

I corrected in the April *Record*. It should have been 'nearly four years, from 1858 to 1862.'

2. I stated that 'after some years of absence, his next settlement was in Aniwa, from 1866 to 1881.' This is correct. True, during this four years, interval of absence, from 1862 to 1866, he was, as he states, visiting the churches, a not unpleasant task, and one which is shared by all our missionaries when on furlough; but, as I definitely stated in the beginning of my article, it was simply his work in the New Hebrides of which I was speaking.

3. I stated that Aniwa, his second field, was a small island, ten miles around, with a population, eight years after his settlement, of one hundred and ninety-four souls, that native teachers from other islands had been many years at work previous to his coming, and had prepared the way, and that good success attended his labors. If this is either untrue or misleading, Dr. Steele's book on the New Hebrides is responsible for it.

4. I stated that Dr. Paton had been 'on furlough since 1881, and had not been at work in the Islands since that time.' The official minutes of the last New Hebrides Mission Synod, held in 1892, append—opposite Dr. Paton's name, the words—'on furlough since 1881, now agent of the Federal Assembly.' I must leave to Dr. Paton and the Mission Synod to settle whether my statement in this connection is either untrue or misleading.

5. I stated that 'Dr. Paton cannot at present be said to have any special mission.' By that I meant that he was not carrying on work on any of the Islands. As to the truth of this I may quote an official statement from Australia as follows:—'Dr. Paton is recognized as the travelling missionary agent of the Federal Assembly, but he is supported and directed by the Church in Victoria. If other churches of the Federation want his services they apply to the Victorian Church, and pay his salary and defray his expenses while he is working for them. His work is to visit the churches and stir up missionary enthusiasm and raise funds.'

6. I stated that he remained for a time after the Presbyterian Council in Toronto 'stirring up an interest in Foreign Mission, work and that he 'did a good work in the Maritime Provinces' during the fortnight that he spent there in helping them to pay off some of the debt on their Foreign Mission Fund.

7. I stated, referring to the five or six new missionaries that were frequently spoken of in the public press, that 'no church has at the present time any thought of making such an advance,' that further advance has been left to the Australasian churches, and that none of them has 'decided on any such marked advance.' In confirmation of this I quote Dr. Paton's commission from the Foreign Mission Committee of the Victorian Church, that 'he is authorized to procure two missionaries to serve in the New Hebrides Islands under this church; two, not six; and one of their present staff is leaving the islands.'

8. I said:—'If any wish to assist in the New Hebrides it would be better to pay our own men first, and then if they wish they can send money to aid the Australian churches in their mission work.'

That such was the object of donations is stated in Dr. Paton's commission, which authorizes him 'to receive on behalf of this committee any contributions offered for its Foreign Missions.' It is about the same as if one of our missionary agents were to visit Australia, and our Foreign Mission Committee were to authorize him to receive any moneys offered for our Foreign Mission work.

A STEAM DAYSPRING.

In regard to this point, and my remarks upon it, allow me to ask special attention to the statement of a leading official of the Dayspring Board in Australia, made not two months since. It is as follows:

'The Dayspring Board does not contemplate purchasing a steamer for the mission. The Board has not recommended such a proposal, and so far as we can see at present, we are not in favor of such a thing. The cost of running such a steamer would be from £4,500

to £5,000, (\$22,500 to \$25,000) per annum, and the Board is not prepared to recommend the churches to incur that responsibility. *Even if the funds were provided we think it is too much to spend in that way.* The wants of the mission can be supplied at a much smaller figure by such an arrangement as is at present in force.'

In explanation of the above I may add that the 'present arrangement' alluded to is a steam service which has been arranged for by the Dayspring Board, with the Australian New Hebrides Steamship Co., a company that did the maritime work of the mission on two previous years. The annual cost of this service is some seven or eight thousand dollars, or about the same as that of the *Dayspring* used to be, and about fifteen thousand dollars less per annum than the estimate for the yearly maintenance of the steamship, while its service is about as frequent as could be given by the latter.

It has this further advantage, that while there is not sufficient traffic to maintain a trading steamer, apart from the work of the mission, and a mission steamer could not engage in commerce, without which the people must remain in a state of grown up childhood or semi-barbarism, the present arrangement, while doing the work of the mission, helps to develop the commerce of the islands, gives a market for their produce, offers an inducement to industry, and enables the natives to surround themselves with the good of civilization, to become a civilized people. As a further result they will be more likely to remain at home, instead of going away in labour vessels to Queensland, a system of virtual slave trade, by which the islands are becoming depopulated. And further still, if the Australians have a commercial interest in the New Hebrides, they will be more watchful against the underhand efforts that the French have for some time been making to get possession of them, which would mean ruin to our missions.

E. SCOTT,

Editor of the *Presbyterian Record*.

Montreal, 4th May, 1894.

MRS. BESANT IN INDIA.

BY REV. NORMAN H. RUSSELL, B.A.

What next! Mrs. Besant is in India now and claims to be a Hindu of the Hindus. She is running about the country feeding the conceit of this most conceited of peoples. Her present theology is summed up in

1. The Hindu theosophy is the best of all philosophies.

2. The Hindus are the wisest of all nations.

3. The Sanskrit language is the best of all languages.

4. Western civilization with all its discoveries in science, is nothing compared with Hindu civilization.

5. All that is best in the West has been borrowed from India.

What conceited Hindu wouldn't jump at such bait? Is it any wonder we hear of her being feted and lauded wherever she goes? She is also credited with having said in Bangalore, "She was a Hindu Pandit in a former birth, and is visiting her own land after a sojourn in the West, where she re-incarnated to know the nature of the materialistic civilization of those regions." It is not said how the Brahmin Pandits enjoy the possibility of their being re-incarnated into a mere woman of all things. It is strange also that Mrs. Besant should be the first modern Hindu to show what she was in a former birth. One is inclined to doubt her memory, she would seem to have come from something with longer ears than a Brahmin Pandit. The Hindus in Calcutta say that if she were a true Hindu she would know that her first duty is to put herself under the authority of her husband.

Rev. J. Guinness Rogers is delivering to the students of Hackney College a series of lectures on "Pastoral Theology." The subjects already treated have been: "The Pastor of Fifty years ago and the Pastor of To-Day: A Comparison"; "The Pastor in His Study." Mr. Rogers is at present lecturing on "The Pastor in His Pulpit," after which he will take up "The Pastor in the Visitation of His Flock." He promises a lecture on "The Pastor and Ruskin," before the close of the course.

Christian Endeavor.

WHAT LOVE DOES FOR THE WORLD.

BY REV. W. S. MCTAVISH, B.D., ST. GEORGE.

MAY 20—1 Cor. xiii. 1-13.

The chapter to which we are here directed might be called, as Meyer suggests, "the song of love" of the New Testament. Prof. J. S. Blaikie, in his work on Moral Culture, advises all persons to make themselves very familiar with certain portions of the Bible. Among those passages which should thus be written on the heart, he places first on the list the Sermon on the Mount, and, second, this 13th chapter of 1 Corinthians. Those Those Endeavorers who can lay their hand on Prof. Henry Drummond's little work, "The Greatest Thing in the World," should not fail to read it in connection with this topic. His analysis of love is not new, for others have given it in practically the same form before, but his exposition and illustration of this subject are so clear, so beautifully simple, and so full that one almost hesitates to write anything upon it now. The fact is that he has reaped the field so thoroughly that if the field itself were not inexhaustible, those who come after him would have to be content with the merest gleanings.

We take it for granted that we have to discuss, not what God's love does for the world, but what love, when it reigns in our hearts, will do for us and for others. True, our love had its origin in God's love; it is rooted and grounded in His love, but the chapter to which we are directed deals more particularly with what may be done for the world through that love which is implanted in the human heart. Love is an essential element in the Christian life, and when the divine love moves and sways us it does great things for us, and for others through us.

What then does it do? This question may be answered negatively and positively. It does not make, it does not even permit, a man to be impatient, envious, proud, discontented, selfish, fretful, slanderous, discouraged. But it makes him patient, benevolent, humble, courteous, generous, good-tempered, truth-loving, hopeful, trustful and long-suffering. Without dwelling at length upon any of these points, and without making any formal divisions of our subject we shall present a number of Biblical illustrations to show what love has done for the world. When we know what it has done, we know what it can do.

What enabled Jacob to serve his uncle Laban faithfully for a term of seven years, and why did those years seem but a few days to him? It was because he loved a maiden who lived in Laban's house (Gen. xxix. 20). Why did Moses pray so earnestly on behalf of the children of Israel, and why was he willing that his name should be blotted out of God's book unless their sins were forgiven? His love for them made him very importunate with God (Ex. xxxii. 32). How touching the poem which David wrote after the death of Jonathan! How feelingly he referred to the companion whom he had lost! What inspired him? Love (11 Sam. i. 26). Look at Rizpah watching and waiting for five long weary months on the rock at Gibeah! The sun beat down upon her by day and the chilling dews fell upon her by night. What prompted her to keep up her lonely vigils? Love (11 Sam. xxi. 10). Why was Esther willing to forego honors, wealth and fame? Because of the intensity of her love to her kindred (Esth. viii. 6). Ruth would not leave her mother-in-law in wretchedness and poverty. Many waters could not quench her love. How eloquently the centurion spoke to Christ on behalf of his sick servant! How earnestly the Syro-Phœnician woman pleaded for her daughter? How kindly Stephen prayed for his enemies! How fast the tears fell upon the page as Paul wrote to the Philippians regarding the enemies of the cross of Christ! How solicitous he was regarding the salvation of his countrymen! (Rom. ix. 3). How light love makes the heaviest labors! How it smooths the rugged road! How willingly it makes sacrifices! How it longs for companionship with the person beloved!

By way of a start to the request made in the following letter we shall quote again from the London Presbyterian correspondent referred to, what he says of the weekly church prayer-meeting falling off because of the C.E.S. "Believing that this experience is exceptional, I have written to every minister in this town in whose church an Endeavor Society has been established, asking what has been its effects on the week-day prayer-meeting. Of the replies received thus far, in no single instance is there reported any falling off at all. One minister writes: 'My prayer-meetings are all helped in number and interest by the Young People's Society of Christian Endeavor. The young people do not attend the mid-week services in such numbers as I should like to see, but it is so difficult for them regularly to attend two meetings of the kind the same week. It is, however, my joy to see every department of my church life and work receiving an impetus from the Christian Endeavor. This is patent to all my people as it is to me.' Another minister writes:—'The Young People's Society of Christian Endeavor has increased rather than decreased the attendance at our weekly-night services. It has given us more prayer leaders, that is, those whose voices were never heard in our weekly prayer-meetings have broken the ice at the Endeavor meeting, and are always ready to pray in the prayer-meeting of the church.' A third writes: 'If in any case the Christian Endeavor movement slightly interfered with the weekly prayer-meeting of the church and congregation I should regard the advantages secured by the society as much more than compensating for any such real or apparent loss.' A last quotation: 'The Young People's Society of Christian Endeavor has not diminished the numbers nor lessened the interest in the week-night service. Further, some of the most regular in attendance are the members of the society.'"

Dear Editor,—I am pleased to see your Y.P.S.C.E. column, and was pleased with the sentiment of the paragraph from Presbyterian, London, correspondent. I find that my young people here ignore the church prayer-meeting. They are doing a good work and we have a flourishing society. They have a prayer-meeting on Sunday evening before service, half an hour, and also on Tuesday evenings, 8 to 9. It is too much to ask them to come back on Wednesdays. I believe the prayer-meeting should be attended, and that the purpose of the Endeavor Society was to help the prayer-meeting and not to weaken it. This is a practical subject that experience might give much light regarding. I should like to know the effect of the society on prayer-meeting in general.

[The above comes from one of our ministers, and we hope all Christian Endeavorers will make a note of it. The thing complained of here is not what ought to be. We hope that the request of the last sentence will call forth not a few answers, brief and straight to the point.—ED.]

Rev. A. J. Gordon, D.D., pastor of the Clarendon Street Church, Boston, takes occasion in his church paper to give hearty and well-deserved praise to his Christian Endeavor Society, that has completed their third annual gift of six hundred dollars for foreign missions. They have been supporting a missionary in Africa for these three years. Dr. Gordon reminds his noble young people that they are giving more every year to foreign missions than the entire annual contributions of many of the largest and wealthiest churches of our country, and ends the paragraph thus: "All praise to God for our Christian Endeavorers!"

The Christian Endeavour movement is making rapid progress in the Midland District of England. There are now 30 societies affiliated with the Birmingham and District Union, 21 of which had been enrolled during the year. Several others have been started though not yet registered or enrolled in the District Union. It is estimated that there are 1,000 active, 400 associate, and 100 affiliated members in the Midland District. It has been arranged to hold the convention for 1895 in Birmingham.