

But while he urged these and other reforms he pointed out that his aim was not to have the connection with the past cut by any such act as receiving Christian baptism. "Generally it may be observed," he said, "that what we have to avoid is the formation of a separate caste, cut off from all social intercourse with all the existing Hindu castes; that is to say, we should avoid such complete isolation as, for instance, conversion to Christianity leads to. And most of the reforms we allude to involve no break of continuity."

The address of the president furnished the keynote to the discussion on the fourteen resolutions that were put to the meeting. The chief resolutions referred to female education, temperance, dancing women at marriages, re-admission to caste, intercommunion between sub-castes, widow re-marriage, disfigurement of child widows, conditions of the low castes. In reference to these matters the Conference by its recorded action has said:—

1. That it fully approves of female education, and will strive to secure for girls an education similar to that given to boys.

2. That it feels the necessity of vigorous efforts to check the spread of intemperance, and proposes to co-operate with the English and American societies for this purpose.

3. That it condemns nautches, or the presence of dancing girls at marriages and social gatherings, and urges purity in thought, speech and action on all occasions.

4. That it favours opening the doors of caste to those who by foreign travel have been outcaste, but who on return seek re-admission.

5. That it desires the intercommunion and reunion of the smaller sub-divisions of caste as a condition of national unity and progress.

6. That it approves of the efforts to raise the marriageable age of girls and boys, and condemns all extravagant expenditure in connection with marriage ceremonies.

7. That it will support the movement in favor of re-marriage of widows, lamenting the misery brought upon child widows by present customs.

8. That it condemns the cruel custom of disfiguring child widows, and urges efforts to train them to make their own livelihood in honesty and purity.

9. That it will put forth efforts to raise the down-trodden castes, who "are tempted to give up their faith and become converts to other creeds," and to help them by education and industry to ameliorate their condition.

A very praiseworthy programme, indeed. It promises well. But hitherto such recommendations and pledges have been but timidly carried out, even by those who yearly make enthusiastic speeches on the platform of the conference pandal. However it is a good thing that the evils are acknowledged, discussed, and measures proposed for their removal. Although hitherto talk has been much more prominent than action still earnest talk will by and by begin to tell and right sentiment will begin to take hold of earnest natures.

In order to estimate aright the social reform movement in India it will be well to bear in mind the following considerations:

1. The promoters distinctly declare that their aim is to retain continuity with the past, to get back to the purer and more healthy condition of earlier Hindu society. They maintain that the evils under which society now suffers are of recent origin, and are the product of unreason and superstition. But now that reason has been awakened by education it is incumbent to throw off the evils that have accumulated around their faith, but which have no real connection with them. To us it appears that they are but attempting to graft some of the fruits of Christianity on the tree of Hinduism pruned of certain objectionable excrescences.

2. The reforming party is made up almost entirely of advanced religious thinkers who have parted from orthodox Hinduism and have adopted a monotheistic faith. They belong for the most part to the various

Somajes, for example the Brahmo, Prarthana and Arya Somajes, that have been established as houses of refuge within the borders of Hinduism for those who have been driven by Christianity and education from the orthodox faiths. In every part of India it is noticeable that those working for social reform are theists who religiously are cut off from orthodox Hinduism, and are looked upon as a separate community. The differences are ever growing greater until now the theistic sects are regarded by the mass of the people as constituting a new caste. It is a fact however that those thinking seriously on religion are attracted to it. But its opinions, utterances and practices have but little effect on the masses around it.

3. The movement, while in the interests of humanity, is not towards Christianity as such. Its promoters are particular to affirm this, and with an ardour that has a meaning for us, incessantly declare with unnecessary emphasis that they are Hindus, staunch Hindus, and mean to live and die Hindus.

One manifest object is to adjust Hinduism to the new environment in which it finds itself in order to save it from threatened collapse, and to find within it an abiding place for the more earnest minds whose old faith has been destroyed by Christianity and education. And so the doors of caste are being opened to receive again those who have gone out, and the barriers and sub-divisions are being lowered that the great outer walls may be strengthened, and more liberty allowed within. It is said that this year one hundred Hindus who had been converted to the Moslem faith were received back into the Sikh community in the Punjab, and that in another place fifty Mahomedans by birth have become Hindus.

Some years ago re-admission into caste was almost an impossibility, but now the doors into any of the theistic Somajes stand open. This is no disadvantage to Christianity, but it is significant of the times.

There are said to be in India fifty registered reform associations, with about ten thousand members. It is a small minority among two hundred and eighty five millions, but it is at least making its voice heard and in the interests of humanity we welcome its aid in fighting against the evils of Indian society. We believe, too, that though these theistic sects afford a resting place for many able and worthy men who have abandoned their old religion but who have not come to the knowledge of Him who is the Way, the Truth and the Life, this will be but a temporary halting place, and that sooner or later it must give way to the Christian Church and to an entire acceptance of the claims of Jesus.

Neemuch, Jan. 9th, 1895.

ANNUAL MEETING OF YOUNG PEOPLE'S PRESBYTERIAN UNION.

The Young People's Presbyterian Union of the Presbytery of Toronto held its first annual meeting and conference on Monday, the 17th inst., in Bloor Street Presbyterian Church. The gathering was a strong representation of the young people of the Church from both the city and country congregations. Prominent amongst those who were present and took an active part in the proceedings were: Revs. W. G. Wallace; Dr. Wardrope, Guelph; Dr. Somerville, Owen Sound; S. S. Craig, Oakville; C. A. Campbell, Maple; J. O. Tibb, Streetsville; J. A. Brown, Scarborough; and also Revs. John Neil, J. McP. Scott, W. A. J. Martin, and R. P. McKay, of Toronto.

The morning session opened at ten o'clock, the president, W. G. Wallace, in the chair. At the conclusion of the regular business Rev. C. A. Campbell gave an address on "Fellowship with Christ in Life and Service." Mr. Geo. Logie, of Toronto, discussed "The Important Place of the Young People in the Work of the Congregation." Rev. S. S. Craig, of Oakville, gave an address on "The Claims of the Mission-

ary Work of the Church Upon the Young People." The morning session was closed by "A Conference on Junior Work," led by Mr. S. J. Duncan-Clark, of Toronto.

The afternoon session opened at 2.30, and at the conclusion of the devotional exercises the election of officers and Executive Committee for the ensuing year was taken up and resulted as follows: Honorary-president, Rev. John Neil (Moderator of Presbytery); president, Mr. G. T. Ferguson, Bloor St.; first vice-president, Mr. G. T. Graham, Westminster; second vice-president, Rev. H. E. H. Reld, Stouffville; corresponding-secretary, Miss Isabel Christie, Bloor St.; recording-secretary, Miss A. Flaws, St. James Square; treasurer, Dr. R. G. McLaughlin, Erskine.

Executive Committee:—Mr. T. Nisbet, Oakville; Dr. Shiell, Old St. Andrews; Miss Kate Kirkwood, Brampton; Mr. J. C. McHenry, Streetsville; Miss A. Hood, Amber.

At the conference on committee work papers were read by the following:—Miss L. Russell, of Stouffville, on "The Prayer Meeting Committee;" Mr. J. C. McHenry, Streetsville, on "The Look-out Committee;" and Miss Jennie McBean, Toronto, on "The Missionary Committee;" Miss E. de Beauregard, of Toronto, contributed a paper on "Informing the Young People as to the Mission Work of the Church;" Mr. J. C. Kirkwood, of Brampton, read a paper on "The History of the Church;" and Rev. Dr. Somerville in his valuable address presented some very practical methods for best informing our young people as to the doctrines and government of the Church. After some considerable discussion on these subjects it was decided to advise the Executive Committee to have the papers just read published, so that all in the Church might have the privilege of reading them.

At the close of the afternoon session the delegates were entertained at supper by the young people of Bloor Street Church.

At the evening session, which opened at 8 o'clock, addresses were delivered by Rev. R. P. McKay, of Toronto, on "The Large Missionary Opportunities of the Young Presbyterians of Canada," and Rev. Dr. Wardrope, of Guelph, on "Full Surrender—What it Means."

The music for the evening was furnished by the Bloor Street choir, under the leadership of Mr. Harry Blight. A fifteen minute consecration service, led by Rev. J. McP. Scott, closed the conference.

NOTES FROM THE CONFERENCE.

At the roll call some thirty-one societies responded; was there a voice from yours?

Rev. P. E. Nichol, St. Marks, Toronto, and Rev. A. B. Davidson, Newmarket, are the representatives on the Executive Committee from the Presbytery.

Three of the most valuable papers read at the conference were contributed by ladies.

If you wish to become better acquainted with the doctrines of our Church study systematically the shorter catechism—Rev. Dr. Somerville, Owen Sound.

The members of the Lookout Committee are the eyes of the society and have a right not only to look after the private members; but it is also their duty to see that the other committees are up and doing.—S. J. Duncan Clark, Toronto.

Question.—What method should the Prayer Meeting Committee adopt to prevent certain members from continually occupying the back seats in the meeting? Answer.—Get there first and occupy them.—Rev. J. C. Tibb, Streetsville.

The young people of Bloor St. Church, by their kind hospitality won the esteem and good will of every member of the Conference.

The Rev. J. Robertson, Presbyterian chaplain to the forces in Dublin, is to succeed the Rev. G. Kirkwood at Edinburgh.

Dr. J. Sandilands, of Glasgow, has sailed for the New-Hebrides as a medical missionary in connection with the Rev. Dr. Paton's mission.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Mar. 8th, 1896. { TRUE LOVE TO ONE'S NEIGHBOR { Luke x., 25-37.

GOLDEN TEXT.—Luke x. 27.

MEMORY VERSES.—25-27.

CATECHISM Q. 50.

HOME READINGS. M. Luke x. 25-37. 7.

John iv. 1-9. W. Lev. xix. 9-1. Th. James ii. 1-9. F. Matt. v. 38-48. S. Rom. xii. 9-21. Sab. 1 Cor. xiii.

After nearly two years labor in Galilee Jesus has been at last constrained to leave that Northern province. Along the border line between Galilee and Samaria He travelled with His disciples meeting with but scant courtesy from the Samaritans who see His face set to go up to Jerusalem. From His setting out from Galilee until Jesus arrived at Bethany must have been a period of about five months, the greater part of which was spent in Perea (see Matt. xviii. 15-36; Luke ix. 57; x. 24; and John vii. 11 and x. 21). The exact locality where the conversation detailed in our lesson took place is not known, but it was likely somewhere in Perea. The question with which the fasting commenced is one we all recognize as most vital. Eternal life is the greatest prize in the universe, for it includes every good: God, heaven, holiness, usefulness, happiness. Therefore we should all be interested in our Lord's answer, which shows the way to inherit eternal life, and then illustrates that way to make it plain.

I. The Way to Eternal Life Shown.—Our Lord's method of answering the scribe's question, for the lawyer was practically a scribe, should suggest to Sabbath School teachers the best method of teaching. The questioners business was to interpret the law; therefore Jesus will draw out of him what he already knows, and in so doing answer his question in a way which will leave the answer never to be forgotten. "What is written in the Law?" elicits from the lawyer a response in the form of two quotations from the Old Testament, which sum up the whole of the moral Law. Man's duty to God is summed up in the first one, his duty to his fellow-man in the second. To love God with the intensity of our whole being, and our neighbor as ourselves sums up all that God ever required of man. But is not this salvation by works? No, but by grace. For if there is one thing of which the honest endeavor after obedience is more certain of than, another it is that he cannot love God as he would; and that he does not love his neighbor as himself comes only second as a matter of honest conviction. In fact it is only through the love of God as made known in Jesus Christ that we find it possible to love at all. "We love because He first loved us." Only when we have received Jesus Christ as our Saviour do we find it possible in any measure to love God supremely, and to love our neighbor as ourselves. Only through that love for God, shed abroad in our hearts by the Holy Spirit, do we grow and increase in the exercise of this two-fold love. It is impossible, too, for us to love our neighbor as ourselves unless we love God supremely. Therefore eternal life is begun here on earth, and its manifestation is loving deeds to our fellowmen, springing out of the fountain of love which wells up in our hearts through the apprehension of the love of God in Jesus Christ.

II. The Way Illustrated.—No doubt the question "Who is my neighbor?" was one often debated in the Jewish schools. This lawyer had perhaps answered it more than once; and had persuaded himself, with what appeared invincible arguments, that his only neighbor was "Jew spelt large." Therefore he was willing to justify himself, and so asked the question. Again the Lord's method of teaching is suggestive. He sets the neighborly principle forth so clearly that the lawyer cannot but answer his own question, and answer it, too, in a way contrary to his whole previous ideas. The story is very familiar, and very true to life. More than one hapless traveller along the way from Jerusalem to Jericho has lost his treasure, or his life, or both, at the hands of robbers. Jericho, too, was a favorite residential place of priests and Levites. The priest passed by the poor, wounded, bleeding man hurriedly and on the other side lest he should be defiled, and so disqualified for the temple service. How often proposed zeal for God is made an excuse for neglecting God-like ministry to the needy. The Levite had a little more compassion. He came and looked whether the man were dead or not. But it was none of his affair; if his religious leader did not feel called upon to minister to this man, surely he need not. Therefore he passed on. How often we neglect to be a neighbor to the needy just because some one else has refused to do it. And how often do we by our example of careless indifference, or seeming indifference, lead others to neglect their plain duty. If only we did all things unto the Lord, what a difference it would make in our conduct. The Samaritan did not consider whether this were a Jew or not. He did not consider his own time, or convenience, or safety, or expense. The one thing which appealed to him was the need of the poor sufferer. Therefore he did for him all that it was possible for any man to do. And it is of his conduct the Lord is speaking when He said, "Go and do thou likewise." Remember, though, that the true love which alone will enable us to obey this injunction is born of the apprehension of God's love to us. Begin at the right place, and with a right foundation to build up the superstructure of love which is itself "eternal life."