

# Missionary World.

## A MISSIONARY CRUISE IN THE SOUTHERN SEAS.

BY OSCAR MICHELSON

Towards the end of February we were almost impatiently looking south over islands and ocean as far as the eye could reach, to catch the first sight of the *Dayspring*. On the morning of February 26th something was seen at the anchorage at Emae, some ten or twelve miles from Tongoa. I took the telescope, and was soon able to tell the eager crowd around me that it was our own longed-for mission ship. A few hours after, I stood on the beach and saw the welcome visitor growing bigger to the eye as she was cautiously drawing near (the captain and all on board being strangers to the islands). My soul was breathing praises to God for this expression of sympathy and most acceptable gift of love—a whole ship! As I stood there I could not help thinking of the thousands of earnest believing prayers that necessarily will go with this ship—not only on her own behalf, but also and more especially on behalf of the missionaries she is to serve. Many a time of merciful deliverances, as well as in times of blessing, it has been my refreshing thought that “this is the answer to thousands of prayers.” Much more shall we count on the support of prayer now that so many additional thousands have taken shares in our own mission. I hastened on board and made a hurried inspection of our new vessel, and I was truly delighted. Some things might have been different if the inner arrangement of the ship had been submitted to our Synod; but, everything taken into consideration, I feel very thankful now that our Melbourne friends acted on the authority we once gave them, and that they did not postpone the building of the ship till after the meeting of the Synod last year. The work of landing timber and stores was commenced at once. Never did I see either Tongoans or other natives work so heartily as they did then. After the landing and all the excitement was over, I had a talk with some of my people about the new ship, etc. A chief summed up by saying: “They (the officers and crew) were so gentle.” I was told afterwards that the same remark was made by natives at another station. I sincerely wish I could impress upon whatever board or agency we shall have to manage the affairs of the vessel in the colonies that every man on board from the captain to the fireman or the steward’s washer-up, ought to be loving, Christian men.

Having to visit Mr. Small’s station during his absence, and both of us needing a change and rest, we readily availed ourselves of this opportunity of trying the *Dayspring*. As we were leaving, a crowd of natives on the beach gave our ship a very hearty Hip, hip, hurrah! five times over—once for every finger on the hand. We had a splendid trip. The weather was fine, and everything on board made us feel that we were in the mission ship. At Malekula in particular the natives were as hearty to welcome “our own ship” as were the missionaries. At Uripiv, an islet off Malekula, we met Mr. Boyd, who was on that side of the island, helping Mr. Gillan and other missionaries with some building. We had very sad news to tell him. On February 19th, the trading steamer called at Tongoa, bringing Mr. Boyd’s cook and his wife and the widow of the teacher, and a large quantity of Mr. Boyd’s things. On the arrival of the steamer, the cook came running up to our station quite out of breath, telling that the natives had murdered the trader (a Frenchman), at their station, and his native servant, and had looted his store; and he said, “Our missionary is away, and now they were threatening to kill us too, so we came away in the steamer and brought as much of Mr. Boyd’s things as we could get with us in a hurry.” It seems that the teacher had got so fright-

ened that he went mad and jumped overboard before they reached Tongoa. After having left the cook and his wife at Uripiv, we went on by the *Dayspring* as far as Dr. Annand’s station on Santo. The heat was sensibly increasing as we were advancing north, and we concluded that it would not be conducive to health to proceed any nearer to the Equator at that time of the year; so we remained with Dr. and Mrs. Annand, to enjoy their hospitality until the return of the *Dayspring* from the north. Besides, we had brought five youths for the training institution, and would like to be with them for a day or two.

On our way south we picked up Mr. Boyd at Mr. Gillan’s station. Mr. Fred Paton volunteered to go and stay with him until the return of the *Dayspring* in May. By that time it was hoped that the excitement of the murder would have passed off. When the steamer made her appearance on the (S.W.) Bay the natives seemed to have disappeared, except a friendly man known to Mr. Boyd as “Fiji,” and who had been looking after the station since the cook and the teacher left; and some scouts, who wisely remained at the station with Fiji, as they quite well knew that a man-o-war, as they presumably took us to be, would not bombard the mission station. When Mr. Boyd waved to these men they came down and met us on the beach, otherwise there were no natives to be seen.

Aueliyum, June.

## CHINA.

Griffith John, carrying on mission work so long and successfully in Shanghai, under the London Missionary Society, writes this summer:—In 1842, the year in which our first treaty with the Chinese Government was concluded, there were just six communicants in the whole of China—that is, in connection with the Protestant Church; in 1855, the year in which I arrived in China, there were about 500, certainly not more; in 1860, the year in which our last treaty came into full operation, there may have been 1,000; in 1890 there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls.

## RESULTS OF MISSION WORK IN GRAN CHACO, SOUTH AMERICA.

Mr. Grubb, of the South American Mission, in a tour among the Western Indian tribes of the Gran Chaco, finds them very accessible to missionary effort, and willing to give up their sons for training. He finds also that the good reputation acquired by the missionaries through their labours among the Lenguas assures their safety in moving about among these tribes, although a Paraguayan or an Argentine appearing there would be in danger of his life. A pleasing evidence of the influence already gained over the Lenguas was found in this, that for the first time they excluded strong drink from their great annual festival.

In a letter sent spontaneously to the London offices of the mission by a gentleman who had recently occasion to visit the Paraguayan Chaco on business, the following sentences occur:—“I was unaware, till I reached Asuncion, of the existence of your mission to the Indians there. Consequently I went with an unprejudiced mind; and it has occurred to me that some mention of what I saw might be of interest to you. . . . Before the mission, no white man dare go into the Chaco; and now for twenty leagues, at least, inside it is reasonably safe to run estancias. Such is the result of missionary influence with the Indians. . . . Viewed either from my standpoint of a member of the Church of F. and, or the broad one of humanitarianism, it gives me great pleasure to add my small testimony as to the very good and civilizing influence I have seen accomplished there.”

# Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

## THE BIRTH PLACE OF PRESIDENT CLARK.

Apropos of the approaching Inter-Provincial Christian Endeavor Convention at Ottawa, Mr. S. J. Jarvis writes in the *Endeavor Herald* under the above title as follows:—

“Nine miles above Ottawa, on the wide-spreading shores of the river of the same name, stands the neat little town of Aylmer. It is because our beloved President Clark was born there that it is particularly interesting to Endeavorers. The cottage where in “the fifties” this momentous event took place is still intact, and is situated on the outskirts of the town farthest removed from the lake. Doubtless when “Cherry Cottage” was the Doctor’s boyhood home and the Young Ladies’ Academy of his widowed mother, it was not approached, as at present, through a throng of small houses of the now somewhat numerous French population of Aylmer.

“This property, which Dr. Clark inherited from his mother, he sold a few years ago. The present occupants are strangers, but very kind and obliging to visitors. Still, there are many relatives of the family residing in Aylmer, nor do we wonder at this when we remember that his great-uncle was the founder of the place. This was when the century was but in its teens. Aylmer is older than Ottawa, and though it made a good start it has long been out of the race.”

An excursion is to be made to this interesting and historic place on the Friday of the convention week, when addresses will be given by Rev. Principal Grant, and by Secretary Baer, of Boston.

## A QUEEN'S PRIZE MAN.

*Guild Life and Work* gives a portrait of Lieutenant Thomson, of Edinburgh, the winner of the Queen’s prize of this year, the highest Bisley honor. The great marksman is also a most devoted Christian worker. Born in the Church of Scotland, since his youth he has been one of her most attached members, a communicant and constant worshipper in West Coates Parish Church, Edinburgh. For ten years or so he has been an active member of the Young Men’s Guild Branch in that parish. During that time he has done good service as member of committee, as secretary for four years, and latterly as vice-president. He has devoted not a few of his spare hours to the study of “Recent Research in Bible Lands,” and in each of the past two sessions of West Coates Guild Branch he has given a most interesting lecture, with admirable photographic illustrations, at an open meeting of the members of the Guild and of the congregation. For several years he taught in the Sabbath School, and at another time he assisted in the management of the Parish Mission Savings Bank.

## THE NEW PROPOSAL.

“Five minutes a meeting,” and “one meeting a month” was the summary of the General Assembly’s Committee’s proposal to the Young People’s Societies, as given at a conference of the Guelph Presbytery last week by the convener of the committee. At least five minutes at each meeting throughout the year to be devoted to the Shorter Catechism, and a meeting a month, in whole or in part, to the consideration of the polity, history and work of our own Church. The conference, and thereafter the Presbytery, expressed hearty approval of the plan in outline, and the Presbytery commends it to societies within the bounds.

Thou must be true thyself,  
If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Another’s soul wouldst reach;  
It needs the overflow of heart  
To give the lips full speech.

Think truly, and thy thoughts  
Shall the world’s famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

—Bonar.

# GOD AND MAMMON.

REV. W. S. M’TAVISH, B.D., DESEROTO.

[A Temperance meeting suggested.]

Oct. 11th—Matt. vi. 19-24.

The Lord, the Creator of all things, is worshipped by many, but so is Mammon, the god of wealth. But no one can worship both at the same time. The utter futility of attempting to do so is taught by Christ, and the uselessness of trying to worship any two gods of opposite character is plainly set forth by other sacred teachers. When Joshua was taking leave of the children of Israel he said to them, “Choose ye this day whom ye will serve.” His words imply that they must either serve the true God or a false one—it was impossible to serve both at one and the same time. When Elijah was on Mount Carmel, he cried to the multitude assembled there, “How long halt ye between two opinions? If the Lord be God follow Him, and if Baal, then follow him” (1 Kings xviii. 21). These words, too, imply that none can worship the living and true God while he is devoted to the service of false ones. But the words of Christ are especially emphatic, “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other” (Matt. vi. 24). God and Mammon are so directly antagonistic that any attempt to honor them at the same time would be absolutely useless.

There is no danger against which we require to be so persistently and urgently warned, as that of trying to unite the service of God with the service of Mammon. The evil of making the attempt is so insidious that we need to be constantly on our guard against it. When Christ was here, there were some who followed Him for the sake of the loaves and fishes. It is quite possible that some of those persons did not realize their danger; they were simply self-deceived. And so to-day, there may be some who imagine they are doing God’s service, when they are trying merely to advance their own mercenary ends. How necessary, therefore, to emphasize the truth, that whatsoever is not of faith is sin, and that the Holy Spirit will not dwell in a heart already devoted to the service of Mammon.

But how foolish of any one to serve Mammon! This god of wealth, like fire, is a good servant, but a bad master. The man who possesses money, and is not possessed by it, may, with it, wield a mighty influence for good. But the moment he puts himself under the power of Mammon he surrenders himself to a tyrant which will give him neither rest nor peace nor satisfaction. He is at the mercy of every little annoyance, and these little annoyances will crowd around him from every quarter, and with astonishing persistency. “They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition” (1 Tim. vi. 9). Men who covet money pierce themselves through with many sorrows (1 Tim. vi. 10). The man who makes wealth his god awakens within himself desires which he cannot satisfy—which can never be satisfied. He is like a man drinking salt water, of which the more he drinks the more he requires. History teems with illustrations of this truth.

Haman could boast of great wealth and much besides; but the very fact that he had wealth placed him in such a position, and excited within him such ambitious schemes, that worldly wealth could not satisfy him. Sarah, Duchess of Marlborough, was regarded as the wealthiest woman in England, and the most successful devotee of Mammon in her day; and yet, the poorest woman in the land was happier than she. The one who loves silver cannot be satisfied with silver (Eccl. v. 10).

In view of the end of the Mammon worshipper how terrible the folly of living his life! When the Mammonite may be saying to his soul, “Soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry.” God may be saying unto him, “This night thy soul is required of thee.” Then whose shall those things be which he has provided? How much can he carry with him when he goes? He brought nothing into this world, and it is certain he can carry nothing out (1 Tim. vi. 7). The man who lives to worship Mammon is like a cake not turned: dough on the one side, and burnt crust on the other side. His worship petrifies his feelings; freezes the genial current of his soul, and so his life is only a huge blunder.