

Missionary World.

NEWS FROM INDORE.

The publication of the following letter from the Rev. Mr. Walkie, written in the end of May, has been inadvertently delayed.—[ED.]

This is our hot season and it is one of the hottest and most disagreeable seasons that we have ever spent in India. In April we one day had a fall of $2\frac{1}{4}$ in. of rain and a day or two afterwards another very heavy shower. These showers seem to have disorganized the ordinary monsoon or North-west wind which usually blows pretty steadily from the middle of March to the middle of June. This wind though very hot—called the "Loo"—is a dry wind, and you know you can stand a much higher temperature when it is dry than when it is damp. These rains developed the dampness without producing the heat and so April, and May so far, have been much like Bombay in September or a continued steam bath. It in addition has brought with it a large amount of sickness. The hot season in Central India is usually the healthiest season of the year, amongst the natives at least; but the rain developing a great deal of fever, and with it this year has been much small-pox. Several of our Christians have had it—one child dying from it—and latterly Miss Dougan has been struck down with the same. She happily has had a very slight attack and is now almost quite well again, though now out of Quarantine. The disease is now I believe abating not only here but throughout India. Rest of the staff are about their usual. A number are away at the hill stations and all seem to be enjoying themselves and improving in health. Miss Grier and Miss Duncan are at Simla. Mr. Frank Russell and Miss O'Hara are at Mussourie, Dr. and Mrs. Buchanan at Kodai Kanal, away in the South.

The college is now approaching completion. We are using for our regular services the large hall as the rooms we had been using for the Church were so crowded Sabbath after Sabbath, we were forced, on the approach of the hot season, to go to the larger room, though it was not quite finished. We often have it quite two-thirds full. I believe the day is not far distant when it will be seen that my most sanguine expectations and confidence in the advance of the work here were not misplaced.

I am spending my mornings and evenings now that I am free from the regular school work with my Christian workers and students. We have been going over the shorter Catechism, the life Christ, and a book bearing on the religions of India in the morning; then in the evening we have papers read that are afterwards discussed. I believe that they have been helpful. Again thanking you for your kind interest in the work,
I remain, yours faithfully,
J. WILKIE.

P.S.—Since writing the above Miss Dougan has got out of Quarantine. We are thankful she has made such a quick and complete recovery with no bad effects. You will also probably have heard that Mr. Frank Russell at Mussourie has been making good use of his time in that he has picked out another worker for the mission, to be, however, more especially appropriated for his own special work. The young lady is a daughter of the Rev. Thos. Evans of the English Baptist Mission though now almost wholly employed in pushing temperance work. She is spoken of as a very fine young lady, quite young but thoroughly familiar with India where she has spent a great part if not the whole of her life. Of this latter fact however I am not quite certain. Mr. Russell and Miss O'Hara have been staying with them in the hills for the past six or seven weeks and so you see have not spent much time over it. We hope she may come to us in the spirit and power of the Master.

J. W.

CHINA.

Mr. Denby, United States minister in China, in his latest despatch to the Department of State at Washington, bears the following testimony to missionaries and mission work in the middle Kingdom of China:—

No one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was; now there are more than twenty charity hospitals, presided over by men of as great ability as can be found elsewhere in the world; Dr. Kerr's, at Canton, is one of the great institutions of the kind in the world. The Viceroy Li Hung Chang has for years maintained at Tien-Tsin, at his own expense, a foreign hospital. In education, the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by those schools. They showed progress in a great degree. The educated Chinaman who speaks English becomes a new man. A long time before the present war the Emperor was studying English, and, it is said, was fast acquiring the language. Nowhere is education more sought than in China. The Government is to some extent founded on it. There is a Chinese imperial college at Peking, the Tung-Zoen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also a university conducted by the Methodist Mission. There are also many foreign orphan asylums in various cities, which takes care of thousands of waifs.

The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Adkins, translated a whole series of school readers. Reflect that all their benefactions come to the Chinese without much, if any, cost to them. Where charges are made they are exceedingly small, made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and workshops.

This is a very brief and incomplete summary of what missionaries are doing for the Chinese. Protestant and Catholics from nearly every country under the sun are engaged in this work, and, in my opinion, they do nothing but good. There are supposed to be 40,000 Protestant converts now in China, and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion.—*Missionary Review of the World.*

It is said that there are 120 Buddhist temples in Canton. They are mostly dingy in appearance, the chosen abodes of bats and of spiders, whose webs are black with the smoke of the ever-burning incense. In the courtyards outside congregate fortunetellers, hucksters and beggars in sackcloth, full of sores. Even gambling booths are not forbidden in the temple precincts.

It was said that in Egypt, where the United Presbyterians have been laboring for many years, the contributions of the native Christians average nine dollars per member.

PULPIT, PRESS AND PLATFORM.

Golden Rule: Better a sentence from the heart than a sermon from the head.

W. Robertson Nicoll, D.D.: Calvinism when it is the mere creed of the reason may be a negligible thing, but a vitalized Calvinism is one of the greatest powers in the world.

Zion's Herald: He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything.

United Presbyterian: That is a searching question, "What hast thou that thou didst not receive?" It should be asked by everyone of himself, and the answer to it should be candid.

Western Christian Advocate: The Hawaiian race is dying out rapidly. The missionaries have done much to elevate the natives; but intoxicating drinks and the accompanying vices bid fair to exterminate the race. The saloons have more power to destroy than the churches have to save.

Sunday-School Times: Any man can see faults and flaws in another, but it takes ability and worth to recognize worth or ability in others. A man gives the measure of himself when he has only harsh or contemptuous words in comment on his fellow man. If he cannot see anything worth commending, the trouble is with his mental eyesight.

The Interior: No Denomination has the right to write itself down as The Church. That is not Christianity, it is arrogance. The Church consists of all those throughout the world who exercise faith in Christ and obedience to Him. He who rules them out is in danger of himself being ruled out by Him to whom they are infinitely precious.

Philadelphia Presbyterian: It is both foolish and sinful to grow weary in any thing to which we have set our hands in God's name. If we are co-workers with him, difficulties and delays should only awaken a mightier confidence. He takes his own time to realize his purposes. It is ours to hold on and work on bravely and unceasingly, and sooner or later success is sure.

Rev. John Watson (Ipswich, Maclaren): What we want to-day is not organizers but preachers, and every hinderance ought to be removed that a man who can preach may have an opportunity of fulfilling his high calling. Be sure of this fact—for history is our evidence—that neither the press nor books nor endless machinery nor elaborate services can be compared as a dynamic with the living voice declaring the evangel of Christ. Knox preached his way to St. Giles, whole armies fled before him, and from St. Giles' pulpit he ruled Scotland like a king. Preaching—intelligent, spiritual, believing preaching—will alone beat back unbelief and superstition in our day. May I record my conviction that after a period of apologetic there is to be a change, and the time has come for the confident and positive proclamation of Christ and his Cross. For years the Church has been on her defence, meeting attacks from science, from philosophy, from history. We tender thanks to God for our apologists. Nobly have they done their work. They have held the ground like the squares of infantry at Waterloo; it is now time for the cavalry to charge and complete the victory. We have defended Christ long enough, we shall now declare him. The world accepts the church as a well-managed institution; let her hear the Church as the standing witness to the hopes of the soul to the Person of Jesus, to the life everlasting.

Teacher and Scholar.

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

Aug. 11th, 1895. } THE BRAZEN SERPENT. { Num. xxi., 4-9.
GOLDEN TEXT.—John iii. 14.
MEMORY VERSES.—7-9.
CATECHISM.—Q. 33.
HOME READING.—M. Num. xiv. 31-25. T. Num. xiv. 26-45. W. Num. xvi. 1-22. Th. Num. xvi. 23-50. F. Num. xx. 1-13. S. Num. xx. 14-29. Sab. Num. xxi. 1-9.

For their unbelief and consequent refusal to go into possess the promise land, God's anger came upon Israel. In answer to Moses earnest intercession He was pleased to spare them, but condemned them to wander in the wilderness until every adult male who came out of Egypt, save the two faithful spies, Joshua and Caleb, shall have perished. The children and little ones, for whom the great concern of the people was expressed, were to be spared, and brought in safely into the promised land. The chief events recorded as occurring during the following thirty-eight years are found in the home readings. Owing to the churlish refusal of the Edomites to permit their brethren of Israel to pass along the high-ways of their land, a long detour became necessary in order to reach Canaan. After so many years of hope deferred, the turning back into the desert naturally filled the minds of the people with despondency, and they were ready to break forth into murmuring and complaints on the slightest provocation. To punish the people the Lord sent fiery serpents among them which made great havoc until the divine remedy was prepared. Let us consider the *Plague and its Remedy*.

I. The Plague.—Just before leaving Kadish Barnea the people had murmured because they had no water, and God a second time gave them water out of a rock. Far from having their confidence in God increased by this miracle the Israelites "turned the grace of God into lasciviousness," and murmured about the "light bread," which they declare their souls loathed. Then God sent among them fiery serpents. Not necessarily was the coming of these serpents due to a miracle, indeed it is very probable that the obstinacy of the people led them to disregard the leading of God and so to wander into some serpent infested district. There is no possibility of a definite statement as to the character of these serpents, whether they were called "fiery" because of their color, or because of certain spots and markings found on them or because of the effect of their poisonous bite, it is impossible to determine whether they were true serpents or, as has been suggested, the Gumea worm; "a thread like worm from four inches to four feet in length, and about one-tenth of an inch broad, which abounds in many parts of the East, and sometimes assumes an epidemic character. It enters the body through the feet and legs, but more especially through infected drinking water." Enough for us to know that their bite was poisonous and that many died thereof.

The Remedy.—The first effect of the plague upon the people was to bring them to repentance. They confessed their sin against the Lord and against Moses and earnestly besought Moses to intercede for them. Then, in answer to Moses' prayer, the Lord appoints a remedy. The remedy was such as to call for faith in God before it could be efficacious. As unbelief was the root of their sin—faith must be the root of the remedy. Moses was instructed to make a brazen image of a serpent and to erect it on a standard high above the peoples heads, so that it could be easily seen. The directions given to the people were that when any had been bitten, he had but to look to this image and he would be healed. And so it was that "if a serpent had bitten any man when he beheld the serpent of brass he lived." Many applications have been made of this incident which are too fanciful to be of any worth, we cannot however go far astray if we remember our Saviour's use of the incident, in His conversation with Nicodemus to illustrate the method of salvation through faith in the "son of man lifted up." The parallel must not be pushed too far, however. It is quite evident that there was absolutely no virtue whatever in the serpent lifted up; the same cannot be said of the lifting up of Jesus Christ. His death was not merely a spectacle to impress men with the justice of God, nor yet to influence men to seek God; that death was one of real substitution, "He bare our sins in His own body upon the tree." But other facts are the same. The healing came from God through the look of faith and so it is, "there is life for a look at the crucified One." The remedy seemed to man's wisdom the very essence of absurdity, just as the cross of Christ is "to the Jews a stumbling block and to the Greeks foolishness." But unto us who believe it is Christ the power of God and the wisdom of God. Let us then not fail to urge upon our classes, "God's remedy for sin."