

What may come out of the volunteered offer of aid by the Kaiser to the Transvaal republic to defy Britain, and throw off the suzerainty under which since 1884 it has existed it is impossible to foretell. If we can believe the reports telegraphed from the press agents on the other side of the Atlantic for the information of the newspapers on this side, the temper of the British people is thoroughly aroused, and they are in no mood to be trifled with. War, in almost any case, is so great a calamity, and especially in our day when commercial intercourse among the nations has increased so enormously, and when the instruments of war have become so deadly, we may well hope and all Christian people pray that, as between Britain and Germany, where if once begun it could hardly be kept from spreading farther, the dread disaster may be averted.

As between the United States and the Mother-country, now that the "common sense," which Mr. Gladstone thought was only needed to avoid a fratricidal conflict, and the Christian conscience of the better part of the American people have come into play, we may hope, with a good measure of confidence, for a peaceful settlement. But we are not among those who fancy that all danger is yet over. A spirit has been conjured up and a state of sensitiveness created that are fraught with danger. It is a time for all wise, patriotic and good men, especially Christian men, to guard against being carried away by any false and popular clamor and cries. Let no one's eyes be blinded by any war-spirit and fever to the eternal claims of right and justice between nations as well as between individuals, and false ideas of wherein national humiliation consists, and what national honour calls for. No matter which of the nations is wrong between which there are now strained relations, it can never be any humiliation sedulously to seek out what is righteous and just, and do that. Except the humiliation of having knowingly made unjust claims, there is no humiliation and can be none to a nation, any more than to an individual, in acknowledging, and frankly and fully redressing the wrong done. Just because we are Canadians and conscious of being loyal to the core to Britain, we can all the more frankly say, in any of the matters now causing trouble, if she is or should be found to be in the wrong, while according to the common code of national honor, she may lose what is called prestige by acknowledging it and receding from these claims, she must in the long run only rise in the estimate of all nations, when a higher standard of right and honor prevails, by guarding and caring more for the claims of righteousness and justice than for what is falsely called honor. If her claims are sound and just, then she may with confidence and honour seek to maintain them, and in doing so may claim and depend upon the moral and material support of all her people in all her widely spread dependencies, and even if defeated in doing so, she may also intine challenge and will command the respect of even hostile nations. There can be no higher patriotism than to wish that our country should in any struggle be on the side of right and justice, and nothing could so much as this give strength to her arm in maintaining her cause.

SABBATH OBSERVANCE AND THE HAMILTON STREET RAILWAY COMPANY.

WE regret to learn that judgment has been delivered dismissing the action brought in the name of the Attorney General against the Hamilton Street Railway Company, to test the legality of the operation of their cars upon the Lord's Day. This judgment, unless successfully appealed, will do much to weaken the foundations of Sabbath Observance, which we believe are built broadly and deeply in the minds and hearts of the people quite independently of any Statute law. Corporations had been making such strong invasions upon the civil rights of the people to have Sabbath rest, that it became necessary to bring an action in the Courts to obtain an exposition of the law of the Province in that respect. If the Provincial Statute is not broad enough and strong enough it is better to know it now with a view to its broadening and strengthening in the near future, than to allow an innovation to ripen into a general custom and so demoralize public sentiment by practices contrary to the spirit and intention of the Act, if

not to the letter and interpretation thereof—*ius vagum est misera servitus*. We fear for the rights and liberties of the industrial classes who stand in the foreground of the hard exigencies of life. The Sabbath has hitherto like a guardian angel spread her tutelar wings over them in the maintenance of their rest-day, as a hygienic moral religious necessity. We venture to think that an interpretation of the law that, as we understand it, seems to legalize Sabbath work as necessarily exercised in all methods and forms of travelling, with all the concomitant industries that follow, marks a distinct retrogression that should arouse public attention through the length and breadth of this land. We once feared the Sabbath might be broken, now we are in dread that it may be lost.

The learned Judge who pronounced the judgment was, under our system of jurisprudence, bound by precedents which in his view applied to the case before him. But a superior tribunal, as our Court of Appeal, would not be so fettered. We are sure that the supporters of Sabbath Observance will not be satisfied with the present condition of the issue, and they will confidently expect the Provincial Lord's Day Alliance to view the last argument as merely "a step in the cause," and take the matter "higher up." And if even these, the gaunt and grim spectres of decided cases, will yet obstruct the efforts of the counsel for the Attorney General as plaintiff, then they must be exercised by the wholesome medicine of Parliament. If the Attorney General as plaintiff cannot overcome them, then let him, as chief adviser of Her Majesty in this Province, put them to rout and confusion by the talismanic words: *Regina vult*.

M'KENZIE, THE COREAN MARTYR.

Condensed from a paper read by Albert Dennis, a fellow-student of the departed missionary, at a prayer meeting in New St. Andrew's, New Glasgow, N.S.—[EDITOR.]

The subject of this paper may well be called a martyr, for he really gave up his life to Corea for Christ's sake. He was born at West Bay, C. B., in 1861. Brought up in a Christian home and surrounded by good influences, his parents gave him the best education which the rural school, at the time afforded. When he left home, meeting with ungodly companions, his mind became filled with scepticism, but the religion of a godly grandfather he could never forget. The earnest prayers of this grandfather were at length answered, and frequently on Sunday afternoons, they would sit together under a shady tree and read whole books of the Bible aloud. After an heroic struggle, Mr. McKenzie publicly confessed Christ.

With a view to qualify himself for the ministry he went to Pictou Academy, and from there to Dalhousie College, where he acquitted himself most creditably. After going through college he took the usual theological course at Pine Hill during the winter seasons, and in the summer of 1889 McKenzie went alone as a missionary to Labrador, where his labors were abundantly blessed. It was here while acting as a missionary that the missionary spirit laid hold of him. As he journeyed from place to place he carried in his pocket a small volume entitled "Corea, the hermit nation."

Leaving Labrador he resumed his studies in Pine Hill, graduating in the spring of '91, and immediately after was called to Lower Stewiacke, and accepted the charge. About a year after his settlement he preached a missionary sermon on a certain Sunday, spoke of the great work to be done in the foreign field, the need of workers, etc., and he said afterwards, as he told me with his own lips, "What's the use of me preaching in this manner if I do not practice what I preach? Why, I'll go to the foreign field myself." He then resigned his charge, left the flock to whom he was so greatly attached, and for a couple of months devoted his time going through parts of the country giving missionary addresses.

The needs of China appear especially to have weighed upon his heart. It is estimated, he would say, that only one in 10,000 in that country has heard the gospel. There are countless thousands of villages, towns and cities into which a missionary has never yet entered. There are whole provinces with from 5 to 30 millions scarcely yet trodden by a Christian. One province has one missionary to the population of Ireland. Another, one to four times the population of Scotland. Another, one to the population of London, and still another, one to more than the population of Canada.

When McKenzie resigned his charge, his congregation presented him with a purse of \$100, and he had only an additional \$100 of his own. He did good work in enlightening the people by his addresses on missions, for they manifested a deeper interest

in the man, and backed up that interest with their dollars? One man in Pictou contributed \$50. St. Columba congregation at Hopewell gave the princely sum of two hundred dollars. Fancy, a small country congregation giving that large sum to help on the good work in far away Corea. All honor to them, and may many others emulate their noble example. So much interest did the good people of Pictou county, more particularly, take in his work that before McKenzie left for Corea nearly \$1,000 was raised for him.

Speaking of the late war, his own experiences and its effect upon his work, he wrote: "All around is confusion and anxiety, but we are all rejoicing. Last winter, three my life was in danger, and I thought the end had come; there was nothing to do but stand at my post as escape at length became impossible. Through a kind Providence not a hair of my head was touched, and all these troubles have most marvellously helped to open up the spread of gospel. A year ago stupid conceit and the worship of rank and wealth, were great barriers to the work. Now, these people see that neither rank nor wealth can help in real trouble, but, indeed, become a misfortune. Devil worship, the only worship of Coreans, was virtually done away with by the teaching of the long Haks in one stroke. All respect for China is gone since the despised little Japs have trampled over them at will, in fact, the bottom has dropped out of every old Corean custom, and they are willing now to listen to the message of God, even though it be the Western doctrine. Last spring, I came here to live in this village, and learned the language in a Christian home. There were then two baptized adults and one child. Then, we were shunned, but now, for the last four months 70 and 100 meet twice on Sunday, and nearly as many at the Wednesday prayer meeting.

"As a result the people of their own accord have decided to build a church, and already \$35 in gold is subscribed, and much later. They have thus far refused all foreign aid from Seoul. It is to be built on a beautiful spot where devils for centuries received homage. It will cost \$250, and is the first church built by Coreans unaided. Several real widows' mites were among the offerings, and little boys gave their few cents.

"The Lord has most wonderfully converted one whom we secured as teacher of the children, and has show himself a good, earnest Christian ever since this appointment. The Bible is his text book, and his wages for one year are \$17 in gold. I pay him this year's wages as they are building the church. About 30 families now observe the Lord's Day, most of whom have family prayers and all ask a blessing at meals. Over 20 take part in prayer already, and several men, and, strange to say, women, in spite of custom, visit the neighboring villages, during their leisure, to make known the Gospel. They don't always come home encouraged. The men, women and boys meet of their own accord, separately, for singing, prayer and exhortation.

"I am now," he says, "going on the 8th month without speaking a word of English or seeing a white face, during which I have not been a day sick. Expenses during these months were less than \$55 in gold. Of course, that was exceptionally small. The country is all opened and ready to listen to anything false or true. The French Jesuits here are busy, and the Japs are pouring in Buddhist priests, while God's people in Canada, or the world over, do not seem to be arising to their strength for the occasion. I have one province of nearly 2,000,000 to myself. In proportion as we help others God will help us. 'The harvest is great, the laborers are few, pray ye therefore,' etc. Over this troubled people Immanuel must reign. How important that every possible effort for the evangelization of Corea should be put forth just now. Soon this opportunity will be beyond our reach."

Shortly after this letter was received the sad news came that this brave missionary had died from fever, which, being so sudden and unexpected, was a great shock to all who knew him. He died in the foreign field, away from home, but he is at rest. He made a will in which he left all the money placed in his hand, or credited to him, to mission work in Corea, to his aged mother his personal effects, and his library to the Presbyterian College at Halifax. His one object was to raise up a large number of Christian congregations through Corea. When he left Nova Scotia, it was his intention to remain away ten years and then return to his native land, but he left never to return, and we shall not see him "until the day dawns and the shadows flee away." When he was laid aside with fever, he had expressed the hope that for Corea's sake it was not death for him, but he saw the end coming and he was ready. May more like him be raised up with courage to go forth as he went, to tell the old, old story, ever new, of "Jesus and His love," to teeming millions of heathens.