

made like Him; as John says: "We know not what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is." And as Paul tells the Colossians: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." When He comes He is to "change our body of humiliation, that it may be fashioned like unto His glorious body." No member of Christ's mystical body can be glorified before another, "God having provided some better thing for us, that they without us should not be made perfect." When the body is complete, then shall we be "glorified together with Him."

From these passages it is evident that Paul did not look for glory till the coming of Christ. The teaching of Peter is to the same effect: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ." "Rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye also may be glad with exceeding joy" (1 Peter i. 13; iv. 13).

Such are some of the more positive statements of Scripture on the subject. The passages indirectly bearing upon it, and confirmatory of those given, are too numerous to mention.

M. T.

Ainu, 26th December, 1881.

#### MISSIONARY NEWS.—INDIA.

Indore, Oct. 1st, 1881.

MY DEAR MRS. HARVIE,—I was somewhat disappointed when no letter came from you last week, but probably it is on its way, and meantime I must wait patiently for what is always a great pleasure. This is Saturday, and is generally set apart for writing home letters. I have for some time past found that writing by lamplight is trying to my eyes; therefore, I must endeavour to attend to my correspondence by daylight, which will account for its being hurried at times. There is very little that is new to relate. I think I informed you in a previous letter, that owing to the matter being laid before the new agent, Sir S. Griffin, public preaching in the city is now permitted—not willingly, by any means; but sufficient for us that it is so. The Sepoys are not allowed to molest missionaries or catechists. Thank God that at last there is at least a measure of freedom. Festivals in India are ever a great drawback to our work. The first fortnight of September was devoted to giving food and drink to—whom, do you suppose? Why, their forefathers. Poor, deluded people! They do this by making dinners for the Brahmins. For the last ten days the "Desara" has been in progress, to-morrow is the *finale*, and in twenty days after this another will take place. Notwithstanding, we are encouraged by the progress of our work in all directions. Our Girls' School in the city is now a fact, and there is an attendance of from 36 to 40 girls daily. Yesterday there were thirty-two girls present, and it was a pleasant sight to see. Also to hear them sing so sweetly with their teachers gave me great pleasure. I have also charge of the education of the boys in Holkar's Foundlings' Home, which is supported by the Maharaja's Government. I mentioned the probability of such a thing in my last year's report, but scarcely hoped that my desire would be gratified so speedily. We have to deal cautiously, but thus far all has gone well.

Oct. 3rd.—Your letter came in last night, and I was quite interested in the various items of news. Have I told you in any of my letters that about three weeks ago Mr. Wilkie baptized two men? It passed off very quietly—no disturbance took place. The old Parsee from whom we rent our house has just come in; he is general caretaker, and has a perfect mania for gardening. He says his prayers audibly as he goes about the place in the morning, but no one can distinguish a word. The Parsees burn incense in the evening as a part of their worship. They are more advanced in many respects than their neighbours, but in religious matters they are totally indifferent. Mr. Douglas and family have gone to the hills. Mr. D. had a sharp attack of illness, and in fact has been poorly all the rains, so they went away two weeks ago. Several women, formerly inmates of the Orphanage, are living at Ayales, in Mhow; Rebecca and her little girl, Dinah, also Rami and Amcoo. The latter is married. Rebecca and her baby are quite respectable looking, so that there is at least a little good resulting from that scheme of work.

I have been consulting with others in the Mission, in regard to the feasibility of opening a training school for teachers, and the plan meets with general approval. In this way we could develop our own resources, and as the pupil-teachers would be selected from that unfortunate class, the Hindoo widows, or principally so, they would be able to assist themselves and prevent much misery. As yet, however, we have not arranged details. There are several young women now who are ready to enter, and a few we could select from our vernacular schools. The number in any event would be quite limited. Our Sabbath-schools are prospering, and we have an average attendance of thirty in the camp—amongst them several grown men. In the city also the attendance is very fair. There was formerly a small S.S. here, but I do not refer to that. I may be wrong, but I think that these Sabbath-schools are better liked by the people than some other methods of work, and I trust that the Lord may bless them, and make them a means of good. The mornings are cool and pleasant, but in the middle of the day the heat is very great. We had a note from Mr. Wilkie yesterday morning, saying that another young missionary had come to Indore. Mother and baby are doing well. I think I have told you all, and hoping to hear from you soon, I remain, with much love, yours sincerely,

M. MCGREGOR.

#### ELDERS AND THEIR WORK.

Rev. Dr. Cochrane writes: The "Catholic Presbyterian" of a recent date contains the following from the pen of Mr. G. B. Bruce, one of the most active elders of our sister Church in England. Its reproduction in your columns may lead to the careful consideration of a subject that is forced upon all who are interested in Home Mission work. There are in the Canada Presbyterian Church scores of such men—godly and gifted—who could in destitute fields make up for the lack of a regular ministry:

"Most congregations are engaged in mission work; and in this the Church of to-day is decidedly in advance of what it was half a century ago. In all that concerns such efforts to reach the terribly neglected masses, or rather the masses who terribly neglect themselves in their own highest interests, the elder must find his place and work in some form or other. That all elders should go and preach in our mission-halls I do not believe, for few have the gift of preaching. At the same time, it does seem very probable that the influence of the Presbyterian Church upon the masses has been less than it might have been had it not relied so exclusively upon the regular ministry for the preaching of the Gospel. There are large numbers outside the Church who cannot, in the first instance, be drawn into it through the regular and ordinary means of grace; and it has proved impossible, even if it be desirable, to provide an educated and ordained ministry to conduct the work that is needed in all the mission-halls, and highways, and hedges to which the Church is going, and must continue to go, to proclaim the Gospel to those who heed it not. Even the Episcopal Church is largely availing itself of lay agency for services held elsewhere than in the church. Where other than the regular ministry is needed the most natural substitute is certainly the elder, provided always that he has the gifts required. Religion languishes in many country districts far from a place of worship, because there is no one to gather the scattered few to a simple service on the Sabbath day; and elders in the country should certainly be encouraged to do their best in looking after old as well as young in such circumstances. What most people need is to be preached to 'in their own language,' in plain Saxon, in words of few syllables. This intelligible preaching is certainly one cause of the success of the Methodist local preacher. Whether there are those among the Presbyterian eldership who would be alike successful under the same circumstances I do not know; but there is every reason to believe that some would find that their calling lay in that department of Christian work, and that there, by God's blessing, they might labour to the advancement of His kingdom. There are many other spheres of usefulness that cluster round the mission-hall, where private Christian zeal may find healthful exercise and yield good fruit, and throughout all these the influence of the elder should not be found wanting."

THE Hamilton Presbytery of the Established Church of Scotland have adopted a resolution notifying to ministers within the bounds the deliverance of the General Assembly condemning the practice of using churches for social entertainments and other secular purposes, and enjoining obedience to it.

AN Irish preacher, now resident in the United States, giving his views of the situation in Ireland, recently said: "If half the money which has been sent to Ireland for revolutionary purposes had been used for disseminating the Gospel among the people, Ireland's troubles would be much less than they now are." The rule of Papacy, more than injustice on the part of the British Government, has been and is the cause of Ireland's wretchedness—her curse.

#### MISSIONARY NOTES.

THE whole Bible has been translated into eight African tongues and portions of it into twenty-four others, making thirty-two in all.

THE great Mohammedan revival, which commenced in 1866, has spread throughout all Moslem countries, and the followers of the prophet are much more zealous and fanatical than formerly.

THE Congregationalists are contemplating the establishment of two schools of a high grade in Spain. One is for the training of young women, the other for educating young men to become evangelists.

A WEALTHY heathen, not a professing Christian, in Burmah, seeing the difference between those towns where missionaries labour and others, offered to support a missionary if he should be sent to Toungoo.

NATIVE Christian women in Calcutta are awake to the benefits of Christian publications, and have made a venture themselves by issuing a small monthly magazine bearing the name "Khristiya Mohati," or "Christian Woman."

A BAND of five missionaries has started from Wuchang, in Central China, for the purpose of opening a mission in the provinces of Kweichau, in the west of China. The station is 1,500 miles from Shanghai, and about 900 miles from Wuchang.

THE Christian missionaries in Western India have asked that a law should be passed to abolish infant marriages. The Government of India has, however, refused to grant the prayer of their petition, and asks the missionaries to wait till the Hindus are sufficiently enlightened on this evil.

AMONG the Khyens of Burmah the women have their faces tattooed. The reason given is, that the women are so beautiful they are frequently stolen to be the wives of Burmans; hence, to save them from this, the practice of tattooing every young girl's face was adopted.

CHRISTIANS of all shades of opinion number between three and four hundred millions, and have about five thousand missionaries in foreign fields; while Mohammedanism, with one hundred and seventy-five millions of adherents, has more than ten thousand missionaries.

THE manager of a large pottery establishment in Yokohama, Japan, recently asked the missionaries to hold a service for his employees every Sabbath. In the afternoon books and papers are read to them. At the side of the large gate of the factory is this sign: "This is a rest-day at this establishment."

AT Jaffa, Palestine, is a medical mission started three years ago by an English lady who was impressed with the need of medical work among the poor in that town. As the work increased she was joined by another lady; and now two other workers have offered themselves, and a large building is to be erected for the reception of the mission.

THE General Assembly of the Presbyterian Church of New South Wales, at its meeting on the 25th of October, 1881, passed a resolution authorizing the Committee on Missions to the Heathen to secure a European missionary to proceed to China and acquire a knowledge of the Canton dialect, in order to labour among the Chinese resident in the colony.

MISS H. CARTER, a teacher among the Chinese in Boston, writes: "It is not unusual to find a man who learns the alphabet and a few words in a single lesson. One pupil, of more than twenty-five years, learned to read so rapidly at his weekly lessons that he could study intelligently the Sabbath school Bible lesson in Isa. lv. at the end of five months."

MISS PROCTOR, of Aintab, writes of Hadjin: "Twenty years ago the missionaries were driven out of the place; now every Sabbath from three hundred to four hundred gather to listen to the preaching of the Word. Five schools are supported mostly by the people, with over four hundred pupils, and three Bible readers giving daily lessons to about ninety women."

FIFTY years ago there were 502 mission stations in foreign lands. There are now 5,765, an increase of eleven-fold. Fifty years ago there were 656 ordained missionaries, native and foreign. There are now 6,696, or an increase of more than ten-fold. Then there were 1,526 other labourers and assistants. Now there are 33,856, an increase of nearly thirty-fold, and forming a total army of over 40,000 labourers engaged in the evangelization of the world.