

Missionary World.

THE SUCCESS OF CHRISTIAN MISSIONS IN INDIA

Fred Perry Powers contributes a paper to the *Forum*, New York, June, in which he refutes the statements of those who undertake to show that mission work in India is a failure. Mr. Powers says that Protestant Christianity is growing in India as fast as it is in the United States, and that the growth of the missionary churches has exceeded the estimates, or rather the conjectures, of the missionaries twenty-three years ago. He gives the following statistics: According to the figures of the Bombay Missionary Conference of last year, the communicants in Protestant churches in India numbered 182,722 at the end of 1890, which was a little more than the communicants in the Presbyterian Church, South, in the United States. From 1880 to 1890, the Methodist Episcopal communicants in the United States increased 31 per cent.; the Congregational 33 per cent.; the Presbyterian, North, 37 per cent., and the Protestant Episcopal 55 per cent. In the churches of India, represented at the Bombay conference between 1881 and 1890, the increase of communicants was 61.24 per cent. This rate of increase is a little discouraging in view of the fact that the communicants increased 114.56 per cent. between 1871 and 1881, and 111.46 per cent. in the previous ten years. In spite of the Mutiny, the increase between 1851 and 1861 was 70 per cent. Baptist missionaries worked among the Telugus thirty years to get 25 converts, and then baptized 2,222 converts in one day, and 8,691 in six weeks, and, now, have over 50,000. The ordained ministers, both native and foreign, are not much in excess of one to 200,000 of the population; but the number of ordained natives is increasing rapidly. In 1890 there were 300,000 pupils in the mission schools. Instead of reckoning six adherents to one communicant, as in the earlier years, the missionaries, in 1890 reckoned only three, so careful are they not to exaggerate, though "statistics of conversions," wrote Sir Charles J. Atchison, lieutenant-governor of the Punjab, to Rev. Robert Stewart, of Sialkot, in 1886, "are no proper or adequate test of missionary work." In 1871, the missionary statisticians reported that at the then rate of progress there might be nearly 1,000,000 Protestant Christians in India in 1891, 11,000,000 in 1951, and 138,000,000 in 2001; but they added: "It is needless to state that such calculations hardly come within the bounds of sobriety." Yet, at four adherents to a communicant, they would have had a good deal over 700,000 in 1891, and would have many more than 1,000,000 in 1901.

Mr. Powers calling attention to the fact that mission work has succeeded better in the country than in the cities, and among the aboriginal tribes and people of no caste than among the high-caste Hindus and Mohammedans, gives as the reason for this the subjection of man and the subjection of woman. Their conditions are not liable to be changed in a country when "learning is not increased, tyranny is not resisted, deception is not questioned, progress is not even understood." No one, continues Mr. Powers, who has not lived in an Asiatic community can understand the degradation of Asiatic womanhood, or what it costs an Asiatic man to divest himself of the sense of superiority of sex. The constitution of Hindu society is absolutely the worst in the world. It is fossilized. Man is a god—or a demon, it matters little in Hindu theology—to woman, and the high-caste man occupies much the same position toward the low-caste man. Should we welcome a new religion that put the horse and the dog on the same plane of spiritual and personal rights with ourselves? Will the high-caste Brahman welcome the missionary who tells him that God did not make superior and inferior races, but made of one blood all the nations of men? No person who has ever heard the bitter cry of Asiatic womanhood will speak flippantly of Christian missionaries.

The introduction of Christian society not only overturns the social order in the mind of

an Asiatic, but it shocks his sense of propriety, and hers, too. No Asiatic society can understand reliance upon self-control to preserve virtue. It knows how to keep its men and women apart only by locking the latter into harems and zenanas, veiling them thickly on the street, and perhaps guarding them with eunuchs.

The missionaries are intensely in earnest in their work, or they would not be doing it, for there is no pecuniary profit in being a missionary, nor is there pleasure, apart from the sense of duty well done, in living in most of the mission stations. They are as fine a class of men and women as can be found in church-work at home. With their hospitals and their schools and their churches they are proving their divine commission as Jesus of Nazareth proved that He was the Messiah: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

THE GAINS IN INDIA.

Dr. George Smith's Graves' Lectures, "The Conversion of India," form a book of great ability and boundless knowledge. He proves beyond question that the progress of Christianity in India during the present century is full of encouragement. "He estimates that the population of the world in 1893 was 1,500,600,000, and that the average rate of increase of the several races in this decade is 8 per cent. Of these, 500,600,000 were Christians, and 1,000,000,000 non-Christians. The British Indian Empire occupies about one-fifteenth part of the habitable globe, and is inhabited by about one-fifth of the human race; its area being 1,560,160 square miles, and its population in 1891, 287,223,491, or 18.4 to the square mile, of which only 9.48 per cent. is urban. The Christians of India were 2,284,172, of whom only 168,000 were Europeans, and 79,842 Eurasians. Between 1881 and 1891 the whole population of India increased 13.1 per cent., while the Christian advance was 22.65. These last figures are of profound significance. India is slowly but surely yielding to Christ."

The record of the year of the United Presbyterian Church of Scotland in Foreign Mission work is a very encouraging one. There has been no fewer than 2,121 converts from heathenism admitted to the full membership of the church, "the largest harvest ever reaped." Eighteen volunteers have been sent out to this work during the year—7 ordained and 5 medical missionaries (two of whom were women), 3 zenana missionaries and 3 artisan missionaries. Twelve agents, including two ladies, about to start for different stations, were present at the great missionary meeting held recently, and were in a short but very solemn and impressive service commended to God in view of their journeying to their appointed stations and beginning work there. One of these, Miss Paton, of Glasgow, is about to leave for Manchuria, in China, to labour there as a medical missionary.

The semi-annual meeting of the Toronto Presbyterial Society (W.F.M.S.), was held at Bolton, on Friday, October 5th. There were three sessions held, a morning one at 10.30, which was entirely devotional; an afternoon meeting for conference, and to hear reports of the work being done, and in the evening there was a public meeting, at which an address was given by the Rev. Mr. Goforth. These meetings were felt by all present to be most helpful and stimulating. About 200 ladies were present at the afternoon session, at which very interesting addresses were given by Mrs. Jeffrey and Mrs. Harvie, imparting much valuable information in regard to the work being done among the Indians in the North-west by our church. The delegates were most kindly entertained by the ladies of the Bolton Auxiliary.

The native account of the last martyrdom in Madagascar concludes in these touching words: "Then they prayed, 'O Lord, receive our spirits, for Thy love to us hath caused this to come to us; and lay not this sin to their charge.' Thus prayed they as long as they had any life, and then they died—softly, gently; and there was at the time a rainbow in the heavens, which seemed to touch the place of the burning." There is nothing finer than this in all church history. And it is Madagascar the French are eager to civilize!

PULPIT, PRESS AND PLATFORM.

Christian Observer. The Sunday excursion is the entering wedge of Sabbath labor. Wherever it has been successfully introduced the laborer's day of rest has been sadly marred.

Christian Guardian. It is indisputably true that selfish greed and the desire to become rich without labor are the main causes of the deplorable disasters which occur so frequently in the commercial world.

The Outlook. The English-speaking race has the law abiding instinct in its blood and bone. It will go far under pressure of excitement, but the English-speaking men are few who are ready to become Anarchists.

Chicago Standard. The more I learn of the inside of some churches under the sun, the more I marvel at the manner in which Christianity survives in spite of its professors. This is a modern miracle that ought to satisfy the most skeptical.

Mid-Continent. The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish; and if he is weak and wretched, then revenge is worse than foolish, it is mean and cruel. And in all cases it is forbidden and wicked.

Dr. Philip Schaff. "The church of God, the book of God, and the day of God are a sacred trinity on earth, the chief pillars of Christian society and national prosperity. Without them Europe and America would soon relapse into heathenism and barbarism."

Evangelical Messenger. No wine nor intoxicating liquor was served at the wedding feast of the granddaughter of Vanderbilt, who was married not long since. Every such endorsement of temperance in high circles is an assurance of the speedy banishment of the social glass from all circles.

Peninsula Methodist. Sabbath breaking is suicidal. A prominent merchant in New York City says: "I should have been a maniac long ago but for the Sabbath. The nerves, the brain, the muscles, the bones, the entire physical, intellectual, and moral nature cry out for the Sabbatic rest."

Rev. John Thompson, D.D. The question is not whether a man shall be educated or not; he is being educated already by his surroundings; the question is, how is he to be trained to secure a good education? Care and watchfulness are required. Evil is indigenous, the floating seeds are evil, while the good have to be sown by a loving hand.

Canon Liddon. A good Christian cannot be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his inmost life.

J. A. Froude. That which especially distinguishes a high order of man from a low order of man, that which constitutes human goodness, human greatness, human nobleness is surely not the degree of enlightenment with which men pursue their own advantage; but it is self-forgetfulness—it is self-sacrifice—it is the disregard of personal pleasure, personal indulgence, personal advantage remote or present, because some other line of conduct is more right.

Catholic Record. The name of God, and especially the name of Jesus, are set up as the divine standard before which every man will prove his reverence for God. Cursers and swearers and blasphemers forget this. No sin is so common as profanity in its various forms. Yet it shows a heart not only void of the fear of God, and even the love of God, but also, and worst of all, void of even reverence for God. A man who habitually curses is penetrated with defiance of the Divine Majesty.

Teacher and Scholar.

Oct. 3rd 1894.] A PARALYTIC HEALED [Mark ii. 1-12.]

GOLDEN TEXT—Mark ii. 10.
Time—Summer of A.D. 28.

Place—A private house in Capernaum.

Mark i. 38-9 and Matt. iv. 23-5.—tell of Jesus' first preaching and missionary tour through Galilee lasting some weeks. The healing of the leper, Mark i. 40-5, took place before he came back to Capernaum, and that in our lesson took place soon after.

I. V. 1, 2. **Jesus Preaching.**—He is again in Capernaum. Owing to the fame of His miracles a crowd fills the courtyard of the house to the door, and the street. They were attracted by curiosity and wonder to see His miracles. This was a great opportunity for doing His chief work, teaching or preaching the Word. It was from the Old Testament as at Nazareth, or such preaching as Matt. v. vi. vii. The word is suitable to all, it is inexhaustible, it is the means which God blesses. We should patiently, diligently, prayerfully study it, and take heed how we hear it.

II. V. 3-5. 12. **Great Faith Rewarded.**—The thing which struck Jesus in this case was not the man's sickness, that was common, but his great faith. Palsy is short for paralysis. It may deprive of the power of feeling or motion, or both. In its worst forms it is generally incurable. This man was powerless, helpless. From what he heard of Jesus, he believed that it only he could get to Him, He was able to heal him, and would. He was determined to get to Him; he got four men to carry him; when they could not get to Him by the door, they carried him up an outside stair to the roof; removed a part of it over the courtyard and let him down on his bed before Jesus. It was this man's faith and that of his friends that made them do this. Jesus was honoured and pleased by it. When He saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

Jesus saw in this case the effects of sin. This makes us morally and spiritually helpless. We are not able and will not come to Jesus of ourselves, but by His Word and Spirit, and in many ways He convinces us of sin, of guilt and helplessness, and draws or drives us to Himself. God for the most part uses ordinary means, often He uses extraordinary, but He never sends away unhealed, unsaved, any who come with true faith. Jesus heals instantaneously and completely. Immediately the man arose, took up his bed, and went forth before them all. So the sinner who comes to Christ believing, is at once freely, fully forgiven, freed from the guilt and condemnation of sin, and enters into and exercises spiritual life, health and strength.

III. V. 6-11. **Fault-finding Scribes.**—These were the leaders of the people, the teachers, theologians, legislators and politicians. They did not like to see the crowds going to Jesus. The more He became popular, the more they became hostile, fault-finding, embittered against Him. They followed Jesus about to watch and oppose Him, and, if possible, to find some ground for taking action against Him. They were captiously reasoning in their minds, saying within themselves, "Why doth this man speak blasphemies? Who can forgive sins but God only? To blaspheme is to speak evil, impiously of God; it is practically to utter treason against God. From their point of view they were right. They would not in spite of His miracles believe that He was anything more than man, a pretender, a bad man, a blasphemer. So He was, if only man, but the heavenliness of His doctrines, the holiness of His life, His miracles showed Him to be more than man. Nicodemus said, 'We know that Thou art a teacher come from God,' etc. Jesus Himself appealed to His works as evidence that He was what He claimed to be, the Son of God, equal with God.

He read their thoughts and said unto them, "Why reason ye these things in your hearts? Whether it is easier to say, 'etc.' That is to make the claim to do the one or the other. If he claimed the first, it was an inner spiritual act, and could not be put to the proof, but if He claimed the second, He could prove His power to do this and did prove it in the case of this man and hundreds of others. Moses, Elijah, the apostles, and others wrought miracles by the power of God given them or in the name of Christ; He wrought them by His own power. They were acts of divine, Almighty power, showing that He was divine, had the right to claim that He could forgive sins, was able to do it and was God, for He alone can do this. Forgiveness removes the guilt and punishment due to sin, it is restoration to the family of God, to His favour, to the enjoyment of His love, to being children and heirs of God. Who can do this but God only?

IV. V. 12. **The Impression Produced.**—They were all amazed and glorified God, saying we never saw it in this fashion. His reading the thoughts of these men, the miracle, and the claim that He had the power and authority to forgive sins, a thing belonging to God alone, awakened in their minds a sense of awe and holy fear, produced a deep and solemn impression; they attributed this miracle to the power and goodness of God, they ascribed to Him the glory and honor of it. The works of God around us as seen in creation, in preserving and upholding all things, and especially in His grace in the gospel, in the gift of His son, in the salvation of men, in uplifting cruel and barbarous people and transforming them, should move us to glory in God.

Lessons.—1. The constant activity of Christ in every place, by every means in the work of His Father.

2. The pity, compassion and goodness of God toward men as seen in Christ's miracles.

3. God uses human instruments to bring men to Christ, and when ordinary methods are not enough, it is right to use extraordinary.

4. Each man finds in Christ what he seeks; the sick man found forgiveness and healing; the four got for their friend what they wanted; the critics and fault-finders found the faults they sought for.