

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

ENTRETY

BY WILLIAM F. MACKENZIE.

Ye who are toiling, vainly distressed,
From every burden the Lord setteth free,
Calling so tenderly, "I give you rest,
Ye who are weary, come unto me!"

Ye who are grieving, hear and rejoice,
Ye who have gone from the Father astray,
Wherever wandering, hear ye the voice,
"Come with Me homewards, I am the Way!"

Ye who are storm-tossed, come with your care,
Peace He can give you amid storm and strife;
Ye fearing death, held in bonds of despair,
"I give you freedom, I am the Life!"

THE MISSIONARY OUTLOOK IN INDIA.

The following paper is contributed by a fellow of the University of Bombay, to the *Church of Scotland Home and Foreign Mission Record*:

In spite of all the querulous complainings of the ignorant, the indifferent, and the faithless, concerning the want of success of Christian missions, the general public is now coming round to the idea that really, after all, a century's mission work has accomplished some good in the world. Intelligent friends of missions, and those who deem it the duty of the Christian Church to carry on mission work, even irrespective of results, and who maintain there have been encouraging results already, hear, with a kind of amused satisfaction, those who deem themselves in point of wisdom far above the foibles of mere Christians now making a boast that among other discoveries in the philosophy of history, and the religious ideas of men, they have found out that Christian missions have become real factors, and have operated, and are operating, so as to aid in producing, wherever they are at work, a truer civilisation.

There has been no period in the history of the Christian religion during which more attention both within and without the Church has been more forcibly and generally directed to religious mission work than during the last five years. Not only have clerics and members of churches been more than usually active thinking, planning, and working, but politicians, social scientists, and men of letters in many lands, have shown by their utterances that the problem of missions—that is, the fact that the spreading of the religion of Jesus Christ among men is a power—must be dealt with in some way by them. Now this alone is to our mind evidence of a vast change in the world's opinion of missions, and is itself a sign that the work of missions has made mighty progress in a very short time. It is not a century yet since Carey was laughed at, and our own Church agreed to the proposition that the idea of converting the heathen was "highly preposterous"; and now, in this year of grace, 1888, we have a Conference of 1,400 delegates assembling in London, converging there from all parts of the habitable globe, the world ringing with their sayings and doings, and the literature of a season so impressed by their activities that you could scarcely open a magazine or newspaper without meeting some expression of opinion about them and their work; while some of our best thinkers, and men who can speak of missions as experts, have written in the highest terms of approval—speaking each from his own peculiar standpoint, and sometimes from points quite outside the pale of the Church.

We are evidently on the eve of a new departure in the history of Christian missions, and it becomes all sections of the Christian Church, and all who can in any way influence missions by thought, work, or money, to pause and ask what next is to be done. The time is opportune. The world is become sensitive in this matter. Influences travel with electric subtlety and electric speed. The non-Christian world is roused—is thinking and asking what is to be the issue of the contact of this subtle, yet persistent thing, Christianity, with our religions, with our social fabric, with ourselves. Specially is this so with the more intelligent believers in the great creeds of the East, the Buddhists of China, the Hindus, and the Muhammedans—men who in our ideas of missions must be totally separated from the mere savage who worships his family demon and tribal fetish.

We of the Church of Scotland are specially called on in this crisis of mission history to examine into our methods in India in this light, lest we miss the track, and lose our position in the line of the great Christian advance. The questions put by Sir William Wilson Hunter in his article in the *Nineteenth Century* (July 1888), entitled, "Our Missionaries," apply to us.

"During a century Protestant missionaries have been continually at labour, and year by year they make an ever increasing demand upon the zeal and resources of Christendom. Thoughtful men in England and America ask, in all seriousness, what is the practical result of so vast an expenditure of effort? And while the world thus seeks for a sign, the Churches also desire light.

"What lessons does the hard won experience of the century teach—the experience bought by the lives and labours of thousands of devoted men and women in every quarter of the globe? What conquests has that great missionary army made from the dark continents of ignorance, of cruel rites? What influence has it exerted on the higher Eastern races who have a religion, a literature, a civilization, older than our own? How far do the missionary methods of the past accord with the actual needs of the present?"

These words represent the present position as well as any we know. All the sections of the Christian Church are certainly called at the present time to review their past procedure, and to ask what is to be their policy in the future. One thing is certain—a stereotyped policy will not meet the missionary requirements of this age. The managers of missions which are to succeed must be watchful and ready to adopt new methods, as the rapid evolution of thought and feeling, among the peoples to whom these missions are sent, demands. No mission has been so superior to all its neighbours that its managers can say—Our method is the only true method. Not only so; but it is evident that in the midst of the variety of races with which missions have to do, each race in its individuality requires its own method, and that as races progress new methods or modified methods are required. No one can forecast the future of Christianity, or define the exact methods of its development among the great races of mankind now being brought under the influence of the Gospel, and to try to mould the great Churches which will doubtless arise among these millions on millions of the human race, say on the lines of the Episcopal Church of England, or of the Calvinistic Church, or of the Methodists, or Independents, is to try to limit the progress of thought and to force living freemen back in a fetters, or to palm off upon the new converts a cabinet of theological fossils as living things. We must not give up old vitalities because they are old, neither must we try to slay the new vitalities because they are new. The missionaries must stand watching, ready to meet circumstances as they spring up around them, and must be free to adopt any method which will bring saving spiritual truth into contact with the great streams of spiritual thought which are ever coursing up and down in the minds of nations just wakening to know that they are men, and that there is a God and a Redeemer of men.

Moved by considerations like these, we desire to set down a few thoughts, concerning the outlook of the Mission of the Church of Scotland in India. Our Mission in India was for many years what is distinctively called an Educational Mission—that is to say, it operated in one part, and the chief part, of its work through what would be called in this country primary and high schools—seeking to give to young natives a first-class Christian education. This was by no means the sole work of our mission; but many people, and among them many who might know and ought to know better, have from the use of the term educational "mission," come to think of our missions, where there are high schools, as simply schoolmasters' missions, and therefore as lacking the spiritual elements which they conceive to be confined to what are technically called "Evangelical" missions—i. e. missions conducted by men who announce as preachers, and as preachers only, the doctrines of the Christian religion.

The issue of the operations of educational missions in India, among other causes, and, we believe, chief among those causes, resulted after many years in the introduction of a complete Government system of education,—one of the most perfect in existence, and superior to our Scotch system in many particulars.

The Government of India has its schools, teaching up to the college standard, its colleges and its universities. Carrying out the original idea of giving a first-class Christian education, our missionaries—many of whom had really been the originators and moulders of the Government system—at once graded their schools, so that their pupils might be enabled to pass from these schools into the colleges, and in some instances—as for example, in Calcutta—instituted college classes in their schools, from which, as recognized by the Government departments, pupils might take degrees at the University examinations. In all these schools the Christian religion is carefully taught, and our missionaries have many opportunities, apart from those of the classroom, of influencing other pupils.

Theoretically, the rule in all the Government schools and colleges is that of religious neutrality. This is impossible in practice, and in point of fact the rule is inoperative. But to use again words of Sir W. W. Hunter, who believes in the theory, "We only know that the State does not, and cannot, give spiritual teaching in its schools."

The theory of our missionaries and missionary committees is, that it is just when highly educated young men are passing through the stage at which they have arrived when they are students that they are the most impressionable; and therefore they have persevered with their high schools and college classes, teaching therein all branches of learning, and specially the spiritual truths of Christianity. In India, "as respects the higher education of the people, the missionary colleges alone redeem Western instruction from its purely secular character."

The missionary high schools and colleges have been, from an educational point of view, most successful—so successful indeed that they are most popular in the estimation of young Hindus desirous of taking university degrees; but it happens that so far as having been the means of making many converts to Christianity, and adding to the rolls of the Churches sending their teachers, and augmenting the tables of statistics of the missionary societies, they have not been successful. This, to many people, is sufficient to condemn the system without any further hearing or experiment; and our own Church has been openly rebuked by men of high intellectual reputation, and carped at by smaller men, who can only see results which can be put in tables, because she continues to support high schools and colleges in India.

To those who do not know India, or who, when there, have been so occupied with things within the narrow horizon of their own interest or their own prejudice, it seems a perfectly unanswerable and most pious argument to say—Let ministers attend to the spiritual, and leave education to the professors, tutors, and schoolmasters—specially now that Government has taken up the work of national education. And it seems proof final simply to utter the cry, "No converts; away with the system!" We hope to show in another paper the danger of following up such unreasonable argument by unreasonable action.

SOCIAL RESTRICTIONS.

Perhaps there is nothing under which men wince and fret more than the restraints and restrictions which the circumstances of life force upon them. And yet, humanly speaking, there is no greater helper, no surer guide, than external restrictions. Every one knows that it is comparatively easy to act the gentleman in society where the forms of etiquette are rigidly observed; but it is not easy to come up to the same requirement in a society where freedom is the rule, and where rules are free. A newly employed street-car driver has no difficulty in finding the route over which he is to direct his horses. He cannot drive off the track without being jolted into a consciousness of his own error. But a ride across a trackless prairie, while it leaves the rider free from the restraints of the rail, correspondingly opens to him the danger of going astray. Many a young man desires to leave his present employment that he may be "his own master." But no one is competent to master himself until he knows how to impose restrictions upon himself as a servant of that master; nor will he be competent to serve himself until he knows how to accept the restrictions which it would profit him to receive from himself as the master of that servant.—*S. S. Times.*