

Missionary World.

INDIAN MISSION REPORT.

(Continued.)

OPENING OF THE NEW COLLEGE.

This work which had been under construction for a considerable time was completed and formally and publicly opened on the evening of Nov. 22nd last. As a full account of this was given at the time, in an interesting letter from Mr. Wilkie, we need not dwell upon it now, further than to express the hope that the opening of this college and the work done within its walls may mark the beginning of a new era in our work in India.

THE MELA.

The annual Christian Mela or conference was held at Ujjain. The subjects discussed remind us very much of such a conference in Canada, and mark a great advance in the work of the mission. It was marked by rising Christian interest and enthusiasm as the days passed on, and altogether in "its direct and indirect results was doubtless a great blessing to Ujjain." The next one was to be held in Neemuch just about this time.

TRAINING CLASSES.

These were for native agents, and Mr. Wilson, assisted by Mr. N. H. Russell, had charge of them. They were divided into junior and senior, with courses of instruction for each in part separate and partly common for both. Other educational work is carried on under the heads of: I. Bible readers. II. Catechists with lower and upper grades, and the subjects of instruction are mentioned in the report. Last, under "General Review," is mentioned the chaplaincy. This work is for the benefit of the troops, and consists of Sabbath services, prayer meeting and Sunday school, all well attended. This part of the report concludes with the statement that, "During the past year work has been carried on along the usual lines, comprising Sabbath services, open-air preaching in towns and villages, itinerancy, colportage, Sabbath schools, hospitals and dispensaries, English and vernacular schools, boys' and girls' boarding schools, teaching in the Zenanas, printing press," etc.

WORK AMONG NATIVE CHRISTIANS.

Great attention is constantly paid, the report states, to the training of the native Christian community. The need and importance of this must be self-evident. This is done not only by specific means but the whole life and work of the missionaries and of the missionary families and communities are in themselves a continuous object lesson and training. The means used amongst ourselves at home, but with a great variety of special applications to the different circumstances are also used by our missionaries in India. Preaching, baptism, the observance of the Lord's Supper, classes for enquirers, and for imparting Christian knowledge, prayer meetings, training classes for native helpers, and teaching of children, visits to out-stations and to various classes of people are all most diligently employed. Persecutions also try the faith both of native Christians and of missionaries, and ebbs and flows of spiritual life and interest all play their part. In addition to the Scriptures the Shorter Catechism is very largely used as a book for imparting instruction to the higher classes and native helpers. The results of all this work are upon the whole very gratifying to the missionaries. The native Christians have begun to meet among themselves for prayer, the churches though small are themselves beginning to engage in mission work and of some it is said that, though poor, they give a tenth to support and spread the gospel. An extract or two from the report will give a good idea of the spirit of the missionaries and of the work. Miss White, writing of the Mangs, says: "Many who at first were so hard to teach, seem so willing now, they need such a lot of sympathy and forbearance, they are so hampered with

heathen customs and superstitions, but it is comforting to feel they are seeking Light and no one ever sought Christ sincerely who did not find Him."

Mr. Wilson testifies that "The manifestations of increasing spiritual life in the congregation were seen in a more undisturbed harmony among the members, regular attendance at Sabbath services, continued interest in bazar and ward Sunday schools and in the regular Evangelistic services held throughout the city. The Christian Endeavor Society, conducted in a form modified to suit our needs, was well attended;" and Dr. Buchanan writes: "The Christians of Ujjain have been a great joy to us. Their co-operation in any good work has been willing, hearty and energetic." Mr. Jamieson, speaking of a part of his charge at Ujjain, the lepers, says "The lepers continue to collect in the Dispensary grounds in the early morning and are taught the Bible, and also to sing, after which each one receives one anna. This is a strain upon our local funds, as hitherto no help has been asked from anyone, the native helpers giving a tenth of their income monthly. I find many testifying to Dr. Buchanan's kind acts. There are few families who have not in some way received benefit from him." Mr. Wilkie writes: "Our Christian community continues steadily to increase. Twenty-five have been baptized, i.e., nineteen adults and six infants. The year has been marked by a more steady growth and earnestness than in any previous year."

One chapter deals with

EVANGELISTIC WORK,

first in connection with the regularly occupied stations. Under this head Mr. F. H. Russell in the report of his work speaks of holding continuous services as long as the interest could be held, and for over two months, with a single break of a few days, we preached and sang to these people the "wonderful words of life." "During this period of nightly meetings, at least nine thousand persons must have heard the gospel from that one place. This work was carried on in addition to the daily preaching, morning and evening, in the bazars and mohallas, and only stopped when the breaking out of a small-pox epidemic made it inadvisable to congregate the people in this way. In every district, almost every house of the city, from the Maharajah's palace to the mehtar's hut, the Word has been preached and listened to with interest. The results are to be seen in a largely awakened interest, a more intelligent knowledge of our work, and a more determined opposition on the part of those who fear the power of the gospel. The opposition has been very great, and the treatment of those who were suspected of a leaning towards the faith very severe." This work is also carried on by visits to villages surrounding the mission stations and by the sale of tracts and books in the bazar and at railway stations which afford excellent facilities for offering religious literature to multitudes of people.

Another important method of carrying on evangelistic work is by

TOURING.

"We began touring this year in the end of October, says Mr. N. H. Russell by a long trip through the Bheel country to choose a site for locating a mission station. In one place where by invitation the magic lantern was shown in the bazar, about 1,400 people attended. We had very large audiences wherever we stayed, and many enquiries about Christianity. We sold about 500 tracts and portions of the Scriptures. The travelling off the made road was very heavy and rough. We generally found the officials pleasant, though at times very much against us. The farming community and the lower castes made us very welcome and heard us gladly. We spent some time in the towns where we had such good audiences last year. Altogether throughout our tour we preached to above 20,000 people, about ten per cent. of them being women."

Mr. F. H. Russell tells us that his catechists preached the Word in upwards of thirty villages, to about 10,300 people.

Of the magic lantern Mr. Jamieson says: "We found it most useful in not only attracting the people but in holding their attention. We used it in all the larger towns. For two hours I have seen the people stand and listen to our preaching and singing. 'The Resurrection and Ascension of the Lord has a very wonderful influence upon most of these people; nothing seems to quiet their noise and still their voices like explanations about this same Jesus coming again in like manner to judge all mankind.'"

(To be continued.)

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

A COVENANT TO DATE.

So said Rev. Dr. Wells, an eminent Free Church minister at the late Irish C. E. Convention in Belfast:—"Christian Endeavor," he said, "has come to Scotland, via America; it is the old, strong heroic covenant renewed and brought down to date. Covenant theology is the theology of the Old Testament and the New. If you meet any old-fashioned people who are in doubt about the Christian Endeavor movement, ask them if they ever heard of the covenant; that is all the defence you need make."

LOYAL!

In answer to Dr. Stewart's magnificent address at the Presbyterian C. E. rally in Washington last July, on "Our Answer to the Church's Challenge," Presbyterian Endeavorers throughout the United States took up a special thank-offering collection in aid of Home Missions. It is too soon yet for returns, but they hoped to make up \$100,000 of the \$300,000 debt now resting on the Home Mission Fund. Over Maritime Presbyterian Endeavorers are making a similar 25-cents-a-member effort for the Home Missions of that part of the Church. Success to such efforts! And of what grand hope are they for the years to come, when these loyal young Endeavorers shall have become full grown!

FOR "THAT TIRED FEELING"—A GOLDEN RULE PRESCRIPTION.

"That tired feeling" has got into your Christian Endeavor Society. You know it well enough, and you don't need to have it described. But perhaps you don't know how many sure cures there are for it. The following are all warranted by *The Golden Rule*:—

Take large doses of prayer—every member. This will be tonic sufficient, but the other remedies mentioned may all be used with profit.

Use the elixir of song; use it freely. It is more exhilarating than wine, and its effects do not pass away.

Take committee exercise, and lots of it. Most of "that tired feeling" in our societies comes from not having half enough to do.

Take a change of scene. Get out of the ruts. Go somewhere on a grand missionary voyage. Start a club for missionary study. Polish up your missionary meetings. There is nothing like the change of air you get from missionary travels at home.

Try electric treatment for the executive committee. Almost invariably, if this committee meets often and regularly, the rest of the society will flourish. Put some lightning, then, into your executive committee.

Use "Daily Food" more faithfully. No wonder some societies get "that tired feeling" when they have so poor an appetite for the bread of life.

Get a bicycle and ride it. You know what our Christian Endeavor bicycle is? The pledge, of course. Look at it carefully, and you will see in it the two wheels, the chain, the pedals, the handle-bar, the spokes, yes, even the ball bearings and the oil. Try it, and see how quickly you can run away from "that tired feeling."

And now, if none of these remedies cure you, *The Golden Rule* will cheerfully refund the money.

A "KINGDOM COME" MEETING.

The Church at Home and Abroad urges that, for occasional Christian Endeavor missionary meetings, the plan be tried of requesting each member to bring a list of the events of the past month which bear some relation to the progress of the kingdom of heaven, and be prepared to tell what that relation is. For the highest success of this meeting, some of the most important topics should be assigned beforehand to the Endeavorers best qualified to discuss them. This meeting might be called a "Kingdom come" meeting.

HOW TO GET GOOD OUT OF OUR TROUBLES.

REV. W. S. McTAVISH, B.D., DESERONTO.

Nov. 29th.—Ps. xxvii. 1-14.

"Although affliction cometh not forth of the dust, neither doth troubles spring out of the ground; yet man is born unto trouble as the sparks fly upward." Since this is the case it is well for us to know how to extract comfort from our trials. We must not forget that trials in themselves are neither a good nor an evil; it depends entirely upon the spirit in which we meet them whether we shall get good out of them or not. It is said that troubles are wonderfully expert teachers. What instruction can they impart?

I. We get good out of them when they send us oftener to a throne of grace. This is one of the designs the loving Father has in sending them. "In their affliction," He says, "they will seek me early" (Hos. v. 15). The effect of trouble has often been to bring the Christian to his knees.

"Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low and keep me there."

Eliphaz, the Temanite, in speaking of trouble, says, "I would seek unto God, and unto God would I commit my cause, who doeth great things and unsearchable, marvelous things without number" (Job v. 6-9). When the kingdom of Judah was threatened with invasion by the hosts of Sennacherib, king of Assyria, King Hezekiah went up to the house of the Lord and laid his troubles before God (2 Kings xix. 14-19). When David was in distress he tells us that he called upon God (2 Sam. xxii. 7). When the Apostles and early Christians were threatened by the Jewish council they betook themselves to prayer (Acts iv. 29).

II. We get good out of them when they make us lean more upon the divine promises and enable us to realize God's sustaining grace. Paul had a thorn in the flesh, and he besought God three times that it might be taken away. It was not removed, and yet the Apostle received instead something far better, for from the throne of the eternal he heard a voice saying to him, "My grace is sufficient for thee" (2 Cor. xii. 9).

III. We get good from our troubles when they lead us into higher and holier paths. The story of Manasseh's life furnishes a good illustration of this. His recklessness was very pronounced, but a sharp trouble brought him to a realization of his danger and his need. The result was that he, taking a rapid turn, left the broad way of sin, and entered upon the straight and narrow way of holiness (2 Chron. xxxiii. 13-16). The author of the 119th Psalm tells us enough of his experience to indicate that troubles had the same effect upon him as they had upon Manasseh. This is what he says, "It is good for me that I have been afflicted, that I might learn thy law;" and "Before I was afflicted I went astray but now have I kept Thy word" (Ps. cxix. 67-71). Tears sometimes wash our eyes so that we see a holier path than we could see before.

IV. Our troubles serve a useful purpose if, through them, we learn, as we are likely to learn, to be more sympathetic. The most sympathetic words are those which gush forth from the heart once burdened with sorrow and trouble. We may pay a high price for the experience, but that experience is worth a great deal which enables us truly to sorrow with those who sorrow, and to weep with those who weep. In Dr. Cuyler's little book, "The Empty Crib," there is incorporated a number of letters he received, sympathizing with him on the death of his little boy. One of these letters is from the great Newman Hall, of London, an intimate friend of the Cuyler family. Another letter is from a bereaved mother who had never met Dr. Cuyler. The one who reads these letters now cannot but feel that the woman's letter was the more sympathetic of the two—not because she was a woman, nor because she was of a more sympathetic nature, but because she had lately passed through just such an experience as Dr. Cuyler was then passing through. Her experience was costly, but she learned the great art of saying what would comfort another in sorrow.