

Missionary World.

HER GREAT GIFT.

The minister's eyes swept with intense searching the apathetic face of his stilly, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him.

'God help me,' his lips murmured wistfully. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of his appeal.

'Lord Jesus,' the little one was saying brokenly, 'I ain't got nothin' ter give; I want the people in the mountains ter hear about my Saviour. O, Lord, I ain't got nothin' ter—'

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? 'Yes you have, Maggie,' whispered a voice from somewhere; 'you've got your crutch, your beautiful crutch what was give ter you, an' is worth a lot o' shinin' dollars. You kin give up your 'pos' 'frin' what helps you ter git into the park where the birds sing, an' takes you ter preachin', and makes your life happy.'

'O, no, Lord,' sobbed the child, choking and shivering. 'Yes, yes I will! He give up more'n that fer me.'

Blindly she extended the polished crutch and placed it in the hand of the deacon who was taking up the scanty collection. For a moment the man was puzzled; then comprehending her meaning, he carried the crutch to the front of the church and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hand. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

'Do you see it my people,' he faltered at last, 'little crippled Maggie's crutch—all that she had to make life comfortable? She has given it to the Lord, and you—'

There was a moment of silence. The people flushed and moved restlessly in their cushioned pews.

'Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is helpless without it?' the minister asked gravely.

'Fifty dollars,' came in husky tones from the banker.

'Twenty-five.'

'One hundred.'

And so the subscribing went on, until the sum equivalent to six hundred dollars was lightly piled over the crutch on the table.

'Ah, you have found your hearts—thank God! Let us receive the benediction,' the minister whispered the minister as he suddenly extended his hands which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and the great that prompted it, comprehended nothing of what had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind, unquestioning faith of an Abraham. She understood no better when a woman's arms drew her into a close embrace, and soft lips whispered in her ear: 'Maggie, dear, your crutch has made six hundred dollars for the mission church among the mountains, and has come back to stay with you again. Like a flash of light there came the consciousness that is some mysterious way her had been accepted of God, and returned

to her, and with a cry of joy the child caught the beloved crutch to her lonely little heart; then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—*G. M. Jones in Christian Observer.*

Details concerning the life and work of Dr. W. Affleck Scott, who died at Blantyre on March 21st last, are, says the London (Eng.) *Times*, given in latest tidings from Nyassaland. Having volunteered as surgeon to accompany the expedition so successfully organised by Commissioner Sharpe against the slave-trading chief Kawinga, he never recovered his health after his return from the assault on Mount Ohikala. During the expedition the party were for three days constantly drenched by a persistent down pour of rain, and more than once had to ford flooded rivers. Dr. Scott returned to Blantyre much reduced, and suffering from fever, which told on a frame already reduced by long strain and acts of great physical exertion, and brought about his death. He had spent several years in Central Africa in the service of the Church of Scotland, and was utterly unsparing of himself. He used to sit up night after night nursing an anxious case of sickness, and yet was always fresh for his native patients at the dispensary in the morning. All were treated alike, European and native, with the same carefulness and unselfish attention. Although his time of furlough was long overdue he refused to leave till a successor should come to take his place, but relief did not come, and the travellers, planters, the officials, the missionaries, and natives of Central Africa are deprived of services of inestimable value.

It is very encouraging to read of the activity and zeal of the Chinese and Japanese who have been led out of darkness into light in the United States. The Japanese young men in San Francisco edit a daily paper in their own language, and also *The Bulletin*, a magazine for the use of the Young Men's Christian Association, which is very satisfactory and is well sustained. From the institutions established for the benefit of the Japanese in America, have gone back to their own land physicians and teachers who are doing much good, so we may feel that money expended in sustaining these missions is well invested and will bring in rich returns.

The Crimean war was the means of introducing and spreading the gospel in Russia, and it is gratifying to read that the British and Foreign Bible Society, with its well known readiness to take advantage of any possible opening, has taken advantage of the Chinese war, and not only to issue a pocket edition of the Gospel of St. John for the soldiers, but more recently a New Testament, and we read that these words of life are well and gratefully received especially in the military hospitals. Eternity will disclose the wonderful good which has been accomplished by that Society, which has proved so potent in its circulation of God's Word.

Several of the leading Christians are alive to Japan's missionary duty toward Korea, and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction, and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost \$10,000 a year.

Those who declare that missions are a failure, fail to read the significance of the facts in the case. The following statement by Dr. Laws speaks for itself: "On the shores of Lake Nyassa, where, a few years ago, were the habitations of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars."

The Christian Missions in India are no failure, but a grand success. The growth has been steady and stupendous. In less than forty years the day schools have increased from 285 to 1,507; the scholars from 2,916 to 62,214; the Zenanas from none open, to 40,513.

There is one Christian minister for every 900 of the population in Great Britain, and there is but one in every 114,000 in Japan, one in 165,080 in India, one in 222,000 in Africa, one in 437,000 in China.

The Jewish Rabbis of San Francisco are divided on the question whether a Jewish young man may properly join the Young Men's Christian Association.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: Anybody can be pleasant to pleasant people, but it takes grace to be pleasant to unpleasant people.

United Presbyterian: Nothing can satisfy the soul but the knowledge of God. It is not content with the truth concerning him, but seeks a personal knowledge, in the consciousness of his love and care.

Cumberland Presbyterian: Work joined to temperance and virtue is the cure for poverty. To give a poor man a chance to work is often the most needful first step in his salvation, temporal and eternal.

Bible Reader: Meekness is manliness, not the lack of it. It is the man without a backbone who is fussy and nervous and uneasy about his rights. It is the man who walks consciously by his Father's side who is not disturbed by little men having their way.

Philadelphia Presbyterian: The devil is against all forms of human progress unless they lead men deeper into his power. The persecution fires that have enwrapped pioneers, prophets, believers and benefactors, Galileo and Savonarola, were all kindled by the same satanic hand.

Rev. James Millar: The imperfectness of our present knowledge of divine things is not so much error in what we have as incompleteness. It is the imperfectness of the child's knowledge rather than the man's mistaken opinions. "But when that which is perfect is come" we shall be in a condition, as well as in a position, to add to our knowledge, and to know fully even as we have all along been known fully to Him.

Rev. John Watson (Ian Maclaren): Perhaps the noblest conception of religion ever given to the world is found in the Book of Proverbs, which combines the shrewdness of Rochefoucauld and the reverence of Pascal, where there is an easy mastery of this world combined with a profound sense of the world to come. Proverbs is a repository of advice on the conduct of life, and its directions are grounded not on the suggestions of a petty cunning, nor even on the deductions of a wide experience, but on the rock of Wisdom. With the author of Proverbs Wisdom and Religion are synonymous.

Western Recorder: People who care little for foreign missions quote the passage, "beginning at Jerusalem," and think that till home destitution is supplied they need not bother much about destitution abroad. They forgot the rest of the passage, and they read wrong what they quote. The Greek is *apo*, and the passage should read "beginning from Jerusalem." They were to make that their starting point as they go into all the world. The language forbids their waiting in Jerusalem till the destitution was supplied. Whoever, therefore, favors letting foreign missions wait till the needs at home are met, takes issue squarely with our Lord Jesus Christ.

Mid-Continent: Preaching the truth in love is one of the prime essentials to success in the pulpit. If the people do not feel that the preacher is in sympathy with them and loves their souls, the sermon, however able, is not likely to do them the needed good. The homely adage, "molasses draws more flies than vinegar," is as true in preaching as in everything else. Severity of tone and manner repels. People cannot be scolded into religion. The Spirit gently draws men to Christ. This fact is suggestive of the temper the minister should evince, and the methods he should employ. As a preacher as well as a man he should be careful not to grieve the Holy Spirit by his harshness of temper.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Aug 4th, 1895. } THE REPORT OF THE SPIES. { Num. xiii, 17-20, 23-33

GOLDEN TEXT.—Num. xiv. 19.

MEMORY VERSES.—30-31.

CATECHISM.—Q. 32

Home Readings.—M. Num. xi. 1-15. T. Num. xi 16-35. W. Ps. cvii. 1-16. Th. Ps. cvii. 1-15. F. Num. xii. 1-16. S. Num. xiii. 1-33. Sab. Deut. i. 19-40.

About two months were taken by the Israelites in their march from Sinai to Kadesh Barnea, when we find them in the lesson, although only eleven days of the time was occupied in actual marching. So that, including the year spent at Sinai in perfecting the organization of the people, and in setting up the tabernacle and its worship, we find Israel, less than a year and a half after the Exodus encamped on the border of the promised land. Then Moses, according to his own account given in Deuteronomy, called upon them in the name of the Lord to go in and take possession, without either fear or discouragement. But then courage failed, and they asked that men be sent to spy out the land and to report what they discovered. Accordingly a representative of each tribe was selected and charged explicitly with this duty as related in the opening verses of our lesson. After forty days they returned and now we shall consider (1) The Report of Faith, and (2) The Report of Unbelief.

I The Report of Faith.—The Israelites having just come out of Egypt could easily disguise themselves as Egyptian merchants or travellers, and so would have no difficulty in making a thorough examination of the land. There is no evidence that any of the twelve shirked the dangerous work of going from place to place on a tour of inspection, and so far as the facts reported are concerned there was no difference of opinion. The land was an exceedingly fruitful one, the soil rich and fertile, as the specimens of the fruits of the land they brought with them evidenced, especially that great cluster of grapes which they bore on a staff between two, so that it might be seen in all its beauty, without being crushed as it would have been if one alone had carried it. The inhabitants were men of much larger stature than the Israelites, and they dwelt in walled cities of great strength. The report gives evidence of the careful survey which these spies had made, for they could designate the different tribes which dwelt in the land, and could indicate the special habitation of each. These are the facts upon which all agreed, but the conclusions they deduced from these facts were very different. Joshua and Caleb urged immediate obedience to the command of the Lord, "Let us go up at once and possess it, for we are well able to overcome it." They did not underestimate the difficulties, but their confidence was in the Lord, and therefore they felt that the land could certainly be taken possession of by prompt unwavering obedience to God. They had found the land to be exactly what God said it was, and this helped to confirm their faith in God's power to give them this good land for a possession. What a wonderful difference it makes in the outlook of affairs, when God is an ever-present factor in our considerations!

II The Report of Unbelief.—Joshua and Caleb counted on the presence of God, and so urged immediate action; but the other ten spies seem to have left God and His promises out of their minds entirely and therefore their conclusion was entirely different, "We be not able to go up against the people, for they are stronger than we." And then they proceeded to enlarge upon this. They could not but admit that the land was an exceedingly fertile one, but they say the people are exceeding fierce. They are constantly fighting one tribe against another, so that they are trained warriors. This seems to be what they meant by the "land that eateth up the inhabitants thereof," and then the giants were brought in, and the fame of the sons of Anak enlarged upon, until the poor Israelites, who were only shepherds, and brickmakers and builders, and who knew nothing of war, became panic stricken, and refused to make any effort to take possession of Canaan. They wept and moaned and spake hard things against Moses and against God. It is always so when men fix their minds upon the difficulties which confront them rather than on the Almighty power which is pledged to their support. The lesson is one of great applicability to present day matters. Here is the command to go forward and possess ourselves of a Christ-like character. There are immense difficulties in the way, there are giants to meet, and, alas, many refuse to aim at such things on the plea that they are unattainable. True, we cannot ever attain perfection here, but by the grace of God we can and ought to strive after it, and we shall be like Him by and bye. Here is the command to possess the world for Christ. Everybody agrees that the work is worthy of accomplishment, and that there are mighty difficulties in the way. All who count on God say, Let us go forward for we can do this work; while those who look only at human ability say, Nay, we are not able for this. Yes, truly it makes a vast difference to the outlook of things whether our confidence is in God or no.