

Missionary World.

CHRISTIANS AT MHOW.

BY THE REV. NORMAN H. RUSSELL, B.A.

Mhow, Central India.—There was held during the Christmas week, Dec. 28 and 29, in Mhow, a Christian convention, or mela, as it is called in the language of the country, which was probably one of the most unique and promising events in the history of our mission.

The convention was held for the purpose of bringing the Christians of Central India together to discuss practical religious questions. A programme of subjects for discussion had been carefully prepared embracing all phases of mission work. Representative men were chosen from the different stations to introduce the subjects by reading papers. In Mhow extensive preparations were made for the reception and accommodation of visitors; tents were erected and other rooms fitted up sufficiently to accommodate all comers.

Many arrived on Wednesday evening, the 27th, to witness the formation of the Mhow Christians into an organized congregation by the Indore Presbytery. The others came early Thursday morning. The convention was thoroughly representative. Large contingents came from Neemuch and Rutlam, though the former is 160 miles away; the Ujjain Christians turned out almost *en masse*; a good delegation came from the new Christian community in Indore; Barwai and Manpur were not unrepresented. And all came at their own charges.

The convention was enthusiastic and unanimous. No partisan spirit, no jealousy was to be seen. Everyone seemed desirous to hear as well as be heard. Fifteen minutes for papers and three minutes for speeches gave ample variety, if the bill did cut some speakers short, and they all in consequence spoke more tersely and pointedly than is usual in this land of talkers.

Thursday and Friday morning the day was opened by an hour of prayer—an hour of brief exhortation and earnest petition.

Our meetings were held in the large new church building, and it was generally comfortably filled with Christians and a few outsiders.

The first meeting was led by Rev. Mr. Campbell in a paper setting forth briefly the history and aim of our mission. This was followed by papers on school and medical work. One of the best and most keenly discussed papers was read by Mr. Johory, of Indore, on "The Independence of the Christian Church in India, How to be Effected." Papers on "How to Study the Bible," and "Temperance" and "Debt" succeeded this.

All the meetings were in Hindi with the exception of that on Thursday evening which was an evangelistic meeting for English-speaking natives conducted by Major E. Owen Hay, and addressed by Mr. F. H. Russell, Dr. Woods and Mr. Anketell. Next day we had papers on "How to Develop a Missionary Spirit in the Church," "Giving," "Christian Life as a Power in the Conversion of the Heathen," "Sabbath Observance," and "Religious Training of the Young." The time for the question drawer passed altogether too quickly and many questions had to remain unanswered.

Perhaps the two finest meetings of the mela were those held on Friday evening. At half-past four o'clock the Christians separated into three bauds and marched through the streets singing their native hymns and announcing the meeting. In this way a large crowd was gathered to the number of about 500, who were packed into our church-building till it could hold no more, and we had to have an overflow meeting of 100 more on the street outside. This immense gathering was addressed by some of our veteran workers, Balaram, of Neemuch; Khan Singh, of Indore, and others. God alone knows the results. A meeting like this cannot be managed here as at home, nor can the result be as easily ascertained. They heard the Gospel sung as well as spoken, they saw the enthusiasm of Christianity, they saw a larger gathering of Christian people than they had probably ever seen before, and they had a practical object lesson as to the difference between a Christian mela and their own heathen orgies. At the close of this meeting

the room was cleared and the Christians gathered together to celebrate the Lord's supper. It was a long meeting and it followed two hard and busy days of solid work, but a sweet feeling of peace and quietness seemed to steal over the congregation with the opening prayer. It was a real sacramental feast, and we all felt that God was there to sanction and add a parting blessing to our convention. We were loth to separate; it was in the minds of some to remain and hold a prolonged praise meeting, but time forbade, as most of the visitors were leaving that evening.

We had a grand mela; the Christians thoroughly enjoyed it themselves without either a feasting or any form of amusement. All are anxious to hold another next year. There is only one difficulty, except in Mhow and Indore, we have no buildings large enough for such a gathering. We need a large gospel tent, which could be used also to hold Gospel meetings all over our large district. I would be glad to hear from any who would care to assist in such a project.—*Manitoba Free Press.*

THE LEPERS' HOSPITAL, JERUSALEM.

Last week we were favored with a visit from the Rev. Dr. and Mrs. Ghosn-el-Howie. We soon had fellowship one with another. The Doctor preached to us on Sunday afternoon; being a native of Lebanon he is quite at home in the Arabic language.

On Wednesday we accompanied the rev. gentleman and his wife to the Hospital for Lepers. The housefather received us very kindly, and after we had tea and the usual German *kuchen*, the Doctor expressed a desire to address a few words to the patients. We were shown to a square hall, the white walls of which were ornamented with texts of Scripture in German and Arabic. About thirty of the inmates came in and took their seats round the walls on the floor (as is the custom); all looked clean and happy like their superior, who is the very picture of happiness. Seeing them from a distance one would not credit that our companions, with the exception of the housefather, were lepers; but our rev. friend, who is blind, perceived the atmosphere of the place. All listened to the speaker with rapt attention. After we bade them good-bye, the master of the institution showed us over the house, which made us fancy we were not in Jerusalem in a Lepers' Hospital, but in Germany, in some quiet, country home.

We may mention that Dr. Howie is a Presbyterian minister, who has been laboring in Canada; but is now led to preach the Gospel to his brethren in Lebanon. We most heartily wish him God-speed.—*From Messiah's Witness.*

Jerusalem, January, 1894.

The death is announced of Mr. Robert Clark, head of the firm of R. & R. Clark, Edinburgh printers. In a recent interview, Mr. Clark told a *Westminster Gazette*, representative that when Tennyson died, twenty-six printing machines were engaged for three weeks in turning out his works. There was an unprecedented demand, but the works were out of print for only two hours. For thirty years no less than thirty have been uninterruptedly engaged in turning out Scott's works. The sixpenny edition of King-ley's works had an enormous sale. The first two editions weighed over 600 tons, and a million copies were sold in no time.

The best and most distinct speakers in the Houses of Parliament are as one would arrange them—(1) Lord Salisbury; (2) Mr. Chamberlain; (3) Mr. Balfour; (4) Mr. Morley; (5) Sir W. Harcourt; (6) the Lord Chancellor. Distance or position seem to have very little to do with it. The most indistinct orators in both Houses may be arranged in order of precedence thus.—(1) Lord Randolph Churchill, (2) Lord Ripon, (3) Lord Selborne, (4) Mr. Courtney, (5) Sir H. James, (6) the Duke of Devonshire.

The soundness of Principal Fairbairn's *Christ in Modern Theology* has been the subject of an interesting discussion in Greenock Presbytery. Rev. Charles Jerdan moved that it be withdrawn from students as a subject to be examined on. In considerable detail he pointed out its Broad church and Arminian teaching. It was, however, strongly defended by Rev. John Boyd, of Wemyss Bay, and Rev. George Rae, of Gourack. Eventually a motion was carried by 16 to 11 to adjourn the matter until next meeting.

PULPIT, PRESS AND PLATFORM.

Our Monthly.—The cost of the world's wars since the Crimean war has been \$13,265,000,000, or enough to give the sum of \$2,653 to every man, woman and child in Canada. Pity 'tis 'tis true.

The Canadian Baptist.—The Christian churches and people of Toronto lost a fine opportunity to give, in the eyes of all the people, a grand object lesson on the unselfishness and unworldliness of the religion they represent, when they failed to come out the other day in support of Dr. Ryerson's Bill for the non-exemption of church property from taxation.

Kate Lindsay, M.D.: Social purity work, in particular, should be under the direction of matronly women. Inexperienced young girls, although capable of a great work among companions of their own age are less fitted to go into the slums or visit jails. It is sensible, motherly, sympathetic woman who can safely reach a helping hand to her fallen sister, and who, more often than anyone else, can reclaim a fallen brother.

Rev. Alex. Whyte, D.D.: The holy ministry is a great nursing-house of pride as we see in a long line of popes, and prelates, and priests, and other lords over God's heritage. And our own Presbyterian polity, while it hands down to us the simplicity, the unity, the brotherhood, and the humility of the Apostolic age, at the same time leaves plenty of temptation and plenty of opportunity for the pride of the human heart.

The Christian Guardian: The Manchester Ship Canal has proved a contagious example. It is said that speculators and engineers in Paris are figuring on the cost of construction of a canal by way of Rouen to the sea, thus making an ocean port of the great capital. Brussels also would like to be an ocean port, a change she could have by deepening her canal so that ocean-going vessels could sail direct to the city.

Cumberland Presbyterian: The quickened faith and activity of the apostles and their companions on the Day of Pentecost was as important a result of the revival as the conversion of the three thousand. To wake the church up is as important as to add new members to it. That is what a revival means, the church re-awakening to life. When the spiritual fire kindles to a blaze in the church, others outside are sure to catch the flame.

Rev. Calvin E. Amaron: The work of French evangelization is, after all, the most important phase of missionary work which the churches of the Province of Quebec are entrusted with. It touches all the great questions which are causing dissensions and painful discussions. Racial antipathies, school troubles and kindred burning questions would soon find their level if the principles of the Gospel were understood by the French-Canadian people.

The Independent: But it is not simply the distilled drinks, like whisky, brandy and rum that are dangerous; for the ancient wise people found out that wine and beer were also dangerous. All the rebukes of the Bible are against wine drunkards and not rum drunkards. It is sometimes said now that wine is a temperance drink, that the prevalence of its use promotes temperance; but in the wine country of Palestine, where it was a usual drink in all festivities, they did not think so.

The Globe: The most recent American census bulletins contain the statistics of manufactures, agriculture and wealth for the entire Union. To begin with, the number of farms in 1890 was 4,564,641. They contained 623,218,619 acres, 357,616,755 of which were improved. The value of the farm lands, fences and buildings was \$13,279,252,649. This is an amount hard to conceive of. It is more than one-fifth of the visible and tangible wealth of the Union, which in another bulletin is placed at \$65,037,091,197.

Teacher and Scholar.

April 27, 1894. JOSEPH RULER IN EGYPT. Gen. xli. 38-43. GOLDEN TEXT.—Them that honor Me, I will honor.—I. Sam. ii. 30.

Egypt, when Joseph was carried thither, was under the rule of what are known as the Hyksos or shepherd kings. He became the slave of the officer in charge of the king's body guard. His integrity and administrative ability so completely won the confidence of his master that the superintendence of the entire establishment was entrusted to him. His sense of duty to his master, and his fear of God saved him, when exposed to a great temptation. His steadfastness aroused the bitter enmity of his temptress, and through her false accusation he was cast into prison. Here his character again attracted favor, and after a time the keeper committed to him the care of the other prisoners. Two leading court officials who had fallen under the king's displeasure thus came to be entrusted to him. Dreams of theirs which he interpreted met with speedy fulfillment. The restored official forgot the captive's simple plea to have his case mentioned before Pharaoh. But two years later a royal dream which no one could interpret brought tardy remembrance of Joseph. Hastily summoned, he not only interpreted the dream, predicting years of plenty, and then of famine, but advised the king to make careful provision for what was coming.

I. Chosen as Ruler.—The wisdom of Joseph's advice at once commended itself to Pharaoh. But it did more; it commended Joseph as the most fit person to carry out what he had advised. Accordingly, then and there, the king chose him to superintend the arrangements he had proposed, and raises him to the second place in the kingdom. As grand vizier he was to have charge over all the officers and ministers, and his word was to be acknowledged and respected by the people as the word of the sovereign. Eastern history furnishes several instances of like sudden elevation. The son of a donkey driver during the present century rose to the second position in rank in Persia. Doubtless Pharaoh's sudden choice was not made without a knowledge of Joseph's past history in Egypt. Already he had evinced those qualities which are the sure road to true success. He had shown himself faithful and efficient in whatever had been entrusted to him. He had been true to duty, and mindful of details in the positions he had already occupied. Faithful in lesser things, he had undergone a training that fitted him to administer those that were greater. Then Joseph had continued faithful to his God. In his words the king recognized an evidence that God's presence was with him, and traced to this source his discretion, his clear insight into the true character of things, and his wisdom in discerning the best means of reaching the ends to be sought.

II. Investiture with Office.—The account here is thoroughly Egyptian. The giving of the signet ring with which the king used to sign documents indicated that royal authority was delegated to him. The golden necklace or collar was always put about the neck of high officials on their investiture. The fine linen, or byssus was a white shining cloth of purely Egyptian origin. Vestures of this formed the noble and priestly dress. Since the very highest nobles walk on foot in attendance on the royal chariot, to place Joseph in the second one, was really to give him the attendance of a king. As he rides forth in state he is preceded by shouts of Abrech (E. V. Bow the knee). The word has been rendered, "bow the head," "rejoice thou." To complete the naturalization of Joseph, he received a new name (comp. Dan. i. 7). The meaning of the first part means "is still doubtful." The latter part means "of the life." Such meanings as "Governor of the living one," "Bread of life," have been suggested. Joseph was further given a position among the highest nobles by marriage to the daughter of the priest in the religious and literary capital On, the City of the Sun, situated near Cairo. The name of the priest, who in virtue of his office belonged to the highest family in the land means, consecrated to Ra, the Sun-god. The daughter's name means, "Belonging to Neith," the Egyptian goddess of wisdom.

III. Rule.—The note of time shows that thirteen years had passed since Joseph had been carried to Egypt. He entered on the duties of his office by making a tour of inspection throughout the land. In this way he would determine the location and number of storehouses required to carry out his proposal. As he foretold, the years of plenty came, in which the earth brought forth in exceeding abundance. During this time he caused wheat to be stored in the granaries so plentifully, that finally he had to give up the attempt to keep a formal register of the amount, according to the usual Egyptian custom of which monuments furnish illustrations. In the good Joseph was thus enabled to do rather than as his personal high position, is to be seen the success of his life.