

## Missionary World.

### JOTTINGS FROM THE NEW HEBRIDES.

Cheering news comes from North Santo, the only point as yet occupied on that large island. The Rev. J. W. Mackenzie was settled there a few months ago in succession to the Rev. Mr. Macdonald. The station had been unoccupied for two years. In the face of opposition the work was carried on by the natives themselves, who, without a missionary, sustained their school and Sabbath services. The field is now opening up rapidly. Six out-stations are ready for teachers while there is only one to meet the demand. A simple operation performed on a man at the point of death saved his life and made the missionary suddenly famous and has done much to break down opposition. Villages unreached before are now open to the preaching of the Gospel, and parts of the interior hitherto unknown have already been explored at the peril of life.

The erection of the hospital on Ambrim is being pushed rapidly forward and will soon be ready to receive patients.

The Rev. O. Michelsen, of Tongoa, baptized seventy after his return from Synod. They are proving themselves zealous disciples of Christ.

The last of the heathen on Efate are being gathered into the Church by the Rev. Dr. MacDonald and the Rev. J. W. MacKenzie. As the result of twenty-three years of faithful labour it is on the eve of taking rank as a Christian island.

The Rev. Fred. Paton (Malekula) writes: "Lately I met four unclothed natives—all had been washed on the head, i.e., baptized, in Queensland. A man complained that in Queensland they could do evil on week days, but here we wanted them to be Christians every day. Perhaps they lie about Queensland; but they come back baptized, join the heathen, oppose us, and tell their fellow natives that we don't teach them right. My experience is that natives taught in pigeon English don't understand what they are taught."

### THE CHURCH GROWING IN THE FIRE.

The war between China and Japan compelled the Irish Presbyterian and United Presbyterian Manchurian Missionaries to leave their inland stations and go down to Newchang. They have now been able to return to their posts, and what do they find? Scattered churches and Christian work undone? The converts were often sorely tried. The "patriotic" Chinamen, as in Formosa, regarded the Christians as the friends of the invader, and much ill-will and trouble befell them. How have they stood the test? Dr. Ross, of Moukden, says that not only have the Christians been firm—even the women, in cases where it was not possible for them to meet with the men, coming together and holding meetings by themselves—but in one congregation they were able to report an addition of twenty members during the year. So it was in Madagascar: great growth of the Church during the thirty years' "killing time." So we shall hear of the Sichuen Christians, when the missionaries return to their homes in that disturbed province. Dr. Griffith John, who has just completed a splendid forty years of service in Hankow, reports of these Sichuen Christians:—"As the missionaries were leaving, the converts assured them that they would cling to Christ. 'We will meet as before,' they said, 'and read our Bibles and pray. We do not promise to sing for that might involve us in trouble, but we will not forsake the assembling of ourselves together.'"

### MADAGASCAR—FRENCH PROTESTANT MISSIONS.

The occupation of this great island by the French is now an accomplished fact, and word comes of a fresh development in the evangelising of the country. The committee of the Paris Evangelical Missionary Society, in view of the new obligations put on French Protestantism by recent events, has resolved unanimously to send out to Madagascar delegates charged to convey to the Malagasy churches the fraternal greetings of those in France, and by a searching inquiry to indicate what action French Protestantism ought to take in view of the future. Much work is being done by the British and Norwegian Societies engaged, but the field is still so very large that there is ample room for a French mission in addition. The heartier will be the welcome given to the Paris Society. Meanwhile there is but one opinion as to the courtesy of the French authorities and the good conduct of their soldiers, and it is even said that M. Laroche, the Resident-General recently appointed, is himself a Protestant. The *Journal des Missions Evangeliques* for January states that M. Lauga, pastor at Reims, and M. Kruger, of the Mission House, Paris, have been appointed delegates to Madagascar. With a wise desire to seize the earliest opportunity for securing the future interests of Protestant evangelisation in Madagascar, they sailed from Marseilles on 10th January.

### MISSIONS IN INDIA.

On of the surprises of the last India census was the rapid increase of the Christian population—that is, the native Christians. That increase, during the previous nineteen years, has been fourfold the increase of the general population in British India. Between 1872 and 1881 the Christians increased by over thirty per cent, the general population of British India by under seven per cent. Between 1881 and 1891, the Christians in British India again increased by nearly twenty-eight per cent, the general population by under ten per cent. However people may wrangle about actual conversions, the missionaries have succeeded in creating a Christian population under conditions which assured to it an extraordinary rate of increase. Christianity in India is not merely a religion or a belief; it is a communal tie which binds its followers into strongly-knit associations, each with common interests, a system of mutual aid, and an organized machinery of protection against the mischances of life. Its native communities are now practically administered in an ever-increasing strength by men of their own race. The direction and control are exercised by a comparatively small body of imported missionaries, but the ordained native pastors (Protestants) have increased from twenty-one in 1851 to 797 in 1890.

### THE MAN WHO MADE WILLIAM BURNS' COFFIN.

In the memoir of Dr. Roberts, of Tientsin, there is an interesting glimpse of the first English Presbyterian missionary to China, William C. Burns. Dr. Roberts was on his way from Mongolia, where he had gone to labour beside Mr. Gilmour, the death of Dr. Mackenzie constraining the L.M.S. Directors to send Roberts to take up the great medical work at Tientsin to which he gave the rest of his life. Travelling South, he halted at Newchang, the chief Manchurian port, where William Burns died. He was told of one of the members of the Christian Church there, the man who made Burns' coffin. He was a heathen when Mr. Burns died, and only with great reluctance made the coffin and assisted to prepare the body for burial. But eventually "the lives of the missionaries"—so he says himself—"convinced him of the truth of Christianity." As in the ancient story, touching the body of a saint ends in life from the dead!

## Young People's Societies.

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

### FOR OUR YOUNG MEN.

This is what Hon. G. W. Ross, the Minister of Education for Ontario, has to say to the young men of Canada, whom he urges to follow British ideals of citizenship. Our Young People's Societies should stand for a pure, and generous, and lofty civic life, not by interference as societies in public affairs, but by the culture of a high standard of virtue and patriotism. He whose citizenship is most truly in heaven is to be most relied on to fulfil his duties to his own country. "Large-minded men is what Canada wants now and hereafter. The throes of a new national life are upon us. Our country territorially looms up like the great Rockies against the western horizon. We are the trustees of an empire—the rulers of half a continent—the guardians ad litem of the vastest estates in the British Empire. We have had squabbling enough about boundaries, and Provincial rights, and racial ascendancy, and denominational privileges, and all the multitudinous details of Cabinet intrigue and electoral corruption. Surely we can find something to do more worthy of our country than turning Parliament into an Augean stable and public officers into laundrymen for the cleansing of pestiferous linen. What about the extension of our commerce, our trade with the Indies and the Orient? What about the settlement of our prairies, where 50,000,000 souls could find abundance and to spare? What about employment for thousands of workingmen who go about our streets asking us 'to give them leave to toil?' What about the reduction of the burdens of the tax-payer, the sweating of the factory girl? What about the occupation of our fields and forests with the surplus population of the old world? What about meeting our enemies in the gate by the most approved weapons, offensive and defensive? What about the dignity in Council and in debate of a Salisbury, a Rosebery or a Gladstone? These are questions which, if answered according to English ideals, would be as stimulating to our national life as the conquest of Gaul was to imperial Rome."

### FULFILLING THE PLEDGE.

"Have all the active members fulfilled their pledge?" was the question of a leader towards the close of a Christian Endeavor prayer meeting. It brought one or two lingerers to their feet with a Scripture passage appropriate to the topic. The pledge to take some part in each meeting, apart from singing, lies at the root of the success of the Endeavor movement. It individualizes responsibility, and makes a fair division of the burdens. A society is like a bridge, which is strong as each pier and girder and brace and bolt claims its own share of the weight. The Y. P. S. C. E. of our Church at Columbus, Ont., gives this reply to the question, "How are your meetings conducted?" viz: "Largely upon the question plan. We find that more are interested than when the time is taken up by the leader." The Columbus young people have discovered the secret of a vigorous and prolonged life for their society.

### HOW MONEY IS SPENT.

Two committees have lately made their respective reports to the public; one of these the famous "Committee of Thirteen" of the Boston Christian Endeavour Convention, the other, the committee on the recent Harvard-Pennsylvania football game. Singularly enough the receipts of these committees were almost precisely the same—about 22,000 dollars each. For one 22,000 dollars a great convention was held, lasting six days, bringing together 56,000 people, a convention that stirred a continent to a new conception of the religious idea, and impressed the world with the strength and consecration

of devoted youth. For the other 22,000 dollars a match game of football, lasting two hours, was enjoyed by ten thousand or more spectators.—*Christian Endeavor*.

Dr. Macgregor met, in the great Scotch city his name and fame adorns, a little girl carrying in her arms a baby so bonny that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" said the doctor. "No," replied the winsome bairn, "he isn't heavy; he's my brother." The missionary burden is gone when the human brotherhood is realized.—*Rev. Uryah Thomas*.

### CHRIST AND A SCHOOL GIRL

There is little encouragement in the Bible for secret discipleship. Christ wants His friends to confess Him before men. It is not always easy, but it is always a duty. Miss Havergal tells of going away to a boarding-school shortly after she had united with the church. When she entered the school she learned that among all the three hundred girls she was the only Christian. Her first feeling was one of dread—she could not confess Christ in that company of gay, worldly girls. But her second thought was that she could not but confess Christ. "I am the only one He has here," she said. This thought gave her great strength—she was there for Christ, and if she failed Him He would have no witness in the place. The same is true in a sense of all of us wherever we are placed. He has put us where we are because He wants a witness just there. If we fail we will grieve and disappoint Him and His cause will suffer.—*Forward*.

A "Clothes Pin Social" is the latest ingenious device for raising money for church purposes. Fortunately the first effort of this kind only "netted a small sum."—*St. Andrews' Cross*.

### HEROES OF MISSIONS.

REV. W. S. M'AVISH, B.D., DESERONTO.

March 8th—11 Cor. ii. 23-28. (Let each Endeavourer give an instance of missionary heroism.)

One column of a newspaper is altogether too small a space in which to detail many instances of missionary heroism. We have thought, therefore, that it might be better simply to give a list of missionary heroes, and allow our fellow-endeavorers to select whatever particulars in the lives of these they may consider most appropriate.

John Eliot, the Apostle to the Indians.

Ziegenbalg, the pioneer missionary in India.

Hans Egede, the Apostle to Greenland.

David Brainerd, the missionary Saint of New England.

William Carey, the shoe-maker missionary.

The Gordon brothers, the martyrs of Eromanga.

John Williams, the Apostle of the South Seas.

Dr. Clough, of the Lone Star Mission.

Samuel Marsden, the Apostle of New Zealand.

Alexander Duff, Adoniram Judson, William C. Burns, MacKay of Uganda, David Livingstone, Robert Moffat, Henry Martyn, Dr. J. G. Paton, William H. Murray, Joshua Marshall, Pastor Fleidner, Rev. William Ellis, Pliny Fisk.

This list might be considerably extended by adding to it, not only the names of men and women who are to-day enduring hardships in the foreign field, but also of those who are doing a glorious work in the home field—in the slums of the cities, and in newly settled districts. We doubt not that when the roll is called up yonder, it will be found that some of those who toiled in obscure places, in this country, have borne as much, have suffered as patiently, have endured as bravely and have labored as enthusiastically as some of those whose names are now high on the scroll of fame.