

human formulas, and would therefore tend most materially to disrobe them of their divine sublimity and awe inspiring veneration. Thanks be to God there is a sufficiency for the direction of the unconverted unto the Lamb of God, which taketh away the sins of the world, and likewise for the edification of the regenerate, over and above what may be deemed difficult of solution, and that so palpably plain, "that he that reads may run."

LECTOR.

THE JESUIT ESTATES BILL.

MR. EDITOR,—I am glad to see that in your editorials in the last CANADA PRESBYTERIAN, you are endeavouring to open the eyes of your readers to the dangers which Western Ontario, and I may say the Dominion, from that infamous Jesuit Bill passed by the Quebec government; but I do not agree with your statement that the disallowing the Bill by the Dominion Government would only strengthen the government that would re-enact it. I don't think the Dominion House are so much in the power of the Jesuit party as to submit to their dictation in this matter. No doubt little trust can be given to Sir John, but if he had the courage to veto the Bill, I do believe he would be manfully supported and Monsieur Mercier would have to knock under. I would amend that short but pithy sentence in your editorial, where you say, "The plain, grim fact is, Quebec has the key of the position, and rules Canada," by saying "If this Jesuit Act is unopposed, Quebec will soon rule Canada."

If the Jesuit Bill is unopposed, I have no hesitation in saying, Confederation is doomed, as Ontario won't submit to the thraldom of Popery. I hope our French Evangelical Committee will see their way to start an institution like the one at Pointe-aux-Trembles, in Quebec or Levis, and thereby throw a little light into that dark and priestridden neighbourhood. I have been nearly fifty-nine years in Canada, except one or two visits to Britain, and have seen how steadily the French Canadian Papacy is creeping Westward. I conclude with the old words "Watch and Pray."

CANADIAN PRESBYTERIAN.

THE ALLEGED HERESY CASE AT GALT.

MR. EDITOR,—In your issue of the 23rd of January you say the *Christian Guardian*, the organ of the Methodist Church, "pursued a dignified neighbourly course" when it says, amongst other things, about the alleged "Galt heretics," that "these people were religious cranks." Now, sir, having taken some interest in what these so-called "heretics" or "cranks" believe, and having attended all the meetings of Presbytery where this case has been heard, and knowing just what "these people that have turned the world upside down" do believe and teach, let us see whether the term "crank" is a dignified one as used by the *Christian Guardian* to describe "these people." They believe and teach that after the blood of Jesus Christ, God's Son, has been applied to man's heart to the cleansing therefrom of all sin (1 John i. 7); after our bodies have been presented a living sacrifice, holy, acceptable unto God, which is our reasonable service (Rom. xii. 1); after we have tarried for the "promise of the Father" (the Holy Ghost) Acts i. 4; and have accepted of the Holy Ghost in His divinely appointed office, as sanctifier (Rom. xv. 16); after the Holy Ghost has made our bodies His temple (1 Cor. vi. 19), and has set up His kingdom in our hearts (Acts xvii. 5), and after we, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory (2 Cor. iii. 18); for these and for acknowledging that He (Christ) gave gifts unto men for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith into a perfect man unto the measure of the stature of the fulness of Christ (Eph. iv. 8, 12, 13), and for learning to "henceforth walk not as other Gentiles walk, having the understanding darkened" (Eph. iv. 17), for these things these seven parties have been adjudged worthy of "suspension" by Knox Church Session and Guelph Presbytery, and to be called "cranks" by the editor of the *Christian Guardian*. All the talk about absolute perfection is all moonshine. They never expect on earth to attain to the "moral perfection" of the Deity or to obtain his moral attributes. Christ never intended this when he issued His command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," in the Sermon on the Mount (Matt. v. 48). But He certainly meant that men were to be perfect "followers of God" through the indwelling power of the Holy Ghost. And Enoch attained to this when he for three hundred years "walked with God" (Gen. v. 22). Samuel knew what this meant when he said, "I have walked before you from my childhood unto this day" (1 Sam. xii. 2). Noah "was a just man and walked with God." Job asked, "Can a man be just with God?" The Psalmist said, "Mark the perfect man." Isaiah spoke of those "whiter than snow." Paul urges those to whom he writes to "go on to perfection." John says, "As Christ is so are His followers in the world," and Christ Himself repeatedly exhorted His followers to be perfect. Is there not such a thing as "Christian perfection" then? We suggest to the *Christian Guardian* the advisability of considering "both sides" of this "Galt question," for, as I heard a Presbyterian who was preaching on this question say, "when the spiritual history of this country comes to be written, Galt will occupy a prominent place." And all that is contained in the points at issue between the parties in the case does not appear on the surface. As Miss Morton, one of the seven, said, when addressing the "fathers and brethren" of the Presbytery, "This is God's work, and you cannot stop it any more than you can stop the river from flowing."

T. DICKINSON.

THE FORMOSA MISSION.

At the meeting of the Foreign Mission Committee, held on Sep. 26, 1888, there was passed the following resolution bearing upon the work in Formosa:

1. "The work of Dr. Mackay in Formosa has always been regarded with the highest satisfaction by the Committee and by the whole Church; and in hundreds of congregations and thousands of homes, heartfelt thanks have been given to God for what He has enabled His servant by His grace to accomplish.
2. "That the Woman's Foreign Missionary Society has always been equally ready to appreciate and by all means in their power to help forward this work.
3. "That this Committee would have deemed these declarations altogether superfluous and uncalled for, but for the allegations contained in the letters referred to of a disposition on the part of the Woman's Foreign Missionary Society to disparage the work of Dr. Mackay, for which allegations this Committee do not find the slightest ground either in the action of the Woman's Foreign Missionary Society or in the reasons assigned for these accusations in the letters of Mr. and Mrs. Jamieson.
4. "That, with regard to the complaint of Mr. and Mrs. Jamieson as to the non-publication by the Woman's Foreign Missionary Society of certain letters of Mrs. Jamieson, this Committee must affirm the undoubted right of the Woman's Society to exercise their discretion as to what parts of the letters received by them from foreign fields they shall publish and what they shall refrain from publishing, and their conviction that in this particular case Mrs. Harvie, Foreign Secretary, and the other officials of the Society, have acted with equal kindness and wisdom.
5. "That the demands and threats contained in these letters are alike extraordinary and inexplicable, and especially as addressed to women, who have all along with ready sympathy and steady perseverance laboured to promote the great work which our missionaries in Formosa, in common with all other missionaries, have in view, and have been heard by this Committee with feelings of painful surprise.
6. "That the Committee, moreover, express their assurance that, on mature consideration, the idea of carrying out these threats will be abandoned.
7. "That the Committee considers the Woman's Foreign Missionary Society fully justified in declining any further correspondence with Mr. and Mrs. Jamieson.
8. "That in view of the explicit statements of Mrs. Jamieson respecting her entire inability to render any useful service to the mission and Mr. Jamieson's depreciatory references to his work, together with the silence so largely observed by Dr. Mackay concerning his fellow-missionary, the committee are of opinion that it would be well for Mr. Jamieson to inform the committee whether he considers that he is rendering any service to the mission such as warrants the Committee in continuing his employment when it appears that there is such an urgent need for funds to support an increased staff of native labourers.
9. "That the Secretary forward a copy of this resolution to the Woman's Foreign Missionary Society, Mr. Jamieson, and Dr. Mackay.

Subsequently it was deemed expedient by the Executive to convene a special meeting of the committee and this was held on the 27th December, 1888, and there was then passed the following resolution:

"That the Committee, having considered a series of nine letters from Rev. Mr. Jamieson of various dates from the 17th of August to the 11th of September, 1888, regret to gather from them that Mr. Jamieson, during a residence in China of more than four years, has not been able to acquire an adequate knowledge of the language or to render any really useful service to the Mission, and are of opinion that it is inexpedient for him to remain any longer in connection with the Mission, but in view of the fact that no answer has been received from Mr. Jamieson or Dr. Mackay in response to Committee's resolution of 27th September, 1888, remit the matter to the Executive, with instructions should no new element of serious moment emerge in the correspondence expected from Formosa, to recall Mr. Jamieson, and that the Executive be directed to issue the matter not later than the first week of February next."

Before the Executive took action there were received from Formosa the letters which follow and another special meeting of the Committee was convened on the 19th instant, when after lengthened discussion it was resolved on a division to recall Mr. Jamieson.—HAMILTON CASSELS, Secretary Foreign Missionary Committee, (W.D.)

TAMSUI, FORMOSA, 11th Dec. 1888.

To the Convener and Foreign Mission Committee of the Presbyterian Church in Canada:

DEAR DR. WARDROPE,—With late mail I received from the Secretary of the Foreign Mission Committee extracts from minutes of meeting of the Committee of dates 26th and 27th September, 1888.

In regard to the correspondence between the Foreign Secretary of the Woman's Foreign Missionary Society and Mrs. Jamieson and myself, whatever impression ladies in Canada or the Foreign Mission Committee may have got from our letters, this is certain, that no one here ever thought there was "a disposition on the part of the Woman's Foreign Missionary Society to disparage the work of Dr. Mackay." Although still at a loss to understand some expressions in letters that come to us—if they do not mean that Mrs. Jamieson was able to do mission work and that the opportunity was not afforded her—I willingly submit to the finding of the committee.

In the extracts above referred to is the following: "The Committee are of opinion that it would be well for Mr. Jamieson to inform the committee whether he considers that he is rendering any service to the mission such as warrants the Committee in continuing his employment," etc.

In reference to this very serious matter I have to say that what I have already written to the committee with regard to my past life here is quite true; I have not been able to help the Church, and I did cause much trouble and annoyance to Dr. Mackay and others.

Notwithstanding all this I humbly beg the committee's patience while I lay before you the following facts:

For more than four years Dr. Mackay spent much precious time in teaching me many things about this mission and mission work in general and how to conduct myself among Chinese so as at least not to repel them; also in kindly and patiently trying to convey to my mind practical truths regarding Christianity and daily religious life that I have now come to understand, and the importance of which I now see as I did not formerly.

2. For all these years he bore patiently with many mistakes I made in dealing with natives, etc., and with my coldness and indifference to his earnest teachings and advice.

3. By what Dr. Mackay has done for me, and by what he has borne on my account he has laid me under life-long obligation to him; and for this very reason my earnest desire is to remain with him in the mission that I may have the opportunity of giving him even a little return for his past kindness, and of proving to him and others that his teaching has not been in vain—so living before the eyes of the church here that injury already done may be repaired, and that I may in some measure be a source of comfort to Dr. Mackay—toiling as he is. If I have to leave, such an opportunity would of necessity be lost, and the time and pains he has taken with me would be but wasted, a result that if possible ought, I think, to be avoided.

4. Should I leave the mission and another man be appointed in my place, then what is the necessary consequence? Either that Dr. Mackay will have to begin to teach and direct him as he has me, or else that he (Dr. Mackay) and the whole mission will have to suffer from the mistakes a new-comer if left to himself is sure to make.

People living at such a distance as Canada can have little idea of all that is involved when a new man with western ideas enters a mission here in the east, or of the necessity to a stranger of being taught many things.

5. Whatever the past has been, I am now daily striving to be faithful even in the smallest things, and I am resolutely determined for the future by the help of God to do all in my power to be a support and comfort to Dr. Mackay and all in the church here. If remaining, I wish it to be with the express understanding that I am prepared and willing to do in the mission anything whatever that I am able to do—not as before to be dreaming of some day doing work for which others are qualified, but which I am not able and cannot be able to do.

I will now refer to a matter of which I have not before written to you, and it will doubtless surprise and grieve you, yet I think I ought to let you know this fact. Having my eyes opened in some measure to see many mistakes I had been making, and the wrong I had been doing, my mind during the past year has been at times much exercised about the most serious of all questions. More than once I stated to those round me here that I believed I had not been converted. The reason I did not write to you of this but simply told you of my conduct, was because I was in doubt about the matter, sometimes convinced and again questioning. Now up to this date I am unable to account for such conduct in any other way than by concluding that it is really true I had been observing mere outward forms without a change of heart. One thing I do certainly know, that in 1887 I was asleep, I neither knew myself, the needs of my heart or life, nor had I any true conception of daily duty. Not suddenly but gradually I have got my eyes opened to see these and many other things I did not see in past years, and life and all its concerns and the interests of the Church now appear to me in a different light from what they once did.

In regard to the matter of remaining here, should the committee see fit to accede to my request, that I be allowed to continue in the mission, I do not wish nor can I expect that the full amount of salary hitherto paid to me should be continued. I shall therefore be prepared to accept of whatever the committee may consider proper according to the circumstances. But while making this statement I must not for a moment be understood to advocate the views that missionaries in general should be paid smaller salaries. By no means, for apart from the exigencies of the climate there are expenses to be incurred by foreigners in the East that never meet those at home. Here in Formosa, living costs more than at any of the other ports in China. Servants' wages are nearly double of what they are on the mainland, and provisions, both native and foreign, are about one third dearer, and still rising in price. This is partly on account of the increase of labourers employed in public works, by which the governor is introducing Western improvements; also on account of soldiers being here, of whom some thousands more have arrived within the past month.

In submitting all of the above to the committee, I can but again express deep regret, not only for my conduct here, but also for having given trouble to you and the Church in Canada, and beg that the committee will judge of the case as leniently as possible. I will await with anxiety, and yet with hope the committee's decision.

Humbly yours, JOHN JAMIESON.

Postscript: I have shown the above letter to Rev. Dr. Mackay, who approves of what I have written because it is all truth, and says that, seeing I have really wakened up to realize in some measure my situation and its responsibilities, and am now striving to be a comfort to him, he hopes the committee will not think of removing me from the mission. But as he himself intends to write regarding the same communication from the committee, I need not add more.

J. J.

FORMOSA, TAMSUI, December 17th, 1888.

To the Convener and Foreign Mission Committee of the Presbyterian Church in Canada:

Dear Brethren,—I have received a copy (from the Foreign Secretary) of the finding of committee bearing dates 26th, 27th September, 1888.

As regards No. 1, I desire to state the following, viz. For the assurance contained therein, I thank the committee and the whole Church.

For No. 2, I thank the Woman's Foreign Mission Society? When I thus write "thank," I don't mean cold, formal thanking; but the deepest gratitude of this poor heart.

With regard to No. 3, it would be a relief to me not to hear any more about the matter.

Regarding No. 4, I have nothing to say. You, the Foreign Mission Committee surely know best.

As to No. 5, I merely express my individual opinion, that as there has evidently been misunderstanding between ladies in Canada, and Mr. and Mrs. Jamieson, the sooner all about their past correspondence is buried the better.

Then No. 6, contains what the Women's Foreign Missionary Society ought to know best.

But No. 7, is of vast moment, and I must write more fully.

I now present the following for the committee's very careful consideration: What Mr. Jamieson has written about not helping in the mission here is all quite true. It is a fact, and I "observed silence" because I judged better so to do, and allow Mr. Jamieson himself to make the truth known to you. I rejoice that you have learned from himself (not from me) about the past. But the past is gone and can never be recalled. The future is before us and can be put to greater things on account of past experiences. I therefore advise the opportunity should be given him to press forward and help us according to his own ability, for it is only "according to that a man hath," he is required to render.

(1) Because of the hours I took from other pressing matters to help Mr. Jamieson and prepare him for work. (2) Because he has already learned much in regard to dealing with Chinese, of which a stranger would be entirely ignorant. (3) Because he has lately waked up to a realization of working for the Lord Jesus, which he never before experienced. (4) Because he is now really in earnest, and anxious to do anything in his power for the work. (5) And because he is determined to set his face against all past errors, mistakes, etc. I therefore trust the Foreign Mission Committee will agree to let him remain, and thus permit him here on the ground to use past experience, in order that he may make his life tell for good in the future.

I am thoroughly satisfied such a course would have a better effect on the work here than to remove him.

Since he has wakened up, preachers and all are anxious that he should be allowed to remain, for he can go on doing work, not dreaming about it as in the past. He knows what he is about, so there is peace and harmony, fellowship and comfort, day by day.

As to No. 8, I thank you for a copy of resolutions. I regret, indeed, exceedingly regret, that the committee should have been troubled with these matters, which were entirely uncalled for. I have always regarded the Foreign Mission Committee as made up of individual members, each having his own work to attend to with all its cares and anxieties, and who as a committee in directing the work of so many distant fields, on behalf of the whole Church, have in hand a responsible, difficult, and too often thankless undertaking, and have therefore little need that altogether uncalled for troubles occupy their attention when meeting to deliberate on necessary and important matters. I am, dear Brethren, Yours sincerely,

GEORGE LESLIE MACKAY.

FORMOSA, TAMSUI, DEC. 18TH, 1888.

To the Convener and Foreign Mission Committee of Presbyterian Church in Canada:—

DEAR BRETHREN,—Yesterday I forwarded you my reply to your communication of 26th and 27th September, 1888. To-day I write you the following, my attention having been called to some statements in a Canadian paper, the *Presbyterian Review*. I am not going to