

Missionary World.

"ME DIE FOR MISSIONARY."

BY REV. DR. JOHN G. PATON.

When I went to Ambrym* three years ago (1890)—at that side of the island where there is no missionary—we saw the people on the shore all lying under arms. We hesitated to go near, and whenever we approached them, they would rush to the shore and draw up their canoes. For hours they continued doing this. At last two lads came off in canoes, with shaking and trembling limbs, and one called out—

"You missionary?"

"Yes, I am a missionary."

"You true missionary?"

"Yes."

"You no got revolver?"

I bared my body and showed that I had none.

"You no come steal boys or women?"

"No, we have come to tell you about God." Thereupon he shouted—

"Yes. Me savvy (know) you! You true missionary. You bring Missi Gordon who come here long, long ago."

I said "yes," and with one rush the two lads came in their canoes, and leaped into our boat, calling ashore—

Missi! Missi! Missi! and something else that we did not understand. The cry was taken up and echoed throughout the whole island—you heard it everywhere—

"Missionary! Missionary!"

The people laid aside their weapons and we soon landed—the natives rushing into the surf and taking the boat up on the beach.

As soon as I got out I saw a painted, forbidding-looking savage making towards me. I kept my eye on him, for I did not know what he was after.

He seized me by the arm, exclaiming in burning, broken accents—

"Me die for missionary. Me want a missionary. Me no got a missionary. Me die for missionary."

Oh, how the iron entered into my soul, as I felt the grip of that poor savage, and heard his pleading cry—for, alas! we had no means of helping him.

I said, "We cannot give you a missionary."

"Do, do, do!" he said looking appealingly at the young men with us. I said they were for another island.

"No. You stop long o' me. Me die; me die; me want a missionary to teach me."

If God's dear people could have heard and seen him with their own ears and eyes then, how soon his desire would have been fulfilled!

At length we went to the boat; and he said—

"When you come with missionary?"

I said, "We cannot for a year."

"Oh," he pleaded, "not say twelve months. Me want missionary; me die for missionary. Not say year."

Three weary years have passed, and we have not one for them yet.

Such is the desire on many islands. Oh, to enter with the gospel and see its blessed effects!

FOREIGN MISSIONS.

A meeting of the Executive of the F. M. C. (W. D.) was held on Tuesday, Dec. 5th. Negotiations are still in progress and it is hoped that soon an appointment will be made to Alberni, for which the Indians themselves are anxiously waiting. The Girls' school at Alberni is full even beyond its proper capacity. The teachers are eagerly looking forward to the time when they will have a new building and be able to accommodate some other children who are asking admittance. The reader can easily imagine an old fashioned house with a hall in the centre, four bed-rooms in the upper half story with the roof forming the one side of the back rooms. These four small rooms accommodate the matron, Miss Johnston, the teacher and thirteen girls. The first

This beautiful and populous island forms one of the New Hebrides group. It was discovered by Bougainville in 1768, and it was sighted by Captain Cook in 1774. The land, which is very fertile, lies low near the shore; but it slopes rapidly towards the centre of the island, where there is a great volcano, 8,800 feet high.

story is divided by the hall, having a dining room on one side and a small parlor and bedroom on the other, the bed-room having been shared by Mr. McDonald and Mr. McKee, and now used by Mr. McKee alone. There is a kitchen in the rear of the main building. Our missionaries are not at all disposed to complain, but they feel that they could do more and better work if the accommodation was better, and that it is scarcely possible to make the present building satisfactory by additions. The Executive was gratified to hear that Mr. McDonald has so far recovered his health as to be at work in the neighborhood of the Adirondacks.

A letter was read from Mr. Jamieson, of Neemuch, Central India, in which he stated that the school in Mandsaur has 70 pupils, that the best people in the place send their boys, but that the masses of the people are very bitter in their hostility. In Neemuch the Tusseldar (collector) sent the police to force the children to leave the mission school and attend the Rajah's school. When that was stopped a paper was sent to the parents to sign, not knowing what they were signing, and afterwards that document was threateningly flourished in the faces of those who did not send their children to the Rajah's school. But the parents learn to distinguish which is best for their children and the mission school will receive sympathy.

A communication was read stating that Mr. Wilkie, of Indore, is in poor health. Dr. Keegan has recommended a trip to Canada. Mr. Wilkie claims that he is not an invalid and is able to do a fair day's work, but acknowledges that he is pulling against the stream, and that a rest of two weeks did not do much to help him. Should he come home he hopes not to be required to leave until March and thinks that three months in Canada would be quite enough to restore him to his usual health.

A letter from Mr. Goforth stated that Mrs. Goforth has decided not to come home next year, as has been announced. She got through the hot season better this year than any since she landed in Honan, and she feels that the work amongst women at that station (Chu Wang) cannot spare her after Dr. and Mrs. McClure leave for Canada. Miss McIntosh and Dr. Lucinda Graham are at Hsin Chen, the other station. A letter from Mr. Robert Kerr explained how it came about that the poll-tax was levied on Mr. Koa Kow, Dr. MacKay's Chinese student, and stated that the \$50 had been refunded through the special interest taken in the matter by Mr. Bowel, the custom officer. The \$50 has been duly received and acknowledged by Mr. MacKay.

A communication was received and read from Mr. Gauld, of Formosa, containing a copy of the address to Dr. MacKay by the foreign community upon the occasion of their presentation to him of a beautiful telescope upon the eve of his departure for this country.

Mr. Gauld stated that one of the converts had been persecuted and cast into prison because he refused to subscribe for some heathen rites, and Mr. Gauld dwells upon the skill and wisdom of the Rev. Giam Cheng Hoa in dealing with the authorities and protecting the convert. Mr. Gauld asks that the mission property be covered by insurance, and that an artesian well be bored so as to provide a suitable supply of water which is not now enjoyed, and to be a protection against fire.

The Executive was disappointed to hear from Rev. J. H. MacVicar that Mrs. MacVicar's health is not improving as rapidly as was anticipated.

R. P. MACKAY.

INDORE MISSIONARY COLLEGE FUND.

Reported already up to Dec. 7th	\$128.15
Received since, up to Dec. 14th, from Miss Annabella Graham, Seaforth	2.00
St. Paul's by, P. S. C. E., Ingersoll per Jessie F. Baxter	10.00
Two Friends, Seaforth	2.00
Mrs. P. S. Ross, Montreal	5.00
Mrs. P. D. Ross, Montreal	1.00
Mr. John Smellie, Hamilton	2.00
Mr. Wm. Masson, Whitby	1.00

Total \$151.15

\$126.00 of the above has already been remitted to Rev. Dr. Reid for immediate transmission to India.

ANNA ROSS.

PULPIT PRESS AND PLATFORM.

Dr. Fairbairn: Love has created the world literatures; but while the loves of Penelope and Ulysses, of Dante and Beatrice are dead, the creative force of the love of Christ is as great to-day as in the hour of its birth.

Tom Mann: I do not condemn religion, but I would have it permeate trade unions, co-operative societies, friendly societies, municipal governments, and political associations, so as to wipe out hypocrisy, mummery, and all the forces of discord.

F. R. Havergal: When we come back from the battlefield, weary yet victorious, we may look for our King of Peace coming to meet us with bread and wine, and His own priestly blessing, that we may be strengthened and refreshed by Himself.

Ram's Horn: "Preach against sins that are not known this side of China, and the devil will help you to get a congregation; but turn your guns against any kind of devilry that your own people are mixed up in, and you will soon begin to smell brimstone."

Belfast Witness: Women preachers, so far as the pulpit and not the platform is concerned, are a tolerable rarity in England, but in America they flourish apace, and it is a notable fact that certain of the most distinguished and successful of them are Englishwomen.

Rev. R. J. Craig: The fatherhood of God is recognized in the Old Testament as well as the New. The religion of the parents is not concealed from the children, but it is not necessarily the same. Religion is not transmitted either by blood or by law, but the home and its religion should be ever sacred.

The Church at Home and Abroad: Intemperance seems to be fastening itself with an ever firmer and more determined grip upon us, millions of gallons more of whisky and beer are made every year, and the liquor dealers' Associations are grown to be herculean giants, resolute to uphold the man-murdering saloon.

United Presbyterian: Right is right, and no amount of sophistry can blot out the line between it and wrong; no argument can relieve from the obligation to it. Wrong is always wrong. Times and circumstances do not change it. No plea can sanction it. In the boy or the man it has the same evil nature, and is followed by destructive results.

Horton: The effectiveness of a man's ministry will be in proportion to the degree in which the word of God comes to him. Samuel Rutherford spent hours in the woods alone, pacing up and down in the exercise of prayer. People came from great distances ostensibly to hear Rutherford, but it was really to see Jesus. The effects of the man's ministry were decidedly independent of his eloquence.

Dr. Parker: The languid man who, after singing all the hymns in church, said to himself, "Well, how little is it I can do?" was the real infidel. Those who were passing through an illustrious respectability to a still more illustrious oblivion were not the "old fashioned sort" of witnesses for Christ; nor was abstaining from sugar for a week, or from dusting things on a Friday or Saturday self-denial.

Ottawa Free Press: By electing Rev. Father Dawson as their chaplain and inviting him to deliver the anniversary sermon to them, the members of St. Andrew's Society of Ottawa, who are nearly all Presbyterians, have shown a spirit of liberality which does them great credit, and have administered a rebuke to some other national societies which have decided to exclude from membership therein all but persons of one religious denomination. But Scotchmen, though naturally strong and earnest in their convictions upon religious questions, seldom show intolerance towards those who differ in opinion from them.

Teacher and Scholar.

Dec. 31st, 1893.

REVIEW.

GOLDEN TEXT.—The grace of our Lord Jesus Christ be with you all, Amen. Rev. xxii, 21.

I. The power of the gospel, Rom. i, 8-17. G. T. Rom. i, 16. Paul's deep interest in Roman believers seen in thanks for their widely noted faith—in anxiety to visit them—and to impart gift of Spirit. (2) This interest traceable to his service of God in the gospel—wished to have fruit among them—has sense of obligation to all men to declare the gospel—has sense of obligation to God.

II. Redemption in Christ, Rom. iii, 19-26. G. T. Rom. iii, 24. (1) Inability of law to justify—declares all sinners—shows none obey perfectly—silences all under consciousness of guilt. (2) God's justifying righteousness—its characteristics, apart from obedience, by faith; its operation, source; channel—its ground, Christ's propitiatory sacrifice—its purpose, to show God's judicial righteousness; to reconcile justice and pardon of unjust.

III. Justification by faith, Rom. v, 1-11. G. T. Rom. 5:8. (1) Immediate results of justification—inward peace—access into grace of being justified—joy in hope of future glory—joy in affliction working like hope. (2) Sure character of these results—based on consciousness of God's love to us, wrought in us by Spirit; proved by Christ's death for helpless and ungodly, guaranteed by what love has already done, the greater work wrought; enemies reconciled; this done by death, now He lives.

IV. Christian living, Rom. xii, 1-15. G. T. Rom. xii, 21. (1) Plea for personal consecration—motive, God's mercies—nature, expressed in nonconformity to world—result, insight into God's will, as good, acceptable, perfect. (2) Exhortation to humility—nature—mode of attaining. (3) Exhortation to use of Christian gifts—general principle—special application. (4) Exhortation to sincere love—its expression, abhorrence of evil and love of good—love to brethren—its issue, zealous activity; patience; hospitality; forgiveness; sympathy.

V. Abstinence for the sake of others, I Cor. viii, 1-13. G. T. Rom. xv, 1. (1) Problem and methods of solving—problem, lawfulness of eating what was offered to idols—methods of solution compared, in relation to Christian life, in relation to the knowledge. (2) Solution by knowledge, eating in itself a matter of indifference, since idol represents no reality. (3) Solution by love, since some lack knowledge, love will refrain for their sakes from what is lawful.

VI. The Resurrection, I Cor. xv, 12-26. G. T. I Cor. xv, 57. (1) Consequences involved if there is no resurrection—Christ cannot have risen—the gospel preached and believed is empty—apostles are false witnesses—faith is fruitless—the believing dead are lost—the Christian hope is mere folly. (2) Consequences issuing from Christ's resurrection—the resurrection of the believing dead in order, since in union with Christ—abolition of all that oppose—delivery of a perfect kingdom to the Father.

VII. The grace of liberality, II Cor. viii, 1-12. G. T. II Cor. viii, 9. (1) Example of the Macedonian churches—their liberality a divine gift to them—showed itself amid great trial—spontaneous—founded on self-devotion. (2) Exhortation based on the example—needed for the fullness of their Christian character—gives proof of their sincerity—makes them like Christ—needed for self consistency.

VIII. Imitation of Christ, Eph. iv, 20-32. G. T. Eph. iv, 32. (1) The new life in its essential character—a putting away of the principles and habits of the unregenerated man—animation by the holy principles and desires, whose origin is Christ. (2) The new life in its various acts—truthfulness—no nurturing of anger—honest industry—guarded language—avoidance of every feeling at variance with the Holy Spirit—exercise of the spirit of Christ.

IX. The Christian home, Col. iii, 12-25. G. T. Ps. ci, 2. (1) The garments of the renewed life—the garments pity, kindness, etc.—their becomingness to the believer as God's elect, and from Christ's example. (2) Precepts by which to realize them—peace of Christ controlling the life—word of Christ, filling the mind—name of Christ, directing the activity. (3) Application of these in the family relationship—subjection worked by love—obedience and loving authority—obedience and justice.

X. Grateful obedience, Jas. i, 16-27. G. T. I Jno. iv, 19. (1) The word from God the perfect giver—source of all good gifts—corresponds with His unchangeable character—gives sonship through word—purpose. (2) The word how to be received—with readiness to hear—with laying aside what is contrary—with meekness. (3) The word how profitably heard—not stop with hearing—involves steadfast looking in it—issues in mercy and purity.

XI. The Heavenly inheritance, I Pet. i, 1-12. G. T. Col. i, 12. (1) The salutation—the writer—the readers, sojourner, elect—ground of election God's gracious approval, Rom. viii, 29, II Tim. ii, 19—its realization, sanctification—its issue, obedience, springing from the sprinkled blood of Christ. (2) The living hope—accompanies the new life—springs from the resurrection of Christ—its contents, an inheritance—characteristics of this—the double preservation. (3) Preciousness of this hope—its joy-giving power even in trial, faith thus clarified—gives joy in unseen Saviour—attractiveness to prophets and angels.

XII. The glorified Saviour, Rev. i, 9-20. G. T. Phil. ii, 9. (1) The circumstances of the vision—time—place for whom. (2) The vision—the lampstands, light-bearing, precious, separate—Christ in the midst—significance of His appearance. (3) The communication made—effect on the apostles—the living Lord—His power—the symbols explained.

XIII. The birth of Jesus, Matt. ii, 1-11. G. T. Matt. i, 21. (1) The search of the wise men—Herod—wise men—expectation in East—purpose in seeking. (2) Guidance to Bethlehem—trouble at Jerusalem—testimony to birthplace—reappearing star. (3) Worship of the new-found King—a spiritual service—royal gifts.