

later ones again in France and Spain, and even in Scotland and England, we find that there have been times when women (cultured, beautiful women who stayed under the protection of their own home in their own birthland) have suffered for their love to Christ just as great indignities, just as cruel deaths, as ever have been meted out to any foreign missionary; and Christian men, willing though they no doubt were, could not save them. Should Christian women now, with such noble and brave examples of faith, and heroism, and endurance for the Master's sake to look back upon, be afraid to risk dangers that our poor ignorant sisters in far away lands may learn of Jesus? Surely not.

Jesus has honored women in the past, in letting them bear testimony to Him with their lives; whose right is it to say them nay when they go forward to proclaim his message to women in other lands? I am not one who would say that women should stand in the foremost places. Men should be the leaders, and if they prove themselves true, we women are ready to stand by as helpers; but men have no right to shut the women out. Women are needed on the foreign field. There is work to do that men cannot do. There is work to do that can be done by neither alone. Sorrow and sickness and bereavement come to workers at home as well as to those on the field. Women cannot escape suffering and sorrow by remaining at home. How many a "tiny grave" there is in our own land, held sacred by the minister and his wife! How many bright young lives pass away just when they give promise of greatest usefulness! Within the last week two young girls known to the writer have been suddenly taken away, both educated, both beautiful, both Christians. Why should we expect no similar trials to come to workers on the foreign field?

Of course care should be taken as to the physical constitution and mental capabilities of those allowed to go; but looking over the whole history of our own mission work we have reason to offer thanks that so many have been spared to give long years of faithful service. One outbreak or more in a heathen country and the loss of a number of missionaries, even though the case is especially sad, should not utterly dishearten us, or cause us to conclude that no more workers should be sent. The history of missions teaches us that we must expect persecution and that oftentimes it works for the advancement of Christ's cause.

#### SEVEN WAYS OF GIVING.

1. The careless way. To give something to every cause that is presented, without inquiring into its merits.
2. The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt.
3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The self-denying way. To save the cost of luxuries and apply it to purposes of religion and charity. This may lead to asceticism and self-complacency.
5. The systematic way. To lay aside, as an offering to God, a definite portion of our gains—one tenth, one fifth, one third or one half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.
6. The equal way. To give God and the needy just as much as we spend on ourselves, balancing our personal expenditure by our gifts.
7. The heroic way. To limit our own expenditure to a certain sum and give away all the rest of our income.

It is said that the British Cabinet, after full consideration, has resolved not to attempt this year to legislate on the Irish Land Question. As far as ministers can control the session will be made as brief as possible, and will be devoted wholly to the completion of supply.

## Missionary World.

### THE BIBLE IN THE UNITED STATES' SOUTHWEST.

About 1820, an Indian boy was taken from his "pueblo" in Arizona to Mexico to be trained for a priest. In a monastery he found a Bible, and came back a Bible reader but not a priest. A man by the name of Jose Sena met this modern Luther and started a Protestant reformation in the Southwest. He was instructed by a Baptist minister, and became the first missionary to the Pueblo Indians.

In 1850, the Rev. H. W. Read, of the Baptist church, en route to California, stopped in Santa Fe, New Mexico, and was induced to become chaplain to the Ninth Army District. He soon became a Mexican missionary, sometimes preaching six to ten times a day. About this time a priest began to preach the Gospel, but he soon disappeared. About the same period there was a priest by the name of Martinez, who has a number of children yet living. One of these is a Presbyterian minister. The civil war broke up all the Baptist missions. The Presbyterians and Methodists have succeeded them.

Rev. Dr. Roberts began work among the Pueblo Indians of New Mexico, but failed because of priestly interference. He next turned to the Mexicans at Taos, New Mexico. He, as did the Presbyterian son of the priest Martinez, made occasional trips among the Mexicans of Colorado.

Some twenty-five or thirty years ago some 50 Mexican families rebelled against an oppressive and licentious priest, who had been tried for giving poison in the communion to a fellow-priest, and who had been horse-whipped by an indignant Mexican for his immorality. These rebelling Catholics sent to the Episcopal Bishop of Denver, and he sent them an unfrocked priest of Roman training, and the whole movement fell through.

It was in 1877 that the Rev. Alexander Dorley devoted his whole time to work among the Mexicans, having learned the language in sixty days. He distributed copies of the Bible in Spanish, sang Spanish Gospel songs, and talked through an interpreter. In the valley of the Alamoso he found a faithful convert, who had a Bible for eight years, having paid for it \$25 and a loan of a yoke of oxen for five months at 50 cents a day. In the next place the faithful Dorley pushed his work into the San Luis Valley, and increased it to such an extent that the Board of Home Missions was spending \$700 a year, with over a dozen in the work. In 1880 he began to push the work up in the direction of Trinidad and Pueblo, starting publications in the Spanish, and doing the real work of a Bishop over a large territory. Mr. Dorley's work has been heavy, full of suffering and persecution, his health broken several times, but withal, his seed sowing is already springing into a wide and great harvest. At present he has charge of eight counties, and 5,000 Mexicans living in the hope of a pure Gospel, and outwardly are far in advance of the Catholic Mexicans. There are 20,000 Mexicans in Colorado. The work of the Rev. Mr. Dorley is to read, talk, distribute papers, tracts and Bibles; then get consent of a friendly Mexican to hold services in his house; at last collect congregations and build chapels and houses. The helpers are now largely the theological students from Del Norte.

In 1877 Mr. Dorley found only one Bible to every 150 Catholic Mexicans. In seven years he had seven Presbyterian churches, one Bible to every seven Mexicans and six Spanish-speaking missionaries or helpers and about as many teachers. There are now fifteen Presbyterian Mexican churches and the college at Del Norte, established by his brother, the Rev. George M. Dorley. Bibles have become cheap, whereas before they could only be had from Protestant hands, or at enormous prices, one man I have heard about giving for his Bible "a wagon, a cow and \$15."

The greatest need in this work seems to be more money to push it, and a more robust and decided type of Protestantism. Many preachers seem to be stupidly ignorant of Romanism.

For his work's sake too much honor and co-operation cannot be extended to the Rev. Alexander Dorley. I am profoundly impressed with his great patience, tact and his dependence upon the help of the Lord. His Spanish paper should have larger help. It goes once a month to take the Gospel to some Mexican family. Fifty cents will supply the Gospel to a family for a whole year. I would that one hundred of those who read this might send one dollar every year to him for this purpose. Address him at Pueblo, Col.—Scott F. Hershey, Ph.D., in Presbyterian.

### PULPIT, PRESS AND PLATFORM.

Rev. C. H. Spurgeon: Habits, soft and pliant at first, are like some coral stones, which are easily cut when first quarried, but soon become hard as adamant.

Prof. James Iverach: There is more to be found in the New Testament than has yet been discovered by man. Its methods and its principles will be better understood by-and-by. Read in the light of the advancing thought of humanity, it attains to greater and greater grandeur.

United Presbyterian: There are many times when silence is a duty. A word in season is precious, and in the same measure a word out of season is evil. It may be thoughtlessly spoken, and without evil intent, but as soon as spoken it goes on its errand, the errand on which Satan sends it.

Rev. Paul Van Dyke: Prayer is the surrender of the soul to God in conscious thought and feeling. In prayer we go back to the inspiration and source of our life. Prayer is the conscious side of faithful living. And in true prayer we touch reality as nowhere else, because in true prayer man realizes himself in God. He concentrates his life into willingness, and that willingness is "Thy will be done." He becomes united to that Being who has been our dwelling-place in all generations, who from everlasting even to everlasting is God.

Richard T. Ely: The trouble with the Church is selfishness, thoughtlessness, heedlessness. We do not know the things that need to be done at our own doors. We do not know what is going on in these saloons. Do the Christian people visit jails? Do they know of the troubles in the hospitals? Do they know the needs of the people? If they do, things ought to be changed, and that right speedily. The Church is an institution which stands for altruism, lives for others. That is taught in the life of its Divine Founder. Human life gives egotism, selfishness.

Agnes Buchanan: What thing is this? A human heart—so hard, so stony—a thing without grace or beauty? Ah, scorn it not! Deep down the Lily may sleep, waiting the spring and the sun's awakening kiss. All unlovely though it be, it may hide the Lily still. The flower may not be dead, but only sleeping there. Blow, O south wind, with gentle breath! Thou life-giving sun, shine into the cold, dark depths! Is anything so hard God's hammer cannot break? Oh! may the great hammer of His Word break the flinty rock in pieces! Come forth, sweet flower, from your unlikely tomb, a thing of beauty—a miracle of grace!

T. M. McConnell, D.D.: We are told that travelling among the high Alps is very dangerous in the spring time, because on the steep sides overhead the snow hangs so evenly balanced that the mere utterance of a word will sometimes destroy the equilibrium and bring down an avalanche that sweeps everything before it. So all round us there are many whose principles are so unsteady and whose souls are so evenly poised on the giddy slopes of temptation that a word or even a look may break the equipoise and seal the destiny for weal or woe. Many a young man owes his ruin to the fact that jewelled fingers held the tempting cup while laughing eyes and jesting tongue urged him to drink the faeful draught. Others have been saved by an utterance of a word or the subtle influence and magic power of a look. Chemists tell us that a single grain of iodine will impart its color to seven thousand times its weight of water, so the reading of a book, the example of an actor the influence of a word may tinge a character forever or change the current of an entire life.

## Christian Endeavor.

### HOW WE MAY HELP THE SUNDAY SCHOOL AND GET HELP FROM IT.

BY REV. W. S. McTAVISH, D.D.,

Sept. 15—Neh. vii: 1-12.

This is a timely topic. The Church would soon be in a sorry plight if there were any antagonism between the Sabbath School and the Christian Endeavor Society. It would be a sad day for her if there were even any unseemly rivalry between these two sister organizations. While there should be a Sabbath School committee in the Endeavor Society, and while that committee should feel itself specially charged with the responsibility of providing whatever the Sabbath School may require of it, yet every member should feel a special interest in that organization which is known as the "nursery of the Church." The interests of these two branches of the Church are mutual, and if one is blessed the other naturally expects to be blessed with it. We should regard the work of the Sabbath School as the Lord's work, as a great work, and as a work that will bear abundant fruit.

I. How can we help the Sabbath School? First, by bringing in new scholars. It is true that in almost every community there are some who carelessly absent themselves from the Sabbath School, and it is equally true that, by a little judicious management, these indifferent ones might be induced to attend. Now, while it is especially the teachers' work to look after the careless ones, and invite them to the school, yet every Christian worker knows that one invitation seldom suffices, and that the heedless are more likely to be aroused to a sense of duty when the invitation of one person is followed up by that of another. Here then is where Endeavorers may do some useful and effective work. Let them be in close touch with the teachers of the Sabbath School; let them together arrange a plan of operation, let the work of the one be seconded by the assistance of another, and the results can scarcely fail to be very gratifying.

The Endeavorer who wishes to help the Sabbath School may do some useful work if he is on hand at the hour of opening the School. Every teacher should be in his place before the opening exercises begin, partly to welcome the scholars as they enter and partly to show them a good example. But if teachers and superintendent are at their post, then who is to attend to the children who linger about the door and who wish to find amusement outside? We do not mean to say that such children are numerous but "there is generally a black sheep in the flock" and the one who will look after that black sheep during the opening exercises is doing a praiseworthy work.

Endeavorers can help the School by teaching in it. If they are not in charge of the regular classes they can volunteer to act as substitutes for absent teachers. They can also help by praying for the teachers and all connected with the school. Above all they can assist by living earnest, consistent, consecrated lives, for the children, consciously or unconsciously, form their opinions of Christian life and character by what they see exemplified in the lives of others.

II. How can we get help from it? The School is the source from which fresh supplies must come; the place from which recruits must be brought into the Society. It is very evident therefore that the type of character which is formed in the Sabbath School will determine very largely what the complexion of the Society will be. If the interest taken in the Sabbath School should give a certain tone to it; if the instruction imparted there should tend to develop a strong, earnest, devoted Christianity; if the example shown to the scholars to-day should tend to mould in them a high type of Christian character then the results to the Christian Endeavor Society will be most beneficial. Those who come into the Society will have something of the character of Nehemiah who could not be turned aside from his high purpose by threats, who could not be dissuaded from it by wheedling or coaxing, and who hourly looked to God for help in the path of duty. "We are engaged in a great work and nine-tenths of us don't understand it." "I am sure that if they got the chance the angels would soon change heaven for earth, and would be there legions of them, if God only took the work out of our hands and gave it to them."