

THE MISSIONARY WORLD

THE PROTESTANT MOVEMENT IN MEXICO.

The innate ideas of our Protestant heritage are that religious and civil freedom are both alike necessary to the highest development of our race. In order to measure the value of these great possessions to other countries that hitherto have not enjoyed their benefits, let us consider for a moment by what feeble means, against what odds, at how great cost, that heritage of blessing was won for our own land. There is no more interesting period of our history than those seventy-five years of struggle which decided whether this land should be another New Spain, like poor Mexico, or another New England, such as, thank God, it is; whether, according to the inscription upon the arms of Columbus, "To Castile and Leon (alone) Colon had given a new world," or whether he had found that treasure for a greater people made new and strong and free by a truer and a purer faith; for whether this struggle is called in Europe the wars of the "Austrian and Spanish Successions," and in this new unsettled world the wars of "Queen Anne," "King George," or the "French and Indian War," the central point at issue was the same. However complicated by the personal ambitions of the French Louis-es or the monarchs of stately Spain, and the other princes of Europe from the dates of the revocation of the Edict of Nantes, and the success of the revolution in England by which it was declared that thenceforth no Catholic prince should ever sit upon her throne, the real struggle for dominion in Europe and for the consequent possession of this continent lay between the overgrown powers of the Papacy, on the one hand, and on the other, the giant infant of the Reformation, late born in the lap of Germany.

What had Spain done? Marching from the southern seas in gorgeous panoply of scarlet and gold, her fiery, intensely religious, always greedy hosts conquered South America and Mexico at about the same time, and pushing far to the north and west, founded town after town upon our Pacific frontier, the centre and chief interest of which town was always the parish church, till here and there and everywhere, above the soft seas and in the upper mountain air, was heard the tender toning of her midnight bells of prayer. Have we not to-day Santa Fé, founded by Spanish priests, away up on the plateau of the Rocky Mountains, now deemed the oldest city of our country? and San Augustine, the next oldest, also founded by them as they came to pour other hosts across the southern slopes of our country to the Mississippi? What did France do? Were not the white gleam and shimmer of her lily standard seen through the wild woods of the St. Lawrence from its gulf along its course, through the great lakes and down the Mississippi till they met the forces of Spain in Louisiana? Have we not the traces of this course in the names familiar to us all—of Marquette, Juliet, Sault Ste. Marie, and Detroit, besides many another? Then did she not strive to secure possession of our own fair valley of the Ohio, that she might use it as an entering wedge with which to split apart the claims of the few and feeble English colonies on the coast? How many of those colonies were there? When this struggle began in 1688 there were twelve and one of them was Romish. When we group these facts together, and remember the splendour and resources of these Romish countries at that period and the weakness of the forces of Protestantism that were set to oppose them, can we not imagine that the angels above watched the close of this conflict with high joy, and that they all, together with the Prince of our people, sang aloud, "but as for His own people, He led them forth like sheep. He carried them in the wilderness like a flock." "We give Thee thanks, O Lord God Almighty, that Thou hast taken to Thee Thy great power, and hast reigned!"—*Missionary Review*.

FIRST IMPRESSIONS OF THE HINDUS AND OF MISSIONARY METHODS—POONA AND JALNA.

Before leaving home I was advised to go to India with a mind open to receive impressions from what I saw and heard. I tried to do so, and the result has been the upheaval of many of my former ideas. I had thought, and I believe I did so with many others, that India was "waiting for the Gospel," and that the missionary had merely to go in and possess the land. I had recently heard it stated on a Glasgow platform by one at the head of a large Missionary Society, that thousands were seeking salvation, and hundreds obtaining it through the instrumentality of the society which he represented. In such work as I have seen this has not yet been verified. I believe the work to be at least as hard as any to be found in our home slums; for, after removing much ignorance and superstition, the missionary has to create and then to satisfy an appetite for the Gospel.

One is not long in India before being struck by the fact that the Hindus are a very religious people. Hinduism is not a religion of the past; their numerous temples, their religious observances, and the different marks on the foreheads of men, women and children, denoting which god the wearer worships, all testify to this fact. That the common people, for the most part, are sincere in their beliefs, I think cannot be denied. Their diligently following the instructions of the Brahmin priest, their frequent sacrifices and long pilgrimages, and their steadfast and almost unshakable belief in their Shastras, have not the marks of insincerity about them. Many of the educated classes, on the other hand, have ceased to hold many of their former beliefs, and perform the religious ceremonies because it is the custom to do so.

India, I should say, is the most conservative country in the world. The Hindu is intolerant of change. Though many of the most enlightened men are liberal by conviction, yet they cannot think to break with the past. I have noticed this especially in their opposition to the Gospel and in regard to "caste"—a chain round the Hindu neck at once heavier and more difficult to break than that of the Arab round the neck of the negro can be.

In the meetings held after the bazaar—preaching a common argument is that Hindu customs are different from English ones—that both are good, the best suited for the different people; and so with regard to the respective religions. In conversation with the natives I have lately been struck with the widespread pantheism; it can be recognized in the answer of the most ignorant. It is pretty generally held that at times all men are convicted of sin; but this does not hold good with regard to the Hindu. True, he will admit that he has sinned; but he conveniently shifts the guilt from himself to his god, who, he says, is the "doer, and causer to do," of all things. God sows through him. This idea naturally arises from his denial of the personality and holiness of God.

So long as "caste" and this conception of God exist, so long will the evangelization of India be a slow process; and it were well that those who are impatient for "results" recognized this. In God's workshop it has been said, the noise of the hammer is not heard; and I think this is true with regard to the evangelization of India. That God does work here there can be no doubt. Of late we have been encouraged by signs of His hand on the Brahmin community of Poona. Some forty "advanced" Brahmins have been convicted of having drunk tea with an English Church clergyman; and for weeks it has been the subject of debate in the city whether these men should be put out of caste or not. Not many years ago no one would have debated the subject, they would at once have been excommunicated. This may seem a small matter to those to whom "caste" is a mere word, but to those who know something of Hinduism it is full of meaning. It means that India is awakening from her sleep of ages, and is beginning to see that she can no longer live in the past and find pabulum for thought in the wisdom of her revered forefathers as it is stored up in the Shastras.

The bazaar meetings held by Mr. Small are well attended, and he is often cheered by enquirers in the after-meetings prefacing their remarks by a short sketch of Christian truth, showing that the word has taken root if it has not yet borne much fruit.

On Saturdays and Sabbaths Mr. Small holds special meetings for English-speaking students and others. These are well attended by the Brahmin youth. It is well that it is so, for since the closure of our institution they do not obtain other religious instruction; and yet these are the men who, in the immediate future, will fill most important posts, and become the leaders of thought in this part of the land. I have been twice privileged to address them, and a finer body of men cannot be imagined. In the front not a few of the sedate elders were seated, while the body of the hall was crowded with about two hundred students. As I think of their eagerness to learn and of their potentialities, my one regret is that they are not under more regular religious instruction, especially at this time, when a wave of scepticism is rolling over the length and breadth of the land.

Splendid work is being done here by our own and other missions in the education of the young. This is a branch of work deserving the prayerful support of the Church. What effect lessons learned in a Christian school may have on the Hindu children's parents one cannot tell, but the effect on the children themselves can only be of the very best kind. Such work amongst the native Christian children is absolutely necessary. If they are to become strong and useful members of the Church they must be trained and taught that it is not enough to belong to the "Christian caste," as I have been told many believe, but that a personal acceptance of Christ is necessary for all. Such instruction they can best receive in mission schools like those at Bombay and Poona.

As yet I have not been able to form an opinion as to the best way of presenting the Gospel to this people; but I am convinced that if the work is to be permanent it must be more thorough than that done by the Salvation Army. In their last report it was stated that two villages, numbering about five thousand, had been converted to Christ. Investigations were made, when it was found that on account of some quarrel with a Government official these villages had sought the help of the Salvation Army officers, and had been immediately written down as "converted." I have heard since, from one of the officers then engaged in the work, that the "officers" have been forced to leave one of these villages, and that the entire populace have reverted to Hinduism. This premature reporting must do much harm, and is a cause of sorrow to those who are faithfully and patiently toiling on amidst difficulties and disappointments little understood at home; as it is apt to withdraw the sympathies of those who cannot know the facts from those who are doing more permanent though less striking work.—*Dr. A. G. Mowat*.

THE Mission Populaire Evangélique, of Marseilles, has rendered its modest report from which we see that it has at least nine branches of work, religious and charitable. It is interwoven, we do not exactly know how, with the McAll Mission, whose work it warmly commends to the support of its friends.

A THOUSAND FOLD MORE MISSION WORK NEEDED.

Mrs. Isabella Bird Bishop has for two years past been making a tour of missions in Asia. Beginning with the Keith-Falconer Mission at Sheikh Othmann, Arabia, she passed on to India, and thence to Kashmir where she spent three months. She visited the devoted Moravian missionaries in Thibet, of whose work she says, "we hear so little, and who need our prayers so much."

Her tour through Persia intensified her convictions "of the absolute need of increasing missionary effort a thousand-fold." She says: "Just think: from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout south and south-west Persia, not a missionary! From Bagdad to Teheran—almost the most populous district of Persia—not a missionary! The great oasis of Feraghan at a height of 7,000 feet; with 680 villages craving medical advice, never visited, scarcely mapped! Then Julfa and Hamadan, with their few workers, almost powerless to itinerate, represent the work of the Church for the remainder of Persia! Two-million nomads never touched."

WILLIAM CAREY.

William Carey began work in India as the first Protestant missionary only ninety-eight years ago. It was in 1793 that he alone, the leader of a vast army that should follow, set foot on India's soil for the redemption of the millions of that race. He toiled on seven full years before he gained his first convert—seven years of struggle for one soul! In 1800 he baptized Krishna Chunda Pul, the first Hindu Protestant convert. When Carey died (the man whom God lifted from the cobbler's bench first to the English pulpit and then to the highest throne ever erected on the soil of India, he was honoured throughout England, India, and the civilized world. He had introduced a work into India that would ultimate in the moral regeneration of the people and the social and mental elevation of a race. Schools, books, newspapers, moral associations—these, and a thousand other blessings followed as the indirect fruit of Carey's sowing on Indian soil. He died in 1834, but not until he had seen thousands follow his lone convert into the fold of Christ; and when the Church celebrated the semi-centennial of his death 500,000 converts could be counted in the vast field of work he had opened up. American growth of population does not exceed twenty-five per cent. for the decade just past, but that of the Protestant family of India exceeded eighty-six per cent. How wonderfully God has honoured the teachings of William Carey, the so-called Sanctified Cobbler!

As a cure for cold in the head and catarrh Nasal Balm has won a remarkable record from the Atlantic to the Pacific. It never fails. Give it a trial. All dealers.

UNQUESTIONABLY the most valuable property of existence is health, and everything conducing to a perfect state of health is of interest to the public. In this connection one of the most interesting exhibits at the American Institute Fair in New York this year is that of Walter Baker & Co.'s Breakfast Cocoa and Chocolate preparations. Their method of manufacture, unlike the Dutch process, does not admit the use of any chemicals, dyes or alkalies, and therefore produces not only an absolutely pure but an absolutely healthful drink. The exhibit in itself is a work of art, the booth in white and gold, with old gold silken hangings, the young lady attendants attired in pale blue satin gowns, old gold basques, pink lace caps and white aprons (the exact costume of Liotard's celebrated painting, "La Belle Chocolatière," adopted by W. Baker & Co. as their trade mark), and the tasteful array of the goods form the most striking and attractive exhibit in the whole fair, and one that will well repay every visitor's attention. As an American institution fighting the fight of health against adulterated products, Walter Baker & Co. deserve the support of every consumer of cocoa and chocolate in this country.

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Gents.—My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine and recommended MINARD'S LINIMENT to be used freely. Three bottles cured her. I have used your MINARD'S LINIMENT for a broken breast; it reduced the inflammation and cured me in ten days.

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MRS. N. SILVER.

SAD CASES OF POISONING.

There have been so many shocking cases of poisoning lately that one almost dreads to pick up the morning paper any more, and yet the cases we hear of are few in number compared with those that never find their way into print. Thousands of persons are daily being slowly poisoned by their impure blood, which causes dyspepsia, sick headache and a variety of ills, yet they never think of resorting to that greatest of all blood purifiers, Beecham's Pills. If your druggist does not have them, send 25 cents to B. F. Allen Co., General Agents, 365 and 367 Canal Street, New York, for a sample box.

Minard's Liniment cures Diphtheria.