

Missionary World.

MRS. HARVIE'S REPORT (Continued).

III. CENTRAL INDIA.

Missionaries.—Indore: Rev. J. Wilkie, M.A., Miss M. Oliver, M.D. (on furlough), Miss V. Sinclair, Miss M. O'Hara, M.D., Miss Lizzie McWilliams (on furlough), Miss Agnes Turnbull, M.D., Miss Jessie Grier, Miss Janet White, Miss Charlotte Dougan. Neemuch: Rev. W. J. Jamieson, Miss Jamieson, Miss M. McKellar, M.D., Miss Jessie Duncan. Mhow: Rev. Norman H. Russell, B.A., Miss I. Ross, Miss W. Fraser, M.D., Miss C. Calder, Rev. F. H. Russell. Rutlam: Rev. W. A. Wilson, M.A., Rev. Fraser J. Campbell, Rev. C. R. Wood, M.D. Ujjain: Rev. J. Buchanan, M.D.

In this field the work is steadily expanding, and, though there is much to discourage, the regular and faithful efforts of our missionaries are meeting with a measure of success. As evidence of the expansion of the work, it may be noted that the company of Canadian Presbyterian missionaries sent this year to India was the largest in the history of the mission. The party numbered nine, and included the names of Rev. W. A. and Mrs. Wilson, who were returning from furlough. Dr. C. R. and Mrs. Wood, Rev. F. H. Russell, Miss Butler and the three ladies sent by our society, Miss White, Miss Grier and Miss Dougan.

Soon after the arrival of these friends in India, Miss Butler was united in marriage to Rev. W. J. Jamieson.

Dr. Marion Oliver and Miss Elizabeth McWilliams are at home this year—the former enjoying a time of rest from her labors in a foreign land, the latter on account of ill-health. This, however, has not been a year of rest for Dr. Oliver; coming has been to her simply a change of employment, as since her return, she has journeyed hundreds of miles and given scores of addresses to Presbyterian Societies, Auxiliaries and Mission Bands, in the interests of missions.

The breaking down of Miss McWilliams and her consequent return is a matter of very deep regret, but, recently, there is a marked improvement in her general health, and hopes of her recovery are entertained. As strength would permit, Miss McWilliams has also visited societies and spoken of the needs of India.

Mr. and Mrs. Wilkie and Mr. and Mrs. Campbell are expected to return to Canada shortly—the former for a short season of rest, on account of Mr. Wilkie's health, and Mr. and Mrs. Campbell on the usual furlough.

Several applications for service in the field of Central India have been received this year, but various circumstances have, so far, prevented the appointment of any. As zenana workers and teachers are specially required now, in connection with woman's work in our Indian Mission, may we be very earnest in praying the Lord of the harvest to send forth laborers into His harvest.

At a meeting of the Irish Presbyterian General Assembly Mission Board the Rev. C. W. Gordon, formerly of Banff, B.C., but more lately the representative of our church in Britain, was kindly granted an opportunity of addressing the Board. Mr. Gordon was well received. He considered it a very great privilege, and indeed a great kindness, to have been permitted to break in upon the business of the board. To reach the district which he represented one needed to travel 2,400 miles into the heart of the Dominion and reach the western shores of Lake Superior. Their mission was practically eight years old. The building of the Great Pacific Railway had created their missionary problem, having opened up a country extending 2,000 miles in one direction, and 300 or 400 miles in another. The most serious element in their crisis was that they found there Presbyterians who had been well brought up in Christian homes in the Old Country, and who had lamentably fallen away from their profession owing to the fact that they had no missionary, no church, no Sabbath School, and no Christian home. Allud-

ing to the work being done, he said that in 1885 they had only fifteen congregations, they have now seventy-seven; while their communicants had increased from 3,000 to over 15,000. The country was growing very rapidly, and there is before it one or other of two futures—either a country great in everything but Christianity or a country great in everything and Christianity as well. Their three great needs are missionaries, means to support them, and a much better equipment of their college. He concluded by thanking the board for their patient hearing. (Applause.) Revs. Wm. Park and Dr. Leitch commended the work on behalf of which Mr. Gordon addressed them, and a committee was appointed to co-operate with the convener of the Colonial Mission with the object of furthering Mr. Gordon's object.

Protestantism had no show in France previously to the downfall of Napoleon III. Romanism had complete control, and would allow of no propagandism from abroad. Since then steady, if not very rapid, progress has been made, as will be seen from the following summary: "Seven hundred and eighty-one French towns possess Protestant Churches, exclusive of English places of worship. The Reformed Church (Calvinistic) has 887 pastors, 35 colleges, 55 colleges for boys, 7 colleges for girls and 12 chapels attached to garrisons. The Lutheran church has 90 ministers, the Free Church 47, the Methodist 31 and the Baptist 33. In addition there are 6 independent churches and 16 evangelical societies. The Protestant community numbers many missionary and evangelical societies, 44 orphanages, 60 hospitals, creches and homes for the aged, 20 reading rooms for soldiers, 93 Christian associations and 118 newspapers." This may seem to many an utterly inadequate force for the evangelization of forty millions of people, bound under Romish superstitions, or saturated with rationalistic and infidel teachings, both in high and low station. Nevertheless, it is not to be depreciated or despised. It has in it leavening elements, and with God's blessing will work more rapidly under increasingly favorable influences as the years go by. France is becoming missionary ground.

Sundry signs seem to indicate trouble in store for the missionary cause in Madagascar. There is much unsettlement in the outlying provinces, caused by marauders, who are usually disbanded soldiers, by the demands of forced enlistment, and by compulsory gold-digging. Nearer the centre there is much oppression and injustice. Then the uncertainty of the political future, in view of the attitude of France, tends to unsettlement; while the rum trade, formerly forbidden by the government, is now rampant, being largely augmented by a society under patronage all but the highest, and bearing the resounding title of "The Company for doing good to the Fatherland." There is also some risk of state interference with the church, while the thinness of the venter of Christian civilization in some quarters is shown by a marked return of many to the heathen customs associated with circumcision and the like. This means a severe strain of temptation, especially for the young people. But for the revival of the last two or three years the outlook would be gloomy; but the present and future trials have thus been prepared for, and may be overruled for the sifting and the establishment of His cause.

Since 1854 the United Presbyterian Church of America has maintained mission operations in Egypt. These are of a very varied character and are conducted with energy and success. Beginning with three or four missions, the work has gradually been enlarged. Last year 500 members were added to the church. Missionaries are located in seven central stations, Alexandria, Tanta, Mansoura, Cairo, Samaloot, Assiout, and Luxor. They have 150 mission stations in the country. There are missionaries, medical missionaries, teachers and native pastors, colporteurs, Zenana missionaries, and Bible readers all at work. There is a college for training teachers, and another for training native preachers. There are 31 organized congregations, with over 4,000 communicants. Over 6,000 children are in the Sunday Schools. There are 113 day and boarding schools conducted on Christian principles, with 7,500 scholars. Books of a religious character are circulated, and also a religious newspaper. Forty years of work have not been lost, and there is every prospect of increased growth and usefulness.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: Don't conclude that you have no religion because you are being tried and tempted. If you were not a child of God the devil would not trouble you.

Lutheran Observer: Dancing and theatre going are as hostile and destructive to the moral character of a Christian, as water to fire, salt to iron, oil to rubber, death to life.

Cumberland Presbyterian: Consecrated common-sense applied to aggressive business methods will insure the success of church work as certainly as of secular enterprises.

Herbert Spencer: The mathematician who discloses to us some previously unknown order of space-relations, does so by a greater effort of imagination than is implied by any poetic creation.

Bishop Berkeley: He that would make a real progress in knowledge must dedicate his age as well as his youth, the later growth as well as the first-fruits at the altar of truth. Anyone may err; only a fool will persist in error.

Christian Observer. If as much energy were spent on trying to get people to go to church as is devoted to selling tickets to concert and ice-cream festivals for church purposes, how the pews would fill up, and how easy it would be to raise all the money that the church needs!

James Russell Lowell: The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation, of mankind. There is no other, let our candidates flatter us as we may. We still make a confusion between huge and great.

United Presbyterian: "The best families, the most useful families and the happiest families in every congregation are those in which family worship is regularly maintained, the church paper taken and carefully read and the work of the church often talked about." Every experienced pastor will say "Amen" to that.

Rev. Principal Grant: The vote is a very sacred trust, and the man who sells or otherwise dishonors it is a poor creature, like Esau. I am always willing to speak out what is in me when asked on behalf of the public, for a free country requires free speech as the best antidote to secret organizations, local or sectarian appeals, the clamour of faddists or the selfishness of individuals.

Canon Farrar. A life spent in brushing clothes and washing crockery and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk—a life spent in the narrow shop—a life spent in the laborer's hut—may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.

Dr. D. O. Mears: There is enough of the gospel preached every year to turn the world upside down. But multitudes have ears to hear who do not hear. Christ emphasized the importance of such a possibility in His words, "Take heed what ye hear," and "Take heed how ye hear." The "how" of hearing is as important as the having something to hear. The secret of right or wrong hearing and speaking is the same. He who speaks falsely will hear falsely what others say.

Phillips Brooks: The minister who succeeds is the minister who, in the midst of a sordid age, trusts the heart of a man, who is the child of God, and knows that it is not all sordid, and boldly speaks to it of God, his Father, as if he expected it to answer. And it does answer; and other preachers who have not believed in man, and have talked to him in low planes and preached to him half gospels, which they thought were all that he could stand, look on and wonder at their brother preacher's unaccountable success.

Teacher and Scholar.

July 28, 1894. } FLIGHT INTO EGYPT. { Matt. ii. 13-23.
OLDEN TEXT:—Psalm 121. 8.

This lesson follows close upon the last. Notice how God appears to and directs Joseph in dreams, and how Old Testament prophecy is fulfilled.

Vv 13, 14.—The flight into Egypt, v. 13, God directed the wise men by a star; now He directs Joseph by an angel. He has many ways by which He can show men His will. Notice what Joseph was told to do and why. Egypt was 300 miles away. Joseph and Mary were poor, but the gifts of the wise men would now provide all they needed. When Jesus was born there was no room in the inn; now there is no room for Him even in Palestine. In Egypt He would be safe, and Joseph would find many fellow-countrymen there. He was to stay until God sent him word to leave. How safe and at rest Joseph would feel! Herod will seek the young child to destroy him. He professed to the wise men he wished to worship Him. We cannot conceal even our secret thoughts and plans from God.

14.—Joseph's prompt obedience. He arose, took the young child and his mother by night and departed. Compare the conduct of Abraham, Gen. xxii. 2, 3. The child was very precious, the case was urgent. Joseph is an example to us, how we should act when we know what God wants us to do.

15.—He went down to Egypt in February, Herod died in April. "Egypt is a type of the world under the god of this world which knows not Jehovah, yet into such a land His people of old had to go, and into such a land they must needs go often still." "That it might be fulfilled," etc. Matthew, more than the other evangelists, connects the life of Jesus with the words of the prophets, because it was his object to show to Israel that Jesus was none other than the Messiah of whom the prophets wrote. God's ancient people, as a nation, were like a son to Him and as at the right time He brought them out of Egypt, so He would bring His son Jesus. Many things in the history of Israel have their parallel in Christ also, and are applied to Him, Hos. xi. 1.

Vv. 14, 18.—The rage and cruelty of Herod. We can fancy Herod waiting and getting impatient for the wise men to come back, and every day and hour growing more impatient, until he saw they were not coming at all, then his anger knew no bounds, he was exceeding wrath. He imagined they had been making a fool of him or treating him with contempt. He must wreak his vengeance on somebody, so he sent forth and slew all the children, etc. The coats thereof, means the neighborhood round about. He slew all the male children, perhaps 20 or 30, from two years old down to the youngest. This is usually called the "Massacre or Slaughter of the Innocents." They are often spoken of as the first in that "noble army of martyrs," who in after years sealed their testimony with their blood. In their brief lives they won immortal fame. They died for the Christ whom they never knew. Herod thought to make sure of slaying Jesus, but God made sure that he would not, and now He was safe in Egypt beyond his reach. God can defeat the plans of the most powerful kings. Find instances. What agony must have wrung the fathers' and mothers' hearts, but Herod cared not, if he only killed the infant king and gratified his rage.

17, 18.—Then was fulfilled, etc. There is a reference here to Jer. xxxi. 15, and disasters which befel the kingdom of Israel or Ephraim. It is here adapted and applied to the agonies and sufferings of these children and the distress and anguish caused by their slaughter. Rachel, burned not far from Ramah, eight or nine miles from Bethlehem, is pictured by a metaphor as weeping with such bitterness, in her descendants, over this massacre, that it could be heard even at Ramah. Floods of tears are still shed by parents over little children snatched from them by death, but yet are comforted because Jesus has brought sure salvation to them, taking them under His special care, both in this world and the next.

Vv. 19, 23.—Joseph returns and makes his home in Nazareth of Galilee. Herod was an old man when these things were being done, and not many weeks after the flight to Egypt he died miserably. And an angel appeareth to Joseph in a dream, etc. The powerful but wicked Herod dies, but the infant Jesus lives. Ps. xxxiv. 7. So it has ever been. Great oppressors of Christ, His people and cause have arisen and threatened and tried to destroy them. Many books have been written against the religion of Christ, most, if not all, have been forgotten, but Christ still lives and His cause advances. No weapon formed against Him shall prosper.

Archelaus, the son of Herod, succeeded him. He "far surpassed his father in cruelty, oppression, luxury, the grossest egotism and the lowest sensuality, but without possessing his talent or energy." So Joseph was afraid to return to Bethlehem, or even Judea, and again the Lord showed him in a dream what to do. He turned aside into the parts of Galilee and came and dwelt in a city called Nazareth, that it might be fulfilled, etc. There is no prophecy in which this occurs in so many words. Nazareth was a small village in the south of Galilee. For some reason, the place and its people were at that time held in contempt, and as it had been foretold that the Saviour would be reproached and despised of men, he shared in the scorn which attached to those who lived in or came from Nazareth. This was a part of the humiliation which Christ took upon him for our sakes. He shall be called a Nazarene. From this lesson we may learn:

1. In how many ways God can make known His will to men.

2. What care God is constantly exercising over all creatures, even little children.

3. That no word or purpose of God shall ever fail; that He can easily defeat the schemes of His enemies.

4. That the path of safety is the path of simple obedience to God.