

OUR CONTRIBUTORS.

LETTER FROM FORMOSA.

The following letter from the Rev G L Mackay, D.D., missionary in Formosa, has been handed us for publication by Rev. Prof. McLaren, Convener of the Foreign Mission Committee—

MY DEAR BROTHER,—I have visited all the churches in Northern Formosa, and ere long will make another tour. On the 27th ult. I started with a Dane, an old resident of this place, and proceeded south to visit the stations down there. The first day's walk was trying, as the wind blew a terrific blast all the way. Sabbath, the 29th, we were in Tek-Chham, a walled city, and I preached four times to large audiences. The following day we walked over burning sand under a scorching sun, and at night had a good meeting in the chapel at Au Láng. After spending a night at the Sin-Káng church, we started back against a strong monsoon, and under torrents of rain, and entered the Tek-Chham chapel drenched wet. Thursday, and inst., we went to Aúg Múg-Káng, and there, as elsewhere, the people turned out in large numbers to bid me welcome back to Formosa. The rest of the journey was in the face of a strong gale, under heavy rain and over slippery paths. I am here now, having gone through the field and seen converts, elders, deacons, preachers and teachers. Of course, here, as in every age, in every place, amongst every nation, there are those who have caused sorrow to the Lord's people; still the number is actually small, very small indeed, whilst others have stood firm as rocks in the midst of trying times. One man who embraced the Gospel eight years ago was imprisoned, and took such treatment and the spoiling of his goods cheerfully. Mr. Junor tells me that Tân He, the preacher at Sintiam, and Giám Chheng Hóá, my first convert, deserve all the praise that can possibly be given them. Mr. Junor also told me that were it not for Giám Chheng Hóá, he could not tell how he would maintain the ground. I think the Church in Canada should know, and remember, that there are really men here who live for Christ, and are ready to die for Him. Yes, I declare it before men and devils, the grace of God has changed the hearts of many in Northern Formosa, so that not a few passed away with the name of Jesus on their dying lips. Give God the glory—glory for evermore! Not to speak of former days of toil. I would not take all the gold in Canada to make the tour I have just completed—living on rice, sleeping on boards, and walking on mud; but only for the Lord Jesus would I do it. And for Him—for Jesus, Captain, King, Prince, Shepherd, Lord of Hosts, Redeemer—let this poor life be spent, and this poor stammering tongue declare His glory in this heathen isle! until, rolling through the vaulted arches, ten thousand voices echo, "Crown Him! crown Him! crown Him Lord of all!"

G. L. MACKAY.

Tamsui, Formosa, 17th February, 1882.

MISSIONARIES WANTED.

MR. EDITOR,—Permit me, through your columns, to direct the attention of the Church to a few points in connection with the Foreign Mission work.

1. A considerable increase to our Foreign Mission workers is required without delay. Rev. J. M. Douglas is returning almost immediately to Canada, and another ordained missionary is required to fill the vacancy at Indore. A third ordained missionary must also be sent speedily to reinforce the brethren in Formosa. One or two lady missionaries should also be sent to India at the earliest moment practicable. Miss Rodger is now on her way home upon furlough to recuperate her health, and to enjoy a season of well-earned rest. It is evident in these circumstances that a considerable addition to our working force in the Foreign field is urgently necessary.

2. Several months ago the Foreign Mission Committee instructed me to take steps to look out for additional lady workers, but up to the present time I have only heard of one who is seriously contemplating service in the Foreign field. More recently I was directed to make inquiries in reference to suitable persons to be sent out as ordained missionaries to India and China. It is highly important that only labourers who have all the necessary qualifications should be sent to the Foreign field. It is quite

possible that among the younger ministers of our Church there are those who would gladly give themselves to Mission work among the heathen, provided an opening presented itself. From any such I will be glad to hear at an early date. It may be mentioned that ordinarily those who offer for the Foreign work should not be more than thirty years of age. The difficulty of mastering the native languages late in life is very great. And should young ladies desire to engage in the Foreign work, I shall be glad to hear from them, and to give them such information as they may require for their guidance.

3. True missionaries are a gift of God to the Church. It is almost impossible for any Committee to judge with certainty of the qualifications which will make a successful labourer in the Foreign field. It is only when experiment has been made that the real character of most labourers is really manifested.

Is it too much, then, to ask at such a time that the Church should make it a matter of special prayer that God would raise up suitable labourers for the Foreign field, and direct the Foreign Mission Committee to select them? We have been told to ask the Lord of the harvest to send forth labourers into His harvest; and if we neglect to ask, need we be surprised should confusion cover our efforts to do the Master's work? In asking that special prayer should be made at this juncture, both in public and in secret, that suitable missionaries may be given to the Church, I express what I know to be the earnest desire of the Foreign Mission Committee.

WM. McLAREN,

Convener Foreign Mission Committee.

Toronto, 14th April, 1882.

THE CHURCH AND THE WORLD.

MR. EDITOR,—Like others interested in the welfare of the Church and its Colleges, I went last Wednesday to the closing exercises of Knox College. I much enjoyed the lecture of the learned Principal—a most admirable and appropriate discourse, and in my humble opinion in every way worthy of the occasion. I could hardly say the same about the pretentious performance which followed. There was too much millinery and mutual laudation about it for my taste, but it has time-honoured and learned usage in its defence, so let it pass. But what shall we say about the *conversazione* of the evening? Its name and associations were foreign to those usually suggested by the closing exercises of a divinity school; but being deeply interested in the College and the efforts of the new association to promote its efficiency, and not being troubled with any narrow-minded prejudices, I went in a candid spirit, hoping to witness and enjoy something—I knew not what, except that it was to include an address to the students from an honoured minister of the Church—something that would form a suitable farewell reunion of the professors, students and their friends. Instead of this I came away at ten o'clock, at the commencement of the forty-five minutes' intermission for refreshments and promenade (seeing that the half of the programme to follow was similar to that which had preceded), deeply disappointed, disheartened and humiliated. Why?

1. To think that the spirit of compromise with the world, for the sake of popularity, which is seen in so many of the Church "entertainments" elsewhere, had reached even to the Alumni Association, who I presume devised this one, and the College authorities who accepted it, in behalf of an institution which should be the fountain-head of scriptural teaching and of spiritual life and power for the Church. And what was there about this unscriptural and unspiritual?

2. The whole thing, with the exception of the brother's address already referred to, was thoroughly of the world, worldly. The noisy brass band, the professional and semi-professional performers, the music imported wholesale from the opera and the ball-room, the brilliant crowd, the late hours, combined to produce such a scene as most Christian pulpits condemn as unwholesome worldly dissipation. What would be whose honoured name the College bears have said to it all? Or he who taught (and practised) "Be not conformed to this world," and who, alike in intellectual Athens, luxurious Corinth and imperial Rome, knew "nothing but Jesus Christ and Him crucified;" who charged the young preacher so solemnly to "be instant in season and out of season," "meditate on these things," "give thyself wholly to them?" What would he have said to the sight of a band of Christ-consecrated

men, the last night of their College session, entertaining a fashionable throng till midnight with carefully prepared renditions of "The Huntsman's Chorus" and "The Vintage Song," etc.? True, he was no narrow-minded bigot, and when he said "every creature of God is good, and nothing to be refused," would probably include music and so would we, "if it be sanctified by the word of God and prayer!" But there was neither of these—unless it were a blessing at the supper table, which I did not visit. Or what would the Master have said, who taught His disciples that though "in the world, they were not of the world?" When for a few moments He was introduced by the speaker referred to, it was with something very like an apology, lest the harmony of the occasion should be disturbed. In all seriousness I ask, could not, *should* not, some means of spending the last evening of the session be found which, though perhaps not so attractive to the crowd, would be more in keeping with the dignity and sacredness of the institution, more edifying to the students and their friends, better calculated to send forth the former with a baptism of the Spirit of Jesus, not the world, and to command the highest sympathies of the latter, among whom I trust will ever be found,

A PRESBYTERIAN.

April 5th, 1882.

FATHER GAVAZZI.

MR. EDITOR,—A few days after the visit of Father Gavazzi to this city last summer, I received from him the following note:—

HAMILTON, 29th July, 1881.

REV. AND DEAR SIR,—When I was with you last Sunday I had no opportunity to enter on a subject which greatly interests my heart. My ardent wish is to obtain from Canada a communion service for one of our churches in Italy. Already I have had from Scotland, England and Ireland eighteen of those services, and I have secured four from America. I must have one from Canada, which shall remain in Italy as a memento of my last visit to the New World. It would be a sad mortification to me if I could not succeed in this matter. It is useless to say to you how appreciated those gifts are in my country, as they speak practically to the minds of the Italians of the interest felt in them by their distant brethren.

May God bless me in my poor efforts for the good of His Church! With best wishes, believe me, yours sincerely,

ALESSANDRO GAVAZZI.

As soon as I received this letter, I secured the services of two ladies—one from Cooke's Church and the other from Erskine Church—and in a few hours they collected the necessary amount to purchase the communion service. A plain substantial service was procured, and a suitable inscription placed on one of the flagons, and the whole sent by express to the care of Rev. John McDougall, Florence, Italy. I have since received a letter from Mr. McDougall acknowledging its receipt, and also the following letter from the congregation to which the communion service was given:—

RIVOLI, 11th December, 1881.

BELoved BRETHREN IN CHRIST,—The Free Christian Church of Rivoli, profoundly moved by the splendid evidence of affection manifested by the beloved brethren in Toronto, in the handsome gift of a communion service, being unable in any other way to express its gratitude, sends to them their affectionate thanks, assuring them that this pledge will serve the purpose of further binding together the different members of the body of Christ, which is His Church.

When remembering the death, the resurrection, and the glorious return of the Divine Redeemer, the members of the Church in Rivoli will invoke from the Most High God peace and blessing upon the generous brethren of Toronto, in Canada. Accept, good friends, this humble yet sincere expression of our gratitude, and continue your sympathy and affection for our Free Christian Church in Italy.

Receive our Christian salutations, and believe us to be always yours, very affectionately, in Christ Jesus (for the Church),

L. MICHELE, Evangelist.

F. FELICE, Deacon.

B. ALFARISO, Deacon.

D. GIOVANNI.

A man named Gavazzi had been punished in Paris for a certain crime of which he was found guilty. Several papers have published this fact, but have represented this criminal as the real Alessandro Gavazzi who visited Toronto last summer. I have just received the following letter from Rev. Mr. McDougall, minister of the Free Italian Church, Florence, explaining the whole thing. It is addressed to the London "Morning Post":—

FLORENCE, 3rd February, 1882.

SIR,—In your issue of the 28th ult. you have done a great injustice to Alessandro Gavazzi, one of the foremost orators of our country, and one of the noblest patriots of Italy.

A so-called Gavazzi, who has been in Paris, has just been condemned to imprisonment for immoral conduct, and you have stated that this impostor is no other than the