

eventually discover the fertile spots in the field of the world. Paul, the typical missionary of the New Testament, followed Christ's plan. He went from place to place, accompanied by another male Christian friend. Driven from Philippi, he goes to Thessalonica, then as the place becomes too hot for him, to Berea. Again he is off by night to Athens, but meeting with poor success there, he passes on to Corinth. There, for the first time, he makes a long stay. The Lord had revealed to him that he had "much people in that city." Barnabas, Mark, Philip, Timotheus and Peter, are all mentioned as travelling missionaries. Paul, willing to sacrifice every comfort for the sake of his Master, wrote these memorable words: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord, but he that is married careth for the things that are of the world, how he may please his wife." (1. Cor. vii. 32, 33). Where will we find a single instance of female missionaries, sent by the Church among the heathen, in the New Testament?

Married men were occasionally called to mission work, and were accompanied by their wives, since what God had joined, should not be put asunder. Thus we find Cephas and other apostles taking with them "a sister, a wife," and Priscilla helping her husband, Aquila, in instructing Apollos. (Acts xviii. 26). But these examples are not to the point. Our plea is that no apostolic missionary that we know of has ever been reported in Scripture as having taken a wife as a preliminary to his mission work.

The apostles considered their task as a warfare, and acted on the principle that "no man that warreth, entangleth himself with the affairs of this life, that he may please Him, who hath chosen him to be a soldier." (2. Tim. ii. 4).

The New Testament is generally supposed to be more merciful and less stern than the Old, yet in the Old we find this law: "When a man hath taken a new wife, he shall not go out war, neither shall he be charged with any business, but he shall be free at home, one year, and shall cheer up his wife, which he hath taken." (Deut. xxiv. 5). Why do we not apply this rule to our missionary warfare? Why be guilty of the cruelty of sending newly married men and women to the outposts of the Christian army? Why not follow the excellent suggestion of one of the correspondents of THE CANADA PRESBYTERIAN, and let such young couples take their first year of mission experience in our great North-west, where they will find plenty of room for hard-work and self-denial, without the risks of

MASSACRE AND OUTRAGES WORSE THAN DEATH

such as has been meted to the butchered missionaries in Kucheng?

The way we do is often something like this: young men of talent and undoubted Christian character propose themselves to our Foreign Mission Board for China, India or the Islands of the Pacific. If accepted, they are more or less lionized by some of our congregations, and . . . get married. The long journey to these far away places makes a delightful honeymoon trip, until, landing on these foreign shores, they begin to experience what it is to live among low and dirty barbarians, of whose language they are as yet totally ignorant. They proceed to some inland station, whether Honan or Indore, to find that neither Hindoo nor Chinese are, as they may have supposed, weeping for the good news of Christ. So it seems out of place to say to them: Hindoo, or Chinese, weep no more. So far from "calling us to deliver their land from error's chain," they hug their chains, and would fight for their idols. Every obstacle which blind and stupid malignity can put in the way of the missionary is made use of. His life is often threatened, his property is insecure. But how could they leave their "compound," and shake

the dust off their feet, against the inhospitable barbarians, to pass on to another city, according to Christ's command, after warning them "that the kingdom of God is come nigh them?" A single man could do it. Paul and Silas, Barnabas and Mark would have done it, but who is going to drag a young, refined and educated Christian lady from town to town and from hovel to hovel? And how more much impossible this becomes when young babies demand the mother's care? Shall the missionary true to his marriage vow remain always within call to defend her, die for and with her, if need be? How could he then extend his sphere of work and influence? How be faithful to his mission? And if duty conquers inclination, and he travels miles away from such a home, where he has brought the woman he professed to love, he may one of these days come back to find—what the Kucheng missionaries have found. And even if such atrocities are never repeated,—something too good to hope from fanatical heathen populations,—it may be asked: what right has a Christian missionary to take a young and perhaps delicate woman to a place where after one or two year's residence and sufferings her health is ruined for life, and both he and she have to give up the work, as they cannot be separated, and come home, perhaps leaving behind them a tiny grave as a memorial of their, apparently, wasted labors? Here they might have preached Christ to our numerous home heathen, and found full scope for their enthusiasm, and a proper field for woman's work.

Let not any reader misinterpret our meaning, and say that the writer is an enemy of Foreign Mission work. All we claim is that the Church should send

MEN FOR THEIR DANGEROUS MISSION FIELDS

not women. It was to men that Christ said: Go and preach the gospel to every creature. We highly honour the holy but, in our opinion, utterly mistaken enthusiasm, which leads so many of our young women to volunteer for the Foreign Mission work. As this is a free country, let them go, if they so wish it, but do not put the responsibility of sending them on the Church. We would feel very much like accessories to the murderers, if we had sent those Kucheng ladies to their fate. Have we not in our churches many who are willing to sacrifice all for Christ? to lay not only their fortune, their efforts and their life upon his altar, a living sacrifice? Have we none ready to give up what may be dearer than all else, the dream of every young life, the love and gentle companionship of a wife? Men do it daily in the Roman Catholic church; have we less devotion than they? Roman Catholic missionaries to the heathen take no wife with them, and yet they can point with pride to the success of a Francis Xavier and the martyrdom of a Jogues, a Breboeuf or a Lallemand.

Another point and we are done. Is the prevalent idea that all nations shall eventually be converted to Christianity a correct interpretation of Scripture? We think not. The gospel is to be preached in all the world for a witness. The field is vast, and the King's business demands haste. There are fertile and barren spots in the field of the world. Our business in mission work is to find the productive soil. No wise laborer will expend time, efforts and money on barren rocks. It is only by keeping in mind this fact of the gospel being preached "for a witness" that we shall avoid the kind of profit and loss reasoning which is the world's chief argument against missions, foreign missions in particular. We are not buying converts for the kingdom of God. If we had year after year to give such a report of mission stations as a good brother in Alberni, honestly gave some time ago—a report as brief as Cæsar's famous message—only in the opposite direction. "No additions, no baptisms, no communicants and no contributions"—even then the duty of

preaching the gospel would be as binding as ever for us. Take any one of our Foreign Mission reports, analyze it thoroughly, leave out all statements as to "high hopes," "encouraging prospects," "laying foundations," etc., and keep in sight only actual results, and unless largely gifted with faith, you will feel very despondent, and say to yourself: At this rate the world will never become the kingdom of the Lord and of his Christ. But where do we find in Scripture that the world will be all converted to Christ, before His return? True! the earth shall be filled with the knowledge of the Lord; the mountain of the Lord shall be exalted and all nations shall flow unto it. But knowledge is not faith. All in this Dominion have a knowledge of the true God, but all are not born again. Even after the Millennial era, the enemies of Christ, "numerous as the sands on the seashore" (Rev. xx. 8, 9), "will go up on the breadth of the earth to compass the camp of the saints about—but fire shall come down from God out of heaven and devour them." The final victory shall not be the work of men, but the direct act of Christ who with the sword of His mouth, and the brightness of His appearing, will make an end of all who have not had the love of the truth. (2. Thess. ii. 8). But in the meantime we are called to be "laborers together with God." (1. Cor. iii. 9). Let us not diminish but increase our efforts to diffuse the knowledge of Christ through all the earth. Double or treble the number of our missionaries if possible. But in heathen lands, let us revert to Christ's own methods, sanctioned by apostolic practice. Send out single male missionaries and increase the Home Mission sphere of our Christian sisters, who are all wanted here. And as a few converts are made here or there, let our missionaries like Timotheus ordain elders from among them, and thus in course of time put the work abroad in the hands of native workers, always more acceptable to heathens than the hated foreigners.

Buckingham, P. Q.

THE LOST SEAL.

I wonder if he ran away from his mother? Or did he play truant? Or was he sent to find his baby sister, and lost his way himself? Or did he, like some naughty boys, feel that he was large enough to go out into the world alone? I wish I knew what tempted that unfortunate seal to go so far away from home. He lives north of Nova Scotia, and how he found his way to Jamaica Bay, near Coney Island, and near New York Bay, I cannot understand. Two fishermen were in their catboat, going cod-fishing, when they saw in the water ahead of them something black and furry swimming through the water. "See that dog!" exclaimed one of the fishermen, and, being kind-hearted men, they steered their boat toward the swimmer. But in a moment they saw that it was not a dog. As they came nearer the swimmer dove under the water and came up some distance ahead. Again the boat was steered toward the swimmer, and again he dove out of sight. This happened many times, and at last the swimmer, evidently by mistake, came up right beside the boat, and proved to be a seal. He was injured in being caught and lived only a little time.

Poor little fellow! How frightened he must have been! How much he must have wanted to go back to the clear cold waters of his own home!

Central Presbyterian: There is not a more dangerous dogma to which a man may be committed, than that which teaches him that it is a matter of indifference what his belief or creed may be concerning God, concerning Christ, concerning sin, and concerning the means of redemption and deliverance therefrom. To know the truth concerning these things, and to believe the truth is our most exalted privilege.

Saul of Tarsus was not large in stature, but he was a giant for God wherever he went.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Sep. 1st, 1895. } THE FALL OF JERICHO. { Josh. vi. 8-20.
GOLDEN TEXT.—Heb. xi. 30.
MEMORY VERSE.—17-20.
CATECHISM.—Q. 36.

As soon as Israel had gained a foothold in the promised land, and had pitched their camp in Gilgal, two religious ceremonies were observed, which had fallen into disuse during the years of wandering in the wilderness. Upon every male born during these wanderings, the sign of the covenant was put in the rite of circumcision, and the whole people united in solemn observance of the passover memorial. The effect must have been stimulating to faith, as in circumcision they were reminded of the fact that they were God's people, united with Him in solemn covenant, and in the passover the remembrance of the mighty deliverance God had wrought from Egypt, would serve as a pledge that He would never leave and never forsake them until the whole land was possessed. Thus prepared, the people were ready to attack the city of Jericho, a place of great importance, the very key to Western Palestine, and filled with great store of precious and useful metals. The task seemed a difficult one, without engines to break down the walls. The only possible way of reducing the city seemed to be by siege, starving the city unto submission, and this would give an opportunity to the nation to combine their forces against the common foe. While in perplexity, Joshua met with "the captain of the Lord's host"—doubtless the angel of the Lord or Jesus Christ in one of His pre-incarnate appearances, and received from Him instructions as to how Jericho may be taken. The taking of the city is our lesson, and we shall consider "The Attack" and "The Conquest."

I. The Attack.—Surely there never was a more unpromising method of capturing a walled city undertaken. The people marched around the walls of the city once each day for six days, and the seventh day they marched about it seven times. During all these marches a solemn silence was enjoined upon the people, the only noise being that of seven ram's horns blown by seven priests. First in order marched the armed men of Israel, then the seven priests with their ram's horn trumpets, after these came the ark of the covenant borne by its usual priestly bearers, and then came "the rearward," consisting of the warriors of the tribe of Dan. On the seventh day, when the seventh round of the march was completed, in obedience to the Lord's command all the people shouted with a great shout, the walls of the city fell down, and the city was a prey to the invaders. At first one is inclined to question the end to be served by this mode of attack. There is no doubt but that had God so willed it, the walls of Jerico would have tumbled in the first day. Why then was this unique method of attack prolonged for a whole week? No doubt it was for some good end, and though we cannot understand all the reasons, there are some so plainly suggested that they cannot be overlooked. First of all is the influence these proceedings would have on the Israelites. The silence so unwonted to the Oriental would itself be very impressive, and lead the people to expect some great thing from God; and the prolonging of the proceedings would serve to deepen Israel's trust in and dependence upon Jehovah. This all the more when the marching commenced so soon after the solemn religious re-consecration in circumcision and the passover. Besides the conquest of the whole land would be made easier, for the inhabitants could not but be fully informed of the method of attack and overthrow of their stronghold, and would be convinced that nothing could stand before the might of Jehovah.

II. The Conquest.—Although the walls fell down and every man went up straight before him, it was a conquest for God. No man could enrich himself with the wealth found stored in that city. It was "devoted." Thus at the very outset was impressed upon the people the fact that Canaan, though given to them, was a possession from the Lord and was to be held for Him.

Rev. J. R. Miller: Some one said of Whittier, "To live near the heart of Christ was his creed." The teacher should live near the heart of Christ. That was where John received his preparation for his work. He lay on Jesus' bosom, and the very life of the Master, with all its sweetness and heavenliness, passed into John's soul, until even his face shone with the glow of the divine light.