

THE MISSIONARY WORLD.

LIVINGSTONIA.

The *Free Church Monthly* says. The long-delayed letter, dated October 17, has come at last, and Dr. Cross describes his searching for a good site, and his final choice. He joined Messrs. Aitken and Macgregor at N'Cherenje, and brought with him Mr. Morrison. Ten days were spent exploring the hills of Mwenesuko's country, and after considering the claims of every district known or heard of, they were led to Uwandale in the Songwe valley. "This country," says Dr. Cross, "I consider to be one of the best in the north of Lake Nyasa, and I have been in all the valleys and climbed most of the hills. It is a valley eight miles long, and from three to five broad. It must be from 3,000 to 7,000 feet above the sea. The country is very mountainous, of a rich red soil, well watered, nearly every sub-valley having a permanent stream. It is eminently agricultural and pastoral. Cattle abound, and are very cheap; gardens abound—even the highest hills are cultivated. Looking at these gardens, one is reminded of the ploughed fields at home, so straight are the furrows, though everything is done by the hoe. The 'Awundale,' as the people are called, belong to the same great family as the 'Wakonde' at Karonga, and speak the same language. I am perfectly understood when I speak the 'Wakonde' dialect. Here there are no villages of one hundred or two hundred houses grouped together. The people are highlanders, and build on the sides of the hills, cutting out terraces in quite a picturesque fashion, while the house and out-houses are hidden in a grove of bananas. The houses are planted far up on the sides of the highest hills. The people are thus greatly scattered, but there must be many thousands in this one valley." Dr. Cross goes on to say that when the missionary party first explored the valley they had no thought of settling there, as it did not quite meet the requirements of the Committee; but it had so many advantages and the chief, Nyembere, pled so strongly with them that they believed they were led by God to erect a temporary home at least, and wait the instructions of the Committee. The place is seven hours' journey from N'Cherenje, one and a half day's walk from the Moravians, and three days' from Karonga. It is five miles from the Songwe river, which is the boundary between British and German territory, but on the German side. The valley and country were highly spoken of by Commissioner Johnston, who passed through it in 1889 and 1890, and had several sketches of its banana groves in the *Graphic*. "One of the first missionary efforts that fell to our hand was the settlement of a war that had lingered on for months between Nyembere and Mwasena, the two chiefs of the neighbourhood. We had only been a few days in the country when we were asked to arbitrate. We called on both chiefs, spoke to them privately, and then had a free discussion of the points of difference. The one blamed the other for keeping back the rain, for catching women, stealing cattle and killing certain men. After much talk and manifestation of feeling we were successful in bringing the protracted fight to a close. An ox was killed, and, as their custom is, equally divided among the contending parties. Thus our influence was established." The people, although wild, have readily been brought to work for wages. They are now paid at the rate of four yards of calico for a month's work. Schools have not yet been begun, but the men attend village services on the Sabbaths. The women and girls are very shy, and are afraid to come near the white men; but beads and salt are great inducements. The site selected seems to be very central. Dr. Cross has one hundred men engaged in building his house, and among them are tribesmen from Karonga on Lake Nyassa to Firambo, near Lake Tanganyika; as he listens to their talk he recognizes six languages or dialects spoken. He longs for the time when he can have a large boarding-school filled with the youth of these tribes, to be trained as Christian teachers among their brethren.

A CRISIS IN MISSIONS IN TURKEY.

A gentleman, whose name we withhold for prudential reasons, but who is recognized as one of the most eminent authorities in the Turkish Empire concerning things political or religious, writes to us from Constantinople, under date of February 16, as follows:—

"The outlook for missionary work in this empire is just now very stormy. What the result will be of the restrictive and prohibitory policy at present being inaugurated by the Turkish Government no one can foretell. There never has been a more serious crisis in the history of missions in Turkey. The situation calls for great tact and prudence upon the part of missionaries, and statesmanlike breadth of perception and promptness of action upon the part of all influential friends of religious liberty throughout evangelical Christendom. It is greatly to be desired that the attention of such persons in high places should be drawn to this subject in time to avert the loss of all the concessions gained in the last fifty years to the cause of religious freedom in the Turkish Empire."

To those of our readers who are not aware of the facts which form the basis of this note of warning, we may say that the Turkish Minister has notified the various embassies of Constantinople that hereafter the holding of schools in private houses will not be tolerated. Any such regulation would strike a blow at educational work, pre-eminently that of the American Board.

An exchange forcibly says: "Whether the Turkish officials will seriously attempt to carry out this regulation, or whether, in case the attempt is made, remonstrances of Foreign Powers will be unavailing, cannot yet be determined. The guarantees which were given in the Treaty of Berlin would certainly authorize the interference of Great Britain and other Powers to prevent such a course. According to the terms of the 'Capitulations' between Turkey and the United States, American missionaries have for a series of years been protected in the exercise of their profession as preachers and teachers, and it is not to be supposed that the United States Government will tolerate the placing of restrictions upon the rights guaranteed by these 'Capitulations.'"

God has graciously endowed the missionaries of the American Board in Turkey with great sagacity as well as zeal, and we may well pray that they may be guided in this emergency. Their record in the Turkish Empire is a part of the history of the American people, and their past achievement and prospective usefulness in the interests of national education and the extension of the area of religious liberty, well justify the special attention of our Government to the present emergency.—*J. T. G., in Missionary Review.*

THE NEEDS OF THE CHINESE.

They need: 1. A better knowledge of Western science.

2. To understand the practical value of modern inventions and discoveries.

3. To understand Western civilization, its history and growth, and the part that Christianity has had in its formation.

4. A thorough understanding of Christianity, practically and doctrinally, its source and growth, its laws and evidences, its aims, and the hope it offers to the believer.

5. A few godly men and women of the most sterling character, broad education, and thorough consecration to teach them these things.

6. A thoroughly intelligent and consecrated native ministry, able both by their words and their lives to set forth the teachings of Christ.

7. Schools of all grades, from primary to university. Primary schools ought to be established in every Christian community, conducted by well-educated natives on Christian principles. The pupils from these schools, if bright and good, ought to be encouraged to enter college, where they could prepare themselves as teachers, physicians, or ministers—the three great evangelistic agencies.

8. A church wherever there is a little company of believers who are willing to aid either by funds or labour in building a church. These churches could be used as schools during the week, and for religious services on Sunday.

9. To have their brethren across the Pacific understand these things. Not merely know about them, but actually understand them in such a way as to send cheques and orders to have these churches built, these schools opened, these teachers, preachers and physicians educated, and Christ preached by the Chinese in such a way as to establish His kingdom in their country and in their hearts. The heathen must be converted by converted heathen.—*Rev. Isaac Taylor.*

PROTESTANTISM IN FRANCE.

"Never, perhaps, since the Reformation," writes a French lady Miss Bertrand, the daughter of M. Bertrand, "has there been such a religious awakening throughout France. Workmen of the great cities, Paris, Lyons, Marseilles, coal miners of the north, peasants of Western France, are thirsting for a pure religion. In a hilly region in the centre of France the whole country seems to be ripe for the preaching of the Gospel. Through the courageous testimony of a Protestant postmaster whole families were converted, and meet together to pray and sing and to spread the good news. Some peasants walk miles to attend the meetings. 'The work at St. Aubin,' writes one, 'almost makes me weep for joy.' One year ago there was not a single Protestant there, and now sometimes there are 300 present at the morning service. They are sincere, for recently the mayor assembled them and addressed them somewhat as follows: 'If we want to be helped we must help ourselves first. We sadly need a chapel, and we are poor. I will give \$500.' 'I have no money,' said one man, 'but I have a beautiful oak tree worth \$50, which I will give.' 'I,' said a third, 'have a quarry of stone worth \$40, and will give it.' A fourth said: 'I will give my horses and men to carry the oak-tree and the stones.' And together they gathered \$1,600."

THAT TIRED FEELING

is often the forerunner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

"CURS."—The best thing we know of to heal a cut or wound is to bind up the injured part with a cloth saturated in Perry Davis' Pain-Killer. Only 25 cents for the New Big Bottle.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 20,
1892.

NEBUCHADNEZZAR'S DREAM.

Daniel 11.
(6-49)

GOLDEN TEXT.—All things are naked and opened unto the eyes of Him with whom we have to do.—Heb. iv. 13.

INTRODUCTION.

The striking occurrence recorded in to-day's lesson took place in the second year of the sole reign of Nebuchadnezzar in Babylon and in the third of the Hebrew captivity. The king of Babylon had a startling vision, symbolic of what was to take place in the course of the world's history. A human figure of large proportions appeared to him in a dream. The head was of gold, the heart and arms silver, the under part and thighs were of brass, or bronze, the legs of iron and the feet of iron and clay. Then there came a stone, cut out without hands, which smote the image, when it crumbled to pieces, while the stone grew into a great mountain which filled the whole earth. The king was profoundly impressed by the vision. What he saw fled from his memory, but the effect produced by it on his mind continued. He sent for the wise men of the kingdom to tell him the dream and its interpretation. They failed utterly. It was told him that Daniel might be able to tell him what the wise men could not. He consulted with his Hebrew companions; they prayed for divine wisdom and guidance. He was brought into the king's presence, and was by divine inspiration enabled to tell the dream and its interpretation.

I. The World Kingdoms. There are differences of opinion respecting the kingdoms signified in Nebuchadnezzar's vision among interpreters. There is certain points on which there is substantial agreement. The kingdoms were great and powerful, and sought supremacy over the world by military force. All are agreed that the fifth kingdom is the Messiah's kingdom, alone destined to universal supremacy. It may be stated that there is a general understanding that the head of gold represents the Assyrio-Babylonian kingdom; the silver breast and arms, the Medo-Persian power; the brazen body and thighs, the Greco-Macedonian sway, the legs of iron, the power of imperial Rome; the feet, partly of iron and partly of clay, the states into which the Roman power was divided; and the stone, cut without hands, the enduring kingdom of Christ, who is King of kings and Lord of lords. Beginning his interpretation, Daniel recognizes the greatness of the king of Babylon, and addresses him as a king of kings. He had conquered many kingdoms and had taken their rulers captive, and a number held their kingdoms subject to his control. Daniel reminds him that great and powerful as he was his "kingdom, strength, power and glory" had been given him by the God of heaven. During his reign Babylon was at the height of its greatness and splendour. The Babylonian kingdom was represented by the head of gold. The Medo-Persian monarchy was represented by the silver breast and arms. It was inferior in splendour and renown to the kingdom of Babylon. The third, the brazen part of the image, signified the Grecian power, which reached its height by the conquests of Alexander the Great. The portion of the image which was of iron represented the power of imperial Rome. It was for long invincible in its conquests, extending over the greater part of the world then known. It was an iron rule in its promptness and severity of action. The feet symbolize the kingdoms that took their rise on the overthrow of the Roman empire, the great world powers existing now. Great as these ruling powers have been, they have risen to great heights of prosperity and splendour, and have been overthrown. None of them gained the object of their ambition, the sovereignty of the world. Neither did they retain their supremacy for a length of time. Most of them have left only a name in history, and some of the splendid and most renowned seats of decayed royalty have for ages been covered with desolation.

II. The Kingdom of God.—In contrast with all of these there has arisen a kingdom fundamentally different in its principles, methods and continuance which took its rise when Jesus announced "The kingdom of God has come nigh unto you." That is a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. The kingdom that God sets up is enduring. "It shall never be destroyed." No existing power is able to conquer it, no force overthrow it. The sceptre of God's kingdom shall not pass into alien hands. Instead it will conquer the other kingdoms, not by force, not by the sword, but by the power of grace, truth and love. The principles on which ruling powers have acted will form no part of the government of God's kingdom of righteousness. That kingdom shall break in pieces and consume all these kingdoms, and its perpetuity is affirmed in the prophetic declaration given by divine inspiration, "and it shall stand forever." The foundation of the kingdom of God on the earth is the rock foundation of eternal principles, not of human construction. It is cut out without hands. Its principles are those on which the divine government is carried on. Justice and judgment are the habitation of God's throne. Other means than those resorted to by earthly powers are used for the advancement of the kingdom of God. Not by subtle policy, not by weapons of destruction, not by force, but by the power of truth, by the conquest of human hearts, by the love and mercy of God. It is likewise true that those who resolutely resist God's will, and who reject the King of glory, will, unless they repent, be overthrown. The nation that will not serve God shall perish. The onward progress of the kingdom of God is irresistible.

III. The Results.—The communication made by Daniel made a deep impression on the mind of Nebuchadnezzar. He "fell on his face and worshipped Daniel." He felt that what had been told him was a message from heaven. It is explained by some that the king, who was a heathen, recognized Daniel as the messenger of God, and through him worshipped the true God. Here the Bible mentions the fact but makes no comment on the king's action. Elsewhere it expressly condemns the worship of any creature. There was a recognition of God as supreme over all the gods of other nations, and that the future was known to Him. That after all was but a rudimentary lesson he had learned. The king kept his promise to Daniel and promoted him to a high place of honour and responsibility in the administration of national affairs. At Daniel's request his companions, who, like himself, were faithful in the service of God, were also elevated to important positions under Daniel. The king of Babylon never had better or more trustworthy young men in his service than these four captive Hebrews.

PRACTICAL SUGGESTIONS.

God reveals His purposes that men may know what is His will, and that they may be co-workers with God in the accomplishment of His purposes.

Daniel and his companions sought to know God's will by earnest and united prayer. Their prayer was graciously heard and answered by the God they served.

The kingdom of God is the only enduring kingdom, and the only one in which the people can be happy, for in it the people shall be all righteous. The promotion of the captive Hebrew youths is an illustration of God's declaration, "Them that honour Me I will honour."