

Missionary World.

LETTER FROM REV. JOHN
WILKIE, M.A.

Mr. Editor,—I have not time for a full letter this week, but a few facts may help to keep us in mind.

1st. On Xmas morning we tried to get our Sabbath School children to come to the central hall of the college and succeeded in gathering in the unroofed room about 600 in all, there being representatives from all our 17 schools. To these we gave prizes according to the results of the examinations that we had been holding during the previous weeks. They were a motley crowd, representing all castes, from the very highest to the very lowest; but they had all been taught the truth about Jesus and some of them would put to shame many a more favored school at home. To over six hundred every Sabbath day the gospel is taught and as our Christian community grows we will be able to have a larger number of such schools—our only limit in this work being our ability to overtake it.

In the evening of the same day we had a gathering of all our Christians, when all had a *khane* or feast together. It was in many ways a striking gathering and our thoughts would go back to a year before when as yet so few of these new brothers had been gathered into the outward church of Christ. It was to all a very enjoyable time and I trust helped to bring us nearer together.

2nd. Throughout the week beginning New Year's day we had meetings, morning and evening, for our Christians, as a preparation for the Communion the following Sabbath, but especially that we might altogether seek for fresh power for the new year's work. Every morning we had about half of our people and in the evening the church was full. They were to all a real blessing and especially to some of our workers who seemed to have received a first baptism of the Spirit. Others will have written about the Mela at Mhow, so I pass on.

3rd. On Sabbath last, H. H. Lord Lansdowne sent privately for the college a donation of Rs. 250—a parting gift as he was about to leave India and on Tuesday last H. H. the Maharajah of Dhar sent Rs 400 for the same purpose, along with a very kind letter. Both gifts were much needed and came at a time when we were specially pleading for the college in connection with the opening of the Y.M.C.A.

4th. On Monday last, 22nd inst., our new room for the Y.M.C.A. was formally opened. In November last a strongly expressed wish for an association led to a visit of Mr. McCann, the energetic, warm-hearted General Secretary who has been sent out from home to look after this special work. An association was formed and already we have 65 names enrolled, the greater part being Hindoos. For the accommodation of the association I was led to offer the use of the hall above the present church as soon as it should be finished, but at that time, as I had no funds, it was a very indefinite promise. On Dec. 28th came Miss McKellar's kind letter saying she handed over for the college building a gift she had received of \$400. With it we were able to finish the room, which we have since called the McKellar Hall and on Monday last we dedicated it to the service of our Lord and Master. In this we were greatly helped by the presence of Mr. McCann who arranged to again spend three days with us. On Sabbath and Monday mornings we had prayer meetings and on Tuesday we had a conference with all the members to talk over methods of work, etc. On Sabbath evening Mr. McCann gave an address to educated natives after the Hindoo service, when we had a full congregation who listened attentively to his interesting address. On Monday evening was the formal opening. Major Hay, of Mhow, was to have taken the chair, but was at the last moment unavoidably detained; but Mr. McCann ably filled his place and gave a stirring address to the young men, which, with other speeches, singing and prayer, made up a very profitable evening. On Tuesday evening Mr. Mc-

Cann gave a lecture to another crowded audience on India and Norway, illustrated by the magic lantern.

This room will be, I hope, the special work-room of our Christian students, in which they will specially seek to bring their Hindoo fellow students to a knowledge of the truth as it is in Jesus. It will be divided by screens into three divisions. The first will be the reading room, in which are already papers secular and sacred; the second will be a room for conversation and social gathering of a small kind—a room to which the Christian students can take their companions for a talk, etc., and if possible a room to which the Hindoos and others will gather when they have leisure; whilst the third will be a more private room for the secretary and Christians only, for more direct Christian dealing with those seeking spiritual help. When necessary the whole can be thrown into one, as for example on the Tuesday evening when the evangelistic prayer meeting of the young men is held, just at the close of the college. At this meeting a choir of young men up stairs will engage in singing hymns when others down stairs invite the students to their meetings up stairs. On Friday there will be a Literary meeting and on Sabbath evening after the Hindoo service an address to educated natives will be given. This room will be, I hope, the most important room in the College work proper. May there often be much joy in heaven over repenting souls there. One of the young men has been led to look forward to more directly engaging in this special work here, and as he is one of the first of our own trained students to thus engage in the Master's work in the Mission, his efforts will be specially pleasing. Over one-fourth of our students are Christian, and if they are faithful cannot but be a very powerful influence in the college life. This we hope the association will greatly help. The Christians in helping others cannot but help themselves.

In addition, at Indore are hundreds of young men, educated in a measure to understand English, dissatisfied with their home surroundings and religion, but without any recognized means of recreation or amusement, with no chance for either moral or intellectual improvement, excepting the school debating club. No wonder so many of them fall into vicious evil habits, when we consider their circumstances. These we hope to reach, as we have not been able to thus far, by means of the association. They are not reached by the ordinary evangelistic work and unless they are students in our college they never hear of the gospel, except it may be with contempt. As these represent the highest classes in the community the effect will be all the greater if we can lead them to know Him who is the Truth. The experiment is at least worth trying and I know there are hearts that will plead for us that we may be able to use all the opportunities granted to the full for the glory of Jesus.

Last night we were cheered by the baptism of two Chamars—the first break in that caste at Indore. Often before they seemed about to come out, yet something seemed to stop them. We hope they are but the first of a rich ingathering. Still more cheering is the fact that these were led to look to Jesus by some of those who a year ago were called Mangs. Two other castes seem also to be deeply moved; but of this we cannot yet say anything, save that we are hopeful. The new Christians are now feeling the need of a church building in the city and are taking steps to get the land for this; but let no one at home rise in alarm at this prospect, as they will themselves, with the help obtainable here undertake the work—building one large enough to accommodate at least 200 if it is done at all. Our present church is too far for the women and children to come even when willing, and has not any attraction for those not Christian, living at the other end of the city. The new building would be thus an evangelistic hall for them or their special work room in the city.

Ten were baptized the Sabbath before last, making 61 baptized in the last nine months here. Our hearts rejoice at the great things the Lord hath done for us.

INDORE, Jan. 25th, 1894.

PULPIT, PRESS AND PLATFORM.

Hon. W. E. Blackstone: More people attend Christian worship in the Fiji Islands in proportion to the population than in the United States.

Vancouver World: To make this dear Canada of ours powerful and prosperous ought to be the aim of all its sons, and this is an impossibility if considerations of race or creed are to divide us and waste our energies.

Christian Guardian: There is no good reason why all true temperance men, without renouncing their political opinions on other questions, cannot unite in support of any practicable measure for the restriction and suppression of this demoralizing traffic. A measure so carried would have a stronger support than one enacted by a party majority, with an organized political party opposing it.

Geo. Macdonald: Few are needed to do the out-of-the-way tasks which startle the world, and one may be most useful doing commonplace duties and leaving the issue with God. And when it is all over and our feet will run no more, and our hands are helpless, and we have scarce strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadow of the cross.

Catholic Record: Brethren, you and I in future will be particularly careful to honor the sacred name of Jesus. Are you tempted? That name is a resistless charm against assaults of flesh, world, or devil. Are you tired out? The name of Jesus is a restful and soothing influence. Are you sick? That holy name will strengthen you with supernatural vigor. I hope that when you come to die your last breath may utter that name of Jesus with deep confidence, and that our Lord will answer your dying sigh with an affectionate welcome into His heavenly court.

Dr. Parker: As a young man, I was asked to go to church one Sunday afternoon. Said my friend who invited me, "There is a very fine young man in this town, and I go to hear him preach whenever I can. He's preaching this afternoon." I said, "No, I shall not go." It was the last sermon ever preached by Robertson, of Brighton! Can I ever repair the omission? I say to you, be in the church every service, because the time you are not there may be the time of special revelation. God will not disappoint you. The prepared hearer is essential to the prepared speaker.

Rev. T. T. Munger, D.D.: I say to every young person, man or woman, get all the education that you possibly can. Strain every nerve, endure all poverty, and even suffer, if it be the condition of education. Take time, work, save, and spend your savings in schooling. Go through the high school if you can; to college, if you can, in order to fit you, not for a special calling, but for any calling. Count no hour or year wasted that is spent in helping you to get possession of yourself and your faculties. What you need, in order to win any sort of success in any kind of work, is a trained mind—the ability to think quickly, steadily, accurately and broadly.

Marcus Dods, D.D.: Far back in the hazy dawn Abraham stood while the morning mists hid the horizon from every other eye, and he alone discerns what is to be. One clear voice, and one only, rings out in unfaltering tones, and, from amidst the babel of voices that utter either amazing follies or misdirected yearnings, gives the one true forecast and direction, the one living word which has separated itself from and survived all the prognostications of Chaldean soothsayers and priests of Ur, because it has never ceased to give life to men. It has created for itself a channel, and you can trace it through the centuries by the living green of its banks and the life it gives as it goes. For this hope of Abraham has been fulfilled; the creed and its accompanying blessing, which that day lived in the heart of one man only, has brought blessing to all the families of the earth.

Teacher and Scholar.

Mar. 18th, 1894. } WINE A MOCKER. { Prov. xx. 1-7.

GOLDEN TEXT—Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

As is usual throughout Proverbs, the separate verses here have little if any connection with one another. The first alone relates directly to intemperance, though some of the things warned against or suggested by contrast in the others are often found associated with it.

V. 1.—Wine or strong drink is here personified and specially viewed in the aspect of deceitfulness. It works its victims by the insidiousness with which it does its work. This is seen in the unwillingness of drinkers to acknowledge even to themselves that it is a self-indulgence. They try to believe it has qualities of food or medicine which may seem to make it a helpful thing to the system. It is a mocker again in blinding the indulger to the change which its use produces, somewhat slowly, yet surely, on the physical being. It sets in motion deteriorating agencies. At first they may be all unnoticed, but ere long they leave their mark in an eye that has lost somewhat of its lustre, and a countenance that has become more animal like, less spiritual. The mockery is all the more bitter in that the changed features are really a reflection of mental and moral degeneration. An over-indulgence at once dethrones the reason, producing either unconsciousness or the painful foolishness that shows itself in all sorts of incoherent and senseless utterances. But this only exhibits in intensified form, the weakened intellectual power, which continuous use of liquor brings about. So also insensibly it weakens the moral nature. Excess so blunts the moral sense and defiles the imagination that the drunkard readily gives way to the lower lusts of his nature. But even apart from over indulgence alcohol little by little, destroys the clear sensitiveness of the moral nature. The moral tone of the life is lowered. Wine is further a mocker in concealing the point at which its use passes over into its abuse. Whenever it becomes attractive danger is at hand. To a greater extent than with most pleasures does moderate indulgence here tend to produce an appetite for excess. It is not to be forgotten, however, that temperance in drink is part of the larger law of restraint from self-indulgence. Temperance will best be attained by keeping ever in mind that true life is in love not of pleasure, but of God. It is a fruit of the Spirit (Gal. v. 22, 23). It comes to maturity, when the other fruits appear with it, springing out of a heart renewed by the Spirit and become His dwelling place.

V. 2.—Prudence should restrain a man from needlessly provoking a King, whose supreme power makes His anger full of terror like the roaring of a lion. If such provocation be sinning against one's life, how much more must that be the case where the wrath is provoked of Him whose voice shakes heaven and earth, and who is righteous in His wrath.

V. 3.—Prudence, and a sense of true honor dictate the avoidance of needless strife. The man who can make peace out of what threatens to be a personal quarrel shares in the blessedness of the peacemakers. At the other extreme is the fool ready to take up every one's quarrel.

V. 4.—Slothfulness is another form of self-indulgence. Rest, welcome and wholesome when following arduous labor, becomes idleness when continued. The idler snatches at any excuse to shirk work. But this brings its retribution. If one season's work is neglected, the neglecter will in vain beg the ground to give him harvest in the coming one. Even if circumstances keep the idler from poverty, idleness works his ruin, dwarfing the energies, enervating the manhood.

V. 5.—This illustrates the practical advantage of sagacity. Thoughts and purposes lying nearest the heart seem inaccessible like water at the bottom of a deep well. But the shrewd, understanding man knowing human nature interprets from what he sees and hears.

V. 6.—R. V. (margin) makes the contrast, while there are many gracious, kindly people, it is hard to find one who is thoroughly true to his kindly purpose and promises.

V. 7.—The just man has faith in God and the testimony of his conscience. He walks in his integrity, following after perfection. He is not only blessed in himself, but sheds a blessing on his children. The god of their fathers is a precious heritage to the children of the godly.