

which is a beautiful and useful monument of Woman's work for Woman.

Near the college is a four-roomed house for the use of any students who may bring their wives.

Altogether, the buildings and grounds are an ornament to Tamsui and an honour to the Canada Presbyterian Church.

A DAY'S EXERCISES IN OXFORD COLLEGE.

The last day of the college session was the 24th of February, and I attended the review of the lessons all day. From nine to ten o'clock in the morning one of the student preachers addressed the others on the proofs of the existence of God, reviewing the lectures they had heard on that subject during the session, after which Dr. Mackay questioned them. At the close of each hour we had a recess of ten minutes. From ten to eleven o'clock a number of students gave the names, habits and homes of four or five birds each, pointing them out on the natural history charts; and Pastor Tan-he reviewed the lessons in astronomy, using the map of the solar system. From eleven to twelve the History of China was reviewed in an address by one of the students, and then Dr. Mackay questioned them on the same subject, eliciting from them the names of the dynasties and prominent men. Twelve to one, dinner. After dinner one student brought in twenty kinds of medicines in a box, and gave their names, properties and uses, while others filled up the hour with descriptions of flowers, cultivated and wild, which they brought in. One little fellow, the youngest and smallest in the college, was greeted with a burst of laughter as he mounted the platform, to which he responded by saying, "This flower is not to be laughed at," and proceeded to give a description of it which Dr. Mackay told me was first-rate. I know all gave earnest attention while he described it, and how it grew. The rest of the afternoon till four o'clock was spent in describing birds and beasts, and reptiles and insects preserved in alcohol, and the dissection of a pig's heart and liver by Pastor A Hoa and Dr. Mackay. At four o'clock there was a debate on "Christianity *versus* Buddhism," which lasted about thirty-five minutes. The desks were arranged on each side of the lecture room, and the students, twenty-eight of them, equally divided; twenty-six students spoke in thirty minutes, the last one each side answering the arguments of all the rest seriatim, which occupied the last six or seven minutes. Dr. Mackay then criticised style and matter of some of the debaters. In the evening, in the house the students were examined in the geography of Asia, and required to name all the countries of Asia, their principal cities, rivers, mountains and products; also the provinces of China and her dependencies, and their principal cities, etc.

THE MACKAY HOSPITAL.

The Mackay Hospital, so named from the lady of that name in Windsor, Ontario, who gave the money for the building in memory of her husband, Captain Mackay, stands in the town of Tamsui, and is capable of accommodating from forty to fifty in-patients. On going up a few steps one enters the large room used as a chapel on the Lord's Day, and as a waiting-room on week days. There is a platform with desk and chairs at the end opposite the entrance, and a number of benches fill the intervening space. Portraits of Captain and Mrs. Mackay hang opposite to each other on the wall. At the sides of the preaching hall are the rooms of the assistant, dispensing, operating and storerooms; behind these, and separated by the space behind the preaching hall, are the patients' wards, very unlike the wards of a hospital at home, and yet greatly superior to the houses of most of the patients in cleanliness, light and comfort.

At present, there is no other preaching place in Tamsui than the room in the hospital, but Dr. Mackay is on the lookout to rent a suitable place, as many people do not care to sit in a room where persons with all manner of diseases have sat every day during the week, and even now are sitting.

Should the renting of a separate place prove successful in causing a good congregation to come and hear the Gospel, then a chapel will be built.

During 1886 3,448 new patients were attended to, and so far this year, April 12, there has been more than 700 new patients and more than 900 old patients treated.

Dr. Rennie told me to-day of a young girl who had been brought to him, off whose feet seven toes had sloughed from gangrene caused by foot-binding.

THE TOWN OF TAMSUI.

The town of Tamsui consists mainly of one long, dirty street, on the banks of the river lined with dark, dingy shops, the fronts facing each other. There are a few houses on a hill above the town, but taking it all in all, I think it is the most miserably dirty town of any importance I have seen in China.

As we came back from our walk through it, Dr. Mackay was accosted by a man who asked if he should accompany him, so as to see there was no reviling, his well-meant offer was declined, and as we went on Dr. Mackay told me how he got acquainted with the man. About ten years ago, the chapel in a village near Sek-Khan was injured by some soldiers or mandarin runners. The mandarins, as usual, tried to evade the responsibility, but when they found that would not do, they partly bribed, partly forced three beggars to bear the punishment, which was carrying the cangue six weeks before the chapel door. Dr. Mackay, knowing these were not the guilty parties, instructed their keepers to allow them to sit in the chapel during the heat of the day, and not treat them harshly, besides treating them with kindness in other ways. One of the beggars died under the punishment, another has since died, and the third, the man we met, would do anything in his power to requite the kindness shown him.

Just as this story was finished, we met a mandarin in his chair, borne by three bearers. We stepped out of the way, but he caught sight of Dr. Mackay, and greeted him. This mandarin has been a friend to Dr. Mackay for many years, as well as with some consuls and other foreigners. It was principally through his influence the \$10,000 for damages to the chapel was got so readily.

When a mandarin on the east coast was bent on opposing the work there, this man wrote him a letter which had the effect of stopping the opposition. He has lately got a carriage down from Shanghai, and two or three days ago sent an invitation to Dr. Mackay and family to go for a ride. Roads are a-building at Bangkok, which would tempt some foreigners to get horses and carriages.

Dr. Mackay also pointed out to me the place he lived in when first he came to Tamsui, a little dark hole into which a Canadian farmer would not put his horse.

(To be concluded.)

CHRIST'S SECOND COMING.

(Continued.)

MR. EDITOR,—The second point I wish to present is that there will be no resurrection till the heavens be no more, and till the earth and the things that are therein be burnt up—Job xiv. 12, 2 Thes. i. 6-10, 2 Peter iii. 7, 10-12, Matt. xxiv. 35, Isa. v. 1-6, Rev. xx. 11.

If it were left to man's own wisdom, without a revelation he could know nothing of the future. We see men die, and laid in the grave, but without a God-given revelation no one could tell whether they would ever be raised from the tomb. We thank God for that revelation which he has given us—1 Cor. xv. 21, "For since by man came death, by man came also the resurrection of the dead." We see from this that the dead will be raised, but here we are not told when nor how; we have to learn these things from other parts of the Word.

In this twenty-first verse we have the whole human race brought before us in a twofold aspect—dead, and raised from the dead. Our opponents admit that the whole became dead; if they were honest they would admit that the whole shall be raised from the dead, and not a part only. That there will be two resurrections, with a long period intervening, they would much oblige by giving some proof. We have seen from the text quoted the whole human family dead and raised, without distinction in time or place.

And next, as to when this shall be, we are told, in Matt. xxiv. 36, "But of that day and hour knoweth no man, no not the angels in heaven, but My Father only." Although God has not told us the day or the hour, He has told us that there will be no resurrection till the heavens be no more, Job xiv. 12. In Psa. cx. 1 He says to the Son, "Sit Thou at My right hand until I make Thine enemies Thy footstool," and in 1 Cor. xv. 25, 26, "That He must reign till He hath put all enemies under His feet," that the heavens and earth shall pass away, Matt. xxiv. 36.

Next, when in 2 Peter iii. 7 the day of judgment and perdition of ungodly men, in verses 10-12 the day of the Lord, is mentioned, it may be asked, What day of the Lord? It is the day of His judgment—Rev. xx. 11, "I saw the great white throne, and Him that sat on it, from whose face the earth and heaven fled

away; and there was found no place for them." But, say our opponents, that is the last judgment, where there are only the wicked or the rest of the dead, mentioned in verse 5, and who live not again until the thousand years were finished. There cannot be a connection established between verses 5 and 11 15. And there is an insuperable difficulty with this interpretation. Those referred to in the fifth verse are to live again, at the end of the thousand years, in their mortal or natural bodies, in the persons of those that should succeed them in wickedness, which they practised before their conversion, as seen in Rev. xix. 21. Whereas all those before the great white throne are in their immortal bodies.

Another trouble with our opponents in saying that only the wicked are there is the sea giving up its dead. This interpretation would be to say that none but the wicked ever were drowned; the opposite can be proved. Yet another obstacle in the way of accepting the idea that only the wicked are present before the great white throne is that troublesome passage, 2 Thes. i. 7-10, where we are told that the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power, "when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed), in that day." Here we have the two great parties, the righteous and the wicked, receiving their several sentences at the same time and place, and as in most of the other instances their order reversed, punishment and destruction of the wicked first, and then the glorifying by all in His saints next, and the admiring in all them that believe.

The third point for which I contend is that the resurrection and judgment of the righteous and wicked will be simultaneous—Matt. xiii. 40-43, 47-51, Matt. xvi. 27, Matt. xxv. 31-46, Dan. xii. 2, John v. 28, 29, Acts xv. 24, Rom. xiv. 10, Rom. ii. 9, 10, Eccles. xii. 14, 2 Cor. v. 10, Rev. i. 7, and Rev. xxii. 12.

We have given before the proofs from revelation that there will be a resurrection of both the righteous and the wicked, but not so fully that it will be simultaneous as can be shown under this head. The first passage cited is Daniel xii. 2. I have heard our opponents at their meetings at Niagara say that this verse only meant the righteous. If there is any meaning in language it is surely stated as plainly as can be that there are two parties, and two destinations. But from the manner in which our opponents treat this subject, it is one thing to have a clear revelation, but another and very different thing to have a clear head to see it, and an unbiassed and impartial mind to comprehend its meaning.

In John v. 28, 29 we have the same statement, and the same result—"The hour is coming in the which all that are in their graves shall hear His voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." We have the two parties before us together. Both hear the same voice, and come forth. How could language express the meaning more distinctly? I would like to hear how our opponents would express it in language more minute, and at the same time more comprehensive, than is done in these two texts. The universality of the resurrection is clearly stated, and the two destinations of the righteous and the wicked—life, damnation, everlasting life, shame and everlasting contempt. Those last refer to being raised and assigned their different conditions.

The next reference is to the time, as well as what is to take place—Matt. xiii. 40-43, "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine as the sun in the kingdom of their Father." In this passage we have the order of our opponents reversed, the wicked disposed of first, and cast into a furnace of fire. Which two of the worthies of the "One Hundred and Thirty-two Questions" deny the casting into the fire, bound in bundles? Such instructors do not come up the standard mentioned in 2 Tim. iii. 16, 17.

We have next the parable of the net cast into the sea of time which gathers of every kind, but will not be full till time is no more. It will be drawn to the shore, the good will be gathered into vessels, and the bad will be cast away. "So shall it be in the end of the world," etc.

Again, in Matt. xxv. 31-46, the time is referred to,—"When the Son of Man shall come in His glory, and the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another, as the shepherd divides the sheep from the goats. Both parties together again. BEREAN.