

clusion, which is necessary to the right understanding of Christian life. If the standing comes before the walking, and is complete in Christ independently of it, we must not make our walk and experience the measure of our standing. So many believers, when they notice in themselves imperfections and failings, and especially when they are conscious of any special sin, at once begin to doubt their standing. They ask if they can really be God's children while they see such things in themselves. Some failure in their walk leads them to doubt their standing. This is wrong; and the result is further discouragement, and very often blank despair.

Of course, where there is positive, wilful, and continued sin, there is no conversion. Such a profession may be well doubted. But such professors are generally not the ones who question their own sincerity. If ever they think of it at all, they must know that their hearts are not right. But when there is a real desire to grow in grace, to love more, and to be holier, there is the best evidence of the Spirit's work. The fruit of the Spirit is being produced in some measure, and more is earnestly desired. This is not the condition of the hypocrite.

The fact is, and we must carefully note it, that no measure of the 'fruit of the Spirit' is given as the test of conversion, but only that some be produced; and when this is manifestly the case, the measure in which it is produced, while it should be a matter of constant and earnest seeking, must not lead us to doubt the reality of our standing in Christ. This earnest seeking for something higher is itself a fruit of the Spirit; and if it does not pass off, as with so many, in mere empty lamentation over failure, but results in real effort to advance, is a healthy sign of life.

We must be specially clear upon this point, because if once we measure the reality of our standing by our walking, we lose all peace. The more we are taught of the Spirit, the more we see of our own sinfulness and imperfection, and the more we should be led to doubt our standing.

No, dear reader, if you wish to raise your walk and experience to a higher level, it can only be done by more clearly laying hold of, in simple faith, the reality of your standing in Christ. Be sure about this. And then, in the same simple faith, while you press forward in real effort to advance, just trust in the power of Christ, who dwells in you by His Holy Spirit, to enable you not only 'to will,' but also 'to do of His good pleasure' (Phil. ii. 13).

Thus standing by faith alone, and walking also by faith, you will rise above the difficulties which seem to beset you now. Failings and imperfections, while they humble you and keep you watchful, will never discourage you. Conscious of your standing in Christ, your aim will ever be to raise your experience to the level of your standing; and you will never again think of bringing down your standing to the level of your experience.

Missionary.

UGANDA MISSION.

We think our readers will be glad to see that a new missionary has gone to assist Mr. O'Flaherty and Mr. Mackay in Uganda.

Letters are to hand from Uganda to July 1st. We are thankful to say that the Rev. R. P. Ashe reached Rubaga safely on May 2nd. He was seriously ill for some weeks, but was quite well when the packet left. He writes very warmly of the condition of the Mission. "I have been greatly cheered and encouraged," he writes, "by all that I have seen. Every day Mr. O'Flaherty and Mr. Mackay hold classes; and this teaching is the most encouraging thing I have seen in Africa. The people, though terribly depraved, and great thieves, do not manifest that apathy which appears to exist where our other stations are situated. They are very quick, and very eager to learn. I was astonished at hearing a young fellow go

through the Lord's Prayer in Lu-Ganda who had had only a few lessons." There were twelve candidates for baptism; but every care was to be exercised in testing their sincerity, as one of the five baptized last year had fallen back, and three others had caused the brethren "heart-sore," Mr. Mackay says. The fifth was living a consistent Christian life.

EVANGELISTIC WORK AT NASIK, WESTERN INDIA.

We have of late often spoken of the work being done by English ladies in India; but although they can reach the women, English clergymen are also trying to tell the same message of God's love to men. The Rev. C. Mountford gives an interesting account of evangelistic work in Western India. At their great festivals, celebrating the birth of their heathen gods, crowds of people assemble and after their special religious rites are over, they gather in tents where they spend a great part of the night in hearing recitations and musical performances on their favorite musical instrument, called a vina. They sing songs in praise of their gods, repeating them over as a kind of chorus. The missionaries take advantage of this and open a tent, hanging plenty of lights about, and commence to sing to the twanging of the vina. The people come in by ones and twos, and sit down on the carpet and listen, and the missionary gives a short address. We will continue our account in Mr. Mountford's own words. "Then follows a short hymn or recitation illustrating the truth proclaimed. As the people hear the music they soon come thronging in, and the tent is surrounded by a good number of people quietly listening to the singing. Then Mr. Sorabjee, a native clergyman, who happened to be staying at Nasik, gives another short address; then follows the music, assisted by the concertina; and then again a few words from the Rev. Lucas Maloba, our native pastor, and another short address from Mr. Roberts. Thus it goes on. Never have I seen the people listen more attentively. There was a little argument, but only such as helps to give more light on the truths taught. It was a night which would have made glad the heart of many a one working for the heathen in our own dear land. The people heard and understood, being taught in their own way the precious truths of the Gospel. Again and again was the name of Jesus and His love for sinners brought to their ears. About eleven we returned to our bungalows for the sweet rest that labor gives, though my work was but that of sympathy and quiet looking on at the work of others. We only get the means of preaching to people in this way at the great festivals. At such times it is impossible to preach in the bazaar. The people are too excited, and it would be almost worse than useless from a human point of view. Mr. Roberts then generally walks round and speaks to individuals, and the country people hear us gladly. Often the *gurus* (teachers) who come with their people, ask Mr. Roberts to come and sit down on their carpet, and seem as a rule well pleased to listen or argue.

This year there were a great many followers of Khabir, a Sikh reformer. They have renounced caste and many other of the Hindu customs. This does not make them any more likely to accept Christianity, but they are more willing to hear about it, and are pleased to have conversations with a European. One guru was quite ready to admit that men were sinners, but kept asking the question, "But who sins?" He admits the sin, but denies the personality or responsibility of the sinner. It is surprising to hear these people confess that they have heard about these things before. One said, "Ah, yes, I've heard about Jesus Christ before." And another spoke of hearing

about the Trinity as Father, Son, and Holy Spirit. Would that this led to a real belief in and love for the Lord Jesus! Still, truth is being spread, and is finding its way into the dark, dull hearts of these people, and God will give the fruit in His time. If the people at home could only see but for a moment the masses of people, how much more earnest they would be in spreading Christianity. What is our Christianity if it is not worth proclaiming to the world? It is not worth much, and it is not that of the Lord Christ. Our religion lives by being diffused, and if we do not shed our light abroad it will most assuredly be quenched at home. It is now, to-day, that we need men and means for India, with its millions changing in thought and aspirations. It must be either Christianity or a lifeless infidelity."

The missionaries travel from one place to another, taking advantage of every opportunity to proclaim their message. In March, 1883, we find them pitching their tents on the banks of the Godaven, and preaching in the villages around, going to one in the morning and another in the evening. "During the day the people came to the tent for medicine, conversation, and sometimes to satisfy curiosity. Our tents were pitched on Friday, and on Saturday we only had quite a manageable number of visitors. But on Tuesday we had such an influx that we only managed to obtain time for taking food by making a division of the work." This is the account of the day from the Missionary's diary:—

"As soon as we returned from preaching in the morning we found people waiting at the camp for medicine. We asked them to sit down in front of the tent-door, and then gave them an address, and afterwards attended to their bodily wants. As soon as this was over we had prayers in Marathi for the servants, and Mr. Apaji gave an address on "Remember Lot's wife." Just as the address was begun a Brahmin and one or two friends, whom we had asked to come and talk with us, came and sat at the tent-door. While Mr. Apaji went to his breakfast I had some conversation with them on the subject of religion. Then came my turn for breakfast, and Mr. Apaji carried on the conversation. When the man left he took away a copy of the Gospel of St. Luke, and promised to read it."

And so the day passes and as the sun goes down these earnest workers are glad to reach their tents, there to find rest and food; but as they say: Thankful for the opportunities for preaching the truth which the Lord had granted to them that day. Another cause of encouragement and rejoicing was the following little incident. A boy came to buy a Gospel. We gave him St. Luke's, and turning to the parable of the "Prodigal Son," we asked him to read it. After he had read, he told us in his own words what he had read, and then we explained it. The next day he came for another Gospel, and catechist gave him St. Matthew's. He came back to the tent soon after, and said, "I don't want this. I should like one the same as the one I had before." "Why would you like the same?" we asked. He said, "I took the one I bought before and read the story you pointed out to me to a man in the village. It was so nice that he wanted the book, so I sold it to him, and I want another for myself. But I want that story, and it isn't in this book." He had turned to the corresponding chapter in St. Matthew, and not finding the parable he came back for it. It is an instance of the Bible winning its way by its own power. There is something in that parable which seems to commend it to the human heart, no matter in what language it is written. There are thousands in this land of India who are trying, like that "prodigal," to satisfy themselves with the dry husks of a false religion. May the time come when they will arise and come to their Father,