

help me to give them a decent church? I have promised in your name to give them \$1,000. Will you blame me for that? I hope not. I have already made many appeals to your kind, Christian and friendly feelings; and every time you have come to my help. Now, that I am eighty years and six months old, will you rebuke me for the first time? No! It is my hope that every one of those who will read this letter will send me a stone to put in that building. My Orange brethren, who so often have fought so heroically around me, and who have so often saved my life on the very spot where that new church will be raised, will surely come to my help again when raising the walls of that humble but decent church. The poor will help me with their dimes and their shillings, and the rich with their dollars and their pounds, and the church will be raised; and very soon it will be filled, over-crammed with new converts who will praise the God of the Gospel and ask him to bless those who have given them their house of prayer. Protestants of Canada, I want this church to be a new monument of your piety and your zeal for the glory of God and your interest in those who are coming out of Babylon to help you to sing the hymns of our dear Jerusalem.

To every one of you who will send me a stone for that new church I will forward my latest work, "Papal Idolatry," as a token of my gratitude. My address is 23 Laval Avenue, Montreal. I have another work which is very dear to my heart. It is the help of the priests who want to give up their errors and accept the Gospel. They generally come to me for help. The number of those priests is constantly increasing. We cannot rebuke them when they come and we must not let them starve. They must be helped till they find a good position among us. In your letters please tell me if you like a part of your offering to go to that good work. Please, also, tell me if you wish your name to be published with your gift, a thing which I will do with much pleasure.

My prayer to you is that what you forward me for those sacred objects will not diminish a cent from what you give to your committees for the different schemes of the church.

Let us unite our means, our prayers, our humble efforts in this great conflict with the giant power of Rome, and the walls of the modern Babylon will soon crumble and with the angels of God we will sing, Praise the Lord, Babylon is fallen! Babylon is fallen!

Truly yours in Christ,
C. CHINQUY.

P.S.—I respectfully request all the papers who take an interest in the French-Canadian evangelization to reproduce this letter.

C. C.

Montreal, 23 Laval Ave., January 9th, 1890.

LETTER FROM FORMOSA.

My old and tried friend Doctor Ringer, formerly of this place, now of Amoy, has just been in seeing me. Our meeting stirred up memories of the past, when together we sat many an hour in the old hospital examining patients, etc. It does a fellow good to grasp the hand of such a man once more. Himself and wife came over for a trip and will return in a few days. Three times at least I consider he was instrumental in saving my life.

I am back from a twenty-two days' tour inland and in the following lines desire to lay stress on the deadly effects of malarial fever in North Formosa. There are four districts on this side of the island all of which I visited, staying only one night in each place. During the past seventeen years I have never known so many to be prostrated at once by this terrible poison. In the two most southern districts thousands of families are helpless. In several towns more than half the inhabitants are laid low. In families of a dozen, perhaps one, two, or three may be moving about. Indeed I have seen households of twenty or thirty and not one individual being able to get up and do work. In such cases neighbours assist, only to be assisted in turn.

One evening inland we arrived at quite a town and put up in an inn, there being no chapel there. We found the door closed and every member confined to bed. The owner crawled out, and told us make the best of the front room, which was full of sticks, reeds, ducks and pigs. My burden bearer soon cleaned it out, whilst I gave medicines to the sufferers. The inn at length looked more like an hospital ward than anything else. Half of the population was prostrated, and that day the whole town began to fast, so as to remove the epidemic. Neither fish, fowl nor anything of the kind could be bought. There, as elsewhere, the people did not wish to speak of the fever unless questioned, so that a stranger might pass through an entire district and remain in ignorance of the true state of affairs. The malarial poison here shows itself in all conceivable forms, such as intermittent, remittent, malignant, malarial, cachexia, etc., etc. Besides, the seeds of other complaints are made to grow and develop until, exhausted, the patient succumbs. Of those prostrated who do not recover the vast majority pass away in five or six days. Others drag out a miserable existence for several weeks, or even months, and then go hence. Of those who recover the largest number begin to rally in ten or fifteen days, whilst others are months in bed, then rise to find themselves subject to dropsy, diarrhoea or anaemia. Hundreds go to their graves on account of the pretentious, and at the same time foolish and senseless, treatment they receive at the hands of native practitioners.

These hundreds, yea thousands, of weak and dying people could never be brought to the hospital or hospitals if there were ten of them. This is just where the native preacher in

the very midst of sufferers is able with foreign medicine to accomplish so much for Him who "healed many that were sick with divers diseases." This is a power in the preacher's hands and I am bound to state that taking all in all it has been wisely used for the glory of our Redeemer. Why should malarial fever be so rampant this year? Can it be accounted for? According to the view which I presented in the hospital report for 1886 the explanation is at hand, Ling M'ing Chuan, the energetic Governor, is making a railway from north to south. He has hundreds of men in the mountains felling trees for ties, labourers follow digging the decayed vegetable matter and planting indigo, tea, etc.; then hundreds more are along the line cutting through hills, filling up valleys, and grading the track in general. From these sources the poison arises, the winds carry it in every direction and the workmen are laid low, therefore dwellers near the sea are not exempt. Add to these sufferings the fact that in many places the potato, rice and pea-nut crops have failed, also the tide of immigration continues so that everything is dear and the hobby of now-a-days, self-support, will be looked on with a more sympathetic eye. The agitation will do good though. Personally, I left Canada for a heathen land with the intention of building up a native self-supporting church. We can't force things though—I submit; no man on earth is prepared to give an opinion of value as to how much the native church here, e.g., should contribute without knowing the environment. The environment here is not the same as on the mainland, e.g., or Japan or India or Canada. Mr. Jamieson has sent an account of his trip to the east coast. He is doing all he can to help us. In two days I will be off again amongst the people

G. L. MACKAY.

Tamsui, Dec. 4th, 1889.

THE SCOTCH-IRISH IN AMERICA.

FIRST CONGRESS, 1889.

By the kindness of a friend we have been favoured with the perusal of the proceedings of the first Scotch-Irish Congress, which was held in May of last year in Columbia, Tennessee. The volume consists mainly of two parts—one consisting of the minutes of the meetings, while the other and somewhat larger part contains the more important addresses or papers given during the four days which the Congress sat. It is a most interesting volume, and contains much that will be of permanent historical value.

There is not only a great mass of historical material, there is much fervid eloquence. The reader cannot but regret the misfortune of not being able to hear the living voices of the men of mark that assembled in the early summer of last year. The men that left Scotland, some in the days of Elizabeth, and more in the time of James I., to find a home across the channel, changed the face of Ulster, and their sons and grandsons were among the pioneers of the United States. These men had some grit in them. They crossed the Atlantic in the seventeenth century to get freedom to worship God, and it was but natural that their descendants should be ardent lovers of liberty, civil and religious. The Scotch-Irish had more to do in laying the foundation of the Republic south of us than they got the credit for heretofore. They also brought with them an inextinguishable love of education. Many of them were the pioneer teachers of this continent. In every walk of life, indeed, they have ever been found, and they are still to the front in all the professions. At this first Congress it was the United States alone that was represented, for several reasons, mainly distance. Canada had none present. As the next meeting will be in Pittsburg, there will no doubt be men to speak for the Dominion there. There is no disposition on the part of the founders of the Society to throw us into the background. We in Canada are modest, of course, and that is greatly to our credit, but modesty may be carried too far. In the list of officebearers published are two well-known Canadians, Mr. Thomas Kerr, of Toronto, as vice-president at large, and Hon. A. T. Wood, of Hamilton, as vice-president for Ontario. Representatives of the other provinces will be appointed during the year.

Of the nine papers or addresses given in full in the latter part of the volume, three of the writers or speakers are men with whom the writer of this notice came into contact in the early part of the sixties on the other side of the Atlantic. Dr. MacLuskie, the youngest of the three, was then completing his theological course, when I was entering on my college one. I saw and heard and saw him often in those days. His rapid monotone utterance is still quite fresh in my memory. After leaving college he became pastor for some years until he was appointed Professor of Natural Science in Princeton, a place he still fills. He is the least known of the three in Canada. His address is brimful of historic lore well expressed. Dr. Mackintosh is no stranger now in Montreal and Toronto. Early in the sixties he was settled in the largest and most important rural charge in Ulster. Here he became a member of the Presbytery under whose care I had a short time before begun my studies. In my periodical appearances before the venerable courts his face became quite familiar to me. Before that decade closed he was promoted to the pulpit from which for some forty years the eloquence of Cooke thundered. Thence in process of time he passed to Philadelphia. His address is full of soaring eloquence.

Dr. John Hall is the third, the best known of the three on both sides of the Atlantic, as well as in Canada. His merits need no characterization. It is enough to say that his address is worthy of him. In the first half of the sixties his face

and figure were well known on the streets of Belfast, and his voice was often heard from its pulpits and platforms. These three names deepen the interest of the volume to thousands in Canada as well as to the writer of this notice. Many of us here will watch with the deepest feeling the progress of the Society which has made such a successful start. No doubt many Canadians will enrol themselves as enthusiastic members.

"KNOXIAN" ON CHARITABLE FEELINGS AT CHRISTMAS.

MR. EDITOR,—In your number of the 25th ult. I noticed an article from your fertile correspondent, "Knoxian," on "Dull Care," or in effect, "Charity at Christmas," in which there are expressions to which I take serious objections.

1. I object to his designating "Roman Catholics" Catholics. Some time ago an objection was taken to this application in a Church of England Synod, and approved of, and very many of that body of Christians object to it, and so do Presbyterians and all evangelical Christians. There is but one true Catholic Church, and that is the Church founded on the Rock of Ages—Christ Jesus. Christ said to Peter, "On this Rock I will build My Church, and the gates of hell shall not prevail against it." That truth was that Jesus was the Christ of God. In what sense can we Presbyterians call the Roman Catholic, Pope-governed Church of the dark ages, or of the modern ages, a Catholic Church? The Church that burnt up the martyrs in England, persecuted such glorious men as Luther, Calvin, Knox in modern times, and drove the Waldensians into the wilderness of mountains in old times, that persecuted Huss and the Bohemians! We believe the Book of Revelation refers to that Church as the Church of sin. Truly it is such when we consider its nunnery system, its indulgences and its confessionals.

2. I also take exception in that article to his remarks wherein he asks charity for the 188 Ottawa members who (as I think, and most Protestants do the same, in the Presbyterian Church especially) voted to sustain Mercier's Jesuit Bill in Quebec. I say sustain, for in fact they spoke in favour of it—most of those who spoke on the Jesuit side, and the others voted for it in silence.

3. I also think his remarks on Sir John A. Macdonald in that article are rather unfortunate. Without trenching on politics at all—which do not befit your paper—no one who is truly Christian and patriotic can call up the past history of this man in Canada with approbation. Expediency in all things has been his motto, and if he could succeed politically the means were not looked at.

If the Roman Catholic Church is an enemy of modern civilization—of Christian progress, an open Bible to be read by all Christians—of the education of children apart from clerical control, such as Roman Catholic priests wish to have, then any man who in this great Dominion is its patron politically, as Sir John has always been and is still, as well as of its Separate Schools, is not one who can be called a "singularly able statesman," in a Christian point of view. A man may be successful, as Walpole was in England—for a long time—in balancing by corrupt courses, one party or influence against another, Protestant against Roman Catholic, or *vice versa*, and retain power, as Sir John has done, and we may admire his political dexterity, but as Christians deplore his conduct. God has searching eyes. He knows our motives, examines the deep thoughts of the heart, and in His due time will weigh in the balance.

C. M. D.

Toronto, Jan., 1890.

A GENTLEMAN OF AN INQUIRING TURN OF MIND.

MR. EDITOR,—Being naturally of an enquiring turn of mind, I am very anxious to learn if certain characteristics of the Church I attend are common to all Presbyterian Churches, or form in any way a necessary part of Presbyterianism. The first thing that would strike an outsider who attends any of the week day meetings, especially business ones, would be the fact that all the talking is done by two or three men. The speeches may or may not be good, still there is seldom any one who dares to question the wisdom or the expediency of any suggestion offered by these few, while the majority follow their lead like so many sheep. If any one else offers a motion in opposition to the leading clique it is listened to, but that is all. If he is at all thin skinned he will never venture another, for be the motion what it may, it has come to be understood that the leaders must not be opposed in any way. Every year the old managers are re-elected almost as a matter of course, until at present there is very little interest shown on such occasions.

Would it be contrary to the principles of Presbyterianism to occasionally elect a few new managers from among the younger members of the congregation? Say between the ages of thirty and forty, instead of grave and reverend seniors over sixty. Of course a little life might thus be put into the management, and something might be done towards making "extensive alterations" and necessary improvements that have been talked of for years.

If an officer of the Church tenders his resignation, is it a fundamental part of Presbyterianism to refuse to accept it, and then knife him in the dark? If a committee of the Church should, without proper authority from the congregation, spend the Church's money, would it be wrong to investigate the matter? Would it be an infringement on the principles of the Presbyterian Church, or in any way calculated to bring the Church into disrepute? Would the proper course be to be silent or say it is none of our business, and let things take their course.

I would like very much to be informed on these matters, as there appears to be some slight misunderstanding about them in our Church.

LAICUS.

Toronto Jan., 1890.