

## Missionary World.

### MRS. HARVIES REPORT. (Continued)

#### EDUCATIONAL AND ZENANA WORK INDORE.

Mhow.—Miss Ross speaks gratefully of the comfort enjoyed in her work, and the very great advantage the new school building has been to her bazaar girls' school. The parents of the children who attend this school are very poor and the difficulties are many. Frequently an elder sister cannot go unless she takes with her the baby of the household, as the mother is busy helping to earn the food of the family; then the little ones often go to school hungry and this is not favourable to mental effort. But in spite of these and other hindrances the number of scholars, especially of Hindoos and Mohammedans, has been increasing steadily. Last year, including the English, Eurasian, Portuguese and Parsee children, the averages per quarter were 60, 76, 104, 130. This year, excluding what is called the English division, the averages were 80, 75, 90, 135.

The number in the Kishnapoora school has not increased, but good work has been done and improvement is observable, especially in the Bible lessons. The woman's meeting has been continued through the year with an attendance of from 20 to 50. Many of the beathen women seem untouched, but the Christian women are evidently growing in grace and knowledge.

Two Bible women are employed in Miss Ross' work, one in Mhow, the second in Barwaba. They read and explain portions of Scripture in the homes visited; 795 of these visits have been made in eight months. A few women in Mhow are taught to read in their homes, and many visits have been made in zenanas by Miss Ross.

Miss Calder writes that much of her time this year has necessarily been given to the language, which she has not found as difficult as she expected. For the past few months she has had charge of the Pension pura school, which we learn from Miss Ross is increasing both in attendance and interest, special attention being given by the children to the Bible lesson.

Encouraging meetings for women are held on Saturday mornings in the school building, as well as other meetings in different places, and some, Miss Calder says, seem anxious to hear the "old, old story."

Neemuch.—Miss Jamieson is very greatly encouraged in her work on account of the promise of two new school buildings which are to be erected as soon as possible.

The Chamar school, under her supervision is still far from what it might be, or will be when there is a comfortable room in which to meet. The parents are very poor and their homes uninviting, and a pleasant school room will be a great attraction to the little ones.

Those who have attended regularly have made fair progress; several having studied the history of the life of Christ in the New Testament, are now taking up Old Testament subjects. A well attended evening service for women is held occasionally in the courtyard.

The high caste girls' school has this year suffered materially by the marriages of many of the older girls. Here, too, good work has been done and the intelligent grasp of religious subjects by the children is surprising. Two married women have attended.

Some months ago a school for girls was opened in the city of Mandsaur. This school is taught, under the care of Miss Jamieson, by a Christian woman, with about 40 names on the roll. A Bible class for Christian women and girls is held every Sunday afternoon and has resulted in blessing.

Considerable attention is given to zenana visitation, two Bible women being engaged for this special work. The results have been cheering.

Village work, to some extent, has also been undertaken.

Phillips Brooks: Seek your life's nourishment in your life's work. Insist that your buying or selling or studying or teaching shall itself make you brave, patient, pure and holy!

### GHOSEN EL HOWIE.

[We have been favoured with copies of correspondence of Rev. Ghosen el Howie, which we publish in part, and from which we make some extracts that will, we hope, be of interest to our readers.—ED.]

Rev. Ghosen el Howie is well known to our church as being of Jewish birth. He is a native of the Mount Lebanon district. In 1884 he was licensed to preach the gospel, and left this country in August, 1893, for Syria with the intention of preaching and engaging in other Christian work in his native region. In December of the same year he and his wife and family arrived at their destination. Unfortunately, Mr. Howie is blind, but apart from this, being a native of the country, knowing perfectly the language, the habits of thought, the manners and customs of the people, he is thus exceptionally well qualified for the work he is engaged in. He is not in the employment of any church or society, but carries on an independent work, trusting that, for the Master's sake, and in His providence, those interested in mission work among the Jews may be led to aid him in his work and maintain him while engaged in it. The following letter, dated Schueir, Beyrout, Syria, is from Mrs. Howie, and gives an account of her husband's labours:

#### LETTER FROM MRS. HOWIE.

This is my husband's native village and it is about 20 miles to the north-east of Beyrout; it is 3000 feet above the level of the Mediterranean, and the winters here are, comparatively speaking cold; fuel is very dear and there are not a half a dozen stoves in the village. The people burn a little charcoal on the floor, or in small braziers; and since they have to keep the door open to admit the light, they do not get much benefit from the embers. Both men and women wear shawls round their heads all the winter. Very few windows have glass and the shutters keep out the light. We have glass in only one window and are living in a single room. Dr. Howie's old homestead was in need of so many repairs that we thought it advisable to rebuild and enlarge. We hope to be better off next winter. The people are very friendly and accessible and visit us frequently, and they persuaded their priests to invite Dr. Howie to preach in their churches on no other condition than that he should refrain from denouncing their saints. We are thankful for this privilege and he preaches the pure evangelical gospel in one or other of the three Greek churches here every Sabbath and holds week evening meetings, which are well attended in private houses, which is an extraordinary thing and a plain indication of God's favor that such a concession should have been made. Preaching is unknown in the Greek churches, and their service is uninteresting and barren, but since Dr. Howie has preached, the services have been better attended and the people listen with great attention and interest. We understand how God's dealing with us and that it is better for us not to be salaried agents of any society, for the people have more respect and faith in one who is not getting three or four hundred pounds a year. We believe we are where God has called us to be and that He will supply all our needs. He has sent through our secretary, Mrs. John McArthur, 400 Bloor street, Toronto, £12 13s., and we wait upon Him to bless and prosper us, and desire the prayers and sympathy of God's people in our labours in the land of promise. We hope to publish a leaflet (a message to the unsaved) from the land, with notes on our work twice a year. We are desirous to have the names of Christian workers who will distribute it, especially in our church-going homes. Kindly allow me to say first, that our work is an economical mission work—1st, That my husband's training cost the church nothing, which, if it had to be paid for, would have been very costly. 2nd, He is not under the necessity of calling upon the churches to furnish means of building, for God has given us favor in the sight of His people, and they admit him to their synagogues or churches to preach. This is a wonderful thing. Had such a concession been made to an American brother, the papers would have been full of it three months ago. I pray God to send us means to defray the cost of a youth and donkey to itinerate with, and then reap the full benefit of our opportunities in Jehovah's land.

### PULPIT, PRESS AND PLATFORM.

W. A. F. Browne: The drunkard not only injures and enfeebles his own nervous system, but entails disease upon his family.

The Templar: Abraham Lincoln was not a noted temperance advocate, but when he looked beyond the slavery horizon to see what else prevented the up-lifting of the people, he saw just one grim spectre, and he said: "When slavery and drink are abolished we shall be near the millennium."

Presbyterian Witness: Now there are men who take offence where no offence is intended, who discover insult in words or deeds really harmless and well meant. Cases have been known of congregations suffering sorely through the rashness, the narrowness, the ill-temper of those who ought to be examples of patience, meekness and courtesy.

Rev Dr. Thomas: The prophecies of the Bible as far as fulfilled, have been fulfilled to the letter. In its practical influence it is also incomparable. It has revolutionized humanity wherever it has gone. It lifts up whole communities and countries. Take away its benign influences and you hurl the foremost nations of the earth back into chaos and night.

Dr. W. M. Taylor: The preacher should stop when he has reached a conclusion, that is, when he has brought his arguments and illustrations to such a focus that the truth he means to establish is burned in on the souls of those whom he addresses. If he go on after that his continuance is an impertinence, but if he end before that his sermon is a fragment and will lead to no result.

Canon O'Meara: The true purpose of education "is not to make mere thinking machines of children, able to work certain sums, to recite certain facts relating to the isms with which our curricula are crammed, but to look after their complete development on moral as well as on intellectual lines; and no system can dare to set apart what God has joined together. Education and religion should go hand in hand."

S. S. Chronicle, London. Love is not merely the sign of a new life, it is the new life. There is no gospel where there is no love. Love cannot be hid. As the rays dart from the sun, so kindness, self-denial, amiability, and thoughtfulness flow from the heart of love. The unlovely Christian is a contradiction in terms, and the man who claims to be Christ's and has not love, has no more life in him than a magnetized mummy. "He that loveth his brother abideth in the light," and this light is life.

Christian Observer: We have in hand an article raising the question whether the heathen are saved by reason of their ignorance of the plan of salvation. This whole question of the salvation of the heathen is often discussed in obliviousness of the fact that every heathen man is *daily committing sin*, not only ignorantly, but *consciously*. Heathen are not ignorant of the fact that lying is wrong, and stealing, also, yet they constantly commit and repeat these sins. The question, therefore, that is practical in the matter, is whether a man who is continuing in deliberate sin has, or has not, a hope of heaven.

Belfast Witness. The Dominion Sabbatarian is evidently a more aggressive mortal than his English confederate. The latter restricts himself to pouncing down on toffee shopkeepers and Sunday lecture societies. But the former means business, and business means legislation. There is now before the Canadian Parliament a Bill which proposed, first, to put an end to the publication of Sunday newspapers, as a social evil and an engine of the devil; secondly, to suppress Sunday trains; and, thirdly, to prohibit Sunday excursions. The person who moved the second reading of this measure, one Charlton, described it "as in no sense drastic or puritanical," but aiming simply at "securing religious and civil rights."

## Teacher and Scholar.

Aug. 19th 1894. } TEMPTATION OF JESUS. { Matt. iv. 1-11.

GOLDEN TEXT.—Hebrew iv. 15.

Time.—In close connection with the preceding lesson, probably about January 27, A.D. "The Temptation of Jesus," suggests many lessons upon temptation in general.

V. 1, Jesus Tempted.—Temptation in its most common sense, means inducement to do what is wrong; it is also putting to the test or trial, fidelity to God, to whatever is true and right. It is very often, as in this case, both. It comes from without or from the evil heart within or both. As Christ was perfectly holy in His nature and character it could not come to Him from within.

The tempter, the devil, the great enemy of God and man. There is much that is mysterious in this, but it shows, 1st, that being exposed to terrible temptations is no proof that one is not a beloved child of God; 2nd, that all God's people may expect temptations; and 3rd, the audacity and persistence of the evil one, in daring to tempt even the Son of God. No doubt He had often before been tempted, as He was growing up, but this had special reference to his public appearance and entry upon His work as the Messiah and Saviour of the world. It was a critical point in God's purpose of redemption, and was the time for Satan to attempt to make it fail.

The purpose of the temptation of Jesus—So far as man is concerned, inasmuch as we are tempted, and Christ was to act before His Father for us the part of priest and friend, it was necessary that He should be able to feel for and with us, that we might have confidence in Him, in His fitness to intercede with God for us; for this reason, so far as we are concerned, He was tempted, Heb. iv. 15. 16; v. 1-2.

He was also to be our example. His resistance to, His victory over temptation, and how it was gained, are all intended to be an example to us in our temptations.

No ice, where Jesus was tempted. We are greatly helped in resisting evil, in holding on to what is good by the presence and support of others. So was Jesus, chap. xiv. 32-42. He was assailed in the wilderness, none near to help. So our temptations come everywhere, at times and places where we are the least likely, least able, and have least help to overcome, when we must look to and draw help from God alone.

24. First Temptation.—He had fasted forty days and forty nights, and was feeling the pangs of extreme hunger. It was through this passion or appetite, that the temptation came. His Father, whose voice He had heard, had forsaken Him. He was leaving Him to perish, His whole mission would be a failure. If Thou be the Son of God, etc. It was a temptation to distrust God's providential, loving care and provision for the supply of His wants, and the support of His life. He could make these stones bread, He might take things into His own hands; but then how could we have had in Him an example of trusting in our Father in heaven in the very last extremity; it would have taught distrust in God, in like circumstances to save our life by any means, without looking to and waiting for His help. In this terrible extremity Jesus would not distrust God; He fell back upon His providential care and goodness, declared in His Word, v. 4, "It is written." God's people may always trust upon His Word, and providential arrangements for their good.

5-7. Second Temptation.—He has just triumphed over a temptation to distrust His Father, now Satan tempts Him to prove that He was the Son of God by an exhibition of transcendental, sublime trust in His care and Fatherhood. He taketh Him up into the Holy City. "This was some very high point of the temple building, probably either Solomon's porch on the east side, which overlooked the valley of Jehoshaphat or Kidron, or the elevation of the middle portion of the southern portico (Royal Porch) looking down at a fearful height of six hundred feet into the valley of Hinnom." The work which Jesus was called to, touched too closely all God's most glorious plans for human redemption and His own character, to be made the subject of or be advanced by vain-glorious, idle display. God's Kingdom and purposes are of quite a different character, were not to be advanced except in the way of self-sacrifice, by obedience, by suffering. V. 7, Jesus said, etc., "Thou shalt not tempt the Lord thy God." It was tempting God by a false and unwarranted use of the promises, making himself an object of supernatural care, exempted from obedience to natural laws. God's people honor Him most by obedience, not by calling upon Him for the exercise of supernatural power on their behalf.

8-10. Third Temptation.—The last temptation was the most dazzling and alluring as it was also the most daring. All the kingdoms of the world and the glory of them: "will I give Thee, if Thou wilt fall down and worship me." By what means this display was made we cannot tell, but everything that could appeal to our nature, even the nature of Jesus, was set in array before and offered Him. This was Satan's masterpiece. It held out an overflowing cup of wealth, luxury, pomp, rank and power. Countless number of human souls have been wrecked by a temptation of this sort. Jesus in indignant rebuke only answered, "Get thee hence, Satan," etc. Everything which threatens God's supreme place in the heart and control over the will is instantly to be spurned on the strength of the Word, "Thou shalt worship," etc. V. 11, The Father's reward of fidelity—Angels came, etc. Learn that for every great work there must be the preparation of trial, temptation and victory; Jesus can help us in all our temptations, because He was tempted like as we are, and because He gained the victory.

God's Word is the great means of overcoming temptations; that times of hunger, weakness, sickness, trouble, losses, are Satan's times of attack.