

## Pastor and People.

### LOVE.

True love is but a humble, low-born thing,  
And hath its food served up in earthenware;  
It is a thing to walk with hand in hand,  
Through the every-dayness of this work-day world.  
Baring its tender feet to every roughness,  
Yet letting not one heart beat go astray  
From Beauty's law of plainness and content;  
A simple, fireside thing, whose quiet smile  
Can warm earth's poorest hovel to a home.

—James Russell Lowell.

Written for THE CANADA PRESBYTERIAN.

### MISSIONS IN EAST CENTRAL AFRICA—NYASSALAND.

BY J. R.

In our last paper we gave a short sketch of the early days of the Universities Mission. This mission, though its original intention was to work in the Nyassa district, removed its headquarters to Zanzibar about 1863. It was over ten years later before another band of missionaries entered this field.

Dr. Stewart, of Lovedale, South Africa, spent some time travelling with Dr. Livingstone, making enquiries as to a suitable site for a mission station in the interior. After gaining all the information he could, he forwarded it to the Foreign Mission Committee of the Free Church of Scotland. In 1874 the first band of workers was sent out. The mission party were provided with a small steamer named the *Pioneer*. To escape passing through Portuguese territory if possible, it was decided to explore the Rovuma River, and see if connection could be made by that route. This proved impracticable, and so they sailed up the Zambezi and Shire Rivers, carrying their boat in sections past the Murchison cataracts, and on the shores of Lake Nyassa established a mission station.

They named it Livingstonia in honor of the discoverer of the lake, who, his life toil for Africa over, had just been laid to rest in Westminster Abbey.

In the year following, the Established Church of Scotland entered this field and formed a station south of Lake Nyassa in what is now called the Shire highlands. They named their first station Blantyre, after Blantyre, near Glasgow, where Livingstone was born. Blantyre is situated about a mile from Mandala, where the African Lake Company have their store. Mandala lies about midway between Matope and Katungas, the points to the north and south of the Murchison cataracts where disembarkation is necessary. From the descriptions given us by travellers we would judge that perhaps there is no spot in Central Africa where a traveller could find more quiet enjoyment in the beauties of nature, or meet with greater hospitality than in Blantyre.

A picturesque village, the church a special object of interest, fitted up with gifts from friends in the home land and well worthy of a visit, the industrial school and the quiet homes, each with an orderly garden plot. One of the chief commercial enterprises of Nyassaland at the present time is the cultivation of coffee for exportation. Englishmen are commencing to take an interest in this industry and aid it with capital.

When these societies first entered this field over twenty-one years ago, little was known of the language of the people. During those years through the earnest study of philologists and missionaries a great work has been accomplished in classifying and bringing to a written form numbers of languages.

W. A. Elmslie, M.B.C.M., of Livingstonia Mission, in an article in the *Missionary Review*, gives us some information about the languages of Nyassaland. He names seven: Nyanza, Yao, Ugoni, Tonga, Tumbuka, Nkonde, and Wanda.

The first two mentioned are the most important.

Nyanza is spoken over a wide area west and south of the lake.

It is the trade language of the Nyassa region, used by the officials of the African Lakes Company at Mandala and at their stations on the Stevenson Road. The whole New Testament has been published in it, besides separate gospels, school books and other works.

Yao is the chief language spoken east and south of the lake. Into it the Gospels and Acts have been translated and published. Some translations of school books and portions of scripture have been made into the other languages. Between many of them there is considerable similarity, and it is expected that in time the more important will embrace some of the others, so making it possible to give the Bible to a larger number at less cost. At present it is found necessary to use all these languages to some extent, if all classes are to be reached with the gospel message.

We are told that the African Lakes Company stringently prohibits any commerce with the liquor traffic in Nyassaland, to which, possibly, the peacefulness, beauty and prosperity of the villages, Mandala and Blantyre, and other spots may be partly attributable. It is cause for thankfulness that the British flag now floats over this portion of African soil, and that where it floats the slave trade cannot exist. It must go though it costs a hard fight. Of the present statistics of these two societies we have not been able to gain definite information. We know that the work is steadily advancing and that there are some grand men in the missionary staff of Nyassaland. We know, too, that it was a missionary who first explored this land and that it owes more to the gospel and to the missionaries of the cross than to any political or commercial enterprise, that Nyassaland has been freed from the horrors of the slave traffic, and its people taught honest industries and better ways of living. This may not be true of every part of Africa reclaimed from heathenism, but it is true of Nyassaland.

Written for THE CANADA PRESBYTERIAN.

### CHRISTIAN ENDEAVOR: ITS PRESENT VALUE AND OUTLOOK.

BY MR. THOMAS YELLOWLEES.

In any great movement, much depends on the recognized leaders as to its permanency and success. There is a class of people who are enamoured by every new fad and fancy, carried away by every new theory or doctrine. Paul's advice is, "Be not carried about with divers and strange doctrine, for it is a good thing that the heart be established with grace."

One of the remarkable things of the Christian Endeavor Society is its adoption by nearly all branches of the Church of Christ. The hundreds of ministers who came to Boston to take part in the services, represented almost every branch of the Church, and it was necessary only either to hear their eloquent words, or read them from the splendid reports published by the daily press, to be convinced that they occupied no secondary position in their respective denominations, but were men of intellect, of culture, of broad liberal views, and aggressive Christian work. Dr. Clarke, the founder of the society, frequently called Father Clark during the Convention, is a Congregational minister and is a man in his prime. The secretary, Mr. Baer, is a Presbyterian, and to him largely the success of this Convention is due. The committee represents different denominations; each and all are enthusiastic in the Christian Endeavor movement, believing it to be one of the nineteenth century agencies of promoting the glory of God and of extending His kingdom.

It belongs to no special sect, is limited by no geographical boundaries, but is embraced by the brightest and most aggressive workers in God's army, and is proving a

most effective agency in training young people into service, in preparing them to assume responsible positions in the church, in qualifying them for active duty, in visiting the sick, in speaking to the wanderer. The leaders who have already identified themselves with the movement acknowledge its value, and are enthusiastic in urging its general adoption. The fact, too, that it includes that class in our churches upon which so much depends, and from whom we anticipate good things, should strengthen our faith in its possibilities. It is no new revelation, no reactionary movement, nor is there any revolutionary ideas suggested, but everywhere there was manifested a desire to fill some place, do Christ's work, in the church, along the usual evangelical lines, with an intense devotion and earnest desire that they might be helpful, that they might cement this great Christian Brotherhood under one banner, so far as practical issues were concerned, that, no matter what our ism might be,

"Man to man the war! o'er  
Should brothers be an' a' that."

Now as a church what is our duty in the circumstances, what should be our attitude? In the past we have to acknowledge how sadly we have failed to utilize this very element. The loss to our church from this source alone has been beyond computation. Now that there is an agency, a training school in which and from which great things may be obtained, should not the pastors and sessions avail themselves of their efforts and give them encouragement by directing their zeal and suggesting outlines of work? To show the trend of events, and how the movement is regarded by the secular press of Boston, I attach a clipping from an editorial.

The Christian Endeavor movement represents the new spirit in which young religious people are learning to approach social life. It is a broader and better conception of what can be done in the best sense for others. One who has occasion to visit the churches far and near as the representative of a missionary board declares that he has seen in more than fifty parishes the working of this society for the best interests of the Christian religion. It has brought health and strength to the people, and where the parishes are the strongest and the minister is fully awake, the Christian Endeavorers are his most earnest supporters. No better evidence could be given of the new method. It has developed practical activities everywhere. It means church work on the broadest lines. It recognizes that the state imposes duties as well as the church, and there is a wholesome spirit about it that has been illustrated in the people who have come to us from all parts of the country. They have had a special religious errand, but they have not denied themselves the good things of life. They have come to see Boston as well as to attend the convention. Twenty years ago the young people were growing up in these congregations with nothing to do, and with little education in practical duty. The clergy were in the ruts of doctrinal sterility, but when the first Endeavor Society was started, it was at once seen that it promised to touch the sleeping churches at a vital point and regenerate them into hives of activity. Nothing could have been more opportune, and the spread of the movement has been the best witness to its value and importance. It has strengthened every cause which it has undertaken to serve, and it has trained a body of Christian workers whose influence is felt far and wide. Soon whole churches will have grown up under this new method in religion, and it means a quiet revolution in all the denominations where it is known.

### SABBATH-SCHOOL WORK.

[The following letter upon Sabbath-school work by the Rev. S. Childerhose, Moderator of the Presbytery of Kingston, addressed in obedience to a resolution passed at the last ordinary meeting of the Presbytery, and appointed to be read in all the churches and mission stations within the bounds of the Presbytery, may well be read also by all our readers.—ED.]

DEAR FELLOW-WORKERS — Grace be unto you and peace from God our Father and from the Lord Jesus Christ. We owe sincere gratitude to God for the encouraging advancement indicated in all depart-

ments of Sabbath-school work, by the reports received from the seventy schools of the Presbytery. Members of Presbytery feel that much of the prosperity of Sabbath-school work is due under God to the faithful and earnest work of the teachers and officers, and they assure all workers in Sabbath-schools that their labor is highly esteemed. The important and difficult character of the work as well as its far-reaching consequences, demand much faithful preparation as well as deep Christian grace. The teachers of the present have the great bulk of the next generation under their care, and whether or not they will be pillars in the Church of the future will depend largely on the character of the teaching they received to-day. It is exceedingly gratifying to note that teachers are grasping this fact, and are earnestly asking "How can we prepare to do more efficient work?" The Presbytery strongly recommends to their consideration the Normal Course for teachers prescribed by the Church, and urges the formation of Normal classes wherever practicable for the study of the course. It is the desire of the Presbytery that the teachers of each school hold weekly meetings for the study of the lesson and for preparation for the work of the school. It is believed that the result of such action would be most helpful to the teachers and beneficial to the schools. "Thou therefore which teachest another teachest thou not thyself?"

The Presbytery calls the attention of all Sabbath-schools to the Scheme of Higher Religious Instruction. This scheme, which is confessedly managed with great efficiency, has for its object the encouragement of more thorough work in Sabbath-schools. It is a matter of sincere regret that so few schools in the Presbytery avail themselves of its help. Superintendents are respectfully asked to bring the scheme under the special notice of their schools, and, with the co-operation of the teachers, encourage the scholars to write at the examination in connection with the Scheme. It is hoped that in future the Sabbath-school scholars in this Presbytery will witness to the thoroughness of the work done in the different schools by writing at the examination and obtaining a large number of the diplomas, prizes and medals which are given by the Church as a reward of thorough work.

It is gratifying to note an increasing number studying the Catechism, but the fact that only thirty-two per cent. of the scholars on the roll of the Sabbath-schools commit the Shorter Catechism to memory, indicates too clearly that a very large number of young people in our Church are growing up ignorant of its doctrines. The Presbytery deplores this, and, with all earnestness, urges superintendents and teachers to see to it that the Shorter Catechism be given its time-honored place in the school, that its accurate repetition be required of every scholar, and that special attention be given to the explanation of it to older pupils. If this be faithfully and persistently done, the effects will assuredly be that the young, having an intelligent understanding of the fundamentals of the faith, will profit more largely by the preaching of the Word, will not only be kept from following strange doctrines or falling into unbelief of the truth, but be qualified to put unbelievers to silence and shame and so strengthen the Church and magnify the Lord.

One of the most encouraging features of the work is the liberal contributions of the scholars. Last year they contributed \$2,636, of which \$2,070 were expended on the Schools. It is manifest, however, that many schools received no financial assistance from the Congregation and are left to sustain themselves. The Presbytery feels that this is a great mistake which should be speedily rectified, and recommends each congregation in future when making its annual estimates to set apart a sufficient sum to cover the expenses of its Sabbath-school. The Congregation owes to the school its support and in discharging its liability will be ed to take a livelier interest in the school, and the school, in turn, will be free to contribute to missions and thus become more interested in the great work of the Church.

Dear fellow-workers, suffer this word of exhortation which is given in the earnest hope that it may be for the advancement of the work among those who are the objects of the special care of the Good Shepherd. Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever. Amen.