

Missionary World.

"A NEW SHARP THRESHING INSTRUMENT" IN CENTRAL INDIA.

BY MRS. ANNA ROSS.

Some have called in question my unreasonable zeal for the Missionary College at Indore. I cannot put my own feelings toward that college plainer than by giving a verse that has been ringing in my heart while thinking about it. "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small, and make the hills as chaff."

That is what we want for the huge work committed to us in Central India—a "new sharp threshing instrument having teeth"—something that will make short work with the mountains of difficulty and do what is to be done with a glorious completeness. I did not seek the verse in connection with the college. It came to me. At first I did not welcome it. It looked too strong, I was afraid to take it. But now I welcome it. God can make of that college just such an instrument.

Change the figure, but keep the idea of the mighty gain of wisely arranged machinery over hand labour. We as Canadian Presbyterians are responsible for the evangelization of 10,000,000 souls in Central India. That is a big field. It would not do to set it down as less than one of 10,000 acres. 10,000 acres now "white to the harvest!"

What is hand labor in such a field as this? O for a reaping machine!

A college thoroughly equipped and "meet for the Master's use," is a reaping machine. It multiplies the power of the missionary many-fold. It is the very sort of machine Christ Himself arranged when He "saw the multitudes fainting and scattered abroad as sheep having no shepherd." First, He prayed for labourers, then He gathered special disciples about Him, trained them by daily teaching and occasional direct missionary work, and, at the end of three years and a half, He turned out twelve graduates, filled with His own Spirit, omnipotent in His name to do the work He gave them to do. Dr. Mackay, of Formosa, has caught the Master's idea, and has modelled his whole missionary work "after the pattern." Watching carefully the Lord's methods, let us rest content with nothing short of such sanctified machine power fully equipped in Central India. All honor to the hand labourers and their necessary preparatory work, but God speed the reaping machine, and complete it quickly, take the bands of debt off from it, give it a strong team to work it, and plenty oil that it may run smoothly and well. Our part in the meantime is to complete that building.

Do you wonder, with such thoughts about the college, that whole-hearted haste seems necessary?

Brucefield, Ont., Nov. 23rd, 1893.

EXPENSE OF MISSIONARIES LIVING

BY MRS. ANNIE STRAITH JAMIESON.

Often lately I have noticed reference to the question of dollars and cents for Home and Foreign Mission fields. Only too gladly I leave the grave responsibility of this "levelling up" business to grayer heads than mine. All success to them, and they have my sympathy in the very difficult undertaking. But the comparing of mere figures seems to me so very misleading that I ask space for a word on that point. I think I can fairly be said to have made the round of different fields. I have lived in the manse and been behind the scenes in more than one manse in Canada, and I spent many months in the Home Mission field. I could tell tales of the struggles of Canadian ministers and their wives that would make any one feel, who has a heart at all. But I have spent years on Foreign ground too, and being now in a position to speak without delicacy, ask those discussing figures to note one or two facts regarding at least one Foreign field.

\$1,500 (in round numbers) looks, here in Canada, like a fairly respectable salary. How about it in the island home in China? When I was in Formosa missionaries counted their

salaries and received them in current Mexican, not Canadian dollars. A Mexican dollar was worth 83 per cent. of Canadian, thus the \$1,500 meant really just \$1,245, or, for convenience, allow \$1,250 Canadian money. Now, living there for foreigners was very expensive. I know what food and clothing and house-keeping means on both sides of the globe and I can make \$50 go farther here in Ontario than \$100 in North Formosa. So to be fair, just take half the \$1,250.

Practically speaking, \$625 (or about that), as things go in Canada, was what the Formosa missionary and family had to depend on and out of which to set an example of cheerful giving before the native church.

Mrs. George Leslie Mackay is the one that could tell some things about economy and self-denial.

I can speak for one Foreign field only and it may be peculiar, for living was certainly cheaper on the mainland of China.

I do not want to make comparisons between Home and Foreign fields at all, only to say, do please look out for those figures, for they melt down beautifully when it comes to the practical application.

Toronto, 24th Nov. 1893.

THE THAMESFORD W. F. M. S.

An auxiliary for Foreign Mission work was formed nine years ago, in connection with the congregation of St. Andrews church, Thamesford, under the pastorate of Rev. L. Cameron, who has labored faithfully and successfully, for over nineteen years with this flock. He has been privileged to see the fruit of his labors to a far greater extent than one could hope to do, who spent the same number of years in several churches.

The work of the little missionary society has steadily prospered. The membership has never fallen below fifty, though the ruthless hand of death has time and again cut down the fairest and the best from the ranks. The death of Mrs. Cameron (Pres). in 1890, was a severe shock, but the greater need for united, consecrated work developed talent hitherto dormant, or only partially active. "Woman's work for woman" must go on though mothers in Israel fall by the way. God has ever raised up unto himself a leader in an extremity. So noble women pushed on the work here and in God's name it flourished spiritually and financially. The contributions have been principally voluntary, for the last three years entirely so.

We generally choose a topic for each meeting and have all our work as far as possible bear upon that subject. In November we have a thank-offering meeting, our collection at which this year was \$85.55. Last year's thank-offering was \$124.35. Apparently a little of the hard times has crept into our treasury. This has been the banner society of the London Presbyterial each year since organization, with one exception when New Westminster carried off the palm. We feel that the monthly assembling of ourselves is a source of great spiritual strength, but we pray for a greater measure of God's grace and a more thorough consecration of our lives, that a greater burden of souls may be upon our hearts, so that our zeal and love may rouse those who are sleeping, not yet awakened to a sense of responsibility.

A Christian woman's influence should be exerted to help on every good work. Our Foreign Mission work gives us the opportunity of engaging in the greatest of all good works—the conversion of souls.

Let us, then, my sisters in Christ, reach out after the souls about us. A word for Christ in season may turn a soul Zionward and each soul won at home strengthens the cause abroad. They are inseparably linked.

SEC. OF W. F. M. S.

"No member shall be permitted to drink the white man's grog," is one of the by-laws adopted by a recently organized Zulu church.

The intelligence and refinement of the Fijians surprised me, said a recent traveller. I saw men, who in spirit, in manners, and in general appearance were true gentlemen.

PULPIT, PRESS AND PLATFORM.

United Presbyterian: Irreverence, even to the smallest degree in a minister, does not commend him or his message, even to an irreverent audience.

Associate Reformed Presbyterian: There are two great dangers of the present day. The search for truth without the direct help of the Spirit, and the fanatical belief in the leadings of the Spirit apart from the truth.

Christian Guardian: One of the characteristics of the rationalist school of critics is an undue exaltation of heathen religions. Christianity may be admitted to be the best of the great religions of the world, but that is all.

Canadian Baptist: A man whose giving was regarded as far short of his means, insisted that he practised proportionate giving. When pressed for an explanation, he said he gave in proportion to the amount of religion he possessed. Proportionate givers of this sort are legion.

Rev. W. C. Thrall: What the world needs among other things is more of those people who possess the invaluable charm of a happy disposition. Who doesn't enjoy coming in contact with such persons? They carry a radiance of soul with them that seems to affect the very atmosphere.

The Lutheran: Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up square; then to the next thing, without letting any moments drop between.

Primitive Methodist: It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion, and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasure in a way which proves its worth, and the skeptic himself stands confounded and silenced.

The Independent: What a vast improvement would result in the physical comfort of the families of the workmen if the money now spent for beer and ale were used for wood, clothing and fuel. This estimate has reference to physical comfort only; but there is also a moral aspect which every man who cares for his fellow-man cannot fail to be deeply interested in.

Rev. W. H. G. Temple: Don't nurse past sorrows. They will only quicken into new life and become chronic griefs and then settled melancholy. Tears are God's appointed means of relief to burdened and bereaved hearts. To be unable to cry at such a time is to shatter the whole nervous system, if the strain last long unrelieved. But God does not intend His children to be always lachrymose.

Hugh MacMillan: We cannot undo the past and begin afresh. We have to take the past as the starting-point and determining element of the future. But the gospel reminds us that what cannot be obliterated may be transmitted by divine grace. In Christ Jesus we may become new creatures; and in the eternal life that we begin in union with Him all old things, so far as there is any condemning power in them, pass away, and all things in the transfiguring light of heavenly love become new.

The Housekeeper: The most solemn obligations engendered in any earthly contract are assumed through marriage. The entire life of man and woman entering into the state of matrimony undergoes a transformation. Each assumes an interest in another's welfare that calls for consideration at the expense of self-interests, for each has the power to exalt or debase the life thus united with their own. Humanity at large has a vested interest in every matrimonial venture, in the heritage bequeathed children, in the influences radiating from the home centre which each married couple create.

Teacher and Scholar.

Jan. 7th. } THE FIRST ADAM. { Gen. i, 26-ii, 3

The book of Genesis traces the origin of the covenant people of God, showing how they came to be developed into a separate nation. The need of such selection of a special people is seen from the previous history of the world. The children of men so universally corrupted their way upon the earth, that the knowledge of God was in danger of being lost. The book naturally opens with the beginning of all history, the creation of the world. The work of creation is represented as a series of great creative acts distributed through six days. These are generally taken to mean indefinite periods of time, or they may indicate the successive scenes, by which the fact and process of creation were revealed to the inspired writer.

I. Creation of man. This is one of the two creative acts of the sixth day's work. That the creation of man is the last work of creation, marks him at once the highest of all the creatures of earth and the one who needs all the rest. The creative work throughout kept him in view. His essentially higher dignity is indicated in the manner in which his creation is described. The other creatures come into being by the simple fiat of God, but here there is a solemn declaration of the divine will. Several times in Scripture God is represented communicating His purposes to spirits which surrounded Him, 1 Kings xxii, 19-22; Job i, 6. To these spirits would thus be imparted an interest in God's work, but they are not thereby necessarily associated either in creating or in the image and likeness after which man is to be created. Possibly these words may point to that self-distinction in the Godhead, which later revelation unfolded. Further, the higher dignity of man is indicated by the fact that he is made according to the divine image and likeness. The divine image is, as it were, the form into which man is cast, the ideal after which he is fashioned. The foundation of this lies in the fact that man, like God, is a self-conscious person, the possessor of a reason by which he may know spiritual truth, and determine himself into morally right actions. That likeness is realized in the actual attainment and exercise of spiritual knowledge, righteousness, and holiness, man's capacity for which raises him essentially above other creatures of earth. Moreover the higher dignity of man is also shown, in the dominion over the other creatures which flows from and is a manifestation of the nature of his likeness unto God. The next verse, declaring the carrying into execution of this divine resolution, uses for the third time in the chapter the word create. The creation of male and female formed the foundation of the family, and children are included in the blessing pronounced by God. This blessing also conveys to man the dominion which had been purposed of God. He is to subdue the earth, mastering its powers, and possessing himself of its resources. He is to rule over the lower animals, giving to them a higher usefulness. Provision is then made for the food of man which as yet does not extend beyond a vegetable diet.

II. Completion of creation. The completion of the various creative acts is marked by a survey and estimate of the whole. Each single part is good in itself and in its relation to the whole, but this whole is very good, containing in itself the harmonious union of the various parts, and expressing the divine nature and character. The totality of the beings which fill heaven and earth comprise the host of them. The finishing of God's work is referred to the seventh day, not that therein He continued and ended a hitherto uncompleted task, but that therein He made an end of the work now completed, by ceasing from further work. By setting himself a work and engaging the powers of His being in the completion of it, God has ennobled all human work, which thus becomes a copy of the divine. The divine rest which follows is the consequence of this perfect and harmonious whole, and expresses the satisfaction and joy which it afforded Him. It does not indicate withdrawal henceforth from the world, but the conclusion of creative agency. God's blessing here, as throughout the account of creation, includes not only the wish of favor, but also the bestowment of what is wished. The seventh day was hallowed, by being separated from the other days of the week, and set apart for a sacred purpose. The divine example marks it a day of rest, and the divine hallowing indicates that this is a holy rest. The obligation to this is rooted in the needs of man's nature, bodily and spiritual. By the true Sabbath rest both body and spirit are refreshed and strengthened.