

EVANGELIZATION OF THE WORLD.

A MIGHTY POWER.

In regard to the world's evangelization, enough cannot be said of the importance of prayer. The greatest, the most responsible, the busiest, and most successful servants that Christ ever had, divided their functions into two departments. "We will give ourselves continually to prayer and to the ministry of the Word." What would be thought of dividing the twelve hours of our day by giving six hours to prayer for the Gospel, and six to the ministry of the Word? Had all Christ's servants acted thus, could anyone estimate how mighty the results on the world would be to-day?

Would it not be well could we train ourselves to take up all the countries of the world in detail, and make mention of them systematically before God? There are persons who have attempted to do this every day of their lives, while others divide the world into portions, and take these up on successive days. I hope I may not offend any hearers if I venture to recommend the use of a Prayer Book, which I have found of service, and which can be had from the shelves of Messrs. Keith, Johnston & Co. I mean a pocket atlas, which should be spread like Hezekiah's letter before the Lord, and be gone over carefully from day to day, and from year to year, so that every kingdom, capital, island and ocean shall be individually remembered. If this were done on an extensive scale among Christians, blessed issues would ensue.

The answers to your prayers may come by God's sending you as evangelists or settlers to the very lands for which you have prayed; or by enabling you to write a volume which may stir the missionary activity of hundreds, or to prepare hymns that may be sung in every land and tongue. God may enable you, by your addresses as ministers, professors, and laymen, to rouse congregations and entire synods to their duty to the heathen, as well as to call forth the Christian enthusiasm of young men in our colleges and universities; and mothers in Israel, like Hannah, Lois and Eunice, may, through prayer, be the means of sending forth a Carey, a Henry Martyn, a Duff, a William Burns, a Stanley Smith, or a Studd. I believe that the day will declare that solitary individuals have, simply by their prayers, prevailed to introduce the Gospel into vast and populous dominions.—*Dr. Somerville's Address at Free Church Assembly.*

TO CHURCH IN A WHEELBARROW.

Mr. Randle, of the China Inland Mission, who has had charge of six stations in Central China says:—It would interest you very much if you could see the way in which they come to the services. They walk distances of from one to four miles. Two men come nine miles, starting away from their homes about half-past seven in the morning, and reaching the chapel perhaps at ten, and returning at four o'clock in the afternoon. Women with little feet, not more than about four inches long, will walk three or four miles, toddling along the road very slowly to service and back again. Wheelbarrows bring two or three old people. An old lady of eighty-three sits on one side of a barrow that constantly comes, and her granddaughter of sixteen or seventeen sits on the other side. The man who wheels the barrow is the father of the one and son of the other. The wife walks behind with her baby strapped to her back. We have these people meeting during the Sunday. They get their dinners at the house, and they go back again in the afternoon.

One of our converts, a Mr. Chang, was originally a celibate and a Buddhist devotee. Years ago he saved out of his little earnings some thirty-five dollars or so, and invested the money at a temple of his own choice, and went there to live. The investment of that money secured to him the right and privilege of making the temple his home, and feeding upon the temple rice, so that he had practically provided for himself a living for life. When in the temple, the poor man purely in search of rest of soul and salvation, was induced to undergo a severe penance. He sat alone in a small room on a chair in an upright position, with his hands folded on his chest. Day after day did he sit like that for no less a time than three years meditating about Buddha, hoping that by that means he would be able to save his soul. I asked him whether

he was ever hopeful or happy when he was undergoing that penance. He said he was not; he was always fearing that he would lose the prize and that he would never get what he was seeking for. Eventually that man became a Christian, and he is now one of the most useful members in that church.

SAFETY IN DUTY.

"We are much safer if we do our duty than if we neglect it." The way of the transgressor is not only hard; it is unsafe.

In 1853 an earnest Christian soldier, Col. Martin, of the Ninth Bengal Native Infantry, purposed to devote one thousand pounds to establish a mission in Peshawur, the large Mohammedan city where his regiment was stationed.

As he could do nothing without the chief civil authority, he asked permission of Col. Mackeson, the English Commissioner. Peshawur, a city of sixty thousand inhabitants, made up of fanatical Afghans and wild hill-men, who pointed their arguments with the dagger, had but recently come under English rule.

The commissioner, thinking that it would be dangerous to English authority to plant a Christian mission in one of the most fanatical cities of India, peremptorily refused the request. He also assured Col. Martin that the first missionary who crossed the Indus to enter the Peshawur Valley should be turned back. The plan of the Christian was laid aside until a more propitious season. It came.

One day the commissioner was hearing the appeals of the people in the veranda of his house at Peshawur. Among them came a man, who having spread his prayer-rug within sight of the house, had been engaged all day in making prostrations.

Coming up to Col. Mackeson, he made his salaam and presented a paper. The colonel, supposing it to be a petition raised his arm to receive it, and the man thrust a dagger into his chest. He was seized, and found to be a Mohammedan fanatic, who had assassinated the Englishman because he was an "infidel."

Gen. Sir Herbert E. Edwardes, a colonel, succeeded the dead commissioner. He, being a Christian, and believing that the path of duty is the path of safety, earnestly sanctioned Col. Martin's proposal.

A meeting of the European residents at Peshawur was called. After the call had been issued, some one suggested that as the Peshawur races were to be held on the same day, the meeting should be deferred.

"Put off the work of God for a steeplechase? Never!" exclaimed Col. Martin.

The meeting was held, the mission founded, and a subscription-list sent round. One English captain, who looked upon the experiment as a dangerous one, put his name down for "one rupee towards a Colt's revolver for the first missionary."

That captain moved, shortly after, to Meerut, the "quietest" part of India. The mutiny broke out; he saw his wife and children cruelly killed, and then he, too, was murdered.

Four years after the formation of the mission came the testing days of the mutiny. All Bengal was convulsed, but at Peshawur there was less crime than ever had been known in that city. The work of the missionaries was not interfered with, and safety reigned in this most dangerous outpost of English rule.

One of the missionaries, Dr. Pfander, would take his stand, Bible in hand on a bridge or in a thoroughfare, and proclaim the truth of Christianity. The umpire of England in India was trembling in the balance, but not the least insult was offered to the brave missionary.

"What is your opinion of the crisis?" asked an Englishman of a native chief, who lived near Lahore.

"Tell me just what the state of things is in Peshawur," answered the chief.

"Things are going on well there, under Col. Edwardes," said the Englishman.

"If things are well at Peshawur," replied the chief, "then all is well in the Punjab. If not, then," rolling up the skirt of his garment, "the Punjab will be rolled up like this cloth, if things go wrong at Peshawur."

Things went well there, notwithstanding the sixty thousand of fanatics within the city, and the thousands of armed hill-men, because the Commissioner, Sir Herbert Edwardes, was a Christian, who acted upon the maxim, "We are safer in doing our duty than in neglecting it."—*Zouth's Companion.*

AS INDISPENSABLE AS EVER.

It is as indispensable as ever that teachers should visit their pupils. No improvements or new methods of any kind can take the place of this expression of personal interest.

Teaching requires, among other things, a ready communication of thought. For this purpose minds must be in some kind of sympathy. Without a bridge of mutual interest the space between them may be compared to an impassable gulf. Friendliness between teacher and learner is more than a luxury. It hastens communication. It qualifies one to be an instructor, in the sense of building up the recipient mind.

The free, friendly, informal social call is an expression of good-will; further, it deepens good-will. Thus it makes strong the sympathy between minds, and aids the teacher to become victor in the race with ignorance and indifference.

As for time needed in visiting, it is a relief to remember that five minutes will sometimes do wonders. You ring or rap, see Mary ten minutes, find how her big brother is who was sick last week, throw out a thought or two on the next lesson, tell an item of non-contraband news about a "mutual friend," find how your pupil is prospering in meeting a difficulty recently confided to you, give a little advice and cheering sympathy, and are off without hindering the busy girl very long from the task of the day. "What a splendid teacher!" is her ejaculation after you are gone. Next Sabbath it will take more than "Sunday headache" to keep her from the class.—*S. S. Banner.*

THE FREE KINDERGARTEN department of the National Women's Christian Temperance Union is making rapid advancement, one lady having given nearly \$1,000,000 for the establishment and maintenance of these institutions in the state of Massachusetts.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON XII.—SEPTEMBER 19.

JESUS INTERCEDING.—John 17: 1-3, 11-21.

COMMIT VERSES 20-21.

GOLDEN TEXT.

He ever liveth to make intercession for them.—Heb. 7: 25.

CENTRAL TRUTH.

Jesus' prayer on earth a type of the prayer He is ever making for us in heaven.

DAILY READINGS.

M. John 17: 1-26.
T. John 5: 19-40.
W. John 6: 26-11.
Th. 1 Cor. 12: 1-14.
F. 1 Cor. 12: 15-31.
Sa. Eph. 4: 1-16.
Su. 1 John 5: 4-21.

TIME.—Thursday evening, very late, April 6, A. D. 30, immediately following the last lesson.

PLACE.—An upper room in Jerusalem.

CIRCUMSTANCES.—The farewell discourse of Christ, ended with a remarkable prayer which may truly be called the Lord's prayer.

HELPS OVER HARD PLACES.

1. THE HOUR IS COME: the hour of crucifixion, the central point of His redeeming work. GLORIFY THY SON: manifest His glory by making His mission a success, by raising Him from the dead, and placing Him at Thy right hand in heaven. THY SON GLORIFY THEE: the atonement and redemption in Christ manifested God's love and wisdom which are His glory. 2. ETERNAL LIFE: true spiritual life, begun here, but which endures forever. 3. THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE: by experience, by partaking of God's nature. 11. THAT THEY MAY BE ONE: not uniformity, but unity; not oneness of organization, but of life and love. The unity of a vine with one life, one root, but many branches. The unity of an army with many departments and regiments. Christians have the same spiritual life, the same leader, the same law, the same purpose, mutual love. 12. THAT THE SCRIPTURE MIGHT BE FULFILLED: Ps. 41: 9 (John 13: 18). He did not fall because it was in the Scripture, but when he fell it was seen that he had voluntarily fulfilled the prediction. 14. THEY ARE NOT OF THE WORLD: but are under a different master, living a different life. 15. NOT TAKE THEM OUT OF THE WORLD: because they were needed in it to do Christ's work, preach His truth, save the men He came to save. KEEP THEM FROM THE EVIL: i. e. from sin, the greatest of evils. How? by the Word of truth, by working for Christ, by the higher joys of goodness, by the discipline of life, by the indwelling of the Holy Spirit. 17. SANCTIFY: set apart for religious work, hence, to make holy.

QUESTIONS.

INTRODUCTORY.—What is usually called the Lord's prayer? May this chapter also be called the Lord's prayer? Where was this prayer uttered? Under what circumstances? What are the characteristics of this prayer?

SUBJECT: WHAT JESUS MOST DESIRES FOR HIS PEOPLE.

I. THAT THEY MAY HAVE ETERNAL LIFE (vs. 1, 3).—In what form did Jesus pray? What hour had come? How was the Son to be glorified? What power had been given Him? What is eternal life? What must we do to have eternal life?

How does glorifying the Son enable Him to glorify the Father? Is the gift of eternal life limited to those whom God had given Him? How is knowing God and Christ eternal life?

II. THAT THEY MAY BE ONE (vs. 11, 21).—What is the unity Christ desires for His people? To what does He liken it? (See also v. 23.) What will be the effect of this unity? (v. 21.) Why? Is the church gaining in unity?

III. THAT THEY MAY BE KEPT FROM THE EVIL (vs. 12-15).—How had the disciples been kept? Which one had been lost? Why? (v. 12; 1 John 2: 19.) Why would Christ have the disciples remain in the world? Does He want us to live in this busy and evil world? From what would He have us kept? How?

IV. THAT THEY MAY BE SANCTIFIED (vs. 16, 17, 19).—What is it to be sanctified? How may we be sanctified? How does the truth do this? What is the truth?

V. THAT THEY MAY FULFIL THEIR MISSION (v. 17).—For what had Jesus been sent into the world? In what respects are we sent like Him into the world?

VI. THAT ALL CHRISTIANS MAY HAVE THE SAME BLESSINGS AS THE DISCIPLES (v. 20).—For whom did Jesus pray? What is one work He is ever doing for us? (Heb. 7: 25.)

VII. THAT THEY MAY PARTAKE OF HIS GLORY.—What was Jesus' glory? (v. 21.) What will be ours if we faithfully serve Him? What blessings does this include?

PRACTICAL SUGGESTIONS.

I. Those things which Jesus prayed for in our behalf are the ones we should most earnestly seek.

II. We are Christ's representatives on earth, and should carry on His work in His way.

III. The true Christian's place is in the world, but kept from its evil.

IV. Being sanctified by the truth, we should study much the Word by which we are sanctified.

V. We should in every true way seek to realize Christ's prayer for the unity of all Christians.

VI. Those who work with Christ, suffer with Him, and are sanctified with Him, will also partake of His ineffable glory.

LESSON XIII.—SEPTEMBER 26.

REVIEW.

(Scripture Lesson.—The Golden Texts of the Quarter.)

GOLDEN TEXT.

Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.—Isaiah 9: 7.

DAILY READINGS.

M. John chaps. 9, 10.
T. John chap. 11.
W. John chaps. 12, 13.
Th. John chap. 14.
F. John chap. 15.
Sa. John chap. 16.
Su. John chap. 17.

TIME.—The lessons of this quarter belong to the last six months of Jesus' ministry, from October, A. D. 29, to April 6, A. D. 30.

PLACE.—Chiefly in Jerusalem and vicinity.

PARALLEL EVENTS.—Matt. 19: 1 to 26: 30; Mark 10: 1 to 14: 26; Luke 13: 10 to 23: 39.

QUESTIONS.

INTRODUCTORY.—What portion of Jesus' life have we been studying? In what places did the chief events occur? Where were most of the discourses spoken? Were there any other events and discourses during this time not recorded by John?

SUBJECT: THE REDEEMER'S KINGDOM UNFOLDING.

I. THE REDEEMER'S NATURE FURTHER REVEALED (Lessons 1, 2, 4, 5, 6, 7, 10).—To what is Jesus likened in Lesson 2? In what respect is He like a good shepherd? What miracle is recorded in Lesson 1? What like this is He still doing for the world? What did He do for His Bethany friends? (Lesson 4.) How is Jesus still the life of the world? How did one friend show her affection for Him? (Lesson 5.) How did the children and the people honor Him? What characteristics does Jesus show in Lesson 7? How was Jesus glorified? (Lesson 6.) To what does Jesus compare Himself in Lesson 10? What is it to abide in Him?

II. THE PRINCIPLES OF HIS KINGDOM (Lessons 2, 7, 9, 10, 11).—What is the door to this kingdom? (Lesson 2.) What does the Good Shepherd do for His sheep? How is Christ the way? (Lesson 9.) What else is He? (Lesson 9, v. 6.) How may we know whether we are in the kingdom? (Lesson 10, v. 14.) How did Jesus teach humility? (Lesson 7.) How to love one another? What commandment lies at the basis of His kingdom? (Lesson 5.) How may we remain in His kingdom? (Lesson 10, v. 4.) What is the fruit we should bear? What becomes of fruitless branches? How does fruit-bearing glorify God? In what respects are all Christians one? Does this unity exist now?

III. ITS ORDINANCES (Lessons 7, 8).—What are the two great ordinances of Jesus' kingdom? What does baptism signify? Who partook of the Lord's Supper? What is this supper intended to teach?

IV. ITS PROMISES AND HOPES (Lessons 4, 9, 10, 11, 12).—What did Jesus promise believers? (Lesson 4.) Where had He gone to prepare a place for them? (Lesson 9.) What works did He promise they should do? (Lesson 9, v. 12.) What did He promise as to prayer? What great helper did He promise to send? What would He do for the disciples? (Lesson 9, 11.) What to lead the world to become disciples? What joy does He give them? (Lesson 10.) From what should they be kept? (Lesson 12.) How should they be made holy? What glory and blessedness shall be theirs?