

Missionary World.

FINANCING IN HONAN.

The following extract from a letter by Dr. Smith, treasurer of the mission in Honan, shows how very perplexing are the duties devolving upon our missionaries living under conditions so entirely different from what we are accustomed to at home: "It is almost impossible to give an exact idea of the many difficulties in connection with the work, and the time it takes to do this work in a satisfactory manner. If we were living near the coast, or in the ports, where the Mexican silver dollar is in circulation, the difficulties would not be so great. We use silver in different shapes, varying in weight from an ounce up to fifty ounces. So far we have purchased most of our silver at Lin-Ching, as the bankers in that place were willing to take cheques on the Foreign Bank in Tientsin; and here is an example of how it is done:

Dr. Reid sends me a sterling draft worth, say \$500 gold and I sell this draft in Tientsin for 550 ounces (or taels) of silver. I then give the Lin-Ching native banker a cheque on the Foreign Bank in Tientsin for the whole amount, and he gives in return 550 taels of silver, according to the Lin-Ching weight, which is about three ounces lighter than the Tientsin weight. This is his commission from me, and I cannot grumble if the said banker sells my cheque the next day to some Chinaman who has a quantity of silver to carry to Tientsin, for 553 taels. I then take the silver to Honan, and find, owing to the difference in weight between Lin-Ching and Honan, that it only weighs 533 and a half ounces. This silver is sold at 1,520 copper cash per ounce. The rate varies from 1,500 to 1,650 cash per ounce. This cash is taken from the bank by the different members as they require it. 1,000 cash weighs about seven pounds. All the material used in building is paid for in this currency, so also is the wages of all the helpers, teachers and servants. All these amounts must be reduced to gold, and charged to the parties concerned. That is one side of the question.

Besides this the different members of the mission have accounts both in Tientsin and Shanghai, either in Mexican dollars or taels. The rate of the Mexican dollar is always changing, and the Shanghai tael is about 5% less than the Tientsin tael. All these different accounts come to the treasurer and are entered on the books, which are balanced every quarter. I then have an account to keep for each member of the mission.

The rate of exchange for gold drafts and sterling is always changing, and an average rate has to be struck for each quarter. To keep ten such accounts as the above, and look after four different bank accounts and an account with our agent at Tientsin, as well as to look out to sell the silver at the best advantage, and write all orders, takes more time than any person would imagine.

We propose to have a station treasurer for each station, who will take charge of all moneys used at the station, and report to the general treasurer. The rest of the work in its entirety will be done by the general treasurer, who will receive and sell all drafts, keep all accounts and render the same regularly to individual members and also to the home treasurer. We expect, if the mission grows larger, that we will require a man to devote his whole time to such work, and this is but the first step in that direction."

There can be no doubt that the interests of the mission will be served by the appointment of a treasurer, for any missionary who attends to all this must find his proper work seriously interfered with.

REPORT OF MRS. HARVIE, FOREIGN SEC. OF W.F.M.S.

REGINA INDUSTRIAL SCHOOL.

Rev. A. J. McLeod, B.A., principal; Mr. D. H. McLeod, vice-principal; Mr. D. G. Munro, 1st teacher; Miss Lilly Russell, 2nd teacher; Mrs. Leckie, matron.

This school now numbers 112 pupils, and, as indicated, has been placed by the Government on the same financial basis as our other schools, only that the grant is larger. In a

letter dated January 9th, Miss Russell says: "It is a great pleasure to see these boys and girls advancing not only in their studies, but also in appearance and bearing. With the year we began the study of the International Sabbath School Lessons. The pupils have made great advancement in their study of the English language, and lately both boys and girls seem to be developing a greater taste for reading." A Boys' Brigade, a band for the practice of music, a Girls' Mission Band are about to be organized. As an illustration of the regard the Indians have for the school, we understand that thirteen children were sent from the vicinity of Duck Lake, 200 miles distant, by their parents, none of whom had ever seen either school or teachers.

CROWSTAND INDUSTRIAL SCHOOL.

Rev. C. W. Whyte, B.A., missionary; Mr. J. S. White, farm instructor; Miss K. Gillespie, teacher; Mrs. C. W. Whyte, matron; Miss B. Scott, instructress in sewing.

The school has not been so numerously attended, nor has it had as advanced pupils as in former years, on account of the transfer of a considerable number of the older scholars to Regina. From a letter dated Nov. 4th, '93, we learn that there were thirty scholars in the school, and that in all thirty-seven had been sent to Regina. In February we have the following encouraging intelligence: "The number of children is greater than ever before since the exodus to Regina. Their health during the winter has been excellent. Their progress has also been good. We had an examination recently on all the work of the school, cooking, sewing, etc., school work and all. Some of them did very well and showed that they were able to put into practice what they had learned." Sabbath services are held by Mr. Whyte at several places, with more or less regularity.

Rev. Yung-King Yen, M.A., of the American Episcopal Mission, Shanghai, has been in the ministry twenty-seven years. Speaking at a Baptist missionary meeting in London, England, lately, he said he felt convinced that God had chosen the English-speaking race as His servants in saving the world. Christianity was raising their women, and he believed the time would soon come when they would be placed on the same status as the men. A great change has come over China, in the feeling both of the people and the Government, and missionaries are now free to go to every part of the Empire except one province. Opium was one of the greatest obstacles in the way of the success of missions in China. He also told one interesting fact which had reference to the present Emperor of China, whom he described as young and intelligent, and who is devoting himself with great assiduity to learning the English language. Everywhere in China God was preparing the way, widening the doors, and working from the throne down to the lowest of the people.

The West China Mission receives a strong testimony to its importance and large future influence from Dr. Ashmore, who believes that the Szechuan Province of China, in which the mission is located, is really the heart of the vast unevangelized regions of Central Asia. He says: "The battle for religious ascendancy in Central Asia will not be fought and won among any of the hills and spurs of the Himalayas, but in the rich and fertile Szechuan, among the well-organized and well-governed forty millions of one civilization and one speech who are established up toward the headquarters and along the tributaries of the upper Yangtze." This opinion supports the view previously presented, that the evangelization of the four hundred millions of Chinese means the evangelization of Asia.—*Missionary Magazine*.

The Irish Presbyterian Mission to the Jews had just received a donation from an unknown friend of £100, and a bequest of the late Miss Eleanor Killen, per W. McCausland, Esq., of £800. These sums, at the convenor's request, were ordered to be invested. The mission work in Damascus is so prosperous that there is every likelihood that the church must soon be rebuilt on a much larger scale. The schools are in a most prosperous state. It was agreed that a sum not exceeding £50 should be given towards the purchase of a tent for the use of the missionaries during the summer.

There are 50,000 people in India who are ready and waiting to become Christians, and yet there can be no teachers sent to baptize and instruct them, for there is no money; and so these poor, longing souls must go on waiting and waiting till some one is moved to send the money.

PULPIT, PRESS AND PLATFORM.

Cumberland Presbyterian: A drawing preacher will soon cease to draw unless he have a working congregation.

Chicago Standard: Some people might find time for helping one another if they were not so busy helping themselves.

Phillips Brooks, D.D.: Only from the solid ground of some clear creed have men done good, strong work in the world. Only out of certainty comes power.

Ram's Horn: When angels see church pillars on their way to the parsonage with wormy hams and crooked wood, they are probably puzzled to understand why God holds the judgment back.

Presbyterian Messenger: Just in the degree that men lose faith in a future life, in that degree do they degenerate toward the brute creation, while they tend Godward and Heavenward just in the degree that they feel the power of an unseen world and an endless life.

United Presbyterian: Jesus invited Himself to the home of Zaccheus, and yet He did not enter until Zaccheus made haste and came down and received Him joyfully. We have it in our power to keep out or let into our hearts and lives and homes the King of glory. The day that we receive Him salvation comes to our house.

N. Y. Observer: The conception of mission work which confines it to evangelism, pure and simple, is very meagre. It includes rather the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It means not only the saving of souls from destruction, but their development into the image of Christ.

Lutheran Observer: Each copy of an extraordinarily good religious paper, containing sixteen large pages of good, religious reading, costs no more than an ordinary cigar. The influences exerted by the former are beneficial and lasting to an entire family, while the temporary pleasure afforded by the latter is enjoyed by a single individual, and its effects are often injurious.

A. Gandier, B.A.: The great problems of our day are to be solved, on the one hand, by the patient research and chastened thought for which our professorial chairs provide the leisure; and on the other hand by the practical outcome of missionary activities which are the glory of our church and our age. Let us be equally loyal to both—supporting both alike by our personal interest, our gifts and our prayers.

J. R. McDuff, D.D.: Bereaved mourner, perhaps He who has taken your dear one from the loves and affections of earth, wishes the more and the better to raise your love to Himself. He points you to your withered and blighted flower and tests you with the challenge—"Lovest thou Me more than these?" Seek, as one of the results of your trial, to make Him increasingly the focus of your being—the centre in the circumference of your present sorrow. Earthly "presences" are gone. But thus would the unchanging God speak from the cloudy pillar by day and the fiery pillar by night—"My presence shall go with thee, and I will give thee rest."

President D. C. Gilman: Neither precocity nor dulness is a certain index of the future of a boy. Only a wise man can tell the difference between the prishness of conceit and the display of unusual talent, and it takes a superlatively wise man to devise right methods of exciting temperaments that are dull, or on the other hand, to guide a genius. Abnormal brilliancy and abnormal slowness are usually the result of abnormal physical conditions, and physiologists are only just beginning to show to ordinary parents how these unusual conditions may be discovered and treated. When we see a man we cannot tell what sort of a boy he came from, and when we see a boy we cannot tell what sort of a man he will make.

Teacher and Scholar.

June 3, 1894. { THE PASSOVER. INSTITUTED { Exod. xii. 1-4.

GOLDEN TEXT. Christ our Passover is sacrificed for us. —1. Cor. v. 7.

The objections Moses raised against his call were at length overcome, and having obtained leave of his father-in-law he set out with his wife and family for Egypt. On the way, because he had neglected the duty of circumcision, God taught him the need of being in true covenant relationship. At Horeb, by special divine guidance, he met Aaron who had been assigned his spokesman, and to whom Moses communicated God's revelation. After reaching Egypt Aaron declared and gave credentials of their commission to the elders of Israel. These credited their testimony, and rejoicing that God was taking notice of his people's affliction, worshipped Him. Pharaoh, however, not only refused God's request through Moses and Aaron to let the people go into the wilderness for worship, but increased the severity of their bondage. At a second appearance before him, the reality of Moses' and Aaron's commission was attested by the exercise of miraculous gifts, which showed the superiority of God to the powers which the magicians professed to invoke, but through interest, pride and ignorance the king hardened his heart. Then followed the series of plagues, increasing in severity, falling on the people and the land, to some extent intensified forms of natural events, but evidenced to be miraculous by their severity, their accumulation, their coming and going at the word of Moses, and in the latter ones their limitation to the Egyptians. By these, Egypt was humiliated and terror-stricken, Moses and the Israelites encouraged, and Jehovah glorified over the so-called gods of Egypt. The last stroke was preceded by the institution of the passover. This was an actual sacrifice. In its after observance, as a memorial it pointed back to this great deliverance, and as a type pointed forward to a greater sacrifice through whom was to be wrought a greater deliverance.

I. The Selected Offering.—The great importance of this event was marked by the religious year being made henceforth to begin with the month in which it occurred. It was appointed for the fourteenth day, when the moon would be at the full. The modern Easter falls on the Lord's day immediately following. The people were instructed to make the selection four days in advance, probably to give abundant time, though some see a remembrance of the prediction made to Abraham, Gen. xv. 16. Households were to unite, in which the numbers were so small that the lamb or kid suffered as a sacrificial meal for more than one. The conditions laid down secured that it should be in the vigor of life, the best and most perfect of its kind. Thus it most fully served as a substitute for the first-born of the family, and as a type of Him who was as a lamb without blemish and without spot, 1. Pet. i. 9; Heb. vii. 26.

II. The Sacrificial Death.—The lamb had in keeping was to be slain by every family in all Israel between the two evenings (R. V. margin), probably between the decline of day and sunset. The blood caught in a basin, was to be sprinkled by hyssop (v. 22), on the framework of the door, excepting the threshold, that none of it might be trodden under foot. As the means of entrance the door represented the whole house, and the blood sprinkled thereon indicated that all within were covered by it. The house was in a sense converted into an altar. All this pointed forward to Him, whom God set forth in His blood, who, when accepted through faith becomes a propitiation, covering from wrath all who put their trust in Him, Rom. iii. 25.

III. The Sacrificial Meal.—In preparing the lamb for the feast, care was to be taken that it be preserved whole, no part severed, no bone broken (v. 46). It was to be so cooked that nothing else, not even water should mingle with it, and was to be entirely eaten within the house, any remnant being burnt. The meal typifies that Christ crucified is the nourishment, the life of His people. The wholeness of the lamb pointed to His entire self-consecration, and to the completeness of the communion with Him. The unleavened bread indicated the exclusion of all that would defile (1. Cor. v. 8), while the bitter herbs, which would really be a relish, might be intended to symbolize the bitterness of Egypt. The haste and preparedness for a journey which accompanied this first eating was a profession of faith by those who partook.

IV. The Promised Deliverance.—The faith therein expressed was in the promised deliverance. The very name "passover" indicated this. God in going through the land of Egypt would pass over unharmed every house marked by the blood. But for the rest, this judgment stroke by its severity, made all that preceded insignificant. Specially did it demonstrate the worthlessness of Egyptian gods, involving as it must have done the death of many sacred deified animals. The feast was ordered to be a lasting memorial, and is still perpetuated in the feast instituted by Him who said, "This do in remembrance of Me."