

REPORT OF THE Centenary Conference

THE PROTESTANT MISSIONS OF THE WORLD.

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MISSIONARY METHODS.

AN attempt has been made to show that if better methods were set in motion and a different kind of men were sent out, the work of evangelizing India would go on with greater rapidity than heretofore.

Very recently the result of Jesuit Missions and in the same breath the success of the Salvation Army have been cited in support of this position.

This is, indeed, a strange grouping. At first sight there would seem to be but little likeness either in methods or men.

The one point of similarity which brings them into company in this connection is the economy of their respective systems.

The ascetic mode of living adopted alike by the Jesuit priests and Major Tucker's "soldiers," seems just now to possess special merit in the eyes of travelling critics of Missions.

In the case of the Salvation Army it is almost too soon to draw conclusions. The work is in an experimental stage.

Thus far, indeed, there has been barely time to learn the native languages, and yet the Army is held up by some as the almost certain means whereby the regeneration of India is to be effected.

Whatever the sober-minded may incline to think, or whatever doubts may exist as to its efficacy as a Christianizing force in a Hindu community, judgment, we submit, must be reserved until fuller and more trustworthy accounts are forthcoming. Time and a fair trial will show what the Army can do.

In justice, however, to the earnest men and women who are labouring faithfully and diligently under ordinary methods, it is but right to expose some of the Army's modes of counting results. The following is an extract from a letter on this subject from a centre of the London Missionary Society:—

When you read in The War Cry that so many converts were made, you expect to find the thing as it is stated, that the converts are from Hinduism, and not from Christianity. It is notorious that most, if not all, of the Army followers in South India are from other Missions. Not long since The War Cry reported that fifteen Brahmins were converted at Trinchnopoly. The Wesleyan missionary, hearing this good news, went to find the Brahmins, but, incredible as it may seem, he could neither see nor hear anything of them; he did, however, find that certain members of his own Mission had been prayed over by the Army, and he charitably supposed they must have been the Brahmins referred to. It is easy to get a large flock if you practise sheep stealing.

It is little wonder if a patient and hard-working labourer on the scene of action reading exaggerated reports of the great success of the Army, should feel

constrained to expose such a mode of estimating results as the above. The same writer, however, goes on to say—(and it is a fair and rational view of the situation) that there is ample room for all, if they will only work among Hindus and Mohammedans and try to get converts from them instead of getting converts from another Mission and passing them off as trophies of the great Salvation War.

Mission Boards, generally, are coming to the same conclusion and are ready, as far as their funds will enable them, to send forth any number of suitable persons who may offer to go as celibates, without laying upon them any vows of asceticism or exacting any undue self sacrifice or hardship. The London Missionary Society has decided to send out bands of celibate missionaries to selected centres to work a term of years at the lowest salary, consistent with health, under the guidance of some experienced head.

The power wielded by the fakirs of India has sometimes been adduced as an argument that the Christian teacher, whose mode of life should more nearly approach that of these fanatics, would be listened to with more readiness and would gain easier access to the people than an ordinary European with home and family, living in the enjoyment of such comforts as a moderate salary might afford. Here, again, is a fallacy. The deference awarded these religious beggars or fakirs is not born of respect for them personally, much less of a spirit of true reverence. They are notoriously evil livers. But for a dread of their supernatural power and a fear of the awful curses which they freely bestow and which few would dare to brave, they would have no weight with their people.

The question, then, arises, over and above considerations of economy, whether or not it is wise or right to set before the heathen as a standard of the Christian ministry the ascetic and the celibate. The good influence of a pure happy Christian home is no small factor in the uplifting of heathen peoples. It may even be poor economy to deprive the missionary of the comfort and support to be found in home and family ties, the helpful counsel of a good wife, her encouraging sympathy during years, it may be, of blank disappointment and apparent failure. The relaxation as well as the experience of domestic life seem almost indispensable to men living under the strain of isolation and of heavy responsibility, coming into daily contact with abominable wickedness and often placed in most trying circumstances, and facing constantly such fearful odds of evil that the forces at command seem, humanly speaking, most inadequate. Surely it seems hard to grudge to these representatives the common blessings of wife and home. The present system may be costly but its advantages are many. It will, we incline to think, prove in the long run the best policy, until in due course a native ministry is permanently organized and established, for after all, by common consent, it is to the native agency, the Church of Christ must look as the great means, under God, of evangelizing the vast populations of oriental countries.

In regard to statements made concerning the comparative results of Roman Catholic and Protestant Missions in India the figures given are very misleading. The census shows:—Native Catholics 365,643, Protestants 417,372. Before concluding rashly, as many do, that these figures are in favour of the Romish Church we must call to mind that Protestant Missions began practically in India at the beginning of the present century, while the Jesuits have been at work for 300 years. They have had also the facilities afforded by great wealth, and living as they necessarily do under the celibate system—the smallest possible outlay. They have acquired immense tracts of land and have by this and other means secured, as they always aim at securing, a hold upon the people among whom they live. Supposing their converts to be genuine the results are nevertheless far behind those of Protestant Missions, when the cheapness of their modes of living and the length of time they have been in the field are taken into account. But we have to look at the quality of the converts as well as to their numbers. And on this point the consensus of testimony is, that Jesuit converts are very little, if any, better than their heathen neighbours. They are allowed to retain caste which is rigidly ignored among Protestants and which is, perhaps, the greatest stumbling-block to the

acceptance of Christianity on the part of the Hindus. They are not instructed in the word of God, so that it is small wonder if the change of religion is little else than a mere name, without any corresponding change of life. Protestant missionaries would not desire to emulate the successes of the Jesuit priests even if arithmetical results should be against them, which they certainly are not at present.

SCRIPTURE ILLUSTRATIONS.

IN this issue of the REVIEW appears the last of the series of "Scripture Illustrations," from the pen of Rev. A. J. MacKay, of Montreal—the final Question of the Shorter Catechism having in due course been reached. We cannot but express our regret that, in the very nature of things, this admirable series of papers should come to an end. To us the publishing of them from week to week has been a source of deep pleasure, and we have good reason to think that our pleasure in reading them has been shared wherever the REVIEW has circulated. It is not necessary for us here to dwell upon their ingenious construction, the profound knowledge of Scripture which they reveal, the flood of light which they let in through Scripture windows upon the teachings of the Shorter Catechism, the pure evangelical spirit breathing through almost every paragraph, nor yet the skill in narrative and fine literary quality which they discover. All this and more must have been apparent to our readers long since, and will now cause them to join in our regret that the last of them is now in their hands. We hope, however, that the author will yield to the generally expressed wish, that the "Illustrations" should be gathered into a book, and in this form given at an early day to the general public. In such form the "Illustrations" would, we venture to think, be well received in the homes and Sabbath schools of our Church, and by the religious world generally. We hope to be able to announce at an early day that arrangements have been made to accomplish this desirable end.

Our readers, in taking leave of "Scripture Illustrations" for the present, will be glad to be informed that we hope to be favoured with others from the pen of their gifted author. The Committee will submit to the Association work has made on this continent since the last convention. The cost of the work entrusted to the Committee was, for 1887, \$43,266.27; and, for 1888, \$48,248.80. Our readers who are not familiar with the working of Young Men's Christian Associations may be interested in knowing that no Association, organized or reorganized since the Portland Convention (July, 1869), is entitled to representation unless it has the test of active membership prescribed by that Convention in the following resolution:

"Resolved, That the Associations organized after this date shall be entitled to representation in future conferences of the associated Young Men's Christian Associations of North America, on condition that they be severally composed of young men in communion with Evangelical Churches (provided that in places where the Associations are formed by a single denomination, members of other denominations are not excluded therefrom), and active membership and the right to hold office be conferred only upon young men who are members in good standing in Evangelical Churches; and we hold those Churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings and Lord of lords, in whom dwelleth all the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment."

THE JESUITS' ESTATES BILL.

FOR the past two weeks public interest in the Jesuits' Estates Bill has been greatly intensified by speculations as to the fate of a notice of motion given in the House of Commons by a private member, which, if made, would be practically a motion of want of confidence in the Government for their refusal to advise the Governor-in-Council to veto the Bill. It was arranged that the matter should come up in the House on Tuesday, 26th inst., and probably the action of our representatives with regard to the Bill will be determined before these lines are in the hands of our readers.

We shall be exceedingly surprised to find that Parliament has voted in favour of disallowing the Bill. The fear of the Roman Catholic vote is so great on both sides of the House, that we are apprehensive that but few will be courageous enough to place themselves on record as opposed to allowing the allocation of public funds in a British Colony to depend upon the will of the Pope of Rome.

But whatever may be the fate of the Bill in Parliament, it is now clear that the Protestantism of the Dominion, having been aroused to the dangers threatening civil and religious liberty from Roman Catholic aggression, will not rest until those liberties have been secured from further attack. Thinking men of both parties have come to see that the most cherished institutions of the State—nay, the very existence of the State itself—is imperilled by recent concessions to the demands of the

Roman Catholic hierarchy, and that it is more than time to call a halt and retrace our steps. The conviction is becoming more and more deep seated, that a crisis has arrived in the history of the country when the Romish hierarchy must be made to understand that they will have all the rights that properly belong to citizenship in a country governed by British law, but no privileges. We hope much from the present temper of men who place country before party.

EDITORIAL NOTES.

THE Twenty eighth International Convention of the Young Men's Christian Associations of North America, to be held in Philadelphia May 8-12 next promises to be an occasion of great interest. The topics selected for discussion at the Convention show in a marked manner the practical work in which the Y. M. C. Associations are engaged and the trend of thought in their plans and aspirations. They are as follows: (1) Modern unbelief among young men, and its antidote. (2) The Association librarian and library—the relation they should sustain to the young men of the Association. (3) General Secretaries—the class of men wanted, the training they should receive, their relation to the work; (4) The physical development of our members—how can it best be promoted? (5) Is the use of secular agencies in our work diminishing its spiritual power? (6) What can the members of Young Men's Christian Associations do to promote a better understanding between labour and capital? (7) What lessons can we learn from the building experience of the Associations? (8) Boys' work—opportunities, responsibilities, limitations; (9) Successful college work and its results; (10) The Railroad Association work—opportunities and responsibilities; (11) Association work among colored young men; (12) Non-English speaking young men—the responsibilities of the Associations towards them, and how can these be met? (13) Approved methods of State work—how made more effective; (14) Responsibilities of members of American Associations towards young men in heathen lands. The biennial report of the Committee will submit to the Association work has made on this continent since the last convention. The cost of the work entrusted to the Committee was, for 1887, \$43,266.27; and, for 1888, \$48,248.80.

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Nothing could more clearly show that the kingdoms of this world are not yet become the kingdoms of the Prince of Peace than the announcement that the British Government has decided for purposes of national defence to build seventy new ships of war at a cost of twenty-one and a-half millions of pounds. The proposed expenditure of this enormous sum sets in clearest light what has too long been apparent enough to thoughtful minds, that Europe is moving slowly to a general war. Every country is groaning under the weight of military preparations, while all the while the rulers seem to think of nothing but adding battalion to battalion and exhausting science to discover some

new method of speedily exterminating their enemies. In all their sleepless activity it is not easy to discern the slightest evidence of any belief in the justice of Christian principles or any fear of Him who disposes all events after the counsel of His will. Millions for war and nothing for Missions is the state of the national ledger in every country in Europe to day. Well may the Church of Christ, in view of the impending catastrophe in Europe, ask herself if she has been faithful to the charge committed to her. The answer must be in the negative. If the Gospel of Christ had been faithfully proclaimed the dove of peace would now be brooding over the world, and not, as now we see, the waiting birds of prey gathering together.

WORK has just reached this city from India, that Miss Dr. Beatty, of our Indore staff, has again been laid aside through fever, and the fear is expressed that she may be compelled to return to Canada at an early date to recruit her health. In connection with the hospital work at Indore, two native women have been baptized—the first fruits of the Ladies' Medical Mission work there. The baptisms occasioned much excitement in native circles in Indore. Happily this excitement has been allayed with a result favourable to the interests of the Mission. We hope to be able to give particulars next week.

A FULL report of the Lord's Day Alliance meeting, held in Ottawa last week, is held over till next issue.

Literary Notices.

THE INDIANS. THEIR MANNERS AND CUSTOMS. By John McLean, M.A., Ph.D. ("Robin Rustler.") With eighteen full-page illustrations. Toronto: William Briggs. pp. 351.

A RESIDENCE of nine years as missionary of the Canada Methodist Church among the Blood Indians on the Reserve near Fort Macleod, Alberta, N. W. T., and a close study of their language, customs, mythology and traditions, entitle Mr. McLean to speak with authority upon matters that have for a long time engaged the attention both of the Churches and the State. The Indian problem will probably remain a problem for some years to come; but Dr. McLean's book goes to show that the perplexing question is being gradually solved in a manner that is on the whole worthy of a Christian people. Our readers will find in this attractive little volume a mass of condensed information—the fruit of much observation and study—entirely devoid of sensationalism, but full of incident, instruction and valuable opinion. The contents are briefly: "Indian Customs," "Camps and Wigwags," "Indian Heroes," "Indian Traditions," "The Land of the Red Men," "Frontier Tales," "Indian Languages and Literature," "The Indian Problem," "Christianity and the Red Race," and "Do Indian Missions Pay?" The three last chapters are of special value and interest to those in any way engaged in the promotion of mission work among the Indians of our North-West. Dr. McLean is clearly of opinion that the hindrances to civilizing the Indian race are not insurmountable, and that their distaste for manual labour as introduced by the white men, is not owing so much to natural laziness, as to their inability to exercise without much tedious practice, new sets of muscles and to the disappointment at failure to reach immediate success. We quote a few sentences to show the gist of his opinions:

"The work of civilizing the Indians will always suffer so long as men study it in the light of party politics, but progress will be seen when affairs are managed by men whose creed is broader and purer than party. The past few years have seen a change in that direction, and success has followed the labours put forth." "The Church must recognize the religious element in politics and assist in training the Indians in manual labour, while the Government must suppress all kinds of immorality and set an example of purity and justice in all things. The machinery employed by the secular power is working well, and the results are satisfactory to those who understand the difficulties attending the work. Indian mission work in Manitoba and the North-West has been successful, but it is not the kind of success desired by those who know nothing of life and labour among the Indians. The average Christian's idea of success is all impossibility. More is asked from the Indian missionary than any other labourer in the field of religion."

Financial help is a necessity to carry on labour in any field. It is sad to be compelled to state that it is much easier to raise funds for missionary work in India, China and Japan than for the Missions carried on among the aborigines of the Dominion. "The child of sorrow" of Missions is the work of Christianizing the red men. The modern student of Missions and the general Christian public, have raised a wrong standard of Missions, and by this they judge all Missions. Missions cannot all be measured by one stand-

ard, and the Indian missionaries who toil for many years and report few conversions are doing God's work as effectually as those whose lot is cast among a people who are born again in a single day.

In the concise account of what missionaries have accomplished in mastering Indian languages and making them the vehicle for imparting religious instruction, there is alone sufficient ground for concluding with Dr. McLean that "Indian Missions pay."

The volume is well printed and bound, and if the eighteen full-page illustrations are not in the very highest style of art they are at least effective. We can cordially recommend the volume to all who wish to obtain accurate information as to the Indians of the North-West and the efforts of the Methodist Church to Christianize them.

IN ACCORDING to the request of some who heard his sermon on "Pharasaism," recently preached in Chalmers' church, Quebec, to give it to the public in printed form, Rev. Thomas Macadam, pastor of St. Andrew's, Stratroy, Ont., has been well advised. The sermon in choice and perspicuous language gives a brief sketch of the history, principles and spirit of the Pharisees and traces the gradual degeneration of a once useful and admirable conservatism till it became justly subject to the condemnation visited upon it by our Saviour. The preacher does not fail to point out that it was among the religious people of the day—"the professing Christians"—that the evils of self-righteousness and sham-righteousness arose, and that to-day, as much as in the times of the Pharisee, there is a real danger of Christian people falling into an unreal and hollow religious profession and that without deliberate hypocrisy, "Pharasaism" deserves to be widely read.

THE contents of the Popular Science Monthly, for April are:—(1) "The Psychology of Spiritualism," by Prof. Joseph Jastrow. (2) "The Chemical Elements," by Prof. Josiah P. Cooke, LL.D. (3) "Agnosticism," by Prof. Thomas H. Huxley. (4) "Domestication of the Buffalo," by John W. Daeffe, (illustrated). (5) "Zoological Gardens; their Uses and Management," by R. W. Shufeldt, M. D. (6) "The Derivative Origin of the Human Mind," by G. J. Romanes. (7) "Science and Christian Science," by Frederik A. Fernald. (8) "On the Causes of Variation," by Prof. C. V. Riley, Ph.D. (Conclusion). (9) "Curiosities of Natural Gas," by Prof. Joseph F. James, M.S. (10) "Plants in Witchcraft," by T. F. Threlton Dyer. (11) "Sketch of James Polard Espy," (With Portrait). (12) "Correspondence." (13) "Editor's Table." (14) "Literary Notices." (15) "Popular Miscellany." (16) "Notes." [D. Appleton & Co., New York.]

Contributed.

HOPEFUL AND DISCOURAGING ASPECTS OF MISSIONS.

I HAVE thought it might be both useful and interesting to give a short summary of the results of modern Missions, as far as the advancement of non-Christian races is concerned. In this sketch it will not be our purpose to give statistics of the number of Mission stations, missionaries and converts in the different fields, but rather to cite some indirect results of missionary labour, which are just as real and necessary a consequence of Missions as those great gatherings—the results of direct work for souls. I would, therefore, like to show, by the citation of a few general facts, how Christianity and Christian civilization have affected the heathen as a class, and what are some of the hindrances which have been in the way of their advancement.

Looking first at heathen or savage nations as distinguished from those of India and China, or Japan, whose civilization, if not so good, is older than our own, we notice that Missions have been and are pioneers of commerce. The missionary, as soon as possible, must have his simple house; then church and school follow. He induces the natives to help him, and patiently instructs them. Next we find, as a result of his example and teaching, the converts from heathenism begin to build better dwellings for themselves. The need for clothing soon awakens manufacturing activity—manual labour, in numberless ways, is encouraged and developed. Hand in hand with Christianity comes civilization. Think for a moment what this means to the individual and to the community hitherto savage—to hear of the "one God and Father of us all," and thus learn that "all men are brethren with equal rights!" What a world of new thoughts and feelings, what a wealth of humanizing influence is opened up as those grand ideas are gradually taken in! What foundations of culture does the Gospel of Christ lay, even in the lowest strata of human society, when through it men learn thus of the rights and dignity of the individual and of humanity, and of the equality of the sexes? The regeneration of marriage and of family life, the education of children soon follow, and, as the work of civilizing advances, it may at length truly be said, "old things are passed away, behold, all things are become new!"

* A paper read at the meeting of the Toronto Presbyterian W.F.M.S., Feb. 27, 1889.