

\$5,000 to \$1,000. There is great distress on account of the silver crisis, and Dr. McIntyre thinks he can stand an eighty per cent reduction when some people are starving.

The Mission Field.

A SERIES of most interesting notices of missionary pioneers has been concluded in the *Missionary Record*, edited by Rev. Dr. George Reibson, U. P. Church, Inverness West. In closing the series the editor expresses the hope that the sketches have helped, through the medium of personal interest in consecrated individual character and heroic services, to point out the leading names and primary movements in the actual history. Raymond Lully before the Reformation, Justinian von Woltz after it, were solitary illustrations of the missionary enthusiasm of Christianity, stars before the dawn. Through the contact of Christian colonization with the American Indians, John Eliot was drawn out, in the middle of the seventeenth century, to work among them, and his work originated the New England Company, a corporation in London, which is the oldest of our missionary societies. Braiterd, following a century later in his steps, was the means of linking Scotland to missionary enterprise through his connection with the Scottish Society for Propagating Christian Knowledge, which had been incorporated in 1709. Bartholomew Ziegenbag was the first fruit of the missionary spirit in German Pietism; in the Danish colony of Tranquebar he founded in 1706 the first Protestant mission to India. Hans Egede, who sailed in 1721 from Norway to Greenland, was the first to realize the idea of a missionary expedition for the purpose of communicating the Gospel to a heathen land which was not a colony, although his expedition led ultimately to the adding of Greenland to the crown of Denmark. Christian Schwartz, another son of German Pietism, after labouring for fifteen years in Tranquebar, became in 1766 an agent of the English Society for Promoting Christian Knowledge, and by his illustrious career at Tanjore won universal recognition of the beneficent influence of Christian love. German Pietism was now organized by Count von Zinzendorf into spiritual activity; he founded the Missionary Church of the Moravians, which in 1732 sent out Leonard Dober to the West Indies, Matthew Staeh in 1733 to Greenland, and George Schmidt in 1737 to the Hottentots of South Africa. In William Carey the new spirit of missions first broke forth in England; from him date the formation in 1792 of the Baptist Missionary Society, and the introduction of missions into Northern India. Already the evangelical fervor of Methodism had found its missionary representative in Thomas Coke, who, in 1784, led Wesleyan missions to the West Indies. The newly awakened missionary enthusiasm gave birth in 1795 to the London Missionary Society, who sent out Henry Nott to begin in Tahiti the evangelization of the islands of the Pacific, Vanderkemp in 1797 to South Africa, and Robert Morrison in 1807 to China. The enthusiasm spread to Scotland, and gave birth in 1796 to the Scottish Missionary Society, which in the following year sent out Peter Greig, the first Scottish missionary, to Sierra Leone. The revival of spiritual life in the national Church of England and originated in 1799 the Church Missionary Society; and Henry Martyn was the first clergyman of the Church of England to offer his services, although eventually he went to India as a military chaplain. Then came the awakening of the Church in America. Samuel Mills was the leading spirit in the movement which resulted in the formation in 1810 of the American Board of Commissioners for Foreign Missions; and Adoniram Judson, who landed in 1813 in Burmah, gave the impulse to the formation of the American Baptist Missionary Union. These were noble and fruitful beginnings. The present century has fulfilled the promise of its dawn in witnessing new fields entered, more agencies started, and the band of missionary heroes and heroines steadily multiplying. What we crave now is another mighty outpouring of the Holy Spirit upon the whole Church, giving birth to another great advance in missionary enthusiasm and effort.

By the last mails from China, intelligence was received of the serious illness to Mr. Donald McGillivray, missionary in the Honan district. He was slowly recovering at the date of the departure of the letter.

The fifth annual meeting of the Sydney Presbyterian was held in the church at Glace Bay, on Wednesday, August 23rd. A business meeting was held in the afternoon at 3 30 o'clock. In the evening a public meeting was held and addressed by Rev. J. A. Forbes, of Glace Bay, and Rev. Mr. Grant, of Cow Bay; both speaking earnestly and impressively upon mission work—home and foreign. A most interesting and instructive paper was read by Mrs. Murray, of North Sydney, on missions. A collection was taken up at the close of the meeting, amounting to four dollars, in aid of missions. The delegates were warmly welcomed and most hospitably entertained by the ladies of Glace Bay.

JAPAN consists of 3,850 or more islands with an area of 147,000 square miles and a population of 40,072,000. It is said a larger proportion of the population can read than in any other country in the world. They adopted a constitutional form of government in 1890. They have 28,000 schools, 72,000 teachers and 3,410,000 scholars in their schools. There are in Japan representatives of 18 foreign mission societies, 428 missionary stations, 598 missionaries, 177 ordained, 421 lay, 18 men and 403 women, 682 native workers, 131 ordained, 236 teachers, 315 helpers; 220 churches, 31,863 members 3,448 added last year, 17,092 Sabbath-school scholars, 48 high schools with 4,663 pupils, 72 day schools with 4,257 pupils. Native contributions last year, \$99,403.

MOHAMMEDANS are hard to win for Christ, as is well known. But once gained, they often become noble Christians. Mr. Richardson, of the Eastern Turkey Mission of the American Congregationalists, tell the story of one such convert from Islamism, who has just passed away. At his first profession of faith he had to bear fierce persecution, imprisonment, exile. He did not flinch. He was ready, he declared, to die for Christ's sake. At last he was allowed to register himself as a Christian, and for six years lived in peace in his own village. "His death was triumphant. His last words to his pastor were: 'Ah, sir! preach Jesus! preach Jesus! blessed Jesus!'" He was in his own home surrounded by his Mohammedan family and friends, and after the pastor left they gathered around his bed, beseeching him to give up the Christian religion, but he turned a deaf ear to all entreaty. So passed away one of the most remarkable characters of this last decade of Gospel work to this province. His wife, still a strong Moslem, used to say: "I am thankful to the Protestants. My husband used to blaspheme and beat me, now he treats me with gentleness and consideration. The lion, indeed, has become a lamb." The effect of it all has been very great."

Correspondence.

Professor Campbell's Case.

Editor of PRESBYTERIAN REVIEW.

SIR,—I read with a great deal of interest the letter of "A Presbyterian" in a late issue of your excellent journal, dealing with the injustice done Professor Campbell in the practical pre-judging of his case by the General Assembly in defiance of all law and precedent. The contentions of "A Presbyterian," I hold, are unanswerable. It may be remembered that Dr. McCrae, of Colliwood, raised points of order at three different stages of the proceedings. Many of us felt at the time that the rulings against the points raised were utterly at variance with Presbyterian order. And I may say that I have recently seen opinions obtained from high authorities, in different countries, on the matter, and in every case they have been in line with the views of "A Presbyterian" as stated in your paper.

While the Montreal Presbytery was actually proceeding with the case in the constitutional way, the General Assembly, on an irregular overture, sent up by the Presbytery of Midland, actually allowed it to be taken

up, discussed, its merits canvassed, and practically an adverse judgment to be passed on Dr. Campbell, and all this notwithstanding the fact that he had not been tried, that he had not been heard, that he was not present, and that it was not even known to the Assembly that he was the author of the lecture complained of. Now I have looked up all the cases of ecclesiastical trial in connection with Presbyterian Churches that I can think of, and in no case can I find ordinary justice so outrageously travestied as in Prof. Campbell's case.

But this is not all. We are being adjured on all hands to say no word on the Professor's behalf while the case is *sub judice*; and yet, as you rightly say, Dr. MacVicar and Prof. Scrimger have spoken before the trial has begun, as if the libel had been already proven. These very charitable and brotherly gentlemen have pronounced the most damning judgment on Prof. Campbell and sent their elaborate statements broadcast through the Church; but who betide the man who dares to say a syllable for a man who is perhaps the most distinguished all-round scholar in the Dominion, and who is known to be as pure in soul and Christ-like in character as any minister in the Presbyterian Church. Even your mild protest, however, against this injustice to Dr. Campbell inspires me with a hope that at last we have a Presbyterian journal in Canada which will dare to call its soul its own in the matter of the discussion of Biblical scholarship. I am very sorry that you did not come to the front sooner and then we might not have been a quarter of a century behind our Scotch Presbyterian brethren in theological thought. I enclose my card.

Yours for the truth,
ANOTHER PRESBYTERIAN.

The Karmarker Incident.

Editor of PRESBYTERIAN REVIEW.

SIR,—The feeling stirred up by what is known as the "Karmarker Incident," at the late convention in Montreal, has not altogether subsided, if one may judge by the letter of "Philothes," which appeared in your last issue. He censures the members severely for attempting to smooth over the incident, instead of taking advantage of the opportunity to show their colours—that is, I suppose, to declare their principles as opposed to Roman Catholicism. The error, if error there be, appears to me to date farther back than "Philothes" would indicate. Was it wise to select a city for meeting in which the delegates were obliged to accept the hospitality of those to whom they were religiously opposed?

Was it necessary that the convention should be officially recognized by the mayor of Montreal, an estimable person, no doubt, but one of those of whom our Church speaks as requiring "evangelization"? If it be said that his appearance was merely in his official capacity, we would recall the words of Christ, "My kingdom is not of this world." Having accepted this hospitality—having received this official recognition—was it not a more difficult matter to give forth "no uncertain sound" from our Protestant standpoint, than it would otherwise have been? In other words, the convention was undoubtedly hampered, one may say, by its own action. In saying this, I do not venture to pass an opinion as to the dereliction from duty, which your correspondent has pointed out.

In this connection I, with others, would like to be informed as to whether the Hindu delegate did or did not make the remark attributed to him. It was stated at the time—and, I think, officially—that he had his address in the hands of the newspaper people before he understood the ground he was on, and that the remarks which have become so notorious were eliminated from the address as delivered. I have since been told by one who was present, that he heard the offensive remarks made. Am I correct in my impression that the above explanation proceeded officially from the Y. P. S. C. E.? Will some one competent to do so kindly state the facts.

Thanking you for your space, I remain in the attitude of an

ENQUIRER.

Sept. 1, 1893.