

Missionary World.

Written for THE CANADA PRESBYTERIAN.

INDIA IN 1865 AND 1895.

BY REV. S. H. KELLOGG, D.D.

In my work among the people this last winter I have been led to contrast the condition of things around me as regards religion with that which generally prevailed when I entered India in 1865. In those days, while, with the memory of the heavy retributions which had been visited on many for their part in the bloody mutiny, we were commonly treated civilly enough, yet, no one could point to any evidence of general religious thoughtfulness and unrest in any section of the people. Baptisms there were in those days, but always by ones, twos or threes; and the missionary had to stand up against an almost invincible indifference in most cases, or a violent and contentious opposition in others.

In 1895, however, the situation is very different. It is not, indeed, true that either indifference or violent opposition is lacking to-day. It is still true that the great mass of the people are wholly engrossed in seeking after the necessities of life, and live as if there were nothing for a man hereafter more than for his cow or buffalo. And then, among certain classes, the intensity of opposition of Christianity seems even greater than in those days. The so-called "Reformed Hindooism" of the Arya Samaj is a striking illustration of this. It is indeed a question whether the deepest secret of the opposition of the Aryas to Christianity is religious or political: I certainly think it is quite as much the latter: but, everywhere, these even rival Mohammedans in the violence of their opposition to the religion of Christ. Nevertheless, even the opposition has become unlike that of former days, an indication often of apprehension and alarm at the influence of Christian ideas among the people. For if there is still prevailing indifference, it is not, as thirty years ago, an unbroken indifference. At the two extremes of the social scale, especially, there are such evidences of awakening interest in the great facts and truths of Christianity as rightly fill many with joyful anticipations of large blessing in the near future, for the sinning and suffering millions of India.

First, are to be noted the present extensive movements toward Christianity among the low-caste peoples of North India. Very much has been written in the home papers about the great ingathering in the Methodist missions here; and there is no doubt that these brethren have baptized a very large number of low-caste people in the past few years. I have had no opportunity myself to see their work, but from the comments in the home papers I am led to think that the public in America need to be cautioned against inferring more from the facts than probably many of our Methodist brethren themselves would claim. In a more than usually extensive intercourse with missionaries of all missions since my return here, I have found, without thus far a single exception, a very grave apprehension that in the baptism of these great numbers there has been often far too little caution and previous instruction and testing. The situation is indeed a difficult one. These low caste people cannot well be lowered, and are almost sure to be advantaged in a worldly way by the profession of Christianity: and there is thus naturally the greatest danger that many will be led to ask for baptism from purely earthly motives. Our brethren of the Methodist mission and all others in similar positions thus need and deserve, in this critical time, the earnest prayers of God's people, that they may be so guided by God's Spirit that, as far as possible, those shall be denied baptism who do not give good reason to believe that, however ignorant, they have really been born again of the Holy Spirit.

Still making all allowance for an admixture, in this and similar cases, of an element

which is only Christian in name, the fact still remains undeniable that there is throughout North India a continually increasing inclination among the low-caste peoples to consider the question of becoming Christians; and, in almost all missions, a largely increased ratio of additions to the Church. The United Presbyterian Missions of the Panjab have received thousands in the last few years. At the meeting of the Ludhiana Presbytery of our own mission last week brethren reported about five hundred adult baptisms within the last few months, with a large number more inquiring, while in the Jhansi district, a few weeks ago, a deputation of Lal Begi Mihtars, waited on me to ask that we would start a mission among them in two large towns in that region. Similar illustrations might be multiplied, but these will suffice. As regards these low caste people, there is an immense difference between the situation in 1865 and 1895.

On the other hand, the great number of societies among the educated classes, more or less like the Brahmo Samaj, repudiating, with more or less completeness, the popular Hindooism, often borrowing many Christian terms and thoughts, betokens among these also a great degree of at least religious unrest. In some instances, indeed, as especially among the Aryas, the hostility to Christianity is only intensified; on the other hand, not a few show more of the spirit of the late Keshab Chandra Sen; a kindly feeling towards Christians, and the greatest admiration, to say no more, for Jesus Christ. In the last two winters I have been endeavoring to reach such by lectures on various subjects connected with the evidences of Christianity, and have never failed to have an audience which, if not always large, yet has always been accessible, attentive, and apparently interested. On one such occasion a few weeks ago, in one of our largest stations, I made the acquaintance of a very attractive character in the person of a missionary of the Brahmo Samaj; a man of somewhat over thirty years of age, who, although he could not admit the Deity and resurrection of our Lord, yet seemed greatly attracted by His person and character. He came, while I was there, to the missionary resident in the station, with whom I was stopping, to ask that, if he would get together a few native gentlemen, the missionary would hold a regular Bible class for their instruction: "for," said he, with much feeling, "I feel sure that the reason so many are so hostile to Christianity is because they do not know Christ; and if, by study of the gospel, they can but be got to know Him, I am sure no one can help but love Him."

Thus, both among the lowest and the highest in social standing, there is at present an opening here for the gospel the like of which could be seen nowhere in this region when I first entered India. The distressing thing is, that to enter these wide open doors, labourers are so painfully few. It is not merely that we want more foreign labourers from abroad: the *supreme* need of the hour is that God would raise up from among the native Christians of this land, now numbering many hundred thousand, men who shall be so filled with the Holy Spirit that, as of holy constraint, like the apostle Paul, they shall become apostles to their sinning and perishing countrymen. That such labourers would soon reap largely in true conversions unto the Christ, in the present situation, there cannot be doubt. For that let Christians at home earnestly pray.

It is in the Island of Formosa, says the *Hamilton Spectator*, that Dr. McKay, one of the most successful of Canadian missionaries, has been carrying on a great work. The probability is that if the island is annexed by Japan, Dr. McKay's missionary enterprise will be extended rather than curtailed, for the Japanese government is far more liberal in its treatment of Christian missionaries than the Chinese government has been.

Buddhists have formed an association for the purpose of sending missionaries to Hawaii.

PULPIT, PRESS AND PLATFORM.

Christian Work: The minister whose sermons induce the greater number of his hearers to bring in a verdict against themselves is the most successful preacher, whatever his training or refinements.

Sunday School Times: Personal disappointments that we must keep to ourselves are not to be kept for ourselves. While saying nothing about them, we ought to feel and speak more tenderly in view of them; and so our trials may become a blessing to others.

Messenger and Visitor: When the nations shall have learned the wisdom that is in Christ, there will be war no more. Yet, dreadful as war is, there are things, it may be, worth going to war about, and do we dare to say that war is never necessary, never defensible?

The Kingdom: We can mention a large church in a Western city which has a magnificent organ, a fine organist, a splendid choir and a skilful cornet player. The audiences crowd the building both morning and evening, and yet the congregational singing is lamentably poor. The people won't sing. Why?

Cumberland Presbyterian: The cause of temperance and prohibition has its greatest strength in the inherent badness of the evil it seeks to cure. The saloon is a standing argument against itself. The blight it causes, the lives it ruins, the homes cursed by it argue for its abolition more convincingly than a hundred orators.

Rev. Theodore L. Cuyler, D.D.: The decanter is stealing back again on to the dinner tables of people from whom we should expect better things. Intoxicants are more freely offered at weddings and social gatherings. Club life is becoming more popular, and there are very few clubs that are under restrictions of total abstinence.

Boston Watchman: Those who hold that human history is a record of evolution and progress should explain how it comes about that in Egypt the monuments of the Old Empire—the first six dynasties—are in many respects superior to those of later date. The further we trace back Egyptian civilization the more perfect and developed we find it to have been.

Christian Guardian: We deprecate sectarian strife as much as any one; but we maintain that those who are laboring with all their might to overthrow Manitoba's rights as a Province in order to have schools in which the Roman Catholic religion shall be taught by the authority of the State, are the real authors of the sectarian strife. Are Protestants to be stigmatized, because they dare to protest against this unpatriotic, sectarian movement?

St. Louis Presbyterian: The best way to oppose error, is to preach the truth. Ingersoll is never more pleased than when some good man, more earnest than wise, undertakes to answer his foolishness, which falls of its own weight. A publisher in one of our large cities said that Robert Elsmere was a drug on the market until two prominent preachers made it the subject of their Sunday sermons, when, at once, it was almost impossible to supply the demand.

Rev. Alex. MacLaren, D.D.: His agony was endured for us, and needs for its explanation the fact that it was. His victory through prayer was for us, that we too might conquer by the same weapons. His voluntary surrender was for us, that by his stripes we might be healed. Surely we shall not sleep, as did these others, but moved by his sorrows and animated by his victory, watch and pray that we may share in the virtue of his sufferings and imitate the example of his submission.

Teacher and Scholar.

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

May 12th, 1895. } JESUS BEFORE THE HIGH PRIEST { Mark xiv. 53-64.

GOLDEN TEXT.—Isa. liii. 3.

MEMORY VERSES.—60-62.

CATECHISM.—Q. 20.

Home Readings:—*M.* Mark xiv. 43-52. *Tu.* Luke xxii. 39-54. *W.* John xviii. 1-14. *T.* John xviii. 15-17. *F.* Zech. xi. 4-13. *S.* Mark xiv. 53-64. *Su.* John x. 22-41.

Jesus had to undergo two trials; one before the Jewish Sanhedrim of which Caiaphas was president, the other before Pontius Pilate, the Roman Governor. Rome's policy was to flatter the countries over which she became mistress, by leaving in their hands a large measure of self-government, especially in religious affairs. Then the ancient ecclesiastical tribunal of the Jews, the Sanhedrim, was allowed to try all religious offenders, and to mete out penalties save where the sentence was death; in which case the accused must be brought before the civil court and the carrying out of the death sentence, if it were sustained, devolved upon the Roman Governor. Keeping these facts in mind, let us see what our lesson has to say about "the trial," and "the verdict."

I. The Trial.—John tells us that on His arrest, Jesus was taken first to Annas, father-in-law to Caiaphas, the High Priest. Evidently Annas, who had been High Priest some twenty years before this time, had considerable influence, as he had succeeded in having the office of High Priest, which was now elective and not hereditary, kept within his own family for a long time. He was likely recognized as the head of the Sadducean party, and doubtless had been leader in the plottings to put Jesus to death. What more natural then that the hated Nazarene should be dragged through the streets at midnight, that Annas might be assured of His arrest, while, at the same time, opportunity was given to summon such of the council as were against Jesus, to meet at once for the formal trial at the house of Caiaphas. Thither Jesus was then taken, and arraigned before the chief priests, the scribes and the elders, who had prejudged His case, and had determined to put Him to death. Three well-defined lines were followed in order to accomplish this end. John alone tells us of the first line—the high priest questioned Jesus as to His disciples and His doctrine. Evidently the plan was to secure some shadow of evidence that Jesus was plotting an insurrection, and had a large secret following to whom He had given secret orders. This plan was frustrated by the manly appeal of Jesus to those who had heard His teaching; and the annoyance of the court at their failure, is evidenced by the fact that one of the officers was permitted, without rebuke, to strike the prisoner in open court. Then the second line was tried (v. 55). The whole council, with the priests at their head, sought witnesses that they might put Jesus to death. Doubtless they found, what it is said can be found in almost any of these eastern courts at the present day, men ready to testify to anything if only they are paid for doing it. But even this packed council cannot ignore the law, which requires at least two witnesses to establish a case; and not two of these false witnesses agree. It is only truth which can secure agreement, and the truth is not what this court sought. Even the testimony of the two, who distorted words of which Jesus had spoken nearly three years before this time, into a menace against the temple, even their testimony does not agree, and the second attempt has failed. Then Caiaphas resorts to the third expedient. He puts Jesus in oath (Mat. xxvi. 63) and demands an answer to the question, "Art thou the Christ?" etc. Jesus answers calmly "I am;" and then utters a word of warning, "Ye shall see the Son of man . . . power and coming." He is the accused now, and you are the judges, but ye shall see the day when these positions will be reversed. Now the court has what it has been working for, something which can be twisted into a semblance of blasphemy. At once the law is complied with, the high priest rends his garments and appeals to the council for its decision.

II. The Verdict.—From the first the verdict was decided on, if any scrap of evidence could be secured whereon to base it. At once all replied: "He is guilty of death." He had blasphemed—had spoken against God—and therefore He must die. How truly do this trial and verdict exhibit much to be found in the world to-day, when men have decided against Christ and Christianity, and set themselves, in all conceivable ways, to discover something to justify their position. It is very hard in the face of this evidence borne, say, by the fruits of Christianity—for men to condemn it, and yet men are found doing that very thing. Let us notice, too, the admitted force of the claims of Jesus. Even the Sanhedrim did not misunderstand Him, His claim was blasphemy if it were false, for He claimed Divine power and glory as belonging to Him by right. Their error lay in assuming that the claim was false—let us see that we do not the same.