christ's heroes fall; the call

Is heard—each day, each hour, from every land,

"Close up the ranks! Close up the ranks! Stand firm!"

And as the closing ranks reveal the gaps

Which death has made, there comes another cry,

"Fill up the falling ranks! Fill up the ranks!"

This cry we must obey.

"Go, thou, or send." Let those who cannot "go"

Send those who can and will. Send those who wait

To speed, impelled by love for Christ and men

Unsaved, to every spot where yet is found

One Christless soul; for there the battle fierce

Doth rage, and there the crimson wave its flood

Doth pour; and there the wall of loving hearts—

So steadfast, loyal, true, must stand to hold

The floods in check, lest on they sweep and bear,

On raging, crimsoned, cruel cret, the souls

They crush and bruise and hurl upon the rocks

Of piercing lust and sin and shame.