

## Missionary World.

### BRING IN MY TITHES.

"Bring in my tithes," the Lord hath said;  
"Let plenty in my house be found,  
And I will bless your store of bread,  
And make your oil and wine abound.

"Bring in your tithes, let God be tried;  
Give me my share of every good;  
And I will throw heaven's windows wide,  
And pour you blessings like a flood.

"Bring in the tithes of hearts and hands,  
Of toil and skill, of tongue and pen,  
The love that flies at my commands,  
The strength that lifts the load from men.

"Bring in the tithes of prayer and praise,  
Bring all for God, and ye shall prove,  
With grateful joy through all your days,  
My glorious power, my boundless love."

### PROGRESS IN THE NEW HEBRIDES.

The Sydney Presbyterian says: The arrival of Revs. Dr. Paton and Watt, from New Hebrides, brings the welcome tidings of the advancement of mission and other work in the islands. The veteran Dr. Paton, as the result of a six month's sojourn after a six years' absence from his old sphere of labour, expresses himself as highly satisfied with the progress that has been made during the interval, and cherishes a sanguine hope respecting the future. The progress of the mission and the extension of commerce are both described as encouraging in a high degree. Traders are now found on all the islands, and, as a natural consequence, large quantities of bananas and copra are being exported. Much of the increased traffic to and from the islands is undoubtedly to be ascribed to the energetic and efficient New Hebrides Steam Navigation Company, which will yet do more for the development of the Group. Under the head of the mission work, more strictly considered, some very interesting items of information have been communicated. There is a cheering notice from Espirito Santo, which is the most northern, the largest, and the first of the New Hebrides to be discovered. The earliest tentative effort on this populous and fertile island appears to have been made by Rev. J. D. Gordon, who spent four months on its virgin soil in 1869. More recently good work was done by Rev. A. H. Macdonald, and will be continued by Rev. J. Noble Mackenzie, who has now been stationed on Santo. He is described as having already met with most encouraging success. As many as three hundred and eighty natives are in regular attendance on his Sunday services—an example of church-going habits which might well be imitated by the inhabitants of other countries who would not like to be characterized as heathen. The ancient stronghold of the kingdom of darkness is being further assailed by a band of native Christians who have gone forth as pioneers to the less accessible districts of the island. In other parts of the mission field the wise policy of training native teachers for native work has been taken up with energy and success. Within the last twelve months Rev. Dr. Annand has succeeded in establishing a college for this purpose, in which there are already twelve students preparing for the evangelisation of their idolatrous countrymen. It is not too much to hope that under the blessing of God, this institution, so happily commenced, will prove to be a centre of life and light to the benighted tribes of the New Hebrides. From another long-neglected position in the Group there comes the pleasing intelligence of the establishment of a new station, where Rev. Dr. Boyd, who works under the auspices of the Presbyterian Church of Victoria, has been put in charge. The friends of the Mission will also learn with satisfaction that at Erakor a large church has been built by the natives, which is floored and seated in the English style, and is attended by a usual congregation of some two hundred and fifty natives. We notice also with much pleasure the steady progress

that is being made with the hospital lately initiated by Dr. Lamb, who, with his intelligent wife and able assistant, has had the courage to settle down in the island of Ambrym under the shadow of an active and possibly dangerous volcano.

### A MEDICAL MISSIONARY COLLEGE.

"Let your missionaries be women, and give them a medical education," said the Hon. William H. Seward, after he had seen in Allahabad the work of his niece, Dr. Sara Seward, and how much relief could be given by a knowledge of the art of healing. The advantages of medical knowledge in the mission field as a means of overcoming prejudice and opposition to Christianity, and of abolishing barbarous practices which are the result of ignorance and superstition, cannot be overestimated. And yet the number of medical missionaries in non-Christian lands is obviously inadequate, the average being but one to every three millions of people. Moreover, medical missionaries need instruction in branches not taught in the ordinary medical colleges. These were among the considerations which led to the organization in Philadelphia, January 28, 1896, of a Medical Missionary College. The twenty-eight trustees elected at that time represent eight different denominations: Episcopal, Presbyterian, Baptist, Methodist, Congregational, Reformed Episcopal, Lutheran, and Friends. For the present, rooms in the Reformed Episcopal Theological Seminary are to be used for the accommodation of the students. It is the purpose of this institution to furnish the complete education of intending medical missionaries, at a minimum of expense.

### AN IMPORTANT MEMORIAL.

A memorial, explaining the nature, work and aims of Christian missions and their relation to the Chinese government, was laid before the Tsung-li Ya-men in Peking, November 14, 1895, to be presented to the Emperor. Its purpose is to bring Christianity to the favorable consideration of the high officers of the central government and of the Emperor himself, with the assurance that the missionaries seek nothing but the best interests of China and the Chinese. It requests the Emperor to instruct the governors and high officials of the provinces to issue suitable proclamations, so that the literary classes and all intelligent men who are able to read and competent to form a judgment on such matters may clearly understand the truthfulness and beneficent nature of the doctrines of Christianity and their tendency to conserve the best interests of the Chinese nation. The committee held an hour's interview with several members of the Tsung-li Ya-men, or Emperor's Cabinet, and were assured that the memorial would be placed before the Emperor. It is reported that a majority of the Tsung-li Ya-men have sent to the committee courteous and favorable responses.

For over a year a slender American girl has faced death almost daily at the American Mission in Oorfa, an out-station of Aintab, Turkey. She is Miss Corinna Shattuck who has for years been engaged in missionary work in various parts of the Sultan's domain. Cable messages tell of an attack by a mob on the American mission at Oorfa. Through the heroism, however, of six Turkish officials, who after a vain endeavor to reason with the mob, finally scattered them by firing upon them, Miss Shattuck was saved. Miss Shattuck, a native of Louisville, K., left her home when twenty-four years old to devote her life to mission work in Turkey. Under the American Board, a Congregational missionary Society, she went to Aintab and became Principal of the young woman's school, afterwards transferring her labors to Oorfa.

## Young People's Societies.

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

### SOME FORMS OF WORK.

The admirable report prepared by Rev. J. S. Connolly, B.A., on the Young People's Societies within the Hamilton Presbytery, contained this most suggestive summary of work accomplished. We have in it a hint of the possibilities of usefulness open to the young people's organizations:

#### "WORK WITHIN THE CONGREGATION."

"A very varied service has been rendered by the young people within the congregation. They have furnished flowers for the church, visited the sick, sought out strangers and welcomed them to the church services, furnished teachers for the Sabbath school, held public missionary and temperance meetings, assisted in special services, distributed tracts and religious literature, furnished necessities to the poor, conducted mission Sabbath schools, held cottage prayer-meetings, raised money for a new church, repaired a church and manse, secured subscribers for church papers, assisted the pastor in the weekly prayer-meeting, furnished ushers for the church services, and in many ways have sought to influence for good the young people within the congregations.

#### "WORK OUTSIDE THE CONGREGATION."

"They have sent clothing to the needy, boxes of literature to the Home mission fields, in cities have visited hospitals and goals; they have circulated petitions for the reduction of liquor licenses, held public temperance debates, supported a reading-room for young men, collected money for the Bible Society, and have supported Bible women and native teachers in the foreign field."

The total revenue of the fifty-one societies reporting was \$1,636, of which \$380 went to running expenses, \$642 to congregational objects, \$443 to the schemes of the Church and \$113 for miscellaneous purposes.

#### FROM THE FAR EAST.

Rev. John McMillan's report from the Presbytery of Halifax covers sixty-nine societies out of about eighty, and expresses the hope that next year there will be not a single defaulter. All the societies, save one Boys' Brigade, are Christian Endeavor. The number of males connected with the societies is 916, and of females 1,400. "Thus it will be seen," says the report "that, whilst the females outnumber the males, the number of the latter is surprisingly large. The objection that Christian Endeavor does not get hold of young men is not true in Halifax Presbytery at least. It does go better than any other society." As to the work done within the congregation every minister can point to his young people in connection with these societies and say, "My Helpers in Christ Jesus." Of a total income of \$2,071, \$366 went to congregational objects and \$1,066 to the schemes of the Church. "Surely this is very creditable, and our young people should receive the hearty thanks and encouragement of the Presbytery."

#### INNOVATIONS.

A Presbyterian minister had a visit from a lady who said, "I hear you are introducing some dreadful innovations into your church." "Indeed," he replied, "what innovations have we introduced?" "Oh," she said, "I hear you read the commandments at the communion." "Is that all you have heard of?" was the reply. "We have introduced a far greater innovation than that." "What is it?" said the good lady in some alarm. "We try to keep them," he replied.

"Every duty we omit obscures some truth we should have known," says Ruskin. Many of our duties are indeed what they seem to be—mountains in our path, but it is from the mountain top that we gain the clearest view backward and forward. We may evade the duty, but all our way will be more stumbling and dreary for the vision we have missed.—Rev. J. R. Nutter in Forward.

## SERVING CHRIST IN OUR HOMES.

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

May 10.—Rom. xii. 9-18.

We are all familiar with the expression, "A saint abroad, a devil at home." Public professions may be sadly discounted by home performances. Dr. Adam Clark says, "It is easier for most men to walk with a perfect heart in the church, or even in the world, than in their own families. How many are as meek as lambs among others, when at home they are wasps or tigers." It is very sad that such should be the case. If a man cannot carry his professions of piety into the home, his public performances must count for little. William Gurnall once said, "Much, though not all, of our power of godliness lies within doors. It is in vain to talk of holiness if we can bring no letters of testimonial from our holy walk with our relations. O, it is sad when they that have reason to know us best by their daily converse with us, do speak least for our godliness! But what art thou within doors? What care and conscience to discharge thy duty to thy near relations? He is a bad husband who has money to spend among company abroad but none to lay in provision to keep his family at home. And can he be a good Christian that spends all his religion abroad and leaves none for his nearest relatives at home." Gurnall's reasoning and questionings are very timely. The religion which does not lead one to serve Christ at home as well as in the Church is hardly worthy of the name.

Let no one suppose that the home is too small a sphere for the exercise of piety and for the cultivation of Christian graces. It is just possible that our faith, our love and our zeal are sometimes put to the test by what we experience in the home, nevertheless there is no better sphere in which to exercise the graces of the spirit. The Psalmist said "I will walk within my house with a perfect heart" (Ps. ci. 2). Would he not require divine grace to carry out that resolution? Zophar, the Naamathite, said to Job, "Let not wickedness dwell in thy tabernacles" (Job ii. 14). Evidently he meant that the home life should be clean and pure, and that neither wicked persons, nor wicked practices should be encouraged under his roof. Job, however, did not require to be reminded of his duty in this respect for we are told that when his sons and daughters held a feast together he sent and sanctified them, and offered burnt offerings according to the number of them all (Job i. 5). Was he not serving God in the home? Susanna Wesley realized that the home was not too narrow a place in which to serve her Master. She once said, "Though I am neither a man nor a minister, yet if my heart were sincerely devoted to God, I might do more than I do. I thought I would pray more for others, and might speak with more warmth of affection to those I conversed with. I resolved to begin with my children."

How can we serve Christ in the home? In many ways. We can serve him by doing our work heartily and earnestly. It is said of Susanna Wesley that all her work was done with a hearty cheerfulness. Was she not serving Christ as she went about her duties with a bright, loving spirit? We may serve Christ by occasionally reminding the unconverted in our homes of the claims of God upon them. When the demoniac of Gadar was cured, he was told to go to his own home and tell the great things the Lord had done for him. We may serve Christ by treating our friends with genuine love and kindness. It is quite possible to have everything in the home in "good form," and yet for the home to be destitute of real love. Politeness and decorum may reign in the home and yet whatever signs of love are there may be only simulated. We would not belittle dignity or decorum, but if love must express itself in hilarity and glee, by all means let there be less formality and more good cheer. Guy Rivers, in speaking of his mother said, "She told me not to lie, and she set me the example herself by frequently deceiving my father, and teaching me to disobey and deceive him." Whatever expression of love there might have been between that husband and wife, their love was not without dissimulation, and they were far from observing the injunction of Paul, "Be kindly affectioned one toward another."