

Missionary World.

OUR INDORE MISSION.

EXTRACTS FROM REV. MR. WILKIE'S LETTER TO
MRS. ANNA ROSS:

"The work here seems to grow without even any effort on our part. A week ago Wednesday eight families came to the church and asked to be then and there baptized, as they were Christians. It turned out that they, a year ago, in the famine, had been turned out of their homes 400 miles north-west from here in search for bread. They travelled away south of us, and one of their number seems to have heard the gospel story and to have been baptized. They in their return were stranded out of Indore and for months have been living in a very miserable way in low grass huts, on what they could make as laborers in the fields. The Christian has so faithfully lived and preached Jesus Christ that the whole of them wished to be baptized.

"On going out to their home, or huts, I found them living in what was simply a great swamp. To reach them we had a long walk through mud and slush, as no horse could possibly get through it and in some places I had to be carried over the water holes. They are living in huts about 6 by 8, in the centre not 7 feet high, and at the sides not 2 feet. An earthen floor has been raised a few inches above the surrounding mud, but was still damp, and all they had to lie on was a mat made of palm leaves. Their principal food has been Indian corn roasted on the cob over a fire of dry cow manure, and they are all suffering from the effects of starvation and malaria. One poor woman is, I fear, dying from consumption. We have got her into the women's hospital.

"I cannot tell you when I felt more moved than when I sat down amongst them, and heard their simple, child-like faith. The old leader is like some of the old typical Scotch elders in his rough honesty. I was pitying him, when he at once said, 'We must not complain. Did not Christ suffer for us, and should we not be willing to suffer too?'

"They belong to a fairly high caste and are farmers. I hope I may be able to get some land for them from the Maharajah, but it takes these native states so long to move that it is hard to say when we may get it, if at all.

"As one sees such misery one cannot but make contrasts. (Is not the missionary thinking of our comforts?) And as one sees the wonderful power of the hidden heaven, one cannot but take courage."

The above extract is fitted, not only to quicken interest in all departments of the missionary work going on in Central India, it will especially help to a better understanding of Mr. Wilkie's words.—"As our wee room (50 by 20) is crowded full and overflowing at our different services, there is an intense longing for the larger hall, but it will all come in our loving Master's own time, and He knows what we need and when."

Is it not for the farmer, touched by the very bounteousness of his harvest, to long with a very eager longing for adequate barn-room?

If the college building were only finished, the large college hall (70 by 40) would give accommodation to the steadily increasing congregations of Christians and inquirers.

Shall we work and pray for a harvest and then begrudge to build the barn when God gives it?

"As our Christian boys, in a long string, two by two, come marching into the church—I call them my young army—I cannot help lifting up a prayer to the Master that they may be fully equipped for His service, and having a yearning desire to accomplish this at least. If I can but multiply myself 40 or 50 fold, my work here shall not have been in vain, and yet there is no reason why it should not be 200 or 300 fold as well as 40." (Yes, there is one reason, and we who are at home are responsible for that.)

"And when, on the other hand, Mr. John stands up to preach, and with a power that neither I, nor any European in the field possesses, presents the truth of Jesus Christ, I am made to feel the great gulf between him and our untaught workers, and yet the great power we might possess if all our Christian workers were trained. This is not the work

of a day, nor the work that specially attracts the attention nor praise of those at home, but all the same I believe it is the most important work I can do, and that I believe God wants me to do."

And this is the work that is cramped and imperilled for the want of that \$10,000.

I want to speak a pointed word to Jesus Christ's wealthier followers—to those of His own to whom He has entrusted much of His silver and gold. May it not be that by these unobtrusive but repeated calls the Master Himself, "whose you are and whom you serve," is laying His own hand upon some of your hundreds or thousands and saying to you, "the Lord hath need of these?" Shall our Lord who bought us and all we have by His own blood be in "need," and shall it not be counted the sweetest privilege to supply that need? The painful thing is to see His "need" and yet not have wherewith to supply Him. It surely must be so sweet to hear the call when one can respond effectively.

I would just explain that the Mr. John, spoken of above, is the teacher in the Indore College who has special charge of the Christian boys. He is, I believe, a graduate of Jaffna Missionary College of Ceylon, and is a constant proof to the Indore Christian community of the power of the trained native missionary.

ANNA ROSS.

Brucefield, Ont., Dec. 21st.

INDORE MISSION COLLEGE FUND.

Reported already up to Dec. 21st	\$160.15
Received since up to Dec. 27th from—	
A. Maria Harman, Ottawa	5.00
A friend, Lachine	10.00
Miss Sarah Jamieson, Wicklow	2.00
Mrs. Hill, Brucefield	.50
Two young friends, Enniskillen	1.00
A friend, Georgetown	1.00
A young lady friend, Toronto	1.00
Mrs. G. D. Bayne, Pembroke	1.00
Mrs. S. S. Hunter, Pembroke	.50
A friend, Toronto	1.00
Mrs. J. T. Duncan, Toronto	1.00
"Scott Bains," Elliot, per Miss E. Beatty	2.50
Collection at Ripley, per Mrs. Sutherland	5.27
Mrs. J. E. Elliot, Don	5.00
Total	\$196.92

The following sentences occur in a letter received this week accompanying a hearty free-will offering for the work:

"Excuse me if I suggest a plan, by means of which you might get more money for the college. For each adult to give ten cents and each child five, in all the congregations of our church. If the ministers would ask, I believe the people would be willing to give."

I believe they would too, a very large proportion of them, though not, perhaps, exactly in these amounts. But ministers generally and naturally have a very great unwillingness to propose to their people an extra collection, because there are some in every community who grumble at the many calls. It is not those who give most who do so, but those who speak out most readily. The fifty who are glad of the opportunity to help will, perhaps, never say one word about it, but the three who have no heart for it will, probably every one of them, allow their minister to feel their opinion.

But if some of the people themselves would go and ask their minister for such an opportunity, they would find how entirely the case would be changed. The minister's difficulties would wonderfully clear away as a rule. I would suggest a plan by means of which those many small sums that would be given with such loving eagerness might be allowed to find their way to the work. But no such plan should be entered upon without the hearty sanction of the minister, which, in most cases, would be most readily given. Send to me for fifty copies of Mr. Wilkie's statement. These will be sent, each done up in a small envelope. Place these convenient to the church doors. All the ministers would need to do would be to tell the people, that anyone who wished an opportunity to help complete the missionary college building at Indore, might help themselves to an envelope as they passed out, read the enclosed statement and return the envelope next Sabbath to the plate along with the ordinary collection. No one would need to take an envelope unless they wish to do so, so that none could complain of pressure, and yet those who would count it a privilege would have the opportunity without having the labor of writing a letter, with which to send their gift by mail. This, to most people, and especially when the offering is necessarily small, is an almost insurmountable difficulty.

ANNA ROSS.

Brucefield, Dec. 27th.

PULPIT, PRESS AND PLATFORM.

New Zealand Presbyterian: Buddhism has been defined to be a system which teaches men to pray to nobody to be made nothing of.

W. E. Gladstone: Death-bed bequests have been set up as great acts of self-denial, whereas it is the last thing they are—there is no touch of self-denial in them.

Principal Caven: Reading and thinking are very good in their way, but in order to secure salvation a man must submit himself to God. No man can think about the future life and feel happy unless he has firm hold on Christianity. It is impossible for a good man to be made seriously unhappy.

United Presbyterian: "It is a good thing that the heart be established," and the only way by which it can be established is "with grace." If we would "not be carried away with divers and strange doctrines," the heart must be filled with the supreme love of God, which is the work and gift of divine grace.

Forward: For forty years persistent efforts have been made to nullify and misrepresent the workings of the Maine law. Forty years of such effort have utterly failed to convince the people living in that State. Public sentiment triumphantly sustains prohibition, and utterly refutes the calumnies propagated by its opponents.

Dr. Fairbairn: There were many methods of shaping men to outward decency and integrity. Success, for example, the desirability of accumulating money. Only a fool would undervalue money, but the supreme thing necessary was not the money in the hand of the man, but the man behind the money. The most awful disaster conceivable to a people would be command of wealth without the power of character.

Thos. Bayard, U.S. Ambassador: The sincere readiness of the officers and seamen of the vessels of both the United States and Great Britain to render mutual services in cases of difficulty and distress indicates the kindest spirit of benevolence, natural and honorable, to each nation. It is to be hoped, the ambassador added, that this spirit will never cease to animate the people of both countries to mark their mutual relations.

Irish Temperance League Journal: The sooner, however, churches and preachers lay aside the idea that one Sunday in the year is sufficient for temperance teaching the better. The cause demands constant advocacy and incessant work. A temperance man used to think it needful to apologise for his position and to give reasons why he is a total abstainer; we should not have done our work until every Christian who is not out and out with us will feel called upon to give reasons why he is not a total abstainer.

Mr. Heath: The writer of these pages is no denominationalist, but so far as he has personal tastes and sympathies, they are not with Presbyterian forms, but with the liturgy of the Church of England. All the more he is bound to point out the superior educative power of the Presbyterian to the Church of England system, as seen in the higher forms of manhood and womanhood of the people under its control. The reason is clear; the one is a democratic religion, the other the most aristocratic in the world. It is this characteristic of the Church of England which is mainly responsible for the degraded condition of the English rural poor.

Mr. Wright: The first effect of the New Zealand Woman's Franchise Bill will undoubtedly be to improve the tone of the Lower House. A better class of men will be returned, men convinced of the necessity for social legislation, for the eradication of intemperance, and for the restoring of Bible instruction to the State schools. Bible reading in New Zealand schools, where it has been conducted on the voluntary system—that is, voluntary as far as attendance is concerned—has, not, he says, been a success. The restoration of Bible teaching as a portion of the school's curriculum will, under the influence of the female suffrage, be assured.

Teacher and Scholar.

Jan. 14, 1894. } ADAM'S SIN AND GOD'S GRACE. { Gen. iii, 1-15
GOLDEN TEXT.—For as in Adam all die, even so in Christ shall all be made alive.—1 Cor. xv, 22.

The general account of creation with which Genesis begins, is followed by a more detailed account having man for its centre, and forming the beginning of human history. From the first man, a personal being, woman is formed to be his helpmate. Their first home is a garden. Amid its products are especially mentioned the tree of life, and the tree of the knowledge of good and evil. The prohibition to eat of the latter, by being obeyed gave the possibility of knowing moral good, and so by contrast its opposite moral evil. In the lesson is given the history of the trial of man's freedom.

I. The temptation.—Man is first tempted to evil, not entirely of his own accord, but from without by an already existing power of evil. The visible agent is the serpent, noted as superior in wisdom to other beasts. The narrative sets forth the external appearance of what took place. Later Scripture makes abundantly plain that the serpent was but the instrument of Satan (Rev. xii, 9; Rom. xvi, 20; II Cor. xi, 3-14) who afterwards tempted the second Adam. Moral evil has already entered the world of spirits, and become personified in Satan. His subtlety is seen in tempting the woman as the weaker, and in the whole mode by which he gradually advances. He commences by insinuating rather than expressing it as a hardship that there should be restraint in using the trees for food. The half questioning, half wondering form of the world is calculated to direct the mind from all the privileges enjoyed to the restriction laid down, and to imply that it is unreasonable any such command should be given. He seeks to instil an irksomeness at restraint. The woman's answer shows a recognition of the privilege as well as the restraint, though it does not so fully express the largeness of the privilege as God's words in giving it (Ch. ii, 16, 17) had done. The tempter next seeks to instil unbelief in God's truth by boldly contradicting His word. His lie is all the more malignant in that it bears the appearance of truth. To back it up he immediately seeks to create distrust in God's love, by words which are at the same time an adroit appeal to Eve's ambition. The falsehood he has charged on God is imputed to an envious grudging to man of His highest good, in that knowledge which should make him like God. The promised knowledge was indeed thus attainable, but it was by the loss of good.

II. The fall.—Eve listened to these progressive attacks on God's character, and the forbidden fruit became increasingly desirable. Its apparent goodness for food tempted the appetite. Its beauty tempted the eye. The false light thrown upon it by the serpent, made it so attractive as her mind dwelt upon it, that yielding to temptation she fell. Induced by her, the husband shared the sin. The action may seem trivial, but it involved distrust of the truth, righteousness and love of God, and was direct disobedience to His command.

III. The results.—The first result at once showed itself in the inward experience that their nakedness was a shame. Sin sadly opened their eyes to recognize that the body was no longer pervaded by a spirit in union with God. Its naked sensuousness had now lost its innocence. Its deadly character was next shown in their fear and avoidance of God. When the cool of evening better fitted them to realize what they had done they were conscious of Jehovah's approach. The fear aroused by a reproving conscience made them attempt the impossible folly of hiding from God. God's inquiry implies that man is lost, not from His knowledge, but from His communion. The answer shows yet another result of the fall in the tendency to self-excuse. It is not untrue, but by mentioning nakedness conceals sin behind what was its result. In the further answer, by blaming the woman God had provided, the man indirectly blames God. The woman in like manner blames the serpent. The next result is the sentence. That on the serpent alone falls within the lesson. Its form and mode of life now become a symbol of divine judgment on him who spoke through it. The inveterate dislike between mankind and the serpent: race, typifies the enmity between the woman's seed and the powers of evil: while the serpent biting the heel which crushes its head is a prophecy even through bruising of final victory over the tempter, and of a person in whom the seed of the woman will be concentrated, who will effect this overthrow.