

Missionary World.

LETTER FROM REV. JOHN WILKIE.

[The following letter from the Rev. Mr. Wilkie, Indore, India, will be read with much interest.—ED.]

Last week I received a telegram: "The case not ended, please come at once." It was from a town about forty miles from Indore, from a young man, who, though not baptised, is, I believe, a very sincere follower of Christ. The whole case is so interesting that I venture to tell you about it. In November, 1891, Narayan, with his wife, Esther, were baptised by the C.M.S. Missionary at Jabulpore. This Narayan, the son of an Indore Buniya, was led to know Jesus Christ in the Bible Class of our High School; but through fear was afraid to be baptised here, and so went to Jabulpore. After baptism his people urged him very strongly to come back to Indore, which he did, but almost immediately afterwards they ran away with his wife. He has since then been kept in a state of anxiety regarding his wife, following her from place to place, but having failed up till this time to get possession of her. She is connected with a very wealthy family which owns much land and property in the town of Bhourasa, about forty miles from here, and his own people also are very well to do. Narayan has spent his time, whether in Bhourasa or Indore, in seeking to tell to others that which he had found to be so precious. In Indore he carried on secretly for some time a daily Bible Class and Prayer-meeting with a number of his own caste people, and on one occasion brought a young man to me who then seemed to be deeply interested in Christian truth. On this class being discovered by the caste people, these young men were so frightened that we have heard nothing more of them.

At Bhourasa, Narayan seems to have been more successful. One named Pannalal was baptised at Indore two weeks ago, and there are others prepared to come here also as soon as these present difficulties are removed. When the caste people in Bhourasa found what Narayan had done, cases were instituted in the Court against Pannalal, especially with a view to frightening them. One case in which he was accused of theft has been going on for some months, their intention evidently being to weary him out whilst forbidding him from leaving the place. On April the 2nd a second case was brought in against him. I sent him out after his baptism along with Bashista Narayan, one of our old Christians, lest they might say we were trying to help him to escape justice, and I went out myself as soon as I could get away to find out the real state of the case. When I got near the town Pannalal and Narayan ran out to greet me from the shelter of some trees where they had been cooking and eating their rude mid-day meal. The night before the town authorities had ordered Narayan to leave it, and rather than provoke them by asserting his right to stay, he, with Pannalal had taken up their quarters under some trees. It was a happy meeting all round, and they accompanied me to the Rest House where I was to stay. Some time ago I spoke to the Political Agent here in reference to the case and through the Representative of the State at Indore, he communicated with the authorities of the town. This helped me, and especially so, as the Superintendent of Police in the town is one of those who has accepted of Christianity, and has been doing his best to bring Pannalal safely through. This young man's father is the Chief Magistrate in the town, and with a view to making my visit as important as possible this young man made the most of the Political Agent's letter. The result of this was that the Rest House had been specially cleaned off for my accommodation, a number of policemen were there to carry out my orders and a shopkeeper had been sent

with all kind of supplies for my use. That night the Police Superintendent, Pannalal, Bashista Narayan and myself had a happy time together till late at night; and early next morning I went into the town itself. The Chief Magistrate—the father of the Police Superintendent—received me very graciously, read over to me the evidence in the case, and then said: "There is no evidence against Pannalal in either of the cases, and I shall in a day or two dismiss both of them." He somewhat sadly said, "These young men are all yours," and seemed to feel somewhat keenly their change of faith, but said that it was useless for him or the people of the town to attempt to interfere with them. After we left the Court House the Chief Magistrate, with his son, the Police Superintendent, took me and the others who are interested in Christianity to his house to specially treat us. Of course there was the usual anointing with Attar of Roses and Pan Supari. As the sun got very warm and I wanted to get off back to Indore if possible that night I begged leave to start but was asked to wait a little longer as they were preparing something for me. I do not think any of you would guess what it was. I certainly did not till a peculiar odour reached us that is not in any mind associated with food. I then ventured to ask the Police Superintendent what his father was preparing and was told that it was something very nice—that his father was mixing together some Brandy Cardamums and a number of other seasonings as the best treat that he could give to the Sabibs. The father had almost completed the preparations and seemed very much disappointed when I told him that there were Sabibs and Sabibs and that we did not touch this. Yesterday I received a letter from them telling me that at last the cases are ended and Pannalal is free.

These Buniyabs are the most wealthy class in India, the money makers and money lenders of the community, and the relations of both Narayan and Pannalal are amongst the most wealthy of the community. Narayan's wife's uncle, her guardian, spent over Rs. 200,000 in a marriage only a short time ago and on account of their wealth have a great influence in the whole community. The Buniyabs also are a class of the community that Christianity has hardly touched. I have not heard of a dozen Buniyabs in all being received into the Christian Church in the whole of North India. This movement therefore of Narayans is all the more interesting. These young men have willingly given up comfortable homes and exceptionally good prospects, for a worldly point of view, that they may follow Christ. Pannalal thinks of trying to continue to live in the town of Bhourasa in his old line of work on Christian principles but that I fear will be impossible. It will be an interesting experiment which I am anxious to encourage. It is too far from Indore for me to be able to visit it as frequently as I should like. 40 miles in this hot season is a trying journey by road and during the rains it will be quite as bad but the whole movement is an exceedingly encouraging manifestation of the power of the gospel and He who has enabled them to give up so much for Him is able to sustain them in the future.

A RECORD IN GIVING.

The following is from the treasurer of the Presbyterian Board of Foreign Missions: I must send a word to the helpful givers among the Christian Endeavor societies, for in the record of the gifts to the Board of Foreign Missions of the Presbyterian Church the Christian Endeavorers are the only class of givers showing an increase up to December 31, 1893. Their increase to that date was over \$2,000. May the Master, who is inspiring them to give for the work in Foreign lands, inspire them to great spiritual activity at home, that everywhere truth may prevail.

PULPIT, PRESS AND PLATFORM.

Gladstone: My point of view is not Presbyterian, but I have a great deal of sympathy with the old Presbyterianism of Scotland.

United Presbyterian: Parents brought their little ones to the house where Jesus was stopping, not to be healed of any disease, or to be instructed in doctrine, but just to receive a blessing from the Master. Why not expect and secure such a blessing now by bringing the children to the place of worship?

S. S. Times: If a man has real power over others for a given cause by the spoken or the written word, it will be found that he is direct in his purpose from beginning to end. No rhetorical finish, no attractive diversions of thought, no departure from the straight line to his goal, can strengthen his effort to influence others in behalf of that object which possesses his soul for the time being.

Presbyterian Witness: There is no more hopeful symptom of our own age than the earnest looking back to the beginning of our era—to Christ Himself and to His Apostles. After all, the main question is, What saith the Lord? The record of His words and His works of wonder is in our hands. The humblest Christian can read and understand this record of the Master's words and works.

A. F. McGregor, B.A.: The State is not to take the place of the family or the Church in teaching religion. It is no business of the State in any sense to teach religion in the school. The only safe standing for a man is to be fully persuaded in his own mind. If some men who are in parliament would only consult with themselves first and let the voice of conscience speak to them, they would refrain from the performance of some things and be helped in the performance of other things.

Dr. Alex. McLaren: "And they crucified him." Let the words stand in their simplicity. All comment would weaken. How different from the tawdry rhetoric or the irreverent insisting on physical agony which mars so much later religious writing! How significantly all the evangelists reverently suppress every trace of emotion, and allow no mingling of a disciple's feelings with the clear stream of the narrative of the Master's suffering! It were well if we laid their example to heart, and oftener meditated in silence on the unfathomable depths in these brief words.

Presbyterian Banner: The absence of the children from the family pew on the Sabbath is not a good sign. The Rev. J. Marshall Lang, D.D., of Glasgow, Scotland says truly of the children and the preacher: "They should worship with their parents, and the preacher ought, for their benefit, to make more of an appeal to the imagination, have more illustration, and adopt simplicity of language." And it is not a good symptom for the members of the young people's societies, as soon as their exercises are over in the evening, to walk away from their regular church services.

Cumberland Presbyterian: Few speakers or writers understand the importance of variety. Uniformity, even of excellence, is wearisome. The surprise power must be sedulously cultivated. To keep an audience in expectation is about the only way to keep them interested or thoroughly awake. A smooth passage must be preceded and succeeded by a rough one. An occasional storm is essential to break up fatal monotony. Tediousness is not a matter of time, but of tameness. It is tiresome to proceed long upon a dead level. Let their be some hills and valleys to make the journey pleasant.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

June and 1895. } THE RESURRECTION OF JESUS. { Mark xvi. 1-8.

GOLDEN TEXT.—Luke xxiv. 34.

MEMORY VERSES.—vi. 7.

CATECHISM.—Q. 23.

Home Readings.—*M.* John xix. 31-42. *T.* Mat. xxvii. 57-66. *W.* Mark xvi. 1-8. *Th.* Mat. xxviii. 1-5. *F.* 1 Cor. i. 27. *S.* 1 Cor. xv. 28-58. *Sab.* Col. iii. 1-17.

In none of the Gospels do we find anything like a full account of the events connected with the resurrection of Jesus. For this reason, we are left very largely to conjecture as to the exact order of these events. Each evangelist seems to have had just one thing in mind, and to have placed on record only those incidents which had a special bearing on that particular thing. Mark, for example, seems to have had in mind to record only the fact of the resurrection, and as our golden text seems to indicate that this is the one thing to be made prominent in the teaching of this lesson, we shall try briefly to set forth the matters which authenticate that fact, with perhaps one or two practical hints as to the meaning of that fact to us.

I. The Fact of the Resurrection.—There can be no doubt of the reality of the death of Jesus. The thrust of the soldier's spear into His side, puts beyond all question the fact that Jesus was not merely in an unconscious state, through exhaustion, when He was taken from the cross. Then, too, the precaution was taken to secure the tomb in which He was laid, from being meddled with by any person, shows that the body could not have been secretly removed. Pilate's seal upon the stone, which closed the only way of access to the tomb, and the guard of Roman soldiers make it certain that no merely human power meddled with Him who lay within. Then, the action of the women as recorded here, shows that in the crushing nature of their sorrow at the Master's death, the disciples had forgotten His words about rising again, and did not expect any such thing. The body had been hastily embalmed on the evening before the Sabbath day, and had been laid in Joseph's tomb; and no sooner was the Sabbath day over—at sunset on the seventh day—than the faithful women went to the bazars, which were opened when the Sabbath was ended, and purchased spices to complete the embalming. They spent the night in preparing these spices, and before daylight set out to the tomb on their errand of love. They expected difficulty in removing the stone from the mouth of the tomb—apparently they had not heard of the sealing and the soldier guard—but to their joy they found the stone, which Mark says was very great, beyond their strength to move, rolled away; and unhesitatingly they enter the tomb, only to find a heavenly messenger there with good tidings. The sight of the young man in white startled them, and his words caused them amazement, "Be not affrighted, the crucified Jesus is not here, He is risen. See, the place where He lay is empty." Not stolen away by either enemy or friend, but risen. Is there not in the angel's words mild reproof? Ye seek Jesus, not in the expectation of faith, but in the devotion of love. Why have ye forgotten? Why have ye lost faith? He is risen even as He said. How many there are whose hearts are filled with admiration and love for the character of Jesus, who are lacking faith in Him. But these women were not to rest content with having seen; they were to go and tell the disciples and Peter. Peter was to be especially remembered lest in humiliation as he thought of his denial of the Master he should count himself unworthy to be a disciple. The disciples and Peter were to be told, and reminded of the promise the Master had given them to meet them in Galilee. The very incredulity of the women is a strong proof that their story was not concocted. We see that Mary Magdalene did not go with the other women, but remained behind weeping, under the impression that some one had taken her Lord's body away. Here our lesson stops, though the proofs of the resurrection of Jesus might be multiplied by drawing from the other narratives.

II. The Meaning of the Resurrection to Us.—We can add only a few words. The resurrection of Jesus marks as efficient and permanent the sacrifice on the cross, the crucified One is the risen One. It brings life and immortality to light; death could not hold Jesus, neither can it hold the people of Jesus when He shall call them from the tomb. It guarantees the promises, "He is risen as He said;" the keeping of this promise, assures us of the keeping of all the promises. It lays the foundation for the great commission, "Come and see. . . Go and tell."