

MISSIONS.

EDITED BY H. J. BECKER, D. D.
CORRESPONDING SECRETARY.

Office, No. 112 South Broadway, Dayton, Ohio.

Communications pertaining directly to missions should be addressed to the editor of this department.

OUR MOTTO:—“An average of ONE DOLLAR to the member for Missions this year.”

The missionary page comes this week freighted with good news from the fields operated by sister churches. Their success should inspire us to great activity. God has opened unto us a door which no man can shut as long as we do our duty.

The Ontario Conference raised more money for missions per capita this year than ever before in its history. We shall soon be able to give the exact figures.

North Michigan Conference has fourteen mission fields, and is doing nobly this year for the Master notwithstanding the hard times.

Rev. J. A. Kenoyer of the Walla Walla Conference sends his district report in which advance along the line of conversions and accessions to the church shows that the Lord has truly prospered them in that field.

What are the difficulties which confront us in the mission field? Is the trouble in the field itself? No, it is not there. Were the Macedonian cry heeded, then “help” would come to every outpost, and light would soon penetrate the densest jungles of the heathen world.

“Work while it is day, for the night cometh when no man can labor.”

A Good Indian that was not a Dead Indian.

An Indian chief ceded to the government a large tract of land, in return for which he was to receive a large supply of food. He went out and gathered in his Indians and they were all there by hundreds. The supplies were there and the Indians were there, but the agent of the government had not come. The Indians had only brought supplies that would keep them till they got there, knowing that they would get a lot when they got there. The first day passed, the commissioner had not come. The second day passed, and the commissioner had not come. The third day

passed and still no commissioner. And so with the fourth and the fifth, and still the big man representing the government was to come. Then they took a fleet horse and went out to meet him. They reached him Saturday night and said: “You have broken faith with us. Hurry on and give us food, for our wives and children are starving.” He said: “Wait and eat with me; to-morrow we will divide the food.” “No,” said the chief, “we will take the food to-night or we will not take it until Monday. Our missionaries have taught us that it is our duty to make all the preparations for the Sabbath on Saturday.”

The Indians wanted the chief to go and take the food any way. It was theirs and they had a right to it. But he would not do it, that was not the treaty, and he would not break his treaty with the government. And so you will notice that it is never the Indians who are the first to break treaties. Well, the commissioner expected the Indians to be out when he got there Sunday firing guns and waving flags, but they let him come in solitary grandeur. He sent for the chief to come and dine with him. “No,” says the chief, “It is the Lord’s day, I will not come. I will stay with my family.” And the Indians would not even come for a council till Monday. I give you that as an illustration of the way the Canadian Christian Indians keep the Sabbath.—*Dr. Young in Chautauqua address.*

The Conversion of a Heathen.

One day a heathen man entered the chapel of a Methodist Episcopal Church at Fuchau. The Rev. S. L. Binkley, who was preaching, said, among other things, “Jesus can save you from all your sins.” At the end of the service, when all others had retired, this man came forward and addressed the missionary: “Did I understand you aright? I thought you said that Jesus could save me from all my sins. Is that what you said?” Mr. Binkley replied affirmatively. The Chinaman then responded: “Sir, you did not know me when you said that, for if you had you never would have said it. I have been a gambler, a sorcerer, and an opium smoker for more than twenty years; and a man who smokes opium that long can never be redeemed, every one knows that. Now, if you had known

all this you would not have said that Jesus could save me from all my sins, would you?” The missionary replied that he would have said just what he did, and reaffirmed that Jesus could save him from all his sins. He could not believe it, but went home to think about it, and came day after day to the missionary’s house to talk to him and get more light in regard to Christianity, until one day he burst into the missionary’s study without any salutation, saying: “I know it! I know that Jesus can save from all my sins for he has done it!” When asked as to his opium pipe he said: “I have no desire for it, nor for any of the wicked things that I have been doing. I only want to go to Hokchiang and preach to the people there that Jesus can save them from all their sins.

It was a dangerous district on account of the village feuds existing, in which men were often killed. His friends tried to dissuade him from going; but he went, preaching every where the truth.

He was pelted with missiles, stoned in one place until he became unconscious, and afterward punished with two thousand stripes by order of a heathen magistrate, on a false charge that was offered against him; but, with unwavering fidelity, he continued to preach Christ until about six hundred souls were brought into the church through his labors. After many years of faithful service he died in the triumphs of faith, saying, on Saturday night, to the brethren about him: “To-morrow morning you will be singing the resurrection hymn in the chapel; but I will be singing with the angels of God in heaven.”

This man had no previous Christian training, but was converted right out of heathendom, in adult age, and manifested the power of Christ in the entire renovation of his being.

There are thousands of such in the foreign mission fields of the various churches.—*S. L. Baldwin, D. D., in Independent.*

Twenty two children of missionaries connected with the Marathi mission of the American board have taken up the work of their parents in the field.—*Ex.*

China will pay \$40,000 to the relatives of the Swedish missionaries, W ekholm and Johansen,

who were murdered by a mob at Sung Pu, in July last.—*Review.*

The Evangelical Missionary Society of Paris, has opened a new mission, at the mouth of the Ogoye River, Africa, with several stations toward the interior. The mission is in the French territory.—*Chr. Witness.*

There are said to be 85,000 Indians in the British territories of the North-west who have no missionaries, 5,000,000 Indians in Mexico who are still unevangelized. In the United States there are about 250,000 Indians, of whom two-thirds are uncivilized. Among them \$916,000 were spent last year by the churches, but only \$81,000 of this was for religious purposes. The rest was for educational work.—*The Gospel Banner.*

The Presbyterian Church of Canada has for twenty-five years been laboring with marked success among the Hindu coolies of Trinidad. This island has a Hindu population of about 75,000, imported from India to labor on the sugar plantations. The beginnings of the work were small, but the progress has been steady. There are at present 5 stations with a foreign force of 5 missionaries, 2 ordained natives, and 4 lady teachers. There are 52 schools with 4,824 scholars. Communicants number 578. Last year a college was established with a staff of 5 professors. Thirty-nine Hindus are now studying for the ministry.—*Ex.*

A missionary who has labored on the borders of Thibet, writes as follows of the religion of the people: “Lamaism still holds the people in bondage without a rival. But what is Lamaism? The name is composed of two words: *La* (the soul) and *ma* (mother). In this religion the Dalia, or Great Lama, is honored as the highest god, and is represented as the divinity on earth. He is at the head of both ecclesiastical and secular affairs in Thibet, and is greatly revered by all the Mongul tribes in Russia and by the Tartars. The religion of Lama originated in Thibet, about one thousand years before Christ. It then knew no eternal, self-existent being, but is now a kind of reformed Buddhism, with many of the rites of Rome introduced by converts to Romanism at an early date.”—*Ex.*

CANCER AND TUMORS scientifically treated and cured. No Knife. Book sent. Dr. E. M. Greenleaf, 20 Madison Ave., New York, N. Y.