

Missionary World.

There has been of late an apparent revival of Hinduism. This is manifested by certain spasmodic movements. An outcry is raised, an attempt is made to refine and spiritualize the grosser elements of heathenism, and efforts made to prevent Hindus from professing an alien faith. Such movements will doubtless multiply. There are indications that Hinduism is feeling the attacks made upon it. The struggle will doubtless wax more fierce, and doubtless become more intolerant. The ancient philosophies will be studied anew; the new thought of the West will be read into them, and feelings of false patriotism will lead men to reject all that comes from a foreign source. These movements must be studied, so that they can be wisely and sympathetically met. There is doubtless in many quarters an intense antipathy to Jesus Christ as the Son of God and Saviour of men. We need to learn how to present Jesus Christ to the people in a way that will command the response of the conscience, of the reason, and of the will. Careful study of the thought of the people and close contact with Jesus Christ are needed if the ambassadors of Christ are to accomplish their purpose. Much knowledge is still necessary for an intelligent, vigorous, persistent evangelization of the masses of the people.—*Harvest Field.*

Rev. H. H. Jessup has returned to Syria, and gives evidence that the Sultan's change of heart is not entire. Read this: "Ten days ago orders came from Constantinople to the Beirut custom house to allow no books to be shipped, even though they have the imperial permit, unless each separate volume is stamped by the Director of Education. As we have 12,000 volumes ready for shipment, our work is virtually and practically stopped. The Director of Education has written to the Collector of the Port that these books all have the imperial permit, but he says his new orders are peremptory, and not a book can go without the disfiguring stamp on it. All of our Arabic Scriptures and other books have the imperial imprint, the official permit on the title-page. More than this no government can require. But they insist now on refusing to recognize their own permit, and oblige us to have a disfiguring, inky stamp put on every volume and on as many pages as they choose to put it in. The object plainly is to obstruct Bible distribution. And what makes the order more outrageous and offensive is, that the Jesuit edition of the Arabic Bible goes through the custom house without either the imperial permit or the stamp!"

Dawn in India thus sums up the work of the Christian Literature Society: "Fifteen hundred separate publications have been issued in 18 different languages of India, and of these more than 20,000,000 of copies have been sold. Thirty-two missionary societies regularly take advantage of our books both for evangelistic work and for the use of the converts. More than 1,000 Christian teachers have been trained in our institutions, most of whom are now teaching in village schools, employed by missionaries. There cannot have been fewer than from 50,000 to 60,000 under their influence. In some cases churches have been formed and the teachers turned into evangelists and pastors, and 71 pupils are under training in the institutions at Ahmednagar. In Bengal 8,000 children attend the circle schools, and more than 40,000 children have passed through these schools. The 15,000,000 of readers who have come from government and mission schools loudly call for pure and Christian literature. This is the most urgent need of India. We have created the appetite, and if we do not provide wholesome food, the devil through his agents in England and India will tempt them, and with the grapes of Sodom and the clusters of Gomorrah."

At one of the centenary meetings of the London Missionary Society, Chief Khama, whose people had received the gospel from the missionaries of this organization, being present, said in his own tongue: "I rejoice very much to be present here with you in this house of God. I rejoice much to see so many young children, and I pray God that as we have been joined together in the body, so He will help us to join in the one spirit, the spirit to help people. The work in which we stand is a work of goodness, a work which excels all other works in real goodness. The work that we find on the earth is a work that tries men, and again it is a work that passes away; but the work of God has no ending. And I have been trying to get my own people to go forward in the ways of righteousness as you are doing. I have not long words to say to you, because I am not a man practised in speech, I know how to do things better than to say them. But I give you joy with my words, the joy that I see in your faces."

The French have finally, though with great loss of life, climbed from the coast to the central highlands; the capital, Antananarivo, has fallen; the queen has yielded and made peace, and Gallic influence is supreme in Madagascar. For some two and a half centuries France has claimed this great island, several times over has sought to gain possession, and now rejoices in having the prize within her grasp. Of course the only right in the matter is might. Very likely a better government than the natives ever had will be set up, good order will prevail, roads will be built, and all that; but the gravest fears may well be entertained that a course of vexatious and disastrous meddling with Protestant missions will be commenced. If only these are let alone, and the Jesuits are kept within decent bounds, all may yet be well.

The extent of the wave of disturbance which took place lately among Christian missions in China is shown in the fact that in the China Inland Mission in the Western Province of Si-ch'uen, as the result of a series of riots, some 65 missionaries have been driven from their stations, many of them being in the most imminent peril of their lives. Notwithstanding all, there has been much of the dew of blessing on the fleece of service. In little more than the space of two months no fewer than 160 souls have been baptized throughout the stations of the China Inland Mission; and these, added to the results formerly given, bring up the total to 401 since the beginning of the year.

Miss G. Nott, of Kumamoto, Japan, an English missionary, says: "I was talking one day to a woman of very good family, an officer's wife here, and was telling her that before the one true God we are all sinners. She listened politely, and then, covering her face with her hands, she burst into a peal of quiet laughter. 'I do beg your pardon,' she said, 'but I a sinner! the idea is too ridiculous.' You see it is firmly believed in many cases among men and women, too, that other nations may need a Saviour, but not Japan; Japan is the country of the gods, the Japanese the children of the gods, and, therefore, they cannot sin."

Dr. J. C. Young, of the Keith-Falconer Mission at Aden, reports his first baptism in the difficult mission field of South Arabia. The young convert is a woman, Fatima by name. Dr. Young writes hopefully of his evangelistic work amongst the soldiers at Aden, several of whom have recently enlisted in the Lord's service. Having been persistently refused a site of ground for the Keith-Falconer Memorial Church by the military authorities, Dr. Young has now applied to the municipality for a plot of ground outside of cantonment limits.

There is power in the preaching of Christ's resurrection. A Church of Scotland catechist tells of a conversation with some *fakirs* who demanded an account of the life of Jesus Christ from birth to death. He said: "When I had complied they on their part related the birth, life and death of Kabir (a famous fifteenth century *fakir*). But the catechist could continue, when the *fakirs* were obliged to stop, he then preached to them Christ's resurrection."

PULPIT, PRESS AND PLATFORM.

Jean Ingelow: There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.

Ram's Horn: It is an evidence that we are getting closer to God, when we begin to pray a good deal for people we don't like.

Austin Phelps: Vigilance is in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to the utmost of possible achievement.

North and West: Fatherhood stands first in the family. Brotherhood comes later. The second table of the law cannot stand without the first. God must be recognized before man will be humanely treated.

Presbyterian Witness: God is in our homes. He does not keep aloof from us till we wait upon him as it were officially with laudatory addresses. All we think and say and do is in His presence. He hears, sees, notes all.

United Presbyterian: It is wonderful how much more some find in the scriptures than others do. It is not that they are more learned or more intelligent, but that they have more of the Spirit to discern the things beyond the vision of carnal hearts.

Record of Christian Work: If men refuse the light of God's truth, they will be given over to the darkness of spiritual delusion. The Word of God and human history unite in declaring that he who does not become God's free servant will, in some form, be enslaved by Satan.

Lutheran Observer: Those who are followers of Christ are Christians. Those who are not followers of Christ are heathen, whether they live in the United States or in China. There are but these two classes. The statement may not be very flattering to the pride of our home heathen, but the fact remains. Jesus said: "He that is not with me, is against me."

Brooks: It is almost as presumptuous to think you can do nothing as to think you can do everything. The latter folly supposes that God exhausted Himself when He made you; but the former supposes that God made a hopeless blunder when He made you, which is quite as impious for you to think. The best thing to do is to stop thinking about self by becoming absorbed in the desire to serve God and bless our fellow-men.

Philadelphia Presbyterian: It is not enough to study about the Bible; we should study the Bible itself. Investigation in regard to its composition, origin, writers and history has its place, but it will not compensate for lack of the knowledge of its contents. Its doctrines, precepts and promises must be known and utilized. Its spiritual and saving treasures must be gathered from time to time. It is to be studied as a rule of faith and practice—as God's Book for the conscience, for the heart and for the life.

Standard: After all the ordeals through which our religion has passed, or is passing, there remains but this—a renewed manifestation of the personal Christ such as has not been seen in the world since the days of the apostles. He is to be again known among men as "Christ, the power of God and the wisdom of God." What men have written of Him, the place which even the anarchist gives Him as chief among the Friends of man, discussions of his relations to the race upon the one hand, and to God upon the other,—these may have prepared the way. But the ultimate fact is to be a reign of Christ in the thought and faith and life of men such as has never yet been seen in this world.

Christian Endeavor.

GOOD TIDINGS OF CHRISTIANITY.

REV. W. S. M'FAVISH, B.D., DESERONTO.

Dec. 22nd.—Isa. lii. 7-15.

A CHRISTMAS MEETING

Each recurring Christmas season should direct our attention to the incarnation of Christ, and from that, by an easy transition, we can consider the glad tidings which have come to us with His advent. It is difficult to think of the first coming of Christ without thinking at the same time of the good tidings of great joy which were proclaimed by the angels on that night when Jesus assumed our nature, and was cradled in a manger in Bethlehem. But if these glorious tidings were not proclaimed in their full beauty and attractiveness until the angels proclaimed them, yet the prophet Isaiah, in the words of the text, made very distinct and definite reference to them. Many of the best writers are of the opinion that while these verses contain an allusion to the return of the Jews from their captivity in Babylon, they also make a very clear and unmistakable reference to the deliverance of the sinner from the power and dominion of sin "through the redemption that is in Christ." This appears to have been the view taken by Paul, for he makes the return from Babylonian bondage a type of the granting of life and liberty to the one who accepts Christ as his friend and substitute.

Why was the promise of the Saviour's coming glad tidings?

(1). It was surely good news that Christ, the Lord of all, was willing to assume our nature. He was in the form of God and thought it not robbery to be equal with God. He was rich—rich in the praises of angels; rich in the resources at His command; rich in His power to create and to provide for what He had formed. But He became poor; He emptied himself; He made himself of no reputation; He took upon Him the form of a servant. Many a man, by unforeseen reverses, has been thrust from a position of ease and affluence into one of poverty and wretchedness; but no example can be found which would, except in the faintest degree, set forth the greatness of the change through which Christ passed when He left heaven and came down to earth. David, hurled from the throne, and persecuted by those who once had been his trusted councillors, might be taken as a type of Christ; but even then the type is but a faint foreshadowing of the anti-type. It is certainly good news to us that Christ shrank not back from the ordeal, and that He was willing to assume our nature with all its humiliation, so that salvation might be offered us.

(2). It was good news that peace was proclaimed at His coming. There is no peace to the wicked; they are like the troubled sea when it cannot rest. But when the Prince of Peace came the proclamation was made of peace on earth, good-will to men. Christ came to reconcile both Jew and Gentile. "He is our peace who hath made both one." Being justified by faith in Him we have peace (Rom. v. i.).

(3). It was good news that all nations were to share in the benefits of Christ's redemptive work. The good tidings of great joy were for all people (Luke ii. 10). It was prophesied that Christ should sprinkle many nations (Isa. lii. 15). All the ends of the earth were to see the salvation of God (Luke iii. 6). How glad we should be that this salvation was not confined to the Jews, and that Christ had other sheep which were not of that fold (John x. 16). How thankful we should be that the glad tidings have come to us, and that instead of celebrating this Christmas season with heathen orgies, we are celebrating it under Christian auspices, and under purifying, ennobling influences.

May this Christmas anniversary be a time of joy and gladness to us all; may all its pleasures be hallowed by kindness to our brother man and by thoughts of gratitude to God for His greatest and most precious gift—the Saviour of the world.