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Hear Baith Sides.

We're snoo at judgin' ither fouk,
An' sooin' nei'bours' illa,
We mak' gigantic mountains
Oot o' microscopic hills;
We lend a willin' ear to tales
The tattlin' tongue confides,
An' digna wait, ere we condemn,
To hear baith sides.

There's mony a man wha's sair misjudged,
His freen's frae him hae turned,
They look on him wi' scornfu' oen,
An' frae their door he's spurned,
Because they've listened to some foe
Whase he'rt dark hatred hides;
And yet they wad hae lo'ed him,
Hsd they heard baith sides.

Sae let us aye wi' care tak' tent
To deem nae man a knave,
Tho' roond about us mony a tongue
About his faults may rave;
In ae side o' a tale aff times
There's mony a mystery bides,
We canna justly judge until
We hear baith sides.

Brechin.

D. B. MACKIE.

NOTES ON BIBLE STUDY.

For the Review.

1 IN the study of Scripture two facts are to be freely recognized. One is that in some respects the Bible resembles other books. The other is that in some respects it differs from all other books. From the first fact it follows that in the study of Scripture principles are to be adapted similar to those adopted in the study of other books. From the second fact it follows that principles must be acknowledged which may be safely ignored in the study of other books.

2. There are those who are not prepared to accept the latter of these statements. They affirm that in the study of Scripture it is necessary to relieve oneself of all preconceptions and thus be able to approach the study of the book with the untrammelled spirit that alone is crowned with success in the study of secular literature. That is to say the same principles and only the same principles are to be recognized in the pursuit of Scripture knowledge which are recognized in the efforts put forth to master the thoughts and sentiments met in other books. The Bible is to be treated just as if it were an ordinary book.

This claim no Bible student can afford to allow. He can do so only with results fatal to his study. It may be that for purposes of criticism the Bible may be treated like any other book, and even criticism must suffer from such a method. But study having in view a knowledge of the subject matter of the Scripture, its thoughts and sentiments, its laws and doctrines, it is absolutely necessary, if the effort is to be at all successful, to acknowledge that the Bible has distinctive fea-

tures and that its study must be pursued under the guidance of principles safely ignored in the study of other books.

(a) One distinctive feature of the Bible is that it is the Word of God. It was written under the inspiration of His Spirit. The thoughts and sentiments which it contains originated with Him and not in the minds and heart of the sacred writers. From this it follows that the Spirit of God is the only infallible interpreter of Scripture, and that among men they only are its true interpreters who are under the influence of the Spirit. Our blessed Lord taught this in His farewell address to His disciples when He assured them that the Spirit of Truth would come and guide them into all truth. Every student of Scripture is to act upon this instruction and is to proceed in his study of Scripture under the guidance of the Holy Spirit. Otherwise his efforts will be sadly disappointing.

(b) Another distinctive feature of Scripture is that it is a spiritual book. Its theme is the spiritual. It contains much of history. It abounds in references to the material universe. Everything, however, is subordinated to spiritual purposes. From this it follows that in order to understand Scripture it is necessary to have spiritual discernment. One can study with success any department of human knowledge if he has the intellectual qualifications necessary. For these are confined to the sphere of the intellectual. To study Scripture with anything like success one must have, in addition to the intellectual qualifications, spiritual qualifications, for its sphere is the spiritual "The natural man receiveth not the things of the Spirit of God neither can he know them." No one can understand what the Bible means by "contrition of heart" "conviction of sin" "poverty of spirit" who has not been led through these experiences by the Spirit. As well expect an intelligent judgment in regard to a work of art from a man color-blind as to expect an intelligent estimate of these and other Scripture facts from one who has not spiritual discernment. This every intelligent Bible student must acknowledge and his prayer will be "open thou mine eyes that I may behold wonderful things out of Thy law." These two principles, perhaps at bottom are, which may be ignored in the pursuit of secular knowledge must be acknowledged in every effort put forth to gain a knowledge of Scripture truth. Those who ignore them have met, will and must meet with failure as students of God's Word whose letter killeth and whose Spirit giveth life.

3. Since the Bible resembles in some respects other books it will be helpful, as has been said, to adopt in its study the principles adopted in the study of other books. Among these principles we may mention the following:

(Concluded next week.)

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Toronto, July 22, 1894.

Our Second Year.

WITH the current issue the REVIEW enters upon its eleventh volume and the second year under its new management.

The publishers, while holding as closely as possible to the lines of their predecessors, have introduced some few changes which have added materially to the expense of production, yet nevertheless added still more to the improvement of the paper both in appearance, arrangement and convenience. Although these changes were at first looked upon as too radical, yet the wisdom of them has been fully conceded.

From the first month of its new proprietorship, the REVIEW has gained, slowly and steadily, new names have been added, some districts having done nobly; so that at the close of their first year, it stands in point of circulation the leading Presbyterian weekly journal of Canada. The advertisers recognizing this fact have been most liberal in their patronage, and just here, two words of apology are necessary. First, to the subscribers for at times encroaching upon the reading space, and secondly, to our patrons for holding out their advertising, or for a time delaying its insertion for lack of space. However, the addition of four pages recently made and the further addition of another four in the near future will obviate this difficulty.

To the many friends who have by word or deed, during the past fifty-two weeks helped to bring about this satisfactory state of affairs, are extended most hearty and grateful thanks, not only by the publishers but (we feel sure) also by the originators of the REVIEW to whose liberal and self-denying efforts is due the establishment of a journal which is alike helpful to and worthy of the Church.

Prohibition to the Front.

The third National Prohibition Convention was held at Montreal on the 3rd and 4th insts., there being a representative gathering of temperance people from all parts of Canada. Looking at the signs of the times, it may be said without exaggeration, that the prospects of prohibition have never been so bright as they are now. It is certainly a red letter day in the history of the Temperance Crusade. Plebiscites have been taken in Manitoba, Ontario, Nova Scotia, and Prince Edward Island, and the Legislature of New Brunswick has passed a resolution favoring prohibition. There is a large majority of the people who have indicated by their votes their desire to have the traffic in intoxicating liquors abolished. It is true the report of the Royal Commission has not yet been published, nor has it been settled as to whether the power to enact and

enforce a prohibitory liquor law rests with the Federal or with the Provincial Legislatures. However, both these will soon be known. Meanwhile, the Executive Council of the Dominion Alliance has lost no time in summoning its forces, to take counsel for the future.

It may be fairly said that the Convention was a great success, both from point of numbers, and from the work done. The mass meeting on the evening of the 3rd inst., filled the magnificent new French Hall and the enthusiasm was very marked. It was an event, surely, to have on the platform two such notable leaders in the temperance movement as the Hon. Neal Dow, and Frances Willard; the former, a veteran of four score years and ten, "his eye not yet dim, nor his natural force abated;" the latter the acknowledged head of the temperance women in America, famous as a philanthropist on two continents. On this occasion their addresses were excellent and produced a deep impression. After hearing Neal Dow, one doubts no longer that prohibition has transformed Maine into a new state. He quoted John Bright as expressing his conviction, that "if the drink traffic were abolished in England, the face of the country would be so changed that it would not appear to be the same England."

It was evident that the Convention is determined to do its utmost to suppress the drink traffic. No more half-way measures will do now that the people have spoken. It was wisely decided not to form a third party, but to work through both of the present parties. The French Treaty was discussed, but there was a strong feeling that it should not be passed, and to this end members of parliament were to be appealed to, not to vote for it. It was resolved to advocate giving duly qualified women the privilege of the franchise, inasmuch as they usually take a strong stand on the side of all moral questions; to make preparation for taking plebiscites on prohibition in the remaining provinces and territories; and to organize and educate the young regarding the evils of intemperance. It was further resolved that the Convention support in elections, only such candidates as are well known and reliable prohibitionists; that the delegates should go to work on returning home with this end in view, and report to the Alliance from time to time the result of their efforts.

If only the temperance people will put the resolutions of the National Convention into immediate and active operation, there seems some reason to hope that within the next few years, the country and parliament will be ripe for the enactment of a law prohibiting the manufacture, sale, and importation of intoxicating liquors. And surely every lover of the Lord Jesus Christ, and of his brethren, will rejoice at that day, when the thirty million dollars, now wasted in the drink traffic shall be saved to the people, and to the country; the prisons of the land emptied of their criminals, and virtue, sobriety and prosperity general among the people.

Knox College.

The following circular was issued on Tuesday: The ink was hardly dry on the circular when \$500 were subscribed:—Who will follow this excellent lead?

"This is the Jubilee year of Knox College. Something should be done to render the event one of rejoicing and increase the use of the College.

The staff of the College should be strengthened and the incubus of debt removed. Sufficient money is now

distributed in interest on the mortgage debt of \$26,500 on the building to pay one-half the salary of a Professor. It has been arranged to celebrate the Jubilee in October, and make an effort to raise a Jubilee Fund sufficient to clear the debt, and aid in strengthening the staff. This could easily be accomplished were all the friends of the College to unite in this purpose. True, the time is short—only three months,—but willing hearts can do much in that time. A meeting of Alumni at St. John, N.B., resolved that each Alumnus should aim at raising an average of \$100 in his congregation. Some may not be able to do this, but many can do very much more.

Are you an Alumnus? Will you try in your congregation to raise some adequate recognition of the claims of your Alma Mater? And will you give something yourself?

Are you a friend of Knox College? What will you contribute towards making the Jubilee a success? Do not wait to see what others are going to do, but do what you can now. In this it is true, "He gives twice who gives quickly." Enclose your contribution in the envelope and send it. If the cash is not convenient, send word now what you will do before the meeting in October.

I am yours truly,
 Room 64, W. BURNS,
 Confed. Life Bldg. Sec'y Jubilee Fund.

Church Union.

Notwithstanding that the question of Church Union has impressed not a few leading Canadians as an impracticable dream, the subject seems to have in it a peculiar vitality which keeps it as a live issue before thinking Christians who cannot help deploring the division lines which keep so many church organizations assunder. The press of the United States has of late given publicity to the views of Churchmen, Presbyters, and Methodists, few of whom defend the present condition of affairs. How to overcome the obstacles which are in the way is the great problem, but if the leading minds, the practical men of the churches, those who come in direct contact with their fellows, and who feel the need of increased resources—if these are convinced that unity would bring additional strength; then, no matter how difficult the problem may seem to be, it is worthy of the best thought and effort of all the churches.

In this connection a few opinions have been gathered from eminent clergymen of the Presbyterian, Methodist and Anglican Churches a first instalment of which is given in this issue of the REVIEW. As the Symposium progresses some of the more striking points will be referred to at length and it is hoped our readers will find food for useful thought in the discussion of the question.

Highly Christian Ideal. The retiring Moderator of the Welsh Calvinistic Methodists preached a notable sermon at the Annual Assembly of his church. In the course of the discourse he severely deprecated what he conceived to be the growing tendency of the churches, Conformist and Nonconformist, to lift into undue prominence the point of numerical strength and external status. This striving after fictitious popularity surely betrayed weakness. He admitted that in view of the vital Welsh issue now before the country some attention ought to be paid to statistics, not, however,

because the principle to be determined was essentially one of arithmetical calculation. Dr. Rees, whilst heartily sympathising with the sentiment which prompted fervid Christian men to win masses to attend divine service by means of solos and instrumental music, viewed these methods as superfluous and superficial. He pleaded for a higher Christian ideal on the part of 400,000 Nonconformists of Wales.

Sunday Street Cars. The veiled attempt to inaugurate a system of Sunday street cars in Toronto, made last Sunday, by persons who do not seem over anxious to assume the responsibility of their act, is not likely to prove successful. City Solicitor Meredith has given an opinion, which, if acted upon, as doubtless it will be, will give a quietus to the boisterous promoters of the project. At the same time we urge upon the Sabbath Observance Committee to leave no stone unturned, to abate no effort, to relax no vigilance whereby the wily enemy may gain even a small advantage.

Gaelic Speaking Students. The announcement is made that the Gillian MacLaine Gaelic Bursaries are open for competition. There are one in Arts and one in Divinity, tenable for three sessions, open to Gaelic-speaking students from Canada, studying at any Scotch University for the ministry of the Church of Scotland—annual value of each £95 to £100—will be awarded after competitive examination to be held before the opening of Session 1894-95. For particulars apply to REV. P. N. MACKICHAN, Inveraray, Scotland. It has been suggested by the Halifax *Witness* that examinations could be arranged to be taken in Canada as well as in Scotland, and the suggestion ought to be taken up.

Toronto Bible Training School. The prospectus of this proposed Bible Training School has been issued, and should the object of the promoters be realized, great good will be the result. The design is stated to be the training of consecrated men and women as Sunday School workers, as pastors' assistants, and as City, Home, and Foreign Missionaries. It is intended for those who believe they have been called of God to Christian service, and who, from age or other reasons, cannot pursue a full collegiate and theological course of study. Special provision is also made for Sunday School teachers and others who desire a better knowledge of God's Word. The school will be interdenominational and among the office-bearers are representatives of various churches.

Sensational Reports in the Press. A circular signed by about 100 members of Parliament, is being issued to the editors of the daily press of the United Kingdom, urging them to give fewer details in their reports of sensational cases in public journals. The circular states:—"We have remarked with regret and concern that in connection with a portion of the press, there is a tendency to enter very fully, as it seems to us, into unnecessary detail, when reporting sensational cases involving immorality or brutality, and particularly evidence appealing to man's sensual nature." It further protests against headlines and contents-bills designed to draw particular attention to the worst features of the case, and the signatories state that, in their opinion, the publication of such details as are now so frequently given cannot fail to have a demoralizing effect upon a vast mass of young women and young men ever craving for excitement of an unhealthy kind.

Union of the Protestant Churches in Canada.

REV. D. McRAE, D.D., ST. JOHN, N.B., EX-MODERATOR.

FIRST INSTALMENT.

1. THAT Union of Denominations is desirable—Union of all believers in the Lord Jesus Christ as the one Saviour of humanity—to this, as an abstract proposition, no right thinking man can possibly give any answer but one. The prayer of our Lord—the consecration prayer—dictates the sentiment which must actuate all who love Him;—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The question assumes a different aspect when it is asked, What do or should we understand by Union? To be real, to be effective in the sense and for the purpose intended by our Lord, ought it and must it needs be corporate? Does it demand oneness in relation to such particulars as form of giving expression to our doctrinal beliefs; manner of administering discipline; ceremonies, customs, rites deemed essential in worship; Method of Church-government? Or, is it possible to agree to regarding a variety, a great variety of points embraced under the foregoing propositions as unessential, and still to arrive at a basis, building upon which Christians may fairly speak of themselves as one, may, too, and shall act towards each other in the various relations of ecclesiastical activity as being really one?

For my own part, my experience leads me to question the possibility of achieving what a Union including what is thus outlined would imply. And further, I am hardly prepared to contend that such a Union is, in present circumstances, desirable. It is not clear to me that the religious fervour of our communities has reached such an energy of life as (humanly speaking) to permit of the Christian Church dispensing with the stimulus to its efforts arrivable or resulting from the combative tendencies of our complicated being,—from rivalry,—from "preaching Christ out of envy and strife." My fear is that, as human nature is, were the whole stress of "carrying on the work," suddenly entrusted by Providence to the spirit of "good-will," that work would collapse, and upon the missionary and evangelizing movements of our age,—yes, upon the very pulpit—the church-life of our most healthily organized denominations, a blight would descend akin to that of the Dark Ages, or of the eighteenth century in Europe.

No one, looking over whether the past or the present aspect of the Christian Ages, can fail to see how largely evil has been overruled for good,—how the Lord has "made the wrath of the wicked to praise Him,"—how profoundly the Church of Christ has been indebted to controversy, to rivalry, to the polemical, and the competitive. All of these statements could be abundantly illustrated from history. But meanwhile, I must be content to state my present conviction as to the desirability. Should outward, visible, corporate Union ever be arrived at, it will be the issue and result, in my belief, not of deliberation aiming at setting forth carefully clipped statements of points of agreement, and points upon which denominations may be persuaded to "agree to differ." It will come, rather, from the effect of "a rushing mighty wind" from heaven, creating a tide of "the love of God shed abroad" in "all hearts by the Holy Ghost," so overwhelming that it shall sweep our petty differences out of sight and out, we may hope, of existence forever, leaving us face to face with "none but Jesus only." On any other supposition or method, I am unable to regard Union among the denominations as either desirable or practicable.

2. Passing away from this phase of the subject for the moment, though it would be easy to occupy pages upon the varied questions, aspects, aspirations it embraces, let me, from my own experience, deal for a little with the "deriving of a basis of Union."

Open before me are the minutes of a series of meetings, five in number, held in my house during 1890. In that year, a beloved and most highly respected, broad-minded clergyman of the Episcopal Church, proposed that we should come together, inviting ministers of all the denominations represented in St. John, to discuss this very question. Accordingly three representatives from each of the following bodies were invited:—Baptist, Episcopal, Methodist and Presbyterian, together with the only Congregational minister residing in this city. Twelve responded;—although, after the first meeting the Baptists ceased to attend, and the Congregational minister (who was most thoroughly and intelligently in sympathy with our movement) had immediately after our third conference gone to Europe.

The chair was taken at each conference, by a different minister, without regard to denomination,—the first conference being presided over by the senior minister present;—an Episcopalian canon.

We agreed to take for basis of discussion the resolutions known as those of "The Langham Street Conference." And, at our second conference, we unanimously accepted the resolutions relating to Christian faith, Christian morality, and Christian discipline, without amendment. With reference to Christian worship, for the resolutions of the Langham brethren, was substituted the following, which was drawn up by a Presbyterian and endorsed by all present (including, besides Presbyterians, a Methodist brother, and a very advanced Ritualist, an Anglican and the broad-minded clergyman to whom, mainly, the holding of these meetings of ours was due):—

- (1) "That rigid uniformity in public worship is undesirable.
- (2) "That, on one hand, the treasures of devotion in hymns, collects, liturgies, etc., may by the Christian church—may with due regard to doctrinal purity, be freely used by all Christians.
- (3) "That, on the other hand, the use of extempore prayer in

"public worship is legitimate, and indeed commendable, where custom or special circumstances render it more to edification."

On the Christian sacraments, the Langham resolution was adopted with the amendment of the first clause so as to read: "That while it is the duty of every one to seek to know," etc. On the Christian Church and ministry part one, section first was accepted, and section second amended by emitting the words "a special" in both clauses, and substituting the article "the" before "indwelling."

So far our Conference got on swimmingly. One of the brethren present, the advanced Ritualist, seemed somewhat amazed at learning what the sacramental views expressed in the Westminster Confession of Faith actually were. They were, he thought, sufficiently "pronounced" to satisfy him.

At last we reached our final consideration of the Christian Church and ministry.

In regard to this subject, the minutes before me read as follows:—"The Non-Conformist strictures appended to Part I. of the resolutions on the Christian Church and ministry were further discussed, and the following resolution regarding them was adopted: "That, inasmuch as we are unable to perceive the reason for the insertion of these clauses 'they be omitted.' A very full and frank discussion of Part II. as a whole followed, after which section I. was agreed to. The consideration of the remaining clauses was postponed to a future meeting," which has not been held, nor is it likely to be, for reasons which will presently appear.

From the foregoing it will be observed that our little Conference was of one mind with regard to what most of us—I mean, most Presbyterians—would deem "the Fundamentals." Doctrine, discipline, worship,—the word sacraments and prayer,—as to our views of one and all, in principle, we were a unit. Our absolutely irreconcilable differences arose when we reached the points bearing chiefly upon human authority,—upon man's official place in the administration of the Church of Christ.

What is the ministry? Who are entitled to ordain, dispense sacraments, preach, etc? Here, two of our Episcopalian brethren, if they will tolerate the word, simply refused to admit of any possibility of compromise.

One of these two was quite willing to discuss the questions of "Holy Orders," "The Historic Episcopate," "Apostolical Succession," etc., at any length—his own mind upon the subjects being, of course, definitely settled—the other virtually or overtly alleging that room for discussion there was none. "My belief is," he said in effect, "that, during the 'forty days' elapsing between the Resurrection and the Ascension, one, if not the chief employment of our Lord was,—instructing his disciples as to the form which the church, in its doctrine, ritual, and, above all, its government, should assume,—speaking of the things pertaining to the Kingdom of God—and that the result was the Episcopal Church of England." "In short," I at length said, "you believe that the Church of England system, as it now is, like the New Jerusalem, came down out of Heaven from God." "I do," was the instant reply. And so ended the matter. Further remarks as to the changes actually undergone by that Church during the centuries, as to the divisions now existing within her ranks, and the curious comment furnished by these divisions upon the heavenly origin of her system, etc., were, of course, precluded by courtesy.

It will thus be gathered that the distinctio separating denominations have been and, therefore, are likely to be more concerned about side issues (so most of them seemed to me to be) than about the great underlying verities of the Gospel. While the Baptists, e.g., will persist in averring that Baptism means chiefly "a mode" of doing a certain thing, instead of denoting mainly "a state declared or effected,"—persist further, in insisting that the only "mode" tolerated in Scripture is by "dipping," and the only subjects thereof, adults,—and while, though they will tolerate public prayer and preaching from ministers of other denominations, they refuse, the majority of them, to admit these same ministers to Communion at the Lord's Table, thus belittling the really loftiest work of the Christian ministry,—we may expect that they will continue to wear all overtures towards Union as our invitation to our little conference was treated by our Baptist brethren in St. John. And equally, while the Episcopals insist upon their belief about the Episcopate, the Three Divine Orders, and all the rest of it,—the inner meaning of all which is, the trying to give a mystic substantiality to mere Human Authority, they will naturally decline fellowship with those "Democrats," the Presbyterians.

For my own part, sometimes, I feel almost disposed to be irritated at the baseless assumptions thus propounded,—or, always, to ridicule them,—to say; concede your Historic Episcopate, your Apostolical Succession, your Mystic Ordination, flowing down through the Channel of Tactful Officialism, what then? Do you preach more effectual sermons? Do you labour more diligently? Do you and your people display a more abundant zeal and liberality? Are their lives more virtuous, consistent, Christlike? "By their fruits, etc."

Before me lies a letter by a certain Rev. John Langtry, who, some years ago, attacked a Mr. Wade for permitting Dr. McMullen to preach in his pulpit. Mr. Langtry, in his desperate quest for arguments to bolster up his position, likens the Christian church to "any other organized society, e.g., the Freemasons or Orange Society,—it has power over itself—has its own prescribed method of extending, . . . and of continuing . . . It matters not," he alleges, "whether we believe them to have been appointed by Christ, . . . or by the Body itself." All is "entrusted to certain officers chosen and authorized for that purpose, just as in the Orange or Freemasons' Society." According to all which, the Christian Church is essential and actually, to all intents and purposes, a merely human organization, with which Christ is only accidentally connected! It is a curious exemplification of the common adage that "extremes meet." The extreme of the assumption of Divine Right with the extreme of human assertion, but mani-

feetly with persons holding such views about the Christian Ministry, Union is impossible. The same writer condescends to an argument, which one had thought to have met with only in a collection of Logical Fallacies. It is this,—“We Presbyterians, admit the validity of Episcopal orders, but they, Episcopalians, will not admit the validity of ours, Ergo, etc.” It is of a piece with the occupant of a schooner inviting one travelling by a powerful steamer to come try the schooner, “For we are quite sure that we in the schooner can cross the Atlantic safely, and we do not believe that you can do so in the steamer, Ergo, etc.”

But a truce to these matters. There are three bodies between which, with a little “give and take” on any part, union might be effected. These are the Congregationalists, the Methodists and the Presbyterians. “The five points,”—well, are they not as good as buried, if not actually dead? Methodism, ecclesiastically, is certainly first cousin to Presbyterianism, and, practically, nothing in the shape of a serious barrier separates us except our respective traditions. So, again, as regards the Congregationalists, doctrinally, etc., we are one—two, practically in all respects save the name of our form of church government. But, as remarked at the outset, whether we can afford the lack of stimulus due to our rivalry with each other is an important question. We might, however, co-operate, it seems to me, more freely, frankly and abundantly than we have heretofore done—meaning by “we,” the three bodies mentioned—especially in missionary work. And as to the Episcopalians, I, for my own part, have not the slightest objection to Presbyterians appointing men to work, in the doing of which they may be most truly called Bishops in name, as they most truly are in reality. Take, e. g., our Superintendent of Missions in the North-West, and our travelling missionary (we call him) in this Presbytery, to say nothing of the Episcopal functions common to all of our Presbyteries.

What I do object to, and even resent, is the assumption that any body of men so called possess exclusive, mystic powers and privileges. As a basis for considering union, faint as is my hope of it, I know of nothing better than the “Resolutions of the Langham Conference,” a copy of which is subjoined:—

THE CHRISTIAN FAITH.

“We agree—1. In recognizing the Bible as Divine authority, and as the sole ultimate test of doctrine in matters of faith, as is expressed in the sixth article of the Church of England.

“2. In accepting the general teaching of the Apostles’ Creed and the Nicene Creed, including of necessity the doctrines of the Holy Trinity, the incarnation, and the atonement.

“3. In recognizing a substantial connection between the resurrection body and the ‘present body of humiliation.’

“4. That saving faith in Christ is that self-surrender to Him which leads a man to believe what He teaches and to do what He bids, so far as he has opportunities of knowledge.”

THE CHRISTIAN MORALITY.

“We agree 1. In the conviction that it is the duty of the Christian society to consider in the light of the principles, motives and promises of the faith, the problems of domestic, social, and national morality, with a view to concerted action.

“2. That progressive sanctification is essential to the Christian life, so that without it neither professed faith, nor conversion, nor sacraments, nor worship can avail for the salvation of the soul.

CHRISTIAN DISCIPLINE.

“We agree 1. That the divisions among Christians render the due administration of discipline, in the case of those who openly deny the fundamental truths of Christianity or offend against Christian morality, extremely difficult, and that greater caution should be used in admitting to the privileges of membership those who leave, or are expelled from, the Christian community to which they have belonged.

“2. That, while it is most desirable that this caution should be exercised in all cases of members of one Christian society seeking admission into another, by careful inquiry being made and adequate testimony being required as to their Christian character, this is especially important in regard to those who desire to exercise the ministerial office.”

CHRISTIAN WORSHIP.

“We agree—1. That Congregationalists can accept and use the treasures of devotion—hymns, collects, liturgies, etc., accumulated by the Church during the Christian ages; and many Nonconformists think that in certain circumstances it is desirable to do so.

“2. That churchmen can accept the use of extempore prayer in public worship; and many churchmen think that in certain circumstances it is desirable to do so.

“3. That rigid uniformity in public worship is undesirable; and that to enforce it by civil penalties is a mistake.”

THE CHRISTIAN SACRAMENTS.

“We agree that, although it is desirable that everyone should seek to know the true doctrine of the sacraments, yet their efficiency does not depend upon such knowledge, but lies, on the one hand, in the due administration of the sacraments “in all those things that of necessity are requisite to the same,” and on the other in the use of them with a true desire to fulfil the ordinance of Christ.”

THE CHRISTIAN CHURCH AND MINISTRY.

“1.—We agree—1. That the Catholic Church is a society founded by Christ, the members of which are united to Him and to each other by spiritual ties, which are over and above those that attach to them simply as men.

“2. That these ties depend upon a special union with the person of the one Mediator and a special indwelling of the one spirit.

“The Nonconformist members of the conference are unable to admit—

“1. That the reception of visible sacraments is essential in ordinary cases to the establishment of these ties.

“2. That through the reception of the visible sacraments these ties may subsist, though not forever, in those who not believing and living as Christian people should.

“II.—We agree—1. That Christ has established a perpetual ministry in the Catholic Church.

“2. That no one can rightly exercise this ministry unless he be ordained to it by Christ Himself.

“3. That there is a divinely appointed distinction of office in this ministry.

“The Nonconformist members of the conference are unable to admit—

“1. That there is a divinely appointed three-fold distinction of orders in this ministry.

“2. That external ordination by the laying on of Episcopal hands is necessary for its rightful exercise.”

From Right Rev. Andrew Hunter Dunn, Lord Bishop of Quebec.

SIR,—In reply to the question, I can only refer you to the letter signed by all the Bishops of Canada who were able to take part in our recent General Synod. In the course of these letters you will read as follows. “Many Christian bodies separated from us are working by our side, some in advance of us, both in the foreign field and in the Dominion. We yearn for union with them.

“The General Synod has set forth the position which the Church of England occupies in her desire to recover and restore all Christian bodies that organic unity, which Christ prayed might ever distinguish His Church. The language adopted by the General Synod is as follows:—

“We desire her to make it known, that we adopt and set forth as forming a basis for negotiation with any bodies of our separate Christian brethren, with a view to union, the following articles agreed upon by the Lambeth Conference held in London in the year of our Lord, 1888.

“(1) The Holy Scriptures of the Old and New Testaments as containing all things needful to salvation, and as being the rule and ultimate standard of faith.

“(2) The Apostles’ Creed as the Baptismal Symbol, and the Nicene Creed as the sufficient statement of Christian faith.

“(3) The two sacraments ordained by Christ Himself, Baptism and the Supper of the Lord, ministered with unfeeling use of Christ’s words of instruction and of the elements ordained by Him.

“(4) The Historic Episcopate, locally adopted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.”

Now these are exactly my own personal sentiments. I yearn and pray for union with the various Christian bodies, that have separated from us in time gone by. But since we, in the Church of England, have in the Historic Episcopate a sacred trust, which we may not betray, even if we would, the whole question of the possibility of organic unity turns upon the acceptance by our separated brethren of the Episcopate from those who have it from the first for the government of the Church, for the ordaining of the ministers of the Church, and for the administration of the sacred rite of the laying on of hands. If those, who have separated from us, would accept the Historic Episcopate as being of the essence of the constitution of the Church of Christ from the beginning or as being necessary in order to union, if, in fact, they would but accept the four articles agreed upon at the Lambeth Conference, the Church of England would meet them with open arms, and would make, I believe, the very largest concessions as regards Forms of Service and the like. It is not uniformity that we seek, it is Christian unity, so that we may be able, without betraying any principle, to work shoulder to shoulder in the great battle of the Lord.

A. H. QUAKEN.

From Rev. Dr. Reid, Ex-Moderator.

SIR,—I may state that at this season of the year, I am incessantly occupied with matters in connection with the General Assembly. My reply, must therefore, be very brief and of a very general character.

You ask first, Whether it is desirable that there should be a union of the various Protestant denominations of Canada? In reply, I would say that no doubt it would be most desirable that there should be a union of the Protestant denominations of Canada, if brought about on the proper basis.

In your second question you ask “Whether a basis of union fairly acceptable to the leading churches could be devised?” Your first question refers to a union of the various Protestant denominations; your second refers to a union among the leading churches. It would be necessary to specify what you mean by the “leading churches,” and I really could not give an opinion as to whether a basis of union fairly acceptable to the leading churches could be devised. My opinion is, that judging from past attempts, it would not be very easy in present circumstances, to agree on a basis of union, fairly acceptable.

Your third question, “As to what extent and what direction, the Presbyterian Church in Canada, would be justified in making concessions for the sake of such a union?” This question is of too great importance to warrant me in expressing any decided opinion. Referring to union generally, my individual opinion is that however desirable it may be, and although I look and long for the union of all who love the Lord Jesus Christ, it will not be brought about by ecclesiastical negotiations, or attempts to frame schemes of union, but rather by the growth of spirituality in the church, and a more abundant outpouring of the spirit of God.

For the Sabbath School.

International S. S. Lesson.

LESSON IV.—JULY 22.—MATT. II., 13-23.

(Flight into Egypt.)

GOLDEN TEXT.—"The Lord shall preserve thy going out and thy coming in." Ps. cxxi. 8.

God led the wise men home from Bethlehem "another way," thus defeating crafty Herod's murderous designs toward Jesus. Hardly had they left the holy Child when the Lord, knowing the secret in Herod's heart, commanded the flight to Egypt. There history silently leaves the Child in his mother's arms and under the "shadow of the Almighty," until Herod died. Almost the last act of Herod, five days before his death, was the murder of Antipater, the third son he had killed. No wonder such a fiend slaughtered the innocents at Bethlehem to crush out a supposed rival. "Herod's murderous face, glaring down on the Infant, was a sad prophecy of how the powers of the world would persecute him and cut off his life from the earth." (Stalker's Life of Christ.)

Probably Joseph had intended settling at Bethlehem, but he was divinely led to change his plan and to return from Egypt to Nazareth in Galilee, under the dominion of Herod Antipas, who was regarded as of milder temper than his cruel, treacherous brother Archelaus in Judea.

Here began the thirty years of the Saviour's quiet home-life, of which we know almost nothing. "What would we not give to know the habits, the friendships, the thoughts, the words, and the actions of Jesus during so many years? . . . But it has pleased God, whose silence is no less wonderful than his words" to deny us this.

SUGGESTIONS FOR TEACHING.—I. The Flight into Egypt. Vs. 13-15. Begin with a glance at the last lesson. Especially bring out the means used by God to defeat Herod's plan. On how slender a thread the salvation of all God's people depended! An infant's breath—the life of a helpless baby! Who is there seeking to slay that child? "Herod the Great." Who can defend that child? Not the carpenter of Nazareth; nor his weak wife. Yet the universe combined could not have destroyed that infant. God is his helper. How could he deliver? An angel comes to Joseph in a dream. He tells of Herod's murderous design. He commands him to take the baby and mother and flee into Egypt. So God watches over every little baby.

How was this flight into Egypt and the return at God's command a fulfillment of Hosea xi: 1? Israel had been four hundred years in Egypt. Israel's Lord was an exile and a sufferer in the same strange country. Israel was called out of Egypt at the exodus. So Jesus was also called to come out of Egypt. In these particulars the spirit of the Word of God in Hosea was "fulfilled." Notice that even slight allusions in the Old Testament to the Messiah were fulfilled in Jesus.

II. The Slaughter of the Innocents. Vs. 16-18. What enraged Herod? What did he order done? How many innocent babes were probably slain by Herod's executioners? It is estimated at twenty. Have the scholars read Jer. xxxi: 15, which describes a touching scene at Rama? There the captives to be carried to Babylon were collected before their departure. By a poetic figure the prophet represents Rachel herself, who had been buried at Bethlehem, as coming from her tomb and lamenting the woes of her descendants. So says Matthew, over these murdered little ones, "little blossoms of martyrdom," as they have been called, Rachel appears again to mourn. Yet these dear children have the honor of being the first of all martyrs for Jesus' sake.

III. The Home at Nazareth. Vs. 19-23. What proof have we that the days of the exile of the Divine Child in Egypt were few? We know that Herod's life of cruelty and of crime ended about April 1st, 750, of

the building of Rome. Very soon after his death the Holy Family returned. Bring out the fact that Joseph had two reasons for not going back to Bethlehem; first, his own fear of Archelaus; second the warning of God. Teach your scholars to take their very fears to God. Two difficulties arise. 1. What is the true meaning of the latter part of v. 23? This is nowhere stated in so many words by any prophet. But the prophets again and again describe the coming Messiah as despised and as insignificant in the eyes of the world. See Isaiah xi: 1; liii: 2. Now, to be a citizen of Nazareth was to be all this. 2. Why are there so many miraculous events surrounding our Lord's infancy? Angels come and go. An angel tells Zacharias of the birth of John; an angel salutes Mary as the mother of the Saviour; another comes to Joseph; a multitude of the heavenly host are heard by the shepherds; a star guided the Magi; dreams are sent by God. Yet these are just the events to be expected when the Son of God becomes the Son of man. These miraculous events indicate the fact that though his outward circumstances were most lowly and humble, yet Jesus was God as well as man.

Christian Endeavor.

Daily Readings.

First Day—Like Christ.—1 Pet. ii: 18-24.

Second Day—On the cross.—Luke xxiii: 32-43.

Third Day—Isaac.—Gen. xxvi: 17-22.

Fourth Day—Moses.—Num. xii: 1-9.

Fifth Day—David.—2 Sam. xvi: 9-14.

Sixth Day—Lowly before God.—Isa. ii: 10-22.

Seventh Day—CHRIST'S LOWLINESS OUR EXAMPLE.—

Isa liii: 1-12.

PRAYER MEETING TOPIC, July 22.—"Christ's Lowliness our Example," Isa. liii: 1-12. This passage is one of the most marvellous Messianic prophecies in the Old Testament. It gives us a picture which for pathos and beauty is unexcelled, the divine man humbly submitting and ignoring his sovereignty beneath the purpose of his mission to sin accursed humanity. He came to lift the lowest to the highest, and to do so He came not as a king but as a lowly artisan.

Comrades in Christian Endeavor there is a lesson here for us. We will never save the world with kid gloves on. If we would lift the world nearer God, it will not do merely to beckon from above, we must get our shoulders beneath the burden, and energized by the Spirit, lift it heavenward. Lowliness, humility, sacrifice of pride in all things human is one of the first lessons a Christian must learn; pride is fatal to work for Christ. Scripture passages:—Matt. ix: 10-11, x: 24-25; Luke vi: 40; Jno. xiii: 3-17, xv: 18-20; Rom. viii: 17, xv: 13; Phil. ii: 3-8, iv: 11-12; 2 Tim. ii: 12; 1 Pet. iv: 12-19.

Be a Christian.

I say to my friend, "Be a Christian." That means to be a full man. And he says to me: "I have not time to be a Christian. I have not room. If my life were not so full! You don't know how hard I work from morning to night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?"

But does it not come to seem to us so strange, so absurd, if it was not so melancholy, that man should say such a thing as that?

It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man had said he had no room for his soul. It is as if life said it had no time to live, when it is life. It is not something that is added to life. It is life. A man is not living without it. And for a man to say that "I am so full of life that I have no room for life," you see immediately to what absurdity it reduces itself.—PHILIPS BROOKS.

MISSION WORK IN FORMOSA.

In the *Missionary Review* for June the first place is given to an interesting account of Rev. Dr. MacKay's work in Formosa. By the courtesy of the publishers we are enabled to give extracts



REV. G. L. MAC KAY, TAMSUI, FORMOSA.

from the article and some fine illustrations to our readers. The notes are compiled from addresses delivered by Dr. MacKay at the great Missionary Convention in Toronto.— My work began in Tamsui. Here the first convert was brought into the Kingdom of Jesus, and another soon followed, these were both young men, and they were just what I had prayed for. Our method of carrying on the work had been to travel around and preach Jesus and Him crucified. Every month I made a tour down the west side, and very often had to spend the night in dark and damp places. On one occasion we started, as we had supposed and intended, at a very early hour in the morning; we kept travelling on and on for miles, wondering that daybreak did not come. Beginning to feel cold on account of the heavy rains, we kindled a fire to warm ourselves, set out again over stones and weeds until we made fully ten miles more before daybreak. The fact was that it had been simply *moonlight* when we started, and we had mistaken it for the approach of

daybreak, but our mistake turned to good, for we met a man at the place of our destination who was just going to leave, but who stayed because we arrived, and was thus brought to a knowledge of the true God. And a further and greater result was the building of a place of worship there. We went to a village far down on the coast, where a delegate met us with a strip of paper bearing seventy names, inviting us to remain. We erected a chapel in this village also. An earthquake turned it over a little, and the people cried out that the very earth itself was against the "foreign devil." On my next visit, while sitting in a small dark room, I received a letter to this effect. "Now, you barbarian, with your followers, must either leave this village to-morrow morning, or you must sit inside of the house for three days. We are worshipping our ancestors and cannot allow any outsider to remain in the village and witness our rites." We laid this matter before our Master, and decided to write to the party who had sent the letter, as follows. "We will neither stay in the house three days nor start away in the morning to leave the village: we depend on the power of our master to protect us." A little while after the whole village was in a great state of excitement. Some were suggesting one thing and some another. Most of them proposed that we should be taken out and beaten, but others opposed this. The morning came, and I said to the students: "I do not want you to get into trouble, but I am going to stay here for life or for death." Every one of them determined to remain at my side. After breakfast we walked out through the village. The people stood in groups, angry and excited. A number of them had broken pieces of bricks in their hands, and they had stones piled in heaps, ready for use. Only one stone, however, was actually thrown; it was evidently intended to strike one of the students, and was thrown by one of the aborigines. We remained most of the day. On the third day we went to where the chapel stood. Fifty or sixty came to hear us, and some spoke in a friendly way to us. On the fourth day they seemed ashamed

of their conduct. The savages in the island afterward claimed me as their kinsman and also as their great grandfather. They said that their people had no queue, and, as I had none, therefore I must belong to the same race as themselves. We fixed up the chapel, and there preached Christ and Him crucified. We had one two, and even three hundred, many times listening in that place, to the Gospel of Jesus Christ, the world's Redeemer.

We went to another place further inland, among the mountains, and there put up a log church. Again, within sight of the lofty mountain ranges we preached Jesus to the people. The aborigines stood around the fires with us, and joined in singing praises to God in that territory of savages. One Sabbath, while at the place referred to above, I received a letter which read thus: "If you dare to come in again with your party, the savages declare that they will shoot you. They are determined to put you to death, and I would advise you not to come again." I went out to the service as usual that evening, and also decided to go about my Master's business again in the morning, irrespective of any letter sent by men, influenced by deacons. When advancing toward these people in the jungle, and when on a peak, 1,000, 1,500, or perhaps 2,000 feet high, we heard the shouts of the savages on the neighboring peak. This is a savage custom. We hailed them. They came out and looked for a moment, and then fired a volley, pointing their muskets upward. The leader signed, "It is all right." Since then five, ten, fourteen, sixteen years have passed away—yes, eighteen years. During my last visit to the place an old man eighty years of age came to me and said: "Do you remember getting a letter from that place within the mountains? It was I who wrote that. I did my best to get the savages to put you to death. I did all I could. I dare not go to the savages myself, but live in these barren hills. I am very sorry for what I did. I have listened to the Gospel, and now believe that Jesus Christ is my Redeemer, and I want to be baptized." All who know him declare that he is an entirely changed man. Even his face does not look the same, now that his whole body and soul is given to the Redeemer. Yes, his very countenance, at eighty, was changed. I baptised him and enrolled him as one of the converts of Formosa.

I and my students travelled through many parts of this wild country. There are many changes in the island in twenty-two years. I love my native Canada, but not more than this beloved land. A bamboo like this that I hold in my hand is an old friend. I used it in fording streams, feeling the bottom where we were to step, and also supporting myself with it in travelling. We carried wild banana leaves to serve us as umbrellas during heavy rains.

We went to one large city called Bang kah, and tried to get an opening there. We succeeded in getting a house at the outskirts near an encampment of soldiers. We put out over the door, "Jesus' Holy Temple." A soldier came and told us that we must get out of that place, as the ground did not belong to the owner of the house. I told the students they would better leave me. The soldiers got excited, and I found it absolutely necessary to leave, as the land belonged to the government and the house to the soldiers. I started to leave, and the city got excited, and the British consul came to see what the matter was. Dense crowds gathered. Some of the people threw bricks from the roofs of the houses. They reviled and hooted. The consul said to me, "You would better go down to Tamsui for the present, as it will be impossible to get in here for three years at least." Then I asked God to open up a way for us into that city. At nine o'clock we walked back and got into the suburbs on the other side, where I entered another house, getting the proper legal documents from the owner of the house before midnight. I put up again over the door, "Jesus' Holy Temple." The people came from the streets



SAVAGES, EASTERN FORMOSA, WITH DR. MAC KAY.

and looked in for a moment. Some of them did not wait to give expression to their thoughts, but others said, "He is a perfect devil out and out." A great crowd gathered, and they were getting excited. Very soon they began to send in beggars; some were sitting down, others standing and pushing us about. Beggars and lepers coming in in such large numbers soon left us very little space even for standing. The crowd was getting more and more excited. I saw one or two from the places where we had been before, and extracted some of their teeth for them. We overheard some saying, "He is not big; one blow would be sufficient." Day after day they were getting more aroused; and the third day, in the middle of the afternoon, they began to twist their queues around their heads and tie up their clothes around their waists, ready for action. One man threw a stone at the building, and then—if you have ever seen an angry Chinese crowd! It baffles description. The Chinaman is easily excited, and is ungovernable when enraged. Then they pulled the building down, carried it away, and took up even the very foundation. I directly walked with the students into a building right opposite. The owner of that inn came with tears in his eyes and begged us to leave. The British consul came again, and a mandarin, in his largo chair. The mandarin told the consul to order me out of the city, but the latter said he had no right to do that. I felt that Jesus was my Master, and He had said, "Go preach the Gospel." When the consul started to leave they yelled and screamed at him with contempt. I walked with him as he bravely stepped out of the city. The mandarin then tried another way—begging and begging that I would also leave the city. I showed him my forceps and my Bible, and told him I was there in obedience to my Master. He wrote officially to say that he would put up a building outside of the city for me if I would go there, but we had planted stations outside of the city already, and now we determined to plant our standard inside its gates. Finally, we had another building put up on the very site of the one that had been torn down, not an inch from it one way or the other. That also was pulled down, and then we erected a larger one near it, and that shared the same fate. But there now, in Bang kah, we have a church with a spire! There is a great change. We see what God has wrought. Dark, proud, ignorant Bang kah, with all its bigotry, welcomes the worship of the living God. Some of the same headmen who at that time stirred up that mob of four thousand, who gathered around to kill us, called the people together a short time ago, and said, "The missionary is now going to leave us to visit his native land, and we must show him what the meaning of our heart is." The people had done what they chose in village, town, and city everywhere when I travelled through at first, and I decided they should follow out their own free will, when leaving, though I neither wanted nor needed any of their honors, even as I do not want them from Canada. They did it with a purpose. They assembled in the large open space in front of the tent where the mob had assembled formerly; and many of the chief men ordered for us a grand parade, and came with eight bands of Chinese music, and banners and umbrellas of state, such as they would carry before the governor. They formed a procession, beginning in front of a large temple; asked me to sit in a large sedan chair lined with silk, and went through the city with flags flying, and thus they insisted on carrying me through the town, and escorted us to the boat, wishing us blessing and offering gratitude to God. There in foreign style they cheered us, while the converts sang what they knew:

"I'm not ashamed to own my Lord,
Or to defend His cause;
Maintain the glory of His cross,
And honor all His laws," etc.

This showed the great power of God, the living God. We do not acknowledge His power as we ought. I am afraid that many in Christian lands do not believe what they profess respecting the living God. At other places scattered about yonder we planted twenty or thirty churches, and then came to a plain, travelling with the students among the aborigines on the east side. The



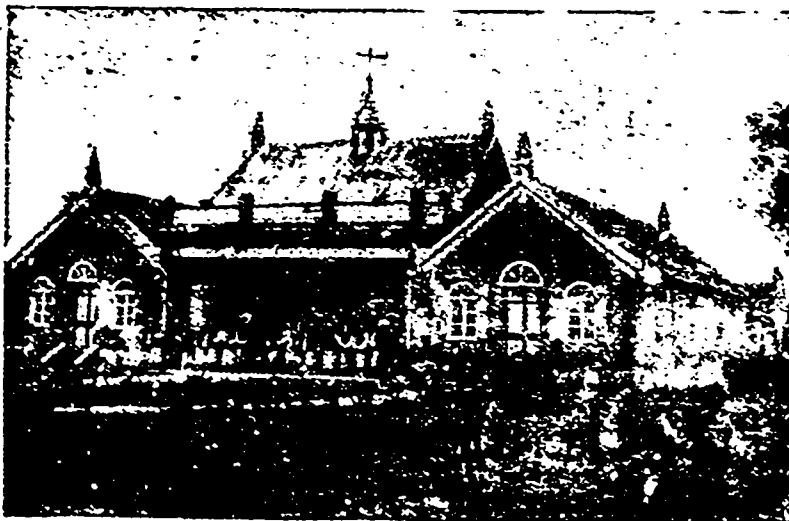
REV. GIAM CHENG HOA, FORMOSA, FIRST CONVERT.

people in one village said: "You have been going up and down through this plain for some time; if you will come to our place you will see what we can do." They fixed up a shelter with poles and sails, and we remained there the whole night. At daybreak the leader decided to erect a place of worship, and the people, instead of going out to fish, went to get rafters for the building. There we taught them the Gospel. Would to God many of the people of Canada were there to see—fishermen going out in their boats singing praises to God, and the old women weaving and singing. They were taking in the plain Gospel of Jesus Christ, which is ever fresh. In a short time the whole village of these aborigines, men, women, and children, would meet; one would take a shell and blow on it, and then all would join and sing praises to God:

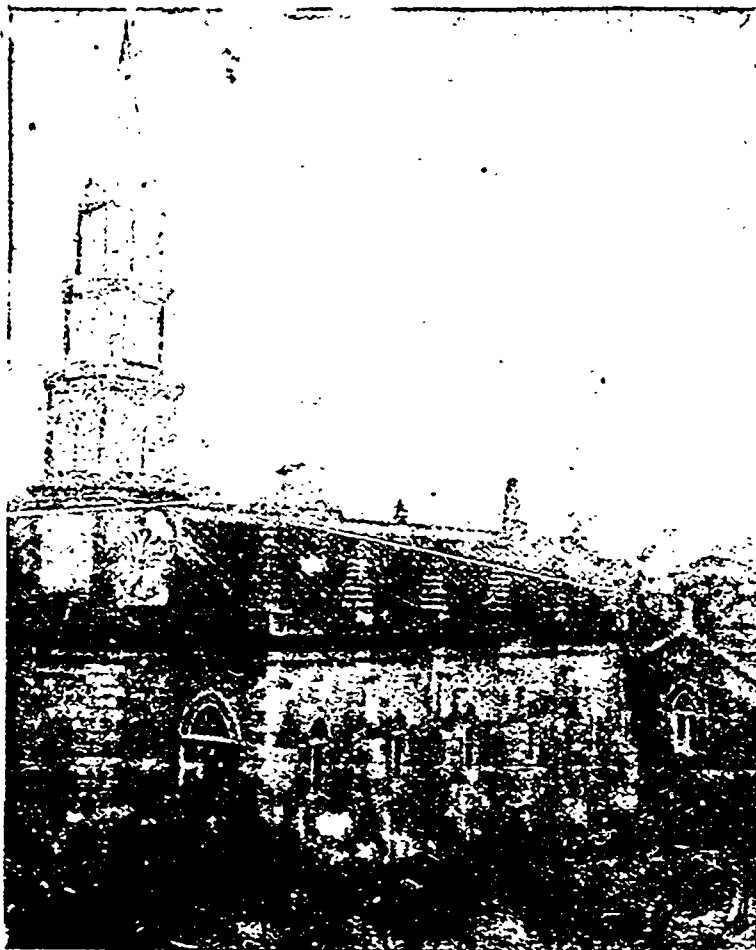
"All people that on earth do dwell
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice."

Here, back in Canada, I am quite at sea in the midst of ever-increasing machinery. There we have everything so simple—just the plain Gospel of Jesus Christ, and the plain asking for aid in His work—no ceremony about it. Yonder we are living back in the first century.

After that the people in another village came, and we soon had fifteen churches planted in that plain. We put a native preacher in each village, to preach Jesus Christ simply, and not waste time in declaring vain speculations, for we are not wont to spend our time on any such monevolved schemes. My students in Oxford College—not Oxford, England, but Oxford, Formosa—study the Bible in the morning, at noon, and at night; we begin with the Bible and end with the Bible, and preach Jesus Christ as the only Saviour of men. We can trust these students to preach what they know of Divine truth. Some people may suppose that these aborigines, or the Chinese, cannot get a clear idea of the Gospel plan of salvation. They do get a very clear idea of it, because God intended that they should. One of them went to a place on the plain further down and labored there. For eleven years I had purposed going in that direction; but now receiving a letter from him to come down, I felt that I had a call to go. I got a boat and went down at night, lest the savages might see us. Four hundred soldiers had been killed there. We narrowly escaped a similar fate. When the boat came up to the place of landing a man met us, and said: "You are MacKay, the missionary." A pony was brought for my-



OXFORD COLLEGE, TAMSTI.



CHURCH AT BANG-KAIL.

self to ride on, and the students rode in an ox-cart. We got five villages to assemble, to whom we proclaimed the truth day after day exhorting and discussing. One night all the headmen assembled in front of the house and began to talk very loud. I asked what was the matter; and they said: "Nothing, only we are angry that we have been so long deceived with the worship of idols." Who could sleep under such circumstances? I have spent many a sleepless night in Formosa, and I do not care how many more I spend for such reasons as these. Our Master suffered ten thousand times more than that. These people brought their idols in baskets from all around; and when they were piled in a heap, we sang again:

"I'm not ashamed to own my Lord."

And then the heap was set on fire. Some of the people who were indignant at their having been so long deluded were shoving the idols farther and farther into the fire, so as to get rid of them the sooner.

In northern Formosa we had twenty churches here, and twenty more there, and others farther down; and after the French had bombarded us there we started twenty more. As we met eight Frenchmen in a ravine they were suddenly on their knees, pointing their guns at my breast; but their attention was turned at once to this white flag of truce in my hand. At that moment no American or British or German flag could have saved us as this flag of truce did. I have often thought that no flag of eternal forms of righteousness, or meritorious acts, or speculative theological dreams could save the perishing soul. The blood-stained banner of Jesus can save the sinner from pole to pole, and nothing but that. Young men attending the universities and colleges can do nothing without that banner.

We have thus established sixty churches and put a trained native minister in each church. I am enabled to be here because of the sterling ability of my first convert, whom I have entrusted with the oversight of the whole work in my absence. He has stood faithful to the cause for more than twenty years. When my second convert told his mother that he was going to accept the Savior, she took a stone and nearly killed him; but now she is saved herself. One of my converts is a Tausat priest, who accepted the truth. Some might say that the poor aborigines who have no minds may be simple enough to believe on Christianity, but here is a priest who was brimful of speculative philosophy, and he is now a preacher of the Gospel of Jesus Christ. The Gospel has not lost its power. It is still the chosen instrument for bringing souls into the kingdom. Another convert is a Bachelor of Arts, who might be seen in his graduating dress, standing six feet high, and he who used to look down upon me with contempt now looks up to me with respect. When he accepted the Gospel he was so hurt so gentle, that all were impressed. He is a man of great

calibre, and is now in a city of 50,000 inhabitants, preaching Jesus and Him crucified. He was a Confucian of the Confucians, but is now a defender of the glorious Gospel. Another convert is a young man, who two years ago went up to an examination where there were 3,000 candidates, and his name came out at the top of the list. He, too, is a Confucianist no longer, but has accepted the Gospel of Jesus.

I would not spend five minutes teaching the heathen anything, before presenting the Gospel to them, but I would teach them afterward what may assist them in preaching the Gospel. The religion of Jesus Christ has prevailed the public mind so fully, that it would be impossible to trump up, in the northern part of the island, any such stories as that our missionaries were seeking to dig out the eyes of the Chinese children. What a change has been wrought there by the Gospel! The idea of a mandarin coming inside a chapel twenty-two years ago! But now they send in their cards and visit us with bands of soldiers!

For a long time we had trouble on account of the French invasion of the island. The French bombarded a town where we had a mission, and the shells fell all about us—some only a few feet away, but not one of us was hurt. Once we were intercepted by the French and taken prisoners. They blindfolded us and marched us for miles out of our way, but we escaped. Once on board a British man-of-war the balls from the French guns cut the air all about us, but we pulled out from the French lines and were saved. Once I wanted to go to the other part of the island during the invasion. I applied to the British consul for protection, and then went, carrying the British flag, and the Chinese broke their ranks and divided before me. Once, as I have said, eight guns were pointed at my breast, for they took me for a German spy, but I held up a white flag of truce, and so again escaped with my life.

The natives had great resentment toward us after the invasion, and pulled down our churches and persecuted the converts terribly. One convert, an old lady with considerable means, had everything she had in the world stolen from her. Her house was demolished and her body was bruised black and blue, but she would not deny her Lord. A young man had his fingers joined by bamboo splits and tied till the blood oozed out of them; they demanded of him to forsake his trust, but he did not turn his back on Jesus. In another place they pulled down the splendid church and took every vestige of it off and buried it in a huge grave. They placarded it with these words, "MacKay, the black-bearded devil is here." "Now," said they, "we have wiped out the work; now it is all gone." But they did not wipe it out. Men and devils cannot do that; as well try to wipe out the universe. All these trials they endured for the same Jesus, the same Spirit, the same Word. I cannot understand people being ashamed of the Jesus that the people of Formosa can love. Oh, that book, *the Bible!* It is full. It teems. You can never get to the bottom of it. I have found it a spring which never can be drained. There is no use in telling me that the Chinese are not faithful, that they are double-minded. There are people with double minds in more places than China. Of course they are not all sincere, neither are they here in America; but I never saw more fidelity to Christ anywhere than in Formosa.

In the north I built not only Oxford College, for training native evangelists and teachers, but the girls' school, and a hospital. In some places where we tried to preach to the people the men just deliberately left and the women and children crept into the house. You say that is discouraging when they will not stay to listen. "Discouragement!" Destroy that word! Blot it out of the Christian's vocabulary! With the living God in front of us, behind us, below us, within us, above us, where is the place for discouragement? I do not understand that word. Jesus says, "Go!" and "Come!" and no "ifs" nor "buts" nor "ups" nor "downs" about it.

I have found it a help to my work to minister to bodily ills. I extracted twenty one thousand teeth in twenty-one years, and thirty-nine thousand in all; and have dispensed considerable medicine. Extracting teeth is cheaper than dealing out medicine, for after you have your instrument there is no outlay. The natives have lost all faith in their old doctors. Here is one thing that most people do not know that a commander of a British man-of-war helped the Lord's work wonderfully there in Formosa in its inception. More than can be told in words or put on paper he helped. He would repeat sentences and ask me to translate and repeat them to the natives. He said, "Tell them that I am a Christian. Tell them that I am on a British man-of-war of Queen Victoria, but I serve a greater king." May his name go down with Formosa—he stuck to it.

In one place where we went to preach, the chief man ordered the sails to be brought from the boats and to be stretched upon bamboo poles. Here we preached and sang. There is one hymn that always takes with the Chinese, it is about the shortness of life. "We come into the world with our empty hands and we leave it in the same way." This the Chinese have in proverb, which sentiment we have also in hymn. Some of you are rich and

live in fine houses, but you will have to go with your hands empty. We are all marching on, all crossing the same narrow strip. What does it matter, it's only for a day and then we are off. There is a generation pushing us off the stage, and that generation behind us is in turn being pushed on. I have told you how, the first day I spent in one city in Formosa, I had the privilege of gathering together the idols of five villages, representing five thousand people, and casting them into the fire. "I have cast their gods into the fire, for they were no gods, but the work of men's hands." Yes, we truly "cast them to the moles and to the bats." We fling them into oblivion. Some were so disgusted with them that they split them up before bringing to us. How mighty the Gospel seemed amid such scenes as this!

Once, where we began to build a chapel, and the natives went in bands to the mountains to get timber for the rafters, they had to fight their way, weapons in hand, and many came home at night bleeding. Now, in that village—I repeat it—you could hear the fishermen, as they rowed their boats out into the sea, keeping melody with the oars, singing,

"I'm not ashamed to own my Lord,
Or to defend his cause."

I have heard them, and the poor old women in their huts singing, "There is a happy land"—the whole village worshipping God. When the people in the neighbouring villages witnessed this, they said, "We must have something like this," and thus churches were established around, and so it came to pass that we have sixty churches in all and two thousand converts, and native pastors in each church.

Once we were confined in a chapel all night, with the savages from the mountains on the outside. They would creep up with long poles and try to fire the building. We had no human protection, but we had God, and if it had been His will every one of us was ready to welcome death. As the morning began to dawn the cowardly savages skulked away to the mountains.

Once, with two converts, I started for the southern part, where we wanted to establish a church. We arrived near the small village just at dark. We inquired at a house if we could stay with them for the night. They shut the door in our faces. The next place we asked to stay, they said, "No place here for foreign devils." We inquired at another place, and the man said, after a long hesitation, "There's an ox-stall; you can stay in there." He did as much as give us each a bowl of rice, which we were thankful for. The ox-stall was very much like the old stall in this country, with upright poles. One of the converts with me was an old man who had owned rich tea farms, and had lost all for Christ's sake. He was not used to sleeping in an ox-stall, but it humbled him, and afterward he did better service as a preacher to his people. How all this does make one think of the Redeemer, who came down to do His best for us! The Lord of glory was rejected. It is of little consequence if we do not get quarters for the night. I hope no one will ever mention my name in connection with persecution in Formosa if he does not speak of those natives who, with me, carried the banner of the Lord Jesus. Over and over again I have seen men shed tears when they remembered the way they had treated us, when they thought how badly they had persecuted us. They are themselves astonished at what they did.

When you are young you think you can put off God; but come with me to the city of the Dead, and you will find the young at sixteen and nineteen there. "Slam!" is the word, that men in Canada will not believe Jesus. They ask me over there in Formosa if every living soul in Canada is a Christian and a zealous follower of Jesus. What can I say to them?

In a large city toward the north-west of the island we searched for a little room to begin work in. We got a small room, where pigs were kept, we drove two pigs out and got a man to come and clean up a little and whitewash the place. A mob stopped the work for a while, and we remained out in the streets till they left us to go on with the building and cleaning. They spit on us and taunted us, but that was not anything. It is there that to-day the converted Confucianist, a graduate, a B.A., preaches in a large church. Crowds come to converse with him.

An old man ever serenely walked to our services on Saturday for three years and brought others with him a long distance. Some of the converts sent \$10 back with him to help start a chapel where he lived. Talk about self-supporting churches, self-propagation! There is self-propagation in a score of churches in Formosa, and the work is but twenty-two years old. In each church is a map of the world, and through the week the native preacher announces that he will speak at night on Germany, or England, or America, or some other country, till they go through every country in the world. He tells them of Toronto and of the university there, etc.

I once fell in with an English Church clergyman at sea, coming from the Philippine Islands. He said, "I have just been speaking with a Baptist missionary and telling him that this missionary business is all stuff. You're a missionary, are you?" I said, "Yes." "Well, I want to tell you it's all both and sham. I've been at the Philippine Islands a while, and let me tell you, you are just fooling away your time. One day a man will say he is a Christian, just to get employment, and the next day he is a heathen, just to get employment. It's all fraud." "Now," I said, "I have listened and treated your statements courteously; will you do the same to my statements?" He said he would have to do so. I told him that men in Formosa were saying they were Christians or heathen as it suited them, to get employment. They were not getting and keeping money there, but they were rather giving out their money. In one place they pay their pastor \$15 a month. During the famine they took up a large subscription and sent it to their suffering brothers on the mainland. I told him, as I have told you, that

there are double-faced people all over the world who are characterized by duplicity, but they were not all so. He admitted that when he left, there were a few who came to see him off and were grieved to see him go.

I do not agree with the popular notions about the Chinese. I claim to know something of Chinese character, and think I have a good right to know their dispositions, virtues, vices, etc., for my own wife is Chinese. The first five students who were baptized have remained faithful during these twenty-one long years; and they have passed through many trials and persecutions. Whenever we arrived at a stopping-place they would always go and get water to wash our feet, and would help change our clothes and do our evening work, attending to sick people and preaching Christ.

Some will say that it is all very well to talk of converts in Formosa in a speech; but we all know the duplicity of the Chinese. I can say that I know of similar traits in many Canadians. Christian Chinamen in Northern Formosa are just as true as any disciples that I know of anywhere. Four hundred of those converts in Formosa have come to the end of the fight, including men, women, and children; and they have fought a good fight. I have stood beside death-beds in Scotia, my native land; I have seen men die in Canada, in Africa, in China, and I have found these four hundred converts, who have died in Formosa, showing evidences of the same faith in God. The first convert, my main helper, still remains faithful, and is now taking charge of the whole work in my absence as a sort of bishop. Let us work on, press on for our Redeemer, for the time is short. "Not unto us, O Lord; but unto Thy name give glory."

Many of these converts have gone to their eternal home. Their names may be treated with ridicule, indifference, or slander; no such things can affect glorified saints. They have finished their earthly course, and are beyond the reach of harm. They breathed their last, trusting Jesus. Where is the room for "waiting" in their case to see whether they backslide or not? Among the living also we have all classes—tradesmen, mechanics, scholars—men tried in all the ways in which we are tried here, preaching Jesus Christ and walking under His banner.

We add some extracts from a remarkable letter written by a Chinese convert, describing the departure of Dr. Mackay for home. He has laboured in that island as a missionary for about twenty-two years; and his success has been very notable, impressing his personality on all the people in a most extraordinary way, to call for a such demonstrations.

"When pastor Mackay visited the stations throughout Tek-cham district, converts and heathen crowded to show him honour and respect. At every station several hundreds came out to meet him, and then followed again when he was leaving, converts waving green branches, and heathen burning fire-crackers. The church people were very sad and could not keep back their tears. Indeed all were of one mind and unwilling to let him go, though they wished him a pleasant visit to his native Canada.

"All through Kap-tsu-lan district whole villages came out to meet him, and escorted him when he left, entreating him to return soon. On his trip it was not merely converts who came; throughout all North Formosa the heathen joined with converts to honour pastor Mackay and wish him a safe journey. Men and women, old and young, wept much. They could scarcely bear to let him go even for a while, because he had been in and out among Chinese now for twenty-one years, and every one loves him.

Throughout Tamrai district it was the same, hundreds expressing good wishes. Everywhere crowds and music and gunpowder, but in Rang kah City the greatest crowd of all. There in the procession were three mandarins, five head men, twenty sedan chairs, six horses, and many, many people, with drums and gongs and other things more than I could write about. Then they hired the little steamer to take pastor Mackay to Tamrai, and more than three hundred people came down with him. Little over twenty years ago Rang kah people were such determined enemies, verily wicked in their hatred. Now they have been even more enthusiastic than others in showing their good will: that day all through the city the Chinese were praising pastor Mackay and his teaching, not a single soul uttered an ill word. Thank God! because in all North Formosa the very strongest fort of the enemy was Rang kah city. Praise our Jehovah, praise Him for what He has done!

"On the 15th, at two o'clock, there were more than seven hundred of the converts, men, women, and children, to see pastor and Mrs. Mackay and the rest go. Chinese had drums and gongs and fire-crackers, foreigners fired guns, and there were bands of music. All the foreigners boarded one steam launch, the mandarins and head men another, converts—many in tears—took a third, old and young filled little boats, and the whole crowd—as many as the boats would hold, followed the vessel right out to sea, as far as they dared go."

At the close of the commencement, proceeding at Mercy House School, Toronto, Miss Elizabeth Lay, the principal, was presented with a handsome Oxford Bible and a complimentary address. The address was read by Miss Esie Johnson on behalf of the teachers and pupils of the school. The term ended proved a very successful one.

Rev. D. E. BRECKENRIDGE was ordained and inducted to the charge of Rosebush and Covey Hill, on July 14th. The proceedings were of the most hearty and encouraging nature. There was a very large turnout of the congregation to welcome the pastor and a very enjoyable service in connection with the ordination and induction.

Miss ANNA ROSS, daughter of the late Rev. John Ross, Brucefield, has won the gold medal at Colgate College, Ottawa. Miss Ross also won the special prize in Botany. This is the second one of the same family who has attained to similar honor at the same school.

Church News.

In Canada.

REV. MR. PATTERSON and Mrs. Patterson of Embro will spend a few weeks by the sea side in Nova Scotia.

THE new church at Port Dalhousie (Rev. S. C. Graib), has been completed and will be opened about the beginning of next month.

REV. J. A. MACLEAN, who has been in ill health for some time has resigned his charge in Carberry, Man., and has returned to Ontario.

A COMPLIMENTARY address was presented to Rev. Geo. Law and family, on the occasion of severing their connection with the Belgrave and Calvin churches.

THE Presbytery of Peterborough has fixed Tuesday, July 17th, for the ordination and induction of William Johnson, of Knox College, Toronto, into the pastorate at Millbrook.

REV. DR. SMELLIE, Mrs. Smellie and Miss Smellie, who for some time past have been visiting Rev. D. J. Macdonnell of St. Andrew's Church, Toronto, returned to Fergus accompanied by the members of Rev. Mr. Macdonnell's family.

The Young People's Society of Christian Endeavor, choir and Bible Classes, of the First Church, London, were royally entertained by Rev. W. J. Clark and his wife, at their residence on Wolf street. The evening passed with games and refreshment.

REV. DR. COCHRANE, pastor of Zion church, Brantford, who leaves for a pleasure trip to Scotland and England, was waited on Friday evening by a number of ladies of his congregation and presented with an address and a purse containing \$400 in gold.

THE Presbyterian Church, on Dumfries street, Upper Town, Paris, has been destroyed by fire. The origin of the fire is unknown, but it is supposed to have been the work of an incendiary. The church is a total wreck. The following are the insurance companies interested and the amounts received by them—City of London, \$1,000; Commercial Union, \$1,500; Lancashire, \$1,000; Western, \$2,500.

THE ladies of the Presbyterian congregation, of Dundas, P. E. I., have arranged to hold a strawberry festival on their church grounds to-day. The congregation have only been settled a year. They have done nobly in that time. They have paid their minister's stipend in full, have given a contribution of twenty-five dollars to the augmentation scheme and given their share to other schemes of the church. Their funds are now exhausted. The church is in need of repairs and painting, and the ladies are trying to raise money for that purpose. Arrangements will be made for the comfort and pleasure of those who may come. An afternoon may be spent very pleasantly on the beautiful church grounds.

THE induction of the Rev. W. Leslie Clay to the pastoral charge of St. Andrew's church, Victoria, took place on the evening of the 21st June. The moderator of the Presbytery, Mr. W. A. MacRae, of Nanaimo presided. Mr. R. G. Marison preached, Mr. D. MacRae, Victoria, narrated the services taken to fill the vacancy. Dr. Campbell and Mr. A. R. Winchester delivered the charge to the minister and congregation respectively. On the Tuesday evening following a public reception was extended to the new pastor and his family by the congregation. Mr. D. MacRae, moderator of the session during the vacancy, presiding, when addresses were delivered by Mr. R. R. McNicking on behalf of the session and board of management, and by the Revs. Dr. Campbell, A. R. Winchester, R. G. Marison, P. H. McEwen, and Joseph Hall on behalf of other city congregations. An interesting feature of the occasion was the presentation of an address and beautiful purple gown by Mrs. T. M. Henderson, president, and Mrs. Schroeder, secretary, on behalf of the Ladies' Aid Society. Mr. Clay enters upon his work in Victoria with bright prospects of great usefulness. (His last week's REVIEW it was stated that Rev. Wm. Leslie was inducted to

the above church; it ought to have been Rev. Wm. Leslie Clay.)

OWING to a printer's error in the 18th annual report of the W. F. M. S., by which a single figure has been left out of one line and inserted in the line above, the auxiliary of Lochiel, Glengarry Presbytery, has apparently contributed only \$16 during the past year. This should be \$116, a sum that certainly reflects credit on its members. Such a mistake is to be regretted, but, in a report of over 200 pages with many columns of figures, it is scarcely possible to avoid occasional error.

IN point of attendance, excellency of programme, refreshments, etc., the social in St. Paul's church, Victoria West, B.C., recently, was most successful. A good musical programme by the choir, under Mr. A. Moir's direction, with short, interesting and pithy addresses by Rev. R. G. Marison, W. L. Clay and A. B. Winchester, with the most interesting feature of all, violin duets by Masters Robie and Ralph Fisher, four and a half and six years of age, with a short address by the pastor, who presided, fully satisfied all present.

A VERY pleasant and promising induction service was held on Monday, the 5th inst., at Hornby, when Mr. C. T. Tough, a recent graduate of Knox College, was ordained and inducted into the pastoral charge of Hornby and Omagh congregations. It is five years since this old and historic congregation has had a settled pastor, and the people showed their appreciation of a settlement by coming out in great numbers, in spite of the busy season. Neighbouring congregations also sent good contingents to congratulate the people and their new pastor. Mr. Tough enters upon his new field with abundant promise and the wish was freely expressed that it would be long ere the Presbytery found it necessary to visit them again on a similar errand.

FOUR years ago Rev. W. J. Clark was inducted into the pastorate of the First Presbyterian Church, London, Ont., and the congregation held an anniversary service and a social gathering last week. Mr. Robt. Reid, as chairman of the board of managers, and Mr. John Cameron, representing the session, made congratulatory addresses. Rev. W. J. Clark followed in reply and spoke on the work of the congregation. In 1889 there were 182 members on the roll; at present there were 415. In 1889 the church collected slightly over \$3,000, including a \$500 treasury; last year the congregation gave over \$9,000, which included the church building fund. The choir supplied several choice anthems, and Miss Lillywhite sang a solo very sweetly, accompanied by Mr. Farron on the piano and Mr. Saunders on the organ. The gathering then adjourned to the lecture room, where refreshments were served.

REV. MR. W. C. CLARKE, who has lately completed his theological course in Montreal Presbyterian College, was inducted to Brantford on June 15th. The moderator of Presbytery, Rev. D. R. McDonald, having taken the chair, the proceedings were opened by devotional exercises, conducted by Rev. J. A. Turnbull, of Toronto, who afterwards preached a comforting and edifying sermon from the 4th verse of the 37th Psalm. At the conclusion of the sermon Mr. Clarke came forward, and the ordination ceremony was proceeded with in the usual manner. Rev. Mr. Tibb, of Streetsville, then addressed some advice to the minister. Rev. W. A. Hunter, of Erskine Church, Toronto, who, in his student days labored for a summer in the congregation, spoke to the people, and, while pointing out their duties plainly, spoke encouraging and, it might be said, flattering words of the congregation. In a former part of the day the ladies of the congregation had provided a sumptuous repast, to which the members of the Presbytery and others did ample justice. At the close of the intellectual and spiritual part of the day's services the Y. P. S. C. E. gave a literary and musical entertainment. Rev. W. C. Clarke enters on his duties of pastor of the Brantford congregation apparently under

most favorable conditions, if harmony and zeal in the induction services are to be taken as a criterion.

Kingston Presbytery.

THE Presbytery of Kingston held its ordinary meeting at Belleville. Rev. Mr. Moore, of Seymour, was appointed Moderator for the next six months. Rev. R. J. Craig and Rev. D. McEachern, commissioners to last General Assembly, gave an interesting account of its proceedings, reporting particularly on the matters which this Presbytery had appointed its commissioners to see to. A call from Melrose, Lonsdale, and Shannonville in favour of Mr. D. O. McArthur, and one from Camden VIII. and Tamworth, in favour of Mr. R. Ballantyne, were sustained, and provisional arrangements were made for their ordination and induction—Mr. McArthur to be ordained and inducted at Melrose, on Tuesday, the 17th day of July inst., at 2 p.m., the Moderator to preside and preach; Rev. Mr. McEachern to address the minister and Rev. Mr. Black the people. The ordination of Mr. Ballantyne, in the event of his accepting the call, was appointed to take place in St. Andrew's Church, Tamworth, on Tuesday, 24th July, at 11 a.m., Rev. Mr. Gandier to preach and preside, Rev. Mr. McEachern to address the newly-ordained minister, and Rev. Mr. Fleming the people; the Presbytery to meet at 10 a.m. for purpose of hearing trial discourses, etc. Arrangements were made for visiting those mission fields within the bounds where ordained missionaries are not in charge, and for dispensing ordinances therein, as follows:—Portsmouth, to be visited by Rev. Mr. Boyd, Sharbot Lake District, Rev. Dr. Smith; Tweed, Rev. Mr. Black; Consoconk, Rev. Mr. Wilkins; Erpescowen, Fred, cricksburgh and Bath, Rev. Mr. Cumberland; Sidney, Rev. Mr. Gray; West End Mission, Deseronto, Rev. Mr. Craig; Demorostrille, Rev. Mr. McPhail; Matawatchan, Rev. Mr. Binnie; Wilbur, Rev. Mr. Gracey; Thanet and the Ridge, Rev. Mr. Childerhose; Maynooth, Rev. Mr. Porteous; Carlow and Mayo, Rev. Mr. Maclean and Mr. Wishart; Hay Bay, Rev. Mr. McEachern. Mr. Maclean, convener of the Home Mission Committee, reported that the Assembly's Home Mission Committee had, as asked, made the following grants, viz.: To Sharbot Lake District, \$1 per Sabbath; West End Mission, Deseronto, \$3 per Sabbath; Zion Church, Kingston, \$3 per Sabbath. The following were appointed as standing committees for the year—the first-mentioned in each case being convener. Home Missions—Rev. Messrs. McLean, Gracey, Wishart, Gray and Macgillivray, and Messrs. S. Russell, McIntosh, W. G. Craig and Hodson, elders. Examination of Students The ministers of the several Kingston churches, together with the representative elders of these sessions, with the Rev. Professor Fowler as convener. Sabbath Schools—Rev. Messrs. Childerhose, Fairlie, Black and Porteous, and Messrs. Ostrova, Hinch, R. Templeton, elders. Temperance—Rev. Messrs. Cramoensland, McEachern and Fleming, and Messrs. McArthur, L. Meiklejohn and W. Eollier, elders. State of Religion—Rev. Messrs. J. Mackie, Laird, Gandier and George, and Messrs. A. Meiklejohn, J. S. Watt, and J. W. Halcouquet, elders. Statistics and Finance—Rev. Messrs. W. J. Wilkins, McPhail, Moore, and Dr. Smith, and Messrs. Dick, Adams, elders. Sabbath Observance—Rev. Messrs. R. J. Craig, Wishart, Gallagher and Binnie, and Messrs. S. Donnan, A. Leslie, and E. Wilson, elders. Systematic Benevolence—Rev. Messrs. McEachern, Dr. Mowat, Dr. Ross and Geo. Lang, and Messrs. Thomas Abbott, S. Girvin, James Webb, elders. The Rev. J. F. Farley, B.A., L.L.B., of Trinity College, Dublin, presented testimonials, and was received by the Presbytery. Rev. Mr. Gracey gave notice of motion for payment of the expenses of commissioners to Assembly hereafter from a fund to be created for that purpose. The next meeting of Presbytery appointed to be held in Chambers' Church, Kingston, on 3rd Tuesday in September, at 3 p.m.—W. T. W. PATT, Clerk.

UNTIL Rev. Lennox R. Gloag, Norwood, is able to return to Canada, his address will be at Ferham House, Irotherham, England.

REV. D. L. DEWAR, Mrs. Dewar and Miss McBride, Allas Craig, started on a holiday trip to the Eastern Provinces, intending to spend some time with friends in New Brunswick.

REV. D. MCKENZIE, B.A., the talented pastor of St. Andrew's, Orangeville, preached edifying anniversary sermons in the Presbyterian church, Flecheberton, on Sabbath, the 24th ult. The annual festival and entertainment was held on the Monday evening following, which was a gratifying success. The choir and quartette furnished excellent music and Rev. Rupert and McKenzie delivered appropriate addresses. The pastor, Rev. Mr. Wells, presided in an entertaining manner.

THE church at Cannington is making good progress. Rev. David Y. Ross, M.A., stated at the conclusion of the sacrament of the Lord's supper, which was held recently, that twenty-five new members were added to the church since the sacrament held last February, and that seventy-four new members have been received during his pastorate of less than two years. The membership at Mr. Ross's induction was 117. The congregation is much larger than it was some time ago, and there are abundant evidences that a good work is going on.

THE garden party under the auspices of the Ladies' Aid of St. Andrew's church, Bark's Falls, last week, was a decided success, there being over 250 present. The grounds were planted with evergreen trees, comfortably seated and illuminated with 100 Chinese lanterns and a large torch light. The refreshment booths were well patronized. The chief entertainment consisted of brass band and piano instrumental music interspersed with vocal solos by Miss Chalmers, of Huntsville, Miss Bertha Tait and Mrs. W. Sharpe of this place. The party broke up shortly after 11 p.m. The proceeds amounted to \$56.

REV. J. CLARK, a student from Knox College, is stationed in Aylmer and Springfield for the summer months. Recently the congregation at Springfield held a reception in the church and invited Mr. Clark to be present. A very large number, composed of the different denominations in the village and country, assembled to welcome him. The ladies provided luncheon, which was accompanied by a pleasant chat and hand-shaking by old friends and new ones, the guest of the evening acquitting himself well in this way. Mr. Mitchell called the meeting to order, but not for some time was peace restored. The choir, which was ably assisted by Dr. Fear and Mr. Smith, of Aylmer, gave a number of very fine selections of music. Revs. Mr. Parsons (Methodist), and Mr. Brown Baptist, made excellent speeches, welcoming Mr. Clark to this place and wishing him God speed. The Aylmer friends came over with two large loads, twenty-one in number, to assist.

THE ladies of the Presbyterian congregation, Chesterville, gave a farewell social on the evening of Monday, June 23th, to bid good bye to their pastor and his wife, who sail on Saturday, June 24th, for England. A very enjoyable evening was spent. The attendance was large, the town hall being quite filled. Rev. Mr. Gloag expressed his pleasure at the very representative gathering which was present to do him honour. The presence of the Rev. Isaac O'Connor, of the Roman Catholic church, with a goodly number of his people, showed how those who make the name of Christ had common ground upon which all could meet. The speaker said he had to remember that all Christians were indebted to writers like Thomas A. Kempis. We could join with members of the Roman Catholic church in many of the sweet songs of Zion, for they had cherished our common faith with songs of praise in which the church universal could, and did, most heartily unite. The sentiments of the speaker were warmly endorsed by the audience. The ladies of the congregation re-

ceived afterwards waited upon Mr. and Mrs. Gloag with a purse of money, and expressed their great regret at parting. Mr. Gloag hopes, ere long, to return to Canada and engage anew in the work of the Church.

Halifax Presbytery.

AT a meeting of Halifax presbytery Rev. D. M. Gordon, pastor of St. Andrew's church, was unanimously nominated for the vacant professorship in the Presbyterian College. The nomination will go to the Synod of the Maritime Provinces along with the nominations from other presbyteries, and appointment will be made by the synod, subject to formal ratification by the General Assembly.

Mr. Gordon's name has before now been mentioned in connection with a professorship in the Presbyterian College, and it will be remembered that about two years ago he was offered a professorship in the Presbyterian College at Montreal, which he declined. Those who are best acquainted with Mr. Gordon consider that he is well qualified for the vacant professorship for which he has been nominated by Halifax presbytery. He is a native of Pictou county, son of the late Wm. Gordon, merchant, of Pictou. Pictou has given an unusually large number of clerical men to the colleges, churches and learned professions of Canada.

Presbytery of Ottawa.

THE Presbytery of Ottawa met on Tuesday, the 6th of July, in Montebello, and in the French church there ordained Mr. Joseph A. Savignac to the office of the holy ministry. The Rev. P. S. Verrier, of L'Ange Gardien, presided and ordained. The Rev. E. F. Seylay, of St. Marc's church, Ottawa, preached from the text Romans i. 16. The Rev. Dr. Armstrong addressed suitable words of counsel to the newly ordained missionary, and the Rev. C. A. Douciet similarly addressed the congregation. The little church was full, as quite a number of friends from Ottawa, East Templeton, Rockingham, Cumberland, and Rockland accompanied the members of Presbytery to the service. Besides the above members of Presbytery who took active part in the service there were present Dr. Campbell, Mr. R. Williams, Mr. R. Gamble, Mr. J. H. Beatt, and Mr. J. J. Byrnes. The captain of the steamer "Empress" allowed the party excursion rates to Montebello and back.—JAS. H. BEATT, Clerk.

Presbytery of Peterborough.

THE Presbytery of Peterborough met in St. Andrew's church, Rev. J. K. Smith, D. D., Port Hope, moderator. Revs. J. Hay, B.D., Cobourg; F. Andrews, Keese; E. F. Torrance, M.A., Peterborough; J. R. G. J. Christ, B.A., Baltimore; C. S. Lord, B.D., Grafton; W. Anderson, M.A., Bobcaygeon; A. MacWilliams, B.A., Peterborough; D. P. Orwald, Janerville; J. Cattenach, B.A., Centreville; A. M. McLellan, D.C.L., Havelock; R. Hyde, Warsaw; and A. Laird, B.A., Port Hope, and Messrs. I. T. Wright, Peterborough; J. Rathford, Mount Pleasant; Wm. Angus, Millbrook; R. Tully, Peterborough; Robt. Graham, Lakeside; and Moore, Bobcaygeon, were present. It was reported that the churches at Millbrook, Norwood and Springfield had been declared vacant. Rev. Mr. Bennett, of Springfield, was selected to visit Cardiff, etc., and Rev. Mr. Anderson, of Bobcaygeon, to visit Harvey and administer the sacrament. The report re retiring allowance to Rev. John Ewing, of Mount Pleasant, was read and considered, and on motion, had over until next meeting. Revs. J. Hay, B.D., C. S. Lord, B.D., and J. R. G. J. Christ, B.A., and Mr. John Rathford, gave short reports of the Presbyterian General Assembly at St. John, which they had attended as delegates. The Building Fund of Harvey mission was considered and it was agreed that the Harvey congregation be privileged to visit all congregations within the Presbytery to solicit aid. The debt on the church is about \$200. Rev. Wm. Beckett reported that he had retained two elders at Apsley. The call to

Millbrook in favour of Rev. Mr. Johnston of Knox College, Toronto, was sustained, it being very harmonious. The salary promised was \$500. The induction and ordination was placed for July 17th, the Rev. Dr. Smith to preside, Rev. Mr. Cattenach to address the people and Rev. Dr. McLellan to address the minister. The report of the different congregations on Aged and Infirm Ministers' Fund and Presbyterial visitation were read. It was decided to hold the next meeting at Port Hope on September 18. The Presbytery appointed Revs. A. MacWilliams and R. Hyde and Mr. R. Graham a commission to examine into the state of the Bobcaygeon circuit and report at the next meeting of the Presbytery. The commission will visit Bobcaygeon in September, when a congregational meeting will be held and the matter discussed.

Presbytery of Toronto.

THE meeting of the Presbytery of Toronto was held at St. Andrew's church when there was a large attendance. Rev. D. B. Macdonald was moderator. The chief items of business were the report of the Business Committee, the reception of ministers, and the making of arrangements for the induction of Mr. Morrison to East church, Toronto. The introduction of the Business Committee, before which all matters to be presented to Presbytery must come, gave rise to some discussion, though it was noticed that all the business which actually came before the committee, comprising everything but one or two items, was finished before noon. To make the work of the committee successful, members of Presbytery are required to forward to the clerk of the Presbytery (Rev. R. C. Tibb) at least one day before the regular day appointed for the meeting of Presbytery information in regard to all matters which they propose to introduce at such meeting. Three ministers were received from the United Presbyterian Church in Scotland, two of them, Rev. W. W. Hardie, M.A., and J. Lindsay Robertson, B.D., by colonial commission, and the third, Rev. John Muir, M.A., by permission of the last General Assembly. It was intimated that Mr. J. A. Morrison had accepted the call addressed to him by the East Church congregation in this city, and that his translation had been granted. It was agreed to meet in East church on Thursday, the 19th inst., at 7.30 p.m., for his induction. The moderator was appointed to preside, Mr. W. C. Clark to preach, Dr. Carmichael to address the minister, and Mr. J. McP. Scott to address the people. Ruth street congregation were granted permission to renew the mortgage on their church. The committee appointed to confer with this congregation reported progress, and asked to be continued, which was granted. A committee was appointed to visit Quebec and advise the congregation there with reference to the proper disposition of McMillan station. Copies of the new Book of Praise, it was intimated, would be furnished to the members of Presbytery for examination, and the clerk was instructed to forward a copy to each member who had not been supplied already. A member introduced the subject of Sabbath desecration, and spoke especially of the sacred concerts over at the island and the running of buses on Sundays. Nothing definite was done in the matter, but it was arranged to hold a conference on Sabbath observance at the meeting on the first Tuesday in September, the afternoon and evening of that day to be given up for the purpose of such conference. Rev. Charles Gordon, who has been representing the North-west missions in Scotland and Ireland, was present, and gave a very interesting report upon his work in those countries. He said that he had an exceedingly kindly reception in Scotland, and that he had been very successful in his canvass over there. He spoke very highly indeed of the interest that was manifested in the missions. It was agreed to transact any necessary business at the meeting to be held in East church on the 19th inst., after which no meeting will be held until the first Tuesday in September.

Correspondence.

Editor PRESBYTERIAN REVIEW.

SIR,—Will you allow me to state to your readers that any ministers or others desiring any number of copies of the Foreign Mission Report for distribution in their congregations can have them by making application. They are now being printed, and the committee will have as many printed as are applied for within two weeks. If, as is agreed by all, information is what is needed in order to get our people to take an active interest in Foreign Missions, there can be no better way of giving it, so far as our own work is concerned, than by placing a copy of the Report in each family. A card at an early date will secure a supply.

R. P. MACKAY.

TORONTO, July 7th, 1894.

Is Presbyterianism a Failure?

Editor PRESBYTERIAN REVIEW.

SIR,—Can nothing be done to induce those writers and speakers who are harping upon the failure of Presbyterianism to take a vacation? A month by the sea might enable them to take a more hopeful view of matters or at least stimulate them so far that they would be able to see the folly of parading before the public the fact that the Presbyterian Church is on the brink of ruin. Failure in Augmentation, failure in Home Missions, failure in the settlement and removal of ministers, where is the list to end? And how your contemporary has begun to ring the changes on the eighty years of service that the Church loses annually through our new method of settling vacant charges. I always hated the statistician who is forever reminding us of the number of years the average man loses in eating and drinking and sleeping. Will some one now arise and tell us how many years are annually lost to the Church by the vacation that most ministers enjoy? I venture to say the years will compare favorably with those lost through our "failure" to settle vacant charges. There are other similar problems for the mathematicians of the Church.

But joking aside, Mr. Editor, there is no one thing likely to retard our Church's growth during the coming year so effectually as this spirit of dissatisfaction and fault-finding with our methods and work which has so unfortunately taken possession of many in the Church. On my way to St. John I had the opportunity of attending a session of one of the large annual conferences of the Methodist Church, and what impressed me most was the hopeful and loyal spirit that characterized the proceedings. Methodism and the doctrines and methods of Methodism were evidently in the opinion of the members of that conference the right forces for present day work. No one who reads the account of the proceedings of our late General Assembly can feel that such a spirit characterized that body; a spirit of restlessness and dissatisfaction is evident even from the printed reports. It is a generally accepted truth that God cannot use a discouraged people for His work, and unless we wish to experience such a failure as in the past we have happily escaped, we must think more hopefully and speak more hopefully of the work we are doing and the methods we are employing. Why should we be discouraged? We have a record in the past both in the home and foreign fields that compares more than favorably with that of any other church of similar strength; we have the grandest system of doctrine in the world; we have the best equipped ministry in the land; we have a membership at least as intelligent and devoted as any sister denomination; and, in spite of all words to the contrary, we have a system of church government, including our method of settling ministers, which, if not perfect, is certainly the best that exists in this land; above all the God of our fathers is with us and is our God. We need more faith and less fault-finding. Sir Geo. Stephen once remarked in a speech in London that "the curse of Canada is that Canadians have no faith in themselves or in their country;" there is a sentiment in those words that is worthy of some consideration by Presbyterians of Canada at this time.

Yours, etc.,

ROBT. McR. JOHNSON.

LONDON, July 6th, 1894.

THE Sabbath school of Flesherton picnicked at picturesque Eugenia Falls, in union with the sister Sabbath school of that place, on Dominion Day (Monday).

A social, largely attended by the young people of the congregation, was held recently in the school room of the First church, Victoria. Rev. Dr. Campbell occupied the chair and delivered a short address. There were songs by Messrs. Collister and Brown and Miss Fraser and a recitation by Mrs. Walt. Ice cream and strawberries were served during the evening.

THE regular monthly missionary meeting of St. Andrew's Y.P.S.C.E., Peterboro, was held Tuesday evening, last week, Rev. A. MacWilliams presiding. Addresses were made by Rev. A. Laird, B.A., Port Hope, and Rev. J. Cattanauch, M.A., Centreville, and Miss Hawkins, who assumes missionary work in China in a short time. Miss Bathgate read an excellent paper on "Giving." The society will hold a social on the evening of Tuesday, July 17th, on the grounds of Mr. J. J. Lundy, Ashburnham.

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Martyr-courage unabated,
Trusting in your God above!

Sons of Scotland! bards historic
Sang your deeds of noble fame,
Let not tyranny plethoric
Tarnish your unsullied name;
History gives us what we cherish,
Ours to still maintain the right,
May that history never perish,
Though we perish in the fight!

Like the waters from our fountains,
Giving strength to flesh and bone;
Like the thistle on our mountains,
Harmless—if but let alone!
Ours to shield the needy stranger,
Ours to lead the erring right;
Ours to stand in time of danger,
And, if need be, ours to fight!

Dear old Scotia! land of flowers!
Land of mountain, hill and vale;
Land of sunshine, shade and showers,
Land of river, loch, and dale!
Land of ever changing beauty,
Land of liberty and love;
Scotchmen! tread the path of duty,
Till we reach the land above!

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The Pioneer Life Insurance Company to introduce the immediate payment of death claims, upon satisfactory completion of proofs of death, was the North American Life Assurance Company, Toronto, Ont. This popular and ever progressive home company still adheres to the above beneficent practice, as will be seen by a perusal of the following letter lately received from a beneficiary of a deceased policy-holder:—

William McCabe, Esq., Managing Director,
North American Life Assurance Company,
Toronto, Ont.:

Dear Sir,—I have to thank you for the very prompt payment of the claim caused by the death of my late husband, Mr. Samuel Downes, of Wallace Bridge. The claim papers were only handed your agent Mr. McKim, a week ago, and to-day I have your check for \$4,000, the full amount of insurance under the policy. I have also to thank your representatives in this province for their kindness and courtesy in the settlement of this matter. Such commendable proceedings on the part of your company marks it as being at once the friend of the widow and orphan.

Wishing the North American abundant prosperity, I am,
Yours truly,

LYDIA A. DOWNS.
WALLACE BRIDGE, N. S., June 21st, 1894.

The stability of many educational institutions has been severely tested during the recent period of financial depression, and those that have weathered the storm have done so on account of their exceptional merits. During all this season of commercial disaster the New England Conservatory of Music has had an attendance but little, if any, below the normal. The majority of its students are there to prepare themselves for their life's work, and the recent valuable additions to the courses have served to stimulate ambition, and to give further desirable qualifications to those who are now ready to teach. There is to be a special summer term this year, of unusual value to music teachers.

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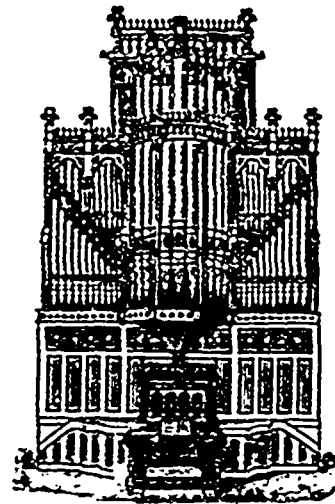
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