

Our Contributors.

SOME HINTS FOR PEOPLE WHO GO ON HOLIDAYS

V. K. N. N. N.

Now that you have come home from your vacation it is not absolutely necessary that you should torment your less fortunate neighbour with a tedious account of all you have seen and heard during your absence. Of all the incorrigible, insufferable bores that an indulgent Providence allows to afflict humanity the travelled bore is the most exasperating. He is worse than the speaker who grinds away when his grist is done—he is even more intolerable than the brother who hobs up to a point of order when there is no point.

It is quite unnecessary for you to call upon your neighbour who has been at home all summer and ask him with an air of superiority why he has not taken a trip. Very likely the reasons that kept him at home were highly creditable to him. Perhaps he had duties to discharge that required his personal attention. If so his remaining at home was a good thing. Possibly he could not afford to go and preferred staying at home to travelling upon other people's money. That is one sign that he is an honest man. It may be that he prefers the comforts of home to the discomforts of travel. If so he has a perfect right to his preference. Anyway it is not your business particularly to cross-examine him as to his reasons for not taking holidays, and therefore you need not bore him with impertinent questions. Questions of that kind, put by a man who has lots of money, to one who may have little or none, are somewhat offensive. It is much the same thing as asking the man why he wears a threadbare coat when he cannot afford to get a new one.

If you have had a trip to the old country it is not an matter of prime necessity that you should tell everybody about the size of the ship you went over in, the number of passengers aboard, the number of days you were out and the number of meals you took each day. Nearly everybody knows about how long it takes a vessel to cross the Atlantic. The earth may possibly continue to revolve upon its axis and make its regular trips around the sun on time even if you shouldn't give a list of the distinguished persons you met on shipboard. Perhaps some of them were not so very distinguished after all. For anything we know to the contrary you may have been posing as a distinguished person yourself. It is a suggestive fact that some people grow in importance in exact proportion to the distance they go from home. Around home they are not of much account, but when they get away a few hundred miles, where nobody knows them they put on tremendous airs and pass for distinguished people. If you give the names of all the distinguished people you met in your trip some of them may turn out to be nobody in particular and you will be mortified by finding out that you were associating with ordinary mortals.

"Man, if you would see London." That was the extremely intelligent observation that we once heard a returned tourist make about the British capital. He had spent a day or two in the great city and all he knew about it was that it is a large place. Nearly everybody knows that. Don't worry your neighbours by such descriptive remarks as, "Man, if you would see London," or Glasgow, or Edinburgh, or Paris, or any other place.

If you have been at the seaside, or down the St. Lawrence, you need scarcely go to the trouble of describing Montreal or the St. Lawrence rapids, or even Portland. Of course, if you meet a man who has not the most distant idea of what salt water is like, it might be well for you to explain to him all about it. You might also tell him that Portland is in the State of Maine and that Montreal is a large city. Such purely original items of knowledge may be refreshing to him and communicating them cannot hurt you.

If you have taken a tour through Muskoka, or along the North Shore, it is hardly necessary for you to enlarge on the beauty of the scenery or give the number of the islands. The chances are a million to one that you can't describe the scenery and that you don't know the number of the islands. To say that the scenery is "grand," "lovely," "perfectly lovely," "charming," "delightful," and so on, is not much more edifying than to say, "Man, if you would see London."

Toronto is fast becoming a popular place of resort in summer. Thousands of American tourists visit the Queen City in July and August and seem to enjoy it. The short trips from Toronto are as good as one can get anywhere. Four or five magnificent steamers go out and in two or three times a day. If you have been in the capital and have seen these floating palaces you need not put on superior airs and say something silly about the *Civita* or *Modjeska*. Anybody who read the *Globe* of the 16th inst. knows as much about these boats as you do—perhaps a great deal more.

If you have a good holiday, show that you deserved it by doing your duty better. If your health has been improved your temper ought to be better; you ought to do better work and be a better man, all round. If you are a preacher preach better sermons; if you are a teacher, teach better; if a doctor, give better service to your patients; if a lawyer, give better service to your clients; if an editor write better articles. Thousands of people have been spending large sums of money on holidays during the past few weeks. They should show their gratitude by doing better work rather than by boring their neighbours about what they saw and heard.

THE SHANGHAI CONFERENCE

BY THE REV. JONATHAN GOBORTH.

Perhaps if I tell you some things about Christian Chinese, met with while at Shanghai, you might deem it of interest.

Donald and I were very fortunate in being billeted in the house of a Chinese lady. Though nothing about the lady or her surroundings would lead you to think that this Christian lady was of the land of Siam but her Mongolian features. The lady's husband is foreign. Her three attractive children have little trace of Chinese. Indeed, one of them is red haired. All wear foreign costume. We spent two happy weeks at this home, yet scarcely once did it occur to us that we were the guests of an Oriental lady. Her English was perfect. Her sister, who is also married to a foreigner (a Shanghai broker), speaks with the same fluency as a native-born Anglo-Saxon. This is accounted for by their training. The two sisters spent several years in England and about the same in the United States. They were the first Chinese ladies who ever dined at the White House. In her possession is an interesting autograph album in which only United States senators and other celebrities have a place. Her father went to the United States as interpreter to the first band of young men sent out by the Chinese Government to learn the ways of the West. He is now interpreter for Li Hung Chang. The mother, now upwards of fifty, receives mention in "Our Eastern Sisters," as one of three young girls who ran away from their home in Java to follow Miss Aldersay, an early missionary who first taught them how to walk the new way. The family is related to the late Marquis Tseng and is very well-to-do. The family go by the name of Laisoon. It was a foreign mistake. The Chinese surname always comes first. The surname was Tseng, the given name Laisoon, Tseng Laisoon. Foreigners while abroad gave the Laisoon so that in time the family received no other name. Mrs. Laisoon, the mother, speaks and reads English well. She is a genuine specimen of a Christian lady. She still retains the Chinese dress, though her house with all its furnishing is foreign with the exception of the Chinese guest room. It was our privilege to visit her several times in her own home and hear her relate the struggles passed through in bringing up a large family in the Christian way in spite of temptations from surrounding heathenism. The old lady could be seen at every sitting of the conference taking as deep an interest in its proceedings as any foreigner present.

Mrs. Anderson, Mrs. Laisoon's daughter, with whom we stayed, told us that it was the desire of their parents from the first to give their children a foreign education. To this end they refused to follow the Chinese custom of footbinding. When Mrs. Anderson and her sister were old enough the parents took out a first-class passage for them on a boat bound to England. After leaving port the captain discovered that two little Celestial maids were to eat with him at the same table. This so annoyed him that he put into Soochow and sent the two little girls ashore, saying that he would not eat with Chinese. The missionaries took them in charge and after several months found an opportunity to return them to their parents in Shanghai. Mrs. Anderson says the widow of that captain is one of her intimate Shanghai friends but, says Mrs. Anderson, I have never let her know of the treatment we received at her husband's hands. I don't suppose any one in the East is more widely acquainted with the missionaries of China than our hostess. One evening she held a reception at her home in order to afford us a better chance of becoming acquainted with our missionary brethren.

Mr. Anderson is in command of the customs steamer and receives a handsome salary. It looked somewhat stylish for your poor college friends to be riding to and from the meetings in the family carriage of our kind Celestial entertainer.

Living as we did at this lady's house also brought us into contact with other Chinese Christians. Some of them were as well up in English as any of us, but I can only take time to mention one of them in particular, Rev. Y. R. Yen. This gentleman is one of the teachers in St. John's College, Shanghai. He has recently finished the translation into Chinese of a mental and moral science manual for Chinese students. He is an M.A. of one of the United States universities. The missionaries speak in very high terms of the help he has rendered in Bible translation. We took dinner at his house on one occasion. The house is foreign, but furnished half Chinese, half foreign. The dinner came on in like manner yet quite enjoyable.

He spoke several times at the conference and threw light on the various subjects touched upon. I enclose a short report of one speech by Mr. Yen.

The next gentleman who took part in the debate was the Rev. Mr. Y. R. Yen, a native minister, who was received with a perfect storm of applause. His remarks were listened to with great attention, as they well deserved, exhibiting as they did a keen insight into the matters he treated of. In comparing the Christianity of the west and east, he said the former had progressiveness, while the latter had uniformity. If Chinese Christianity had progressiveness he would not be wearing his pigtail to-day. He said his countrymen had a load of spiritual inactivity on them, and he besought his western brethren to make allowances for the poor Chinese and not pick out all the worst characteristics of his people to describe in newspapers, etc., but to report the "good failings" of the poor Celestials occasionally. Europeans were apt to entertain a prejudice against the Chinese, which was a great obstacle in the way of the spread of the Word of God,

and he besought Christian ministers to have sympathy and friendliness for their Chinese flocks in order to bring them to salvation. He recommended ministers to be friendly with the people they professed to teach, and to adopt Chinese modes of life in order to be more in sympathy with the people. He evoked most enthusiastic applause, and an extension of time was voted for him. Ministers, he said, were rather chary of asking rural Chinese to visit them, on account frequently of dirty boots and awkwardness. The latter could be obviated by providing a parlour furnished in the Chinese manner in which to converse with their converted brethren. He earnestly exhorted his hearers in bringing our missionaries from home to select only those who were not overbearing in manner. Nothing stood so much in the way of the spread of the Gospel as the overbearing spirit of the Europeans here. China was a bad field to develop such traits in. In reply to a query the speaker replied that there was no rule that could be applied to the matter of the wearing of Chinese dress by the missionaries nor to the question as to whether missionaries should be married or not.

RAISING MONEY FOR RELIGIOUS PURPOSES.

MR. EDITOR,—Frequently we have our attention called to the unsuitable ways in which money is raised for the purpose of forwarding the interests of Christ's kingdom. It is high time that the Church awoke to the fact that there is a more pernicious female in her midst than even the deceased wife's sister. She at least will soon be too antiquated to harbour any ideas of matrimony. She has been continually sat upon. Would that that august body, the General Assembly, would sit upon the female to which we refer. She is growing in strength and audacity every day. We speak of that woman whose mind is not built on the receptive model. Always accorded to every rightly developed specimen of womankind, but who has seen fit to usurp the inventive faculty properly belonging to the mental organization of the male. We would not feel her unwomanliness so deeply, perhaps we would not feel it at all, if she would but turn her abnormal qualities into another channel. But apparently she has not the moral courage to do that, but must needs direct them to the formation of all sorts of societies and trickery for raising Church funds—necktie socials, rainbow bazaars, ice cream humbugs, and now, amusing exhibitions taking for their subjects such stories of Sacred Writ as can be conveniently turned into laughable shows. We may well ask, Where is this to end?

Our blessed Lord and Master promised His followers a cross and tribulation, separation from the world. But to-day we have improved upon that promise. It did not make popular preaching. The cross is no longer the subduing of self, the following in the lowly, self-denying steps of the Lamb of God.

The tribulation is not the stigma of being in the world, and yet not of the world. The separation—it does not exist. The invitation is not "The Spirit and the Bride say come"—that ye may be partakers of the Divine nature, but "Join us we are so like the world that you will lose nothing. We walk hand in hand."

In answer to expostulation the reply is, How, then, are we to raise money for Church purposes? That depends upon what we mean by Church purposes. If it is the telling of the glad news to a lost and ruined world the work is the Lord's. He says, "Ask of Me." We cannot help on His cause by means that bring dishonour on His holy name. Must we wrest from Him by any method money to spread the story of Christ's dying love? Had mankind to tear from the Father's heart His best and greatest gift, even His well-beloved Son? When there was no eye to pity His was a free gift, and "will He not with Him also freely give us all things?" If it is for the useless decorating of our churches with costly and needless luxuries then we cannot wonder that Christians hesitate to bow before God and ask for such gifts. For that they may well turn to the world for aid, for the answer God gives to such a prayer is the awful reminder that while our churches blaze with light and splendour 856 millions have never heard that there is a Christ, that while our costly steeples pierce the sky, in the slums and byways of our cities there is an unreached mass living and dying in darkness and shame.

Let the Church beware lest while the world decks her with gold and silver and fair apparel, the angels veil their faces to hear her doom: "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked?"

Let us not be deceived into supposing that we are working for Christ, while engaged in such affairs. The commission given to the Church was to preach Christ and Him crucified, Christ and the resurrection. She was not to be a business mart as the scourge of cords can testify. Neither was she to be a social institution for aiding the matrimonial projects of the young people. The Bride, the Lamb's wife, is to be "fair as the moon, pure as the sun, and terrible as bannered hosts." Her work is a glorious one, even the uplifting of fallen, ruined man, but this hope will be best fulfilled by following closely in the footsteps of Him who was holy, harmless, undefiled and separate from sinners.

May not the failure and half-heartedness of much of our mission work, both at home and abroad, be attributed to the use of money which our God will not bless?

MINNIE G. FRASER.

THE Rev. R. L. Jaffrey, M.A., has been ordained as the first minister of the newly sanctioned Irving Memorial Church, Camelon, near Falkirk, where he has been working since June.