

peculiar significance of the Brahmo Samaj, of the Arya, the Prarthana and many other "Samajes" and "Sabhas," which within recent years have sprung up everywhere in India, but just this? that they are directly due, as one of their most manifest and conspicuous causes, to the irresistible influence of Christian Missions; which, through the intellectual and ethical enlightenment which ever accompanies the extension of the Gospel, has made a hearty belief in the old-fashioned Hindooism well-nigh impossible to educated and intelligent men. I should say that the Brahmo Samaj itself was a very notable "scratch" on the surface of Hindooism.

Then too, one cannot but notice the spirit of ethical and social reform which is everywhere abroad in India: the praiseworthy movements among Hindoo gentlemen of standing toward doing away with, for instance, the horrible iniquity of child marriage, the decay of idolatry among the intelligent classes, etc., etc. To what shall we chiefly ascribe such movements as these, if not to the mighty influence of the law of Christ as held forth in sublime contrast with the debasing practices and religious customs of Hindooism? Had Christianity never yet been preached in India, can any one believe that we should have been seeing in these days any such phenomena as I have referred to? I admit that none of these things mean that Hindooism is about broken up by Christian forces; but surely it is speaking quite within the truth to say that quite apart from any question of actual conversions, Hindooism has been very considerably "scratched" by Christianity; and that Babu Mozoomdar has not been able to see it, is simply astonishing!

No less surprising is his depreciation of the standing of the native Christian community, which I have quoted. From the paper *The Christian Patriot* of Madras, from which I have taken the cited report of Babu Mozoomdar's words, I may take—from another article—the following facts, which will help the reader to judge how far the facts sustain the Babu's allegation:

At the close of the official year 1892-3, in the Madras Presidency there were 342 females undergoing training as school mistresses in the various training schools. Of these, no less than 254 were native Christians; so that, deducting also 32 Europeans, only 56 of the 342 were from the Hindoos and Mohammedans! What this means, appears when it is remembered that the native Christians in that Presidency are only *one-fortieth* of the population, and yet furnish *three-fourths* of all the female teachers! If, for evident reasons, the disproportion in the case of male teachers is not so great, that also is still very notable; as the Christian community in that Presidency, *one-fortieth* of the population, furnish about *one-sixth* of the male teachers. I have not at hand the Government statistics for North India, so as to speak with precision, but there can be no doubt that, while the disproportion is not so great in this matter as in South India, where Christianity has been at work for a much longer time, yet the manifest tendency is in the same direction.

The facts are so notorious that other intelligent non-Christians here take a very different view of the situation. *The Hindu*, the chief non-Christian newspaper of South India, e.g., has the following:

"The community of native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women and in availing themselves of the existing means for practical education, they are far ahead of the Brahmans. The native Christians are a very poor community, and it does them great credit that they so largely take to industrial education. The progress of education among the girls of the native Christian community, and the absence of caste restrictions among them, will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmans for. It is probable that the native Christians will soon furnish the most distinguished public servants, barristers, merchants and citizens among the various classes of the native community."

Illustrations of all these things are so

numerous on every hand that one is tempted to enlarge much more, but this must suffice for now. What has been written will enable the reader to judge how trustworthy is the Babu Mozoomdar's judgment that Christianity has not yet made "any scratch on the surface of Hindoo society," and that the native Christians, "with few exceptions, represent nearer the culture of Europe nor of India."

I will only remark in closing that what I have read of the addresses delivered by the Oriental gentlemen at that famous Parliament of Religions abundantly confirms the decided opinion which, with other reasons, compelled me to vote with the majority of the International Missionary Union at Clifton Springs in 1892; namely that the community at large were not likely to gain any increase of accurate understanding of the Oriental religions and of the religious and social situation in non-Christian lands, by this so plausible plan of an Ecumenical Parliament of Religions!

#### AN APPEAL TO MINISTERS.

To the Christian Ministers of Ontario.

The Woman's Christian Temperance Union of Ontario contains within its fold hosts of members from every Christian denomination in the Province. Therefore, in appealing to you we are turning to our pastors—to those whom God has set "to minister to us in holy things."

During the last plebiscite campaign we noted with joy the splendid aid you rendered. Your churches were thrown open for that great educator, the platform meeting; and your own voices were everywhere raised in behalf of the homes of this land and against the traffic that causes "hell to enlarge herself and to open her mouth without measure, and their glory and their multitude and their pomp and her that rejoiceth to descend into it."

We felt, with you, that the expression of opinion on the part of our people, was all that the most enthusiastic of us could have desired. But it was only an expression of opinion, and unless set forth in appropriate legislation will accomplish little. The plebiscite was but the old-fashioned trait of skill, on the part of the opposing combatants, that so often prefaced the real battle. We should gladly take it as such, and go joyfully and trustfully into the graver struggle now so close on hand, did we not see that many who stood with us on Jan. 1 are failing to realize the relation between it and the approaching political contest.

As those who for the most part have no direct voice in determining who shall occupy our halls of legislation and enact the laws that must make or mar our homes, we can have but small part in forming the character of the new House. Yet we realize with a keenness that is sometimes almost heart-breaking, how vast are the interests involved for this world and the next in the choice of our new representatives. Aside from this a wrong position or ill-judged utterances or actions on the part of temperance leaders might jeopardize the very cause for which they labor.

We would fear nothing if the Christians of this Province were on their knees, but they are not, and it is certain that thousands of voters, befogged by specious arguments or beguiled by financial issues, will play the traitor to their own hearthstones and the nation's best interests, unless speedily brought face to face with their own duty as followers of Christ.

To do this, except within narrow limits, lies beyond our sphere of influence. And so we turn to you—our Christian leaders—and ask your co-operation.

The proposal is that every church, Young People's Christian Society, and temperance organization, should at mid-week prayer service, take the following as the burden of their petitions: "That in the present temperance crisis in our Province and Dominion both temperance leaders and Christian voters might be guided of God."

There can be no possibility of too much prayer; there is a sad possibility of too little unless some concerted action is taken by Christian people.

We earnestly hope that this suggestion may meet with your approval, and that not only in the designated week, but through every day of this period of suspense the incense of prayer shall arise unceasingly.

On behalf of the Woman's Christian Temperance Union of Ontario.

A. GORDON, Provincial Superintendent of Evangelistic Work.

MAY R. THORNLEY, Provincial President.  
MARY WILEY, Provincial Corresponding Secretary.

## Christian Endeavor.

### CHRISTIAN IDEALS.

BY REV. W. S. METAVISH, B.D., ST. GEORGE.

June 24th.—MAT. 6: 1-14, 45

What is the earthly goal for the Christian? The prize of the high calling of God in Christ Jesus (Phil. 3: 14). What is the Christian's ideal? Perfection. He is told to be perfect even as God is perfect. He is exhorted to attain to the stature of the perfect man in Christ Jesus. Is it possible then to attain perfection in this life? No; the Christian, no matter how much progress he may make in grace, and in knowledge, will always be hampered with infirmities. What then is the object in placing the standard so high? For the reason that the higher the standard to which the Christian strives to rise, the higher he will rise, and the greater will be his attainments in grace. The student whose aim is simply to secure the required number of marks to pass an examination, will apply himself with little diligence, and will likely reach only what he aimed at; whereas the one who resolves to win the highest honors will certainly pass a better examination, and, even though he fails to accomplish all he desired, he is all the better for having made the attempt. In like manner the Christian who is content to be only as good as others around him will never rise to any conspicuous height in Christian graces; whereas he who aims at perfection will certainly shine as a bright peculiar star in the galaxy of believers.

What are the steps by which this ideal is reached?

1. He must begin by becoming poor in spirit. That may appear to be a strange starting point, but a moment's consideration will show that it is a most natural one. Christ came not to call the righteous but sinners to repentance. The man who goes to Christ with a sense of self-importance has no room in his heart for the blessings which Christ offers. Though he knows it not, his heart is full of all uncleanness. Because he is satisfied with himself, he cannot take in the grace which the Saviour would willingly bestow. On the other hand, the man who goes to Christ realizing his poverty is enriched with divine blessings. The one who says to Christ, "None of self and all of Thee," is the one who is eventually filled with all the fulness of God (Eph. 3: 19).

2. This humility of spirit must be followed by mourning—mourning on account of sin. The man who grieves over the fact that he has committed many sins against a loving God, and that by his sin he has often wronged his fellow-man; the man who abhors sin, and turns away from it with a full purpose of, and desire after, new obedience, is on the way to higher and better things, and if he follow up his present determination, he will make steady progress towards the goal—perfection.

3. To reach that goal the Christian must be meek, mild, not easily provoked, willing to forbear under injuries. He must imitate his Master, who, when He was reviled, reviled not again.

4. He must also hunger and thirst after righteousness: he must desire to be conformed to the mind, the will and the nature of God; he must seek to be adorned with the beauty of holiness.

5. Further, he must be merciful. His heart must go out to the needy, the downcast, the suffering, the sorrowful. His desire must be to relieve distress, to cheer the faint, to comfort the troubled, and to encourage the despondent.

6. Moreover he must be pure in heart. It may appear that this is unattainable, or if it were attained, it is all the Christian requires. It may be thought that if he were pure in heart, he has already reached his ideal. But the meaning evidently is that his motives and purposes must be clean, honest, sincere, and that all his aims must be in the right direction.

7. Finally he must be a peace-maker. He must try to keep strife from rising between brethren; he must try to bring peace to the troubled and perplexed, and he must endeavor to reconcile man to God. The man who sets out with these high ideals in view may come short of what he is aiming at, nevertheless he is making sure and steady progress in knowledge and in holiness.

### HINTS AND NEWS ITEMS

In the presentation of the report of the English Presbyterian Synod of the Committee On the Instruction of Youth, the Rev. E. J. Gilchrist said. He thought that the church had done wisely in devoting so much strength and care to the instruction of youth under her charge. Instruction, however, is only a means to an end, and the ideal of the Church's relation to the young is that she should teach and nurture them till Christ be formed in them. For this end the church must supplement her instruction. She must give to the young people: (1) "an opportunity for an early confession of Christ in a simple and unobtrusive way, and that at an earlier age than is customary for our young people to join the church, and thus, instead of winning them back, retain them in relation to the church; (2) an opportunity for youthful fellowship in prayer and study of the Word; and (3) an opportunity for youthful Christian service. This should be accomplished through their guilds and young people's associations. In the Society of Christian Endeavour these have been given, a society of thirteen years standing. The first society had fifty-seven members, and now there are nearly two million members. Do such guilds retain our elder scholars? In 1890 70,000 young people passed from the membership of this endeavour society into the fellowship of the church; in 1891, 82,000; in 1892, 120,000; in 1893, 158,000; and who can tell how many of these young people would have been lost to the church but for the fostering care of such a Young People's Association? There is nothing in it foreign to the genius of Presbyterianism. In fact the Presbyterian churches have the largest number of societies. The Supreme Court of the Cumberland Presbyterian church has made it the official young people's society of that church. In Scotland Dr. Stalker is one of the warmest supporters of the Christian Endeavour. A bright day is dawning for the church, and this day will come largely because the energy and enthusiasm of the young are being consecrated and directed into channels of service for Christ and His church.

Mr. John Willis Baer, so well known to all Christian Endeavorers, in a letter in the *Golden Rule*, speaks thus of the prospect of the 1895 Convention being held in San Francisco. The result at this writing is anything but satisfactory, I am pained to write. The rate suggested for the convention of '95 was not low enough, I am sure, to meet the approval of the board of trustees; and, unless the railroads decide to give us a lower rate, the convention of '95 will not be held in San Francisco. However, Mr. Watt and Dr. Dille, our resident trustee, are hopeful; and we all believe that, when the railroads give the matter more careful thought and investigation, they will decide to favor us with a rate that will ensure a successful convention being held in California in '95. California and the entire coast need it, and want it, and ought to have it. I am more enthusiastic than ever for "California, '95," and am praying that the only obstacle now seen may under God's guidance be removed. Such enthusiasm for "95"! The Endeavor hosts will receive a royal welcome, if it is finally decided to go to San Francisco. We make too more extracts from this letter. "Then came that wonderful State convention in Riverside. In all my convention-going, I never have attended a State convention that surpassed it in any particular, excepting numbers. But the churches were not large enough to hold the people as it was. I cannot speak of the convention in detail. It is beyond me. You will have an account of it from some one else. Sunday night three churches were packed to the doors. Riverside was stirred to its very centre; and it covers an immense area, too, with its beautiful orange groves. God bless the Endeavorers of California, is our prayer. Their standards are high, their principles the true ones, and their consecration blessed. The State is filled with earnest, unselfish workers. The Juniors, under Miss Belle P. Nason, are as well equipped and organized as anywhere in the world. God is richly blessing the floating societies, and under Mr. Turner's supervision this coming year even greater will be done.