

Missionary World.

INDIAN CHURCH OPENING AT PORTAGE LA PRAIRIE.

Sabbath, December 2nd, was a day long to be remembered among our poor Indians. It was church opening day. The beautiful little building, looked forward to with such expectancy all summer long, was at last ready for occupation. It is not quite finished: for the season was so far advanced that it was thought best not to attempt any outside painting until spring for who could have anticipated the lovely mild weather we have enjoyed up to date. The inside will probably be painted within a week. But notwithstanding the lack of these finishing touches of paint and varnish, it is really a little gem of a church. The dimensions are 20 by 30 feet besides a commodious and substantial porch. It is a frame building and constructed with a view to warmth and comfort. The outside boarding has a view to artistic effect as well as comfort, the lower part of the walls below the panel of the window-sills, being formed of vertical boards narrow tongue-and-groove with bead. This part is surmounted by a projecting water-table, above which begins the horizontal and groove "siding." When painted the lower part will be a shade darker than the upper, and the effect will be very pleasing. The shingles are of British Columbia Cedar and everything of the best quality.

In the inside a wainscoting of the usual height runs all around the building. The balance of the walls is finished in plaster but the ceiling is finished in very narrow strips of British Columbia Red Cedar. It is concave and when varnished will look beautiful. The seating is in a solid block in the centre with an aisle at each side. The seats are equal to any in the town and when stained and varnished will look handsome. The seating capacity is about 80 at present, but more can be put in should they be required, so as to seat in all about one hundred. It is heated by a large stove and drum placed near the door. The cost will be over \$700. We expect to get \$100 or \$150 from local sources, chiefly of course from Knox Church people, who take a deep interest in our work. The Indians have already contributed \$14.10.

Half-past two was the hour set for the service to begin and by that time the house was crowded, many friends from town being present to show their interest in the work. Between fifty and sixty Indians were present, among them some who had never before acknowledged the work done among them. The services were conducted by Rev. P. Wright, B.A., pastor Knox Church, Portage la Prairie, and Rev. Prof. Hart, Manitoba College, interpreted by David Ross. Short addresses were given by Mr. A. D. Mackay, Mr. E. Brown, Hon. Mr. Watson and Mr. Marlatt, Mrs. John McLeod, one of the ladies instrumental in starting the mission school spoke of the progress made. All the singing was done in Sioux, the Indian men and women joining in with noticable heartiness. Three of the Indians led in prayer. It was announced that on the following Monday 10th inst., the Y. P. S. C. E. of Knox Church would give them a social. It was gladly looked forward to by the Indians, they kept counting the nights they must sleep before they got Mushi ota (luts to eat). The tepees were all locked up that night, something unusual among the Indians. About ten conveyances went out from town. Good music was provided. The seating and standing room was taxed to the utmost. The enjoyment was easily read upon the faces of the Indians. What could not be eaten there was wrapped up in their shawls and carried home. Then those who served felt the joy which invariably comes to those who follow out Christ's teaching: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." The collection from Sabbath service and social was \$35.80, the Indians again sharing in the giving. The meeting was brought to a close by singing "God be with you" and the doxology in Sioux.

TEACHERS.

MISSIONARY NEWS.

Dr. F. F. Ellinwood, in a recent lecture, brought out in clear evidence the fact that the whole drift of the latest scholarship excludes the contention of Sir John Lubbock and St. Hillaire, that races are still found destitute of religious conceptions. He referred especially to the dwarfs of Central Africa, about whose views the dispute has been longest. Dr. A. C. Good, of Batanga, has recently found among them "tribes who never cultivate the soil nor clear the forest, and who cannot count above five, but who believe in a Supreme Creator, for whom they have a distinctive name." This accords with our life-long persuasion that the Father of Spirits has never left these spirits without some glimpse of himself.

A minister was soliciting aid for Foreign Missions, and applied to a gentleman, who refused him with the reply—"I don't believe in Foreign Missions. I want what I give to benefit my neighbor." "Well," replied he, "whom do you regard as your neighbor?" "Why, those around me." "Do you mean those whose lands join yours?" inquired the minister. "Yes." "Well," said the minister, "how much land do you own?" "About 500 acres." "How far down do you own?" "Why, I never thought of it before, but I suppose I own half-way through." "Exactly," said the clergyman. "I suppose you do; and I want the money for the New Zealanders—the men whose land joins yours at the bottom."

From the second report of the Scottish mission at Kibwezi, East Africa, it appears that the direct religious influence on the natives have been imperceptible. But the medical work and the honest trading have made a favourable impression. The lack of interest in the religious services is to some extent attributable to the imperfect knowledge by the missionaries of the Kikamba language, a defect that will soon be remedied. The mission has got 100 acres from the Imperial East Africa Company, and has a fine garden of 8½ acres growing grapes, coffee, oranges, mangoes and pine-apples, and all sorts of home vegetables.

The very isolation of the missionaries in Tibet is thought to be a favorable circumstance. "How is it," asked a lady when on a visit to some of the Moravian missionaries, "that you are able to maintain so high a tone of spirituality when you are so cut off from all Christian privileges, and so surrounded by heathenism?" "We find it necessary," was the reply, "to spend an unusual amount of time in the reading of God's Word and prayer."

The "revival of Buddhism," as it is designated in Japan, exhibits itself, among other ways, just now, in the restoration of the great image and temple of Diabutsu at Nara, the great imperial family having appropriated \$20,000 to the object and \$5,000 additional for a permanent repair fund. Ten other celebrated temples have made application to the Japanese Government for aid in repairing temples.

Mrs. John G. Paton, wife of the veteran missionary, will be issuing, in a few days, through Messrs. Hodder and Stoughton, "Letters and Sketches from the New Hebrides." The same firm are also about to publish a work entitled "Chronicles of Uganda," by Rev. R. P. Ashe, M.A., a companion of the late Alexander Mackay.

Charles Darwin, the scientist, paid a visit to the island of New Zealand and this is what he said when he went away: "The lesson of the missionary is an enchanter's wand. I took leave of the missionaries with thankfulness for their welcome, and high respect for their useful and upright character."

Much enthusiasm was shown at the valedictory services in Exeter Hall, London, when over one hundred and sixty missionaries, half of them fresh recruits, took their God-speed from the church Missionary Society. Eleven ladies were going to Palestine.

Woman's work in India has made great progress. There are now 711 women missionaries—Foreign and Eurasian—in India. These have access to 40,513 zenanas and have 62,414 girl pupils in the mission schools.

Hon. John Foster said in a recent lecture on missions: "The prayers for 'open doors' will have to be relegated to the past, and prayers offered for money and workers to enter the many doors now open."

Rev. J. Smith Wilson, a nephew of the minister of the Barclay, who, two years ago, resigned the pastorate of Canonbie, through ill-health, has accepted the Presbyterian charge at San Fernando, Trinidad.

PULPIT, PRESS AND PLATFORM.

Rev. Dr. W. J. Hall, a Canadian missionary, has died from typhoid fever at Seoul, Corea. He was born at Glen Buell, five miles from Brockville.

Herald and Presbyter: Many an experience affords a moment's pleasure, only to be followed by many long hours of pain. The soul must hide in God to get the luxury it craves. In him it finds its refuge.

Dr. Marshall Lang: The church has greater need to be converted than the world. If the Church were converted, the world would not be the world that it is to-day. Let the Church thunder less against the world, and more against itself.

Rev. J. B. Silcox: How is it that the reporter can find out the gambling dens and the police cannot or will not? I do not blame the police, but those above them, and it is as sure as the sun gives light that they are paid to shut their eyes.

Rev. T. L. Cuyler: Presbyterianism does not need to be tricked out in borrowed togery. What it wants is more warmth under its old ribs, more grip in its right hand, and more of the Chalmers-like fire in its pulpits to kindle souls and to make the rafters roar."

Bishop Ireland: God never works only for to-day. His plans run on and on. The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.

Bishop Ireland: The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask the victim its cause, the answer—drink. Then I ask myself in perfect wonderment, why do not men put a stop to this thing?

Sir William Jones: The scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected, within the same compass, from all other books that were ever composed in any age, or in any idiom.

Rev. C. B. Pitblado: I am a Roman citizen; it means infinitely more to me to say, "I am a British subject." It is no mean thing to be able to claim the birthright of a Briton. The birthright brings a heritage from the past of which we should be proud; it confers an honor for the present for which we should be thankful; it involves responsibility for the future from which we should try to draw inspiration for a noble life.

Rev. James Millar: How needful that each stage of life should be entered upon with God for guide, if the memory of what we do in every previous stage must go with us into every later one, and into the great beyond, the life that is unseen! How much of that future life as well as of the present, of eternity as well as time, rests upon the forming of right principles in the years under 20. For your soul's sake keep near to God in these days.

The Christian World: It will be news to many that Mohammedanism is making progress in England. A Liverpool solicitor, Mr. W. Quilliam, is its chief apostle, and he is known to the faithful as Sheikh Abdullah W. Quilliam. In a recent letter, which he has received from the Ameer of Afghanistan, that potentate, after congratulating Mohammedans on the progress their religion is making throughout the world, promises to do what he can in the way of protecting sympathising with, and patronising Mr. Quilliam and his Liverpool congregation of new Moslems.

Teacher and Scholar.

Jan. 7th, 1894. JOHN THE BAPTIST BEHEADED.

Mark vi. 17-29; read also Matthew xiv. 1-12; Luke iii. 19, 20, ix. 7-9.

GOLDEN TEXT.—Matthew x. 28.

CATECHISM.—Q. 1.

Daily Readings:—M. Mark vi. 14-29—John the Baptist beheaded.

T. Luke iii. 7-14—John's preaching.
W. John i. 15-37—John's testimony to Jesus.
T. Matthew xi. 1-15—Jesus' testimony to John.
F. Heb. xi. 32-46—Martyrs for God.
S. Revelations vii. 9-17—Out of great tribulation.

The time is early in the third year of Christ's ministry. John preached about two years, from spring of A.D. 26 to A.D. 28. Beheaded in March or April, 29, at the age of 33.

The fame of Christ's miracles, teaching and popularity had now reached the ears of Herod, v. 14-17, whose guilty conscience made him uneasy, and leads to the story of the lesson.

In this lesson, picture to your mind, Herod, the revellers at the banquet, Herodias and her daughter, the murder scene in the castle, a sad funeral.

I. The Faithful Preacher. V. 17-20.—Herod was ruler of Galilee, and Perea and a son of Herod the Great. He was a cruel, unprincipled man, superstitious and cunning—Luke xiii. 32; Mark viii. 15. In A.D. 38, he was banished to Lyons, in France, but died at last in Spain. His wife was a daughter of Aretas, king of Arabia, Petra, whom he sent back to her father, that he might marry Herodias, the wife of his brother who was still living. Like many bad men, Herod had fits of remorse, heard John preach, and showed him the respect which vice often pays to virtue, until John reproved him for his wickedness, and other evil deeds, so that when urged on by Herodias he seized him and shut him up in a gloomy, miserable dungeon in the castle of Macherus. Herod feared John as Queen Mary feared John Knox, and Ahab II. feared Elijah, though urged on by Jezebel. In this castle are still found two dungeons, one of them deep, and its sides scarcely broken in, which have small holes still visible in the masonry, where staples of wood and iron had once been fixed. One of these may, possibly, have been the dungeon in which John was confined. He did this for Herodias' sake, because his crime was with her, and on her account, and because she wanted John out of the way. Herodias, more cruel, unprincipled and licentious than he, meanwhile was watching her opportunity for revenge upon John.

II. The Birthday Banquet. V. 21-23. Herodias had not long to wait. Herod was probably at his palace at Tiberias, not far from the scene of John's preaching. His birthday came and he celebrated it by a great banquet, given to his lords, captains, and the most distinguished men in Galilee. Compare Daniel, v. 1-4. Such banquets at that time often were occasions for unspeakable licentiousness and debauchery. The lewd daughter of a lewd, wicked and treacherous mother danced in presence of the drunken revellers, and Herod, delighted, made her, as a reward, a rash and unjustifiable promise: "Whatever thou wilt ask of me, I will give it thee, even unto the half of my kingdom." Compare Esther v. 3.

III. A Cruel Revenge. V. 24-28.—The chance which Herodias had been watching, and waiting for, had come. She had probably foreseen it and had her plans all ready. Salome her daughter went straight from the feast to consult her mother what to ask. "Ask," she said, "the head of John the Baptist." "And she came in straightway with haste unto the king," etc. "And the king was exceedingly sorry." He knew it was a sin against God to commit murder, but he was weak, cowardly and wicked, and for fear of a bad woman and of being regarded as mean and spiritless, he added to his rash oath the crime of murder. Comp. Ahab and Jezebel, I. Kings 21. He was not penitent but worried, because he had been outwitted and trapped into doing what he had repeatedly refused; because he had an undefined dread in his mind of the holy man of God, and because he was afraid that if he murdered John he might create a rebellion, as Aretas, his angry and powerful father-in-law, was threatening him. "Immediately the king sent an executioner, and commanded John's head to be brought; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to the mother." Conceive the cruel, revengeful adulteress and murderess gloating over the bleeding head of John, the reward of her daughter. How dreadful a passion is revenge; what monstrous crimes it prompts to and commits! Let us beware of the evil thoughts which lead to it. Conceive the spirit of the martyred servant of God released from imprisonment and suffering, welcomed on high among the spirits of the just—Rev. vii. 13-17.

IV. The Funeral. V. 29.—"And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb." Comp. Acts viii. 2. For the contrast between the memory of the wicked and the good, comp. Proverbs iv. 18, 19, x. 7; Daniel xii. 2, 3; Rev. xiv. x.v. 12, 13, xxii. 14, 15. From this moment began for Herod a series of annoyances and misfortunes which only culminated years afterwards in discredited royalty and unpitied exile. "The way of the transgressor is hard."