

person should try to roll back the tide, is to me a surprise. It cannot be done, and to attempt it can only result in an irritation hurtful to all the schemes. Our only reason for making any reference to Home work in the circular, was the fear that without it the inference might be drawn that we wished to turn all the gifts of the Young People into one channel. We do not want that and do not think it will be good for the Church to do so. It is disappointing to find that the Home Mission Committee, is actually working for what we sought to avoid. With you I sincerely deprecate collision between the committees, and do not think there is occasion for even so much as there has been. Surely as Christian men, we can recognize that the work is one, and if differences of method arise, consider them in such a way as not to give the enemy an advantage. I need not say that I greatly appreciate your own work, and regret that there should be a shadow of misunderstanding. I may add that recently I have asked the judgment of a number of men, one or two of whom are members of the Home Mission Committee, as to your position in this matter, and in every case they expressed disapproval. The general belief, so far as I have been able to feel the pulse of the Church, is that the Young People's Societies should be educated into sympathy with all our Church work, especially the two great schemes, Home and Foreign. However, I shall add no more. Please be assured of my willingness personally to do what is fair and most conducive to the advancement of the work as a whole. I am, yours very sincerely,
R. P. MCKAY,
Sec. F.M.C.

Toronto, Aug. 5, 1895.

CHINESE MISSION WORK IN BRITISH COLUMBIA.

[The following letter addressed to our Foreign Mission Secretary, Rev. R. P. MacKay, by Mr. C. A. Colman, one of our three missionaries at work among the Chinese on the Pacific Coast, will be read with interest.—ED].

DEAR MR. MACKAY.—From the above address you will see that I am at the Salmon Canneries. It has occurred to me that you might care to hear something about the work here.

Very little work has been done as yet in canning, as very few fish have come near the mouth of the river, but a great deal of work is going on getting the canneries into working order, such as making tins, mending and making machinery, boats and nets, etc. Quite a number of new frame buildings have been put up this year for the accommodation of the workmen and workwomen. Two new canneries have been built, one wholly new, the other to replace one that was burnt a little while ago. The cannery that was burnt last Tuesday will, probably, not be rebuilt this year.

By every stage and steamer, there comes a goodly number of white men, Chinamen and Japanese, and the Indians are coming in whole families, men, women and children, old and young, in their canoes.

The canneries are supposed to be closed on Sundays, but a great deal of work goes on in some, if not all of them: while outside the work goes on nearly the same as on other days,—stores are open, and gambling houses, men mend their boats and nets, and put up buildings, just as if God had never said "Remember the Sabbath day to keep it holy."

There are four Chinese Christians here whom I have met; three of them keep stores and they opened them yesterday, as on other days. I remonstrated with them, but with no visible result. One of them not only keeps his store open on Sunday, but he has also an idol in it, which, however, he says is not his but his uncle's.

All this and much more that I have heard and seen, teaches me, what I learned thoroughly in China, that we ought to be very careful in admitting Chinamen into the fellowship of the Christian Church, until they understand what they are doing, and have fully made up their minds to obey the will of God, as given in His word, even where it seems against their worldly interests, and is contrary to the practice of those around them.

When I returned from Eburne, last Friday, I found Dr. Liu Yikpang, of the Methodist Mission, waiting to take the steamer for Ladner's Landing. I persuaded him to stay over Sunday with me; he went away this morning.

We had splendid opportunities yesterday for preaching the Gospel to goodly crowds of Chinamen, Indians, Japanese and white

men; we each spoke three times in Chinese, and I also spoke three times to those who understood English; we spoke in four different places.

I also talked to a crowd in a gambling house. This house is kept by a Chinaman named Ta'm Chau, nicknamed Hak Kwai Chau, i.e., "Black Devil Chau," not on account of his character, though that is black enough, but on account of his complexion, which is not so very black. Besides being a gambler, this man is a prominent member of the Chinese Secret Society which is supposed by many white people to be Masonic, but is really a society of men combined for the purpose of protecting one another in wickedness, and terrorizing and blackmailing their countrymen. We call them "High-binders." He has also, at times, it is said, been engaged in the traffic of women for immoral purposes. Some years ago he was an earnest, open opponent of the Gospel, and tried to hinder the preaching, but now he does not do these things openly, and outwardly seems quite friendly. I talked to him very plainly, but he puts the matter off in a light joking way, saying "Ill join the Church at the end of the year." This causes a good deal of merriment among the bystanders, who would, probably, as soon expect me to worship their idols as Ta'm Chau to become a Christian; yet our God may even work this miracle to their amazement, and, perhaps, salvation, for his conversion, would, doubtless, influence many others; as he has been a leader in evil so he might become a leader in good.

I am sorry that I have not got a supply of tracts in English and other European languages, and in Japanese also, as, I think, I could distribute them here to the glory of God and the good of men. There are two churches within a mile or so of each other, one Methodist, the other Presbyterian, but great numbers will not go to either.

I was surprised to learn, the other day, that there is a boat population on the Fraser River—people who live in boats all the year round, and as one man said to me, "No missionary ever comes near us."

It seems strange to me that people who will not go to hear the Gospel when they have the opportunity, yet make it a matter of complaint that no one seeks them out with the Gospel. I never hear them complaining that no one seeks them out to minister to their bodily wants, no—they look after themselves, and go to great trouble and pains to supply their own physical needs, but expect some other person to go to the trouble of supplying their spiritual needs, that they may have the gratification, in many cases, of refusing to accept it, even when it is brought to their very doors.

Your letter, telling me of the Board's action in transferring me to the Mainland, came duly to hand, and Mrs. Coleman and I expect to move soon.

Hoping and praying that His Kingdom may speedily come, and His will be done in earth as it is in Heaven,

I remain,
Yours in His service,
(Sgd.) C. A. COLMAN.

CHINESE WORK IN BRITISH COLUMBIA.

MR. EDITOR.—Kindly allow me space to bring before your readers and the church the work of our Chinese missionaries on the Pacific Coast.

Mr. Winchester and his two assistants Mr. C. A. Colman and Mr. Ng-Man-Hing are energetically doing the work with which they are charged. The difficulties that they have to face are very considerable, worse certainly than any of our white people can realize. Besides the terribly degraded character of the Chinese, their intense love for gambling and opium, the depth of moral evil in the Chinese heart, Mr. Winchester has to work without tools, that is, our mission in British Columbia has no church or mission premises. We have a habitation for our Indian work in the Province, and without that the work would be almost valueless.

That the work is sadly hampered here because of the lack of a building is a simple fact. Three missionaries to make progress cannot be confined to an upper rented room, and compelled to do much of their work on the street. The Chinese, like white people, are attracted by a church building where tokens of interest and comfort are visible. As it is the only evidence of the Presbyterian Church's interest in the Chinese of British Columbia is in the missionaries, who are subject to the suspicion that they are trying to worm themselves into Chinese affection for a sinister and selfish purpose. Stone and lime are not open to this objection, and is in fact the one thing wanted to give our work visibility in the Province.

At present the missionaries are working with their first communicants' class and it is hoped that before long a number of Chinese who are receiving daily instruction in the principles of the gospel will be baptized and honor the Lord by partaking of the symbols of His broken body and shed blood.

Faithful work has also been done during June and July at the canneries along the Fraser River, where the missionaries have preached and talked the gospel almost daily, and distributed gospel literature.

This of course is sowing work, and must be done, but the Lord of the harvest, whose is the work will, we believe, in due time gladden our eyes when we see the gathering of precious souls into the kingdom.

The Chinese work on the Pacific Coast is specially difficult owing to the opposition to the Chinese by the people. There is a great economic question staring our working men and farmers in the face, not only that its grip is felt severely, but the pressure is so severe that there is a vigorous "kick."

In Montreal and elsewhere in Canada abundance of workers can be had and help in work among the Chinese. Owing to the facts indicated, and the smallness of our church in the province it is very difficult to secure workers. We are very grateful for those workers we have who are rendering excellent service, yet we have only a handful of people from whom we can draw workers, and when many of these people have the bite and sup taken out of their mouth by Chinamen who contribute little to the country and send all they can save out of it, can we wonder workers are difficult to get.

The church, however, on the whole is favorable to the Chinese work, and the synodical committee is presently considering how best to strengthen it. I think I am not giving away a secret when I say we want buildings to help us do the work set us by the Church.

The committee has not the money, else they would build the premises required. The people have the Lord's money and we believe the people will give it when they know the needs.

Mr. Winchester is too modest and retiring to keep himself and his work before the church. All the same, the work is being done whether the horn is blown or not. The horn-blower, Mr. Editor, is not always the best worker, and if this "blast" is useful in directing the church's eye and ear to the good work being done by honored servants of the church in British Columbia, we shall be thankful to you; and we trust its object, a mission church for the Chinese work in Victoria and elsewhere in British Columbia, will be advanced.

Yours truly
JAMES BUCHANAN

The Manse Eburne, B.C.

YOUNG ENGLISHMAN TO YOUNG SCOT.

MR. EDITOR.—In a late issue you refer to a patriotic "Young Scot" who complains of a reference to the "English" victory at Fort Chitral. "Young Scot" is quite indignant because no reference is made to the Scotchmen engaged in the action. Everybody, however, understands what the term English means, that it is inclusive of the three nationalities. If they do not, I would like "Young Scot" to invent an inclusive term. He says England is not Great Britain. True; and the Irishman may say Great Britain is not Ireland. So that, strictly speaking, the word British will not include the Irish. Yet how clumsy would it sound to say: "The British and Irish gained a victory."

On the same ground the Scotchman might complain of the use of the words, "English Language and English Literature." Is it not derogatory to the dignity of the Scotch that the names of Campbell, and Scott, and Wilson, nay, even of Burns, are included in English literature. Foreigners reading these works might suppose all the authors were English. Why not have a separate Scotch literature? If "Young Scot" were born south of the Grampians, he would know that the Highlanders refuse him the name Scotch, and call him Saxon and English. In that case, refusing the name English, and being denied the name Scotch, he would have to go in search of a name.

The people of England would be quite willing to accept an inclusive term if such could be invented, just as they were to accept the suggestion of a Scotch king, and lose the name of England in that of Great Britain. It is a good thing that Englishmen are not so sensitive on national names and words as some Scotchmen are, or there would be as few Scotch people in office in England as there are English people in Scotland.

YOUNG ENGLISHMAN.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

AUG. 25th, 1895. } CROSSING THE JORDAN. { Josh. 3. 5-17.

GOLDEN TEXT.—Isa. xliii. 2.
MEMORY VERSE.—17.
CATECHISM.—Q. 35.

Home Readings.—M. Num. xxvii. 12-23. T. Deut. xxxi. 7-23. W. Deut. xxxiii. 1-29. Th. Deut. xxxiv. 1-12. F. Josh. i. 1-18. S. Josh. ii. 1-24. Sab. Josh. iii. 1-17.

Israel remained encamped in the plain opposite Jericho for some time, during which Moses set in order his life's work preparatory to laying it down; for God had told him that he was not to lead the people across Jordan. The book of Deuteronomy contains an account of these doings; the law was repeated and written down, to be stored up according to God's directions. God's dealings with the people were rehearsed by Moses, His promises dwelt upon, and the conditions to be observed in order to the fulfilment of those promises were set forth, and Joshua was appointed leader to succeed Moses. Then the great law-giver went up into the mount where was shown him the promised land, and there laid down his life in an unknown place and manner. After thirty days of mourning for Moses, Joshua's appointment was confirmed by God, and Joshua himself counselled to look to God always for guidance and wisdom. Then spies were sent over to Jericho and preparations made for entering the land of Canaan. Our lesson this week deals with the actual crossing of the Jordan and we shall study it under the head of *The way which God prepared and the lessons taught thereby.*

I. The way which God prepared.—Jordan was just then at flood height with the melting snows of Mount Hermon, and presented a most formidable obstacle in the way of Israel entering the promised land. It would have been a matter well-nigh impossible even for an army of men, but there were all the women and children, with the flocks and herds and all the possessions of a migrating nation. But God bade Joshua cause the people to prepare themselves for crossing the river, not simply by packing up their belongings and gathering to the rendezvous, but by first of all "sanctifying" themselves. We are not informed as to the peculiar rites and ceremonies they were called upon to perform, but doubtless they were such as tended to stimulate confidence in God, and to remind the people that they belonged to Jehovah exclusively. The priests had their instructions given them, and everything was set in order for crossing. Doubtless the men of Jericho were off their guard, and trusted to the swollen condition of the Jordan as a sufficient barrier against their foes. But when in obedience to commandment the whole body, led on by the priests bearing the ark of the covenant, moved toward the river, no sooner had the feet of the priests touched the edge of the water than it began to subside. Far up the bed of the stream God interposed a barrier to the rushing water, and held it back, while the water below the barrier gradually ran out of the steeply inclined channel of the river's bed until that channel was dry. Meanwhile the priests had been following the receding waters until they stood in the centre of the river's bed, then they rested there while the people with all their possessions passed clean over Jordan. We need not try to determine how this damming up of the water occurred. At the city of Adam, which is about thirty miles above Jericho, the banks of the Jordan contract so that the river flows in a narrow channel between precipitous rocks, and thence, whether by providential or supernatural agency, God stopped the flow of water for a time. God did it, that is the one thing for us to remember.

II. The lessons taught.—The first of these was to commend Joshua to the people as a leader who enjoyed God's favor even as Moses did. We can well imagine that the death of the leader whom they had been associated with for forty years would tend to create a feeling of distrust, especially as Moses' virtues would be magnified by the recency of his death. What confidence would be begotten in the new leader by this signal evidence that God's favor was with him even as it had been with Moses. Joshua would be strengthened for his duties, and the people inclined to yield to his instructions. But a few more important lessons would be that God lived, though their leader had died. How proud we all are to trust in instrumentalities rather than in God. "God buries the worker, but continues the work." We all need to learn the lesson. Then, further, what renewed confidence must this opening up of the way across Jordan have begotten in the promise of God given centuries before to Abraham. For long the fulfilment of that promise had been delayed, and "hope deferred maketh the heart sick." Perhaps it was some lingering doubt as to the promise ever being fulfilled, that led the two and a half tribes to secure their inheritance on this side of Jordan. But by the access given them to that land the people would know that the "living God is among you." Nor would these lessons ever be forgotten. The twelve stones brought from the river's bed by the twelve chosen men were erected into a lasting remembrance of these things. Why cannot we for whom God has done such mighty things, keep fresh the memory of His might that our faith may be increased.