

no rest? that heaven is to be only another earth, with all its toil and care and anxiety? Thank God my Bible teacher me otherwise, and they who would so interpret Scripture (as Bunyan says) know not the language of Canaan.

That the redeemed saints of God will ever praise Him who sitteth upon the great white throne I do verily believe, but that the science of music, especially instrumental music, will constitute the medium of that praise, I have grave doubts; whether our incorruptible bodies shall possess their several organs as now (when most of them will be apparently unsuited to immortality), we cannot say. The spirit of praise, of love, of gratitude will still animate the redeemed host.

All nature praises God now; all show forth His praise—see Psalm cxlviii,—and the entire universe, especially the ransomed saints of earth and heaven collectively will praise Him there. The mere expression of sound, the mere *do, re, mi*, of music, is not essential to the expression of praise when rendered to Him who readeth the heart. There are several other points in this discourse which I should have liked to touch upon, such as that the emotions are a means of salvation, while the Scripture doctrine is that the understanding and the will are first operated upon, the Holy Spirit convincing of sin, of righteousness and of judgment; or, in the language of our Shorter Catechism, "convincing us of sin, enlightening our minds in the knowledge of Christ, and, renewing our wills, He doth persuade us to embrace Jesus Christ as He is freely offered to us in the Gospel," also, that music is calculated to suggest and convey spiritual truth. The words of the psalm or hymn may, but the mere repetition of musical sounds, the *soi, fa, mi*, of music never can; it is a mere gratification of the sense of hearing, and will never convert a soul. It hath pleased God by the foolishness of preaching to save them that believe; "services of praise are merely sacred concerts—free.

In conclusion I may say that I have ceased to take an active part in the discussion of this question. I mourn over the departure of the Church of the martyrs from the purity of the faith once delivered to the saints, but the Lord in His wisdom hath permitted her to be moved from her moorings, and I fear dark days are before her, but the Lord is at the helm, and in His own good time and way will awaken her to her danger. Meantime "the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." Amen. J. B.

ECONOMY IN MISSION WORK.

MR. EDITOR,—Dr. Mackay's whole plan for North Formosa Mission in training natives rather than calling for foreign missionaries means economy of time, labour and money, but apart from this let me give you a few examples of economy I have seen with my own eyes.

1. Dr. Mackay never pays an architect for a plan, and never pays a contractor to undertake a building for the mission. Ministers in Canada have little to do with building, but in order to economise, Dr. Mackay does all the drudgery of planning, building and repairing churches himself. I have seen him in days when the heat was terrible, standing over masons' hour after hour, surrounded by sand and stones and lime. I saw him living in a grass hut, blinded with clouds of sand by day and tormented with mosquitos at night while watching such work. I saw the little mud-floored room in another village where he stayed while attending to the same kind of work. I have rested in chapels where Dr. Mackay had not even a roof over his head at night while cleaning out, repairing or building them.

I have seen Dr. Mackay make desperate efforts, and more than once endanger his own life, in order to accomplish in one or two months as much work of this kind as should take a whole year. He would say, "I can't help it. I can't spare time. There are cases of trouble on hand and whole bundles of Chinese letters and the students' work all waiting for me, but you know if I leave the masons a day they won't work. We have not money enough, and even A. Hoa can't get the work done for so little as I can."

2. Travelling by chair is expensive. Dr. Mackay walks, and requires his students to walk miles in the country in all kinds of weather to save expense. Did he not possess extraordinary power of endur-

ance, that would be impossible in this climate. Other Europeans have tried it, and all succumb to fatigue or malaria. I do not recollect Dr. Mackay once coming back from the country without one or more of his students pale and exhausted with attacks of fever, their strength having given out by the way. He has often himself so suffered while in the country, and returned to Tamsui completely worn out, to begin building up again by taking quinine and good food, for to carry European food in the country is also expensive and troublesome.

3. Keeping accounts for fifty churches is no small undertaking. Dr. Mackay does not hire an accountant, but he and Pastor Giam often spend whole nights over accounts, preferring the night because it is the only time free from disturbance. I know they both spend hours at a time both day and night examining and talking over details in every part of the work to see where expense can be still further cut down with least injury to the work.

4. When in Hong Kong, after nearly losing his life to save the converts, and when shut out from them against his will, Dr. Mackay arranged that the two mission families should live in one house. He needed rest and quiet, but instead of that he put up with daily annoyance and inconvenience, and had his own children sleeping in a bath-room to save expense to the Canadian Church. Without anything additional, the anxiety and daily suspense and the preparation for all awaiting him in Formosa were quite enough to bear even for one accustomed to suffer as he does. Canada will never know what he endured in Hong Kong, I did not then see as I do now the burden he was bearing, but I saw him suffer agony of mind that left its mark on his face, and before those months had passed, his hair had begun to turn gray. Instances of economy on every hand might be given without number, but my object only was to give you one or two examples. Dr. Mackay has a thousand times expended his own time and strength rather than the Church's money, and in consequence there are now in North Formosa 2,650 baptized converts living; fifty churches, fifty-one native missionaries, of whom two are ordained pastors; sixty-four elders; sixty deacons.

I have seen a little, and I know that no one in Canada has the least conception of the amount of hard work, earnest thought, careful economy and constant suffering necessary to accomplish so much.

In addition to the above I wish to make known the following. Besides the burden which falls upon Dr. Mackay of caring for the whole Church, ever since I came to Formosa he has spent much time and taken great pains to help Mrs. Jamieson and me, and told us many things we needed to learn about mission work, etc. All should know what I am doing. I am living here in Tamsui from day to day and not engaging in any mission work at all. There is much I might do if able. Take but one example. I might go into the country from chapel to chapel to preach and exhort, but what little Chinese I speak is so very bad that natives cannot understand me, and I would only be imposing on them by pretending to preach. Besides, I know that I am lacking in qualities of mind and heart necessary to win them. Therefore I judge better for me to remain here, because converts are very hardly won, and I know by experience that, failing to do good, I do harm.

For more than four years, though often told I should just be myself and labour according to my own ability, instead of attending to every-day duties, I kept on wasting my time at the language, and it is only this year I have come to know myself and what I can or cannot do and the wrong I was doing in not making known to all how little that is: I have never helped Dr. Mackay or the mission in any way, and have greatly tried his patience as well as that of others.

At our regular pastor's meetings—of which records are kept—by Dr. Mackay personally I have been invited, even pressed, to take up any one part of the work, but have repeatedly refused to do so, being quite unable to do it. Also I have often been asked to make suggestions for improvements in the mode of carrying on the work. But seeing the success that has attended the methods already in operation, and noting the injurious effect of continual change in some other missions, I think the less change of well-tried and, to my mind, common-sense methods the better. I can only confess the truth. I have treated

Dr. Mackay most unjustly in the face of all he has done for me by not sooner making facts known. Many may suppose I have been helping him. Not so, he has helped me to such an extent that I owe him a debt I can never pay.

Dr. Mackay has treated me with patience and kindness far beyond what could be expected, and I will never remain silent if any one dare insinuate that either Mrs. Jamieson or I have been hindered from work. There is plenty for me to do, and I have my own choice and free will, and use my own judgment in the matter. If I am not doing work, it is simply and only because I am not able to do it.

I have also to confess my great neglect in not making known the hard work I saw Dr. Mackay and others doing. I will try in future at least to remedy this, and let you know more about the Lord's work here, and thus be even of a little use to the Church of Christ.

Seeing I have referred above to the laborious work in which Dr. Mackay is engaged, this fact should be carefully noted. Not any number of foreign missionaries could possibly relieve him; he is to all the converts in North Formosa what no other ever could be, namely, their "spiritual father." The truth is, Dr. Mackay, beloved by all around him, is different from all, and from the thousands throughout the world who preach the Gospel. He is, by rare gifts of mind and physical strength, able to do what others cannot do. He lives with God, and a mighty power works through him, with him and for him.

Statements unjust to his work have appeared in print, and the truth sent from here suppressed. No one is able to follow him in his work. No one can draw plans, build and repair chapels, etc., as he does, and he does not expect any one to do so. Fifteen chapels were in ruins when he returned from Canada.

Watching the work of some other missions in China, I see one plan after another taken up, and often with much noise. A few months or a year or two do not show the results of carefully tested plans and hard labour. Is it possible any one thinks if Dr. Mackay were not where he is—at the head of the mission—with other plans, other methods, other workers, North Formosa would soon be Christian? If so, "come and see," and waken up. A. Hoa says the day Pastor Mackay goes, he and others go, and the Church will be pitiful enough. When that day comes, farewell to all encouraging letters—hitherto not one discouraging—about the work here. Every year Dr. Mackay is with preachers, students and converts to guide, teach and build up, the stronger the Church here. Should he be called "home," with fair play the work would go on without interruption; if unfairly dealt with, preachers and students would resign and stand indignant at their treatment. If in God's providence he should early be "called to rest," no mission in China is better prepared to stand such a shock, because he looks forward to all contingencies—native missionaries are here on the spot.

All in the mission look to Dr. Mackay, and the Church has made rapid progress because he cannot rest and see work to be done; he will not be kept back to a slow pace, born to conquer or die, he toils on night and day. Not for name or for self; he cares nothing for honours of men, but labours for Christ. Many a time he says, "I would never endure such a life; I would not toil like this all my days for any one else but my Master." JOHN JAMIESON.

STATISTICS.

MR. EDITOR,—On looking over the financial statistics of our congregations in the Minutes of last Assembly, a question again comes up which has frequently occurred to me before, and which ought to be authoritatively answered before the expiration of the current year if our financial reports are to be of any real value.

I notice, in the case of some congregations, very large figures under the head of "amount expended on church and manse during the year." There is nothing more certain than that these large sums are largely borrowed money. If this is true, are not such entries very misleading? What we want to know is not what any congregation has expended of borrowed money, but what its own members have contributed for any specific purpose. The entry is not actually false, as the borrowed money has really been expended, but it is easy to show that the result is a grossly incorrect idea of what credit is due to such congregations. Provision is, of course, made for paying off the debt so incurred. This re-payment then figures in the financial returns of the borrowing congregations, and the result is that one which borrows, say, \$20,000 to build a church, and then pays off its debt in any given period, is made to appear as having expended \$40,000; a showing which, speaking plainly, is simply a fraud. I contend that no borrowed money should be allowed to appear in these returns. Congregations will then get credit for their actual expenditure as their debt is paid off from year to year and not before. I trust that this rule will be distinctly laid down in the blank forms sent to congregations next year. X.