

again said to him, "follow me and we will march on in the strength of Jehovah of Hosts and fear not." We thus walked straight through the crowd and not a man touched us, on the contrary, opened right and left as if wonder stricken! Approaching the door, another angry crowd gave way, and as we entered a shout went up outside, as though the gates of hell were thrown open. My dear and faithful students threw themselves around me and wept for joy at our meeting once again. We blessed our beloved Master, and stood ready to live or die for him.

Thursday morning through H.B.M. consul, B. C. G. Scott, twenty Chinese soldiers were sent to guard the inn where we were. Hundreds gathered in front of the door and threatened to pull down the building if we would not leave. I told them I would not, and continued pacing the street in front, and extracted many teeth for them. In the meanwhile, the soldiers (?) were inside smoking opium. How unlike Canadian volunteers or British red-coats. Towards evening the mob increased so that 1,000 were there in quite an excited state. They again told me to leave at once; when they saw that I would neither do that, nor go inside, they actually stamped with their feet, and gnawed with their teeth. At dark they left, and the innkeeper begged me to leave, but I would not. All day Friday was just a repetition of the preceding day. Saturday morning the owner of the inn appeared, and ordered the keeper out of doors, or else drive me away. Crying, he came to me with the key in his hand to lock the door, if I would go out. I thought it was time, as a British subject, to claim my rights, and I did so. Men were sent from the *yamen* to tell all parties not to molest me. Towards evening the British consul called on me, and when about to leave, I accompanied him a short distance. The mob yelled, shouted, and slandered him. We returned, he sent word to the *yamen*. Immediately the Ting (sub-prefect) arrived in his chair, and all seemed quiet for the time being. I told the consul I would not leave; he told the Ting then to protect me and left. He no sooner got out of sight, than the Ting said he wished to speak to me, so we entered the inn where he begged of me to leave for a short time, while he would bring the rioters to justice. At first I felt disposed *not* to listen to him; but he seemed so *pitiful*, and begged so hard, that I said I would go to one of my chapels for a few days then, but would return, if he would not bring the guilty parties to justice. He sent an escort to the Toa-liang-pong chapel with me. Yesterday I preached at Sa-teng-po; this morning I went to Coal Harbour, and now I am here. Now don't be alarmed, *for the work here was never more prosperous*, and there will be a chapel in Bang-kah though devils rage. I have hundreds of good friends in the city. *Three head men are the cause of all the trouble*. Before you will receive this, God alone knows what may take place. I am determined by His strength, to hold my ground, if I die in the cause. Pray for Bang-kah. Pray for North Formosa. Oh, pray that Jesus may come quickly and establish His kingdom. Come Lord Jesus, come quickly. Kindest regards to Mrs. McLaren and family, and all friends.

P.S.—I will never forget the kindness of the British consul and the British merchants here during these days of trial.

Formosa, Kelung, Dec. 17th, 1877.

#### ENNISKILLEN

MR. EDITOR,—As the Home Mission Committee is to meet shortly, permit me, through your paper, to call the attention of its members to our application for \$150 supplement in behalf of Enniskillen. Has the Whitby Presbytery exhausted every means at their disposal to make arrangements for Enniskillen before asking for a supplement? I apprehend not.

1st. Have they used all diligence to draw out the liberality of the congregation? While some of the people may be clamouring for a supplement, I have the most positive assurance that one of the leading men, who looks upon himself as the spokesman of the bone and sinew of the congregation, said they *would not accept of a supplement*.

2nd. Though Enniskillen may not be able to raise the required stipend does that make it necessary to have the place supplemented? By no means.

The Rev. Mr. Spenser of Bowmanville (a tried and faithful pastor), preaches every Sabbath afternoon in Orono. Let the Presbytery relieve him of this part of his work, and then he can give half of his time to the

Enniskillen station. Another advantage will flow from this arrangement: it will open the door for a union between two weak congregations in the village of Orono. Owing to the above facts, and the low state of the funds of the church, it is to be hoped that the above grant *will not* be given by the committee, as the money can be put to a *far greater advantage* elsewhere.

CANADA PRESBYTERIAN.

#### PATIENCE.

Some think the world is nought but misery and sadness,  
Whereon hath settled the abiding gloom of night;  
No! the Creator filled it full of joy and gladness,  
And swung it out amid the brilliant orbs of light.

When living in the midst of deep, severe afflictions,  
And the sad soul is full of bitterness and woe,  
We oft forget that heaven's divinest benedictions  
"Our Father" did upon this world of ours bestow.

We should not murmur—O how sinful this repining!  
Though we be sad, how many a happy soul is gay?  
The sun may, for a time, withdraw from us his shining,  
But in some other place 'tis bright and glorious day.

Besides, are there no beauties in the night, I wonder?  
When is it that we see those glorious worlds that roll  
Through the immensity of boundless space out yonder—  
And fill with ecstasy and melody the soul?

Ah, no! we should not be so cynical and fretful  
And thus deprive ourselves of joy and happiness;  
Alas, Alas! how sadly many are forgetful  
This is the brightest world *they* ever shall possess.

This world is *grand*—'tis here that Jesus, the Eternal,  
"The Sun of Righteousness, with healing in His wings,"  
Arose, with glory, bright, and blessed, and supernal,  
Surpassing far the loftiest imaginings.

And here, and *only here*, we have the Holy Spirit  
To make us pure and holy like the God of love—  
To make us fit, at last, when dying, to inherit  
That perfect place of endless happiness above  
RODERICK HENDERSON.

#### THE SABBATH SCHOOL SYSTEM.—V.

MR. EDITOR,—In our last letter we were dealing with the religious education of all within the sphere of the Church's influence. To her is committed the two-fold trust: the truth as revealed in Christ Jesus, and by Him in His ministry; also, the upbuilding of men into a growing likeness of Christ. This is what we understand to be religious education.

The communication of knowledge—the imparting of consistent, healthy, quickening instruction, is only a means to an end. Faith in God readily brings forth moral heroism for God; this enlarges the spiritual vision in the knowledge of God; this is accompanied by that self-mastery, called in the Word, temperance; this in turn enables the soul patiently to endure all suffering, disappointment and loss; this is positive godliness. The power of godliness is manifested in brotherly kindness, and all is aglow with love. Idleness and unfruitfulness with such a character is IMPOSSIBLE. The lack of this fruitfulness is largely explained by the strong tendency to rest in the means of education, instead of pressing to the mark of likeness to Christ. All that contributes to this character is means—education is the end. Conscience, heart and will in their rich possibilities are drawn out and rounded off, "Strong in the Lord and in the power of his might."

The School work of the Church, together with the ordinance of preaching the word, are the appointed means to this high and holy end. Surely we are responsible for the methods best adapted to handle these means and secure these results. This is the heart of what is sought in the Sabbath School system.

To suppose antagonism in the Sabbath School movement to other institutions and ordinances, must arise from misconception of the objects sought, or doubt as to the means employed, or crude and unwise utterances of mere adventurers in the enterprise; or possibly our own unwise marshalling of the principles and elements that lie at the foundation of this department of the Church's work.

#### THE RELIGIOUS EDUCATION OF MAN'S NATURE.

The power and adaptation of God's revealed will to secure this, together with our methods of carrying on this work, constitute the present and pressing problem of Church life. The Church has no means available by which she can show the world the divine character of her calling, the wide and comprehensive character of her commission, but by a wise adaptation of means and methods in every department of her work that God will honour and men will recognize; com-

mending herself to every man's judgment and conscience.

The means and methods adapted to the impartation of Divine life in the soul of a sinner, and the upbuilding of such an one in Christian character, are very generally admitted to be diverse.

The one is distinguished as evangelistic; the other as educational. Both are distinctive forces in Christian life and labor. Church life in the nineteenth century has clearly wrought upon the distinction.

A superficial evangelism, in deliberate, though suppressed antagonism to Church life, has done not a little to divert attention to "another gospel," and another aspect of Church organization, without a *single element of coherence*. Our duty in view of this tendency clearly seems to be a more thorough and cordial co-operation in teaching God's word, between the Home and the Church school, joined to a more vigorous and specific evangelistic spirit in pulpit ministrations.

With this increased evangelistic power in the pulpit, and higher instructional effort in the school, together with prayer for the Holy Spirit, our Church life would become harmonious in its development, and culture into the manhood of Christ loftier. Out of this would come moral courage and spiritual power.

"The personal spiritual union of every Christian with the living Christ must be the recognized fact for each Church member. The person of Christ in his perfect humanity as well as His perfect divinity must be made most prominent as the living foundation on which each must rest by faith. The God-man touching human nature at every point and elevating it into such true union with Himself, is the true source of that education which is aimed at. When He acts upon our schools and congregations by His Spirit, it is not the religion of emotions that is stirred only, the whole *nature* is raised up into a new life which grows continuously into the manhood of Christ."

In view of the spirit of criticism and doubt that floats in the atmosphere around the rising generation, there is an irresistible necessity for an intensely historical and thoroughly methodical study of Scripture, in the Old and New Testaments. It is in view of this necessity that we have such an arrangement of Bible study as is set forth in the International series of lessons, almost universally adopted and so extensively studied, and with the highest and healthiest helps. This series of lessons is directly the fruit of this colossal Sabbath School enterprise. Year by year they traverse the great Bible highway of law and gospel, quickening the conscience on the one hand, and constraining the heart on the other. Such means, prayerfully and skilfully handled, cannot but make the rising generation more stalwart in character than their fathers, and with a deeper and healthier evangelistic life for the regeneration and upbuilding of the race.

JOHN MCEWEN.

#### CHURCH PSALMODY.

MR. EDITOR.—In your issue of Feb. 22nd appears a letter on the subject of Church Psalmody, signed "D. A.," in which several statements are made which, while doubtless correct in the opinion of their author, should not, I think, be allowed to go unchallenged. First, he says that the words used in the service of praise should be confined to "the metrical version of the Psalms, the paraphrases, and the five hymns as they appear in our Bible." Again, he says: "My narrow mind will not permit me to accept of any collection of hymns whatever for the use of the sanctuary." He is evidently quite unconscious that he here contradicts himself. Are not *five* hymns a "collection," as truly as fifty or five hundred? This is a good example of the manner in which the reason becomes obscured by habit. Are these five hymns the only ones in existence which have in them the spirit of Christianity? On the contrary, they are far inferior in usefulness to scores of others which have been a means of grace to very many persons. But simply because they, together with the paraphrases, have been between the covers of our fathers' and our grandfathers' Bibles since before we were born, we are asked to venerate them as much as the inspired text itself. I verily believe that many of those who are so much opposed to the introduction of new hymns into the service of the Church, suppose that the "paraphrases and five hymns" are as ancient, and as inspired, as the sacred text itself. There are those also who *know* better. By all means let us sing the