

Missionary World.

A FAITHFUL MISSIONARY.

Rev. William Anderson, the veteran missionary of Old Calabar, was born in Scotland in 1812, and he died in Calabar on the 28th of last December—83 years of age. Some years ago when on a visit to Scotland he said, "I have no desire to leave the soil of Calabar till the Resurrection morning." His wish was fulfilled. In Old Calabar when Mr. Anderson went there in 1849 it was the custom to offer human sacrifices when chiefs and kings died. In 1850 when two chiefs had died the old custom was being carried out. Mr. Anderson boldly and alone faced the king and the leading chiefs, protested against their cruelty and compelled them by the force of his character and moral authority to desist. He followed up this success by inducing the king and chiefs to pass a law that no one should be put to death except for crime. For forty years he was engaged in fighting the battle against ancient wrongs and evils. He triumphed grandly. The U. P. Missionary Record says:—"In one year they are gone from us—these three fathers of the Old Calabar Mission: Hope Waddell, aged 90; Hugh Goldie, aged 80; William Anderson, aged 84. And the jubilee of the mission must be celebrated around their fresh-made graves. What meaneth this? Is it not a reminder to the Church that after all, we have done nothing more in Old Calabar than lay the foundation of the church of the future. There is an immense work yet to be done, and we may not dishonor the founders of our mission, still less dishonor their Master, by slackening our efforts for the evangelization of the teeming millions of heathens, before whose gates we have planted the standard of the cross. There remaineth practically the whole land to be possessed. From the surviving missionaries in the field a cry has come for four ordained missionaries to be sent out at once."

THE OUTLOOK IN INDIA.

In spite of the many difficulties to be encountered in India and the lamentable lack of support on the part of the Christians at home, the outlook was never more bright than at present. The remarkable progress made during the past twenty years still continues. There is, first of all, a marked difference observable in the attitude of the people toward Christianity. Even the exponents of Hindu systems seek to make their beliefs appear as much like Christianity as possible without being Christian. Christian Hindus are also much more highly respected than formerly. Rev. J. E. Scott enumerates the following signs of promise for further advance:—

1. Caste is breaking down. It is seen in the way people eat and drink, dress and work; in the way they travel, in their schools, on their trains, steamships, and in their mills.
2. The poor are coming up. The coming man in India is the converted sweeper.
3. The people are broadening out. The National Congress, the Social Congress, the newspapers, the patronage of Western science, the study of law, medicine, and engineering, all indicate that.
4. Christ is honored more. Many among all classes now look upon Him with favor. Brahmos, Brahmins, and Mohammedans speak well of Him.
5. The Christian missions are succeeding. Never before in the history of India were they advancing so rapidly as now. "The workers were never so numerous; the schools never so spiritual; the methods never so good; the fraternity and unity never so strong; the converts never so numerous; the Church never so spiritual as now."
6. The native Church is taking hold. Often it is becoming self-supporting. The

people are appreciating their own pastors. Strong men are being raised up.

7. All feel it is worth the effort. Here are 282,000,000 people.—*Missionary Review of the World.*

The late T. W. Chambers tells of one of the Reformed Presbyterian churches in New York City which numbers about 300 communicants, "the most of whom are in very humble circumstances. A few families are well to do, but there are very few of the young people who do not have to earn their own living. A few weeks ago their offerings to Foreign Missions were received, and the amount was \$2,429. Besides this, one of the elders gives every year \$500 for mountain schools in Syria, and the women give an equal sum for the same purpose. Also, one young man, a bookkeeper, contributes, besides his regular offering, \$104 annually, or \$2 a week, for a particular form of missionary work, and has done so for the past five years. This is not all. Some years ago the young people agreed to support a missionary in Cyprus for a term of five years. To accomplish this they determined to lay aside a few cents a week (3, or 5, or 10, or 15, and so on) over and above what they gave regularly at other times, and raised in this way not less than \$5,300. But their liberality is not confined to the foreign field. Their gifts for all purposes save home expenses last year amounted to the extraordinary sum of \$10,000."

We had a very pleasant gathering, writes Mr. Wilkie from Indore, after Mr. and Mrs. Ledingham, Dr. Thompson, and Misses Chase and Ptolemy arrived here. It was got up entirely by the native Christians themselves, as they desired to welcome the new missionaries who were intended to labor at Indore. They said: "We have often welcomed missionaries before to Indore, but we were not allowed to enjoy their help for any long time. We were glad therefore to welcome those that have been specially appointed to labor in this very large and important centre." The address read expressed the heartfelt feelings of the people when they referred to the many interesting openings and to the impossibility of undertaking all with the present limited staff.

An increasing earnestness in listening to the message is reported from many of the stations of the China Inland Mission. The Chinese Christians have proved themselves most true to their Lord, some under circumstances of severe trial, and others under bitter persecution. In the far-off Provinces of Yun-nan and Kan-suh, which have been much prayed for, tokens of coming blessing have cheered the worker's hearts, and in Honan there have been larger additions to the church than in any past year, and greatly increased numbers of hearers.

It took three hundred years to transform old Rome so that Christianity became recognized as the nation's faith; and it may take a century to transform South America. The plans of the Church should include the time element in transforming opinions; and, while there is and should be preaching for immediate conversion, there must also be the application of such methods as will more and more prepare the way for the Gospel in the broader sense of national readiness to receive the truth.—*Dr. F. M. Allis.*

The Rev. Thomas Barclay, M.A., is able to speak hopefully of the future of Formosa. Already abundant evidence exists that a new era has dawned for that island, and missionary prospects are brighter than ever before. The Chinese appearance alike are sensible of the value of the mediatory services of the missionaries in the interests of peace and good will.—*Presbyterian Church of England.*

Young People's Societies.

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

A GRAND SOCIETY.

The Y. P. S. C. E. of Cooke's Church, Toronto, is so large—373 active and 96 associate members—that it is practically impossible to call the roll. The following device has therefore been adopted:—"Every member of the society, whether active or associate, wears a pink badge, on which there is a number. In the vestibule there is a framework containing the numbers corresponding with those on the badges. Previous to each meeting the Lookout Committee puts the badges on their respective places on the frame, and, as the members come in, their badges are handed to them. After the meeting has begun, the secretary, by looking over this frame, can tell who are present and who are absent, and in this way keeps a record of the attendance. These badges also serve another purpose, as each badge has printed on it the name of the member who wears it, and in this way it assists the members in getting acquainted with one another. A small bow of white ribbon attached to the badges of the active members distinguishes them from the associate."

The pastor, Rev. William Patterson, gives most emphatic testimony in a recent *Knox College Monthly* as to the benefits reaped by the young people themselves and by the congregation from the Y. P. S. C. E. Five who were members of the Society are now Presbyterian ministers in Canada, and one a missionary in Africa. Twelve others are studying for the ministry, and seven have been elected to the eldership. The contributions in 1895 were \$329, of which \$100 went to missions and \$100 to the Church Building Fund.

THE VERY HEART OF THE CHURCH.

So Rev. Dr. Bruce, of St. David's Church, St. John, New Brunswick, says of his "Young People's Association": "The Society, which was organized in 1877, has grown stronger every year, and is now the very heart of the Church, with the growth of the future before it. Three of the trustees or managers were elected from their connection with it at the congregational meeting. The president, secretary, treasurer, and an active member."

The Association has a comprehensive constitution, its objects "in the order of relatively increasing value and importance," being thus stated:—(1) The development of social life and friendship among the young people of the congregation. (2) The intellectual, moral and spiritual improvement of the members. (3) The advancement of the Christian life and activity of the Church. (4) To afford the members a means of experience and training in Christian work.

Its membership embraces such as may join the Society directly, and members of the other societies in the Church which have affiliated with the association. The affiliated societies are eight in number, the Ladies' Association, the Young Ladies' Auxiliary, Young Men's Association, Sabbath School Association, Young Ladies' Mite Society, Willing Workers (Foreign Missions), several classes in the Sabbath School doing special work as classes, W. F. M. Society. The work of all these organizations is made the subject of discussion and report in the Young People's Association, "with very considerable reciprocal advantage to the societies and the association." The programme of fortnightly meetings from November to May covers a wide range, musical, literary, religious, etc. "Our aim has been to have a wide outlook, varied as human life is varied in its daily duty, and leading from every point to God and Christ." These fortnightly meetings form a social and working centre for the Society's operations. Dr. Bruce is to be congratulated on so vigorous and effective an organization.

WHAT WE SHOULD BE DOING TO SAVE THE LOST.

REV. W. S. McTAVISH, B.D., DENVER, CO.

April 10th.—Luke xv. 1-16.

A TEMPERANCE TOPIC

This is a most important topic for Endeavorers. Every member of our Society should strive to be a soul winner. We were reclaimed when we were heedlessly going astray, and now feelings of humanity, if nothing else, should prompt us to try to lead others from the paths of sin and folly into the way which conducts to God and glory. What then can we do?

We can go to the unsaved. They have wandered. As the good shepherd follows up the lost sheep—going wherever it has gone, through tarns, over streams, across mountains and into valleys—so we must go to the abodes of the lost and erring. Jesus went among publicans and sinners of every class, and if we would follow his example we must not stand aloof from those who need our help and sympathy.

Having come into contact with them we must try to take a real, genuine and loving interest in them. Dr. Cuyler says that everybody loves to be noticed. Were we dealing with the unsaved, we must never manifest that pharisaic spirit which says: "Stand by thyself; come not near to me for I am holier than thou." Such a spirit rouses up resentment in the breast of even the poorest. Almost every one can be reached more readily through the affections than through the intellect:

"Touched by a loving heart, awakened by kindness. Chords which were broken will vibrate once more."

Shortly before his death, Robert Murray McCheyne, of Dundee, laid his hand upon the shoulder of a boy, and said to him: "Jimmy, I hope it is well with your soul. How is your sick sister? I am coming to see her again shortly." The kindness of McCheyne's tone and the gentleness of his manner were never forgotten by that boy. Dr. John Hall, in one of his lectures to the students of Yale College, told them that an Irish minister, Rev. William Johnston, was in the habit of rushing from house to house on Saturday night to speak a word to those who might be tempted to drink. Saturday night was then pay night, and this devoted minister knew what a temptation would come to the man who had his week's wages in his pocket; so he went from one house to another, hurriedly speaking a word of warning, counsel, or commendation as the case required. That might seem very prosaic work for some people, but this good man was amply repaid, for he saw that his labors produced the most salutary effect in his parish. Those whom he thus befriended honored and loved him, while their wives and children regarded him with highest admiration.

But when we go to the unsaved and show them that we take a real interest in them, we must be careful not to treat their sins as if it were only a trifling matter. Jesus never looked upon sin as a slight disorder. The scribes while they might treat the sinner more harshly, dealt with sin more lightly. What Christ impressed upon the minds of sinners was that if they would only humbly and earnestly look to God for mercy, they would find Him most ready and willing to forgive.

While we deal kindly and earnestly with the unsaved wherever we meet them, we should also invite them to the house of God, and if they come we should endeavor to make them welcome. How often we hear the complaint that respectable Church members do not welcome the poor into the Church! This ought not so to be.

Whatever we intend to do should be done promptly. A young man lay dying in his mother's house. The physician said: "Some one had better inform the young man of approaching death." When the mother heard this, she exclaimed: "My God! My boy dies and not saved! O why did I not ask him to give his heart to Christ long ago? I have never said a word to him about his soul. I will go and tell him now." She started for his room, but before she reached his door she fell unconscious. When she regained consciousness, he was gone. When told that he was dead she cried: "Lost! lost! My boy is lost and his blood is upon me."