

# Missionary World.

## DISTRIBUTION OF GOSPELS TO CHINESE GRADUATES.

A typical instance of the way in which Christian missions in China take advantage of the great gatherings of students for the triennial provincial examinations occurred not long ago at Wuchang, the capital of the province of Hu-peh, a city of 1,000,000 inhabitants, on the Yang-tse, just opposite Hankow, where Dr. Griffith John has been so long at work. At the Wuchang triennial examinations 12,000 graduates compete for 60 posts in the Imperial service! They are shut up, each in his little cell, in the immense examination hall, at three separate times, for 40 hours in all, during which period of imprisonment they have to answer questions set in the Chinese classics, and to write essays and poems on prescribed subjects. The Chinese have long been themselves in the way of presenting the students at these examinations with any book for which a large circulation is sought; and missionaries soon learned to avail themselves of the opportunities so afforded for a wide distribution of Christian literature. The missionaries cannot themselves give away the books to the students. If they were to do so it would create an inexpedient crowd and obstruction. They ask the native Christians to volunteer for the work—a work not infrequently involving peril. On this occasion there were grave possibilities of ill-feeling, as the recent murder of the two young Swedish missionaries at Sung-pu was in every body's mind. "It speaks well," writes Mr. Archibald, of the Scottish Bible Society, under whose superintendence the distribution at Wuchang was carried out, "it speaks well for the vigour of native Christianity that there is no lack of volunteers for a task which always involves standing about all night long, and till the middle of the following day, no matter what the weather may be, distributing tracts to the leading men of their country, not a few of whom despise them heartily for so doing. Eight men were required for each of the three gates of the Hall, but when the time arrived the full number of volunteers was there—members of the London, Wesleyan, and Swedish Missions—who were prepared to face all the risks, contempt, and hardship involved, without fee or reward. No pay is ever given for such work. It is done freely, and the men would feel hurt if cash were mentioned in connection with it—a testimony to the genuineness of Chinese Christianity. A little after sundown the great doors opened, and the first lot of students came crowding out. These were men who had lost all hope of success, and lazy men making their escape at the first chance. The doors were shut again till midnight, when a further detachment was set free. So it went on, opening and shutting, till breakfast time, when the doors were finally left open, and the students kept coming out all day. They were of all ages, it being no unusual thing to have grandfather, father, and son competing together. The officials and soldiers not only offered no obstruction, but showed themselves anxious to assist in every way; and the students received the packets with manifest pleasure. The congratulatory characters printed on them pleased immensely. (Each packet, containing a Gospel and two or three tracts, had a red band round it, bearing in large characters: "Respectfully presented, with congratulations, to the Wranglers.") Only ten declined to receive a packet, and only two swell Manchus from Kingchoufu tore them in pieces. This was a vast improvement on all previous experiences at Wuchang. These Christian books, now on their way to all parts of the province, will be read and talked about everywhere."

One of the many letters received at the Freedmen's Rooms contains the following encouraging news from a school in South Carolina:

"Perhaps you would enjoy reading a contrast. About nine years ago we began school in a little shop on the roadside. We had neither fire-place nor stove in it during the first year, but the next we were enabled to

purchase a little second-hand cooking stove to heat up the shop. The first morning after the stove was put up as I entered the door one of the patrons met me and said, "I made a fire in the stove but it won't burn." I looked to see what was the matter, and to my surprise he had kindled a fire in the oven part of the stove. We found these people grossly ignorant. Our girls wore their hair wrapped up in white strings. Their general appearance was fantastic. We left the shop six years ago and are now worshipping in a neat little church and teaching in a fairly good school house—all our own property of the Presbyterian church. Our scholars generally present a neat appearance and seem striving to elevate themselves and those around them. Five of our girls are at Brainerd Institute, one at Aiken High School, and one at Scotia Seminary. One of our former pupils is at Howard University studying medicine—all members of the Presbyterian Church. Two other girls from this school, members of the M. E. Church, are one at Claflin and the other at Allen University. Several of our students will be prepared to go to a higher institution of learning next fall. One of the girls who is in the advanced class keeps up and makes good recitations though she has not all of the necessary books; neither a lamp to study by. She came early and studied with the other girls. Her mother has taken her from school to work now. She has a father but he is not thrifty. Our students are for temperance; and I believe they will, when grown, vote against King Alcohol. Four of our girls (former pupils) are married and have neat little homes. Two married girls died, one last year and one the year before. They died Christians. The missionary societies are doing a great deal for our students toward refining their taste in neat attire. Our little ones especially seem to have great faith in the inexhaustible supply of the missionary barrel; for when they think of their wants they just come and ask teacher for a cloak, jacket, hat, socks, etc., with an air of perfect confidence as to their receiving them. The little ones are anxious to learn too. We have one little boy who entered school for the first time in December. He is nine years old and began in the alphabet. Now he is in the second reader and writes well enough for one to read it."—*Pittsburg Messenger*.

Mr. W. G. Shellebeare was serving, a few years ago, as a captain of the Royal Engineers at Singapore. Yielding to a conviction that he ought to devote his life to missionary work among the Malays, he resigned his commission, went to London, and labored in the West London Mission, while picking up a practical knowledge of printing. In due time he returned to the Straits, and has recently been ordained.

The following are mentioned as some of the hardships of the Home Missionary in the far West; Lack of companionship and ministerial association; inability to attend annual meetings; lack of literary helps, and of higher educational advantages for his children; lack of public sentiment in favor of Christianity.

From Mandalay Dr. G. E. Morrison has sent an interesting account of his 1,000 mile walk from Chungking to Bhamo. So much pleasure did he derive from it he was sorry when it was over. Although the people in many towns swarmed to see the "foreign devil" he was unharmed, never needing to carry arms.

A change of missionary methods in Burma is absolutely necessary, writes Rev. A. Bunker. We must emphasize the training of a native instrumentality. Hereafter the missionary will not be merely an evangelist, but a trainer of evangelists.

The Calcutta Bible Society, at its 81st annual gathering reported an increase in issues and sales over the previous year. The burden of distribution has been transferred from specially employed colporteurs to the Missionary Societies.

Said a business man recently in a devotional meeting—"I am thoroughly devoted to business. I love it. And I love it," not because of what I may accumulate, but that I may use what I acquire for the service of Christ."

In the new Scotch Mission Church, soon to be erected in Aden, Arabia, there will be a memorial stone commemorating the labours of that noble and gifted young missionary, Ion Keith Falconer.

In July, 1893, at Dillon's Bay, Erromanga, Narie Tangkou, the eldest son of the murderer of John Williams was baptized in the presence of 700 people, and took his place at the Communion table.

The sorest trial of missionary life, says Rev. F. G. Coan, of Persia, is the necessity of refusing help to the needy and suffering because the church at home is not doing her part.

## 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.

**United Presbyterian:** Are you beginning to discover that your pastor is, after all, not a perfect man? Then you begin to realize how much he needs your sympathy and forbearance, and prayers and help.

**Young Men's Era:** If God is to solve our problems for us we must give Him our constant attention. The trouble is, we want to put our slates in his hands and run off and play while He works our sums for us.

**Rev. W. T. Herridge, B.D.:** Our main concern should therefore be not for the duration but for the character of our earthly pilgrimage. The longest life unwisely spent may be an unproductive one, and the shortest life dedicated to noble and unselfish purposes a source of permanent blessing to the world. The most stalwart leaders of the church cannot be with us always by reason of death. It is only through a succession of faithful souls stepping into the breaches continually made in God's army, that the church can maintain the perennial vigor of Him who, amid all the changes of our mortal being, is the same yesterday and to-day and forever.

**Kingston Whig:** The men who decline to take any part (in public affairs) for fear of contamination are the ones who prate and deplore the state of society, who whine about the lack of nobleness in the national life and who generally declare that money and whiskey are forever on the top. And it will be so if the sanctified pessimists fail to discharge constantly, with fidelity and due responsibility, the duties of good citizenship. If they acted as conscience inspired, if they were not fearful of hard knocks, there would be quite a change in affairs and instead of whining and bemoaning the condition of things the moral, virtuous and religious part of the population would be in control and discharging actively and efficiently the parts required of them in national affairs.

**Homiletic Review:** The true measure of a sermon's length is neither the patience of the preacher nor that of the hearer. Many a preacher has exhausted his hearers in trying to exhaust his subject. Some sermons are long that last twenty minutes, some short that last three-quarters of an hour or an hour. Every sermon should be timed not by the clock but by the continuance of the sympathetic relation between the occupants of the pulpit and the average occupant of the pew. When the speaker has lost his retention of the hearers' attention further detention is a crime, a violation of the right of *habeas corpus*. Restiveness in the pews should be construed as a signal for rest in the pulpit. The time to apply the brake is not when the steam is giving out in the engine, but a little while before the passengers have reached the place where they want to get out of the cars. They are righteously indignant if carried beyond their desired station.

**W. Morley Punshon, D.D.:** Hope is a marvellous inspiration, which every heart confesses in some season of extremest peril; it can put nerve into the languid, and fleetness into the feet of exhaustion. Let the slim and feathery palm-grove be dimly descried, though ever so remotely, and the caravan will on, spite of the fatigue of the traveller and the simoom's blinding, to where, by the fringing rootlets, the desert waters flow; let there glimmer one star through the murky waste of night, and though the spars be shattered, and the sails be riven, and the hurricane howls for its prey, the brave sailor will be lashed to the helm, and see already, through the tempest's breaking, calm waters and a spotless sky. Oh! who is there, however hapless his lot or forlorn his surroundings, who is beyond the influence of this choicest of earth's comforts; this faithful friend which survives the flight of riches, and the wreck of reputation, and the break of health, and even the loss of dear and cherished friends?

## Teacher and Scholar.

July 1st—  
Sept. 30th.

### REVIEW.

ABBREVIATIONS.—T., title of lesson. G.T., golden text. Time. P.P., persons or places. Pp., points.

July 1st.—Lk. ii. 1-16. T., The birth of Christ.

G.T., Unto you is born this day, etc. Time, The last of December, B.C., 5. P.P., Cæsar Augustus, Joseph, Mary: Nazareth, Bethlehem.

Pp. (1) Lowliness of Jesus' birth. (2) Appearance of Angels. (3) Their song.

July 8th.—Lk. ii. 25-38.

T., Preservation in the Temple. G.T., A light to light the Gentiles, etc. Time, Early in Feb., B.C., 4. P.P., Simeon, Joseph and Mary, Anna: Jerusalem.

Pp. (1) Title of Christ, consolation of Israel. (2) Aged Christians. (3) A babe blessed.

July 10th.—Mt. ii. 1-12.

T., Visit of the Wise Men. G.T., They saw the young child with Mary his mother, etc.

Time, Feb., B.C., 4. P.P., Herod, Wise Men: Jerusalem, Bethlehem.

Pp. (1) Jesus a King. (2) Trouble and gladness caused by His birth. (3) Gifts presented to Jesus.

July 22nd.—Mt. ii. 13-23.

T., Flight into Egypt. G.T., The Lord shall preserve, etc.

Time, Feb., B.C., 4. P.P., Herod, Joseph, Archelaus: Egypt, Nazareth.

Pp. (1) The Life of Jesus in danger. (2) God can defeat the designs of wicked men. (3) The slaughter of the innocents. (4) Called a Nazarene.

July 29th.—Lk. ii. 40-52.

T., The youth of Jesus. G.T., And Jesus increased, etc.

Time, April, A.D., 9. P.P., Joseph and Mary, Doctors: Jerusalem, Nazareth.

Pp. (1) Jesus at twelve filled with wisdom. (2) His first passover. (3) About His Father's business. (4) A model at home.

August 5th.—Mark i. 1-11.

T., The baptism of Jesus. G.T., Thou art My beloved Son, etc.

Time, Probably Jan., A.D., 27. P.P., John the Baptist, Jesus: Jerusalem, the Jordan, Nazareth.

Pp. (1) Preparing the way for Jesus. (2) How? (3) The baptism of Jesus.

August 12th.—Matt. iv. 1-11.

T., Temptation of Jesus. G.T., In all points tempted, etc.

Time, Probably Jan., A.D., 27. P.P., Satan, Jesus: the desert.

Pp. (1) The first temptation, the second, the third. (2) How Jesus overcame temptation.

August 19th.—John i. 35-49.

T., First disciples of Jesus. G.T., We have found the Messiah, etc.

Time, February, A.D., 27. P.P., John, Jesus, Andrew, Simon Peter, Philip, Nathanael; Bethsaida.

Pp. (1) Jesus the Lamb of God. (2) His first disciples. (3) Jesus the Messiah. (4) Character and confession of Nathanael.

August 26th.—John ii. 1-11.

T., First miracle of Jesus. G.T., This beginning of miracles, etc.

Time, February or March 27. P.P., The mother of Jesus, servants, Jesus and disciples: Cana of Galilee.

Pp. (1) Jesus at a marriage. (2) No wine. (3) The first miracle, manifests His glory.

September 2nd.—John ii. 13-25.

T., Jesus cleansing the Temple. G.T., Make not My Father's house, etc.

Time, April, A.D., 27. P.P., Traders, money-changers: Jerusalem.

Pp. (1) Desecration of God's House. (2) Jesus a reformer. (3) Works many miracles and many believe.

September 9th.—John iii. 1-16.

T., Jesus and Nicodemus. G.T., God so loved the world, etc.

Time, April, A.D., 27. P.P., Jesus, Nicodemus: Jerusalem.

Pp. (1) A man of high position anxious for instruction. (2) The teaching of Jesus, what it was about. (3) The uplifted Son of Man. (4) The love of God.

September 16th.—John iv. 9-26.

T., Jesus at Jacob's well. G.T., Whosoever drinketh of the water, etc.

Time, December, A.D., 27. P.P., Jesus, the woman of Samaria, Jacob's well.

Pp. (1) The living water. (2) Water of Jacob's well, the difference between them. (3) Jesus reaching the woman's conscience. (4) Spiritual worship. (5) Reveals Himself to the woman as the Messiah.

September 23rd.—Daniel i. 8-20.

T., Daniel's abstinence. G.T., Daniel purposed in his heart, etc.

Time, B.C., 605-3. P.P., Daniel and three friends, Ashpenaz, the king of Babylon.

Pp. (1) Daniel's firm resolve. (2) Daniel a favorite. (3) His reasonableness. (4) The progress in learning of Daniel and his friends.