

Missionary World.

ANOTHER MISSIONARY FOR INDIA.

A large congregation assembled in Molesworth Presbyterian church on the evening of Wednesday, the 24th October, to witness the designation of Miss Kate Campbell as a missionary to India. The Rev. Dr. McDonald, of Seaforth, a member of the Foreign Mission Committee, presided. Rev. B. D. McRae, of Cranbrook, preached an excellent sermon on the importance and necessity of consecration to the Lord. A collection having been taken up, Dr. McDonald narrated the steps leading to Miss Campbell's appointment and spoke of the main qualifications which the committee desired in all their agents in the mission field; and, in particular, to the importance of (1) A good constitution; (2) Experience in teaching; (3) Acknowledged piety, and (4) Common sense. While he dwelt upon these points, Dr. McDonald had a sympathetic audience, for all his hearers could testify that Miss Campbell possessed, in an eminent degree, all these characteristics. Dr. McDonald then asked Rev. A. Stevenson to engage in prayer. The Rev. G. Ballantyne then suitably addressed Miss Campbell, giving her encouragement and counsel.

Mrs. Ross, of Brussels, on behalf of the Women's Foreign Mission Society, of Maitland Presbytery, read an address to Miss Campbell and presented to her a copy of the Bible. Dr. McDonald addressed the congregation giving a short account of the work of the church especially in India. Miss Campbell is a member of a talented and pious family connected with Molesworth congregation. She was a long time teacher of the infant class in the Sabbath school and was a most active member of the Y.P.S.C.E., and also in the Young People's Mission Band and the Women's Foreign Mission Society. At an early age, she began to teach, and her merits as a teacher became so well-known that she did not require to apply for schools, but was an object of strife among trustees. She could therefore command, and received, a salary far above the average of female teacher. She carries with her to her distant sphere, the loving sympathy and earnest prayers of many former pupils and friends.

MONGOLIA AND THE MONGOLS.

The missionary work of that heroic Scotchman, the late Rev. Mr. Gilmour, has justly arrested the attention of the churches. His life, by the Rev. Richard Lovett, is full of incidents and examples of self-denial. At the beginning of his lonely residence among a strange people of many repulsive habits, whose language he was picking up word by word, he was subject to great transitions of feeling. Thus in his diary, written while crossing the desert of Gobi, he says, under the date September 11th, 1871. "Fine, smooth, and partly level road. Walking an hour or two at different times. Felt happy in spirit. Sang Scotch psalms and paraphrases." The next day, Sunday, he enters a pathetic prayer: "When shall I be able to speak to the people? O Lord, suggest by the Spirit how I should come among them, and guide me in gaining the language and in preparing myself to teach the life and love of Christ Jesus." The same day his intense religiousness breaks out into a curious fashion: "The plain is lively here with the chirruping of a kind of grasshopper, which makes a noise with the voice of a rat and the note of a nightingale. Thus God is praised even on the desolate plain of the desert of Gobi." Sometimes a dark cloud of depression fell on him, and he once confesses he felt like Elijah "when the revulsion came on after his danger from the priests of Baal." He prayed God to die. "I wonder now," says Gilmour, "if I am telling the truth when I say that I felt drawn towards suicide. I felt that I was afraid that if I remained long in this state I would be more strongly tempted to it. Is suicide itself a sufficient proof of insanity? O God, pre-

vent me from this end. I take the opportunity of declaring strongly, that I, as well as God, think it not good for a man to be alone, and that on all occasions two missionaries should go together. I was not of that opinion two weeks ago, but I had no idea of how weak an individual I am. My eyes have filled with tears frequently during these last few days, in spite of myself, and I don't wonder in the least that Mr. Grant's brother shot himself. Oh, the intense loneliness of Christ's life! Not a single one understood Him! He bore it. O Jesus, let me follow in Thy steps, and have in me the same spirit that Thou hadst." Yet Gilmour did bear that dreadful loneliness for twenty-one years! Then he could speak the language and his hands were full of evangelistic and medical work. The joy of the work itself was a preservative. The medical work was no child's play. In 1887, Gilmour says: "I must have seen nearly 20,000 patients." Yet he thanked God that there had been cures, "some of them too extraordinary almost for belief," and "through God's care over us we have had no serious accident." He tells us much that is interesting in a lively way, about the aspects of the country, the climate, the camel, the people, the diet, and their virtues and vices. He is severe on tobacco, which everybody of both sexes smokes in Mongolia.

A BRAHMIN'S TESTIMONY.

We request the earnest attention of our readers who sometimes wonder whether the labours of our missionaries are impressing the minds of the general population among whom they are working in season and out of season. The following testimony was borne to the labours of a medical missionary in his native city by a learned Brahmin in the presence of 200 Brahmins, official students and others. He said:—

"I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them unhealthy clime? Is it for gain or profit that they come? Some of us country clerks in Government offices receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances.

"He was not discouraged; he opened a dispensary, and we said: 'Let the Pariahs (lowest caste people) take his medicine, we won't; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal, in different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And they now bring it to us, and say: 'That is what raised us, take it—raise yourselves.' They do not force it upon us, as did the Mohammedans their Koran, but they bring it in love, and they say: 'Look at it, read it, examine it, and see if it is not good.'"

In the United States the largest givers, through their church societies to home and foreign missions, are the Congregationalists, who gave in 1892 \$4 27 per capita. The Northern Presbyterians gave \$3.72; Southern Presbyterians \$1.25; Episcopalians \$2.07; Methodist North \$3; Methodist South 44 cents; Cumberland Presbyterians 30 cents; Baptist, North \$1.54—South 36 cents. The Lutherans are lowest, 27 cents.

PULPIT, PRESS AND PLATFORM.

Edward Everett Hale: Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.

Richter. The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.

Spurgeon: God puts our prayers, like rose leaves, between the pages of his book of remembrance, and when the volume is opened at last, there shall be a precious fragrance springing up therefrom.

George McDonald. Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of otherwise overwhelming impulse. There lies freedom indeed.

Young Men's Era: The cry for light is not for light merely, but warmth. The cold scientist who thinks that the icy product of the intellect is going to satisfy the world ought to be scientist enough to know that moonlight never kept a body from freezing.

Lutheran Observer: The selfish man who pretends to be benevolent and never drops more than a nickel into the contribution plate on Sunday, may find in eternity that his name has been hidden from God by the smoke which each week rolled up from numerous costly cigars.

Austin Phelps. The great thing which a young man needs in a crisis of temptation is to declare for the right quickly. Leave no time for temptation to accumulate. . . It often requires a great deal of character to do that; not only a religious principle, but a strong character back of that.

Rev. G. B. F. Hallock: There is, indeed, wonderful power in song. A singing church is a conquering church. The early Christians were singing Christians. The early church was a singing church. The great Reformation was largely an awakening of song. To this day the Germans say: "Luther conquered us by his songs." Let us sing. Let us all sing. Let us praise God wherever we go. It will lighten the world, and at the same time brighten our own lives. Better than all, it will glorify God. "Let everything that has breath praise the Lord. Praise ye the Lord."

Theodore L. Cuyler, D.D.. To "cease to do evil" is not enough, even if it were easily accomplished. "Learn to do well" is infinitely more important, and that means to learn Christ. Paul went to the core of the matter when he told us that if we walk in the Spirit we shall not fulfil the lusts of the flesh. The only way to get sin out of your life is to get the root of sin out of your heart, and the only sure process is to give Jesus the heart and enthrone Him there. As Mark Hopkins has well said: "The beauty on the surface of daily life is from the central principle within, as the beauty on the cheek of health is from the central force at the heart."

Philadelphia Presbyterian: Man is in the world for duty. He has obligations which he owes to God, to man, to the State and to the world. He is placed in relations which carry with them responsibilities. It is not his to be always claiming rights and contending for them. The struggle for personal and social demands has interfered greatly with the discharge of duties which men owe to the government, to society and to religion. He who thinks most of what is due to God and to man, and strives most constantly and fully to be good and to do good, will usually have the amplest rights accorded to him, or, at least, will not be so tenacious of what he thinks does, or should, belong to him, that he cannot recognize the claims which religion and humanity have upon him.

Teacher and Scholar.

Nov. 18th, 1894. } THE SERMON ON THE MOUNT { Luke vi 30-31.

GOLDEN TEXT.—Luke vi. 31.

The N. & E. Epoch. The choosing of the Twelve to be with Him, to preach and to work miracles, naturally led to a more formal declaration of the spirit and principles of Christ's new, heavenly kingdom than had yet been given. This is done in the Sermon on the Mount—Matt chaps 5, 6, 7; Luke vi. 17-40—and these two events introduce a new epoch in the Gospel history. Time.—Summer of A.D. 28. Place.—A square shaped hill, 7 miles south-west of Capernaum, two or three from the sea of Galilee, near the centre of the west coast, with two tops, hence called the "Horns of Hattin," called also from the beginning of this sermon the "Mount of Beatitudes." Picture the scene; Jesus on a slight elevation, around Him the Twelve whom He had chosen, the level space at His feet, and the hillsides, covered with the multitude who had come to hear Him. This sermon has been called the "Inaugural Address," and the "Great Opening Lecture in a Course of Instruction." Its theme is the Righteousness of the Kingdom of Heaven—that is, of Christ's divine kingdom on earth.

L. S. & P. I. The Blessed Ones, v. 20-23; II. The Woes, v. 24-26; III. The Spirit and Law of Christ's Divine Kingdom on the Earth, v. 27-31.

I. The Blessed Ones. V. 20-23.—They may be thus classified: to be poor in spirit (Matthew v. 3), having a deep sense of great need and utter helplessness before God, is the first, in dispensable condition of all Christian life. Next, as regards the inner life toward God, there are (1) they that mourn; (2) that hunger and thirst after righteousness; (3) the pure in heart. As regards the outward manifestation of this life toward men, there are (1) the meek; (2) the merciful; (3) the peace makers—V. 20, Blessed be ye poor (Matthew) in spirit. Christ's followers were chiefly among the poor, Matthew xiv. 27-29. Poverty in spirit is here chiefly meant, that is, consciousness of utter spiritual destitution and helplessness before God, and readiness to be filled with His fulness. These are blessed, because all His fulness is ready for them, and at their disposal. This was an entirely new kind of teaching. Men had always been taught the very opposite. Yours is the kingdom of heaven, all the treasures and privileges which Christ, as a King, can bestow upon His people, are for the poor in spirit, for them only. Such are, indeed, blessed.

V. 21. Blessed are ye that hunger now, for ye shall be filled. (Matthew) Hunger and thirst after righteousness. Those who have an intense desire and longing after such goodness, purity and excellence of spirit and character, as are seen in Christ, are blessed, for they shall be filled. The true disciple of Christ finds much in himself to mourn over; he is blessed, for in Christ, in God and heaven there is a spring of constant joy, now and forever more, John iv. 14.

V. 22, 23, Blessed are ye when men shall hate you, etc. That is, when ye endure the bitterest persecution of all kinds for Christ's sake; such are associated with all the best who have ever lived, and shall be infinitely rewarded at last in heaven.

II. The Woes. V. 24-26.—These are the exact opposites of the former. Woe unto you that are rich—that is, rich in the ordinary sense, and have nothing more; that are satisfied with being rich as to this world, and seek for nothing better, of I. Timothy vi. 17-19; Rev. iii. 16-18. So with these, full now, without high or holy desires for something better than the creature or this earth can give; they shall hunger. They that laugh, are satisfied, delighted now, they shall mourn and weep; will one day discover how vain, empty and worthless, is all worldly good. Woe unto you when all men speak well of you, etc. The world is not friendly to God, and true goodness; if we speak and act so that it considers us to be on its side, belong to it, are friends with it, we must have been untrue to God and righteousness, like the false prophets, betrayers of God and His cause whom all men spoke well of. Woe unto such.

The Spirit and Law of Christ's Divine Kingdom on the Earth. V. 27-31.—Notice the emphasis with which this is introduced. Put in contrast with the teaching of Scribes and Pharisees, I say unto you which hear. God is love, and the fundamental, vital, all-pervading spirit and law of His kingdom is love, love unconquerable, felt and shown toward those the least deserving. "Your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Love is here set forth as a principle, v. 27, as shown in action, v. 27; as expressed in words, v. 28. This is love after the model of Christ's, Romans v. 8-10; Luke xiii. 34; xix. 41; xxii. 34. This is perhaps the most difficult and rarest achievement in the whole Christian life, to love our enemies. Yet this is the law of Christ's kingdom on earth. If this really exists, all the rest will naturally follow, doing good to them which hate us; blessing them that curse us, etc. This is fundamental; this is all important, this is the highest, most Christ-like attainment in the Christian life; this will do more than aught else in enabling us to live the Christ-like life, and exhibit the Christ-like character. This is illustrated, v. 29, 30, in not returning evil for evil, but bearing without any feeling of retaliation the daily ills, trials, affronts or insults we may meet with; not to insist on every jot and tittle of our rights, but to yield rather than be selfish, grasping or ungenerous. The golden rule, v. 31, sums up the whole spirit and law of Christ's kingdom. It is the essence of the teaching of all the Old Testament, it is the expression in words of the primitive command of God written on the hearts of men. Obedience to this rule would transform earth into heaven.