

Mission to assist at the opening of this fine building which has been erected from subscriptions raised by the untiring energy of the Canadian Mission for the purpose of a Mission College; and as agent to the Governor General in Central India, I have had much pleasure in accepting the invitation, which I have had the honor of receiving from Mr. Wilkie, to preside on this occasion and to lend my aid to the establishment of so good a work.

"I think all those who have gone over the building will agree that there is much that is novel and beautiful about its architecture while the manufacture and distribution of the gas with which it is so well lighted deserves the greatest commendation.

"In India as in the other parts of the world, charity, which is the basis of Christianity, is best exemplified by earnest endeavors to afford medical and surgical relief to the sick and education and civilization to the ignorant, and the Canadian Mission which has now been established for 17 years in Central India has already given many proofs of the benefits of those two important fruits of charity.

"The sick and the ignorant, like their brethren the poor, are always with us, and it would be hard to say that any limits can be fixed to the amount of good to be done by any charitable enterprise which has for its object the extension of medical relief and the advance of knowledge.

"As Englishmen and Englishwomen, we are bound to recognize and applaud the work done by those who exert themselves for the good of mankind in these matters—and as Christians we must sympathize all the more with their efforts when we remember that they are made in the name and in the cause of Christ.

"I would draw attention to the fact that the mission to which this institution owes its origin is supported by Canada—one of the largest, as it has ever been the most loyal of the dependencies of the British Empire, and I think we should be remiss in our duties on this occasion were we to fail to express the gratitude of those who are interested in the welfare of Indore to the fellow-subjects of our Queen in Canada, who have stretched out the hand of fellowship and Christianity in promoting a good work in this part of Central India.

"I am sure, ladies and gentlemen, you will join with me in wishing prosperity and success to this College which I have now the honour to declare open for the fulfilment of the purposes for which it has been built."

Rev. T. C. Wyncoop, the Secretary of the North India Bible Society, in a very earnest prayer dedicated the building to the work of our Lord and Master Jesus Christ and asked that He might use it and His servants labouring here for His own glory.

Mr. Gunion, the Principal of the Daly College, for the education of the native princes, intended to speak a few words to represent the educational interests in Central India, but on account of ill-health was obliged to forego this pleasure. Rao Bahadur, K.C. Cedarkar, the Prime Minister in Indore, next spoke representing the interest of the Durbar in the work that we are doing, in the following strain:

"Ladies and Gentlemen—Of all motives in this world which influence the performance of any very extraordinary great acts, I know of none more potent and powerful than those which have religion as their basis (cheers). To the first of these motives I attribute the erection of this building and to the lady whose name you see there (Mrs. Bronson) and to many Canadian friends who have contributed to this building we owe particular gratitude. It is the religious motive which has influenced them in aiding Mr. Wilkie in the fulfilment of his desire in the erection of this College building. I must also refer to the disinterestedness and the catholic charity of His Highness the Maharajah Holkar who gave his contribution towards this building.

"Of the many sided activities for which

the missionaries are so famous there are none on which the people of India look with greater respect than their educational activity. Wherever they have been they have been the pioneers of education and of western civilization (hear, hear). I believe in all the Presidency towns, we shall find traces of their laying the foundations of education. I am not familiar with Madras or Calcutta, but I can say with personal knowledge of the Presidency of Bombay that there the educational institutions owe a very large debt of gratitude to the missionary enterprise. I have only to mention or rather to remind you of that great man, Rev. Dr. Wilson. The mention of his name stirs up love and admiration for the great and good missionary. I am sure, we all feel great pleasure in joining with Mr. Wilson in congratulating Mr. Wilkie upon the completion of this building. I have no doubt that as religion is the basis, the students that will be turned out of this College will be such as will have the necessary moral training which accompanies, or rather ought to accompany, all educational instruction whether it is connected or disconnected with religion. I attach the utmost importance to moral training as Rev. Mr. Wilson has said. It is absolutely useless—it is mischievous—to send out students from colleges who do not possess the necessary moral training which will enable them to work with real zest and with real zeal in the performance of their duties in the very difficult circumstances of life. I am very glad, therefore, that in missionary institutions moral training is especially attended to. I am sure that all the ladies and gentlemen here are very thankful to Col. Barr for his presence here (cheers). It is no light matter for a gentleman who is so much pressed with duties to spare time to come here, although it be in the encouragement of such work as we see around us. We must therefore be exceedingly grateful to him for his presence on this occasion. I may be allowed to refer to the very graceful way in which Mr. Wilkie alluded to the part taken by His Highness the Maharajah Holkar in this building. I can assure you that when he passes by this building he cannot but be pleased with the contribution he has made to this great and good work."

Rev. N. H. Russell then pronounced the benediction and brought to a close one of the most interesting meetings ever held in Indore from the missionary point of view.

On Saturday, Sunday and Monday, the 23rd, 24th, 25th, three meetings were held each day (for which see program in another column), with a view to deepening the spiritual life of all concerned and seeking for a blessing on the work that the College is intended to do. Rev. T. C. Wyncoop, secretary of the North India Bible Society, was present with us from the first and greatly helped us by his warm earnest words. Rev. Dr. Kellogg came in after the opening was over, but was with us during the following three days and gave us very decided help in the work that we sought to do. On Sabbath morning, Sunday school children to the number of over 600 gathered together and on Sabbath afternoon about 200 sat down at the table of our Lord to commemorate his dying love. A number of the native Christians from the other stations also came to rejoice with us and helped very materially in the different meetings that were held. I think I am safe in saying that it has been one of the most interesting and helpful gatherings that has ever been held in connection with our mission in Central India. That longing for a deepening of the spiritual life and more intimate union with the spirit of God which seems to pervade the Church at Home, found expression again and again in these meetings and cannot but mean more spiritual life and power to all concerned.

To me especially, and to all the Indore staff, present and absent, who have been so intimately associated with me in this work, this day was one of peculiar joy and gratitude, and I desire once again very sincerely to thank those who have by their

kind gifts made this building a possibility. I need not say—for I am sure you already realize that we need the power from above that the College may accomplish all that is possible for the establishment of the cause of our Lord in Central India. The building is there of a most substantial character emphasizing the fact that we are here to stay. It occupies a most prominent position, the best possible centre for such work, and cannot fail to be seen by the travelling public and the residents of the place. There is therefore nothing secret or underhand in our methods. It is built in harmony with eastern tastes as if to show that our religion is not something foreign to the Orient. All that is now needed is that the spirit of God may make His power and presence manifest to all that come in contact with it. For this we ask your continued earnest prayer.

Indore, Nov 27th, 1895.

THE CHURCH AGENT.

MR. EDITOR,—Your issue of the 1st instant contains an article under the above caption, which, while failing to state the facts in regard to the action of the General Assembly does great injustice to me as chairman of the "Advisory Finance Board" as well as to the other members of that Board, and the members of the Assembly's Finance Committee. I do not for a moment think that you would intentionally misrepresent either the members of the Board or the Committee, or misstate the facts regarding what they have done, but in your failure to clearly apprehend just what the Assembly did do, as well as what it did not do, and your unfortunate insinuations of wrong doing on the part of the Advisory Board, you have, in your article, placed before your readers a view of the case not in accordance with the facts and which is calculated to do great injustice to the members of both the Advisory Finance Board and of the Finance Committee and may result in possible injury to the Church.

You are in error, when you state that Dr. Reid "communicated to the chairman of the Advisory Finance Committee his wish to be immediately relieved of all work and responsibility of his office." I received no communication from Dr. Reid regarding the office. You probably refer to a letter which was sent to Mr. Jeffery, convener of the Finance Committee. Mr. Jeffery called a joint meeting of his committee and the Advisory Finance Board at which the position of matters was very fully discussed and the only action open to the Board or the Committee was taken. Dr. Reid was communicated with by means of a small committee and through that committee he replied that statements for the Advisory Board were being prepared and would soon be ready for submission, and further that the work of the office was being carried on by those whom he had appointed. As a matter of fact statements of the several Endowment Funds have been submitted to the Advisory Board.

You may not be aware of the fact that from the way in which the Assembly has left this matter, it is quite a possibility that, should it please the Divine Father to take to Himself our much loved brother, Dr. Reid, the affairs of the office may have to be carried on by his executors, at any rate till after April 30th next. It looks very much as if, in the event of Dr. Reid's death, even should Dr. Warden accept the position, there will be no Agent of the Western Section of our Church for the period between the time of his death and May first.

Your article conveys the impression that injustice has been done by the Board and Committee to Dr. Warden, but such is not the case. So far as I know no member of either would willingly do so; but I believe I am expressing the views of all when I say it would be a relief to the members of the Board and the Committee if Dr. Warden would now, after more than six months consideration, state in some definite manner his acceptance or declination of the position, and in that way put an end to the statement which has been made that he has already declined. It seems to me that, under the circumstances, the Board and the Committee can fairly ask for a decision.

I have not touched all the points referred to in your article, but if you will carefully consider the acts of the Assembly you will find that that body did not do what you suppose it did, and, what it did do, will not bear the construction which you seem to have placed upon its acts.

J. K. MACDONALD.
Chairman, Advisory Finance Board.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Jan. 10th, 1896. [THE MINISTRY OF JOHN THE BAPTIST] Luke iii. 15-22.

GOLDEN TEXT—John i. 1.
MEMORY VERSES.—71, 82.
CATECHISM.—Q. 41.

Home Readings—*M.* Luke iii. 1-14. *T.* Luke iii. 15-38. *W.* Matt. iii. 1-17. *Th.* Mark i. 1-11. *F.* John x. 19-40. *S.* Matt. xiv. 5-12. *Sab.* Mark vi. 19-29.

In Lesson I. we studied the circumstances connected with the birth of John. There we noted that the child was brought up "in the deserts," somewhere in the rough uncultivated territory lying not far from Jerusalem. During the thirty years of his stay there, doubtless he had been studying the scriptures, and especially those portions which refer to the Messiah's forerunner. Then, too, he was not so far from the nation's life as to be ignorant of the condition and tendencies of things in his own day. He knew the circumstances of his birth and had had drilled into him the prophecies which had been uttered concerning him. Thus and through His Holy Spirit God made plain to John what was to be the character of his ministry. Suddenly therefore, when the proper time had come for him to assume his life's work, he appeared in the garb as well as in the spirit of the old prophets. (Study carefully the description of his dress and food and compare his fearless spirit with that of Elijah, the O. T. prophet to whom he bore the closest resemblance.) Our lesson is chiefly taken up with his ministry which naturally fell into two parts—*The preparation of the people for Messiah and The preparation of Messiah for His work.*

I. The Preparation of the People for Messiah.—The preparation for Messiah's coming had been likened to the work done by the forerunners of oriental princes when the journey through the land. There are no highways such as we know in this land. Hence before a prince can journey any distance his heralds must prepare a road. Hills must be lowered, valleys filled up, the detours of the winding footpath straightened out, the rocks removed from the rough broken parts. The preparation John made was in the spiritual sphere. He came preaching and the burden of his call was: "Repent ye, for the kingdom of heaven is at hand." He was a fearless preacher, most direct in his utterances. His hearers could make no mistakes as to what John meant. The intense earnestness of the man, accompanied as it was with the power of God's spirit, led men to ask "What shall we do?" John did not beat about the bush or mince matters. He struck out at the "pet sins" of each class and said: Cease to do this; go do that which is righteous. Nor did he spare the rich or the great. Herod came in for faithful dealing as well as the publicans and soldiers. With Herod John was faithful unto imprisonment and death, and we are sure he received the crown of life. Yet through all John's preaching we find himself kept in the background and the One whose herald he was put forward as the Mighty One. John's baptism was with water, the coming One's baptism should be with the Holy Ghost and with fire, regenerating and cleansing for Him John was not worthy to do the most menial service; He should make an unerring, eternal separation between the chaff and the wheat—the bad and the good. With these and like words John sought in the power of God's spirit, to prepare the people for Messiah's coming.

II The Preparation of Messiah for His Work.—John required such as professed to have repented to be baptized, and thus to take a definite public stand as people with changed hearts who awaited Messiah's coming. Baptism was a familiar thing among the Jews. Our interest centres about the baptism of Jesus however. When the crowds who had come to be baptized of John had returned home one evening, Jesus came to be baptized of John. A little reflection will show that His baptism could not have been a "baptism unto repentance." He Himself declares it was to "fulfil all righteousness." What did He mean? To the Jew—and Jesus and John were both Jews—righteousness meant conformity to law. Remember the immediate work of Messiah was *priestly*. Turn to the "law" concerning the preparation of a priest for His life's work, and you will find two things required—washing with water and anointing with the oil of consecration. John was not only of the direct line of Aaron on both father and mother's side, and therefore legally qualified to prepare one for the priest's office, but he was specially appointed by God to prepare this Priest. Hence the baptism of Jesus was nothing else than the "washing" for the priest's office. The anointing was not with the type but with the reality—the Holy Spirit from heaven. Thus was the ministry of John accomplished and henceforth his work delivered.