

## Missionary World.

MRS. HARVIE'S REPORT. (Continued.)

MISSIONS WHERE THERE ARE NO SCHOOLS.

Bird Tail, Rev. John McArthur, missionary. The children from this Reserve are sent to the Birtle school.

Pipestone Sioux. Mr. John Urquhart, missionary. Probably the children from this Reserve will be sent to the Regina school.

Rolling River, Mr. W. J. Wright, missionary. It is hoped that a day school may be opened here in a few months.

Christmas, in all the mission schools, is made as happy as possible under the circumstances. By innocent amusements and the bestowal of gifts and prizes, the minds of the children are led to dwell upon God's great gift to the world, our blessed Lord and Saviour, Jesus Christ.

The reduction of the number of pupils in some of the boarding and industrial schools in reserves such as Round Lake, Lakesend, the Crowstand, etc., by drafting the older scholars into the Government Industrial School, under the control of our church at Regina, it may be said was the result of a conference between the Government commissioner and the members of the Northwest Committee.

The reasons for the adoption of this plan are weighty, namely: the importance of removing the older children *entirely* from the reserve influence; the fact that the moral and spiritual surroundings and instructions are the same as in the reserve schools; that stricter discipline can be maintained, on account of facilities for better grading; improved mechanical training, because of advantages of regularly and systematically teaching several trades, and the fact that the Government grant for the Regina school is sufficiently large, per capita, to meet *all* expenses, thereby relieving the church of making provision for a portion of the maintenance, as is now the case in all but the Regina school.

The grant per capita at the Regina school is fixed at \$120; if this is insufficient, more will be given.

An additional reason, which weighed with the committee, was that a diminution of the number in the reserve school gives increased opportunities for the missionary or teacher in charge to undertake evangelistic work among the adult Indians.

The grants for the schools, such as Round Lake and others, are about \$72 per capita per year. This only covers part of the expense of maintenance. The grant to day schools is \$300 per year, with an additional sum of \$12 for each pupil, over the aggregate of twenty-five. The last report of the Northwest Committee says:

"No report of the committee would be complete without grateful acknowledgment of the help received from the Women's Foreign Missionary Society. The large sum of money which it raises year by year for the evangelization of heathen women and children has made possible the recent extension of our work in the way of boarding and industrial schools—a system of training which is already achieving an improvement in the morals, the manners and the intelligence of the children such as never could have been expected by means of day schools, where the teaching during the day, however good, is too often neutralized by the blighting influences to which the pupil is subject morning and evening in a pagan home."

Prince Albert Day School, Miss L. M. Baker, Principal (on furlough); Miss Annie Cameron, teacher.

This school was established four years ago for the benefit of the children of a wandering band of Sioux who had settled opposite the town of Prince Albert, on the north bank of the Saskatchewan. Miss Baker, who has done valuable work in the interests of the church for a number of years in this vicinity, was placed in charge. The work prospered in her hands, and this year, as her health was very much broken, the committee, with the hope that she may be able to return to the work, has given her an extended and well-deserved furlough. The work is moving on successfully under the care of Miss Cameron.

The school is made up of children and young men. The ages of the latter range from eighteen to thirty years, and, as may be expected, they cannot attend regularly. The average attendance is from seventeen to twenty. A Sabbath School has been established, and Miss Cameron visits the old people and reads to them. Miss Baker expresses the hope that the Government may give this wandering people a grant of land, as their scattered homes and unsettled habits are great obstacles to their enlightenment.

Okanase Reserve Day School. Rev. Geo. Flett, missionary; Miss M. S. McIntosh, teacher.

Miss McIntosh, for several months a teacher at the Crowstand, entered upon her work in the Okanase school early in the year. Soon after appointment, she wrote as follows: "Everything has been going on very smoothly at school, the children are interested in their work, and the attendance has been good." Some of the simpler kindergarten occupations are used, and these please and "interest the little ones immensely." There is a very interesting and encouraging Sabbath School held regularly under the care of the teacher.

A few weeks ago we were favored with a visit from Miss McIntosh, who had come east for short holiday to visit her friends in Toronto.

Our missionary teacher gave a graphic account of her work, in which she is deeply interested, presenting, in an impressive manner, the encouragements and difficulties. In the course of her address, she alluded gratefully to the kindness of Mr. and Mrs. Flett, and the good work which they had done among the Indians of this and neighboring reserves.

### MISSIONARY INFLUENCE.

Bare statistics do not measure the influence of missions. For instance, the American Board began work in the Turkish Empire in 1831. The statistical showing for the present year is 125 Protestant Evangelical churches, 13,000 church members and an affiliated community of some 50,000. This is readily and quickly stated, but it tells but a small part of the value of missions in Turkey. As all know, the work of the American Board has been almost wholly confined to the Armenians, of whom there are several millions in Asia Minor and European Turkey. These people belong to the old Gregorian Church. When Dr. Goodell began in Constantinople, the Bible was practically a sealed book with them. Few could read. Even many of the priests were unable to read the ritualistic services of the church. There was but little morality among the church officers. Drunkenness and dishonesty were common. There was no spiritual life, nor attempt at any. What is the situation to-day, after fifty years' acquaintance with the spirit and methods of Evangelical Protestantism? Schools of a modern pattern have everywhere sprung up among the Gregorians, and are largely patronized by them. Protestant teachers are sought for these schools, and the Bible is read in many of them, some allowing a place in the lessons of the week for the study of the Sunday School lesson. The day of an ignorant and corrupt priesthood has nearly passed. There is everywhere a demand on the part of these old Gregorian churches for more intelligence and a better life for the priesthood. The demand is made, too, in many places for a gospel sermon as a part of the regular Sunday service. Some of the young men of this ancient church are studying in the Protestant Theological seminaries for the purpose of fitting themselves for the priesthood. In former years the priests were largely supported by fees wrung from the superstitions of the people. This income has fallen off, not that the people have less faith, but because they are more enlightened and less credulous. Pictures and shrines are disappearing from the churches, and there is an increasing unbelief in the intercession of the saints.—J. C.

The oldest Welsh minister of the gospel now living is the celebrated "Hughes, Machynlleth," a Methodist. Mr. Hughes is in his ninety-second year, and has been in the ministry for seventy-three years. Not many years ago his power and influence over a congregation was simply marvellous. His name is a household word in Wales.

### PULPIT, PRESS AND PLATFORM.

Young Men's Era. Be faithful to God and you cannot be disloyal to man.

Gail Hamilton: Our piety sometimes needs a stiff breeze of common sense blowing through it.

Ram's Horn. Some preachers fail because they do not think it worth while to cultivate common sense.

Ballington Booth: The Salvation Army deserves credit for its outspokenness and plainness. It never refers to hell as "a place of general uneasiness."

Dr. John Hall: It is a shame for a rich Christian to be like a Christmas box, that receives all, and nothing can be got out of it till it is broken in pieces.

Presbyterian Banner. There is not much disposition to find fault with wealthy people for expending some moderate proportion of their wealth in providing suitable resting-places for their dead.

Religious Intelligencer: Officially and personally the holders of public office are a concrete object-lesson to the rising generation. Tolerated malfeasance in office cries aloud to the school-boys of the land, telling them that faithfulness to a trust and simplicity in public service, are a vision for dreamers, not a rule for practical men.

Presbyterian Witness: Atheism robs us of God. Polytheism robs us of the one living and true God and gives us an array of degraded phantoms. Idolatry and superstition becloud the character of God and erect immovable barriers between Him and the human soul. These errors seem to banish God out of the universe, or to place Him so far off that, for practical purposes, He might as well be regarded as non-existent.

James Wells, D.D.: Why should we not believe that in Canada is some tinker's boy who may do as much for the world as John Bunyan; that on your wide prairies to-night is a farmer's boy who may emulate the work of the cow-herd, Zwingli, for the Swiss; that some miner's son may rise up to do as much for your Roman Catholic fellow-countrymen as Martin Luther did? Why may there not be among you George Whitfields or John Knoxes?

Phillips Brooks: Seek your life's nourishment in your life's work. Do not think that after you have bought or sold, or studied or taught, you will go into your closet and open your Bible and repair the damage of the loss which your daily life has left you. Do these things certainly, but also insist that your buying or selling, or studying or teaching shall itself make you brave, patient, pure and holy. Do not let your occupation pass you by and only leave you the basest and poorest of its benefits, the money with which it fits your purse. This is the life that indeed "catches the quality of the life of God," and still it is a life possible to every one of us.

Presbyterian Banner: Golden opportunities may offer themselves, but if they involve the loss of one iota of honesty men should not touch them; if they bring with them the stain of doubtful dealing they should be let alone. There are honest ways of doing business, although they sometimes cut off avenues to speedy wealth, and curtail it in many ways, but better have it so, and at last be able to meet the great Judge with a clear conscience, and with hands unstained by the marks of dishonesty. When Louis Kossuth, after a long and turbulent political career, was dying in exile and poverty, he said: "My hands are empty, but they are clean." Would that his words could be made a text for a sermon which could reach the ears of every man exposed to the innumerable temptations which surround the toiler for gold.

## Teacher and Scholar.

June 14th, 1894.

### REVIEW.

GOLDEN TEXT.—The Lord's portion is His people.—Deut. xxxii. 9.

I. Jacob's Prevailing Prayer, Gen. xxxii. 9-12, 24-30; G. T., Gen. xxxii. 26. (1) The prayer—Its parts, invocation, confession, thanksgiving, petition, plea. (2) The double wrestling—The man wrestling, a symbol of Jacob's past life, showing he had really been resisted by God striving with him, he had been in the grasp of Omnipotence—Jacob wrestling in helpless dependence, by self surrender, prevails with God, Hos. xii. 4; Gen. xxiv. 54. (3) The gracious issue—The changed name signifying a changed nature—The blessing given—The place commemorated.

II. Discord in Jacob's Family, Gen. xxxvii. 1-11; G. T., Gen. xlv. 24. (1) The youthful Joseph—age—occupation—companions—association with Jacob and Esau—character. (2) Envy of his brethren due to—His higher moral character—Partiality of Jacob, its ground, manner of showing—Story of dreams. (3) His dreams—Their form suggested by his occupation.

III. Joseph Sold into Egypt, Genesis xxxvii. 23-36; G. T., Gen. i. 20. (1) The plotted murder—The first plan—Adoption of Reuben's suggestion, his motive, no lessening of the other crime—Aggravations of guilt by deliberateness, heartless indifference, Ch. xlii. 21; Amos vi. 6. (2) Joseph sold to Egypt—Motives inducing to sell, profit, seeming lessening of crime—The purchasers, their name—Their goods—The price. (3) The father's grief—Reuben's disappointment—The cruel lie—Jacob's inconsolable sorrow.

IV. Joseph Ruler in Egypt, Gen. xli. 38-48; G. T., I. Sam. ii. 30. (1) Joseph chosen as ruler—Causes of choice, evidence that God was with him, practical wisdom shown, probable knowledge of his past life. (2) Investiture in office—Marks of office, signet, chain, linen, carriage, naturalization, new name, marriage. (3) Joseph's rule—Survey of land—Provision for preserving plentiful harvests.

V. Joseph Forgiving His Brethren, Gen. xlv. 1-15; G. T., Luke xvii. 3. (1) Joseph disclosing himself—Circumstances—His earliest words about his father—Effect on his brethren. (2) Assurance of forgiveness—Made possible by knowledge of their repentance—Presents himself as their brother—Shows that God overruled their sin to a gracious end, yet not excusing their crime—Reveals a striking working of God's providence. (3) Message to his father, of his dignity—To come down—Assures him of support—Fraternal greetings.

VI. Joseph's Last Days, Gen. i. 14-26; G. T., Prov. iv. 18. (1) Fear and pleading of Joseph's brethren—Persistent sense of wrong doing—Plea enforced by dead father's wish, and common service to God. (2) Friendly answer of Joseph—Disavows his right to judge their sin—Fixes the mind on gracious issue—Promises favor. (3) Dying charge and death—Faith expressed in his dying charge, Heb. xi. 22—The silent witness of his confined body.

VII. Israel in Egypt, Exod. i. 1-14; G. T., Ps. cxxiv. 8. (1) The family become a nation—Rapid growth to a people—Might and numbers. (2) Change of dynasty and of treatment by new rulers—Fear of Israel, because of position and power—Policy of forced labor. (3) Results—Works built—Emittered lives—Fails to check growth—Excites longing to leave—Unites people.

VIII. The Childhood of Moses, Exod. ii. 1-10; G. T., Ps. cxi. 15. (1) Early childhood—Faith shown in concealing him, Heb. xi. 23—In committing to providence. (2) Discovery by Pharaoh's daughter—Her compassion—The mother secured as nurse. (3) Training of Moses by his parents in wisdom of Egypt.

IX. Moses sent as a Deliverer, Exod. iii. 10-20; G. T., Is. xli. 10. (1) Call to a great work—Assurance of deliverance—Moses called to be leader. (2) Encouragements—Promise of God's presence—New name given. (3) The issue foretold—Acceptance by the people. Rejection by Pharaoh—Accomplishment of God's purpose.

X. The Passover Instituted, Exod. xii. 1-14; G. T., I. Cor. v. 7. (1) The selected offering—Characteristics of. (2) The sacrificial death—Time—Disposal of blood—Typical import. (3) Sacrificial meal—Manner of eating—Significance. (4) The promised deliverance—Showed worthless of Egyptian gods—To be kept as memorial.

XI. Passage of the Red Sea, Exod. xiv. 19-29; G. T., Heb. xi. 29. (1) The signal pillar; its changed position. (2) The way through the sea—The agency employed. (3) Overthrow of the Egyptians—Vain attempt at flight—Israel's fear and trust.

XII. The Woes of the Drunkard, Prov. xxiii. 29-35; G. T., Prov. xxiii. 31. (1) The condition generally, of the drinker of woe and sorrow of mind and body. His actions, prolongs indulgence, goes on to what is more intoxicating. (2) Warning based on deceitfulness of drink—Safety lies in turning away from it—Its bitter end. (3) Consequences of drink—Dethrones moral reason—Destroys sense of self-preservation—Causes stupid insensibility.