

Missionary World.

MRS. HARVIE'S REPORT (concluded.)

Miss Duncan writes that, though busy with the acquiring of the language, this has been in other ways a year of preparation for future service. Through the aid of an intelligent young native Christian woman, she has learned to use the language in speaking to some extent, and has for some time taken charge of the school and zenana work in the Camp bazaar, the needy district where Dr. McKellar carries on her medical work. The average attendance of girls at the school has been 35. The school is divided into three classes for the daily Bible lesson, each class receiving half an hour's instruction.

A Sabbath school service is held for an hour on Sunday morning.

Since November a Bible woman has been engaged for zenana work, and in that time over 600 visits have been made, Miss Duncan assisting in this work as opportunity offers.

Our missionaries in their reports speak hopefully of the future, and earnestly ask the prayers of God's people in the home land. The large increase in the staff of native Christian helpers is significant and encouraging.

From their letters we learn that Miss White, Miss Grier and Miss Dougan are well, and have each entered upon the special line of study required for her appointed work, with commendable zeal.

The practical interest of our Society in the mission school work in Trinidad and the New Hebrides has been continued. We have greatly missed Mrs. Morton's bright and interesting letters this year, and earnestly hope that next year she may be able to favor us as in the past. From Mrs. Anpand, Santo, New Hebrides, we learn that during their absence on furlough, in Australia, the Sabbath services were well kept up, Bromoli, a lad of fourteen, assisting in this good work.

We deeply sympathize with Rev. W. J. Mackenzie in the bereavement he has sustained this year in the "going home" of Mrs. Mackenzie, the knowledge that the children of God in other lands are bearing up the afflicted one in the arms of Christian love and earnest prayer must assuredly give comfort and courage.

Again with gratitude we refer to the great encouragement in our work given us from time to time by the members of the Foreign Mission Committee and the North-West Committee, and their kindness in assisting us with wise counsel on various occasions.

In this record there is much that calls for thanksgiving, and again much that should lead to humble and thoughtful self-examination. We praise Him who by His blessed Spirit first prompted this great movement, for the loving service, the self-denial, the patience and the prayer given to the cause of missions by the women of the home land. We praise Him for the untiring labours, the devotion and the faithfulness of the workers in Foreign fields. But when we hear of "open doors" which cannot be entered, when we see our missionaries breaking down from overwork, as we listen to the call for more helpers, we humbly acknowledge the feebleness and the inadequacy of our efforts.

May the time speedily come when, in reference to the evangelization of the world, it may truthfully be said of every Presbyterian woman—"She hath done what she could."

L. J. HARVIE, Foreign Secretary.

THE BELLEVILLE MISSION IN PARIS.

An interesting little pamphlet is the first number of the new series of "Send and See," which is a quarterly record of Miss de Broen's Belleville Mission in Paris. It is pleasing to learn that such an extensive work is going on in Belleville. Not only are gospel meetings and Sunday schools conducted regularly throughout the year, but the mission also embraces in its manifold operations night schools, sewing classes, a soup kitchen, and Y. W. C. A.; but there is also in connection with it a medical mission, which, we are sorry to learn, is closed at present through want of funds. We feel sure that such a deserving

work as Miss de Broen's mission only needs to be made known to call forth the help which is so much needed. The little record is published by Mr. Andrew Stevenson, 9 North Bank street, Edinburgh, and ought to be in the hands of all those who take an interest in evangelical work abroad.

CHINESE LIBERALITY.

The givings of Chinese Christians for the support of their own churches and for missionary purposes are wonderfully generous. Our own Amoy members contribute on an average some ten shillings each annually. The members of the churches of the sister Amoy Mission, that of the American Reformed Church, do not seem to reach such a high average. Probably their sanctioned charges, with ordained pastors, are fewer than our own. They give almost a dollar and a half per member annually. "This would rank," says the "A. R. Mission Field," comparing Chinese money with American, "with a contribution of six dollars per member from American Christians—somewhat less than one-half the actual average contributions in the Reformed Church."

[A letter from Miss Kate Calder, dated June 19th, written while up in the Himalayas for rest and change, mentions some items regarding the staff of the church in India, which will be of interest to our readers.—ED.]

Ordering THE CANADA PRESBYTERIAN, she says: "One does like a good church paper out here so that one may keep in touch with the home church."

"We have been up here in the Himalayas for some time, and all our party are feeling somewhat benefitted by the change. It consists of Mr. and Mrs. Norman H. Russell, Dr. Agnes Turnbull and Miss Duncan. We came up together. Before us came Dr. and Mrs. Woods, and after Dr. Margaret McKellar, who has been quite ill. For the past twelve days Mrs. Dr. Woods has been quite ill, and she is yet in a very critical condition, but we hope she may recover."

"Our Mission this past year has suffered severely, one after another having to give up his or her cherished work on account of failing health. But in love are we chastened, so we pray that we may profit by our chastening. We are so glad to see Mr. Russell looking so much better than when he came here and hope he may continue to enjoy good health on our return to the plains, which we purpose doing now in less than two weeks. This has been an exceedingly hot season on the plains, and we feel thankful for the rest at the hills, although even here the climate is very disappointing. It is nothing like our invigorating Canadian climate."

The most noteworthy feature in the July number of *Missions of the World* is the record of no less than four revivals in the Mission field. One occurs in the American Methodist Episcopal Mission in India, another in Peking and North China, carried on by American Presbyterians and the London Missionary Society, another in Japan, and a fourth in Uganda, Africa. The editor justly concludes that while some of the religious excitement may prove superficial, and so pass away, the unwonted fervour indicates a growing power and influence of the Gospel over various peoples. There is also an article on the "Stundists of Russia," and many other items chronicling the course of the good cause everywhere.

The mission to the lepers in India is still doing good work. There are now no fewer than forty-one stations supported by the Mission, scattered over India, Ceylon, China, and Japan. The annual meeting was held in London some few days ago, when numerous details of personal experience in dealing with lepers were given by the secretary. Instances were given of the mutual helpfulness of the lepers, and of useful and even noble lives lived by those whom the society had aided. The Leper Scare in England inaugurated by the Prince of Wales had important effects in stimulating interest in the lepers of India, who may, indeed, thank the Prince for the successful outcome of the movement on their behalf.

The latest statistics of the English Methodist New Connection mission in China give 86 chapels, 8 missionaries, 43 native ministers, 14 local preachers, 1,542 members, and 562 probationers. The number baptized during the year is 218. There are 34 schools, 14 students, and 377 scholars.

PULPIT, PRESS AND PLATFORM.

Bishop Westcott: The use of money is as perilous as the gaining of it.

John Watson: Christianity is not only a great emotion; it is a great thought.

Dr. Chalmers: Who cares about any church but as the instrument of good?

J. C. Geikie: The resolution of a moment, with some men has been the turning point of infinite issues to the world.

John Wanamaker: The reception of the Y.M.C.A. delegates has been princely: They have been received with the utmost courtesy everywhere, and their sessions have been most successful and delightful to remember.

Donald MacLeod, D.D.: To see the light of God and to choose the darkness is the most hopeless condition into which any one can fall. It is probably that which is meant by Christ as the sin against the Holy Ghost, for which there is no forgiveness.

Christian World: To suggest that the popularity of royal persons is entirely explained by their personal qualities would be gross and offensive flattery. It is apparently an interesting survival of the superstitious veneration with which our remote forefathers regarded the family of Cerdic as descendants of Woden.

Rev. E. M. Hill: The minister's first duty is not to preach the truth, but to love it. He should be better than his words. Christ himself was infinitely larger and better than his best sermon. As the glory of the Father was interpreted to men by the Son, so in each succeeding generation, His glory must be revealed afresh by holy men.

The Christian Instructor: No man can understand all the bearings and consequences of his own conduct. How many things should be left undone? How many other things should be done? We suffer every day because we do not discern what to do and what not to do. How important to be directed by One who knows exactly how to weigh actions!

The Australian Christian World: If there were fewer banquets, greater trust in God and in goodness, more real interest in the social welfare of the people, men would not lose their self-control, and bring disgrace on themselves and on others as they do. . . . If our public men were to show an example to the people, what a blessing they might be to thousands, and how easy they would find it to promote temperance measures in Parliament.

Rev. Count Campello: Italy is ripe for a great reform. Never before was the prospect so bright. To stand still on the dawn of such a future would be sinful. We must go forward. Public opinion is all for us. Great things are expected from us. And one of his missionaries, the Rev. U. Jauni, writes:—Help us, we beseech of you, to exalt Him who alone can save us from shipwreck; help us to work for His kingdom, and for the triumph of His Eternal Truth.

The Mid-Continent: People often sing "Where is my Wandering Boy To-night?" but the truth is when the parents went to church or the temperance meeting this "wandering boy" also left home, and joined his associates on the street corner. The parents are singing this song and shouting, "Down with the Saloon," while they are giving their boy full liberty to do as he pleases. And he generally lives up to his privileges. This is one phase of a large subject, and it is a phase which should be looked squarely in the face. However ardent parents may be in supporting the cause of temperance, they may by their very neglect, by their short-comings in home training, help to foster the liquor traffic. Their plain and manifest duty is to nip the evil in the bud by wise and careful training of their boys in all that is excellent and lovely and of good report. In the work of temperance reform everyone must build over against his own house.

Teacher and Scholar.

AUG. 19th 1894. } THE FIRST DISCIPLES OF JESUS { Jn. 1 35-49
GOLDEN TEXT Jn. 1:41

We enter now upon the first year of Christ's Public Ministry, A.D. 27. It was spent chiefly in Judea, and is recorded only by John. It comes in between v. 11 and 12 of Matt. iv. It has been called the year of beginnings, thus: The First—Disciples, Feb.; Miracle, Feb. or March; Reform, cleansing the temple, April; The first work of the Galilean ministry, Dec.

The First—Discourse to Nicodemus, April; Tour, through Judea, summer and autumn; Converts in Samaria, Dec.

The place is Bethabara, east of the Jordan; the time after the return of Jesus from the temptation Pontius Pilate is governor of Judea, and Herod Antipas, tetrarch of Galilee. John the Baptist has been preaching six or eight months and Jesus is now thirty years old.

From v. 19-28 notice—The deputation of the Pharisees to John to ask him who he was. His answer—He is not the Christ but His forerunner, vv. 19-34. The wonderful testimony of John to Jesus as the Lamb of God, the Son of God, and how he knew Him to be so, v. 33. Observe how pointed as to time the lesson is. It was a very memorable epoch in the history of John, so even to his old age he remembered exactly how the events happened.

I. vv. 8-36. Jesus the Lamb of God.—This to those who heard John was a most suggestive title. It was associated in their minds with all the Old Testament sacrifices for sin, v. 29, and they have all passed over to Christ in the New Testament as the sacrifice for, as taking upon himself and bearing away from them the sins of all who believe. See Isa. liii.; Heb. ix. 10; 1 Pet. i. 18-20; ii. 24, Rev. v. 8-13, etc. In our minds a lamb has become the symbol of innocence, patience, meekness; the Lamb of God as shedding His blood, giving up His life for sin. In this respect the Lamb of God is the most wonderful sight ever seen. Behold Him! Let us look upon Him and to Him as our only Saviour from sin, as bearing the sin of the world.

II. v. 37. The First Disciples.—John's great work was to point men to Jesus. His saying to his disciples, "Behold the Lamb of God," was, as it were, a hint to them to follow Him, and two of them, Andrew and John it is believed, immediately went and followed Him then and their whole life long. Pointing the young to Jesus is what godly parents, ministers and Sunday School teachers are doing and they should follow the example of Andrew and John, follow Him immediately.

III. vv. 38, 39. How Jesus Welcomes New Disciples. (1) He turned to greet and encourage them. So still in the person of parents, teachers and others who are already disciples, with gracious loving-kindness He greets and encourages every sincere seeker, as the aged father did his returning prodigal son. (2) He asked them, "what seek ye?" Not whom, because they knew whom, but what, what kind of person. They answered at once, "Rabbi, Master." So must everyone who comes to Jesus aright yield themselves up to Him as their Master. They wanted to be taught to have some conversation with Him. "Where dwellest thou?" (3) Come and see. His welcome was prompt and cordial and promptly and cordially they accepted it. By His gracious character, as we see it here, by His word, by every good thought and holy desire prompted by the Holy Spirit, He is still saying, "Come and see." We should follow their example, they came and saw, and abode with Him that day. He instructed and taught them as His disciples, and they as pupils earnestly listened and learned. Here we have an example.

IV. vv. 41-45. Duty of Those who are Disciples to bring others to Jesus.—Andrew first finds his own brother, Simon. The meaning is, some think, that each one went to bring his brother to Jesus. Andrew found his brother Simon first, then John found his brother James. This is the right place to begin to bring others to Jesus when we have found Him ourselves, at home, with those most dear to us, for whom God has laid us under direct responsibility, parents their children, brothers their sisters, sisters their brothers, our companions our fellow-countrymen, our fellowmen everywhere. Philip brings Nathaniel. The gospel is unselfish, Jesus is intended for the whole world.

V. vv. 45-49. Nathaniel.—(1) The kind of man he was. An Israelite indeed, not merely as to his country or his people, but as a truly God-fearing, God-honoring and truth-seeking man. "In whom is no guile," no deceit, no hypocrisy, no sullenness, but guileless. A rare and beautiful kind of character, well fitted for the reception of the truth. (2) His scepticism about Jesus. "Can there any good thing come of out Nazareth?" Nazareth had not a good name. Even the most guileless men are liable to have strong and unjust prejudices, but how wrong to condemn everyone in a family because some are bad, everyone in a village or town because it has a bad name. (3) How to find out the truth, "Come and see." He came and in a very wonderful and irresistible way was convinced that Jesus was the Messiah and said, "Rabbi, Thou art the Son of God," etc.

1. Jesus is the Lamb of God, the only sacrifice for sin provided by God, and He alone can take away our sin.

2. When our attention is drawn to Him we should promptly and heartily accept and follow Him.

3. We should make it our constant object to bring others to Him.

4. The true way to test Christ and His gospel is to come and see what they are by what they have done.

5. True sincerity, unblinded by prejudice, undisturbed by selfishness, is the condition of soul to which are given the largest and best truths, and the richest spiritual blessings.