

Jan. 17th, 1894.]

Missionary World.

APPEAL FOR THE GOSPEL FOR INDIA.

The Decennial Missionary Conference, that assembled in Bombay, India, about a year ago, lately sent out, through its secretaries, the following appeal in behalf of India:

BOMBAY, Jan. 5, 1893.

The members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australasia and Asia. We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude, "Give ye them to eat." An opportunity and a responsibility never known before confront us. The work among the educated and English-speaking classes has reached a crisis. The faithful labors in godly men in the class room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

The women of India must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty millions of Mohammedans—a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to promote the production of Christian literature in the languages of the people. Sabbath-schools, into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers. Industrial schools are urgently needed to help in developing a robust character in Christian youths and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand and not only baptize but lead them into all Christian living. Most of these people belong to the depressed classes. They are none the less heirs to our common salvation, and, whatever admixture of less spiritual motives may exist, God himself is stirring their hearts and turning their thoughts toward the things which belong to His kingdom.

In the name of Christ and of those unevangelized masses for whom He died we appeal to you to send more laborers at once. May every church hear the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them." In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

Face to face with two hundred and eighty-four millions in this land for whom in this generation you, as well as we, are responsible, we ask, Will you not speedily double the present number of laborers?

Is this too great a demand to make upon the resources of those saved by omnipotent love? At the beginning of another century of Missions in India let us all "Expect great things from God—attempt great things for God."

For the reflex blessings to yourselves, as well as for India's sake, we beseech you to "hear what the Spirit saith unto the Churches." The manifestation of Christ is

greatest to those who keep His commandments, and this is His commandment, "Go ye into all the world and preach the gospel to every creature." A. MANWARING, J. L. PHILLIPS, M.D. Secretaries, Decennial Conference.

INDORE MISSION.

Extracts from a letter received from Mr. Wilkie last March. (I may mention that this is the letter that led to the present attempt to advertise the need to those who care for the work.)

As the funds for the building began to run low, "we" (the missionary staff at Indore) "united in earnest prayer that we might have the patience and faith and help we needed to do the Master's will in regard to it. One native sent 100 rupees. Just when we were about to stop the work our native Christians spontaneously proposed that, as it was to be used as a church for them as well as college, they should help." (Their gift amounted to 1,000 rupees, but they have not got their church yet, and cannot get it till we complete the upper story of the College Building.) "Then came your unexpected gift. And lastly, last mail, when again we were almost out of money, a friend in Canada with whom I am not personally acquainted sent us \$30 rupees. Only enough for a step at a time, but as it is needed it comes in."

"How rich we are, and yet how hard it is to believe it, or at least to recognize and act up to it as we should. It has been the most precious lesson yet learned, and very sincere thanks do we return for the extremity to which He brought us that He might enrich us with a greater faith than ever before."

"I might mention another very cheering experience. We felt an addition of a Zenana court (i.e., a shut-in court for Purdah women) and book-rooms for the different castes, were very desirable, and we resolved to go on with them, believing the Master would Himself supply the funds. It cost 850 rupees, and today it is all paid for. Holkar gave 500 rupees, another gave 200, etc., etc., all spontaneously, gift after gift, till it has all been provided. It is especially gratifying to realize that He approves of the work by so graciously aiding it."

The "unexpected gift" referred to above was \$22, remitted to Mr. Wilkie about a year ago. The money walked into my hands for the work from different quarters in the most unexpected ways without any appeal whatever, and all in the space of less than twenty-four hours. Never before nor since has money come into my hands in such a style, and the sudden supply here made me aware of need there as plainly as by a telegram. If space can be given I may briefly tell the story next week, as showing God's own hand in this work.

ANNA ROSS.

Brucefield, Ont., Jan. 4th, 1894.

INDORE MISSIONARY COLLEGE FUND.

Reported already up to Jan. 3rd \$212 22
Received since up to Jan. 11th from
Y. P. S. C. E. St. Andrew's church, Kippen 10.00
Miss Jennie Mustard, Brucefield 1.00
A friend, Oshawa 5.00
A few friends, W. F. M. S., Pt. Perry 2.00

\$230.22

ANNA ROSS.

Reverence is one of the Indian's strongest traits. His language contains no oath, nor any word to express even disrespect to the Great Spirit. If he swears, it is because white men have taught him to do so. A missionary said that one need never hesitate to preach to Indians in their own tongue for fear that his mistakes may be ridiculed. Their reverence for God will not allow them to laugh at His messenger.—*Northwestern Congregationalist.*

A convert in Madagascar picked up a bag of dollars lying in the road and carried it under his clothes. Soon he reached a group of men talking earnestly about the lost bag. After satisfying himself as to the rightful owners, he produced the bag. "If your religion teaches you to do an honest thing like that," said the men, "we will believe in your religion."

PULPIT, PRESS AND PLATFORM.

Ram's Horn: The devil never throws any clubs at the preacher who is trying to prove that salvation begins and ends with the head.

Westminster Endeavor: The consciousness that others have frequent occasion to bear with us should give us a spirit of forbearance under every real or imaginary grievance.

G. Macdonald: The longer I live, the more I am assured that the business of life is to understand the Lord Christ. Nothing else is to be called the business of life at all. I am extreme, you may think; but this is liberty and life to me—to know Christ.

Rev. Dr. Thomas: As for the complaint that prohibition interfered with personal liberty he would say that man cannot live to himself, and that if the interests of the individual conflict with those of the State, those of the individual must be subordinated.

Matthew Henry: Whatever good we do, we must look upon it as the performance of God's promise to us rather than the performance of our promise to Him. The more we do for God the more we are indebted to Him; for our sufficiency is of Him, and not of ourselves.

Frederick W. Faber: The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.

London Advertiser: The taxpayers of London would not tolerate a saloon attachment to the central police station for a single day, and why should the Dominion Government countenance and maintain a place for the daily sale of intoxicants in connection with the military schools here and elsewhere?

Rev. T. T. Munger, D.D.: It is difficult to find a place in the work of human life where education, trained faculties, are not required; and it is useless for a young man even to raise the question how he shall get on in the world, without first securing the greatest possible amount of training. Little education, little success; this is true all the way through.

Washington Christian Advocate: "You want 'power.' Do you mean power which will strengthen you 'unto all patience and long-suffering, with joyfulnes?' That is a good trinity—patience, long-suffering, and fullness of joy. 'Power' in 'blessing' and in brilliancy may be mistaken, or may make us vain, but 'power' in patience and long-suffering can hardly be misunderstood."

Interior: Nothing is more opposed by good men than ecclesiastical tyranny, because history and experience have shown it to be more violent and cruel than any other. On the other hand, religious license is as firmly opposed, because it runs to the destruction of beneficent principles and in the end to crime. And here these two extremes meet. License is always tyrannical, and tyranny is always licentious. These two things are in all degrees of moderation and of violence, but in all degrees they are proportionally hostile to the laws which restrain them.

A. T. Pierson, D.D.: What would prayer be without promise? How could he that cometh to God know that He is the rewarder of them that diligently seek Him, were it not for His own Word? There are minute forms of animal life that build up great masses of cells, and, as they build, rise upon their own work nearer to heaven. The believer is such a builder. He lays promise upon promise, as sure foundations; he adds promise to promise, and so carries up his spiritual structure; and, as he builds, he ascends upon his own work, mounting higher and higher upon the word of the living God, until he reaches the heavenly heights themselves.

Teacher and Scholar.

Jan. 28 1894 } GOD'S COVENANT WITH NOAH. (Gen. 8:17)
GOLDEN TEXT.—I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth.—Gen. ix.

Two lines of descendants are traced from Adam, the offspring of Cain, and those of Seth, who was born after the death of Abel. In the first line is found the beginning of worldly society (4. 17), in the second the beginning of religious society, the church (4. 26). In Lamech, the seventh from Adam in the Cain line, wickedness rises to a pitch of impious defiance, while in Enoch, the seventh in the line of Seth, communion with God becomes so intimate, that he is translated without seeing death. With the increasing race wickedness became great upon the earth, until finally Jehovah, grieved at heart, declared against it an exterminating judgment. The judgment was preceded by a long period of merciful warnings whilst the righteous Noah labored at the ark in which himself and family were preserved. The flood burying the old corrupt earth that a new world might emerge, was really also an act of salvation, from which the race took a new beginning. After the flood the foundation of a new order of things is laid, in a dominion of fear and dread over animals, which now may be used directly in support of life, and in the sanction of a magistracy to execute God's moral government in the world. These are accompanied by the covenant promise of the lesson.

I. The Covenant Promise.—A covenant or agreement implies two parties between whom the agreement is made, each usually coming under some engagement. God graciously condescends to be a party to this covenant. Noah, the other party to it, represents not merely himself but all his prosperity, and even all the animal world, which sympathetically shares in the joy and sorrow of man. God had previously entered into a covenant (6. 18) to preserve life in the midst of the flood, the present one promises the prosperous continuance of the preserved races of man and lower animals. Without requiring any condition on man's part, God establishes by this covenant, that animal life will not again be exterminated, nor the earth destroyed by a flood. This unconditional covenant promise would be a welcome and strong confidence at a time when the recent awful experience would tend to keep alive dread of another devastating flood.

II. Token of the Covenant.—God in His grace increases and perpetuates the comfort of His covenant promise, by giving a token, a visible sign, which becomes a pledge of what is invisible and future. A faith which accepts without any distrust the word of promise, may yet be steadied and refreshed by some visible remembrancer to which it can look. The rainbow set in the cloud is not a phenomenon which now for the first time appears, but from henceforth it is constituted by God the sign of His covenant. The familiar appearance is now invested with a new meaning. God (using the language of accommodation) makes a promise to look upon the bow that He may remember the everlasting covenant. In this promise Noah and his descendants are helped to realize that the covenant is ever before the Divine mind. The token is singularly appropriate. In that it appears only in connection with clouds or rain, it is as if God wrote His promise on whatever might seem to threaten a recurring flood. Formed by the action of the sun on the raindrops it declared the presence of sunshine amid the gloom, and fitly represents the victory of the light of love over the fiery darkness of wrath. Touching alike the heaven and the earth, it is as a bond of peace between them, and its extended arch fitly represents an all-embracing Divine mercy. The bow of promise, so beautiful in hue, so perfect in form, again appears encircling Him upon the throne (Rev. iv. 3), in whom is fully declared God's forgiving and redeeming love.

There are two hundred thousand lepers in Japan, and only one institution for their relief—a Roman Catholic hospital at Gotemba, near Tokyo. The Christian Missionary Society is about to establish an hospital at Kumamoto.—*Missionary Review.*