

firm arising all about us "societies" and "advanced schools" of philosophy, strongly impregnated with the precepts of the Christian faith. There is perhaps no man living who is more competent to judge of India in regard to its future, and Christianity, than Professor Max Müller, of Oxford. In a letter written to the Rev. Norman Macleod, D.D., shortly before his death, Dr. Müller says:—

"One cannot measure the success of a missionary by the number of converts he has made, and it does not seem to me likely that Christianity will for some time to come spread in India chiefly by means of direct conversions. Its influence, however, is felt everywhere, and even the formation of new religious societies, apparently hostile to Christianity, like the Brahmo Somaj is due indirectly to the preaching and teaching of Christian missionaries. From what I know of the Hindus they seem to me ripe for Christianity than any nation that ever accepted the Gospel. It does not follow that the Christianity of India will be the Christianity of England, but that the new religion of India will embrace all the essential elements of Christianity I have no doubt, and that is surely something worth fighting for. If people had only to go to India to preach, and make hundreds and thousands of converts, why, who would not be a missionary then? Of these new schools of modern thought, the 'Brahmo Somaj' or 'Society of God' stands out most prominently. The leader in this movement was Raja Ram Mohun Roy, of Calcutta, a native gentleman of rank, influence, wealth, and education. Learning heretofore had been considered the exclusive privilege of the Brahmins, particularly since the decline of Buddhism, and what has been called the 'revival of Brahminism.' It was here Mohun Roy first made his protest, and preached strongly and publicly in favour of common school education. He became known and popular, being considered the champion of the people. He next lifted his voice against idolatry, declaring it to be contrary both to the spirit and letter of the Vedas. Against caste he used his utmost influence, and to him chiefly is due the credit of the abolition of *sati* or widow burning. This society still maintains a struggling existence in Bengal. After the death of Roy his work was taken up by his chief friend and councillor, Dvaraka Nath Tagore, who, in behalf of the schemes of the society, gave all the support and influence he had, but the interest declined until his son, Debendra Nath Tagore, took up the work of reform more zealously. Debendra had fallen still more under Christian teaching, and his precepts and beliefs more nearly approximate. He went so far as publicly to renounce the worship of idols and declare his belief in the one true God of the Vedas only. He, with his disciples and followers, founded what is called the Adi Somaj or first church.

Calcutta gives us still another in Babee Kasheb Chunder Sen, who still lives. He rejected the Hindu System in toto. His creed was, "I believe in the fatherhood of God and the brotherhood of men." He adopted the first article of the Church of England, namely, that "there is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom and goodness, the maker and preserver of all things." Within the last few years, however, Sen's daughter received an offer of marriage from a young Hindu Rājā; he was powerful, wealthy, and aristocratic, but an orthodox Hindu. This temptation proved too strong for our reformer, and he after propitiating the Brahmins he so openly despised and condemned, was again received into the fold. It is said he now sits as a father or priest in a garden without the city, vibrating to the opposite extreme in spite of his advanced theories and enlightenment. Multitudes had flocked to his side, regarding him as a beacon light of hope; these people did not fall with their leader, but, becoming disbanded, and unorganized, they are adrift with the multitude. Western India is not behind; there we have many followers of what is called the Prathna Somaj or "Prayer Society." Buildings have been erected for worship, above the portals of which is inscribed the title "Prathna Somaj."

In India the commonly accepted idea of a place of worship is that a man builds a house that he may place his god within it, and there at leisure visit him, and do him reverence. A temple is not seated as our churches, nor are they commonly so large, and contain simply the image or images of the favoured deities. The worshipper first rings a bell to notify the

god of his arrival, then follow prostrations, oblations, and offerings, which complete the ceremony, after which the worshipper departs, while a new one takes his place, and there is a continuous ebb and flow, especially in the evening. Of course this is diametrically the opposite to our ideas of a church, which we for our own convenience erect, that we more conveniently may worship together in an orderly manner. The latest society so established on the Bombay side is the Arya Somaj. Both the Arya and Prathna Societies are most uncompromising in their opposition to caste, idol-worship and superstition of all kinds. Although these men are more or less under the influence of Christianity, yet they will not acknowledge the divinity of Christ. They are willing to acknowledge Him as a true historic character and a deified hero, but nothing more. These are the societies to which Professor Müller refers, when he predicts that the future Christian Church of India must emanate from a Somaj.

Truly education and science have largely aided missions in the work of breaking down old barriers and uprooting old systems. Why need we talk and struggle so, when with the power to read, and the Gospel spread freely and fully over the land the entrance of light must banish the darkness. Having done that let us await God's time with quiet confidence, working in love, longsuffering, gentleness, and faith, with eyes upraised to the face of the Father, looking ever for the fulfilment of his sure promises.

Professor Monier Williams in speaking of India says: "Much ground indeed has been already won by soldiers of the cross, but to secure a more hopeful advance of Christianity throughout India, a large accession to the missionary ranks of well-trained men, thoroughly conversant with the systems against which they have to contend, and prepared to LIVE, as well as preach, the simple story of the Gospel of Christ, is urgently needed."

To my mind also, no man, or woman either, has a right to be a missionary who is not *thoroughly in earnest*, who is not capable of recognizing and seizing opportunities of advance; but wearily well they know who live strongly and earnestly, that they will create cross currents and opposition just as surely as the rider meets the wind. Yet this should not altogether discourage, for men seldom trouble native inability, failures, or nonentities, neither does Satan, but he is busy enough where the walls of his kingdom are actually stormed. The difficulties which either Holkar or his people have thrown in the way of the spread of the "Word," shews only that it has touched them. Indore city work would never have been closed, had it not been telling; so that we should rather be encouraged while we

"Trust in God amid all changes,  
Pleased well with all He may ordain,  
Wait patient till what He arranges,  
For their best welfare be made plain.  
God who hath chosen them as His,  
Knows best what their true welfare is."

M. FAIRWEATHER.

#### A TIME OF BLESSING.

DR. MACKAY'S VISIT TO PEMBROKE.

MR. EDITOR,—Dr. Mackay left this place only yesterday morning, after having been here from Friday evening, spending the whole of Saturday and Sabbath. I feel it to be due to the Doctor himself, to our Foreign Mission Committee, which has sent him on this visit among the churches, and far more, unspeakably more, I feel it due to the great cause of missions, and to Christ Jesus, our blessed Redeemer, to tell not only what delight we have received from this visit, but also what a blessing it has been to us, in order that other places to which this devoted missionary may go, by expecting and looking for like precious blessing, may be prepared to receive it. In order that many may reap benefit, great spiritual benefit, as we trust, be stimulated to an ever-deepening and more consecrated interest in the cause of Christ, it is necessary that they *hear*; and to hear they must *go and listen*; and that they may go and listen it is necessary that they be urged, their curiosity even excited, as regards what they may expect, and hope to get by going and hearing.

It should not be necessary to say, and yet it may be well to say, that every endeavour and preparation that could be made beforehand to make the meetings a success as respects attendance was made. They were talked over in the session, and means devised to call out and give scope to the exercise of liberality.

They were talked about from the pulpit and in the Sabbath school weeks before the time, and they were talked about in the congregation. Attention was drawn to them through the local press, and lastly by large posters liberally placarded through the town. But what gave them interest after all, and made them grow in interest was the missionary himself, the story he had to tell and the way he told it. On Saturday evening an address was given on the countries and people of China and Formosa, their idols and idolatries. No amount of reading, aided even by a vivid imagination, could give so full, clear and definite an idea of these as was conveyed by this lecture. It was an admirable preparation for what followed, and the meeting, large for a Saturday evening, prepared the way for still larger meetings on the Sabbath. On that day the story was told of the opposition, privations, difficulties, and dangers of many kinds encountered in the first planting of the Gospel, and how God, for His own name's sake, honoured and rewarded the faith, zeal and devotion of His servant in giving him his first convert, his own son in the faith. In the afternoon the Sabbath school scholars, many parents who had been present in the morning, and others besides, both young and old, were held in eager interest for a full hour, one little Canadian child fairly breaking down at the pitiful story of the sufferings of a Chinese child from its own father because it would go to learn the Christian hymns and be taught by the Christian teacher. In the evening the story of the morning was continued for an hour and a half with, if possible, even more of interest, to a still larger audience, the church being filled, many from other Protestant churches being present. Before the beginning of this meeting, while sitting in the pulpit, an envelope was handed up, from one not present, who only heard about the good work of God which had been done, containing an offering of ten dollars. Next morning two Methodist friends, who had been present, called at the manse and cheerfully and voluntarily left, the one ten and the other four dollars.

It is little to say the meetings were interesting, they were intensely interesting. They were not only missionary meetings, giving a great deal of missionary information, and calculated greatly to deepen interest in missionary work in Formosa, and wherever there is a benighted soul to be saved, but they were instinct with spiritual power, they were so quickening, the honour and glory and praise were so fervently and entirely ascribed to Jesus, that they have left an influence behind them which will be long felt in the place, and by many, we are persuaded, will never be lost or forgotten.

W. D. BAILLANTYNE.

Pembroke, Nov. 23rd, 1886.

P.S.—I merely add that the collections and subscriptions taken up amount to \$173.26, of which \$34 are for Formosa specially.

W. D. B.

#### OPENING OF THE WELLAND CANAL ON THE SABBATH.

MR. EDITOR,—You may have noticed that some time ago the Welland Canal was opened for the passage of vessels during twelve hours of the Lord's day, i.e., from twelve o'clock on Saturday night to six o'clock on Sabbath morning, and from six o'clock on Sabbath evening to twelve of the same. The change was made several weeks ago, and the order was put into operation so quietly that the public became aware of it only through the lock-tenders and others, who were the sufferers individually and personally. The matter was no sooner known, however, than the concern and dissatisfaction of the people were made manifest. Strong disapprobation of the act was freely expressed, and action was taken at once in Port Dalhousie, St. Catharines, Merriton and Thorold, to have an expression of public opinion on the matter. A meeting was held in Merriton, at which a resolution was adopted, expressing the alarm and indignation felt at the desecration under Government of Sabbath, and a large and influential committee was appointed to carry out the views of the people in the matter. In St. Catharines a meeting of the ministers was held, and it was decided to proceed by calling another meeting to consider what steps should be taken, so as to give expression to the strong public sentiment which had been roused on the subject. However, in the meantime, the superintendent of the canal published a note, stating that he had received an order from the Secretary rescinding the former order, and ordering the canal to be cleared during the