

Missionary World.

THE MISSION TO THE INDIANS OF THE NORTH-WEST AND BRITISH COLUMBIA.

[According to our promise made last week in giving an account of the annual meeting of the W. F. M. S., we present some of the details of the report of Mrs. J. L. Harvie, the Foreign Secretary.]

The first Mission of the Presbyterian Church to the Indians, the heathen at our own doors, then the monarchs of the great North-west, was begun in 1866, when Rev. James Nesbit with his wife started from Kildonan to proceed overland by waggon five hundred miles farther west, to found the mission to the Indians at Prince Albert. At present there are in the North-west and British Columbia, under the supervision of our church, fourteen Indian Missions, with eight industrial and boarding schools and three day schools. The staff of workers includes ten missionaries and twenty-two helpers, the latter being principals of schools, teachers, industrial instructors, matrons and interpreters.

ALBERNI (B.C.) INDUSTRIAL AND BOARDING SCHOOLS.

Mr. M. Swartout, Missionary; Miss M. Minnes, Teacher; Miss B. I. Johnston, Matron.

Our Society last year contributed the sum of \$2,010 to the purchase of the Mission property, and this year the estimates call for an additional amount of \$1,200. The school is prosperous and now numbers fourteen pupils—ten girls and four boys, two of the little boys being under five years of age. The children are intelligent, affectionate and obedient, and evidences of the benefit resulting from regular training are not wanting. After school hours the girls occupy the time not given to household work and play in knitting and sewing—little girls of six years old knitting their own stockings. There is an interesting Sunday School, and the children study the International S. S. Lesson, and learn Bible texts during the week in preparation for Sabbath classes. The Alberni school is under the supervision of the Synod of Columbia.

FILE HILLS INDUSTRIAL SCHOOL.

Mr. Alexander Skene, Principal of School; Mrs. Skene, Matron.

There have been dark days in the past at this Mission, but the "silver lining" of the cloud now begins to appear, and Mr. Skene writes cheerfully of the future. In a letter recently received he says: "We have now ten pupils—eight boys and two girls, two having died during the year. We have been working steadily, and our children are gradually improving. They now speak English quite readily, can sing a number of hymns, repeat verses of Scripture, read the New Testament and little papers fairly well. The two children who died a few months ago went home trusting in Jesus; with little Ruth, especially, the end was truly peace. When not in school, the boys are busy with work of various kinds. The girls help in the house, and are a 'happy, contented little band.' The school building will not accommodate more than ten or twelve children."

ROUND LAKE INDUSTRIAL SCHOOL.

Rev. Hugh Mackay, Missionary; Mrs. Mackay, Matron; Mr. Sahlmack, Teacher.

Since the establishment of the Regina School the number of scholars at Round Lake has been reduced to twenty—the outside number for which the Government will allow, at this Mission, a grant per capita per year for maintenance. This school is prosperous, and writing at the New Year, Mr. Mackay says: "We have our full number (20) of scholars and they are doing well. We have had no sickness in the school this term; all are well: not one case of scrofula, of which we have had so much in past years. We have at present an equal number of boys and girls. The boys are kept busy, two hours each day, sawing wood and taking care of cattle, while the girls assist in housework, sewing, etc." The value of stock at this Mission is \$500. Mr. Mackay holds regular religious services at six different places on the Reserve, and at the December Communion received four communicants on confession of faith.

LAKESEND INDUSTRIAL SCHOOL.

Rev. W. S. Moore, Missionary; Mrs. Moore, Matron.

In November Mr. Moore writes: "We have now ten boarders and twelve day pupils attending, having secured four new boarders since I wrote you last. This is the number for which the Government has provided a grant for maintenance in this school." Earlier in the year Mrs. Moore says: "Our children now, I think, are quite equal to the average of white children of their ages. They can read,

write, sew, knit, do housework, gardening, etc. We can send them to drive twelve miles, purchase our supplies alone, get our mail, and return. We grow all our own potatoes, make our own butter, and our hens supply us with eggs." Mr. Moore conducts religious services on three Reserves, and the Indians last year contributed the considerable sum of \$148 for the Missionary Schemes of the Church and the completion of the Pasqua Church.

Rev. T. B. Pandian, a Hindoo gentleman of degree who has embraced Christianity, is endeavoring to rouse English sympathy for the Pariahs, or outcasts of Southern India. There are 8,000,000 or 9,000,000 of them, and, though entirely free by law, they are subject to some disabilities by caste opinion, one of which is so terrible that we have no hesitation in saying that it ought to be remedied by force, even at the hazard of insurrection. They are forbidden to drink pure water. There are generally two public wells in every village, but the caste men will not suffer the Pariah families to approach them, even if they only touch the water with buckets. The women, therefore, have often to go miles to get water from a stream, and in practice the majority of Pariahs drink only the dirty water left in furrows and pools in the fields or jungle. The consequence is that they are constant victims to dysentery, and that when any typhoidal disease strikes the village they die like flies. It seems to us that this oppression is too bad, even though it be based on a religious prejudice, and that the caste men should either be compelled to give up one of their wells, or, better still, to sink a new well for the Pariahs, thus spending something to protect their own ceremonial purity. We have no doubt whatever of the exact truth of this statement as regards the water, and strongly recommend the grievance to any philanthropist in the House in want of work. It may be asked why the Pariahs bear such an outrageous oppression. First, because 2,000 years of slavery have made them cowards; and secondly, because they believe, or half believe, the dogma of their caste neighbors, namely, that their suffering is just retribution for the sins of their previous lives. They are losing that faith, and some day they will fight for five minutes with torches instead of rifles, and then civilization in South India will temporarily end.—*London Spectator*.

The Missionary Herald (A. B. C. F. M.) for January has an interesting article on "Applied Christianity in the Hokkaido; An Attempt at Prison Reform in Japan." Something is told of the four prisons in that northern island, which contain some 7,000 criminals. A few years since Mr. Oinue was made superintendent, and presently reached the conclusion that the principles of Christianity were needed for the instruction of the prisoners, and finally secured a Christian quasi-chaplain for each prison. Every Sunday afternoon all are gathered for a moral address, and a Sunday School follows with the Bible for a text-book. In one prison, out of 1,500 prisoners 510 are studying the Scriptures, and 148 follow a course of daily readings from the Old and New Testaments.

Rev. Llewellyn Lloyd, just returned from China, while admitting that he has only had experience of a limited portion of that empire, is yet of opinion that throughout it all anti-missionary feeling is lessening. The educated classes are indignant at the foreigner coming to teach, and they do all they can to oppose a permanent missionary settlement in any large town, but the foolish stories they circulate are generally losing effect. The reason why Roman Catholic missionaries are so frequently attacked lies in the fact of their great interest in founding homes, the children in which are suspected of being ill used.

The total statistics of the American Presbyterian missions, north, in China for last year are as follows: Ordained American missionaries, 53; total of American missionary laborers, 157; ordained natives, 48; total native agents, 398; churches, 64; communicants, 6,081; number added on confession of faith, 862; number of schools, 203; total of pupils, 4,078; pupils in Sabbath Schools, 2,910.

Medical Missions at Home and Abroad speaks of a movement to place a well-bound copy of the Bible in Japanese into the hands of every native physician in the Mikado's Empire. There are at present about 40,000 doctors for the 40,000,000 of the Japanese people. It is proposed that these Bibles shall be given by the medical men of England and America to their brethren in Japan.

PULPIT, PRESS AND PLATFORM.

United Presbyterian: God chastens, afflicts, warns, punishes, but He never scolds.

David Livingstone: The spirit of missions is the spirit of our Master—the very genius of true religion.

Ruskin: As the flower is gnawed by frost, so every human heart is gnawed by faithlessness. And as surely, as irrevocably, as the fruit bud falls before the east wind, so fails the power of the kindest human heart if you meet it with poison.

Spurgeon: Look most to your spending. No matter what comes in, if more goes out, you will always be poor. The art is not in making money, but in keeping it. Little expenses, like mice in a barn, when they are many, make great waste.

Canadian Churchman: "G. O. M." was apparently as well deserved a title for John Wesley as for William Gladstone. In his 82nd year he said, "It is now eleven years since I have felt any such thing as weariness. . . . never tired. . . . such is the goodness of God. . . . is anything too hard for God?"

Sunday School Times: God knows what He wants us to be and to do. He will shape and use us if we will submit ourselves to Him truthfully. Martin Luther calls attention to the fact that the invitation in the Psalms, "Rest in the Lord and wait patiently for Him," is, in the Hebrew, "Be silent to God—let Him mold thee." If we are not what we ought to be, it is because we resist God's effort to make us so, and prefer our plans to His.

Presbyterian Banner: The choice of life lies with each one, and it is a decision as old as human existence. One choice will bring the soul, like some great ship, with colors flying, freighted with the fruits of years of noble toil, into a peaceful, quiet harbor; the other will leave a wreck sinking upon the rocks and shoals among which it bent its perilous course, going down unhonored and unblest. Which decision is the best? The choice is one which when made will stand forever.

Ram's Horn: Sunday funerals should be abandoned. They smack of ostentation and lay heavy drafts on clergymen who add them to other duties that crowd the Sabbath; they draw away from public worship, and put a burden of work on men and beasts that need a day of rest. By standing together, clergymen can abolish them. All burials should be private. Leave-taking of the dead, by the bereaved, in the presence of curious strangers, is a cruelty ranking but a little higher than public executions.

The Living Church: "Every family, says a secular daily, whether any of its members belong to a church or not, ought to take at least one religious newspaper. Its influence for good cannot be measured. 'If I, as a married man and father,' says Dr. Duncan, 'should say to my wife, I am not able to subscribe for a religious paper that costs only three or four cents a week, why I wouldn't be surprised if when I woke up the next morning, she had gone and left me—for I don't see how a self-respecting woman could live with a man who couldn't make up three cents a week.'"

Rev. T. Herridge, B.D.: We think of politics as a secular matter. Of course it is secular, for it has to do with the present world, but does that fact afford any protection against its degradation? Nay, we want that beacon on Parliament Hill to be a Pharos light, guiding the people of our land into the haven of truth and righteousness. And if this is to be so we must have honest voters, honest citizens of this Dominion, men who will not sacrifice their principles, who will not lie; in a word, we shall need an individual reformation, which drives from our breasts unholly thoughts and purposes, and causes us everywhere to provide things honest in the sight of all men.

Teacher and Scholar.

May 13, 1894. { ISRAEL IN EGYPT. { Brod. 1-14.
GOLDEN TEXT.—Our help is in the name of the Lord.—
Psalm cxlv. 8.

Of the period of Egyptian sojourn we have information concerning only the first and last parts. Genesis does not go further than the generation which came down to Egypt; and Exodus begins the narrative with these events which ultimately led to deliverance. In Exodus xii. 40, the duration of the sojourn is said to be four hundred and thirty years. Paul (Gal. iii. 17) seems to imply that this covers the whole time from the covenant of Abraham. Since the time from Abraham's call until Jacob went to Egypt was two hundred and fifteen years (Gen. xii. 4, xxi. 5, xxv. 26, xlvii. 9), this would leave two hundred and fifteen years for the period in Egypt, which is often given as 1706-1491, B.C.

I. The Family Became a Nation.—The sons of Israel, who with their households came to Egypt, are again mentioned, and reference is made to the seventy, who became heads of tribes or clans, and whose names are given in detail in Genesis xli. That generation passed away, and Israel emerges next into view, no longer a family, but a nation. Expressions are heaped up (v. 5) to indicate the rapid manner in which it grew to a mighty people filling the whole land of Goshen. The increase though very abundant, was by no means incredibly so. It fulfilled prophetic promises to Abraham and Jacob, Gen. xv. 5, xvi. 3.

II. Changed Treatment by New Rulers.—The shepherd kings, in whose time Joseph, and later his brethren were brought to Egypt, were eventually driven from the land, after a lengthened struggle for independence by the people. During the first part of the eighteenth dynasty which succeeded, Egypt was prosperous at home and powerful abroad. Western Asia became subject. Eventually, through royal marriages with Asiatic princesses, Semitic influences became dominant at the court. The popular movement against this, which has been compared to the movement of Arabi in our own day, led to the nineteenth dynasty. It seems now certain that the monarch who concerted measures against the Israelites was Rameses II, the third of this dynasty, whose mummified body was identified a few years ago. It was natural that by the monarchs of this dynasty, which originated in a protest against foreign influence, the services of Joseph would not be had in favourable remembrance, Ps. i. 6. Everything foreign would be an object of dislike. The number and power of the Israelites excited jealous fear. To the king they seemed to exceed the Egyptians in Goshen, or the expression may mean, too many and too powerful for us to manage. The position of the Israelites to the north-east, would make their attitude to Egypt in case of wars with Asiatic nations, of great importance. Their own Asiatic origin caused a natural dread that they would ally themselves with kindred races. From a sense of the value of their services, there was the further dread that in this way they might leave the land. To that worldly, sagacious shrewdness, which calls itself wisdom, the best way to prevent this seemed to be the repression of their increase and power. Accordingly a policy of wearing, repressive labors was inaugurated. Under Egyptian superintendents, who had subordinate to them the working overseers, the people were set at forced labors, for the purpose of breaking at once their spirit and their strength.

III. The Effects.—One obvious effect was the works resulting from this labour. Rameses II, throughout his long reign of sixty-seven years, was devoted to building. The Hebrews were employed preparing brick and building store cities, as magazines for provisions and arms. One so built was named after the king. Pithom, "the house of Tum, i.e., the setting sun," has lately been identified a few miles south-west of Ismailiyyeh, on the Suez Canal. Its civil name, Thukut, is the Biblical Succoth, Exod. xiii. 37. It is found to have been built almost wholly of brick, in the upper part the bricks being without straw. A further effect was the embittered lives of the Israelites. All the service was exacted with a grinding rigor, calculated to break in pieces their manhood. The crushing character of this is attested by representations on the monuments of that period still extant. But instead of what the king sought resulting, the very opposite effect was produced. The growth of the Israelites increased with the severity of their oppressions, so as to excite an aversion mixed with alarmed horror in the Egyptians. The bondage would have the further effect of isolating the people from the Egyptians, while making them skilled in the arts and trades of the country. They would also be drawn more closely together by common sufferings and hopes, and so prepared for being a united people.