

HOME ON FURLOUGH.

The Winnipeg Free Press, of the 10th inst., says that Rev. J. Menzies, M.D., of the Canadian Presbyterian mission in the province of North Honan, China, is in the city with his wife and children on their second furlough in thirteen years. Their visit to Canada is to last little over a year.

A curious fact of their ocean voyage was that in crossing the meridian on the first of July they had two Dominion Days to celebrate, two Wednesdays in one week, and their year 1908, bring leap year, will number 367 days.

Dr. Menzies' residence in China has been in Hwisching Fu (county town). The mission with which he is connected is the only in a population of 800,000, constituting about one-fifth of the whole of Honan. It operates in three counties. The mission staff numbers fourteen families, besides half a dozen young ladies; the mission has three hospitals for men and one for women, and is doing a large medical work: one of the hospitals sometimes averaging 150 patients a day, and having half a dozen operations. There is a great demand for medical work, the district being rather sterile one, and the Chinese themselves having no medical skill. The mission has been doing good work, and is in a very hopeful condition in every way. It has organized quite a number of schools and also a presbytery.

The Chinese taking place in China are described by Dr. Menzies as of a very interesting nature. Formerly to reach the mission from the coast at Shanghai had to take a month of travel by horseboat; on this recent occasion, in coming out the travellers entered a steaming car at 10:30 a.m. and the next day at 3 o'clock were at Hankow, distant 450 miles, where they took a large steamer on the Yangtze for Shanghai, and the whole trip occupied four and a half days instead of over a month.

Since 1901 when Dr. Menzies returned, after the Boxer troubles were over, tremendous strides have been made in the building of railways, and the many centuries old system of education has been swept away by a single edict. A good deal of difficulty is being experienced, however, in introducing a new school system, owing to the great lack of good teachers.

IMPORTATIONS FROM CANADA.

There are very few industries in that part of China; the whole population practically live off the land. China, though wealthy in natural resources, having immense deposits of coal, iron and other minerals, has no good roads or other means of transportation, and the market is limited. The people are very poor, and when the crops fail they suffer from famine. The missionaries and other European residents get a great deal of their food stuffs from Canada, chiefly by way of London; also, they purchase British Columbia salmon, California fruit, canned vegetables, etc.; but the goods from London are better packed and preserved. Another obstacle in the way of direct trade with Canada is that the freight rates are very high. Sometimes it takes nine months to get goods from Chicago. The United States and Canada, Dr. Menzies observes, have not studied the foreign shipment question as it has been studied in England. There are, he thinks, great openings for markets in dairy produce, Canadian fruits, flour and lumber. Another obstacle against Canadian and American trade is the trouble caused in making out invoices, merchants having no understanding of what is required, while, in England, the greatest care is exercised. Dr. Menzies, in referring to these matters, is giving his own experience in trying to work up Canadian trade.

China has great need of government reform. There is no such thing as representative government; the people have not the first idea of such a thing. The emperor appoints the high officials, and these in turn appoint those under them, the positions being practically bought. Christianity has made great progress in China. It is estimated that there are over a million Christians now, the centennial conference in Shanghai last year showing over 800,000 on the rolls, and the work is advancing in every part of Canada.

Fighting the Opium Tariff.

The stamping out of the opium traffic promises to be successful. Notices were sent out that after a stated number of months all officials who smoked opium would be discharged, and this has been done: opium dens have been closed; the tax has been raised so as to make the growing of poppies no longer profitable; and those engaged in the opium business have been given time to sell out and engage in something else.

Dr. Menzies is delighted to be in Canada again. Though his energies are devoted to China, so that it is his intention to return after spending his furlough in post-graduate medical studies, he finds living in China very different from being at home in Canada. There, he says, one cannot get away from the crowd. The streets are very narrow, and the surroundings are extremely unhealthy. Here it is delightful to see their houses with open spaces around them, and the wide streets and boulevards. In China all the large cities, county towns and township towns are surrounded by walls thirty feet high, of brick and earth, with four gates, one at each side. The North China inhabitants are larger and more robust than those in the south. They speak the Mandarin language, and Dr. Menzies considers them a magnificent people, intelligent, hard working, and splendid mechanics.

Having heard about the eastern problem in British Columbia, he was surprised to find everything so quiet there. During his stay on the coast he saw no signs of trouble. He thinks an emigration movement from North China might become a force to be reckoned with; but he looks forward to development of the natural resources of their own country, which will give the people employment at home.

IRA DAVID SANKEY.

This great evangelist died at his home in Brooklyn on the 13th of August, and it will probably be of interest to our readers to see a sketch of his life.

Ira David Sankey, as he tells himself in his introduction to his "Story of the Gospel Hymns," was born in 1840 at Edinburg, in western Pennsylvania. His father, Hon. David Sankey, was engaged in the commission and forwarding business, and afterwards took up farming, so that young Ira's youth was largely spent on the farm. He assisted in farm work and received the usual school privileges which fell to the lot of the boys and girls of those days. Ira was converted at the age of sixteen at some revival meetings, held at the King's Chapel, some three miles from his home. Next year his father, who had been for some years in the State Legislature, assumed the Presidency of a bank and moved to Newcastle. There Ira attended high school and later entered his father's bank. He became a member of the Methodist Episcopal Church at Newcastle and before long was made superintendent of the Sunday school and leader of the choir. Here his voice first began to attract attention.

On the outbreak of the war in 1860 Mr. Sankey, then twenty years of age, joined the Newcastle company and saw service in Maryland, often assisting at religious services in the Union camp. After the war he returned to the assistance of his father, who had become a collector of internal revenue and in the succeeding years was in much demand in his State as a singer at conventions and political meetings. In 1867 Mr. Sankey entered Y. M. C. A. work as secretary of the Newcastle branch, and in 1870 went as delegate to the international convention of the association at Indianapolis. It was there that he first met D. L. Moody, with whom he was to be associated in evangelistic work for the next thirty years. Moody heard Sankey's singing and at once proposed that they go into evangelistic work together. Sankey was unwilling at first, but after six months' hesitation allowed himself to be persuaded.

In 1871 they commenced work among Mr. Moody's little flock in Chicago and kept it up until their church was swept away in the great fire. After the fire the two men continued to hold services in their temporary tabernacle, and to help the poor who had lost everything in the flames. In 1873 the two evangelists received and accepted an invitation to hold meetings in England, and their first meeting at York was attended by only fifty persons, but before they left they were drawing crowds of 20,000 persons to their meeting hall in London. They remained for two years in the old land, conducting services in various parts of England, Ireland and Scotland, and even being invited to hold meetings at Cambridge and Oxford. It was while in England that the first edition of Mr. Sankey's "Sacred Songs and Solos," a thin pamphlet containing twenty-three pieces, was published.

Returning to America in 1875, the now inseparable evangelists held meetings in the larger cities, at Philadelphia, Brooklyn, New York, Chicago, Boston, St. Louis and at Princeton and Yale Universities. The work, remarkably successful, spread out in all directions, and hundreds of places were visited, in the United States, in Canada and even Mexico.

And so the work went on for thirty years on both continents. In 1898 Mr. Sankey visited the Holy Land, singing at Cairo and Jerusalem. On his return the Spanish-American war was being waged, and he went to Tampa, Fla., to hold meetings in the camp there. In 1899 Mr. Moody died, and the singer-evangelist was left to conduct his future meetings alone. In 1903 he lost his eyesight, but for the last five years had not been idle, issuing new editions of his songs and solos and publishing the story of his Gospel hymns. The songs and solos have had an enormous circulation, over 50,000,000 copies having been published. The songs have also been translated into many languages. Mr. Sankey's works include The Gospel Choir, The Male Choir, The Christian Endeavor Hymn Book and My Life and Sacred Songs. Among the best-known hymns of his composition are "The Ninety and Nine" and "When the Mists Have Rolled Away."

Rev. W. D. Turner, of Norval, occupied the pulpit in St. Andrew's church, Carleton Place, two weeks ago. Rev. D. R. Drummond, of Hamilton, was the preacher last Sabbath.

He who has battled, were it only with poverty and hard toil, will be found stronger and more expert than he who could stay at home from the battle, concealed among the provision wagons, or even rest unwatchfully abiding by the stuff.—Carlyle.