

told his family that he had accepted the belief in Christ. His wife, influenced by her father, and all his relatives and friends turned their backs on him and called him unclean for seeking new gods. His father through very shame was going to shut him up in an asylum when he fled to the city of Breslau, in Silesia. Here he sought out a missionary from the Free Church of Scotland to the Jews, and had much study of the Scriptures with him. He wished to be baptized, but the thought of his family restrained him, and a struggle with himself ensued which laid him up for three weeks in bed and nearly cost him his life. During a calm period one night, when no one but his horse was with him, he arose and baptized himself. After this he became rapidly better, and was subsequently baptized in the Christian Church in the presence of a whole synagogue of Jews to whom he had given an invitation to be present. His people hearing of the matter, went to Breslau to get and take him back, but he made his escape to Scotland and resided in Edinburgh. His father went there after him, when he came four years ago to America. Mr. Warszawiak then described his work in America, how from a small room with sixteen listeners when he first opened he has a church holding 500, from which are turned away every Saturday hundreds of Jews who desire to hear the Gospel. There are now thousands among the 2,000,000 Jews in New York who are professing believers in Christ, and Mr. Warszawiak desires to build a Christian synagogue with a seating capacity of 2,000, and as the rich Jews will not nephew him wants the Christians to do so. He thinks that they who have got so much from the Jewish race should give a little back.

Rev. H. Parsons followed with a thoughtful address on "Secrets of Power in Work for God." Men, Dr. Parsons said, were but instruments in the hands of God for His work, although it was a sad truth that some Christians had become possessed of the idea that they were doing the work, and that God was in the position of helper to them. The secrets of power were all dependent on one great secret, which was that the man who possessed them must be possessed, guided, penetrated and permeated with the spirit of holiness. The devil, the speaker said, made many skeletons, but was not one himself. He knew that there was a God, but tried to persuade others that there was not. The speaker then attacked the formalism of the worship in the church. The great peril of religion was the dead, cold, formal methods pursued in worship. Ritualism was sweeping over the Anglican, and also the non-conformist Churches, and that simple worship of the upright heart and pure mind, which had the greatest favour in the eye of the Almighty, was being neglected. Too many men, who knew nothing and cared nothing about religion, were in the church because it was respectable to be there. The greatest need of the modern church was prayer. There was four main hindrances today to the spread of the Gospel, namely:— "Creed without faith, worship without adoration, conformity with out obedience, and sacrifice without love."

On Thursday Rev. Dr. Mackay addressed the convention on "Formosa." He said there were two nationalities in Formosa, the Mongolian and the Malay. The Malays lived in the mountainous district. The mountains were from one to fifteen thousand feet high. On one occasion, when the speaker and his students were building a church in a village of aborigines, an earthquake overthrew the walls, which were only built up to about seven feet in height. The natives immediately took this as a sign that the earth was afraid of the "foreign devil's faith." On the same occasion, the head man of the village sent a note saying that he and his people were about to hold their annual celebration in memory of their ancestors, and that Mr. Mackay and his students must leave the village the next morning or keep to their house for three days. After consultation, it was decided to send a reply stating that the party would neither leave the village nor keep to their house. Next morning they were led through the village streets surrounded by groups of angry aborigines. No violence,

however, was offered them. The next day they carried out the same programme. On the fourth day the aborigines became friendly. Later they helped to finish the church. The aborigines did not wear a queue like the Chinese, with whom they are always at war, and when they became friendly they dubbed Mr. Mackay "grandfather." They explained to him that as he wore no queue, and did not dress or act like the Chinese, he must certainly belong to them. When he and his students entered the way of Bang-kah, with forty or fifty thousand of a population, soldiers were sent and drove them out. The next day they entered the city by another route. The populace tried to get rid of them by sending lepers into the house. This did not frighten them away. On the fourth day the people gathered in mobs and pulled the house down, even going so far as to dig up the foundations. He (Mr. Mackay) and the students walked across the street to an inn. The mob, now thoroughly angry, threatened to destroy the inn unless they departed. At this juncture the British Consul came and told the chief man that he must not drive the missionaries away. Persecution followed them, but they built a church on the site where their first building was pulled down. The work then began to make progress. The church had been pulled down once since, but rebuilt, and was now the finest church building in Northern Formosa. Just before he came away from Formosa to visit Canada, the head men who had stirred up the mob in Bang-kah organized a procession with eight bands of Chinese music, flags flying, etc., to escort him down to the quay. This was one of the many instances where determination to preach the Gospel was rewarded. It was a mistake to suppose that the Chinese and aborigines did not get a clear impression of the way of salvation. There were sixty churches in Northern Formosa, each in charge of a native minister. He had heard people talk of the duplicity of the Chinese. He knew of that, and also of the duplicity of Canadian and other peoples. There were Chinamen in Northern Formosa as genuine, true, and sincere followers of Christ as could be found anywhere. He required no proof beyond the fact that four hundred who had accepted Christ had lived and died professing their faith to the last.

The meeting adjourned at 10.45.

Dr. A. J. Gordon, D.D., spoke of the "Missionary Outlook." He said there were one hundred and forty missionary societies in the field to-day. Of these, forty were in China; thirty-nine in Africa; and fifty in India. Up to 1860 there was no Women's Missionary Society. There were now forty-two Women's Missionary Societies in the United States and Canada, and last year they raised \$2,000,000 for the support of missions. There were now three hundred translations of either the whole or part of the Bible. It was estimated that the whole Bible is now within the reach of nine-tenths of the human race. There were now seven thousand missionaries preaching the Gospel of Christ. While there were probably 50,000 converts in China, a so-called Christian nation had thrust upon that people the opium traffic, which Hudson Taylor says "affects 150,000,000 of Chinese in a most awful way." When missionary work was commenced in Burmah, the natives knew nothing of liquor. Now the liquor traffic was a most tremendous barrier in Burmah to the spread of Christianity. Professor Stewart, of Liberia, has said that for every missionary sent to South Africa, the civilized nations send 700,000 gallons of rum. He was glad that Torontonians had decided not to manufacture or import liquor for home purposes, and hoped they would soon decide to stop, as far as they could, the importation to other lands. The greatest barrier outside barbarism which Protestant missionaries have to contend with was Jesuitism. In Mexico, Brazil, France, and Italy the power of Rome had received its death blow and Christianity can be preached openly in those countries. The work among Jews, which was meeting with success, was taken as a sign that the children of Israel will have a great share in the evangelization of the world.

On Friday many meetings were held and the convention was wound up. Among the addresses those of special interest were by

Mr. Warszawiak, Rev. J. H. McVicar, and His Excellency Earl Aberdeen. Mr. Warszawiak's address was on "The work among the Jews." He based his address upon the verse in the 10th chapter of Romans, running thus: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." He said people were bothering themselves to find out the lost tribes. He believed an old Scotch saying which sets forth that those who loved the Jews were the lost tribes. The Jews were more earnestly inclined toward the Gospel than any nation on the face of the earth. From the day he landed in New York, about four years, God had blessed his work. He started a mission in the room in the De Witt Memorial church. After a few days the room became too small. A few weeks passed and all the class rooms of the church were too small; to accommodate the crowds, and now the whole church was too small. Every Wednesday night he set apart for discussion with the Jews. The Jews wish to bring their Rabbis to try and put questions to him which would shake the teachings of the Bible. Up to the present time none had given him a question which the Bible could not answer. If a Jew could not get a straightforward and simple answer to his question he would immediately come to the conclusion that Christianity was wrong. One man, who for a long time stole Testaments from the mission to burn and destroy them, thinking thus to stop its work, was now preaching the Gospel to the Jews in Philadelphia, U. S. At the present time the chief of police in New York had to send six policemen to the church, when service are going on, to keep order among the people who almost fight for admission. The rabbis of the synagogues were anxious to know why the Jews did not flock to the synagogues as formerly. Letters had been written by them (the rabbis) to the Jewish publications, in which they brought out the fact that the Jews did not come to the synagogues because they could not hear there the Gospel of peace and everlasting life. Every Saturday evening he held enquiry meetings for Jews who were anxious to come to Christ. At these meetings the attendance was never less than two hundred. The fact that Jews were scattered in every part of the globe augured that God had in view for them a great purpose. He had received the names of three thousand Israelites in New York who desired to worship Jesus Christ. A plan had been agreed upon whereby a temple with seating capacity for three thousand might be built, and in connection with it a training school for those who desired to enter the ministry. The cost was to be \$100,000. Of this \$30,000 had already been subscribed.

"Honau" was the subject of Rev. J. H. McVicar's address. He said the typical street in Honau was a narrow passage way with no sidewalk or pavement. It was considered unlucky by the Chinese to have windows in that part of their house which faced the street. There were three great barriers to the spread of Christianity among the natives of Honau—first, their suspicious character; second, their beliefs; and third, the materialistic character of their language. It was almost impossible to convey a clear impression of Christianity through the medium of the Chinese language. That was the chief reason why missionaries had to study the language and literature unceasingly. There was no word in the Chinese language equivalent to the English word sin. To them sin meant the transgression of some of the laws of etiquette, or being found in the act of committing a breach of the law. "This conception of sin, namely, being caught in the act of wrong-doing," said the speaker, "seems also to prevail at Ottawa and Quebec." At the present time there was a controversy going on among Chinese missionaries as to what word in the Chinese language could be used to convey clearly the meaning of sin. While speaking on this difficulty, Mr. McVicar said a mean advantage was taken of the English language at the Parliament of Religions, where every delegate had to deliver his address in that tongue. Hardly a word could be used of the English language which did not convey some meaning of Christianity. This gave the impression that many of the religions