

Our Contributors.

A STREAK OF OLD ADAM.

BY KNOXONIAN.

We read somewhere lately of a heathen convert who said something which shows that human nature is much the same the world over. This alleged convert was very effusive at the meetings, and shouted halleluiahs with vigour and frequency. He was also quite frequent in his calls upon the missionary for blankets. One day the missionary told him that the supply of blankets must be stopped. His reply was

NO MORE BLANKETS, NO MORE HALLELUIAH.

Let nobody throw stones at that convert. He was a typical man. He represented a class, unfortunately too large, who have enjoyed advantages that were never within reach of a heathen. A journey around the globe is not necessary to find people who are too ready to cease doing their duty when the supply of blankets is cut off. Just change the words a little, and see the many connections in which this streak of Old Adam will appear.

NO MORE VISIT, NO MORE ATTEND CHURCH.

This is the motto of the man who goes to church occasionally, if his pastor calls on him every few weeks, but never attends unless he is called on frequently and regularly. It never dawns on his mind that it is his duty and privilege to worship his Maker on the first day of the week. The fact that God has commanded him so to do is not to him a matter of the slightest consequence. His spiritual nature needs worship, but that does not give him any concern. The interests of his family and of his own soul and his duty towards his God and his fellow men are matters of little moment compared with being called on by the preacher. If the minister calls, he may go to church once in a while, but if not, he goes not. This man stands in exactly the same relation to the call that the convert did to the blankets. No more blanket, no more halleluiahs; no more call, no more attend.

NO MORE THANKS, NO MORE WORK. This is the motto of the man who thinks he ought to have a vote of thanks every time he raises the church window or puts a cent on the collection plate. It never occurs to him that it is as much his duty to work for his Master, as it is the duty of any one else. Nor does it occur to him that it is for the Master he works, or should work, and not for the people he expects thanks from. When a man says, "I have worked all these years and never got any thanks," he pays himself a sorry compliment. For whom did you work? If you worked for Christ, your reward is certain. In fact, if you worked for Him, you were greatly overpaid before you began. He owes you nothing. If you can show that he does, rest assured, the debt will be paid. If you began any kind of Christian work with the idea that you were working for your neighbours, and that they should thank you effusively for it, every now and then, you started in the wrong way, and you should go back and begin again. This business of working ostensibly for Christ, but really for thanks from the neighbours and appreciation from everybody never ended well. Work for Christ, and your reward is sure. If the thanks and appreciation come, good and well. If they do not come, let them stay.

NO MORE BOODLE, NO MORE VOTE.

This is the language of the patriot who wants a small sum for marking his ballot. He wants to sell himself, just as a farmer sells hogs. If the number of voters who wish to exercise the highest privilege of a Briton in this way should increase much more, the country is doomed. NO MORE APPROPRIATION, NO MORE SUPPORT.

The community that wants a post office or custom-house or railway or canal

or wharf, says that to the Government. If the Government gives them an appropriation, it gets their votes; if not, not. A transaction of this kind is bribery by wholesale, and should be carefully distinguished from the retail business in which high-minded patriots sell themselves individually.

NO MORE PUFF, NO MORE SUBSCRIPTION.

So says the man who thinks a newspaper is published to keep him continually before the public. If the puffs came regularly and are sufficiently strong the good man subscribes; but if the paper fails to keep him well advertised, he stops it ostentatiously and then borrows the next number from a neighbour to see if it has gone into mourning.

The longer we turn this matter over the more clearly we see that this heathen convert was a good deal like some of the rest of us.

THE INTERNATIONAL MISSIONARY UNION.

BY REV. ANDREW DOWSLEY, B.A.

This Union is composed of missionaries only. Through the kindness of Dr. Foster, the founder of Clifton Springs Sanatorium, the Union's permanent home is at Clifton Springs, N.Y., where it meets annually for one week, commencing on the second Wednesday of June, and there all who are, or have been missionaries in the foreign field, are invited to assemble from year to year, as the guests of Dr. and Mrs. Foster, for prayer and consultation regarding the Lord's work committed to their charge. The Rev. Dr. Gracey, of Rochester, N.Y., is the President of the Union; and its Secretary is Rev. Dr. Beldon, of Clifton Springs, N.Y. There were 105 missionaries in attendance at the annual meeting this year, June 14th-21st. Their united years of service amounted to 1159 years. The meeting opened with a cordial welcome from Dr. Foster, who built a tabernacle where the Union might hold its meetings from year to year. The Rev. Dr. Davis responded on behalf of the missionaries. Then followed the recognition, missionaries making themselves known by rising and stating their fields, years of service, mission and work. The meetings during the week were informal in character, conducted somewhat on a parlour basis, and were full of interest and profit. The Rev. Dr. Gracey, the originator of the Union and its honored President, the ten years of its existence, presided, as it is to be hoped he may for many a year to come. On Thursday forenoon, Papal lands and the American aborigines occupied the attention of the Union. The evening of that day was devoted to a platform meeting with addresses by the Rev. Dr. Hamlin, of Turkey; Miss Bush, of Turkey, and the Rev. Dr. Easton, of Persia, and a paper by Mrs. Locke, of Bulgaria. The subjects brought forward were discussed at the morning session on the following day. Friday afternoon was given up to an interesting and profitable ladies' meeting presided over by Mrs. Dr. Thayer, of Turkey. Gentlemen were allowed to be present as listeners. The missionaries from India had charge of the evening meeting on behalf of India, which provided an interesting and profitable one. The speakers were the Rev. Messrs. Hume, of Bombay; Powell, of the Baptist Telugu Mission and others. The Rev. Dr. Mudge, of India, was in the chair. On Saturday morning, the Rev. Dr. Easton read a paper on "Dervish Superstitions." Then Dr. Mudge read a paper by the Rev. Mr. Jackson, on "Mass Movements in India," followed by a paper by the Rev. Andrew Dowsley, on "Education as a Missionary Agency." Considerable time was then occupied in discussing Educational Work in Missions. A meeting for young people was held on Saturday afternoon with curios and addresses by Miss Bush, of Turkey; Miss Babbitts, of India, and Rev. Messrs. McAlpine, Ferguson, and Dowsley. The evening meeting was a stereopticon exhib-

ition of various fields. The President's reception, at which the members of the Union were presented to Dr. and Mrs. Foster, took place at 4 p.m. on Saturday.

The Rev. Dr. Douglas, West Indies, President of Methodist College, Montreal, preached the sermon on Sabbath forenoon from Rom. v. 3. It was full of comfort and encouragement, and is not likely to be forgotten by the large audience present.

Missionaries from Japan had charge of the Sabbath afternoon meeting on behalf of Japan. Addresses were given by Miss Wintermute, the Rev. Dr. Gulick, the Rev. Messrs. Poate, Miller, etc., and were full of interest and information. In the evening of the Sabbath, China was brought under the notice of a large audience by the missionaries from that land. The Rev. Dr. Mills and the Rev. Messrs. Lingle, McCarthy, etc., addressed the meeting. On Monday, the Rev. Dr. Nassau, of Africa, read an excellent paper on "Bantu Superstitions." In the evening a symposium was held, conducted by the Rev. Dr. Davis, when a number of missionaries seated on the platform were interrogated with a view to finding what traces of the true religion were to be found in heathendom. Tuesday evening the missionaries who expected to return to their fields during the year, said "good-bye," and were addressed by the Rev. Dr. Douglas. In response to a resolution tendering the thanks of the Union to Dr. and Mrs. Foster, etc., Dr. Foster made an address and invited the Union to come again next year.

The final adjournment took place after some business had been transacted, on Wednesday forenoon, to meet again next year (D.V.) on the second Wednesday of June, 1894. Let all foreign missionaries make their arrangements so as to be present next year.

Campbellford, Ont.

FOREIGN MISSION COMMITTEE NOTES.

Mr. Kenneth MacLennan is to go to Honan, and is to be ordained by the Manitoba Presbytery at an early date. He will first visit his parents in Scotland, whom he has not seen for eight years.

The Committee has very regretfully accepted the resignation of Mr. McDonald, of Alberni, on account of failing health. Much sympathy is felt for Mr. McDonald, who is compelled reluctantly to abandon a work in which he has been successful.

The Girls' Home at Alberni goes on under the care of Miss Minnes (teacher) and Miss Johnston (matron). It is hoped that a successor to Mr. McDonald will soon be found. The Indians in that region are asking to be taught. The door is open. It has been decided by the General Assembly that the F. M. Committee should appoint a chaplain to Mhow, Central India. Mr. Russel has been performing that duty for some time but finds it burdensome. The intention is to appoint one whose first duty will be to attend to the duties of the chaplaincy, and beyond that, so far as his strength will allow to assist in the work of the mission. The salary attached by the Government to the chaplaincy, is such as to make this appointment a very slight expense to the Church. It is an important appointment, and it is hoped that very soon a man will be found who can fill the place efficiently.

Miss Marion Oliver, M.D., appeared before the Committee in Brantford. She was cordially welcomed, and it was agreed that she should do no work until September and that after that she should work under the direction of the W.F.M. Board. The purpose is, that when the furlough ends she may not be more tired than when she came home, which is sometimes the case with our missionaries.

Mr. J. H. MacVicar, who is at home on account of the failure of his wife's health, wishes to improve his forced furlough by taking a course of study which he believes he can do to great advantage in the light of his experiences in

Honan. The Committee left him to his own discretion as to the use of his time. There is a deficit of over \$9,000 in the Eastern section of the Church. It is proposed that they should be helped to wipe out that debt by the Western section. That plucky little Church which led the Canadian Church into F.M. work deserves help, and no doubt will get it.

The proposal to hand over the New Hebrides to the Australasian Church, in order more energetically to push the work in Trinidad, found very little favour in the Committee or Assembly. How could the New Hebrides, with its martyr history, be given up? R. P. MACKAY.

PARAPHRASE OF PSALM XXVII.

The Lord Jehovah is my light,
(In him there is no gloom nor night).
Salvation firm and strong;
Strength of my life, whom shall I fear?
Though wicked men as foes appear,
My confidence is sure.

Though enemies as hosts surround,
And wars against me do abound,
I'm safe beneath His care;
One thing I of the Lord desire,
That will I seek; if He inspire —
His tabernacle fair.

And never from His courts depart —
The constant homage of my heart,
Love's sweet oblation give;
Behold the Lord in beauty clad,
Communion that shall make me glad
And joyous while I live.

I'll anxiously enquire of Him,
Who worshipped is by Cherubim,
In temple of His grace;
For in the days when troubles come,
His great pavilion is my home,
My constant hiding place.

And if in dangerous ways I walk,
He'll set me up upon a rock,
Exalted shall I be;
My head shall be uplifted high,
Above my foes both far and nigh,
His arms shall compass me.

Therefore, I'll offer all my days,
Within His temple songs of praise,
And sacrifices meet;
I'll cry to God with voice and soul —
In mercy hear and make me whole,
My sin is very great.

For when thou saidst: Seek ye my face,
My heart replied: Such boundless grace.
Thy face, Lord, will I seek.
Hide not Thy countenance from me,
Thine anger put away from Thee,
And make me humble, meek.

To me a helper Thou hast been,
And daily blessings I have seen:
Forsake me not at last;
Should earthly kindred prove untrue,
And Thou my God forsake me too;
Do Thou, Lord, hold me fast.

Teach me Thy way, nor let me roam,
In by-paths from my heavenly home,
Still Thou mine enemies;
Let them not triumph over me,
From their strong will my refuge be,
Falseness and cruelties.

I faint and weak shall still remain,
Unless Thy goodness does sustain,
My faith, firm, true, and strong;
My soul wait thou alone on God,
He'll strength and courage thee afford,
Wait on Him all day long.

GEO. W. ARMSTRONG.

London, Ont., July 1st, 1893.

CHURCH AND MANSE FUND.

Question 1. What is the Church and Manse Fund?

Answer. A Fund to help missions and weak congregations in Western Canada, to build churches and manses.

Q. 2. When, and by whom was the Fund started?

A. By the General Assembly of 1882.

Q. 3. Who manage the Fund? and how are they paid?

A. A Board appointed by the General Assembly, who do their work without remuneration. The expenses last year, including printing, posting and distribution of reports, was not 2 per cent. of the receipts.

Q. 4. What extent of country is the Fund intended to help?

A. All between Lake Superior and the Pacific Ocean.

Q. 5. How is help extended?

A. By loan or grant. The loan must not exceed one-half of the cost of the structure, nor \$700 in all. Grants must not exceed one-fifth of the cost of the building.