

## PASTOR BROCHER AND HIS WORK.

Among the delegates to the meeting of the Pan-Presbyterian Council held in this city last September, many will no doubt remember Pastor Brocher, who represented the Missionary Church of Belgium. Earnest work has been done among the Roman Catholic population of Belgium by this Missionary Church, so called because each member of it is expected to be a missionary and bring in others. Dr. Blaikie pleaded for help for them, not only on account of the terrible persecutions of the past, but because of the good work they are doing now. It is a Church engaged in mission work among the Romanist population of perhaps the most Ultramontane country in Europe. At present there are about 5,000 adherents connected with the Church, nearly every one of whom is a convert from Rome. Last year they contributed towards the expenses of the Church at the rate of about two dollars for each man, woman and child. They are unable to extend the work on account of the poverty of the people, and a little help would be most thankfully received. Several gentlemen in Toronto have subscribed already, among them Messrs. W. M. Clark and J. K. Macdonald. It is very greatly to be desired that more of those who are interested in the progress of God's cause in all lands, would give help to those who are doing such a good work. Subscriptions may be sent to Miss Caven, 76 Spadina Road, or to Miss Inglis, 122 Huron street, and will be acknowledged in this paper.

## LETTER FROM REV. DR. MacKAY, OF FORMOSA.

Through the kindness of the Rev. R. P. MacKay, mission secretary, we have been favoured with the following letter of Rev. Dr. MacKay, Formosa, which will be of great interest to our readers. —Ed.

Formosa, Tamsui, Aug. 11th, '93.  
Rev. R. P. MacKay, Sec. F.M.C.

My Dear Brother: I. Since forwarding to you information about this mission, I have visited over 56 stations and baptized 154 persons. Not counting the few infants, all the rest have been regular hearers from from two to ten years. Last Monday evening at Sintiam, there were six men who walked fifteen miles to be baptized. One has been a convert for eleven years, and the remainder for three and four.

2. In making this sort of farewell visit, the unexpected happened. Heathen and Christian, wealthy and indigent, literary and unlearned, combined to show us respect and wish us a safe journey to father-land and quick return.

Bands of music greeted and escorted us from station to station, amid the firing of guns, displaying of banners and whizzing of squibs.

A military mandarin called on me one morning at 6 a.m., in a chapel, his body guard accompanying him. Another had a man along the roadside with 100 pounds of beef awaiting us. Wonderful! Wonderful! the changes these eyes have seen in twenty-one years. As all classes treated me as they liked when making my first tour throughout Northern Formosa, so I allowed converts and others to do just as they felt disposed on this last trip.

3. I wish the whole Church in Canada to know that I would not leave my colleague, Rev. Mr. Gauld, here alone so soon, were it not that there are natives thoroughly acquainted with the work and quite able to carry it on. I have heard this question asked, "What would become of the mission if all foreigners were withdrawn?" Let us see.

No man, be he ordinary or extraordinary, could come from Canada and in a year superintend and advance all departments of this mission alone. More and more do I think that the services rendered by natives are kept far too much in the background. Our absence will be an opportunity for them to

show their value to the Church. Canada will then more fully appreciate their labours, as we all desire a native self-supporting Church.

4. Three men and their wives will be at Tamsui or Hobe to assist Mr. Gauld. These are, A. Hoa (Rev. Giam Chheng Hoa) Jaip-Sun and Thien Leng. We met, discussed and arranged work for each in a general way.

Thus the impossible is not expected of Mr. Gauld, and the possible can be attended to by all. What we thus settled is on paper, but quite needless to forward you. I may, however, state that Jaip-Sun and Thien Leng will daily visit the hospital, read with Mr. Gauld and direct coolies on college grounds, etc. A. Hoa will preach at some chapel every Sabbath, spend several days each week near Mr. Gauld, and accompany him, especially, on making the first round of all our stations.

Mr. Gauld will make his first attempt at public preaching in Chinese next Sabbath, at Pat-li-huh. Don't forget though, that it will be only the beginning, and he who would become proficient in the language must continue the study thereof more than one year. Study it, indeed, throughout one's missionary career.

Mr. Gauld will visit the people and preach as he is able, see that all mission property is kept in repair, provide preachers, etc., with necessary papers and periodicals, administer baptism and the Lord's Supper as occasion arises, and in a word, with the three natives, watch over and prosecute the work, as arranged. This, I am sure, he will do well and truly as he has shown himself cautious and earnest amongst us.

Mrs. Gauld has her hands full with the new arrival, their interesting little boy. I consider she is doing her duty (as she has done all along) in her own sphere, and with her own quiet, earnest and sensible manner. Her influence will be far greater than if attempting the impossible.

5. Oxford College and the Girls' School will be closed till our return. A few girls may come later on. I made provision for this by having two long sessions in 1892.

6. Converts here raised about \$200 to give us presents and a send-off. \$100 was presented to me one evening lately at worship, as they did not know what to purchase for us. I returned the money and asked them to open four more stations with it. These places have been waiting several years. Then the number of chapels in North Formosa will be sixty.

7. My Chinese Romanized Dictionary of the Formosa Vernacular, is finished, and contains 9,451 distinct characters. It was in press two years. Preachers and students made many copies from my manuscript, and found it the most serviceable in the field. They urged its publication.

We leave in a few days, not gladly, but the opposite.

Still, the Lord reigns, rules and guides for His own eternal glory. I am yours sincerely, G. L. MACKAY.

P.S. We leave Hong Kong Sept. 6th, on "Empress of India." G. L. Mc.

## A REJOINDER.

Mr. Editor: My attention has been drawn to a brief editorial in a recent number of your excellent paper, in which you express "deep regret that a minister of another denomination so far forgot what is due to professional etiquette, Christian courtesy and British fair play as to preach on one of the specifications in the indictment on which Prof. Campbell is to be tried in a few days."

Kindly permit me to say a few words on the matter.

I appreciate fully and admire the spirit of chivalry towards Prof. Campbell which doubtless prompted your remarks, as also the Christian courtesy

which led you to make no mention of the name of the (as it seemed to you) discourteous minister. I can also sympathize with the irritation which one naturally feels at first when a minister of "another denomination" even appears to meddle in our affairs. We are all human. Nevertheless, I think on further consideration, you will see that your editorial, brief as it was, contains certain very large assumptions which are altogether unwarrantable and which would greatly limit the Gospel of Christ, and the duty of the Christian minister to preach it.

For example, your concluding remarks that, "Surely any minister might preach the Gospel at least until the Campbell case is decided," implies that the questions at issue are no part of, and have no relation to the Gospel of Christ. In the judgment of Prof. Campbell, these questions go to the heart of the Gospel. I do not know what your notion of that Gospel may be, but I fancy that most Christians will agree with Prof. Campbell and the preacher complained of, who certainly thought his preaching was related most intimately to the Gospel.

Then again, in requiring that every other minister should keep silence on these themes until the Presbyterian courts had settled them, is an assumption of ecclesiastical authority, to which not even the courts of so august a Church can rightly lay claim. How long will it be before this trial is settled? And how soon may a minister of "another denomination" speak without being chargeable with a want of British fair play?"

The attitude of the preacher in question, is shown in his utterances in the sermon of which complaint is made. He said: "In circumstances like these it sometimes becomes a delicate and difficult matter for a minister to decide whether or not he shall discuss the subject in his pulpit. A natural shrinking from controversy on sacred themes, and a fear lest one should prejudice the right of every man to speak out that which he believes to be truth, incline one to silence. And yet, the matter is of such transcendent importance, and it has awakened such questionings in the minds of many thoughtful people that it seems that the preacher who, by his very office, is supposed to be an instructor in religious matters, should not keep silence, unless indeed he has nothing to say." The fact that the Presbyterian Review made the whole matter public property in May last, and the sermon complained of was not preached until the end of August, shows that there was no undue haste. Long before this, the matter had been frequently discussed in the public press, and various opinions had been expressed by ministers of different denominations.

The preacher had been appealed to by members of his own congregation who were perplexed and in doubt. How could he keep silent? Would you have him be dumb to this day? For, as you know, though Professor Campbell has been tried, his trial is not ended, and is not likely to be for some time to come.

I appreciate fully the difficulty of so handling controverted truths or dogmas as not to injure men, and I should be sorry indeed to do anything to make Prof. Campbell's loyalty to what he believes to be true, more difficult to sustain.

I greatly admire that loyalty. He could do no other than he has. In a measure, I agree with his position, for though I believe he is mistaken in holding that God does not smite, or even as now explained, "smite immediately," yet I do not think he is a proper object of Church discipline on that score, whatever the Confession of Faith may say or not say, and I think he is not mistaken in declining to assert the inerrancy of the sacred Scriptures, either as to matters of fact or views of God.

I hope you may find room in your paper for these remarks, not for the sake of defending the minister, of whose action you complain, and who save for this reply would be nameless to the majority of your readers, but because it raises a question of ministerial courtesy and duty which your editorial would settle too hastily. Yours truly,

W. H. WARRINER.

Montreal, Sept. 15, 1893.

## Christian Endeavor.

## I AM READY.

REV. W. S. M'TAVISH, B.D., ST. GEORGE.

Oct. 1st.—Rom. 1: 9-17.

Paul was always ready to do the will of God whatever it might be, or whatever it might involve. When he felt that he was directed to Jerusalem, he said, "I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21: 13). When the finger of God pointed him to Corinth, he wrote to the Church there, saying, "I am ready to come to you" (II. Cor. 12: 14). At Rome, when death stared him in the face, he said: "I am now ready to be offered" (II. Tim. 4: 6). In the text, he says, "I am ready to preach the Gospel to you that are at Rome also." He might have taken as his motto, "Semper Paratus"—always prepared.

I. He was ready to preach because he felt that he was under great obligations to Christ for what He had done for him. He considered it a great privilege to proclaim the Gospel of Christ (Acts 20: 24). The love of Christ constrained him. He realized that he was under a solemn necessity to preach the truth (I. Cor. 8: 16). To proclaim Christ might bring him into trouble, might cause him suffering, might rouse up the prejudices of base and ignorant men, but, like a true soldier, he would not falter in the conflict. To preach the Gospel might bring him into conflict with bigots and skeptics, but he cared neither for the bigotry of the one class, nor for the sophistries of the other, so long as the truth could get a lodgment in their hearts. In Rome, which was then the metropolis of the world, he would certainly meet with men of all classes and conditions, nevertheless, he was ready to preach to them, for he felt that he was under lasting obligations to Christ.

Might we not learn a lesson here for ourselves? Should we not be ready to speak for Christ wherever we are? We too often shrink back because we regard the task as unpleasant, or because we fear the face of man. Let us strive to remember that we too are under obligations to Christ, and then we shall be more ready to enter any door which God in His providence opens for us.

II. Paul was ready to preach the Gospel at Rome because he felt that he was under obligations to men. The words of Dr. G. F. Pentecost are appropriate in this connection. He says, "To whom was he debtor? Both to the Greeks and the Barbarians, the wise and the unwise. In the former, Paul speaks of nationalities; in the latter, he speaks of men in respect of their culture. His debt was to them. That is, it was to them through Christ. He owed his all to Christ. Christ died for all men to bring them to glory and to save them from sin. The only way in which we may, or can, discharge our debt to Jesus Christ, is to give ourselves in service to those whom He has bought with the price of His blood, and to whom He has sent the Gospel of their salvation." Do we sufficiently realize the truth? Do we always bear in mind that those around us, even though they are now sunk in sin, are those for whom Christ died? If we do, then we shall be ready to speak to them regarding their eternal interests.

III. He was ready to preach because he felt that the Gospel is the power of God unto salvation. He was not ashamed of the message which he had to bring. Had he not seen something of the power of the Gospel? Perhaps as he wrote these words, he recalled scenes in the various cities which he had visited, where the truth was so effectually brought home to the hearts and consciences of men, that a marvellous change for the better was produced in their lives. He believed that what the Gospel had effected in other places it could accomplish at Rome, therefore he was prepared, nay, more, he was even anxious to proclaim it there.

Let us strengthen our hearts with the assurance that the Gospel has lost none of its power. Truth is the same mighty weapon to-day as it ever was. Our duty is to learn to wield it well, and to look to God for results—great results. Thus shall we stem the tides of wickedness which are desolating our otherwise beautiful land.