

whereon to build, but all under high-water mark is generally the property of the Crown. A number of Christian gentlemen in Glasgow provided an iron church, which was anchored in the bay, and there the people began to worship God according to their conscience and the dictates of His word, coming and going from the shore in boats. In a short time a storm arose, and with it came an exceptionally high tide that lifted the iron church and carried it high above the highest mark ever known on that coast, and there they were henceforward privileged to worship; so times of refreshing have raised individual souls and the Church of God far beyond the level of former experience, and have given their greatest power to those aggressive agencies that prove instrumental in turning the wilderness into a fruitful field. The revival of a hundred years ago gave us all our missionary societies, our Bible societies, our tract societies, and sent the living Gospel strong in increasing power through the arid wilderness of the world. From 1784 to 1810 the Church became sensitive in an unwonted degree to the cry of the perishing heathen, and the Church on both sides of the ocean was warmed up to an aggressive movement hitherto unprecedented. Is it not notorious that every revival, whether in the congregation or the community or over the entire church, is the instrumentality to supply the missionaries that are required at home and abroad for the conversion of mankind. Is there not something in all this which the Church of God to-day ought to lay to heart, and for which earnest, unceasing, believing prayer must be made? Is the intelligence of the cloud small as a man's hand hovering over the horizon to be met in the spirit of unbelief or in the attitude of faith? Are we to make haste to turn aside to questions of debate and vain wrangling that profit little, or to hasten to the seed time and the harvest, which God is undoubtedly preparing for the future of the Church and the world? In the presence of prevalent sin and rampant evil are we to be always putting the question, why could we not cast them out?

Or shall we hear our Lord saying: "All things are possible to him that believeth?" and shall we not answer: "Lord, I believe, help Thou mine unbelief?" "Revive Thy work; in the midst of the years make known; in the midst of wrath, remember mercy."

III.

Revival, habitual and unceasing. The teaching of God's Word, the lesson of experience and the pledge of the world's salvation.

The Old Testament promises concerning the Holy Spirit and His working, clearly indicate that the gifts and calling of God were without repentance. It may be said, and said with truth, that the indications furnished by the Old Testament are of the intermittent working of the Spirit rather than the habitual and constant manifestation of His presence and power, and yet that is but a superficial view to take. If we regard the Antediluvian world, the expression used regarding the Divine forbearance is: "My Spirit shall not always strive with man." This surely seems to indicate, even in that dark and sinful time, the constant operation of the Holy Ghost. Stephen, connecting the history of the Old Testament Church with that of the New, and speaking of the privileged people, says of them: "Ye do always resist the Holy Ghost; as your fathers did so also do ye."

If we were to describe the sin of the Old Testament Church, and for that matter of it, the cardinal failure of the New, we could find no words more suitable than these: "They limited the Holy One."

If we enquire for the crowning sin of the Jewish Church, of the New Testament Church, of the Reformation Church, if we ask for the prevalent condition during their times of greatest declension and formalism and deadness, is it not to be found in this, that they had not sufficient spiritual life and power to become missionary and aggressive? Are there not now, as there were of old, three classes of men within our borders? The first relying solely upon natural means, and expecting in due time to reap what they call the natural results of an exhibition of truth and the evolution of events. A second class go a step further. The belief in the presence and power of the Holy Ghost as the Great Quickener, and as applying the redemption purchased by Christ to believers: but Pentecost was the noontide of their day of grace and the shades of evening and the night of darkness and despair are fast settling around them, while they themselves are making heroic struggles to keep alight the torches of truth and testimony. There is a third class to whom Pentecost was but the dawning of the resurrection morning on a feeble Church and a lost world. They look upon that time but as the earnest of a Spirit—a gift beforehand, a pledge of coming fulness and a harvest of the first-fruits of the Spirit. They cannot believe that a Church nearly 1,900 years old should have a less realization of the testimony of the Spirit than the Church of the first century. They believe that there are greater, brighter, more glorious times before the Church of God than ever have been experienced in the past.

They know that the words of the promise, "I will pour out My Spirit upon all flesh, and all flesh shall see the glory of God," have a meaning in them which is worthy of Him who has promised, and which is adapted to accomplish the great end of His mediatorial reign and His engagement "to fill all things." May we not truly say that the Church has not claimed the promise of God nor risen to the height of her glorious privilege? Let her return in deep humility of heart to Him whom she has forsaken, and repent and do the first

works, and seasons more glorious than Pentecost will speedily return to her. We must believe this: all things are possible to him that believeth. Of the Son of God it is said: "He could do no mighty work there because of their unbelief," and the same is true of the Spirit. He will not take possession of believers beyond their capacity of receiving Him: "Do we not grieve the Holy Spirit of God by which we are sealed" by our unbelief and our lack of preparation for the manifestation of His quickening, saving and sanctifying power? Let us compare the proportion of time and thought and activity which we give to the securing of His presence and powerful working to that which we bestow upon secular inducements to attend the house of God, or upon our efforts to beautify and render the service of the sanctuary, or even to understand and expound the Word or to provide the means of maintaining the cost and extending His kingdom, and after we have computed that sum let us ask the question, "has the Holy Ghost the place in my soul, and in our Church, which the Lord Jesus, the risen King, would desire His Spirit to have?" The answer, if honestly worked out, will bring us to our knees and to a condition of mind and heart which will better fit us for henceforward being like Barnabas, "full of faith and of the Holy Ghost," and our preaching like that of Paul, which was "not in word only but in the power of the Holy Ghost." Have there not been men whose ministry has been a lifetime of revival, men like Dr. McDonald, of Ferintosh, to whom was granted an unfailing revival for at least five-and-thirty years. Men like Finney, who was a blazing torch for a like period, and many others whose names will occur to all who are familiar with this life and literature; all of which go to indicate that this blessing need not be partial, intermittent and occasional, but rather that we should look for times when the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days. We can only set to our personal testimony that amidst sin, demerit and failure the Lord has been pleased not to hide His face nor withhold His Spirit for a period of at least thirteen years, and that for nine years—3,300 nights—we have not seen one night without having the privilege of having some sinner to point to the Saviour. It is the Lord's doing and marvellous in our eyes: "Not unto us O Lord, not unto us, but unto Thy name give glory." His word to this Council to-day would seem to be to that addressed to His disciples of old: "Ask and it shall be given you: if ye being evil know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask Him?" and then shall be fulfilled His word, "And I the Lord will be your God, and I will make with you a covenant of peace and will cause evil to cease out of the land, and I will make you and the places round about My hill a blessing, and I will cause the shower to come down in its season: there shall be showers of blessing; and they shall know that I, the Lord their God, am with them, and that they are my people, saith the Lord God."

LETTER FROM INDORE.

MR. EDITOR,—Over three hundred people here have publicly renounced Hinduism and profess faith in Jesus Christ as their Saviour from sin. This happened several months ago; and though as yet we cannot speak as definitely of the movement as we could wish, before reporting it, yet believe the friends at home should know the facts, that they may by their prayers at least join us. It is most cheering to us all, but causes no little thought and prayer. If we had followed the plan now followed by so many here, we should have baptized at once all who professed their faith in Jesus, and possibly we have followed a wrong method and exposed these new people to special temptations from their heathen neighbours, as some so zealously maintain. As we saw them in large numbers at our church services and the large congregations that always gathered and listened so patiently and earnestly to the simple Gospel story every Sabbath morning, and especially when the whole body rose up and asked for baptism we felt inclined to receive large numbers of them, though as yet we have only baptized four. I do not believe in hasty baptism, nor in wholesale conversion. Being a Christian, is a personal and individual relationship, not a community one. Serious harm has resulted from undue haste in the past and may do so again. If a person is truly converted a little delay can do no permanent harm, and on the other hand baptism before real conversion has taken place, may seriously retard the very work we wish to hasten on. All large movements also carry with them such a great momentum and such tremendous possibilities for either good or evil that we feel especial need for the "watch and pray." We are therefore seeking to discover and to follow as rapidly as we can the work of the Holy Spirit. It is possible we may see many an ebb and flow before the large ingathering. The enemy is busily at work. One of the men baptized was beaten with the shoe by some of his caste people, all manner of misrepresentations and untruths are being circulated, and angry threats held over the heads of the disciples; but the movement seems to thrive under it and is now spreading to other centres, though as yet almost wholly confined to the one caste. The catechist says there are not less than three hundred others ready to publicly renounce their old faith in favour of Christianity, though I fear the number of those who really know Jesus as a living personal Saviour is comparatively small as yet.

They all belong to the Mangs, one of the lowest castes in the city—the basket-makers, the horn-blowers and drum-beaters at the marriages, births and other heathen ceremonies, sometimes caretakers of horses, etc. Work amongst them has been carried on almost from the very first. Miss Ross years ago gave much time and energy to them, and the first to come out was one of her old scholars. But Khan Singh, over seventy years old, a convert of the Rev. Dr. Wilson, of Bombay, has been the privileged human instrument to bring this movement to its present interesting condition. In June last, I was first brought face to face with it, when the whole congregation asked to be recognized as Christians. Khan Singh has a day school there and has imparted a very large amount of Christian truth to young and old, whilst teaching them to read and write, and every Sabbath morning, especially, we have a regular service amongst them and for over two hours seek to explain our faith to a large and most attentive congregation. Whereunto it may grow no one can say. We may in a few weeks report hundreds of baptisms and on the other hand we possibly may have to regret the apparent collapse of the movement, for the time being at least. This will, I am sure, only lead those at home the more earnestly to pray for us and for those poor people.

In one sense they are so poor and so low that the offer of Christianity may seem like a bribe to them; but the lower in the scale the Hindoo is the more tenaciously he clings to his caste peculiarities. Two weeks ago I baptized two Mangs and with them two Brahmins, but of these the Mangs really found it most difficult to cut free from their caste peculiarities, and last Sabbath I had to refuse to baptize three young men, who pressed me to do so, because, though apparently trusting in Jesus they still held to some of their caste peculiarities. Only a few of them can read or write, and they are all very poor, being forced to eat the animals that die in the city when they cannot get their ordinary poor grain diet. They too, owe their homes, and to some extent their position in the city to the good-will of the Maharajah; so in coming out as Christians and so forsaking some of the work they formerly did they run the risk of being driven out of their poor homes, but all this they have very fully considered and as fully determined to face. They are generally an intelligent, bright and contented class, and the boys and girls apt scholars. If this work is, as I believe, of the Lord and out of the first-fruits of a yet greater ingathering, then we are brought face to face with the question of how to take care of the flock with such a small staff. Baptism is but the first stage of progress and must be followed by faithful teaching. These teachers we must train for ourselves. Our Girls' Boarding School and Women's Hospital are erected none too soon nor any too large. I regret for the time being the College building must stop when it is only half built, and especially that we cannot have the large college hall. Our present church is altogether too small for the crowds that come out to all our services and for whom, when the hall is filled, we now try to provide accommodation outside. We have turned two rooms of the new building into one and shall use it as our church for a while, but it too is altogether too small for the purpose. The work is, however, the Master's and in His own time He will give us all we need and so we can wait till then. I could wish that we had a home building for the Christian boys, but in the meantime we can use the college building.

Feeling the importance of having some one more especially set apart for this and the other evangelistic work carried on by the congregation, Mr. Jahory was chosen as the assistant to the pastor three months ago. He is the son of a Mohammedan convert and preacher of the C. M. S. in Bengal, and M. A. of Calcutta University, for over two years has been a Professor in the College, was a year ago recognized as a student of theology by our Presbytery and from the first has been a very earnest worker here. Till the end of the college year it will be impossible to free him from the teaching, as we hope to do, but even now he has taken up much of the oversight of the congregation and other work carried on by its workers. No one can understand these people like one from amongst themselves, and so I shall be glad when the time comes that the Presbytery can ordain and settle him over the flock here.

The work is spreading so rapidly here that we are forced to use every possible agency within our reach, and I am glad to say that our people as a whole are doing splendid service, according to their opportunity. Every Sabbath morning they divide up amongst the ten Sabbath schools, each one of which affords a large congregation of young and old. These could be multiplied by the hundred, if we had but the men and the time. Your earnest cries in Canada for open doors for your missionaries are being answered. Is not the cry for help a Macedonian one. Will you not then cry as earnestly for workers as before for open doors.—Yours faithfully,

J. WILKIE.

Indore, November 9, 1892.

THE *Christian Observer*, of Louisville, Kentucky, says: Toronto is the queen city of the world in morals. On Sunday, milk only is sold, and druggists can sell medicine only. The schools are the finest in the land, and a truant school for wayward boys is a novel experiment. One effect of giving horse-car employees rest is the large number of strong churches scattered uniformly over the city.