

Missionary World.

GOOD NEWS FROM INDORE.

DEAR SIR,—Last evening two young men were added to the Church by baptism. One of these, a Brahmin, came here some time ago from Rutlam. He had been employed in the Maharajah's dispensary there and came to Indore to take up similar work in connection with the State dispensary of Maharajah Holkar. His brother is, I believe, in some way connected with the mission printing press of Rutlam. He himself first heard the truth and was led to think seriously of Christianity through the teaching of Mr. Campbell in Rutlam, and so after coming to Indore was led to seek for further information from the Christians here.

The second is a Mahomedan, or rather Memon, a class of Mahomedans. His father is a very wealthy merchant of Bombay and he himself has been engaged in the same occupation. Over ten years ago he became thoroughly dissatisfied with the inconsistencies of his own faith and began enquiring regarding Christianity. He met Imambux Bava shortly after he, through his wife's death, left Indore for Ahmadnager, and through him was greatly helped. During all these years he has struggled with his convictions, now coming very near and again going away from Christianity, and having at the same time to contend with his people here who were determined to crush out such thoughts. Some time ago he felt he must come to a decision, and so, along with his wife and child, ran away from his home. He first made his way to a Salvation Army officer, but as baptism is not administered by them he was not satisfied. Bringing a letter from the Salvation Army captain he appeared at Indore and asked to be received into the Christian Church by baptism. His people by this time got word of his movements, met him when he landed at Indore, took them all to one of their homes and then secretly carried off the child and wife to Bombay by the next train, in the hopes that he would follow them. He, however, felt that the crisis had come and so remained here identifying himself with us. He has a little money that he managed to save and so has determined to settle down in our midst, following the trade of commission merchant, in which he has been trained, and so from the first sought to impress upon us that he wanted nothing from us but the spiritual food which he needed. The longer we delayed the greater did his difficulties become. Only yesterday his father and brother came from Bombay in order to stop him from being baptized, and if possible to force him to go to Bombay with them. He was last night received and seems to be full of joy that at last he is a recognized disciple of Christ. These two cases are of interest as showing the leavening influence of Christianity, of which so little can be tabulated as yet under the head of results, but which nevertheless is a very encouraging feature of missionary work here. There are a very large number just in the same position as were these two. Further, it shows how one sows and another reaps. In the case of Hunsaraj it was a seed sown by Mr. Campbell and his workers that eventually led to his being numbered amongst the visible followers of Christ; in the case of Abdul Rahiman, it was the work of Imambux Bava and his connection with Indore that led Abdul to come here at this time. We can all rejoice however in the fruit gathered in and hope that these two young men may prove a power in the hands of the Master for the establishment of His Own Kingdom.

Last Sunday two of the "Home" boys joined the church in Mhow, their parents being workers in connection with Mr. Russell's work there. It is cheering to find such a healthy Christian influence in the "Home," that one by one the boys come to know and rejoice in Christ as a living personal Saviour. Mr. John in charge is an earnest Christian worker.

Our new college building is not yet quite completed, but we hope will be very shortly now. It is all in use and proves a very great comfort to us in the work. Through some mismanagement, when I was at home last year, the roof did not turn out as satisfactory as was expected. You will be glad to know the steps since taken have made the roof quite water-tight and, so far at least this rainy season, not a drop of water has come through. I was the more anxious in reference to it as this roof was an experiment—so far as I know the only one in the world of its kind and at the same time one of the strongest and cheapest roofs that I have yet seen in India. We must boast cautiously yet, but we believe it is a real success.

Yours faithfully,

J. WILKIE.

PULPIT, PRESS AND PLATFORM.

Rev. James Millar: The deliberate silence of Jesus regarding the common belief of His disciples in a future life ("I go to prepare a place for you") is one of the strongest arguments that a Christian can have, although it is very seldom used—"If it were not so, I would have told you."

Northern Christian Advocate: The gospel needed by our age is not a gospel of pageantry and sentimentality, but the gospel of Jesus Christ, which is characterized by reality, individuality of appeal, spirituality, and divinity. Melodramatic representations will minister little consolation in the shadows of sore trouble, and render small help in the stress of a great temptation.

Rev. Marcus Dods, D.D.: Our Bible by revealing to us the union of God and man in Him, is set altogether apart from all other sacred books. I heartily endorse the words of Professor Monier Williams when he says—"Pile them if you will on the left side of your study table, but place your own Holy Bible on the right side, all by itself, all alone—and with a wide gap between."

The Christian Leader: The younger men of the Free Church are supposed to be looking for leaders, not in the ranks of the higher critics (they are well represented there) but in the more important, difficult, and practical region of everyday Christian life and thought. At least one such will be found, writes an esteemed correspondent, when the time is ripe, in Rev. Robert Fogan, B.D., of Rothesay.

Rev. Marshall Lang, D.D.: It has been argued that 580 people out of a 1,000 ought to be simultaneously in church. That was the proportion some fifteen years ago, and at present it was computed that the proportion was under two hundred. Undoubtedly there was a serious drift in the large cities and towns. In Glasgow about two-thirds of the young men were conspicuous by their absence from church.

Philadelphia Presbyterian: Scotland is indebted to the manse for her literature. With only two or three exceptions, the pastor's family has furnished the best, ripest and highest products of the pen in that land of literary activity. The manse develops readers and thinkers. Its atmosphere is one of mental as well as of spiritual culture and development. He who breathes it from early childhood is almost sure to show the effects of it in after life in more or less marked forms.

Bishop Horne: The famous Oriental philosopher, Lokman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lokman replied, "I have received so many favors from you it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer from the slave struck the master so forcibly that he immediately gave him his liberty. With such sentiments should man receive his portion of suffering at the hand of God.

Bible Reader: When Pilate washed his hands in the presence of the Jews he really thought that he was throwing off all responsibility for the crime he was about to commit. How many people to-day fall into the same awful mistake! Get a man to the point that he feels he must do wrong for the sake of his party or his business, and he enters a formal protest against the act and then goes and does it as if he had purchased the right to do it. Get a hundred men into a fever for making money fast, and they will organize a corporation in which they can break the commandments at pleasure because the basin and water are always at hand to wash off the blood.

Teacher and Scholar.

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

Aug. 18th, 1895. } THE NEW HOME IN CANAAN. { Deut. 6, 3-15.

GOLDEN TEXT—Deut. viii. 10.

MEMORY VERSES.—3-5.

CATECHISM.—Q. 34.

Home Readings.—M. Num. xxi. 10, xxii. 1. T. Deut. vi. 1-15. W. Deut. viii. 1-20. Th. Deut. xi. 8-28. F. Deut. xviii. 15-22. S. Deut. xxx. 1-20. Sab. Deut. xxxii. 1-43.

The Israelites continued their journey southward after their deliverance from the fiery serpents, until they came almost to the Red Sea, then turning northward on the east side of the Arabah and Dead Sea, they conquered the Amorites whose territory lay east of the Jordan between the Dead Sea and the Sea of Galilee. Then they encamped on the plains of Moab almost opposite Jericho and there they remained for some weeks. Then occurred the efforts of Balaam to curse those whom God had blessed, but his curses were changed into blessings; and then were delivered by Moses these discourses, consisting of a recapitulation of the Law, with much counsel and advice, which constitute the Book of Deuteronomy. Our lesson this week is an extract from one of these addresses and sets forth plainly the way in which Israel might retain the blessing of God in the new home to which He had brought them. We shall note the blessings promised, and the conditions of these blessings.

I. The Blessings Promised.—These are stated very briefly and yet are very comprehensive, "that it may be well with thee, and that ye may increase mightily," according to the promise of God. Here we find a pledge of prosperity in both temporal and spiritual things, and greatness among the nations of the earth. The land was one "which floweth with milk and honey." God promises to bless the land that it may bring forth its increase. He promises protection from war and pestilence and famine, and increase in strength and importance among the nations of the earth. Everything, in fact, that we find wrapped up in all the promises given to Abraham and to Isaac and to Jacob, including the blessing of the seed in whom all nations of the earth are to be blessed. But all these things are conditioned upon the continued faithfulness of Israel to Jehovah.

II. The Conditions of the Blessing.—Loyalty to God, gives in a single word these conditions, "The Lord thy God is one Lord." This is to be the foundation upon which they build. Their lives are to be marked by these things in manifestation of their loyalty to Jehovah. First Jehovah must have the first place in their affections. "Thou shalt love the Lord thy God with all thine heart." It does not seem that it would be very difficult to observe this, after all that God had done for Israel. But we have only to remember that our hearts are by nature filled with enmity against God, to know how hard it is to give God His proper place in our affections. The second thing they were to do was to give the Law of God a most prominent place in their lives. Home life and home training was made the foundation of national greatness and prosperity. Children were to be diligently taught the Law of the Lord—that Law was to form the subject of conversation in the home and on the way, by day and by night. The Law was to be a thing so prominent in the people's lives that it would be as manifest as though written upon their doorposts or upon their foreheads or upon their hands! We know from New Testament statements how mechanical the Jews became in their observance of this command. They taught their children the letter of the Law, but nothing of its spirit; they wrote sentences upon strips of various materials and bound them about their arms, or put them in a little box upon their foreheads; but the Law was not written in their hearts, God never intended any such mechanical contrivances to take the place of a diligent obedience to His Law. Perhaps we are far behind even the Jews in this matter. Now, as in the days gone by, the foundation of national greatness is to be found in home training. We are neglecting this beyond any doubt, and the result is being seen, and will be seen with greater plainness by and by. We do not give to God's word, that place and prominence in our lives that it ought to have, and we suffer because of the omission. The third thing whereby Israel was to show loyalty to God was earnest devotion to His service. They were not to worship idols, and to forget the Lord who had brought them up out of Egypt; but the enjoyment of all the good things of Canaan, which had been prepared for them by God's enemies under His direction and control, should bind their hearts closer to Him. They should devote themselves earnestly and reverently to God, and to the promotion of His glory in the earth. The same conditions are necessary to-day to secure God's blessing. We must love Him, we must train our children to know His Law and to love His Law, and we must give ourselves diligently to His service.

schools are found employed by exploring expeditions as interpreters, and in various occupations in many parts of Africa. It was one of these boys who accompanied Stanley on his first visit to Uganda, and who first translated the Bible for Mtesa, reading to that monarch daily, and giving the explanations he had learned at the mission school in Zanzibar. No doubt if we could read the individual history of the boys trained in this mission, many an interesting story would result. The mission reports for 1894, eighty-five European missionaries, and one hundred and native workers. As space will not allow, I must leave the work of the other societies now in Nyassaland for a future paper.

Written for THE CANADA PRESBYTERIAN.

THE RAINBOW ROUND THE THRONE.

BY REV. CHAS. A. DOUDIET.

The rainbow is visible light, in the seven primitive colors of the spectrum. The red could not say to the blue, "Thou art not light." The green could not say to the yellow: There is nothing in common between us. Each colored line is light, and together they form the arch around the throne. Jesus has said to His disciples, "Ye are the light of the world." In heaven all these lights are gathered into one, that one complete unity, symbolized also by the number seven, the emblem of completeness and perfection all through Scripture. When Christians leave this dark world behind them, and are received into heaven, they no longer keep apart as they too often do on earth. United they encircle the throne of their Lord and God. They share His favors equally. They sit down in love and harmony at the feast of the Lamb. Yet on earth some would have held up their hands in horror at what they conceived a profanation. Why? Because blue was not red, and green was not yellow. The rainbow round the throne has at last solved the riddle for them. Not the same color, and yet light, not the same name on earth yet gathered together in One, in heaven. The rainbow round the throne is a bright testimony against the narrowness of earth. It gives a fresh meaning to our Lord's words, "He that is not against us is for us." One Christian's opinion on many points of doctrine may widely differ from that of another, but if he casts out devils in the Saviour's name, let him alone! Forbid him not! Men can easily be mistaken in their beliefs, but there is no mistake about Christian work, and by our works we shall be judged. If your belief in Christ's atoning work leads you to keep yourself unspotted from the world, and to abound in the fruits of the Spirit, are you not a servant of Christ? But, says one, you are utterly wrong on this or that theological question. That may be, in his opinion at least, but remember the rainbow round the throne. Why should it be all of one color? But we want unity. Others cry, "Is it not a mark of true Church?" Yes; but what unity? "The unity of the Spirit in the bond of love," a very different thing from uniformity. Darkness is uniformity, night has no colors; but Christians are light—light that must shine—not all alike; but when the light is taken into heaven by the angel of death, out of the colored lantern which encircled it on earth, it will be seen that the oil of grace had given each lamp the same light and heat. As if in irony of exclusive Christian sects, the rainbow round the throne encircles the Saviour from one side of the sapphire pavement to the other, and men and angels, Cherubim and Seraphim gaze, in wonder at the beauty of the seven-colored arch; one Lord, one Faith, one Baptism and one rainbow of saved souls around the throne. The whole seven colors equally represented there, in the presence of Him, "One God and Father of all, who is above all, and through all, and in you all." In you all!—Paul had left exclusiveness behind forever, when he also got a glimpse of the third heaven and the rainbow circled throne. In you all! What? In those Corinthians, who were of Cephas and not of Paul? of Apollos and not of Cephas? Yes! In you all. Praise be to God for His unspeakable gift, since a possible error of judgment or belief in the administration of a sacrament, in a form of church government, in the necessity of this or that rite, will not keep the good and honest heart from attaining an honorable place in that rainbow round the throne! The great fatherly heart of God can know nothing of the petty bigotries which keep Christians apart on earth! For there was and there is a rainbow around His throne.