

Missionary World.

A HINDU'S CONFESSION.

The Christian, of London, gives an account of the conversion in India from Hinduism to Protestant Christianity of Mr. S. Ramajam Chetty, a master of Arts and a Bachelor of Law of the Madras University. On the day of his reception into the church he read the following statement to the congregation:

BRETHREN IN CHRIST: I come from the Komati country, which is even more orthodox than the Brahmin. My father holds a most respectable position in that community. I was born in a family of affluent circumstances and was well cared for. I began to think of God much earlier than is common with people of that age; and even when I was young I was well versed in the stories of the Ramayana and Mahabharata. Encouraged by my grandmother, I was worshipping stones and pillars as representatives of the Supreme Being, but that was only for a very short period, and I soon gave them up. The year 1881 was an epoch in my life. In the beginning of that year I joined the Madras Christian College, and, among other things, received instruction in the Christian religion. From the very beginning I had the highest reverence for that religion and its expounders. I never was a hater of the Christian missionaries or Christian followers. It was said by one of my friends that if he was endowed with supreme power the first thing he would do would be to hang all the converts. I tried to convince him of his folly, but I failed to do so, because he would not be convinced.

While I was a student in the junior F. A. class a number of young friends joined together to study the subject of religion, especially Hinduism, but the society soon dissolved into nothingness. In those days my mind fluttered considerably between theosophy, agnosticism, and theism. The famous exposure of the Mahatmas in the pages of the *Christian College Magazine* shook at once and forever my confidence in the Theosophical Society. I then began to read largely books directed against religion in general, and Christianity in particular. For a long time my mind was in a wavering condition. When I was studying in the B. A. classes it was then my faith in Christ gradually began to be formed and strengthened. There were lectures delivered on Sunday evenings on Christian subjects, and very often the appeals would go right down into my heart. The addresses delivered by our beloved Babu Kali Cham Banerji while he was at Madras touched a sympathetic chord in my heart. It was also at this period that I had the privilege of hearing a few lectures on the subject of the resurrection delivered by one of our most esteemed professors, Rev. W. Skinner. I was then convinced of the truth of the resurrection, and my faith in the occurrence of the event was firmly established. It was also at about this time that the commotion in the Christian College took place. My strong sympathies were on the side of the college, and I was one of the very few Hindu students who stood stanch and loyal to the college in spite of pressure brought on them from outside to join the "rebellion."

After I left the college for some years religious considerations were laid aside. Social reform and the cause of woman occupied my mind more than the subject of religion. During my college days I used to read very largely the works of the renowned reformer, Dai Bahadur K. Vurasalingam Pantulu Garu—works of a high moral nature. When I became a husband I requested my wife to read his works, which she did, and her mind was also being prepared to receive the Gospel truth. Before we proceeded far it pleased the Almighty Father to take away that precious jewel, that noble type of a woman, from me. Till recently, although I had the highest reverence for Christ, yet I was not a believer in His divinity. I thought of facing the question seriously when I survived my father, for I

had a great desire not to cause a shock to him. My mother died at the end of the year 1880, when I was young.

The visit of Annie Besant and the speeches of Swami Vivekananda and the papers read at the Parliament of Religion set me again on religious inquiries, and after considerable thought I satisfied myself of the hollowness of the assertions made by Swami Vivekananda and Annie Besant. I witnessed the exemplary lives led by our principal and the other professors of the college, and my faith in the religion they taught me was gradually confirmed and my convictions strengthened. While I was travelling to this city I was studying the *Papers on the Bible*, edited by our esteemed Dr. Macdonald, and when I came nearly to the end of the book, on Tuesday, the 31st of July, all my doubts vanished, my faith in Christianity was thoroughly confirmed, and I felt a call that I must not delay in confessing Christ. In response to that call I hurried on, and I am now confessing before you my faith in Christ. Although I am certain I shall be rewarded, yet I obey the call because, and only because, I feel it to be my duty to do so. I am now happy; happier than ever before. I know I am saved, and I owe it to my Saviour, who will ever dwell in me, and in whom I trust I shall ever live and move and have my being.

Experience is proving the value and importance of medical missions as a pioneer evangelistic agency. Nowhere are they more valuable than in obtaining access to the women of the East. A friendly Hindu, not long ago, in a conversation with Dr. Henry Martyn Clark on Christian missions, in reply to the question, "Which of all our methods do you fear the most?" said, "We do not fear your schools; we need not send our children. We do not fear your books, for we need not read them. We do not much fear your preaching; we need not listen. But we dread your women, and we dread your doctors; for your doctors are winning our hearts and your women are winning our homes, and when our hearts and homes are won what is there left to us?"

Dr. C. W. Cushing writes that "Italy seems to be ready for the religion of the Bible. But they are suspicious lest they be deceived as they have been by the priests. They do not clearly distinguish between Protestant missionaries and the priests. But they have no fear of the Bible. For this reason it seems all important to let education and preaching go hand in hand. But it is all important that there shall be as little delay as possible; for the people are in a transition state, and if not caught up by the Protestant Church, multitudes of them will assuredly drift into infidelity."

The Chinese Recorder reproduces from another journal the incident of a gentleman in Shantung who obtained a New Testament, and was so fascinated that he read it three times. A missionary on his journey, finding the man conversant with Christian truths, inquired which truth in the Bible had impressed him most. He replied: "The statement that our bodies may become the temples of God." The heathen mind which had grasped this truth, and many others on the way to it, was not far from the kingdom.

Dr. A. J. Gordon urges that individual churches shall have their own missionaries; and if these missionaries will starve unless the church responsible for them supports them, then "there will be a possibility that some at home will go hungry in order to feed a far-off workman; but there is little likelihood that such self denial will be evoked where responsibility for a missionary's support is subdivided among several thousand Christians."

After the inhabitants of Tahiti had become Christians they expressed their feelings in regard to the change that had come over them in these words—"Let our hands forget how to lift the club or throw the spear. Let our guns decay with rust; we do not want them. Though we have been pierced with bows or spears, if we pierce each other now, let it be with the Word of God."

The waters of Lake Nyassa, in Central Africa, are ploughed by ten steamers, some engaged in traffic, but mainly engaged in the service of the King, carrying glad tidings to the benighted.

British and other foreign residents in India, says the *Missionary Review*, give more than \$300,000 a year towards the evangelization of that country.

PULPIT, PRESS AND PLATFORM.

Rev. J. L. Murray: The young people are a part of the church and not a distinct organization. Young people under twenty years of age are the important factors in our congregations and are the most impressible.

Rev. James Murray: In no soil does the poisonous weed of gambling grow more luxuriantly than in that of the race-course, and many men I fear—and some women, too—get their first lessons in betting and bookmaking there.

The Outlook: The French are discovering England. As a matter of fact, this is an age of international discovery, and the different races are coming for the first time to get some real knowledge of each other. It is astonishing how prejudices disappear when such knowledge is secured.

Rev. D. Perrie: There is Christian Endeavor in theory as well as practice. The hymns sung at Endeavor meetings are full of inspiration but often more so than the work done. We must get down to work in dead earnest and not rest on the oars. Only the arm at work becomes strong and powerful.

C. H. Wetherbe: When Christ said, "Give, and it shall be given unto you," He spoke in accordance with the principles of a sound philosophy. He gave utterance to a principle of universal application. In almost everything, men must give if they would have something of the same kind given to them. The farmer must give seed to the ground if he would have the ground give him a harvest.

The Christian Index: Wandering Christians sometimes find the way out of the Way apparently more pleasant than the way itself. And then the way into the Way often seems too blocked and broken to permit them to reach the way again. In the first case, let them beware of taking the first step aside; it is that first step "that costs." In the other, let them not rest until the last step back is taken: it is only that last step "that pays."

Rev. R. E. Knowles: The kingdom of God is no children's play-house, and has never yet been taken by the mere breath of idle longing, or by the coquetry of sentimentalism, or by a verbal ruse. No, "the violent take it by force." This conquering violence is to those, who, conscious of eternal facts, and spiritual foes, do battle with the conscience armed, the will aggressive, and the soul on fire. There is a royal road to heaven, but it is the road of royal warfare.

Christian Instructor: What the mass of people want is gossip. What they need is truth. He who can tell the most news is likely to be in demand. But he who can teach the most truth will do the most good. His influence may last, it may be, for ages after he himself is forgotten. The writer who adheres rigidly to truth will run foul of too many false principles to meet with popular favor. The palaverous pen will find many to appreciate its soft soap. Soapy, slimy, empty bubbles while away the time of children and now and then a philosopher. But the sunlight of truth enlightens the world and makes it better.

Drummond: There is only one great character in the world that can really draw out all that is best in man. He is so far above all others in influencing men for good that he stands alone. That man was the founder of Christianity. To be a Christian man is to have that character for our ideal in life, and live under its influence, to do what He would wish us to do, to live the kind of life He would have lived in our house, and had He our day's routine to go through. It would not, perhaps, alter the forms of our living, but it would alter the spirit and aims and motives of our life, and the Christian man is he who in that sense lives under the influence of Jesus Christ.

Teacher and Scholar.

Dec. 23rd, 1894. } THE PRINCE OF PEACE. { Isaiah ix. 2-7.
GOLDEN TEXT.—Isaiah ix. 7.

Historical Position.—In studying this lesson the first thing is to get into the historical place of the writer. Read chapter i. 1, and, for the importance of Isaiah's prophecy, v. 2, "Hear, O Heavens, and give ear, O Earth, for the Lord hath spoken." The lesson occurs in a section of the prophecy extending from chapter vii. 1 to 10, which contains a series of prophecies largely Messianic, delivered in connection with the Syro-Israelite war. The history is found in II. Kings, chapters 16-21, and II. Chronicles 26-33. The time of the lesson is probably in the reign of Ahaz, B.C., 735-732.

Prophecy's Contemporary with Isaiah.—In Judah, Nahum, Micah, possibly also Joel; in Israel, Hosea, Amos and Jonah.

The Place where spoken, probably in Jerusalem, the prophet's home, to Judah, the prophet's people.

The troubles of Israel mentioned in the history—the end of which the birth of a marvellous child was the sign, and the section of the prophecy commencing with vii. 1, end in this glorious outburst of glad and gracious promise.

I. Light in Darkness. V. 2.—"The people that walked in darkness," etc. The historical facts to which allusion is made here are: (1) The despoiling of Upper and Lower Galilee by Tiglath-Pileser, II. Kings, 15-29, comp. Zech. x. 10. The people were in the darkness of outward trouble, and in the moral darkness caused by Ahaz introducing among them the worst forms of idolatry. (2) The Messiah, the Saviour, the great light shining on the darkness, came in the part of Galilee belonging to Zebulun, Matthew iv. 13-16. It is here noted as a characteristic of the divine dealings, that those who suffer most are graciously considered first, and divine restorings come most tenderly where there have been the divine woundings and smittings. The darkness of the bondage these people had been in, made beautiful the light of liberty. So is it spiritually. Liberty, the light of life, shine out over against the darkness of bondage and suffering.

II. The Joy of Men in a Redeemer and Deliverer.—"Thou hast multiplied the nation . . . they joy before Thee," etc. The whole sentence is a prophecy of the good times referred to in v. 2. Two figures are blended in the text, the joy of harvest and the joy of victors on dividing the spoil of the battle-field. V. 4, "For Thou has broken the yoke of his burden," etc. First, of the Assyrians who had "stretched out their wings—great armies—and oppressed the land." Second, the yoke of sin, the oppressor Satan. "The staff of his shoulder," etc.—that part of the yoke which rested on the back of the neck and shoulders. As in the day of Midian, v. 4, a total rout by a small body of selected men, by unusual means by God's help, as in the case of the slaughter of the Midianites by Gideon and three hundred men. Judge vii. 1-23. V. 5, "For every battle," etc.—perhaps rather "Every hoof of him that trampeth noisily, and every garment that is rolled in blood, shall be for burning, even fuel for fire." All military accoutrements shall be committed to the flames, that the reign of peace and justice may commence.

III. The Great Deliverer.—Comp. chap. vii. 14-16, where the promise of a child, a son, is first made—a child who was, like this child, to be "God with us." In the far distance the prophet foresaw the child who should be Immanuel, the Redeemer of the world—Comp. Luke i. 31-33. ii. 11.

"The Government Shall be Upon His Shoulders."—The government was regarded as a burden to be borne on the back or shoulders, and was sometimes symbolized by a key laid upon the shoulder, chapter xxii. 22. "And His name shall be called," etc. This does not really mean that the child should bear as a name or names, any of these titles, but only that they would be truly applicable to Him. A name stands for all that is in the man—his character, his principles and his property. Wonderful—because his nature was wonderful, being human and divine; His coming at all was a wonderful manifestation of love; His deeds, His miracles, His words, His atoning love were wonderful. Counsellor—one who has the wisdom to guide himself and others. He is our counsellor, never guiding us astray, but always by the best ways to the best ends. The Mighty God—by Him the worlds were made, and He upholds all things. Jesus is mighty to save, He can conquer all His and our enemies and make His kingdom triumphant over all obstacles. The Everlasting Father—expressing the divine love and pity for men from everlasting a love that can never fail to everlasting—Comp. Psalm xc. 1, 2. The Prince of Peace.—He brings peace to each individual soul and peace with God, with heaven, with nature, with self, with men, the peace of an approving conscience, of a submissive will, peace that comes from victory over sin, a peace which is eternal, unbroken, perfect.

IV. The Messiah's Kingdom.—"Of His government and peace there shall be no end." What a glorious characteristic of Messiah's kingdom—it shall have no end. It shall increase in numbers, in power, in the blessings it bestows, and in the completeness of its rule forever and ever. It is established with judgment and righteousness, these are its foundations; it shall be progressive and aggressive, it shall be stable, universal and everlasting. The certainty of all this coming to pass—a universal earthly kingdom has never been known, never will be, but this shall, for "the zeal of the Lord of hosts will perform this." What encouragement to the faith and labour of God's people in seeking to bring in this kingdom. The zeal of the Lord of hosts is pledged to crown their labours with final, complete and everlasting triumph.