

## OUR CONTRIBUTORS.

### MANITOBA IN BRITAIN.

MR. EDITOR,—It may be pleasing to your readers to have a somewhat fuller account of the interest taken by the British Churches in our Canadian work, especially in the North-West, than it was possible for me to give to our General Assembly. Colonists have sometimes complained of a want of interest in colonial work on the part of the people and churches in Britain. My experience during the past winter has been of a completely different kind. The Scotch are not a gushing people, but if there is one thing they are fond of hearing about it is of the success and spread of their sons "furth of Scotland." While interested in Australia and New Zealand, they recognize Canada as the most Scottish of the colonies. They have been doing less for Canada than for these other colonies, because they have regarded Old Canada as able to overtake her own work; but the rise of Manitoba with its vast mission field has re-awakened their interest, and we may look for a much increased assistance for the North-West. As the representative of a United Church, and as a native-born Canadian unfamiliar with the Scottish divisions, I felt an equal degree of warmth to the three branches of Scottish Presbyterianism, and I cannot decide from which of the three I received the warmest welcome. I was invited to preach in an equal number of the churches of each, received the right hand of fellowship from each Supreme Court, and obtained donations and subscriptions for Manitoba College from the Mission Boards and people of all alike. From the almost universal question asked me, "How is your union succeeding?" I infer that a strong underlying sentiment in favour of the union of the broken fragments of Scottish Presbyterianism exists amid the strife of sects and the clamour of parties. The British people are much slower to move than we Transatlantic peoples are, but all see that a comprehensive union is the only solution of what is at the present time a state of internecine war. It showed how true to Presbyterianism all the bodies there are, that they took an equal interest in our United Church. It is a wonder to a stranger to see what an ecclesiastical or theological bias the Scottish people have. I may explain my meaning. Almost every other day the chief daily newspapers have leading articles on some Church question, and the people read these with the greatest avidity. If you enter a street car, your companions to the right or left will be discussing some Church matter. In the gathering of a few friends, at dinner parties—everywhere, the staple of conversation is something ecclesiastical. When the Assemblies meet, mere spectators come from all parts of Scotland, and the meetings up to the last day are overflowing. All this contrasts greatly with England or America. One sees what a strong grip its faith has on the Scottish people, and how it affects the whole national life.

What I have said of the three Scottish Churches as to interest in our Canadian work is equally true of what may be called the daughter Presbyterian Churches of Ireland and England. The Irish Church is in the midst of a fierce discussion on the organ question. I can remember the way in which faithful elders turned out to the General Assembly when, some eight or nine years ago, we settled this question in Canada, and how many conscientious fathers thought "the glory had departed" from the Presbyterian Church when she decided in favour of liberty.

The Irish Church, after her fiery conflict with Arianism in the last generation, and in the presence of the Romish ritual, is no doubt peculiarly sensitive as to change; but this "burning question," it is cheering to notice, does not injure her finances, as the Irish Colonial Committee seems in the best condition of any of the British Colonial Committees. I had the pleasure of visiting Belfast and Newry, and preaching in some of the leading pulpits. Large numbers of Ulster people are going to Manitoba, and no better settlers can be had. In the north of Ireland, as throughout Scotland, one hears Manitoba continually on the lips of the people, and I rejoice to think that the Irish Church recognized our claims by a grant, which will no doubt be continued while we are in need.

It gave me much pleasure also to be present at the meeting of the Presbytery of London and the English Presbyterian Synod. The Presbytery of London may

be called a Synod of itself, having some seventy ministerial members if I remember aright. The immense strain on this young and vigorous Church is easily seen. The Church is making great headway. It is remarkable that three of its brightest lights—Doctors Dykes, Fraser, and Gibson, all of whom gave me a kindly welcome—were Colonial ministers. The Presbytery expressed sympathy with our work in Manitoba, but I had not the heart to ask any Committee of the English Presbyterian Church to assist by a grant, seeing their own enormous work. In all parts of Britain the sentiment in favour of Manitoba has grown largely during the past winter. Every vessel leaving Glasgow or Liverpool for Quebec brings large numbers finding their way to the Prairie Province. It is cheering to think that the British Churches show every disposition to do their share in the evangelization of the North-West. As I am one of those who object to long letters in THE PRESBYTERIAN, I close, hoping to write again a more detailed statement of my work in Britain. I cannot but express my warmest gratitude to the Churches of our fathers, who have shown their love to their children scattered on the prairies.

GEORGE BRYCE.

Toronto, July 10th.

### ASSEMBLY'S FOREIGN MISSION.

#### LETTER FROM MRS. JUNOR

The following letter has been received from Mrs. Junor, wife of Rev. K. Junor, missionary at Tamsui, Formosa, dated Amoy, May 27th, 1882:

"You will see from the heading of this letter that we have left Formosa. We have done so on account of Mr. Junor's health. For nearly a year he has been ailing with various complaints, but from February they began to assume more violent forms. During February, March, and April he has been unable to work, and suffered constantly from successive attacks of bronchitis, asthma, congestion of the lungs, and emphysema. At the beginning of this month he was attacked by erysipelas in the face, which was accompanied by a most severe attack of malarious fever, upon which medicine had no effect. The fever ran very high one day—to the temperature of 106°. The next morning he seemed to be dying, and bade us (Dr. Mackay and myself) farewell. Dr. Johansen just then came in, having been sent for, and administered a powerful restorative. It was at once decided that Mr. J. must leave Formosa by the first steamer, as his system would not stand such a fever many more days. I forgot to say that the fever assumed a peculiar form. There appeared all over his body large swellings, exceedingly sensitive and painful, and in such places that he was unable to move during ten days of the fever. Mr. Junor was carried on board the steamer in a fainting condition. We reached Amoy next morning, and he was carried off in the same condition to the house of Dr. Kip, one of the American missionaries. Since we came here he has been under the care of Dr. Ringer and Dr. McLish, of the English Presbyterian Mission. These both stated most strongly that he should have left Formosa three months ago; that his blood was filled with malarious poison; that, as to his present condition, he was in a very low and critical state, and all that could be done was to administer such medicines as are thought proper, and wait and see if he has strength to carry him through. The doctors advised that he must leave China at the earliest moment and go to Japan, and remain there during the summer. We have been four days here. The doctors pronounced that there are signs of improvement."

Previously to the above intelligence coming to hand, the Committee had advised Mr. Junor to take a few months' rest, and to try whether a residence for a time in Japan would be favourable to his recovery.

EXTRACTS FROM LETTERS LATELY RECEIVED FROM DR. G. L. MACKAY, OF FORMOSA.

"It is well to have landmarks, that we may pause and recount the goodness of our Lord and Master. Ten years ago I stepped ashore at Tamsui. Since then I have been many times at the gates of death. I have travelled thousands of miles barefooted, and went around this globe by steam. Oh! the joys, the sorrows, the tears, the scenes, the gladness, the burning grief, the ups and downs of these ten years! No matter; ten years less in this world of misery. "Missions a failure," say some. Some men are liars, I declare, for the Bible says so. Christian missions;

clean round this world, I fearlessly proclaim a grand, triumphant success. During the two years I spent away from our beloved Formosa, eight baptised members went home, singing 'Glory, glory, glory, for evermore.' I am now sitting within a stone's cast of two graves. In the one lies a dear young man, son of one of our elders; and in the other, the remains of a man I frequently alluded to when in Canada. I stood an hour over his grave, thinking of the past. When 4,000 angry villains in the city of Bang-kah pulled down our chapel and threatened our lives, this man stood at my side and never flinched. I thought, too, of the mark of red-hot iron on his head. But all is now over; there is no mark now excepting what John saw on "the hundred forty and four thousand on Mount Zion." I point to churches, converts, and hearers on earth in Northern Formosa; to tablet-idols, etc., in Knox College, Toronto; and to saints who passed away triumphantly, and declare before men, *Jehovah Jesus* lives and reigns forever, and has blessed beyond measure His own work in Northern Formosa."

"On account of the tremendous storms of 1881, the greater number of our chapels suffered, and have to be repaired. I have been attending to this matter since our return. Last Sabbath we opened a splendid chapel at a large town called *Sin-tung*. The most of the helpers were present, and we had a crowded house for several hours. I regret very much that Mr. Junor was unable to attend through sickness. On Thursday, twenty helpers met at Tamsui for conference, and we spent two days listening to them expounding twenty Psalms, beginning at the first. Each one gave an exposition of one of those Psalms. Perhaps I am wrong, but my humble judgment is that their expositions would be creditable to young men attending the best institutions in America. My first convert discoursed for forty minutes on a few verses of the first Psalm, in a manner which should call forth the gratitude of the whole Church in Canada. Praise the Lord for His wonderful doings among the sons of men!"

T. L.

### HOME MISSION WORK IN MANITOBA.

The following letter to the Rev. Dr. Cochrane, Convener of the Home Mission Committee, from one of the missionaries recently sent to Manitoba, has been handed to us for publication:

DEAR SIR,—I arrived at my field on the 22nd of April, and found that I had come a month too soon, the spring being an exceptional one, very wet, owing to the rivers and creeks overflowing their banks to such a degree that has not been known during the past twenty years. The trails over which I had to go were in many cases from two to four feet under the water. I tried the work a few weeks without a horse, but found it impossible to get over the ground on foot, and after obtaining a pony—it is only a few days since—I was able to get to the south part of my field, and then I had great difficulty in reaching the settlement. Without a pony very little work can be done, the stations being so far apart. At the present time I have three regular preaching stations—Flat Creek, Gopher, and Rosser, all on the C. P. R.—together with four other stations at which I preach occasionally—Alexanderia, Oakland Heights, Pipe Stone, and Holmes Settlement.

Flat Creek, which is thirty-five miles west of Brandon, is the most important in the meantime, it being the terminus of the C. P. R.; but like many of the mushroom towns of Manitoba, I fear that its day of prosperity will be but very short, a large portion of the surrounding country being very poor soil, consequently the settlers are very sparse. I preach at this place every Sabbath.

Gopher Creek, sixteen miles west of Flat Creek, and Rosser, nineteen miles west of Brandon, both promise to be important mission stations. The land being very good, therefore it is taken up and mostly settled on. The ambitious settlers are looking forward to the day—not in the distant future—when they shall be the cities of Gopher and Rosser.

The large majority of those with whom I have conversed, whether settlers or in search of land, are Presbyterians, and mostly from Ontario, the counties of Huron and Bruce being very well represented. No doubt the empty church pews throughout these counties bear testimony to this fact.

Our services are well attended, although our gatherings might be much larger. I am indeed sorry to say