

Missionary World.

CANADIAN MISSION COLLEGE.

The following letters from Rev. Mr. Wilkie, of Indore, India, will be read with interest. One of them it will be observed is a copy of a letter addressed to Dr Phillips. —[ED.]

Canadian Mission College,
Indore, January 3rd, 1895.

MR. EDITOR,—The accompanying letter to Dr. Phillips, the general secretary of the Sabbath School Association in India, may be of some interest to some of your readers and so I accordingly send a copy of it. In addition I ought to tell you that we had on Christmas evening a dinner for our Christians, when over 200 sat down together to enjoy the Christmas feast. It is in the midst of gatherings like these that we realize that the Master is really advancing His cause here.

In connection with the examinations that I have been holding in all the classes in the school and college nothing cheered me more than the progress made by our new Christians. In one class three little fellows about 6 years of age stood at the head of the class. A little over a year ago these were admitted into the "Industrial Home," under Mrs. Johary, wife of our assistant pastor here. They did not know a letter of the alphabet, but have read more than half of the Second Book in Hindi, in addition to the other subjects prescribed for the Second Standard and are the head boys in a class made up of many castes from the Brahmin downwards. These boys attend the regular school classes in addition to the instruction they receive from Mr. and Mrs. Johary. Amongst the women of Mrs. Johary's "Industrial Home" two have finished the 3rd Book and two others the 2nd Book in Hindi; a little over a year ago they did not know the Alphabet. The quiet, modest behaviour, and the intelligent grasp of Christianity of these girls that manifested itself in the examination, was very cheering. This "Industrial Home" is a hive of industry, in which all are kept constantly at work of one kind or another, in which the most marked progress has been made, and in which, especially, the quiet Christian influence of Mrs. Johary is most manifest. She, without pay, from a sincere love for the work, took hold of a class of women that required special care, but has succeeded in her work in a way that is worthy of all admiration. The knitting and sewing of the girls is becoming more and more appreciated by the community, and so they are becoming more self-supporting. Two of the girls have succeeded so well that in all probability we will be able to give them work ere long in some of the more needy districts. The largest girls have been able to buy for themselves all the bedding, clothes and dishes they require with the proceeds of their work in the "Home."

The class for the training of the teachers had been almost wholly under the care of Mr. Johary since last March when I went home, and I am happy to say, shows the good effects of his influence and training. The minds of the men are not so easily moved as are those of their children and some of them seem unable to grasp some of the subjects required in the ordinary school curriculum, but all show a very manifest advance in their Christian knowledge and Christian character. My absence forced me to entrust the work here to my native Christian brethren to an extent never before tried and, whilst some things might have been done better, they have shown a faithfulness in the work that is very cheering. May we soon have many a Mr. and Mrs. Johary. J. WILKIE.

Canadian Mission College,
Indore, January 3rd, 1895.

MY DEAR DR. PHILLIPS,—I regret that I was not here when you favoured us with a visit in October last, but hope that sometime soon on your travels you may be

able to reach Indore and give us, if possible, a Sabbath. Could you have been with us on Christmas Day your heart would have greatly cheered. We gathered together all our different Sabbath School scholars, to the number of over 800, in the College Hall, each school having its own special place. It was to us cheering to hear them all singing together such hymns as "Taser Masih Mera Prana Bachaya,"—Jesus Christ has saved us, etc.,—and to hear some of the schools chanting the 23rd Psalm, Beatitudes, etc.

Our Sabbath School Association appointed a committee to examine all the schools which was done during the previous two weeks and on this day they were gathered together that the successful scholars might receive their prizes and that all might receive the Christmas cards and some sweetmeats. To all those who had not missed a single Sabbath, a medal was given, such as can be obtained at the M. E. Press, Lucknow.

We have 18 Sabbath Schools every Sunday, with from 600 to 800 children present, and if we had more teachers we would have proportionately a larger number of schools and scholars. There is almost no limit to the extension of this kind of work and as we realize the great benefits that must result from instilling into the minds of these young people the truths of Christianity we regret that we are not better able to keep pace with our opportunities. In the examination of the schools many interesting facts were brought out; in one a little tot scarcely 4 years old with a lisp in her tongue was able to repeat the Ten Commandments; the greater part of the children could repeat the Ten Commandments, the Lord's Prayer and the leading outlines of the life of our Lord; and amongst the scholars a number seemed to have an intelligent knowledge of Christianity and a heart-felt appreciation of our loving Saviour. In one class a boy of 16 openly, before his companions, professed his faith in Christ and his determination to live in and through Him. One class of boys, whose ages ranged from 14 to 20, rather amused us by asking their teacher for dolls for their young wives or for their little sisters. We had present with us that day a large number of outsiders attracted by the Tamasha. Mr. Chapman, a political assistant here, an earnest Christian man, also spoke a few warm words in appreciation of what Christ was to him. A year ago when first the experiment was tried we were afraid of possible complications, as our Sabbath Schools are conducted amongst all classes of the community; but by carefully keeping the schools separate, we believe, only good was done; and, at any rate, as we saw that large number gathered together, we all were enabled to realize the extent of the work as other wise was not possible, and the workers were cheered to look forward to another year's efforts in the name and power of our Lord and Master.

Our schools are conducted in some very unpromising quarters. One teacher has gathered together in a little mud hut often as many as 80 scholars. He is a teacher in the college and takes over with him some of his school class, all Hindoos, and, with their help, gathers in children of the district. Another teacher has a grass hut for his school, which the people of the Mohalla helped him to erect. It has no windows and for a door an opening about four feet high, but as the cows in passing take a mouthful out of the side and roof we get more light and ventilation than is always agreeable; yet he has in this place as many as 60 scholars sometimes gathered together. Some of the schools are held under the shelter of a tree or an open verandah, but we prefer to get where we can have covered quarters. J. WILKIE.

A very distinguished missionary has just died in Africa, Monsieur-Mabille, a Pioneer worker of the Paris Missionary Society, and the founder of the Bassuto Mission. He has been laboring for nearly forty years among them, and 5,000 of them followed him to the grave.

PULPIT, PRESS AND PLATFORM.

Cumberland Presbyterian. It is curious that the more sectarian a sect becomes the more it mourns over the sectarianism of other sects.

Chicago Advance: Moral courage is another name for manhood. There can never be too much of it. Moral courage is fearless, unflinching loyalty to one's higher self; loyalty to truth and the right; unwavering loyalty to God. Every step in the higher progress of civilization is due to some fresh assertion and exertion of moral courage. No reform is gained without it.

Ram's Horn: The psalmist says, "My voice shalt thou hear in the morning, O Lord." Certainly, we should begin the day with God. We cannot begin it in a better way. But the Psalmist's words can, very properly, be taken in a wider sense. We should begin life with God. We should begin the year with Him. One beginning his studies for a learned profession, or an apprenticeship for a trade, should begin with God. One entering into a new house should begin his life in it, with God. Let the morning of every endeavor begin with God.

Presbyterian Banner: The honesty of thorough dealing seems to be a lost virtue, for the world is overwhelmed with all kinds of advertising schemes. People are constantly being deceived into buying goods at bankrupt prices—forty-nine cents on the dollar—below cost, and paying their full value for them. Nor is this method of trading confined alone to the cheap stores, where the system originated for it is finding its way into the better class stores, and after being often deceived, one looks suspiciously at bargains which, when secured, turn out to be no bargains at all.

New York Observer: Two things show clearly, we believe, in the ever recurring controversy about spoken and read sermons. The first is that people like the preacher to look them right in the face, and to speak right from the heart to the heart. They are willing even to sacrifice literary propriety and polish for a free address. The second thing is a consensus of opinion that the spoken sermon is, in the majority of cases, the most effective form of pulpit speech. It has a freedom and force denied to the most elaborate manuscript. The granting of these two points should go a long way in settling the controversy for every preacher anxious to fulfil the noblest functions of his calling.

Miss Harmon (Ottawa): Of late in our cities a questionable system had been adopted of getting up public performances, ostensibly for charitable or religious purposes. The promoters of these schemes were naturally anxious to secure as many attractions as possible; and the little ones, whose winsome sweetness and bright intelligence ought to be the treasured possession of the family alone, were paraded before the public, and their names, which ought to be known only in the home circle, became the common property of the street. Then, too, children were time-fillers, not time-killers, and time was precious to them. Earnest students had their minds diverted from their work by the preparation for these entertainments, and either became entirely absorbed in the acting or dancing, or attempted to do both, with the result that they lost all energy and spring, and there was an end to good mental work. But the greatest mischief was done to the child's higher nature. The insidious poison of public praise, and the contagion of harmful influence from which the child would be shielded in a carefully guarded home, crept into the soul, and deadened or destroyed the delicate intuitions which were the child's God-given inheritance. As a life-long friend of children, she pleaded for the removal of this evil.

Christian Endeavor.

SPIRITUAL DEATH AND SPIRITUAL LIFE.

BY REV. W. S. McLAVER, B.D., ST. GEORGE.

March 3rd—Rev. ill. 1-3, 7-13, 20-22.

It is a solemn and saddening truth that the Church may degenerate until it is in a condition of spiritual deadness. Even a Church which enjoys a fairly good reputation may be in this deplorable condition. The Church in Sardis had the name of being a live Church—perhaps it was regarded as a model—and yet Christ who looks not upon the outward appearance but upon the heart, declared that it was dead. When, then, may a Church be said to be spiritually dead?

It may be in that condition when the members are mainly exercised about those things which are not calculated to promote the spiritual life of the Church. It may seem inconsistent to speak of a dead Church as concerned about anything, and yet Christ said to the dead Church in Sardis, "I know thy works." Is it not true that a dead Church may engage in works of a certain kind and may be even very active in them? Who has not seen Church members bustling about, greatly exercised over a tea-meeting, a social or a bazaar? But are socials and fairs evidences of spiritual life? Rather the opposite. They are of the world, worldly. Their special significance usually is that church members are not willing to contribute a fair proportion of their means for the support of Gospel ordinances, and that they hope by means of entertainments to raise money which should be raised by voluntary offerings. Entertainments do not contribute to the spiritual growth of the Church. In fact, they are often a serious detriment, for a promising work of grace is sometimes grievously injured by them.

Again, the Church is spiritually dead when its members fail to recognize, and to expect the power which comes from above. The Holy Spirit is practically ignored, but the most strenuous efforts are made to enlist the sympathy of men of worldly wealth and influence. Great attention is paid to the service of song, and when it pleases men it fulfils the end for which it was provided. The subject of the sermon, expressed in such a way as to savor of buffoonery, is advertised; and when the people arrive they are not fed with the Bread of Life, but regaled perhaps with details of some current event that the newspapers have already worn thread-bare, or with a little ethical essay to which a moral is attached, so that the people may not quite forget that they are in Church. Does not such conduct grieve the Holy Spirit; and does He not withhold tokens of divine grace from a Church which acts thus?

Again, even when the Church is adding to its membership, it may be spiritually dead. Of course, those who are received are largely persons whose hearts the Spirit of God has never touched, and whose lives give no evidence of conversion. They seek to be identified with the Church, perhaps, because it is fashionable, or because they see that through the Church they can improve their social standing, or advance their business interests.

But the Church, which is spiritually dead, is not left without a ray of hope. It may be revived. It is not cut off without an opportunity of improving its condition. Though it may now be like a desert it can be converted into a fruitful field, and though everything in it may now be seared and withered in the sight of God, it can be made to bloom like a watered garden. How is this to be accomplished?

Let the members of the Church remember how they first received the truth. It is likely it was received with great love and gratitude. The messenger who preached the Word was loved for His work's sake; the Saviour was accepted with great readiness of mind. Let those who have become cold, therefore, bewail their indifference; let them long for the joy they once possessed, and they will soon experience it again.

Let the members of the Church be watchful and strengthen what still remains. The little love which still remains, though it be but a dying ember, may, by earnest prayer, be made to burn again with bright and steady flame. The faith which is still left may be very weak, but if there be earnest prayer for its increase, it will soon be sufficiently strong to remove mountains. Then the Church will rise in her might, and the truth in her hands will be mighty in overthrowing the strongholds of sin.