

patronage of idolatry may have been removed, the great fact of that patronage remains just where it was, and the native opinion respecting it is unaltered. According to the memorial of the Bombay Missionary Conference, recently addressed to the House of Commons of Great Britain and Ireland, it appears that more than fifteen lacs of rupees (L.150,000) are annually expended by the Government for the support of Hindu temples and Mohammedan mosques in the presidences of Bombay and Madras alone, to say nothing of Bengal. Now we must believe that this is one great cause of the heavy calamity God has permitted to come upon the Government of British India. May the lesson, now so painfully taught, be truly learnt! Whether it be so or not, the duty of all who profess to take the Bible as their rule is plain. They are bound to testify against the wickedness of such conduct, and to declare that it admits of no defence whatever, unless we are to ignore our Divine Christianity, or refuse to obey its precepts.

We repeat it, we plead not for any kind of degree of coercion, but simply for honest Christian consistency. We would interfere in no way with any man's conscience, so long as he does not make it a reason for doing that which interferes with the natural and social rights of his neighbour. Within this limit we would have the conscience of every man left free, and would neither persecute nor allow of persecution, but would maintain complete toleration for all. The system hitherto has been, *deference to idolatry and indifference to Christianity*. We plead for the reversal of this system, and we call on all the friends of Christ and His cause in India, to support us in our just demand. Let all Christians persevere in this truly righteous course until every vestige of this unholy and God-dishonouring alliance between a Government professedly Christian and heathen idolatry and caste is entirely removed. We are deeply convinced of the very great importance of this, as connected with the evangelisation of India.

This document, the whole of which deserves careful perusal even by those who may hesitate in adopting every view which it contains, concludes with a stirring appeal to the Churches of Europe and America, and enforces the earnest entreaty, THAT THE PRESENT NUMBER OF MISSIONARIES MAY BE DOUBLED DURING THE NEXT FIVE YEARS." It closes with these words, to which the special attention of our students and preachers is directed:—

We appeal, then, to all young men whose hearts the Lord has touched with compassion for the perishing millions in India, and we call upon them to give this work their most earnest and prayerful consideration. We ask them to look at it in the light of eternity, and in its relation to the great plan of human redemption, and to make their decision at the foot of that cross on which the Son of God poured out His life for the salvation of a lost world.

On behalf of the Conference.

M. WINSLOW,
J. SEWELL,
A. B. CAMPBELL,
P. S. ROYSTON, } *Editorial Committee.*

CHRIST IN HIS REDEEMED.

Christ is in all His redeemed as the soul of their soul, the life of their life. He is the pitying heart and the helping hand of God with every needy, praying spirit in the world. He is the living, secret, efficient Gospel and Word of God, that is gone forth through all the earth. He is the sweet light of the knowledge of God that breaks in upon every penitent heart. He is the invisible bond of unity between all the scattered members of His body. He is far above all heavens—He fills all things. He is not only

with those who believe in Him and love Him, but also with those who neither believe in Him nor love Him—to restrain them or to wound them, to enlighten them or to melt them, that He may be to them also *Jesus, their Saviour*.

"Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down." The Christ of God is in thy heart, waiting and aiming to get the consent of thy will, that He may save thee. Life cannot be defined by scientific terms, Christ cannot be represented by names and words. He is above all names, whether they be names in earth, or names in heaven. Wherever man is, there also is Christ, endeavouring to free him from the law of sin and death by becoming Himself the law of the spirit of His life.

Dear reader, if thou believest that thy God, found, felt and rested in, is heaven, why not, under the gracious help which He vouchsafes to thee in His Son, *begin at once to discipline and qualify thy soul for this heaven?* If this be thy chief good, why turn away from it, as though it were a thing not to be desired? If it be the very end of thy being, the only right, good and blessed end, why postpone thy qualification for it, as though it were a bitter necessity? There are many vanities—there is but one reality. Give thyself no rest until thy many cares for many things become one great healthy care for one thing. Thy soul is a very great reality: and, shouldst thou enslave it to unreal good, and deny it the only real good, thou wilt some day find it to be an *awful* reality. Suffer thy soul, so noble in its origin, to be withdrawn from dust, noise, multitudes, vain treasures and vain pleasures, to find its sweetness and fullness in God. Immense is the contrast between a man who is merely prospering in his mortal way and the man who is walking in the Divine presence, and prospering for the eternal life. Turn thou thy thought, thy prayer, thy heart to the Blessed One, that thy prosperity may be that of *thy eternal person*, rather than the prosperity of the fool in his *momentary way*. Walk thou with thy Divine Prophet, and let Him make thee wise; walk thou with thy Divine Priest, and let Him cleanse thee from all sin and make thee holy; walk thou with thy Divine King, and let Him rule thee and make thee great, and thou shalt no more envy thy brother because he is walking to his grave with a few more green leaves about his head than thou hast.—*Quiet Hours.*

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