

Missionary World.

SCOTTISH MISSIONARIES' EXPERIENCE.

The *Daily News* says: "On the evening of the 21st ult. Messrs. Sutherland and Macara, Scottish missionaries, residing at Kalimpong, were captured by the Tibetans near Rinchingong, whither they had made their way from across the Bhootan frontier. Fortunately Mr. Wang, the Chinese frontier officer living close to Rinchingong, heard of their capture, and sent off to rescue them. The Tibetan officials wished to detain the missionaries as prisoners, but to this Mr. Wang would not consent, and at once despatched messengers to Mr. Taylor, the Commissioner of Chinese Customs at Yatung, requesting advice. Mr. Taylor advised that they should be efficiently protected during the night and sent across the frontier with a Chinese guard on the following day. Accordingly they were allowed to remain in their tent during the night, protected by a guard of Chinese soldiers, and on the following day were conducted across the frontier."

FRIENDS' MISSIONARY WORK.

Mr. Arthur Pease presided at the annual meeting, and gave an interesting statement of the impressions made on him by his recent visit to India. "There is great difficulty for individuals to come out for themselves, but my own belief is that in many cases in India the sapping and undermining is constantly going on in connection with our Sabbath School, our Christian teaching, and the spread of literature, and that those will tell to the crumbling and falling in of the superstructure. I believe that it is not at all unlikely that we shall see whole villages and localities expressing their desire unitedly to come over and make a declaration of their faith in Christ." At Sehore, in the centre of the Mohammedan State of Bhopal, a good work has been begun in the Leper Hospital. The Begum refuses to allow any Christians in her State, except those at this hospital which the friends assist her in maintaining. Three of the inmates have come out as decided Christians.

"MY WORD SHALL NOT RETURN UNTO ME VOID."

"A few Sundays ago," writes a pastor in Bulgaria, "I gave the communion, for the first time, to a converted Jew. He told me that his father had been with the French as a dragoman in the Crimea; that while there he secured a copy of the New Testament in Hebrew-Spanish, and that he read it and prized it on his return to Constantinople. When he was dying he had it with him on his deathbed, and died with it clasped to his breast. The wife was commanded by her husband's Jewish friends to destroy the book, but, not being able to read, she could not then tell it from some others in the same type. The result was, it was thrown aside and not destroyed. The young man somehow obtained the copy, has been reading it, has forsown intemperance, and professes to have accepted Christ."

INCREASE OF GOSPEL LIGHT IN MEXICO.

The present condition of Mexico is truly represented by its ancient symbol—the eagle striving with the serpent. The evils of ages cannot be overcome in a day. The poor Indians bow before the visible representations of saints as they did in former days, before the monstrous shapes representing the unseen powers of the air, the earth, the water. Rome has failed to raise them much above the level at which she found them; but her power is at last distinctly on the wane in Mexico, and the undimmed light of the gospel is as steadily increasing. Her evangelization will aid in the redemption of Central and South America. Ere long the States beyond will imitate her example, and receive her missionaries, who, using the same melodious language, will accomplish the evangelization of Spanish America.

Miss Edith Benham (of Amoy), now in Britain, appeals very forcibly in the *Student Volunteer* for lady doctors for China. "Young medical women of Great Britain looking for a practice, perhaps yearning for a sphere, turn your attention to China where you may have patients from morning to night—patients who will place the utmost confidence in your skill, who will reward you with their warmest love, and whose hearts, made tender by your love, will listen to your words about the Great Physician, and, it may be, receive from Him healing for their poor, sin-stricken souls. Medical missionaries, male and female, are needed urgently all over China, and an immense field of usefulness is open to them. But we have in our minds one particular corner of the great empire, a large, thickly-populated country district near Amoy. The people are friendly to foreigners. A little itinerating medical work done by unskilled hands has already proved the eagerness of the women to receive, and be helped by, a medical sister; and as soon as the worker comes forward, she and another lady will be established in the district city, there to be centres of hope to thousands of poor women, rough indeed and ignorant, not particularly attractive at first sight, but warm-hearted and easily accessible, and, above all, sad and suffering. We who love the Master and strive to follow Him need no better reason for stepping forward. They need us; they, though all unconsciously, are crying for the light and peace and comfort that we possess. Can we withhold it? Shall we not rather gladly answer: 'Here am I, Lord, send me.'"

Speaking of Korea the Rev. W. D. Reynolds, of Seoul, the capital, in letters printed in the *Central Presbyterian* says: "Under treaty rights we have no legal right to live outside of Seoul, Chemulpo, Fusan or Gensan. But just as in China, missionaries live anywhere they please, so long as the people and officials do not drive them off, so here in Korea we hope to win our way with the people and live outside of treaty limits. The case is now being fought in Ping An, about 170 miles north of here. The Presbyterians and Methodists tried to settle there, the Methodist doctor taking his wife and baby up there with him. This seems to have excited the people, and the result is that the official and populace are making things hot. The Methodist is a Canadian, so that brings the British Government into the contest. If the missionaries win and are allowed to hold property in Ping An it will be a precedent to which we can appeal in case of trouble arising in connection with our work in the south. I don't think there is danger to the lives of the missionaries in Ping An; it is just a contest as to whether they can live there or will have to return to Seoul. The French priests and Chinese merchants live about in the country where they please, so I don't see why harmless Protestant missionaries may not do so. This trouble may lead to revision of treaty, which would be a good thing if a liberal treaty were agreed upon."

Darjeeling is at present of special interest in the eyes of those who are interested in Central Asia as a mission-field. It is the point in the West at which the missionary forces are massing for the advance upon Tibet. It is an interesting fact that by a convention between Sikkim and Tibet a trade mart where Indian and Tibetan traders can meet has been agreed upon at Yatung, within the borders of Tibet. On 1st May British subjects were to be free to reside at this place, and we learn that missionaries of the Universities' Mission in Sikkim, the Rev. Wm. Sutherland, M.A., and the Rev. John Macara, B.D., have arranged to sleep on the Sikkim side of the frontier on 30th April, so as to be ready to enter with the message of the Gospel on 1st May. More will be heard of this incident, and earnest prayer will be offered that it may mean the entrance not only of British trade, but of the blessed Gospel of divine grace into that long closed land.

Rev. J. Hudson Taylor has lately made the statement that, of the whole Tibetan race, only one-third live in the interior, which is as yet shut up, while one-third dwell in Ladak and other territories subject to British control, on the northern frontier of India, and the remaining one-third are to be found on the Chinese side of the Tibetan border. The significance of this statement lies in the fact that while Tibet may be closed as yet to the gospel two-thirds of the Thibetan race are even now accessible to Christian missions.

Twenty years ago the Sioux were Pagan savages, following the war path and living by the chase. Now there are fourteen Presbyterian churches among them, and their average contribution for Christian work two years ago was \$2.50 per member. The average in the church as a whole is \$1.00. Have we not something to learn from them?

PULPIT, PRESS AND PLATFORM.

English Presbyterian: Pull up selfishness by the roots and it will leave a place in your heart as big as the kingdom of God.

Rev. James Millar: After all, the great thing in life is not so much where one stands as in what direction he is moving; not so much who stands with him as how does he stand with himself and with his God.

Interior: The multiplication of nude figures in our various galleries does not show that we as a people are learning to cultivate art; but that like the Greeks after the great age of Greece, we are learning to tolerate those passions by which when fostered every nation falls.

The Sunday-School Chronicle: Christ shines through His children. It has been well said that if all believers would be consistent for a single day, the whole world would be converted before nightfall. But that which lies at the root of inconsistency is selfishness, and love strikes straight at this sin.

Joseph Cook: The religious press depends too much on the secular daily press for its news and its opinions of reform. It is very disastrous for the religious newspaper to echo indirectly a thoroughly secularised set of great dailies, however powerful and brilliant the latter may be. Religious editors should have opinions of their own and dare to champion them.

Rev. S. Vincent: There may be born critics, but the acutest critic must wait to be born again before he has the sight to see, and the judgment to value the records of Scripture. Christians ought not to talk in a half-atheistic way, as if the search for truth might undermine Christianity. No facts about the records of the revelation can ultimately fail to glorify Christ.

Rev. Mead Holmes. Whatever the adverse action of recent Assemblies, the Northern and Southern Presbyterian Churches are bound to come together. It is in the air, in the hearts of the brethren, in the convictions of the most sagacious, in the leadings of Providence, in the line of Zion's conquests, in the Divine purpose. What more reasonable or proper? With a common origin, ancestry and history, standards and aim, they must coalesce.

Rev. Dr. Murkland. No one could look upon and listen to that splendid body of Presbyterian men composing the General Assembly of the Presbyterian Church of the United States North, at Saratoga, without admiration and pride for our common church. Its reports and debates and great missionary meetings revealed a high order of intellectual ability, a conservatism of theological belief, and enthusiasm of religious zeal which commanded the homage of every spectator.

Rev. Alex. Whyte, D.D.: Our preaching and pastoral office, when it is aright laid to our hearts, will always make us the meekest and the humblest of men, even when we carry the most magnificent of messages. But when our own hearts are not right the very magnificence of our message, and the very authority of our Master, become all so many subtle temptations to pride, pique, self-importance, and lothness-to-stoop. With so much still to learn, how slow we ministers are to stoop to learn. How still we stand, and even go back when all other men are going forward.

The Christian Instructor: It is something to be noted that the Pullman car has been one of the chief Sabbath breakers ever since it came into use; also that the railroads have done more to break down the Sabbath than almost any other agency; also that Chicago has been a grand centre of all this desecration; also that Congressman Durborow, who has been thrown overboard by his former friends, worked day and night to defeat Sabbath observance at the World's Fair. Is it accidental that all these parties have come to grief together in so short a time? Many things indicate that there is a providence in it. Can a man rob God and prosper?

Teacher and Scholar.

Sept. 2nd, 1894. } JESUS CLEANSING THE TEMPLE { John ii. 13-25.

GOLDEN TEXT.—John ii. 16.

Time, first year of Christ's ministry, A.D. 27. Year of beginnings. First event, choosing first disciples. 2nd.—The first miracle. 3rd.—Cleansing the temple. Place.—In the temple at Jerusalem.

V. 13.—This first passover in Jesus' public life and ministry recalls the first passover which He attended. Both were interesting and solemn periods of His life. He begins His public life at a passover, and He closed it at one.

I. vv. 14-17 What Christ Found in the Temple; What He Did. He found in the temple those that sold oxen, etc. Temple here does not mean the building proper, but the whole sacred area including the court of the Gentiles, an enclosure of about fourteen acres, separated from the inner court by a wall, breast high. Here Gentiles were permitted to worship. Vast crowds of visitors, from all parts, gathered to Jerusalem at this feast. They brought with them their foreign coin, and it had to be changed into lawful, Jewish money, (1) to pay the temple tax, (2) to make freewill offerings, and (3) to purchase the materials necessary for sacrifice. It was a convenience to get these things near to the temple, and little by little, insidiously, as is the way with evil practices, this court had become occupied in this way. It must have at such times been a scene of busy traffic. Visitors must get their money changed, and materials for sacrifice; it was a matter of necessity. The circumstances peculiarly favored grasping, unscrupulous greed and taking advantage, all the worst features of trade. This was done in the place specially set apart for the service and worship of God; it turned it into a scene of huckstering, bargaining and money making, all cloaked with a kind of religious sanction. Trading in its own place is lawful, but trading here was both interfering with the worship of those who had no other place for it, was totally destructive of the spirit appropriate to true worship, and a prostitution and desecration of sacred places, things, places and times.

What Christ did.—When he had made a scourge of small cords, etc. Cords, rushes, literally, used as bedding for the cattle. Twisting a few of these together into a scourge which could not hurt anything, but would serve as a symbol of authority and draw attention, he drove them all out of the temple. How Jesus regarded the traders, their spirit and conduct is well shown by the language used. He drove them all out of the temple, etc. He poured out the changers' money, and overthrew their tables; He said, Take these things hence; make not my Father's house an house of merchandise. No opposition was offered. Conscience told the traders they were wrong, the authorities did not dare to defend them, and the feeling of every devout worshipper supported Jesus. He who was so patient, meek and lowly, could show righteous indignation at wrong and impiety. This spirit which makes the service of religion minister to gain, still exists, may be seen in the church to-day, and deserves rebuke and indignation. V. 17.—And His disciples remembered, etc. The zeal of thine house, for God's house, inspired by it, consumes Me, wears Me out.

II. vv. 18-22. Christ's Authority Challenged; His Vindication of Himself.—V. 18.—Then answered the Jews, and said unto Him, What sign showest Thou, etc. His act was a bold one for a young-looking and unknown man. It would require the warrant of a prophet, or of the Messiah who was expected, hence they asked, What sign showest Thou? They asked for a sign or ordinance of divine sanction for His course as based upon the claim that He was the "Son" of Him to whom the house was dedicated. Their attitude towards Him was one of resistance. His answer was purposely couched in obscure language. Destroy this temple, etc., that is, if you destroy, etc. His resurrection from the dead after three days, would be the sign and proof of His being what He claimed, the Son of God. By this, as referred to by Him again and again. He was declared to be the Son of God with power. V. 22.—When therefore He was risen from the dead, etc. The resurrection of Christ is the incontrovertible and unsailable bulwark of Christianity, and evidence of Christ's divinity.

III. vv. 23-25. Unstable, Untried Believers.—On this occasion Jesus wrought many unrecorded miracles, signs, which produced a powerful impression, chap. 3, 2. When they saw them, many believed on His name, but their believing had nothing inward and moral in it. It did not touch the very seat of character and life; it resulted solely from the impression of astonishment produced upon men by these wonders, hence it had no depth. V. 24.—Jesus did not commit Himself, etc. He knew who were His real disciples and whom He could trust; He was not misled by loud profession nor by apparent faith that dwelt only in the intellect and not in the heart.

Practical lessons:—

1. Jesus was a regular attendant at the great religious feasts.

2. Whatever destroys the spiritual power of the church, substitutes outward and worldly service for its work in winning souls, must be driven out.

3. The church may be defiled, God may be dishonoured by the methods of raising money for His service.

4. Consciousness of being in the wrong makes us weak and cowardly, consciousness of being in the right gives strength and courage.

5. The resurrection of Jesus is the greatest proof of His being God's Son.