

strive for representation of the people merely to accomplish ends and desires at the expense of the public interest is an entire sacrifice of Christian principle. I have heard it argued that a political lie is allowable. But I have no hesitation in stating that a man or woman who tells a political lie is simply a liar. It is fast becoming fashionable to mislead in this way and it is time to consider whither this is leading. That is not the road to national life of the British type, and when it is resorted to moral ruin is the result."

We need more men of the type of Mr. Dryden at the head of all our Governments in this young, throbbing country, so that a high moral standard may be set to the young and a moral Government to all.

#### CHURCH STATISTICS

*Editor Presbyterian Review.*

SIR,—Will you kindly allow me space for a few sentences in reply to the criticism appearing in a recent issue by the Clerk of Kingston Presbytery on the Statistical Report of that Presbytery as presented to the last General Assembly and published in the appendix to its minutes?

It is stated "the Presbytery of Kingston contains 22 (not 45) churches or stations forming or connected with pastoral charges and mission fields, an increase of 22, (not a decrease of 15) on the number reported in 1895"

Turning to page 313, according to reference, it will be seen that the comparison is confined to churches or stations forming or connected with *pastoral* charges. Mission stations do not enter into the calculation. They are not part of pastoral charges.

Next taking the report of the Kingston Presbytery for 1895, as it appears in the appendix No 26 pp. 2, v 11 of the Minutes of 1896 it will be seen that beginning with 1 there are 37 names numbered consecutively, on the roll, some of these of professors in colleges, ordained missionaries and others, but also of congregations, all of these purporting to be *charges* under pastoral oversight. In the following column there is an entry of the number of churches or stations supplied, that is by the "pastor" opposite whose name the entry is made. The aggregate of these churches or stations thus supplied is 60. There is no mention of mission stations, and so far as the report shows there were none in the bounds except those in which ordained missionaries were employed, as these are returned as pastoral charges.

Turning now to the report for 1896 there is a roll similar to that for the previous year numbered from 1 to 38 consecutively, and opposite the name of each pastor, including the names of ordained missionaries, the number of churches or stations supplied by him. Taking the aggregate of these there are 45, showing that there was a decrease of 15, as compared with 1895, as in the comparison of the Committee.

But in this last report there is what there was not in the former one, a leading "Mission Stations," and these beginning with 1 are numbered up to 17, and in these 17 groups, as they must be regarded, there are 37, separate stations, supplied by students and others. These are altogether distinct from the foregoing list, but with the *pastoral* charges it contains making 82, so that it takes both the charges and mission stations combined to come up to that number.

On page 458 there is a summary of pastoral charges in which the totals of the entries in the report are given; on page 466 a summary of mission stations, and on page 456, a summation of both pastoral charges and mission stations.

To repeat the mistake of the Clerk of Kingston Presbytery consists in including mission stations with pastoral charges in his report for 1896, whereas the former do not appear in the one for 1895. The General Assembly's Committee have always kept them separate.

It is needless to follow the criticism farther as the whole is affected by this explanation.

From one paragraph of his remarks it might be inferred that the Clerk has a complaint against the Convener of the Committee for not having the report when prepared submitted to the Committee before going to the Assembly. Let me state that a meeting of the Committee is called every year to consider and prepare the questions to be issued. Every member is advised of the time and place of that meeting has the opportunity of attending and offering any suggestions or improvements he may desire. The committee is composed of 18 ministers including Convener, and 7 Ruling Elders, and these are spread from the Province of Nova Scotia to

that of British Columbia, 8 of its number belonging to Victoria. It could not be expected that these would come all the distance they would have to travel to a place of meeting, lose the time that would be required in going and returning, in some cases nearly two weeks, at their own expense. In some instances they make known by letter any changes they wish made, and these are always submitted and carefully considered. Owing to the irregularity and delays in returns from Presbyteries it would be simply impracticable to hold a meeting to consider and discuss the report after it has been prepared. It is with difficulty, sometimes after repeated applications, that the Convener can collect the material in time to have it revised and printed for the Assembly, and in fact, in not a few instances he receives returns from congregations after the printer has had, and had to have, the copy in his hands for days.

Let me bear testimony to the carefulness with which the Clerk of Kingston Presbytery prepares his report, the neatness of his entries, and the general accuracy of his calculations.

ROBERT TORRANCE,

Convener of Committee on Statistics.

#### MISSION WORK IN FORMOSA.

Formosa, Tamsui, September, 16th, 1897.

REV. R. P. MCKAY, Sec. F.M.C.

My dear Brother:—Last April our Bang-kah Christians walked with me to the Japanese chapel outside the gates of Tai-peh. I addressed the Japanese through an interpreter who understood English. There was no difficulty in selecting a subject for that occasion. "Jesus Christ is the same yesterday and to-day, yea and forever," came like a flash and the Holy Spirit was there to aid weak humanity.—"Jesus Christ the same." The same as before this earth was a blazing world—the same as when He bedecked it with forests green and filled it with oceans wide—the same as when He created a beautiful pair in Eden's bowers—the same as when He cried "It is finished"—the same as when the everlasting gates were opened wide to let the King of Glory in—the same forever. Comforting thought. It's enough—but it's needed in this world of never ceasing changes. I baptized two Japanese, ordained one elder and commemorated the dying love of our unobscured, unobscured and unchangeable Redeemer.

In May I again preached to the Japanese there, this time on Psalm xlv. 2, "Thou art fairer than the children of men." Glorious declaration! This world's emperors, kings, presidents, popes and powers,—including our own beloved Empress Victoria, all—all pale into insignificance before the transcendent glory of our King, whose resplendent crown is brighter than the brightest in all this bright universe! King of kings, Lord of lords, "Thou art fairer than the children of men." Hallelujah! Jesus reigns!

"The King who reigns in Salem's towers  
Shall all the world command."

In our Toa-tiu tea church I preached to a full house of eager hearers, baptized nineteen, ordained one elder and sat at the Lord's Table with sixty-two believers in our Risen Saviour. In the course of a few weeks I was there again and dwelt on "The God of hope fill you with all joy and peace in believing." Several were touched and wept.

In June Koa Kau and I went to Ki-li-gan,—an offshoot from Pak-Tau—where we were wont to meet in a farmer's dwelling. The day was excessively hot, so we arranged benches under the waving bamboo and had a glorious meeting, as in days gone by. Four were baptized and the Lord's Supper dispensed.

In July we spent a week in Kelung preaching the Gospel of Jesus every night to all classes of hearers. On Sabbath twelve were baptized, two ordained as deacons and thirty partook of the "Cup of Blessing." Collection \$37.35.

Saturday, 21st ult., Koa Kau, Mary, Bella, George and Mrs. M. went with me to Bang-kah church. In the evening I spoke to upwards of 100 regular hearers, then sang psalms, hymns and spiritual songs for an hour.

Next day at 10 a.m. 317 Chinese and 36 Japanese assembled. My subject was "Without shedding of blood there is no remission." Oh, precious truth! How thou art hated by the world. Rejoice ye followers of Him who shed His blood, for in the midst of ten thousand explosions of men's vaunted theories, the word of the Lord endureth forever—forever—forever. We ordained one deacon and two elders, then ninety-two took part in "breaking of bread." Rev. H. Kawai briefly addressed his countrymen, and Rev. Giam Chheng Hoa pronounced the benediction. This was a soul-stirring and refreshing meeting and thoroughly enjoyed by the participants who could be heard saying as they dispersed,— "Praise the Lord!"

"Let everything that hath breath praise the Lord. Praise ye the Lord."

I am, yours sincerely,

(Sd. G. L. MacKAY.