

## Missionary World.

### LETTER FROM MRS. WILSON, INDIA.

MR. EDITOR,—Before leaving, Canada I promised to send a letter occasionally to you because it was easier to say yes than no to your request, but it is not always easy to know what to write, missionary letters are almost a drug on the market now-a-days.

We had a fairly pleasant journey from Canada to India. I think we had only two days of really rough weather on the Atlantic, though in looking back it seems as though none had been bright and pleasant, the memory of the dark ones is so vivid. When we first came to India nine years ago I felt as though the Atlantic were the great gulf between us and Canada, the voyage from England here being comparatively so much pleasanter, and my feelings have not been changed by our second journey. The Atlantic can make itself very disagreeable.

During our first journey to India there was only one day on the voyage from London to Bombay on which the most tenderly constituted could have been ill. This last voyage was not by any means so delightful. The Bay of Biscay rolled us about enough to keep up its reputation, and before reaching Marseilles we encountered the "mistral," and had to lie to under the shore on the side of the bay, opposite the city, for several hours till the wind would moderate sufficiently to allow the boat to enter the harbor. It was an "experience" however, and on a voyage lasting for a whole month one can comfortably endure even a rather unpleasant experience.

We spent a few hours at Marseilles, and drove about the town simply to enjoy the feeling of being on solid ground again, for there is really not anything of special interest to be seen in the place.

The next few days were full of interest to us who had not before gone over the same route. We had missed the sight of Gibraltar in daylight, though, indeed, there was a charm in seeing the numberless and different colored lights of the rock itself, and of the gun-boats of the Mediterranean fleet, which were in the harbour at the time, reflected so distinctly and beautifully in the dark water; and we were not to see Malta. We passed through the Straits of Bonifacio between Corsica and Sardinia. We remembered, of course, the great man who made Corsica famous; but I think some of us were much more interested in seeing the spot on the rocky shore of the island where the *Tasmania*, the P. and O. boat, in which we had first sailed to India, struck and foundered.

Another day, and we passed through among the Lipari Isles and into the Straits of Messina. Stromboli was in sight for a long time, and we sailed near enough to see quite plainly without a glass the little houses at its base. We wondered whether the dwellers in them ever gave a thought to the volumes of smoke issuing from several great mouths high up on the side of the mountain, and whether they had ever heard of towns and cities being buried in the overflow from volcanoes which rouse themselves occasionally to let the world know the power that is in them.

The Straits of Messina are very narrow in places, and it was quite exciting to watch the ship's arrangements for dropping anchor immediately in case of going too near the shore. A strong wind was blowing at the time, and probably extra precautions were taken to prevent any accident. A man at the bow was constantly taking soundings, and each time as the line came up he reported in a loud voice to the captain, who was on the bridge, the depth of the water, while the captain gave orders to the man at the wheel. One of the ship's officers, awaiting the captain's commands, stood with folded arms on the poop beside the anchor, which was ready to be let go in an instant on a sign from him. No one but the captain himself saw the rocky coast which seemed to some of us to be perilously near the ship. Each one was simply standing ready to obey the captain's orders in doing the part of the duty assigned to him.

A story went round about this time that the passengers on a certain Atlantic boat had one

time, when wind and seas were heavy, got up a petition asking the captain to take down the sails!

We spent a few hours at Port Said and enjoyed a little shopping expedition there. Port Said has improved wonderfully since we passed it nine years ago. Then there was nothing to tempt one ashore, and even the unpleasantness of being on board during the process of coaling did not drive many of the passengers to visit the town. Now there are shops where one can get a very respectable outfit for the tropical seas. There are a very large number of drug shops considering the size of the place. And there are shops where you can get all sorts of Indian and Eastern productions, purdahs and rugs, gold and silver, and brass work, and bric-a-brac of every description. Here, too, are curios from Palestine, match-boxes, rulers, card cases, etc. made in Jerusalem of olive wood, mother-of-pearl, paper knives, and ornaments made in Bethlehem, trifles from Nazareth, sold by Syrian and Arab inhabitants of the Holy Land who spend the winter season, when no tourists are in their own country, trying to make the most of passengers to India.

Before noon of the next day we had reached Suez, where we only staid long enough to take on the mail. In the Red Sea we had only one very hot day, and I Jaresay we suffered the more because it was "baggage" day, and most of us were busy packing away warm garments and getting out cool things for the remainder of the voyage. But we really had no suffering to speak of from heat till we were within three days of Bombay. Then we ran into the "tail" of a cyclone, and all the port holes were closed until we reached harbor. The air in the cabins was suffocating, and between the motion of the boat and the hot foul air, we had rather a trying time. Most of the passengers abandoned their cabins at night, and slept wherever a mattress could be laid down—on deck, in the music saloon, on the tables in the dining saloon, and even in the passage-ways. On Monday morning, the 20th of November, we anchored in Bombay harbor, which was still showing the effects of the heavy cyclone in its muddy, troubled waters.

We had a large number of missionaries on board the *Carthage*. There were over thirty altogether belonging to different societies, C. P. Mission, American Presbyterian Mission, Irish Presbyterian, C. M. S., etc. The captain kindly gave permission for a daily morning service on the poop, and I think we all really enjoyed those informal meetings for Bible study and prayer.

The service on Sunday mornings was, as usual, the English Church form. The evening service, conducted by a Presbyterian, was partly Presbyterian and partly Episcopalian in form. The evening service was read by a clergyman of the English Church, and the Presbyterian clergyman preached and closed with an extempore prayer and the benediction. Through a misunderstanding a Presbyterian service which was to have been held the first Sunday evening in the second saloon was prevented, but later arrangements were made to have a service every Sunday evening in the music room of the first saloon, and our Presbyterianism is broad and liberal enough to allow the reading of the form of service of another branch of the Christian church. Both churches made concessions in order to have a united service, which was very enjoyable.

Yours truly,

MARGARET CAVEN WILSON.

Rutlam, January, 31st, 1894.

P. S.—I shall send the remainder of the letter next week. M. C. W.

Dr. Soper gives the following figures to illustrate the comparative progress made by Protestant bodies in Japan:

	1882.	1892.
Presbyterians, .....	1,988	11,190
Congregationalists, .....	959	10,760
Methodists, .....	898	7,089
Episcopalians, .....	701	4,366
Baptists, .....	254	1,761
Others, .....	127	368
	4,987	35,534

The first Protestant missionary went to Japan in 1859. The first convert was received in 1864. The first church of ten members was organized in 1872. What a growth in twenty years.

## PULPIT, PRESS AND PLATFORM.

New York Evangelist: Brethren of the pulpit and press! whatever apology you make for the saloon, do not say that it is "the only place open to the poor!" for it is not. It may be the only place a certain man will enter, but that is quite another thing.

Canadian Churchman: Now, when so many missionary meetings are being held throughout the Dominion, and when our church people are asking light and help in the exercise of the discipline of self-denial, is it not well for us to stop and look this great question in the face and ask ourselves, "How much do I, even I, give to God?"

The Peninsular Methodist: The wheel is turning, and Mohammedans are sending missionaries right into the heart of Christendom, as Christians have long gone into the midst of Islam. A Moslem missionary has taken up his abode in Liverpool, Eng., and has secured several converts. A Moslem institute is also open there every day for prayers.

Rev. Dr. Noble: Never did Christianity appear to me to be so large—so large on the God-ward side and so large on the man-ward side—to hold in it so much truth and love and saving power, and to be so manifestly a divine system, as when it was placed there side by side with Buddhism and Brahminism and Confucianism and Mohammedanism and Parseeism.

Earl Russell: Every Englishman's house is his castle; but he has no right to make his castle the manufactory for diffusing nuisances—to render it a stronghold or keep for the non-drainage of any particular spot. He must not be allowed to shoot poisoned arrows at the community from the battlements of his castle. That comes pretty close on the men who use their houses for liquor-selling purposes.

Le Citoyen Franco-Americain: There has really never been an "Old Catholic" movement in France, but simply attempts, confined to Paris, by ex-Father Hyacinthe, to inaugurate reforms in the Roman Church, such as encouraging the people to read the Scriptures, having the mass in French, using the cup in the communion, giving to the people the right to choose their pastors and doing away with the forced celibacy of the priests.

Central Presbyterian: The Canadian Presbyterian Church enjoys the honor of being the first of its transatlantic brethren, or sisters, to have a mission to the Jews in Palestine. Some years ago a sum of money was bequeathed for the purpose of such a mission, but not until last year was one actually commenced. It was decided to commence with a medical mission, and one of the most promising of the young ministers of the church, who had taken a full course of medicine, was selected as the pioneer agent. Dr. Webster, has now spent a year in Palestine carefully surveying the whole country, and has, at length, selected Haifa as the sphere of his future labor.

Rev. R. E. Knowles: The Christian Endeavor Society was called into being by a band of young and devoted hearts which rose up and said: "We have felt, and we shall declare; we have heard, and we shall proclaim; we have tasted of God's love, and, with spending-thrift heart, would return to Him our own." Their arms were strong, their confidence was that of life's glowing morning, and theirs was the omnipotence of hope. And from the fountain of a grateful love has come the mighty stream, which, for the past twelve years, with ever swelling grandeur, has poured the wealth of its glad impetuosity, the richness of its bounding life, at the feet of Christ. In shade and sunshine, amid benediction and malediction alike, it has marvelously grown, and, despite many weaknesses, the full worth of its accomplishment shall be known only in the sheen of the eternal morn. There is no task can terrify the souls which live by Christ.

## Teacher and Scholar.

Mar. 25th,  
1894.

### REVIEW.

GOLDEN TEXT.—I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. Matt. xxii, 32.

I. The First Adam. Gen. i, 26, ii, 3. G. T. Gen. i, 27. (1) Creation of man, marking his distinction from other creatures—st of all—marked as result of divine council—made in divine image Col. iii, 10; Eph. iv, 24—given dominion over creatures—recipient of special blessing. (2) Provision made for food of man and animals. (3) Divine approval of all creation. (4) Sabbath day rest—a divine example—set apart for sacred end.

II. Adam's Sin and God's Grace. Gen. iii, 1-15. G. T. I Cor. xv, 22. (1) The temptation—the agent one from without, in form a serpent, noted for subtlety, in reality Satan, Rev. xii, 9; Rom. xvi, 20. Steps in the temptation,—to think restraint irksome, to disbelieve God's word, to distrust His goodness, to see gain through sin. (2) The fall—temptation cherished leads Eve to sin—becoming a tempter she leads Adam to sin—the sin, rebellion against God, abuse of free-will. (3) Immediate effects—shame—fear—separation from God—self-excuse. (4) Divine judgment, opening blessing.

III. Cain and Abel. Gen. iv, 1-3. G. T. Heb. xi, 4. (1) The two offerings.—Material suited to occupation of each, choice in Abel's case—God's estimate, Cain and offering not accepted. (2) God's remonstrance with Cain—his anger unreasonable—his rejection has an inward reason, Heb. xi, 4—the remedy is in his hands—warning against giving way to sin. (3) Fruit of indulged anger—murder—Jeceit—heartless denial of responsibility. (4) Retribution of sin—the blood crying out against him—called to account of God—divinely sentenced.

IV. God's Covenant with Noah. Gen. ix, 8-17. G. T. Gen. ix, 13. (1) The covenant promise—terms all on God's part—no further destruction by flood—awfulness of judgment taught—assurance of continuity given. (2) Token of the covenant—pledge of unseen and future—occurrence not new, but receives a new meaning—assurance that God remembers His covenant—appropriate, in time of offering, in cause, in structure, in perfection of form and color.

V. Beginning at the Hebrew Nation. Gen. xii, 1-9. G. T. Gen. xii, 2. (1) The call—side of duty, separate himself, enter unknown land—side of blessing, become great and blessed nation, be medium of blessing to other nations. (2) The response, faith—accepts promise—acts on word. (3) Abram in Canaan—though promised, inhabited by others—halting places, Shechem, Bethel.

VI. God's Covenant with Abram. Gen. xvii, 1-9. G. T. Gen. xv, 6. (1) Renewal of the covenant—Divine side, revelation of God as Almighty—human side, call to walk in His presence, and live uprightly. (2) The changed name—significance of new name—pledge that blessing will be bestowed. (3) Everlasting duration of promise—founded on eternal God—guaranteed by resources of Almighty—includes His presence, Rev. xxi, 3.

VII. God's Judgment on Sodom. Gen. xviii, 22-33. G. T. Gen. xviii, 25. (1) Abraham's intercession, that of one near to God—unselfish—persistent—progressive—reverential—based on God's justice. (2) God's response—assents to each petition—shows value of righteousness to a community—in another way meets the heart of Abraham's prayer, Ch. 19, 24.

VIII. Trial of Abraham's Faith. Gen. xxii, 1-13. G. T. Heb. xi, 17. (1) The trial—generally, a call to a duty hard to do—specially, borne in loneliness, contrary to a father's feelings, seemingly at variance with God's promise, involved surrender of what was dearest. (2) Abraham's response—prompt—methodical—continuous—complete. (3) Issue—when entire obedience is shown, God interposes—Abraham's faith is strengthened—his blessings become more precious—Isaac's faith is shown—substitutionary character of sacrifice is shown—that God does not call for human sacrifice is taught.

IX. Selling the Birthright. Gen. xxv, 27-34. G. T. Luke xii, 23. (1) The brothers—significance of names—congeniality of occupation to each—diversity of character, Esau free, impulsive, careless without fixed principles, Jacob calculating, overreaching, persevering, steady. (2) The birth-day sold—nature of birthright—prophecy relating to it v 23—the price paid—Jacob's watchful coming—Esau's contempt for the birthright seen in willingness to sell it, the miserable price paid, his careless indifference.

X. Jacob at Bethel. Gen. xxviii, 10-22. G. T. Gen. xxviii, 15. (1) The vision—the place, Bethel—the circumstances—the form, suggested by the scene, answering Jacob's distress, Ch. xxxv, 3—the meaning, reality of spiritual world, way open to God, reason of open way told, Jno. i, 51. (2) The revelation—makes over the covenant promise—assures of God's continual protection. (3) The consecration—Jacob's surprised awe—commemoration of the sacredness of the place—acceptance of the promise—vow of worship and offerings.

XI. Wine a mocker. Prov. xx, 1-7. G. T. Prov. xx, 1. (1) Deceitfulness of drink—deceives regarding its character as self-indulgence—deceives as to its effects in producing physical changes, mental degeneracy, weakened moral power—deceives as to power of appetite—overcome by living in love not of pleasure, but of God, (2) Sundry precepts—provoke not needlessly the powerful—avoid needless strife, blessedness of peace-making, mark of a fool—curse of idleness, shirks by any excuse, works its own impoverishment—practical advantage of sagacity—rarity of truly faithful men—blessing shed by a just man.