

## Missionary World.

### MRS. HARVIE'S REPORT (Continued).

#### MEDICAL MISSION WORK.

Our society supports lady physicians in Indore, Mhow and Neemuch, also at Ujjain, where Medical Mission work for women is carried on under the supervision of Mrs. Buchanan, who is a physician.

Indore.—The work here, in the Canadian Woman's Hospital and the Dispensary, has, this year, in the absence of Dr. Oliver, been in charge of Dr. Margaret O'Hara, assisted by Dr. Agnes Turnbull.

"The medical work," says Dr. O'Hara, "has gone on without interruption during the year, and for perfect health and perfect enjoyment in the work, I must acknowledge the good hand of my God upon me."

The number of patients treated in the hospital this year has been 224; of this number, 26 were Brahmans; 33 Christians; 17 Bairians; 47 Mohammedans; 1 Parsee; and the remainder, other caste Hindus. Number of dispensary patients, 8,042; number of treatments, 21,342; number of house-patients, 192; number of visits, 805.

Amount received in fees.....	R 512	0a	0p
For sale of medicines.....	214	12	3
	R 726	12	3

Those who are in a position to pay for treatment and medicines are expected to do so, and the amounts thus received are given to the treasurer of the Mission Council.

The assistants are the same as last year, with the addition of a matron, a native Christian widow, who is an efficient helper, being able to take the morning and evening services in the hospital, besides conducting the Sunday morning Sabbath School. She is from the Free Church of Scotland Mission, and had received her medical training in a government hospital.

The Sunday School has had an average attendance of 40. An interesting Bible class for young men is also held. Jane and Rebecca have assisted Dr. O'Hara in giving daily instruction to the many women in the hospital. An interesting incident is mentioned of a woman brought by her husband from a distant village for treatment. As the case was serious, they remained some time, seemed impressed with the teaching given, and when they left, took with them a New Testament and several Christian books. The City Dispensary has been under the care of Het-tebai, and the attendance was better than that of last year.

During Dr. O'Hara's absence for rest and change in South India and Ceylon, Dr. Turnbull had entire charge of the hospital. She has also assisted in the dispensary work during the year and with operations and difficult cases. Much of Dr. Turnbull's time has been given to the study of the language, but when Miss McWilliams was obliged to leave the field, she took up her school work among high caste girls, with the assistance of two native Christian women. The number of names on the roll is 54; the daily average is 30. The simple English branches are taught, and much attention is given daily to the instruction of the children in the Word of God. Several married women come to the school regularly, and seem anxious to be taught. The Sunday School in connection with this school is prosperous. Dr. Turnbull also takes charge of a Sunday afternoon Bible class in the hospital, composed of the medical assistants speaking English. A zenana worker is specially needed to visit the homes of the children attending this high caste school.

### THE GOSPEL IN UGANDA.

The London correspondent of the *Scotsman* has had an interesting talk with Bishop Tucker, who returns to Uganda in a fortnight. He will go to Berlin before he sails for Africa and have an interview with the German Emperor. The missionary work which the French and English are carrying on in that part of Africa is impeded by the conduct of the German settlers, whose treatment of the inhabitants is a scandal. The eagerness of

the natives to listen to Christian missionaries is very remarkable. As many as 60,000 books translated into their tongue have been sold during the last two years. Two-thirds of them are copies of the New Testament. These are not only read, but questions are put by the readers on different points which strangely enough are those which perplex theologians. The other favorite work is the first part of the Pilgrim's Progress. By the majority this is read for its story; but those who are better educated show a clear understanding of the allegory. In either case, however, this must be added to Bunyan's many triumphs. Hitherto the English missionaries have alone supplied books. The French are about to do the same, having arranged for the translation of the New Testament. These missionaries would get on better if they were versed in each other's language; but Bishop Tucker does not speak French, and the French Bishop does not know any English. The Bishop confirms all that has been said about the natural richness of the country. Those who are abstemious find it easy enough to live there; yet it is not fitted for a European settlement. Uganda might become a centre, however, for the civilization of this part of Africa, while its possession by Great Britain gives her command over the head waters of the Nile. Both as such a centre and as a stronghold, it requires to be in rapid communication with the coast. Hence the construction of a railway is a work of necessity.

The second of the series of pamphlets now being issued by our Foreign Mission Committee has been published. It deals with Formosa and is the work of the Rev. G. M. Milligan, M.A. On the cover is a map of the Northern part of the Island, with all the preaching stations, sixty in number, marked upon it so that the location and name of each one can be seen. A picture of the Rev. Dr. and Mrs. Mackay and family makes a most suitable frontispiece. It is needless to say that there is conveyed in it, in an interesting style, much information in brief of Formosa's physical features, its inhabitants, history, the great missionary work achieved by Dr. Mackay and a brief biographical sketch of him making altogether most interesting missionary reading, which we hope will be made use of very largely throughout our church by both old and young.

A report of the old Calabar Mission not long ago quoted an interesting letter by their Mr. Anderson (yet living): "My day of service will soon be over. Forty-nine years have passed since I first set foot on loved Jamaica and forty years have passed since my arrival in Calabar. Increasing infirmities render my future, not dark, but uncertain. I thank the Mission Board for the kind hint that it might be well for me to retire and rest for a season. I look up for direction. I still cherish the old wish, thoroughly shared by the companion of forty years, that 'our rest together in the dust' should be in the soil of Old Calabar. I should be ready to sacrifice the wish, however, rather than prevent a younger, stronger, more useful man from occupying my position."

Revival in Uganda; a thousand souls gathered in, in three days. Four Christian chiefs gave up their chieftainship in order to devote themselves to the work of the Lord. An evangelist who has hazarded his life for Christ wrote to Bishop Tucker (now in England): "We pray to God to give the Englishmen who are there in England a pitying remembrance of us, that they may be willing to leave their country, which has great honor, to come and teach us, as the Son of God got up and left His first position, which exceeded in glory the estate of the archangels, and strengthened Himself to come and die for us."

We acknowledge gratefully receipt of copies of the report of our Indore Mission for the year ending February, 1894, and shall gladly from time to time make use of its contents in our missionary column. We have also received *The Indian Standard* of May 1894, and *Gyan Patrika*, of which latter we can make no use, we fear, as it is printed in native characters, to us all a mystery. Thanks to our missionaries for all these.

A Correction.—In the Annual Report of the W. F. M. S., the auxiliary of Lochiel, Glengarry Presbytery, is credited with \$16 as its contribution for last year. The sum should be \$116.00, which reflects credit on the members of this auxiliary. In a report of over two hundred pages containing many columns of figures it is almost impossible to avoid an occasional error.

Love of Africa so burns in the heart of one of God's servants that now, after twenty years since he came home and at sixty-two years of age, he offers to return; but the board is constrained to apply the motto, "Young men for war."

### PULPIT, PRESS AND PLATFORM.

Ram's Horn: How many people would be wonderfully amazed to get an answer to the prayers they make in prayer-meeting.

New York Observer: Whatever excites animal feeling or kindles carnal fires in the inner temple of the soul, should be swept clean out of the prints admitted into our homes and handled by our sons and daughters. The churches have this power, and they ought to exercise it at once.

Philadelphia Presbyterian: The cry of "hard times" would be robbed of much of its severity if those who are able to pay their bills would do so promptly, and not excuse themselves from payment on the ground that money is hard to collect. Let the ready money be kept circulating. It is a wrong in God's sight, and a sin against one's fellow man, to withhold from another what belongs to him, when it is in a man's power to pay him.

Mid-Continent: A distinguished Methodist preacher once said: "But for the interest and devotion of the women of our churches, one-half of them would die the first year, and the other half the second." The same remark is largely applicable to our Presbyterian churches. A considerable proportion of the Sabbath congregations consist of the women. And as for the week-night prayer-meeting, it would have to be given up in a good many of our churches were it not for the women.

Christian Instructor: The liberals in religion have been holding a little Congress of Religions by themselves. Rabbi Hirsch, Dr. Thomas and Dr. Jenkyns Loyd Jones, seceded from the Unitarians, are leading spirits. The object seems to be to establish a system of liberal propagandism in the United States. Their distinguishing characteristic in liberality is that each is willing to part with everything religious except that which he himself holds. Very liberal in what does not belong to them!

The Interior: Dr. J. Monro Gibson is in no danger of becoming fossilized by the speeches and examples of slow-going Londoners. At an evening meeting connected with the Y.M.C.A. jubilee songs were sung and a few gymnastic exercises were indulged in. Some good people questioned the propriety of those exercises. Next night Dr. Gibson brought down the house by a few pertinent questions concerning the Author of man's being. He holds that it is time we were done with the ungodly divorce of the secular from the sacred, done with the superstition that God is to be acknowledged only in part of our life.

The Congregationalist: A prevailing prayer is one which is so founded in penitence and faith as to illustrate one's desire to be right in his own spirit before God. It is one which, no matter what its form or its aim, subordinates the human will to the divine, always tempering its utmost intensity with the proviso, "Yet not my will but thine be done." It recognizes the superiority of God's knowledge and the rightfulness of His rule over us. It understands the fact that a prayer may be answered best by seeming to deny it. It is the cry of a trusting child to a loving father for a favor, not a clamorous suitor for some just but as yet ungranted right.

Zion Herald: It is just as necessary that we should patiently wait for answers to our prayers as it is that we should patiently pray for what we need. Our prayers ought to be walled around with patience. An able preacher says: "The Saviour knows how impatient we are that the blessing shall come quickly, and therefore cautions us not to faint when we do not receive it on the instant. We may not receive it in the form we looked for. It may come in a form so different that we shall scarcely recognize it as what we asked for." If the good and great God can blessedly wait on us, ought we not to hopefully wait for His reply to our prayers? His "due season" never fails to come around.

## Teacher and Scholar.

July 29, } THE YOUTH OF JESUS. { Luke ii.  
1894. } 40-52.  
GOLDEN TEXT.—Luke ii. 52.

About twelve years pass by and both Joseph and Mary watch over and train up carefully their precious charge. Jesus grows up like any other boy without show or public notice in his village home although he was the son of the Highest and the earthly heir of King David. For further hints as to his child-life, read Matt. xiii. 54, 58; Mk. vi. 1, 5; Jn. i. 46, 7, 5.

I. V. 40—Childhood and Boyhood of Jesus.—Physically, He grew, had a healthy growth and development in his body. Mentally, He waxed strong in Spirit, filled with wisdom. He was a strong, active, sturdy boy in every sense. Spiritually—The favor of God was upon Him. He was such a boy as God was pleased with. He was religious as well as active and strong. Religion takes nothing from a boy, but adds everything that can make him truly good, and noble, and beloved by God and man.

II. Vv. 41, 42—Jesus Taken to Jerusalem.—God by Moses gave directions that all male adults were to present themselves at the place of the altar, three times a year at the feasts of the Passover, Pentecost and of Tabernacles. Mary used to go with Joseph. Jesus was now entering on His thirteenth year and for the first time He was to go up to Jerusalem to the feast with His parents. This was the age at which a Jewish boy became what was called, "a son of the law," it was the age of responsibility, when he was bound to keep the law, and go up to the feast with his father. It was probably the first time He had been in a city, and His going to Jerusalem would be long and much talked about at home. It was most likely the feast of the Passover and lasted fully a week. This was a very important period and event in the life of Jesus. He would see, hear, and learn things which would, as it were, be a new starting point.

III. Vv. 43-45—Jesus Lost, Alarm of Joseph and Mary.—Joseph and Mary leave for home with their friends and neighbors, thinking Jesus would be with some of the Nazareth boys in the company. Night comes, they prepare for their evening meal, expect and wait for Jesus, get anxious about Him and yet He does not come. They had lost Him. We can imagine how anxious they would be, how they would blame themselves. Distressed and tired they turned back to the great city and began a weary search. It is well for children returning from church and public places to stay by their parents, and for parents to see that their children are with them.

IV. Vv. 46-48—Jesus Found and Where.—It was not till the third day from the time they lost Him that they found Him. Three miserable days. At last, having looked in every likely place, they come to the temple, and there, in one of the side rooms where wise or aged men taught the young people who came to them, they found their lost child going about the temple. He had probably wandered in here and become so interested He forgot about all else. All that heard Him were astonished at His understanding and answers. Jesus had received careful training, He was attentive and thoughtful as a boy and this was the result. When Joseph and Mary saw Him they were amazed and His mother said unto Him, "Son," etc.

V. Vv. 49, 50—Jesus' Strange Answer.—It would have been very strange and unnatural had they not sought Him, yet when found He said, "How is it that ye sought me? wist ye not, did you not know, that I must be about my Father's business?" Jesus was awaking to a degree that Joseph and Mary were not aware of, to the knowledge of God as His Father in a special sense, and so to interest in everything about God; His Father's business. This just now was for Him to learn all that He could, so as to fit Himself to serve His Father better as He grew older. But they understood not the saying which He spake unto them. Had they known all the thoughts and feelings now coming into the mind of Jesus about His relation to His Father, and what was opening up before Him, it might have unfitted them to act naturally toward Him and train Him wisely as they should.

VI.—Vv. 51, 52—Jesus at Home again. He went down, etc.—Year after year he would now come up to the feasts, and every year learn something more. "He was subject unto them." The wise and holy child Jesus here presents to the young a pattern of humble docility, earnest diligence in acquiring religious knowledge, and ready obedience to parental authority. And Jesus increased in wisdom and stature or age, etc. His physical, mental and spiritual development was so natural and symmetrical that God and man regarded his advancing and maturing powers with increasing complacency. How suggestive is this simple statement! A child in whose heart was bound up no folly; a young man pure in soul from all youthful lusts; a son whose consciousness of His divine origin abated not his obedience to his earthly parents; a man so unpretending and genial that His superior wisdom and unblemished holiness conciliated the favour of others; a servant of God, ever mindful of His high destiny, yet submissively working in obscurity at His mechanical craft; such we must suppose our Lord to have been from this description. In all, how perfect an example to all His followers.

Lesson 1. The importance of parents seeking early connections with the church and its privileges for their children, and teaching them to seek them for themselves.

2. The happy results of parental training and youthful attention, and thoughtfulness seen in the understanding and answers of Jesus at twelve years of age.

3. The kind of training and attention which form the character most pleasing to God and best fit for future usefulness.

4. Jesus as an example of filial obedience, of humility and that beauty of character and life in the sight of God and man produced by early piety.