

Missionary World.

GOOD NEWS FROM INDORE.

[Through the kindness of Rev. Louis H. Jordan, B.D., pastor of St. James Square congregation of this city, we are able to lay before our readers the following interesting extracts from a letter lately received from the Rev. Mr. Wilkie, of Indore].

MY DEAR MR. JORDAN,—We often think of you and all your kind and hearty help in regard to our college. I am happy to say we are pushing on as quickly now as we can. The large hall is all plastered and we are about to lay the stone flooring, and so in two or three weeks we hope to be able to use it and it will be ready none too soon. The work has grown more encouraging all the time. Our congregations are too large for our little hall. Our Christians alone would more than fill it and at every service. We have always a large number of others that desire to hear what is being said. I have baptised 36 since my return about the middle of November, and we have a large number of candidates for baptism of whom we shall probably receive several very soon. The work is extending beyond the caste that was at first interested and we have inquirers to-day from three other castes amongst whom there seems to be a real work of Grace. I have especially been pleased since my return with the decided advance and change in some of those who two years ago were called Mangs. Some of course have not by any means proved a help and some others seem to have so little life and thought as to be almost incapable of improvement, but a large number of them have proved clearly that the gospel is a living power and is able to work miracles to-day as of old. They have had much persecution especially whilst I was away, and the recent baptisms have apparently roused the evil spirit. Several times they have been way-laid and beaten, and a most determined effort has been made to frighten those who are not yet baptised. At first some of the lower officials in the city sided with the opposers, but we have got the prime minister to take up the matter and issue very decided orders that the Christians are not to be interfered with. This will not end the matter but it will be a great help to us. We need not expect the people to quietly see the foundation of their old faiths upset and their old relationships broken up.

Yours affectionately,

J. WILKIE.

LETTER FROM FORMOSA.

In a late letter from Formosa written in February last, Mrs. Gauld writes.—

We attended three services on Sabbath, Dec. 23rd. In the forenoon at Toa-tin-tia, in the afternoon and evening at Bangkok. These services were a joy to us; twenty-eight were baptized and a hundred and fifty sat down to the Lord's table... all one in Christ, what a precious thought. A Hoa, Tan He, two elders and eight native preachers, also Mr. Gauld, took part in conducting these services. The crowds were large, many not being able to get in. The order was excellent. Monday we visited Pangkio etc. Tuesday, Christmas, we went to Sinitiam where we spent a few hours very pleasantly, returning to Bangkok the same evening by rapid boat. We think a very great deal of Tan-He and he has a fine looking wife. I had never visited any of these places before and I assure you I enjoyed our Christmas holidays to the full. Tan He served us a Chinese dinner even to giving us chopsticks but as we were very hungry we resorted to knives and forks. The feast they had prepared was very good indeed.

At Pang-kio, Gordon and I were invited to call on Pang-kio-than's household, on Gordon's account of course. They made a great deal of Gordon and treated us very kindly. They have a beautiful house and

gardens through which we were shown by one of the head servants. Everything was clean and neat, no pigs or chickens around the garden which greatly added to its appearance. . . . We are all enjoying the best of health. "God is love." "The lines have fallen to us in pleasant places."

NOTES FROM THE FIELD.

It is estimated that there are five million Pagan Indians in the South American continent, all that is left of the aboriginal populations. These have been driven from their ancestral lands to remote and inhospitable regions—the wilds of Patagonia, the prairies of Paraguay the forests of the Amazon, and the Andes uplands. Only at three points have they been reached by the gospel, each case through the efforts of the South American Missionary Society—in Fuego, Paraguay, and Chili. But these efforts unhappily bear no proportion to the numbers to be evangelized. In Fuego there are thirteen labourers at work, in the Gran Chaco (Paraguay) five; and among the Araucanians in Chili, only one.

The Presbyterian Mission in Mexico reports the following statistics for 1894.—Ordained missionaries, 10; married lady missionaries, 8; unmarried lady missionaries, 4; total American missionaries, 22; ordained natives, 30; licentiates, 20; other native helpers, 130; total of native labourers, 180; students for the ministry, 18; churches, 85; communicants, 4,512, added during the year, 271; boys in boarding school, 33; girls in boarding school, 113; boys in day schools, 339; girls in day schools, 683; total number of pupils, 1,168; scholars in Sabbath school, 1,571; contributions \$3,495.

One of the graduates of the *Joshu Gakuen* has been for three years nurse in the Red Cross Hospital at Tokyo and, largely through her instrumentality, sixteen of her associate nurses have become Christians. They hold weekly Bible-readings and prayer-meetings at the hospital and, so far from opposing, the authorities lately sent out a request for more Christian nurses. She is one of the few Japanese women who speak Chinese well and, therefore, has nursed prisoners of war, at the same time holding up to them the Prince of peace.

The gospel story is now spoken and read in about 300 languages. All the great languages of the world are now vehicles for the message of God's redeeming love. Everywhere the number of converts is increasing. Christianity in some of its forms is represented in all quarters of the globe. Of the earth's population of 1,450 millions, about 450 millions are nominal Christians. Not in the first century or the first three centuries of our era was growth as rapid as it is now.

After all reverses and suffering, the gospel of Jesus Christ is gaining power in that rich part of the Dark Continent—Uganda. Over 100 native preachers have been distributed all over the country, and other agents are in training for similar work, so that it is hoped another hundred will soon be sent out. The plan is for these preachers to go out into the field for a time and then return for further training. The remarkable fact is that they are supported by the native Church.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church in United States has 13 hospitals and dispensaries, and ministers to about 50,000 women through its medical missionaries.

There are 193 male missionaries and 69 female missionaries at work under the Congregational Church of England. Besides these there are 1,476 native ordained ministers.

The Sultan of Turkey is sending out Mohammedan missionaries to Africa at his own expense, to counteract the influence of the Christian missionaries in that continent.

Active steps have been taken to secure the amalgamation of the Christian Endeavor Societies and the Epworth Leagues in China, with every prospect of success.

The German Evangelical Presbyterian Missionary Society has recently opened a theological academy at Tokyo. Its library has 9,000 volumes.

Japanese residents in the Hawaiian Islands have sent \$10,000 to the Red Cross Society of Japan in aid of their countrymen.

English doctors in India give medical assistance to 14,000,000 natives in one year.

PULPIT, PRESS AND PLATFORM.

St. Louis Presbyterian: A chronic critic could often be best silenced by putting him at work on the task criticised but for the detriment it would work the cause.

The Standard. The gospel is more than a call; it is an announcement that God has made peace by the blood of Christ in the atonement. Will you accept it at his hand?

British Weekly: Heaven is the world of love, not of admiration. Admiration is the spectator that turns away when its eyes are feasted. Love is the communicant at the table of a perpetual sacrament.

Prof. Edward Caird: He who would further the philosophical work of the future must renounce once for all the questionable luxury of contempt, which, in almost all cases, is the mortal enemy of insight.

Phillips Brooks: No man or woman of the humblest sort can really be strong, pure, and good without the world being the better for it, without somebody being helped and comforted by the very existence of this goodness.

Principal Fairbairn: What we call the superstition of the savage is not superstition in him. Superstition is the perpetuation of a low form of belief along with a higher knowledge. Between fetishism and Christian faith there is a great distance, but a great affinity—the recognition of a super-sensible life.

St. Louis Christian Advocate. A revival is a time of general forgiveness, and while the forgiving is going on, men should not only forgive those who have injured them, but also, sometimes a much harder task, those whom they have injured. It is astonishing how much easier it is to forgive those who have injured us than those whom we have injured.

Dr. John Hall. We are the portion the Lord takes out of the hand of his enemy and ours, and he cares for us as such. A love that is everlasting, a care that is likened to that which guards the pupil of the eye, a fidelity of attachment to which the mother's love finds no parallel—these have been expended on us, and are still in operation towards us. Can it be doubted, then, he cares for us!

Rev. J. A. Macdonald: It has been said that the Europeans of Calcutta have cast aside the interest in religion which belonged to them in their old home-land. It has been imagined that the world, the flesh, and the devil were all that had power to draw and entrance them. The meetings of John N'Neill have shown that the message of Christ has as much magic for the dwellers in Bengal as for those who flock to hear it in Christian lands."

Rev. James Millar: The truest and most hopeful thing that we can think about our world is, that in it, and at the heart of it, as a health-giving, regenerative force, there is the kingdom of God. Its members are being changed in character by the knowledge of their membership; and the power of the All-Good is operating in them to make them like Him. This idea of the kingdom of God is not a mere theological counter, a kind of spiritual analogy to X Y Z in Algebra. Its moral significance is that it brings to bear on the common life of its members the power of a knowledge that satisfies the intellect, of a hope that inspires the soul, of a consciousness of nobility that prevents degradation, and of a union at the springs and fountains of life with Him whom to believe in is the root of all righteousness and whom to know is life eternal.

Teacher and Scholar.

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

May 19th, 1895. } JESUS BEFORE PILATE. { Mark xv. 1-15.

GOLDEN TEXT.—Mark xv. 5.

MEMORY VERSES.—14 15

CATECHISM.—Q. 31.

Home Readings.—Mt. Mat. xxvi. 67-75. T. Mark xv. 1-15. W. Luke xliii. 1-25. Th. Mat. xxvii. 11-31. F. John xviii. 28-40. S. John xix. 1-16. Sab. Zech. xlii. 1-9.

As soon as the Sanhedrim had declared Jesus to be worthy of death, adjournment was made until daylight should permit a legal meeting. Meantime Jesus was taken from the high priest's house to the court of the Sanhedrim near the temple, being subjected to all sorts of insults and indignity by those who had Him in charge. "Straightway" in the morning—that is, just as soon after daylight as possible—the court re-assembled, confirmed the death sentence on their prisoner, agreed on their method of procedure before the governor, and then led Him away to Pilate to have their finding sanctioned, and the death penalty carried out. We shall try to present the facts concerning, (1) The determined accusers; (2) The cowardly judge, and (3) The silent prisoner.

I. The Determined Accusers.—From John's narrative it would seem that the Jewish authorities hoped for a mere formal declaration by Pilate, approving of the sentence they had pronounced on Jesus. Pilate, however, was not in a complaisant mood, and demanded that he should be informed of the charges against the accused that he might investigate them. Then the authorities were indignant at Pilate's action, and especially at the tone of contempt he adopted toward them, but had to swallow their anger and state their charges. Luke gives the charges they laid against Jesus—perverting the nation; forbidding to give tribute to Caesar; and saying that He was Christ a King none of which bear the least resemblance to the charge of blasphemy, on which they had condemned Him. Pilate would have laughed them out of court had they asked for the condemnation of the prisoner for blasphemy, hence they made charges of a political character. The first two Pilate did not even consider, for he knew that these very men would have been the leaders in things of the kind there charged. The determination of the rulers to put Jesus to death is seen further in the action of the chief priests in moving the mob to demand the release of Barabas, and the crucifixion of Jesus; and in their veiled threat against Pilate, "If thou lettest this man go, thou art not Caesar's friend."

II The Cowardly Judge.—Pilate knew that there was nothing in the charges which had been laid against Jesus, and that for envy the chief priests had delivered Him; but he was anxious not to give further offence to the Jews, who might spoil his chances of re-appointment as governor. Into the charge, that Jesus claimed to be a king, he made enquiry, and the answer he had from the accused (John xviii. 36.) satisfied him that there were no just grounds upon which this man could be put to death. But he was afraid to do what was right—hence he tried first of all to shift the responsibility to Herod. But Herod, after mocking Jesus, sent Him back to Pilate, whose next attempt was to put the responsibility upon the people, by suggesting that Jesus should be sent free in accordance with the custom that prevailed at the feast. By this offer Pilate compromised himself fatally, as he thereby virtually acknowledged the justice of Jesus' arrest. We have seen how the determination of the priests, who moved the people against Jesus, defeated this plan of Pilate's, in spite of his feeble appeals to their patriotism on behalf of the "King of the Jews," and to their knowledge that Jesus had done no evil. The fickle mob joined in the cry, "Crucify him;" and Pilate had to desist from his effort to set an innocent man free. His sense of justice, his superstitious regard for dreams and omens appealed to by his wife, his interest in the prisoner, who declared that he came into the world to "bear witness unto the truth,"—everything had to give way to Pilate's cowardly fear to displease the people. He called for water and formally declared his innocence of "the blood of this just man," by washing his hands. Even after this Pilate made one last effort on behalf of Jesus, by an appeal to the pity of the people. Jesus had been scourged and mocked by the Roman soldiers, and was then brought again before the public gaze, only to be greeted with shouts, fiercer than ever, "Crucify him, crucify him." Pilate's sentence (John xix. 6) is a most astonishing one, "Take ye Him and crucify Him; for I find no fault in Him."

III The Silent Prisoner.—What a contrast between the prisoner at the bar and His accusers and judge! The priests burning with an unholy determination to accomplish His death, and in great anxiety to bring every pressure to bear lest their desire shall be defeated, the judge seeking by every way, save by doing right, to obey conscience and avoid displeasing the Jewish authorities, and the prisoner, calm and dignified and unmoved amidst all the turmoil! He answers Pilate's questions courteously and clearly, but not one word in reply to the fierce and lying accusations of His enemies, not one word of reproach for the vacillating judge. Who of us, even laying aside the fact that Jesus that day endured the reproaches of evil men, for our sakes can fail to admire the prisoner, and to despise the others? And when we remember, that in their apparent triumph that day, the forces of evil accomplished their own defeat, shall we not choose truth and righteousness as ours, and stand firm therein by the grace of Jesus Christ our Lord?