

## Missionary World.

"THE NEW DAYSPRING."

Mr. Lawrie writes after a brief account of the early history of the mission: "In the providence of God, with the advent of the Rev. John G. Patton, D.D., a new era in the history of the mission began. Dr. Patton's early repulses on Tanna were his best stepping stones to ultimate success. He has lived, and in great measure helped to fulfil the fervent desire of Drs. Geddie and Ingills, that twenty missionaries be actively engaged in the group, where each man has to labor in a language quite unlike that spoken by his nearest missionary neighbor."

"Dr. Patton has all along been chief sponsor for the three *Daysprings*; his wondrous eloquence and organizing power have often brought help from the most unexpected quarters, and in this way a bridge has been provided whereby the missionaries are enabled to go from Australia to the Islands."

Dr. Patton writes late in December regarding her arrival at Melbourne. Mr. Gibson had he went down to meet her, and at the entrance to the river, boarded her, and with the good captain joined in praising and thanking God. "Outside she was washed and seabated, showing what a long voyage she came through, and below she was green with sea grass and barnacles. . . . In her saloon and inside, the ship is as clean and beautiful as when she came out of the builders hands. Evidently great care has been taken of everything, and the captain and officers are loud in her praises as an excellent sea boat."

Under date, February 10th, he writes:

"The *Dayspring* has left for the Islands with provisions for the missionaries, mails, etc.; and Dr. and Mrs. Macdonald, of Elate—with their children—are on board, returning to their work."

"By the addition of rolling chocks our little vessel is now one of the most pleasant and steady boats afloat for her size. Her machinery works so nicely that its motion is scarcely felt, and she has not since, even in rough weather, taken one wave on board. Nearly all who have seen her think her internal arrangements admirably adapted for the work of the mission."

"The *Dayspring* not only comes up to, but exceeds our expectations; and we praise the Lord for our ship, and hope the Master's servants will help us to keep her in the blessed work till all our Islanders are taught to fear and serve Jesus Christ and rejoice in His salvation."

The captain writes, "I am quite proud of my little ship and the way she behaves in a heavy sea." She is now probably on her second voyage to the Islands carrying back five of the missionaries and their wives to their work, besides four new missionaries, the wives of two of them and a lay helper, and three deputies to the mission Synod—Dr. Gibson, Dr. Patton and Mr. Copeland.

As some very misleading statements regarding her capacity, etc., have been given to the public by those opposed to getting her, the following facts will be of interests: Her tonnage is three hundred and forty gross; her speed seven and a half to eight knots an hour on three tons of coal when not using her sails. She has accommodation for thirty persons at her saloon table, berths for thirty-two cabin passengers and four native teachers, and that without disturbing the captain, officers or crew. She has been pronounced a model of beauty and comfort. Dr. Patton writes: "We never had such excellent accommodation in any ship doing the work of our mission. The trading company's vessel doing our mission work could only give fourteen or sixteen berths and not so roomy and airy by a long way as those of the *Dayspring*, giving thirty-two rooms besides all the other rooms named." The service required of her will be finally determined at the meeting of the mission

Synod in May. The opposition that has centered in Sydney may result in two or three of the eight churches (employing five or six missionaries) working in the New Hebrides making their own arrangements with the Sydney company, while the remaining churches, employing seventeen or eighteen missionaries and doing the aggressive work, will be served by the *Dayspring*. In that case she will ply from Melbourne.

The cost of the service given by the Commercial Company last year is stated at \$11,500, and will increase with the number of missionaries. That service has been satisfactory to some of them, not so to others. They called just once at Anewa during the five months Dr. Patton was there last summer, and then for copra that a trader had to ship. His mail was left on Tanna. In conference at last Synod it was agreed that six or eight additional missionaries were needed to overtake present work on the Islands.

### DISCRIMINATING USE OF MISSION FUNDS.

Dr. S. H. Chester, Secretary of the Southern Presbyterian Board, read a paper on the "Discriminating Use of Mission Funds" at the Fourth Conference of Missionary Societies, recently held in New York City. The doctor considered discrimination as to fields, schools, native agents, and missionaries, and pointed out the necessity for closer study of these departments of effort, and a wise proportion of the working force of men and women, and of a comparative expenditure upon the various branches of work.

Mr. Robert Speer brought on in his discussion of the paper a phase of church benevolence, which, if permitted to run its full course, will sap the very foundation of our great enterprises. It has its root in a species of selfishness which demands results—sight drafts on investments—instead of leaving time and faith to yield their legitimate fruit. "There is a tendency," Mr. Speer says, "to desire special objects on the mission fields. People must have scholars, they must have native preachers picked out specially that they want to support; and the offer of that money leads often to the support of helpers who never ought to have been supported, and who never would have been if the money had not been urged and pressed by the churches and societies at home. The *Baptist Union* says that the practice of some churches and missionary bands in this country, of contributing money designated for the support of native pastors on the Foreign field should be discouraged."

The question will immediately be raised, "Will those who give in this way give at all if cut off from specials?" We reply by another question: "If there is a principle sacrificed in giving from a low motive, is it not right and wise to cultivate the higher and discourage the lower, though there be a temporary loss?" While special donations may in some measure buttress the general work, in the main they are turrets and towers which, springing from the wall, add to its wait, and but little to its strength. With regular collections continually declining, we do well to look to our foundations lest the whole structure topple and fall.

The following resolution, in regard to specials outside the regularly approved estimates or authorized appropriations, was adopted by the Conference:

*Recommended*—"That it is the judgment of the Conference that gifts for special objects outside the regularly approved estimates or authorized appropriations for the mission work, are to be strongly discouraged. Such gifts involve unjust discriminations in favor of some missionaries; subordinate the judgment of the missions to private judgment, interfere with the regular income of the Board; if rigid, for one, are right for all; and so militate against the purpose of the establishment of the Boards; are demoralizing to the work, and obstruct in many cases the attainment of self support."

## Young People's Societies.

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

### TWO ENCOURAGING FACTS.

In the brief statement made at Collingwood by the General Assembly's Convener in regard to the Young People's Societies within the Synod of Toronto and Kingston these two facts were received with especial satisfaction that for every five female members there are three male. A much larger proportion of men than is usually found at the general prayer-meetings of the congregation; and that whilst \$1,267 went for running expenses, \$1,684 was given for congregational purposes, \$1,946 to the Schemes of the Church, and \$830 for outside objects. It is a fine, unselfish spirit that these figures illustrate.

### "IN THE MULTITUDE OF COUNSELLORS."

That was a capital idea of the Endeavorers of the Collingwood Presbyterian Church, to meet on two of the evenings of the Synod from 7.15 to 8 p.m., and invite the members of Synod to meet with them. The interchange of opinion on "How to Reach the Young Men," and on "Special Avenues of Work," and the encouragements therein, proved a great uplift to the visitors. The local society also was encouraged. It is to be desired that some similar gatherings should be held in Toronto during the Assembly.

### THE MOTIVE POWER.

No machine has yet been discovered, however exquisitely balanced, that will run without motive power, and that continuously supplied. Young People's Societies falter, and some have been known to "run down" for lack of keeping this in view. The machinery is, indeed, secondary to the power. A society can live—paradoxical as it may sound—without a constitution. It cannot live without the power in its members which comes from God. The promoters of the great International C.E. Convention to meet in Washington in July, recognizing this great fact, have set down as the topic for the twenty opening meetings: "Deepening the Spiritual Life." At the conclusion of the addresses there will be a "quiet hour." Societies rooted by such "rivers of water" may be expected verily to "bring forth their fruit in its season." Their "leaf also shall not wither."

### "SAVED TO SAVE"

"My Dear Endeavorers:—I have been asked to send you a message, and I gladly comply. The message must be brief; let it also be dictated from my own experience. For while thinking of you I naturally look back to my own youth."

"1. Believe with all your heart on the Lord Jesus Christ. The one memorable thing, to me, of those earlier days is my meeting with the Saviour in that very text (Acts xvi. 31). Face to face, heart to heart, we met, then and there; and I have never allowed Doubt or Sin or Devil really to raise what was settled then. Believe then, dear young friends, on the Lord Jesus Christ: He the Saviour, you the saved. Be firm with yourself on that point, and don't shift from it."

"2. Get into real soul-saving work, and kept at it. This will greatly help to the saving of your own soul also. It will keep you at the centre; where the battle thickens, where the Lord's standard is planted. May it be like a glowing coal at your heart, to get men saved—even as you have been. Have an eye in your head and a word on your tongue for the King and the Kingdom."  
—John McNeil in *Christian Endeavour*.

Four valuable papers read at the late convention of the Toronto Presbyterian Young People's Union have now been published in a neat pamphlet. The titles are: "Missionary Education," by Miss E. M. DeBeauregard, Toronto; "The Missionary Committee," by Miss Jessie McBean, Toronto; "The Prayer-meeting Committee," by Miss Russell, Stouffville, and the "Lookout Committee," by J. C. McHenry, Streetsville. We shall treat our readers by and by to some extracts.

## THE GRACE OF HUMILITY.

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

June 7.—Mark ix. 33-37; John xiii. 1-17.

It is somewhat remarkable that when Christ desired to impress upon the minds of the disciples the necessity of being humble, he should have made use of an object lesson. This He did on two occasions. Once He placed a little child down among the disciples so that they might see him, and thus learn to be humble and trustful as that child was. At another time, He washed His disciples feet, to teach them that they were not to lord it over one another, but rather, that they were to serve one another in all lowliness of mind. Why did Christ make use of object lessons to teach this subject? Doubtless to make His instruction more impressive—to enable his hearers to take in the truth, not only by the ear but by the eye.

Did His disciples not require instruction upon the subject of humility? How often they disputed among themselves which of them should be the greatest? Even when almost under the shadow of the cross, they revived their jealous bickering. When the other disciples once learned that James and John, through their mother, had asked for the two chief places in Christ's Kingdom, they were displeased—they could not bear the thought of these two securing special favors from the Master.

And yet did not the disciples know that humility is acceptable to God, while pride is most abhorrent to Him? They must have known. They must have been acquainted with what Solomon taught upon this subject (Prov. ii. 2; xv. 33; xviii. 12). Were they not familiar with the story of Nebuchadnezzar, who was driven from the abodes of men because his heart was lifted up with pride as he viewed the great Babylon he had built? Did they not know what happened to Hezekiah because of the pride he displayed in showing his treasures to the ambassadors of the king of Babylon (II. Chron. xxxii. 25.) They must have read the advice given to Baruch, the amanuensis of the prophet Jeremiah: "Seekest thou great things for thyself? Seek them not." Yet, in spite of all this, they often disputed as to which of them should have the place of honor in Christ's Kingdom.

But let us not condemn the disciples too severely lest, in so doing, we write a word of condemnation against ourselves. Have our own hearts never been lifted up with pride? Do we, with good grace, take a second place, when we feel we are entitled to the first? Do we not sometimes cherish a feeling of resentment when we find that another has outdistanced us in the race for a certain position?

There are some things about the grace of humility which make it a very excellent one to cultivate. It is the gateway into the Kingdom of heaven. This gate is so low that no one can go through except on his knees. It is only when a man is humbled by a sense of sin and helplessness that he will seek the blessed Saviour. The spirit of humility enables us to dethrone self and seek the Christ in Whom all fulness dwells.

This grace is beautiful in itself. It is a grace which teaches us to be thankful. A proud man cannot be thankful, because he imagines that he deserves all he possesses—if, indeed, he does not deserve more than he possesses. Such a spirit can never be either grateful or trustful. It is a grace, which, when cultivated, lead to grander and higher attainments. The Christian is never so exalted as when he is brought low; never so enriched as when he is poor in spirit. Paul was never so strong as when he was weak, and never so great as when he was buffeted lest he should be exalted above measure. It is a grace which, when cultivated, keeps the Christian in a safe place. Dr. Cuyler says: "At the sea-side certain molluscs stick tightly to the rocks. Each mollusc clings so tenaciously that the concussion of the waves cannot smite it off. The secret of its hold is that the mollusc is empty. If it were to be filled either with air or with flesh, it would drop off immediately. This illustrates literally the condition of every humble, honest, healthy believer who has been emptied of self, and so clings by a divine law, closely to the Rock of Ages."