

## Missionary World.

### "MORE MISSIONARIES."

\* "Beloved fellow-ministers! Bear with me, if I say a word expressly to you, for indeed, we are not half awake, nor on fire, as we should be. Let it be one of our chief duties prayerfully to seek out earnest young men, and women too, from among your congregations, with a view to the Mission Field. Be thoroughly satisfied that they are true, dependable Christians, *real soul-winners*, then encourage them; train them; send them up to the Missionary Societies; interest your people in them; do whatever you think best—*only see that they really do go to the heathen*. And, if possible, lead the way, and go yourself. Remember, seventy of your people giving a half-penny a day will provide the money for one missionary.

"Oh, how many simple missionaries might you not have the joy of helping into the Mission Field, if you were to become heart and soul in earnest about it. And how big would be your own blessing, and the blessing of your people. But as it is, year after year passes, and from very many Christian congregations, never so much as one missionary—man or woman—goes forth in Jesus' name to the poor idol-stricken people. The Master's command is unheeded, and the heathen are left to perish. Oh! do send out more missionaries, hundreds of them, quickly. Only take care they are, every one of them, true and tried men and women of God, who know how to be patient—and how to love.

"Let 35 Christians be responsible for a penny postage stamp a day, and one of them go. Let 40 Christians take a piece of bread for dinner once a week, and have their representative one of themselves. Let 25 Christians start "A Do-Without Box" and have their missionary. Will you be one? Can anything be done for God's glory by living a little less comfortably? by travelling third class? by giving our children a very good, but less fashionable education? Remember, an unnecessary horse and carriage eat up two missionaries. Extravagant dressing smothers not a few. A useless hobby runs away with a missionary's rent. A fire you could do without burns up his clothes. Conventional dinner parties demolish his food."—C. W. S., *Missionary*.

### THE MISSIONS TO SEAMEN.

The object of this society is the spiritual welfare of the seafaring classes at home and abroad. Its operations are for the most part carried on afloat, and its chaplains and Scripture readers are, as far as possible, provided with vessels and boats for visiting the ships in roadsteads, rivers and harbors. The red ensign of the mercantile marine of the British empire alone waves over 32,048 registered vessels, with a tonnage of about nine million tons, carrying 291,467 seamen. Besides this, more than half of the entire ocean-trade of the world is now carried in British ships. None of the merchant shipping carry chaplains. The British Royal Navy consists of 75,000 seamen and marines, of whom 17,000 are on service ashore, and 58,000 afloat in 270 of Her Majesty's ships. Seventy of the largest of Her Majesty's ships carry government chaplains, but 200 smaller ships do not. The chaplains of the Missions to Seamen Society visit those of the Queen's vessels which do not carry chaplains. Its readers also do valuable work in the Royal Navy. Important work is also done by chaplains and readers among fishermen, bargemen, and boatmen, numbering about 220,000, as also amongst English, Scotch, and Isle of Man fishermen prosecuting their calling in English seaports and roadsteads. Emigrants, too, are given attention to, especially at Plymouth, from which place about 20,000 leave every year for Australia and New Zealand, and where the society maintains a steam yacht, for the special purpose of enabling its workers to visit at suitable times, and hold services on board, the large ships from London which anchor in the Sound to take in emigrants. Lighthouse and lightship keepers have also periodical visits

paid to them. There are two clerical superintendents of the society, 28 chaplains, 45 Scripture readers, and 8 lay-helpers—all paid; besides 76 honorary chaplains, and 786 honorary helpers—captains and officers who continue at sea the good work begun on board by the chaplains in port; 6,953 pledges were taken by seamen in 1891. The income of the society in 1890 was £28,036.

Mrs. Gauld, of Formosa, writes to a friend under date October 2nd: "A-Hoa often comes in and we enjoy his visits very much. Mr. Gauld has been away every Sabbath since the Doctor left. It does seem strange without the Doctor; we have yet scarcely become accustomed to his absence and I often think of him as on a trip to the country. What a change for the MacKay children! We miss them greatly. They so often came over on little errands and when their flowers were in bloom brought us bouquets every day. While we miss them all we pray that their visit may prove a blessing to themselves and to the home church. The oftener we see A-Hoa the more we think of him. All are kind, especially A-Hoa, Sun-a and Thien Seng; these we know best."

Dr. J. H. Jessup, of Syria, gives some statistics as to mission growth in the Holy Land within the past eleven years, which are quite encouraging. Within these years, since 1881, the number of Protestants in Syria and Palestine has increased from 6,311 to 8,593; communicants from 1,593 to 3,974. Foreign labourers have increased by 46, and native labourers by 59. Within the eleven years there has been an increase of 4,213 in the number of pupils in the Protestant schools, making the present number in these schools 18,837. This growth has taken place in spite of all the obstructions placed in the way of the truth by officials and by hostile ecclesiastics.

Rev. H. T. Graham, of Tokushima, tells of an aged disciple whose sight was failing, and so he was afraid he could not much longer read the Bible, which is in fine print. In order to avoid this calamity, he undertook the herculean task of *preparing a copy with his own hands*. Beginning three years ago, he has reached the Third Epistle of John, and has filled nineteen large volumes.—*Missionary Review of the World*.

### INDORE MISSIONARY COLLEGE FUND.

Reported already	\$79 43
Received since up to Dec. 7th, from—	
Friends in Pembroke, per Mrs. Irving	12.00
W. F. M. S., Clifford, per Elizabeth McWilliams	1.00
Collections from First Presbyterian Church, Brucefield	35.72

Total . . . \$128.15

Dec. 4th, \$126.00 was remitted to Rev. Dr. Reid to be sent direct to Mr. Wilkie for the immediate help of the work. The same will be done with whatever amount comes in this month.

The above collection from the First Presbyterian Church, Brucefield, was given in response to the following

### INTIMATION.

A collection will be taken up in this congregation next Sabbath in behalf of the Indore Missionary College. It will be taken up in the following way: There is now placed conveniently near to both the church doors a supply of small envelopes. Each person is asked, in passing out, kindly to take one of these envelopes. Please read carefully the statement contained in it concerning the present position of the College, and return it next Sabbath, to the collection plate, enclosing just any gift, large or small, you may feel heartily willing to devote to the work.

The above collection was the response, given in sums ranging from 5 cts. to \$4.00.

Are there not other congregations, especially those who have already put their hand to the work in response to Mr. Wilkie's personal appeals, to whom a similar opportunity would appear a privilege? It is an honour to be allowed to help in such work. I shall promptly supply the envelopes to any who may apply for them.

ANNA ROSS

Brucefield, Ont., Dec. 7th, 1893.

### PULPIT, PRESS AND PLATFORM.

Ram's Horn: If we don't know that Christ will bear all our burdens, it is time we were getting better acquainted with Him.

Phillips Brooks: When we ask why such a man was taken, we must answer that in the universe of God there are no mistakes; that death is but the breaking away of the last cloud, and the letting of the life out to its completion.

The Mid-Continent: Some day an evangelist will appear who doesn't know a single funny story, who tells no personal experiences, who allows infidels to do all the sneering at churches, but who just preaches Christ crucified. Multitudes are looking for that man.

Presbyterian Witness: Never again, let us hope, will contractors and politicians put their heads together to rob the public treasury. It is a hopeful symptom for the future of Canada that men so prominent, so wealthy, so influential as Thomas McGreevy and Nicholas Connolly should to-day be in "durance vile" at Ottawa.

Occident: Some preachers don't like to see other preachers in the pews. They think that they will be more critical and harder to interest than the average hearer. But this is a mistake. Preachers know that a sermon costs labor. They appreciate a good one, and they are charitable to a poor one if the preacher is sincere and earnest.

Herald and Presbyter: Don't take a back seat at the prayer-meeting. Still, we hasten to say, a back seat is better than no seat at all. And your pastor will be glad to see you even in a remote corner. Nevertheless, get up to the front where it is warm and cosy and you can look your pastor in the eye. It makes a great difference. Try it.

Hon. Wm. E. Gladstone: If asked what is the remedy for the deepest sorrows of the human heart—what a man should chiefly look to in his progress through life as a power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point him to something which, in a well known hymn, is called "the old, old story," told of in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

The Interior: We think it altogether improbable that confessional revision will ever again be attempted. Though the Church asked for it by two-thirds, it is probable that those who regard it as practicable or desirable are diminishing in numbers—probably would not show half the former numerical strength. The next question that will be voted upon in this direction will be on the adoption of a brief statement of doctrine—and that in our opinion will be in the affirmative.

United Presbyterian: It was not necessary for Eutychus to plunge headlong from the window of the upper chamber where Paul was preaching, to destroy himself. The same result was reached by his quietly going to sleep. It is not necessary for the young man of to-day to declare, with clenched fist and flashing eye, that he does not believe and will not accept the gospel of the Son of God. His eternal destruction will just as surely follow neglect of the great salvation. Oh for the power to get people awake!

Philadelphia Presbyterian: Love the Church, not merely the favorite pastor. Confess your faith in Christ, because it is right and will honor your Master, not because the minister wants you to do so. Be faithful to Christ and His cause, not merely while the minister of your choice and attachment preaches and works, but because they are dearer to you, and more needful to others, than any preacher however able and acceptable. Stand by God's ordinances no matter by whom administered, and be truest to them when the necessity for fidelity and activity is greatest.

## Teacher and Scholar.

Dec. 24th, 1893. } THE BIRTH OF JESUS. { Matt. ii. 1-11.

In the previous chapter the Evangelist records the birth and lineage of our Lord. He now narrates the first homage of the Gentile world given to Him.

I. The search of the wise men.—The Herod in whose days Jesus was born was an Edomite, whom the Romans had made king. He was surnamed the Great, and was an able but unprincipled ruler. The class of wise men (lit. Magi) seems to have been in some sort a sacred caste, whose members devoted themselves to questions of philosophy, science and religion. They were specially given to the study of the heavenly bodies. That a powerful monarch should arise shortly in Judea and gain possession of the world, was at that time, as contemporary writers show, a prevalent belief throughout the entire East. Possibly this might be connected with some tradition of the prophecies of Daniel (ix. 24, etc), and Balaam (Num. xxiv. 17). The wise men of the lesson were doubtless religious according to their lights, and through the appearance of a star God communicated to them the birth of the Messiah. According to astronomical calculations a remarkable conjunction of planets took place about that time, which has been repeated on only two occasions since. But v. 9 would rather indicate a meteorlike appearance. The enquiry indicates that the wise men sought a King worthy of being worshipped, and seems to show an expectation that all Jerusalem would be familiar with His birth.

II. Guidance to Bethlehem.—The enquiry has a disquieting effect. Not only is the aged and wicked king disturbed at the mention of one born his rival, but all Jerusalem is troubled with him. With the high officials and leading men, dread of revolutionary commotions, rather than joyous anticipations of Messianic blessing, filled the heart. A conference was summoned of chief priests and scribes. The chief priests would be all who had filled the office of high priest, and possibly the chiefs of the twenty-four courses into which the priesthood was arranged (II Chr. xxxvi. 14); Ezra viii. 24; x. 5; Luke i. 5). The scribes were the learned men of the nation, the copiers and interpreters of the law. Possibly this assemblage was the Sanhedrim, the supreme national council. Their unhesitating answer to Herod's enquiry shows the sense in which the prophecy of Micah (v. 2) was understood by the Jewish people at that time. The quotation is freely made from the Greek version. Bethlehem about six miles to the south of Jerusalem, was insignificant among the thousands or districts into which the tribe was subdivided, and over each of which a chieftain or prince ruled. But Micah had foretold for its importance as the source whence would come a Governor, who like a shepherd would protect, guide, command and nurture his people Israel. Secret enquiry was made by Herod of the wise men, to ascertain exactly when the star appeared. He then dismissed them to Bethlehem with instructions, when their search was successful to bring him word, under pretence that he also would worship. As they set out, they were greatly rejoiced by again seeing the star. Following its guidance they came to the place where the young child was.

III. Worship of the new found 'King.—The temporary shelter of the inn-stable had now been exchanged for a dwelling house, in which the wise men found the object of their search. Falling down after Eastern fashion, they worship the young child, rendering not a civil homage, as to an earthly king, but a spiritual service, as to one more than man. Then in accord with the oriental custom in paying visits to royalty, they present from their treasures royal gifts. The frankincense and myrrh were highly prized aromatic gums, used in burning incense and perfuming ointments. The former was one of the most valuable products of the East. These were given as religious offerings, and were a type of the homage and tribute of the world yet to be given to Christ.