

they stand memorials of some exciting scene, whilst the billows continue as ever to roar and dash against yon rugged shore.
G. L. MACKAY

The Rev. W. A. McKay, Woodstock, has also recently received the following letter from Dr Mackay: MY DEAR BROTHER,—After the French left, it did not require much thought to decide what work in the field must be attended to first. Chapels were levelled to the ground and the enemy triumphing over the ruins. Personally, I had to go and silence them.

Oxford College and the Girls' School must remain closed until that is accomplished, just because there would be no one to teach. Mr Jamieson is only now beginning to preach. How then could he up to this time teach? Besides, he had no experience in building matters, so he could not attend to that work. In one word, he was studying the language. Then A'Hoia had to be on the move continually. Tan He, the other pastor, had to take his stand in the country. Nothing has been lost in the way of teaching, for the students were with me as in former years. Of course it devolved double work on me. But if I don't complain, others needn't. Indeed, they helped me not a little in overlooking workmen. "Honour to whom honour," be he Chinaman or anybody else. The same applies to the Girls' School. The preachers at the stations kept up their studies—so nothing lost.

I rejoice to be able now to make known the following: The missionary can travel in North Formosa, from south to north, and from east to west in our field, visiting the stations, and stay every night in a chapel. No necessity of putting up in an inn, etc.

From bitter experience, I declare this is no small matter. We have a chain of stations if you like, and many fine, clean, airy, comfortable and substantial chapels, all of which help very materially. Ever yours, as in the past.
G. L. MACKAY.

Tamsui, July 8, 1886.

YOUNG MEN'S GUILDS.

MR. EDITOR,—Your article on the above topic, which appeared in your issue of 25th August, strikes the key-note of evangelical progress. While Moody and other evangelists are "planting," it is needful that the process of "watering" the good seed should receive sedulous attention. Doubtless the pulpit is the appointed means both for planting and watering; next the Sabbath school. Some may think this enough. In Dr. Howard Crosby's church, New York, twenty years since, a number of the church members and others met every Wednesday evening to be catechised on biblical knowledge. Some who attended these meetings spoke of the stimulus it gave to the systematic study of revealed truth. The pastor himself took the desk when at home; one of the lay members of the congregation would do duty in his absence. This seemed to realize your ideal of a guild for members of one congregation studying in fellowship. Some such have been tried elsewhere and been short-lived. It is believed that nowhere have they become popular and well sustained out of Scotland. In few remote places in America certain congregations of Presbyterians and others have been known to act out the guild system; while the calls of business often engross the attention of persons who would gladly unite to form and foster such admirable methods for self-improvement in biblical lore and spiritual development.

Since a few writers have deprecated the utility of any such methods, the object of now writing is to say that many earnest Christians find the Bible class in Sabbath school, also the pulpit pleadings, too fragmentary or general to meet their views of self-improvement. To be "all of one accord in one place," like a weekly meeting of the guild, gives higher promise of advance in biblical attainments outside of colleges than any other existing plan, presumably. There is so much that is obscure in the prophecies of the Old Testament and in the parabolic teachings of the New that readers or hearers of the Word are constantly liable to misinterpret a meaning or to lose it altogether. When Jesus addressed His disciples or the multitude they did not understand at the time very many of the statements. His promise was that the Spirit of Truth or Paraclete should come after, and "bring all things to your remembrance whatsoever I have said unto you," also, "He shall teach you all things." It is surely a grievous error to belittle the importance of intellectual study of the

divine Word, as if this could interfere in any way with the diffusion and enlightening influence of the Holy Spirit. We may not forget that the age of miracles is past. We do not find that the gift of tongues, vouchsafed for an emergent case on the Day of Pentecost, was ever repeated. How many Sunday school teachers hesitate and stammer while trying to reveal to an intelligent class cognate truths in regard to which they are consciously in the dark? A new heart with its sanctified emotions may and does give elevation of aim and a spiritual sympathy with things heavenly, aside from intellectual acumen. The latter faculty, however, has a sphere of its own, equally incumbent to be exercised in the measure of one's gifts and opportunities. The circle of apostles was not complete until a Paul was added, with his intellectual gifts and versatile attainments. If such a man was needed to confute the wisdom of the wise, whether Jews or Greeks, is there not greater need in our day of agnosticism and other forms of unbelief that Christians individually should hold fast the form of sound words, and "be able to give to every man an answer." For lack of this the banner of the cross may, not infrequently, be found trailing in the dust because of the standard-bearer's timidity or unpreparedness. No derogation is intended toward the pulpit or the duly qualified Sunday school teacher. All are needed. The curse of Merop, because her people "came not up to the help of the Lord against the mighty," is likely to fall far more heavily on modern Christians. Self-evident truths need no illustration or enforcement. While men sleep the enemy sows tares. Weeds are indigenous to the best soil. Intellectual supineness in the sphere of morals reacts on the spiritual side of every man's nature. Unbelief asserts itself in our midst like the upas tree with its blighting influence. Indifference is the stepping-stone between truth and error.

Satan finds some mischief still
For idle hands to do.

The Loidcean Christian, like King Saul, "wist not that the Lord had departed from him." True, "the word of God is quick and powerful;" so is Satan, to every Christian caught napping.

The only tangible objection to such guilds is the danger of carrying investigations beyond their legitimate scope. The late Dr. King, of Glasgow and of London, used to say, "there is wisdom in knowing just where to stop inquiry." The right of private judgment needs the fortuitous help of experience or guidance in founding a Bible students' guild. Bootless discussion on unmanageable topics would soon wreck any religious society. A guild is not meant to be a debating club; neither is it a school for exegesis, or the practice of hermeneutics. Aiming too high is not wise in a mixed assembly of young men mostly engaged in commercial vocations six days of the week. If they evince a desire to form a guild, who shall file a caveat?
W. P. M.

IRISH PRESBYTERIANS AND POLITICS.

MR. EDITOR,—In your paper of last week, you refer editorially to Churches "dabbling in party politics," and how Ulster Protestants are disappointed at the appointment of Mr. Henry Matthews, an English Catholic, to a seat in the Home Government.

With reference to the Irish Presbyterian Church, I take the liberty to say that no evidence is furnished that she, at any time, identified herself with any Government. She certainly opposed the Home Rule Bill, as brought in by Gladstone; but it is well known that many of the brethren who assisted to defeat this bill were life-long supporters of Gladstone, and who would have opposed the bill no matter what government introduced it. As to Scotch Presbyterians supporting Gladstone's Bill in Scotland, this did not weigh a feather with Irish Presbyterians, as they took for granted that they understood the situation at least as well as their brethren in Scotland. The reference to the Lord Lieutenant as being a Presbyterian is probably intended as a compliment to this nobleman; but the *Belfast Witness* questioned the fact of his Presbyterianism.

The appointment of Mr. Matthews to a position in the Government is only a just recognition of his transcendent abilities, and as a leader of a strong party of English Catholics, who refused the dictation of Irish priests, and who have always been loyal to the throne of England; and who, in the late struggle for

Union, stood to their colours with a firmness which won for them the admiration of every loyalist in the Empire, and who contributed not a little to the signal victory of Lord Salisbury.

I subjoin a paragraph, clipped from the letter of an Ulster Orangeman, to the *Belfast Telegram*, which shows the feeling there regarding the appointment of Mr. Matthews. "Notwithstanding all the harsh things which our enemies say of us—and which, unfortunately, are so readily and so unreasonably believed by many of our friends—none welcome Mr. Matthews with greater cordiality than Irish Orangemen; and our great regret is that we cannot agree to see some of his creed amongst our own countrymen, elevated to governmental positions, because their entire past history proves that we cannot with the least degree of safety entrust our interests or our liberties to their keeping."
K.

Toronto, 6th September, 1886.

AS OTHERS SEE US.

In a very genial sketch "Across Lake Ontario," by a correspondent of the *Presbyterian Observer*, the following passages occur: The ride to Toronto is short. The first thing that attracts us are the church spires, and as they are pointed out, St. James' Cathedral, Knox Church, St. James Square and New St. Andrew's and a host of others, we feel Toronto is a city of churches, as indeed it is, and of beautiful churches.

Toronto is a model city in some respects. No street cars are allowed to run on Sunday, though the line, we are told, belongs mainly to Roman Catholics; no steam cars are allowed to start from the stations, and no vessels can leave the docks; no Sunday papers are published, and not one newsboy is seen or heard in the streets, and everybody goes to church. It is said the Mayor has this text on his office walls, "Except the Lord keep the city, the watchman waketh but in vain."

Every one who visits Toronto should see Knox College and the University. The University is said to be the finest specimen of Norman architecture in America. Principal Caven, of Knox College, though so scholarly, is most genial to meet, and we carry away from Toronto delightful recollections of the Monday "to tea" there, the friends we met, and the evening prayers in the library immediately after tea, where we sat for so long in the quiet light, the Scotch call "in the gloamin'."

Dr. Kellogg, formerly of the Western Theological Seminary, and well known in Baltimore, is pastor of the St. James Square Church. He wears a gown and bands; the service is different from our own, though not like the old "Kirk of Scotland," we were told, and we are delighted with it. They sing more than we do, while the paraphrases are chanted. Every one has a Bible and follows, not only through the reading of the Scriptures, but finds the text as it is announced; while, after the benediction, the whole congregation are seated, reverently, for a moment of silent prayer. We noticed many of our hymns in the collection used, among them Mrs. Prentiss' beautiful hymn, "More love to Thee, O Christ."

THE *Canadian Gazette* announces that Professor Leone Levi, a zealous elder in the English Presbyterian Church, has undertaken to prepare a course of lectures at King's College on the resources of the Colonies and India as displayed at the Exhibition. Arrangements are to be made for the students to visit the Canadian, among other sections, under the personal conduct of some gentleman intimately acquainted with the chief features of the display. The course of lectures is to be commenced in the second week in October.

THE most iniquitous form of gambling is when it assumes the guise of religion or philanthropy. It is stated that Father Labelle's great lottery colonization scheme is not turning out a successful venture. The final drawing, which was to have taken place recently, has again been postponed to November 10. The rev. father publishes a circular, in which he explains the delay, by stating that half the tickets have not yet been sold, and he is therefore not in a position to pay the full amount of the prizes offered. If by November 10 the sale of tickets is not equal to the amount of prizes offered, he will pay the winners only in proportion to the number of tickets disposed of.