

Missionary World.

THE MEDICAL MISSIONARY IN EAST AFRICA.

A Hindu, jealous of the encroachments of Western civilization on his traditional beliefs, when asked, "Which of all the methods of that civilization do you fear the most?" naturally enough evaded the question, remarking, "Why should I put weapons in the hands of an enemy?" At last he said: "We do not greatly fear the missionary schools, for we need not send our children. Nor do we fear their books, for we need not read them; nor their preaching, for we need not listen to it. But we dread the doctors and the women. The doctors are winning our hearts and the women our homes; and when our hearts and homes are won, what is there left for us?" It is, in truth, with the advent of the medical man, and the trained nurse that progress has been made in the reclamation of the backward oriental, and the annals of missionary enterprise would lose half, and more than half, of their practical interest if these two factors of their work were omitted from the record. We had recent occasion, in noticing the career of the late Rev. John Lowe, F.R.C.S., Edinburgh, to indicate the immense leverage given to his operations by his skill in the healing art, and how the success that followed his exertions had encouraged the great medical missionary school at Edinburgh to double its activity and to reinforce its service by an increasingly effective contingent of medically trained workers. Nor is it less true that medicine itself is reaping the advantage of such disinterested and really philanthropic activity; and just as the discovery of America enriched our pharmacopeia, so does the steady opening up of "Darkest Africa" and the development of its virgin resources in the vegetable and mineral kingdoms, to say nothing of its wealth in climatic situation, react for good on the means at the disposal of the profession in every branch of therapeutics. It is such considerations as these that gave interest to the ceremony of the 14th ult., at Glasgow, where the memorial missionary steamer, the *Henry Henderson*, built for the Church of Scotland Foreign Mission Committee, was successfully launched by its "godmother," Mrs. A. L. Bruce, daughter of the late Dr. Livingstone. A very numerous and distinguished company, in which all ranks and professions had their representatives, assisted at the ceremony, and the chief spokesman of the occasion, Professor Henry Drummond, set forth the good services which it was about to enter upon. It will enable the medical missionary to conduct operations among the Makololo and other river tribes of British East Africa, plying as it will between the Chinde mouth of the Zambesi to Port Blantyre, and touching at all the intermediate stations. Mrs. A. L. Bruce added that two other steamers to assist the further enterprise of the mission were in contemplation, "so as to perfect the transit service from the Chinde mouth of the Zambesi right up the river. The friendly co-operation in this direction between the different religious sects of the mother-country will soon, it is gratifying to think, be an accomplished fact—a prime agent in which desirable consummation can be no other than the increasing medical element in the undertaking, an element which ignores all differences of creed, and which, more than any other force at the service of philanthropy, can say "its field is the world." —*London Lancet.*

HOW TWENTY-TWO DOLLARS CAME TO ME FOR MISSIONS.

The story starts with a missionary quilt of elaborate pattern and beautiful, close work, knitted by one whose eighty years' experience of life had deepened her sorrow for those who have "no hope," being "without God in the world." It was started against counsel, for we know the difficulty of getting a purchaser, but zeal would not be hindered. The quilt was started and finished. Then came the expected difficulty, who would give an adequate price? In the end a purchaser was found, who made her offer in this shape: "I will give \$9 for the quilt, but if the money goes to Mr. Wilkie's work I will make it \$20."

A few days after, the two old ladies called and handed me a ten-dollar bill to be remitted to Mr. Wilkie with all speed. This was about three o'clock p.m., half an hour later another friend came and spent the afternoon. About six in the evening she left, but before going handed me a five dollar bill. "I have lately been trying the tithing plan," she said, "and I have this I want you to send to the missions." When told of the ten dollars that had just come in for Mr. Wilkie's work she was quite pleased that hers should join company. So our ten had suddenly become fifteen.

It was raining heavily when this friend left, and by the time necessary out-door work had been attended to I was pretty well drenched. "Well," thought I, "I'm just about as wet as rain can make me. A good thing is so much better passed on while it is hot, I'll run over and tell the friend that bought that quilt how the money has grown." It was a short walk, just to the next lot, and to my surprise and delight the fifteen had become seventeen before I left.

While walking home through the warm autumn rain I was very busy thinking. Could I not add the three dollars and make it twenty? but sometimes it is as wrong to give as other times it is wrong to withhold, and the matter was decided deliberately, though reluctantly, in the negative.

After driving my little children to school the next morning, I called as usual at the post office on the way home. To my surprise I was handed a registered letter; to my greater surprise it was found to contain a ten dollar bill, a love-token from a lady in England, whom I have never seen. I was touched deeply with the thought, "I was wishing for three dollars for the Lord's house in India, and God has sent me ten! Is it not very much like David over again?"

We did not give the whole ten to India. A family council was held over the matter, and it was agreed to divide it, and so the \$17 became \$22. There was some unavoidable and disappointing delay in getting it sent away, but it reached its destination in the right time, just when it was needed—a fresh proof that our God is the God of special Providence still, who counts the hairs and has His hand even under the falling sparrow.

It was not my purpose at first to publish this story, because it is full of personalities; but I have been thinking perhaps it has a work to do for this college building. I know it spoke in clear tones to me, and it may be made to have a voice for others too. This is my apology.

ANNA ROSS.

Brucefield, Ont., Jan. 11th.

INDORE MISSIONARY COLLEGE FUND.

Reported already up to Jan. 11th	\$230.22
Received since, up to Jan 13th from—	
Mrs. Fotheringham, Brucefield	1.00
Mrs. Cameron, Brucefield	1.00
A Few Friends	1.00
Two Unknown Friends	3.06
Unknown Friends, per Rev. R. P. McKay, Toronto	12.00
A Friend	25
Mrs. Mellis, Kippin	1.00
S. S. Class, per Miss Wilkie, Toronto	4.00
Y. P. S. C. E. 1st Pres. Ch., St. Mary's	11.65
Mr. J. H. Fidler, Marmora	2.00
Mrs. Baird, Brucefield	50
Total	\$267.62

ANNA ROSS.

Brucefield, Jan. 18th.

Foreign missions! Why! if there were nothing in Foreign Missions but the zenana work it would be worth to the future of the eastern millions many fold what it costs. If these missionary women did nothing but break the fetters off the wrists of their eastern sisters it would be a work worth dying for. Those religionists openly confess that they are without hope and without God in the world—that the best that they can offer to man is an escape from the ills of life by a long and painful struggle on to annihilation. That was all they had to offer here in comparison with the light and immortality brought to light by our Lord. Is this fact, which came to us here by authority, and at first hand a damper on missionary enterprise. We have their best, hopelessness; and their worst, the enslavement of woman. Carry them the light of the New Jerusalem. Let their mothers, freed, be fitted to give birth to a generation of freemen, free in body and soul. —*The Interior.*

PULPIT, PRESS AND PLATFORM.

Minister and Visitor: Ministers may not be allowed to carry their politics into the pulpit, but they surely are called upon to teach their people how to carry religion into their politics.

Laurier: Let us bear in mind ever that love is better than hatred, and those differences of religion which now prove the bane of our land will cease to divide a united and mutually respecting people.

Carleton Place Herald: So great has been the success of 2 cent letter postage in the United States that there is now a movement in favor of establishing a 1 cent letter rate within the republic. Meanwhile, Canada jogs along with a 3-cent rate.

Religious Intelligencer: Is it impossible for you to do more for your church, your Sabbath School, the mission work of your denomination? If you have not done all you could, then more ought to be done. Your Lord is asking that more of you. Do it.

Westminster Endeavor: As an illustration of what may be accomplished by pennies, it is stated that six societies of Christian Endeavor, the members of which gave two cents a week each, last year, reached 15,000 persons in Southern China with the Gospel, of whom 2,000 received medical aid. What an incentive to fidelity in this work!

Wm. Mulock, Q. C.: "Prohibition cannot be enforced. Is that what they say? Well, then, every one who says that is a party to assisting the liquor dealers to be what in 99 cases out of 100 they are, 'law breakers.' Is law to be defied by men who follow this business? Do they rule the country to that extent? If the law, once it is passed, cannot be enforced then whiskey rules and we are its servants."

Frederick W. Robertson: What is ministerial success?—Crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so, and when he found out his mistake, and discovered that the applause on Carmel subdued into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts—unseen work recognized in the judgment-day.

The Pew: Dearly beloved pastors,—Suffer a word of exhortation from your congregations. a. We love you all dearly. Many of us are business men. We love the church and the place of worship too well to waste precious moments. b. So, don't tell us you are going to read a hymn, but announce it and read. c. Don't tell us you are going to begin, just begin. d. Don't tell us you are almost through, but get through. e. Don't tell us you are going to stop, but stop when you get through. Very truly yours in love.

London Advertiser: It is made clear that by an overwhelming majority the electors are favorable to prohibition. They have given their mandate to the Government that has the power to grant their request to put in force a prohibitory law within the Province without any preliminary consideration whatsoever. The demand is made all along the line, and the Governments which the courts decide, as they will decide in a short time, has the power to bring about the reform, will have to act or reckon with a majority that will not be trifled with.

London Advertiser: Despite this disfranchisement of womanhood of the very best type, as proved by their deeds, in many places of the Province the women who had votes registered at the polls as large proportion of their numbers on the roll as did the men voters. This is a remarkable fact, which disproves the contention that women generally would not vote if given their right to have a voice in the laws which, good or bad, they are bound to obey. The woman vote on the plebiscite, considering the restrictions affecting it, was eminently satisfactory.

Teacher and Scholar.

Feb. 4 } BEGINNING OF THE HEBREW NATION. { Gen. 1894 } xii. 1-9.

GOLDEN TEXT.—I will bless thee, and make thy name great, and thou shalt be a blessing.—Gen. xii. 2.

The race made a new beginning in Noah and his descendants. Behind it, fitted for warning and guidance, lay God's signal judgment of the past world. But again progress was downward. In Noah's family sin manifested itself of such a character, that it became decisive of the fate of nations. The nations of which the earth became peopled are classified in three lines, tracing descent from the sons of Noah. These descendants sought to bind themselves together in a unity other than that which worship of one God would give, by building a city and tower reaching to heaven. This was to be a unifying centre, in opposition to the divine purpose that they should be scattered over the face of the earth. Jehovah defeated their ungodly purpose by the confusion of languages, which resulted in their dispersion over the earth. Again, as at the flood, appeared the danger that the whole earth would become corrupt and the knowledge of the true God be lost. To avert this the new beginning is made, described in the lesson. Abram's descent is traced from Shem. His native city Ur, near the junction of the Euphrates and the Tigris, had contained the royal residence, and had a temple of idol gods, to the worship of which even his father's family was given. Josh. xxiv. 2.

I. The Call.—Haran, to which the family of Terah had gone from Ur, was situated in north-western Mesopotamia. The divine call would appear from other passages to have been heard already in Ur (Acts vii. 2: ch. xv, 7; Neh. ix. 7). In whatever way it came to Abram, it carried with it assurance that it really was God's voice. God called him to make a complete break with the past. Henceforth his was to be a separated life. That separateness seen in this first command may be observed all through the history of Abram. With the ties broken which bound to idolatrous friends and customs, he would the better train the beginnings of a nation in the true religion. Those former associates alone were exempt from this separation, who, as Sarai and Lot, were ready to follow into this new life. Further, the call disclosed only immediate duty. The land which Jehovah has in mind for him is not at once told. He must go forth dependent wholly on the divine impulse and direction. In a sense, Abram must be separated even from himself, in that his own judgment is not allowed to decide his course. The other side of the call is bright with promise, though as yet somewhat vague and uncertain. There is a personal filling with blessing in the promise to make of him a great nation and make his name great. But this personal blessing is wider in purpose. It overflows to others who are blessed as they recognize in him one blessed of God. But the individual who curses him, in so doing isolates himself from that blessing, and brings down judicial visitation from God. This already appears, that God's purpose in selecting Abram is not to limit mercy to him, but through him to bless the race.

II. The Response.—This shows what faith is and how it operates. The exact mention of age may remind us that Abram was well stricken in years when this new period commenced. His faith showed itself in accepting the word given. He appropriated the promises, as a personal matter. Unlikely as in themselves they might seem, he staggered not through unbelief. Some would remain matters of faith throughout his life, their fulfilment lying beyond his own day. His faith further showed itself by acting on the word. He responded to the command by acting blindly according to God's directions. Thus he entered into the conditions to realize the blessings promised. His departure showed simple and absolute reliance on the divine word. The faith of his action involved the surrender of actual possessions for a promised good, whose very nature was only imperfectly known. With Sarai and Lot and his band of adherents, Abram goes out to an unknown land and future, for which he had God's promise, and on account of which he gave up all that belonged to his past life.

III. Abram in Canaan.—Divine guidance brought the company to Canaan. Abram wandered southward through the land, successively halting at the oak of Moreh, in the quarter later known as Shechem, and eastward of Bethel, about eighteen miles further south. At the former place God appeared to give him the assurance that this land, though now inhabited by Canaanites, was for him the land of promise. Each resting place where his tent was pitched was hallowed by an altar, and the latter also by public worship (ch. iv, 26).