

in his life, not merely in the next, promised by Him upon whose faithfulness each one of us has already counted it safe to risk our own souls' salvation, and promised in terms that have the full solemnity of an oath, for they are preceded by His emphatic "Verily I say unto you."

I bespeak for the Intore College, not gifts but the taking of shares as a business investment, with the certainty of handsome profit. Who will risk his hundreds or his thousands on the same security that he has already deemed safe enough to be trusted with his soul?

ANNA ROSS.

Foreign Mission Conference.

ON Friday last there ended in Toronto a four days' convention on Foreign Missions, perhaps the most remarkable and successful ever held in Canada. The interest aroused in the subject was truly wonderful, and, if the size of the audiences be a criterion, the convention assuredly focussed a zeal and enthusiasm for the cause which bodes well for productive and fruitful results. As noticed in last week's REVIEW the convention opened on Tuesday. As the sessions proceeded it was found necessary to hold overflow meetings in St. James' Square Church, in the hall of the Young Women's Guild, and in Carlton Street Methodist Church. All these places were crowded morning, afternoon and evening, standing room being more than fully occupied.

On Tuesday afternoon, Dr. A. T. Pierson delivered an address. He said there could be no proper consecration of character, and no proper development of consecrated ability, until they understood the relations that they bore to the Spirit of God. There were three departments of the Spirit's work, namely, the Spirit of Truth, the Spirit of Life and the Spirit of Order. For twenty-five years he had studied this work. The first department might be subdivided into: the spirit of revelation, the spirit of inspiration, the spirit of demonstration, and the spirit of illumination. The Holy Spirit revealed nothing that was otherwise revealed. The Bible was not written for fools. It was taken for granted that every man knew there was a God and the Spirit only showed the kind of a God that existed. He did not rely upon his own power of persuasion and logic in endeavoring to convert others, but on the power of God Almighty. They had been depending too much on organization, and not on the power that regulated organization. Under the second head, of the Spirit of Life, they might discuss the subject again under four subdivisions: regeneration, intercession, sanctification and qualification. They had no right to place a man in the pulpit or the Sabbath school who was not converted, though he might be ever so eloquent. Then under the third division they might discuss organization, administration, edification, and evangelization. Under this division of the Spirit of Order they might deal with missions. The Holy Spirit managed every sphere of church work, and no person had any business in being worried about it. They should keep their ears open, and follow where the Spirit pointed. He believed that just as far as the church, by engaging worldly men, men of influence or social position, or placed in their churches or choirs of worldly-minded people to sing God's praises, they were unseating the Holy Spirit from His headship in the church, and performing an act of blasphemous impertinence. If he could glorify God by making a failure of his address, he would pay to God to fail every time. He hoped they would leave the conduct of this convention in the hands of the Holy Spirit.

Dr. W. C. Greuffell, missionary to the deep sea fishermen of Labrador, told that there were hundreds of these poor fishermen that would not hear a word of the Gospel until next spring, when the ice cleared away and boats could land. When he had received instructions in England to go to Labrador, he did not know where the country was nor what language was talked in it. There were eleven vessels in use in deep sea mission work. They ought to be deeply grateful for the privilege of being able to sit quietly together for two or three hours as

they could. At sea they frequently had to stop their meetings suddenly on account of storms, and did not know what it was to have a quiet rest. Sailors showed a more ardent desire to become acquainted with the Gospel than did landmen, man for man. They had to do their fishing at night, and many of the sailors, after keeping long watches in heavy storms and attending to the nets, read the Bible and prayed all of the next day. Sailors, too, seemed to have a higher standard of the sacrifices required of a Christian than had landmen. Their life was so much rougher, and what people here called a storm on Monday, sailors on the Labrador coast would not give a thought to. A number of remarkable conversions through Christian ministrations and simple acts at sea were mentioned and listened to with deep interest.

In the evening of the same day Rev. D. A. J. Gordon, Boston, spoke on "The Holy Spirit and Missions." The Holy Spirit, said he, was to the Church on earth what Jesus Christ was to God. Both were advocates for us, and worked together. The work of the Holy Ghost was to form a body on earth, of which Christ was to be the head. Our province in the Church was not that of hosts, but of guests. The speaker believed in inspiration being conferred by the Holy Ghost, and related remarkable instances of meetings being affected through this agency for the special and spiritual welfare of all concerned. As the acorn developed into the oak, so the Word of God developed into renewed souls. He thought the Church in America was in danger of being betrayed into secular channels, and that the Church in foreign lands had to fear being betrayed into dependence on schools and colleges. There was a danger of reversing the conditions that should prevail. First, let them get their missionary who had the spirit, and he would accomplish the work. In Boston the hardest men to convert were the university graduates and brilliant scholars. Was that the case in Toronto? There was a pride that sometimes accompanied the acquirement of great intellectual attainments that made it extremely difficult to move them. He thought it was dangerous to educate men to an advanced stage without giving them also the Word of God.

He was followed by Rev. Dr. A. T. Pierson on the "Unoccupied Fields." It was a shame, he said, to the Christian Church that there was an unoccupied field after 1,800 years of Christianity. He advocated the occupation of totally neglected lands first by the mission-ary, before the occupation of partially neglected lands, just as in case of a famine, relief was first given to the worst cases of distress. In Siam and the Laos country, with a population of between 5,000,000 and 8,000,000 people and a form of Government particularly tolerant to Christianity, there were but thirteen or fourteen missionaries. Such destitution was disgraceful. He regretted that there should be an overlapping of foreign mission work, when there were parts of the heathen world that waited the coming of a missionary with eagerness. Wherever one denomination entered an unoccupied field, let other denominations not also enter. There were lots of work in new fields. God's method in the present dispensation was to convert an unbeliever by means of a believer. This method was so general as to be said to be universal. How then could they expect to reap fruit in foreign fields where there were no believers, no missionaries, no seeds or agencies for God's work? He desired to call their attention to the necessity, and the instruction of the Scriptures as he interpreted them, of scattering what seed, missionaries, men and means they possessed over all the earth, not over part of the earth. If the seed was not great they could not scatter it thickly, but let them scatter it thinly, and let it be scattered all over. The first crop would produce thirty-fold, and so the work would grow.

The leading addresses on Wednesday were by Rev. Dr. G. L. MacKay, of Formosa, and Mr. Herman Warszawiak, of New York, a converted Jew, who gave the wonderful story of his life. He was born in Warsaw, the

capital of Poland, and from that city takes his name. For generations back his father's people had been the chief Jewish rabbis there, and he was brought up after the most orthodox Hebrew manner and in accordance with the teaching of Talmud. Warsaw contains, after New York, the largest Jewish population of any city in the world. Of course, by the circumstances of his bringing up he was kept in entire ignorance of Christianity. At thirteen years of age he became, according to the Jewish custom, "a son of the law," that is, a man, and in conformity with custom and religion was told by his father that he would now have to bear his own sins; the sins of the children being borne up until this age by the father. This information startled him into thinking about matters of this kind, and, like other sensitively-constituted children, he got into a state of great anxiety regarding his spiritual condition. He was at this time studying the Pentateuch, under the tutelage of his father, and, lighting on the passage that to obtain forgiveness of sins it was necessary that the suppliant should take a bullock without blemish and offer it as a sin sacrifice to Jehovah, the young man went to consult his father. He was told that there was no temple now, no such sacrifice to be made, but instead prayers were offered. Not being able to find any confirmation of this in the Scriptures he was not satisfied, and returned again and again to his father, who at length told him he must cease asking such questions. He then went to his school teacher, to his companions, to anybody that he thought might be able to give him an answer, but none were able to do so. "It is for this," said Mr. Warszawiak, interrupting his narrative for a moment, "that I am to-day going back to the Jews. I have found the answer to my question and I want to give it to them, and I know they will receive it." After spending a year in this condition he was sent to an uncle, a brother of his mother, to be placed under his tutelage. This uncle, Gurrah Rabbi, after whom the Polish city of Gurrah is called, is one of the most celebrated Jews in the world, and has tens of thousands of disciples or adherents, who regard him very much as the Pope is regarded by devout Roman Catholics. He lives the life of a solitary and an ascetic. From this uncle the young man gained some comfort. When he propounded to him the question which all others had been unable to answer the uncle told him that the loss of his own blood by fasting and prayer should take the place of the spilling of the blood of oxen. This set his mind in the direction of self-torture and self-abnegation. He starved himself, he slept on the ground, he stood in the winter time in the snow till flesh could no longer endure, he cut his arm to drain the blood from it. The result was that he fell ill and was taken home. His people became alarmed and were going to confine him in a sort of private asylum. Matters, however, went along until at sixteen years of age, he got married. It is the custom to marry rich young Hebrews early. His father-in-law was very rich and desired his son-in-law to become a rabbi in time, and that he might preach in the meantime he built a synagogue which he put him in charge of. Shortly after this time he began to study the prophets, and especially Isaiah, and many passages in this the most evangelical of all the preachers in the Old Testament struck him with so much force that he made them the foundation of his discourses from the pulpit. These discourses were so singularly like the enunciation of Christian doctrine that his hearers cried out against him that he had imbibed Christian beliefs, although at this time he had never seen a Christian book or even heard of Christ. The reports regarding him spread all over the city and he became an object for the finger of scorn among the Jews on the streets. He lost the confidence of them all. It was during this troublesome period that a Christian pastor paid him a visit and left him a New Testament when he went away. The seeker after spiritual light saw the book and read it, remaining in his study all night to do so. He had a revelation that night and fell on his face in the humility of his belief and gratitude. Next morning he