

## Missionary World.

### DR. M'CLURE AND CHINA.

The *Montreal Herald*, of a recent date, gives the following particulars of an interview with one of our missionaries to China, now on furlough:

Five years ago Dr. McClure, who is well known in Montreal, was Medical Superintendent of the General Hospital, being a clever surgeon and popular personally. His heart was in mission work, and he early came to the determination to make his profession of service to the cause he loved. His application to the Board of Missions of the Presbyterian Church to be sent out to China as a medical missionary was granted instantly, and he was ordained and sent to the country a few months later. His station is Chu-Wang, in Northern Honan. When asked for some details of the work there he said:

"Our station was opened four years ago, and the progress made since that is satisfactory. Just after it was opened we experienced some opposition from some of the gentry of the vicinity, and our place was looted. We received compensation in full, however, and since that time we have never been molested. The number of missionaries varies; we have had as many as three families there. There are two native workers, and two natives in the medical department who do very well indeed. Several converts have been baptized. If, at the end of the year's probation which we insist on as a test of their sincerity, they have remained faithful we will baptize them."

"What class of country is Chu-Wang situated in?"

"A very thickly-populated district, something like 500 to the square mile. It is a fairly good country for China, but the people are very poor and ignorant. Few of the men can read or write, and there is no pretence whatever of educating the women. Our station is eighty miles from the nearest missionary point north, fifty from a station to the south, and it is about 130 miles to the next stations east and west. So you see we have an immense territory to cover, but we work on hopefully and prayerfully, satisfied that all this work will have its result some day."

"I suppose you find that, being a medical man, many doors are opened to you that would otherwise be closed?"

"Yes, the medical missionary finds much to do. One result is the establishment of confidence in the missionaries generally. During the first year at Chu-Wang I got very little to do, but last winter we had as many as eighty-one patients in our hospital, and they had unbounded faith in us. I need not tell you that native doctors and their methods are exceedingly primitive. Their medicines are usually some horrible compound, which accomplishes good only by accident. Surgery is never attempted."

Asked if he knew Miss Bemler and Miss Halverstone, who were reported to have been attacked in Honan, a suburb of Canton, he replied that he did not. He added that such reports needed confirmation, as frequently they had proved without foundation.

Dr. McClure is accompanied by his wife, who went out to China as a missionary of the American Presbyterian Church ten years ago. They left on Wednesday for Pittsburgh, Mrs. McClure's home. During his furlough Dr. McClure intends to visit the hospitals of New York, and probably some of the English ones also with a view of increasing his professional knowledge.

### THE STORY OF ABIDA BEGUM.

Abida Begum was a Mohammedan woman who lived in Fyzabad, and was a pupil of Miss Fallon's; she became convinced that Jesus Christ is the true and only Saviour, and determined to become a Christian; her youngest son, although he did not know much, resolved to go with his mother.

They left their home secretly, and went to the Zenana Mission at Fyzabad, from which they were sent at once to Allahabad, where

the mother received instruction and training in the Converts' Home for Women, and the son in a school in connection with the American Presbyterian Mission.

After spending nearly a year in Allahabad they went to Benares, where Abida Begum was employed in working for the Zenana Mission, and showed herself very much in earnest in striving to lead her fellow-countrywomen to the Saviour.

Her son had a shop in the city for the sale of embroidery, and one day while in the market on business he met a young cousin of his. This cousin asked him why he and his mother had left their relations and joined the Christians, to which he replied, 'We did it for our salvation.' Then answered the cousin, 'I want to know the true way of salvation; will you take me home with you and teach me?' Accordingly, the young Mohammedan went home with his cousin, and from what he saw and heard in this Christian home, he determined that he, too, would follow Jesus, and after a time of instruction and probation he was baptized.

Next door to the little shop kept by Abida Begum's son was a tailor's shop, in which a Mohammedan of the name of Yaqub Khan was employed; he became friends with his Christian neighbour, and often came and sat by him in order to hear him read and explain the New Testament. At last his master said to Yaqub Khan, 'If you continue to listen to that Book you will become a Christian. I cannot employ you unless you promise to give it up.'

'I cannot give it up,' he replied, 'for it is a good book.' The result of this was that Yaqub Khan was dismissed by his master, and soon after he was admitted into the outward Christian church by baptism. At first he had difficulty in obtaining work, but he has since gone to live in Allahabad, where he is able to support himself by his needle, as he did when he was still a Mohammedan.—*The Zenana, or Woman's Work in India.*

You know the Koreans have no chairs and keep their floors clean enough to sit on. So you sit on the floor, and your 'rice table' is brought in and placed before you. Their little tables are quite pretty, about a foot high, and 1½ feet in diameter. In Seoul a very common street sight is a boy carrying one of these tables over his head like a hat with a tea-pot of wine hanging from a chain in his hand—taking some official's dinner to him. Of course the food is all covered over to keep it warm and to keep out dust. Many dinner sets have a complete dish and cover for each article of food, so that it can be kept hot for a long time. The material used is largely brass, making a very handsome array when nicely polished; but Korean and Japanese crockery is also much used, being cheaper but far less durable than the brass.

A carefully taken census of India by the British Government has just been published. The exact population is 387,735,656. Of this vast number those enumerated as Christians, after a century of heroic missionary effort, amount to 2,250,000. Of the comparatively little band, 1,500,000 are Roman Catholics, 300,000 (including 70,000 European soldiers) are reckoned as belonging to the Church of England, and 400,000 counted are enrolled as connected with nonconformist Christians. Even if not one had been converted, still the command of our Lord rings out like a trumpet from heaven, 'Go ye into all the world, and preach the gospel to every creature;' and it is better to go in simple obedience to His order than in the delusive hope of any very brilliant success.

The Hindus are entering into leagues to banish the missionaries from their zenanas. A Calcutta native newspaper says it has long seen that something serious is the matter with womankind in India, and has been able, at length, to locate and define the root of the evil and peril. It says: 'It is the lady of the Zenana Mission, inoffensive in appearance, who introduces herself into the apartments of our women to turn their heads upside down. The mistresses of zenanas receive them with eagerness. If these missionaries succeed, it is all over with Hinduism.'

So far as is certainly known, only about one million people in Africa have been actually reached by the gospel. There are one hundred thousand native Christians.

### PULPIT, PRESS AND PLATFORM.

Epworth Herald: Religion and industry are old friends.

Ram's Horn: Truth never dodges, no matter who shoots.

United Presbyterian: Do the clouds withhold their rain because the people of God have failed to seek His favor?

James Anthony Froude: Truth only smells sweet forever; and illusions, however innocent, are deadly as the cankerworm.

Drummond: It is for active service soldiers are drilled and trained and fed and armed. That is why you and I are in the world at all—not to prepare to go out of it some day, but to serve God actively in it now.

Cumberland Presbyterian: Whom have you made happier to-day? Whom have you spoken kindly to? Have you been a helper or a hinderer? Well will it be for us if, every day, we can make sure that we have been a blessing to somebody.

Montreal Gazette: The address of the Rev. T. C. Madill, should be sufficient to seal the death warrant of the Canadian branch of the P. P. A. When a minister of the gospel threatens to support intolerance by bloodshed, people of common sense should be convinced that this sort of a crank is dangerous.

Vancouver World: We are all seeking by different ways the same goal; let us make a Heaven out of earth by pursuing the Golden Rule, doing unto others as we would have them do unto us. If we all observed this cardinal principle of the faith we boast, this would be a beautiful world and a glorious one in which to dwell.

Presbyterian Witness: Activity, energy, public spirit, self-sacrifice have characterized the whole public career of Lord Aberdeen, and with all his work the Countess is honorably associated. That they may long live to adorn their high position and utilize its varied advantages to the greatest good of the country and the greatest glory of God is the prayer of their countless admirers and well-wishers.

Presbyterian Banner: Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And anyone who has experienced this feeling knows that it cannot be shaken off, but must be prayed off.

Rev. R. E. Knowles: We have been startled by the recent outrage in Quebec into reluctant recognition of the fact that Protestantism must turn from its chronic protection of Catholicism, to the protection of itself. Outbreaks like those of Montreal, of Sorel, and of Quebec, have had no reasonable provocation, and will not long be tolerated by a Protestant country. We deplore the existence of the Protestant Protective Association, but it is folly to scout the idea of its necessity, so long as Catholics themselves contribute so freely to the arguments in its favor.

Forward: There is no law in Nature or Revelation that demands the use or traffic in alcohol as a beverage. Christ's law of love demands its suppression. History, science, the chorus from millions of bleeding hearts, appeal to our humanity for succour and protection for the rising generation. The love of gain is the inspiration of the traffic. It depends upon cradled innocence for its future. It looks upon minors as its legitimate prey. It cannot exist without them. While priest, prophet and statesmen accept license bribes, high or low, the traffic will gather the minors in, and there will be a perennial stream flowing on to perdition.

## Teacher and Scholar.

Sept. 16th, 1894. } JESUS AT JACOB'S WELL { John iv. 9-26.  
GOLDEN TEXT.—"Whoever drinketh of the water that I shall give him shall never thirst."—John iv. 14.

After the conversation with Nicodemus, Jesus left Jerusalem and went into the country, still somewhere in the Province of Judea, where He remained for a time. The people flocked to Him, and His disciples baptized many. The Pharisees sought to make trouble between Jesus and John the Baptist, and Jesus withdrew and went to Galilee. His route lay through Samaria, and it was on this occasion that He held the conversation recorded in our present lesson.

The Woman of Samaria, v. 9.—Jesus was weary after His long journey afoot, on the hot roads, and, coming to the well, He sat down to rest, while His disciples went to the village to buy food. While He sat there this woman came to the well. Jesus, being thirsty, asked her to give Him a drink of water. How is it? The woman was surprised at the request. Something in the Lord's dress or speech showed that He was a Jew. A woman of Samaria. "A Samaritan woman." That it was a woman of whom He had asked the favor made it still more strange.

The Gift of God, v. 10.—What God offered, was now offering to her, what He could give to her. Chap. iii. 16. Thou wouldst have asked of Him. Instead of His asking her for a drink of common water, if she had known who He was she would have asked Him to give her living water. He would have given thee. He seemed the weary one and she the giver; but in fact she was the one in need, and He the divine giver.

Sir, v. 11.—An address of respect, differing from the woman's pert address in v. 9. Christ's manner and words had evidently impressed her. Nothing to draw with. The woman was puzzled. What did He mean? This well contained living water, but He had nothing to draw with, and therefore He could not refer to this water. She could not understand. The well is deep. So deep that it was impossible for Him to get the water from its spring. Living water. Literally, flowing spring-water, in contrast with water from a cistern. See Gen. xxvi. 19 (margin). Art Thou greater? v. 12. Surely Thou art not greater. Our father Jacob. The Samaritans claimed to be descendants of Joseph, through Ephraim and Manasseh. However, their real origin is in doubt. See II. Kings xvii. 24-41. Authorities differ. Whosoever. vv. 13, 14. "Every one." This water. Of Jacob's well. That I shall give. The living water referred to. In him a well. Christ gives life to dwell in the heart as a fountain. Into everlasting life. "Unto eternal life." The moment one believes on Christ one has eternal life. John v. 24.

Give me this water, v. 15.—She does not understand, but she thinks that what He has to give must be valuable, and so she asks Him for it. Her words show that she had not yet gotten the spiritual meaning of Christ's words.

Call thy husband, v. 16.—Christ was dealing with her soul, and would lead her to see her sin. Therefore He touched the guilt-spot in her life. I have no husband, vv. 17, 18. Christ's words had touched her heart, and she confessed to her sinful life. Thou hast well said. Christ shows His perfect knowledge of her life. Five husbands. All dead or divorced. Our fathers worshipped, v. 20. Since He was a prophet she would ask Him for information on the great question ever in dispute between her people and the Jews. This mountain, Gerizim. The Samaritans claimed that here Abraham offered Isaac and met Melchisedec.

Ye worship ye know not what, v. 22.—"That which ye know not." The Samaritans accepted only the Pentateuch, and even that they had garbled to suit themselves; their worship was therefore mutilated and their knowledge of God but partial. We know what we worship. "We worship that which we know." The Jews had clear ideas of God through His words. Salvation is of the Jews. The hour cometh, and now is, v. 23. Even now God sought the spiritual worship, the worship rising above place and all externals. True worshippers. Those alone who worship in spirit and in truth are true worshippers. In spirit. That part of the nature which is spiritual—not carnal or material, and which is capable of holding intercourse with God, who is a Spirit. In truth. Intelligently, really. The Father seeketh such.

I know that Messias cometh, v. 25. The Samaritans also looked for the Messiah, and the woman seems to have had intelligent ideas of Him. I that speak unto thee am He, v. 26. This was Christ's first announcement of His Messiahship. He made Himself known to her because He found in her heart a readiness to receive Him. The woman believed, and hastening home told her people, and they flocked to the well to see Jesus. At their request He remained two days with them, and many of them believed on Him.