

576/14/98/1

VOL. XIV.
No. I.

MAY, 1891.

PER YEAR, \$1.00.
SINGLE NUMBER, 10c.

THE

KNOX COLLEGE MONTHLY

AND

PRESBYTERIAN MAGAZINE.



UNIVERSITY OF WINNIPEG
POSTAGE & BARRIERS
PAID IN MAIL

Toronto :

PUBLISHED FOR THE ALUMNI ASSOCIATION AND THE METAPHYSICAL
AND LITERARY SOCIETY OF KNOX COLLEGE, BY

D. T. McAINSH,

PRESBYTERIAN BOOK ROOM,

CORNER TORONTO AND ADELAIDE STREETS.

CONTENTS.

	PAGE.
<i>GENERAL.</i>	
THE CHILDREN OF THE CHURCH	Rev. John Thompson, D.D. 1
THE UNDERTONE OF ARNOLD'S "LIGHT OF THE WORLD" Rev. J. C. Smith, B.A.	14
<i>CANADIAN PRESBYTERIAN MISSION FIELDS.</i>	
FORMOSA	Rev. G. M. Milligan, B.A. 38
<i>MISSIONARY.</i>	
HOW THEY TRIED TO CLOSE THE DOOR, Rev. D. MacGillivray, M.A., B.D.	38
<i>THE EDITOR'S BOOK SHELF.....</i>	
52	
The Shelf to the Reader—Riehm's, Messianic Prophecy—Kellogg's, The Book of Leviticus—Goldwin Smith's, Canada and the Canadian Question—Scott's, Ten Years in My First Charge.	

Managing Editor, J. A. MACDONALD.

Associate Editors:

REV. R. P. MACKAY, M.A.	REV. W. G. WALLACE, M.A., B.D.
REV. J. NEIL, B.A.	J. W. McMILLAN, B.A.
T. H. ROGERS, B.A.	D. M. BUCHANAN, B.A.

*Each author is solely responsible for the views contained in his article.
All matter for publication should be addressed to the Editor. Business
letters and remittances to the Publisher.*

TERMS.

Subscriptions may begin with any number. Single subscriptions, One Dollar a year, strictly in advance.

Make all P. O. Orders, Cheques, Drafts, etc., payable to D. T. McAinsh.

Oxford Press, Toronto.

TORONTO
Willard Tract Depository.

NEW AND IMPORTANT BOOKS.

*Send for Annual Stock-Taking
Sale List.*

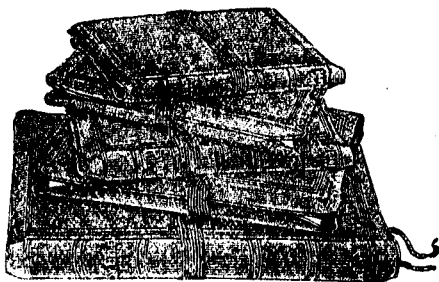
- The Prophecies of Isaiah.**
The Second Vol. just issued. By Rev. George Adam Smith, M.A. \$2.00
- New volume "Expositor's Bible" Series,
The Book of Ecclesiastes.
By Rev. Samuel Cox, D.D. \$2.00
- New volume "Expositor's Bible" Series,
St. James and St. Jude.
By Rev. Alf. Plummer, D.D. \$2.00
- An Introduction to the Old Testament.**
By Rev. C. H. H. Wright, D.D. 75c.
- The Writers of the New Testament.**
By Rev. W. H. Simcox, M.A. 75c.
- Ezra and Nehemiah.**
Their Lives and Times. By Rev. Canon Rawlinson, M.A. 75c.
- How to be a Pastor.**
By Rev. Theo. L. Cuyler, D.D. 75c.
- Life and Times of the Kings of Israel and Judah.**
By Geo. Rawlinson, D.D. 75c.
- The Sermon Bible.**
New volume. Matt. 22 to Mark 16. Cloth. \$1.50
- The Biblical Illustrator.**
Genesis. 2 new vols. Each \$1.50
- Moments on the Mount.**
By Rev. George Matheson, M.A. \$1.25
- Voices of the Spirit.**
By Rev. George Matheson, D.D. \$1.25
- Modern Discoveries on the Site of the Ancient Hill of Ephesus.**
With 13 illustrations. J. T. Wood, F.S.A. 90c.
- Isaiah, His Life and Times.**
By Rev. Canon Driver, D.D. 75c.

Toronto Willard Tract Depository,
Cor. Yonge & Temperance Sts.
TORONTO, CAN.

NEW BOOKS.

- Messianic Prophecies in Historical Succession.**
By Prof. Franz Delitzsch. Translated by Prof. S. I. Curtiss, of the Chicago Theological Seminary. Crown 8vo., \$1.75.
- Commentary on the Prophecies of Isaiah.**
New edition entirely re-written. By Prof. Delitzsch. Introduction by Prof. S. R. Driver, D.D., Oxford. 2 vols. net, \$4.00.
- A New Commentary on Genesis.**
By Prof. Delitzsch. 2 vols. net \$4.00.
- Declarations and Letters on the Vatican Decree, 1869-1877.**
By Ignatz Von Dollinger. Authorized translation. Crown 8vo. \$1.25.
- The Church in the Mirror of History.**
Studies on the Progress of Christianity. By Karl Sell, D.D. Crown 8vo. \$1.25.
- Franz Delitzsch: A Memorial Tribute.**
By Samuel Ives Curtiss, Professor in Chicago Theological Seminary. With Portrait. Crown 8vo. \$1.25.
- The New Apologetic: or, The Down Grade in Criticism, Theology and Science.**
By Prof. Robert Watts, D.D., LL.D. 8vo., \$2.00.
- The Salvation of the Gospel.**
A Series of Discourses. By Rev. Robt. T. Jeffrey, M.D. Cloth, \$1.75.
- Messianic Prophecy: Its Origin, Historical Growth, and Relation to New Testament Fulfilment.**
By Dr. Edward Riehm. New edition translated by Rev. L. A. Muirhead. With an introduction by Prof. A. B. Davidson. Post 8vo., \$2.75.
- Institutes of the Christian Religion.**
By Emanuel V. Gerhart, D.D., LL.D., Professor of Systematic and Practical Theology in the Theological Seminary of the Reformed Church, Lancaster, Pa. With an Introduction by Philip Schaff, D.D. LL.D., Professor of Church History in Union Theological Seminary. New York. \$3.00.

PRESBYTERIAN NEWS CO.,
D. T. McAinsh, Manager,
TORONTO.



The Oxford Bible FOR TEACHERS.

"These books are not only beautiful, they are curiosities, and but a few years ago could not have been produced at any price. They are all printed upon very thin India paper, opaque, very legible, and very light."—*Bookseller.*

The Right Rev. George Hutchison, D.D., Moderator of the General Assembly of the Church of Scotland: "Superior to any, both in point of beauty and usefulness."

The Rev. Horatius Bonar, D.D.: "A noble edition, remarkably full and accurate, giving a wonderful amount of information under the various heads."

The Rev. Donald Macleod, D.D.: "The Helps form in my opinion quite an unrivalled reference book. I can honestly say that I have been surprised at the amount and accuracy of the information which is here so admirably arranged."

The Rev. Principal Cunningham, D.D., LL.D.: "I have never seen anything more perfect. The Helps contain a vast amount of useful and interesting knowledge."

The Rev. Joseph Parker, D.D., of the City Temple: THE OXFORD BIBLE FOR TEACHERS is the most superb, complete and useful Edition of the Holy Scriptures in the English language I have ever seen."

The Rev. Principal Cave: "I find it increasingly an indispensable comp union."

The Rev. C. H. Spurgeon: "THE VERY BEST. I have carefully examined the volume and can unreservedly recommend it."

The Rev. Canon Liddon: "It would have been difficult to arrange so much useful matter in a more useful way, or with more accuracy, whether of detail or of general statement."

For sale at all Booksellers throughout Canada.

London: HENRY FROUDE, Oxford University Press Warehouse, Amen Corner, E.C.

BBROWN BROS.
STATIONERS, BOOKBINDERS, ETC.
64, 66 & 68 King St. East,
TORONTO.

STATIONERY—Large stock always on hand.
BOOKBINDING—In every style of the art.
Best Material. First-class work. Moderate Charges.

FOUNTAIN PENS.

If any reader of the MONTHLY would like a **Caw's Dashaway Fountain Pen**, he can have one by remitting us \$2.75. This pen is 14-kt. gold, and is the SIMPLEST, CLEANEST, READIEST, and most easily managed of all fountain pens. Have had a very large sale, and are highly recommended. Sent post-paid on receipt of price.

EACH PEN GUARANTEED.

PRESBYTERIAN NEWS CO.
D. T. McAINSH, Mgr.
TORONTO.

CHEAP

THEOLOGICAL WORKS.

Cox's Expositor, First and Second Series, 22 vols.	\$21 00
Cunningham's Church History of Scotland, 2 vols.	3 00
Fairbairn's Life of Christ	1 50
Bruce's Chief End of Revelation	75
Geikie's Life of Christ, 2 vols.	3 00
Godet's Old Testament Studies	1 25
" New " " "	1 25
Cheyne on Isaiah, 2 vols.	4 75
Killen's Ecclesiastical History of Ireland, 2 vols.	2 25
Marcus Dods on Genesis	1 50
Smith on Isaiah	1 50
The Biblical Illustrator ea. vol	1 00

All new Theological Books supplied at a discount of 25 % off published prices. Orders from the U. S. and Canada promptly attended to.

300,000 of new and second-hand books constantly on sale. Catalogues sent to any part of the world on application.

JAMES THIN,
Theological and General Bookseller
Opposite the University,
EDINBURGH.

THE STUDENTS OF KNOX
COLLEGE WILL FIND

THE
LARGEST STOCK

OF

HATS,
CAPS
AND
FURS

IN THE CITY AT

W. & D. DINEEN'S

ON CORNER OF

KING & YONGE STS.

Fine English Silk Hats.

Fine English Felt Hats.

Tourist and Travelling Hats.

Silk Pocket Caps and Tweed Deer-
stalkers, etc.

DISCOUNT TO STUDENTS.

Agents for Heath's English Hats.

Agents for Dunlap New York Hats.

Fur Caps, Fur Coats, Fur Gloves, Fur
Collars and Cuffs, Waterproof
Coats and Umbrellas.

W. & D. DINEEN,

Manufacturers and Importers,

COR. KING & YONGE STS.

TORONTO.

Currie & Macdonald

MERCHANT TAILORS

Have commenced business at 278 Col-
lege St., opposite Fire Hall, with a
carefully selected stock of

Canadian, English & Scotch Woollens.

During the last fifteen years Mr.
Currie has held responsible positions as
Cutter, and is thoroughly experienced
in all branches of the trade.

Give us a trial, and be convinced that
we can make you garments that will be
a pleasure for you to wear.

378 COLLEGE STREET.

346 YONGE STREET, Cor. Elm.

"THE STUDENTS'
CORNER"

FOR

**Gents' Furnishing
GOODS.**

OUR SPECIALTY,

**UNDERWEAR,
GLOVES,
NECKWEAR,**

At correct prices.

J. J. FINDLAY,

SUCCESSOR TO

Geo. Rogers

Canadian Presbyterian Mission Fields.

The History of the Missionary Enterprise of
The Presbyterian Church in Canada.

THIS important series of Fifteen Articles, to appear in the KNOX COLLEGE MONTHLY during the current year, is now well under way. The first article, "The New Hebrides," by the Rev. Robert Murray, Halifax, appeared in February; the second, "The West Indies," by the Rev. A. Falconer, Pictou, in April; the third, "Formosa," appears in May. The series will be continued until the history of each of the mission fields, home and foreign, has been written. These articles will all be copyrighted. To secure the full series new subscriptions should be sent in at once.

Subscription Price of the MONTHLY, One Dollar a Year, in Advance.

Address all orders to the Publisher,

D. T. McAINSH,

PRESBYTERIAN NEWS CO., TORONTO.

Important Announcement.

THE PRESBYTERIAN NEWS CO. have pleasure in announcing that they have secured the Canadian agency for the Theological Publications of Messrs. T. & T. Clark, Edinburgh, including their periodicals, the *The Expository Times* and *The Critical Review*.

On their catalogue are to be found the well-known FOREIGN THEOLOGICAL LIBRARY, THE ANTE-NICENE CHRISTIAN LIBRARY, BIBLE CLASS HANDBOOKS and BIBLE CLASS PRIMER SERIES.

Many of the best known names in the theological world are represented in their list of authors, such as LINDSAY ALEXANDER, BRUCE, CAVE, DAVIDSON, DELITZSCH, GODET, ORELLI, WEISS, WINER, BLAIKIE, CANDLISH, CHRISTLIEB, DODS, FAIRBAIRN, GLOAG, LECHLER, WITHEROW, &c.

CATALOGUES FREE ON APPLICATION.

THE PRESBYTERIAN NEWS CO., (LTD.)

TORONTO.

THE
KNOX COLLEGE
MONTHLY

AND
PRESBYTERIAN MAGAZINE.

Managing Editor. - J. A. MACDONALD.

Associate Editors:

REV. R. P. MACKAY, M.A.
REV. J. NEIL, B.A.
T. H. ROGERS, B.A.

REV. W. G. WALLACE, M.A., B.D.
J. W. McMILLAN, B.A.
D. M. BUCHANAN, B.A.

TORONTO:

PUBLISHED FOR THE ALUMNI ASSOCIATION AND THE METAPHYSICAL
AND LITERARY SOCIETY OF KNOX COLLEGE, BY

D. T. McAINSH,
PRESBYTERIAN BOOK ROOM,
COR. TORONTO AND ADELAIDE STREETS.

KNOX COLLEGE MONTHLY.

VOLUME XIV.

CONTENTS.

May.

GENERAL.	PAGE.	
The Children of the Church..... <i>Rev. John Thompson, D.D.</i>	1	
The Undertone of Arnold's "Light of the World"..... <i>Rev. J. C. Smith, B.A.</i>	14	
CANADIAN PRESBYTERIAN MISSION FIELDS.		
Formosa	<i>Rev. G. M. Milligan, B.A.</i> 38	
MISSIONARY.		
How They Tried to Close the Door	<i>Rev. D. MacGillivray, M.A., B.D.</i> 38	
THE EDITOR'S BOOK SHELF		52
The Shelf to the Reader—Richm's, Messianic Prophecy—Kellogg's, The Book of Leviticus—Goldwin Smith's, Canada and the Canadian Question—Scott's, Ten Years in My First Charge.		

June.

GENERAL.

The Prophet Hosea	<i>Prof. W. G. Elmslie, D.D.</i>	57
Inspiration and Illumination	<i>Rev. J. Middlemiss, D.D.</i>	72
Organized Sabbath School Work	<i>Rev. J. W. Rae,</i>	79
A Lesson from the West Coast	<i>J. C. Hamilton, M.A., LL.B.</i>	84
The Maroons and Nova Scotians in Sierra Leone	<i>Rev. J. Augustus Cole.</i>	91
American Revision of the Westminster Confession		98
Impressions of the American Assembly	<i>J. A. M.</i>	109

THE EDITOR'S BOOK SHELF 114

Lilley's, *The Lord's Supper*.—Funcke's, *The World of Faith and the Everyday World*.—Sanday's, *The Oracles of God*.—Goldwin Smith's, *A Trip to England*.—Pierson's, *The Last Thing in the Word*.—Gordon's, *The First Thing in the World*.—Stalker's, *The Four Men*.—Drummond's, *How to Learn How*.—Drummond's *The Changed Life*.

July.

GENERAL.

The Families of the Church	<i>Rev. John Thompson, D.D.</i>	117
The Discussion of the Summer Session	<i>Rev. Principal Grant, D.D.</i>	129
Importance of the Study of the Word	<i>Rev. John McAlpine.</i>	133
Christian Science	<i>Rev. J. C. Smith, B.A.</i>	144
Recent Literature on the Fourth Gospel, <i>Rev. J. A. Macdonald.</i>		148
Christianity and Modern Life	<i>Prof. John Watson, LL.D.</i>	156

THE EDITOR'S BOOK SHELF 165

Horton's, *The Book of Proverbs*.—Blake's, *How to Read Isaiah*.—Curtiss', *Franz Delitzsch*.—Deane's, *Pseudepigrapha*.—Thomson's, *The Books which Influenced our Lord and His Apostles*.

HERE AND AWAY 170

TABLE OF CONTENTS.

iii.

August.

GENERAL.

The Johannine Writings.....*Rev. Prof. Ross, D.D.* 173
 Ecclesiastical Trade Unionism.....*Rev. John Burton, B.D.* 190
 The Boy's Brigade.....*Professor Henry Drummond.* 194
 The Proposed Summer Session.....*Rev. Professor Bryce, LL.D.* 206

CANADIAN PRESBYTERIAN MISSION FIELDS.

Honan.....*Rev. J. B. Fraser, M.D.* 210

THE EDITOR'S BOOK SHELF..... 226

September.

GENERAL.

The Claims and Expectations of the Church.....
Rev. J. Thompson, D.D. 229
 Winter Supply and the Summer Session *Rev. Prof. Scrimger, M.A.* 242
 Extra-Mural Theological Study.....
Rev. Principal Grant, D.D., LL.D., 247
 Recent Controversies on Religious Questions,.....
Rev. C. B. Ross, B.D. 252
 John McNeill*Rev. J. A. Macdonald.* 256
 A Ballad of the Trees and the Master.....*Sidney Lanier* 277

CANADIAN PRESBYTERIAN MISSION FIELDS.

Central India*Rev. Prof. MacLaren, D.D.* 262

THE EDITOR'S BOOK SHELF..... 278

Bryson, John Kenneth Mackenzie.—Reid, Bible Studies on Prayer.
 —Fausset, Critical and Expository Bible Cyclopædia,—McRealsham,
 Romans Dissected.—The Expository Times.—The University of
 Toronto Calendar.

HERE AND AWAY..... 283

October.

GENERAL.

Clerical Conservatism and Scientific Radicalism	
	<i>Rev. Principal Caven, D.D.</i> 285
Dr. Van Dyke on the Poetry of Tennyson	
	<i>Prof. Arch. MacMechan, Ph.D.</i> 296
Letter from Missionary Goforth	307
Between the Gates	<i>J. G. Whittier</i> 327

CANADIAN PRESBYTERIAN MISSION FIELDS.

French Evangelization	<i>Rev. Principal MacVicar, D.D., LL.D.</i> 311
-----------------------	---

HERE AND AWAY	329
-------------------------	-----

THE
Knox College Monthly

AND

PRESBYTERIAN MAGAZINE.

VOL. XIV.

MAY, 1891.

No. 1.

THE CHILDREN OF THE CHURCH.

ONE of the topics of discussion at a recent Sabbath school convention was, "How to retain the older scholars in the school and attach them permanently to the Church." The theme thus suggested is one of profound practical importance, and touches a weak point in our modern Church life. It is, however, only another way of stating, How best to promote *the growth in grace* of our children, and the gradual maturing of their Christian character, carrying out the Apostle's command, and bringing them up in the nurture and admonition of the Lord.

This is a question that appeals very directly to all Christian people, and especially to those who are engaged in the practical work of the Church. It is a question of unspeakable moment to the young themselves which we would seek to press upon their earnest consideration, and we would ask them to ponder the significance of the relation they sustain, and the nature of Christian nurture under which they are placed.

I. THE NATURE OF CHRISTIAN NURTURE.

The settling of this question settles also the relation which the children sustain to the Church, and to Christ her Head. As to the nature of Christian nurture, Paul's teaching is very explicit. He says, "Bring them up in the nurture and admonition of the Lord."

Teach them that they are *holy* to the Lord ; that they belong to Him ; and as members of His Church, not living for future conversion, but growing up Christians and never knowing themselves to be anything else. The Head of the Church makes no provision for our growing up in sin and living for future adoption into the number of His people. There is no specific arrangement, no binding necessity for our breaking loose from those tender, loving bonds He throws around us in our infancy, and turning our backs on Him who claims us as His own. A very common opinion is that till such time as we get *a new heart* later in life we are of the devil. And yet is not the testimony of Scripture explicit that from our childhood Christ claims our love and obedience? There can be no doubt but that the normal standard of Christian life and growth is to be Christ's in our *infancy*, as John the Baptist was, who was consecrated to the Lord from his mother's womb ; to be His in our *boyhood*, as Timothy was, who knew the Scriptures from a little child ; and to be His in our whole life, as Samuel, Simcon, Eunice and the great majority of all Christ's people who have grown up, not as aliens, but subjects of His grace, in harmony with the purpose of our Lord and the true nature of Christian culture.

We would put the question to every earnest child of God and ask them which they would have preferred, viz :—" To grow up in a life of sin and spend their best days in alienation from the Saviour, and then, in the evening, to find their way into the fold ? Or to grow up from childhood in the nurture of the Lord, a subject of His grace all their days, never knowing separation from His love, even in infancy a lamb of His flock, having throughout life only the experiences of God's children ? " There can only be one answer as to which of these two modes of growth is preferable and most in accordance with the Scripture plan ; nor can there be any question as to which of the two is Christian nurture.

Nowhere is Christian character more beautiful, and never are the fruits of our faith riper, than when they have matured through the long day of life under the sunshine of our Father's love. It is a blessed thing to feel that the superstructure of all our experiences in grace have had their foundation principles laid in a sanctified childhood ; that the blossoms and fruit of our mature Christian life, mellow and ripe, have their roots in the grace bestowed in our

early years. And as the buds and blossoms of spring give promise of the clustering fruits of autumn, so our baptized childhood should be the earnest of the ingathering of those sheaves on the great harvest-day amid the joy of heaven. And this oneness of Christian life and character from childhood onward is the special promise of God to the faith of His people and one of the provisions of His covenant of grace. For this end He has given the children a place in His Church, and He has laid special obligations upon her concerning them. "Feed my lambs; bring them up in the nurture of the Lord; train them in the way they should go." He who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven," would never gather a flock without lambs or make provision for gathering the flock away from the lambs. He who said, "Feed my sheep," said also "Feed my *lambs*," and heavy must be the condemnation where this solemn duty is neglected.

"It is no use you trying to be good till you have got a new heart," said a Sabbath school teacher to a bright little girl in her class. But a child cannot, and need not, understand this technical language, and can have no conscious experience corresponding to it. And the only inference that a child could draw is—"That it is no use trying to be good till something has happened and been understood above her present age." Why then should she try? The intention of such a teacher may be well meant, but it is both mistaken and cruel, and such teaching accounts for many of the sad failures we see. Why not rather seek to encourage the child to right feeling and to learn to love her Heavenly Father as she has learned to love her earthly? And may not the Spirit bless such teaching to the forming of right principles in the heart of a child as in that of an adult.

II. OUR AIM AND EXPECTATION.

If this be the place given to children, lambs of the flock, and such the arrangements of Christ for their Christian nurture, why then should not the growth of our children in Christian knowledge and experience be not only our *aim* and *earnest expectation*, that these happy results should surely follow, but also our realized joy that our children are found walking in the truth and putting on one feature of discipleship after another? And why are these expect-

ations, that have such Scripture warrant, so often disappointed? The Church would do well to ponder the question, "How is it that so many who ought to be in the Church are to-day swelling the ranks of sin?" Is it not an inspiring thought that the seal of the Spirit can be, and often has been, laid upon the life of a little child, as we are expressly told it was laid in the case of John the Baptist; and there was nothing special in his case that makes it impossible to be the privilege of children generally.

Laying aside for a moment the consideration of the Divine side, viz., the purpose, relation and dealings of Christ, let us look at the human, and even then we affirm that a very young child can know the Saviour and learn to love Him. Has God's Spirit nothing to do in the hearts of children, no presidency or power of grace there? Is this the only sphere from which He is excluded? The thought is monstrous! True, a child's knowledge of Christ and its experiences must be a child's knowledge, very germinal and imperfect, but not the less real on that account. Even adults are not saved because their faith is strong and experiences very mature, but because Christ is rich in mercy, and that His grace has availed for them. But we think of the safety of a lamb chiefly because it is in the bosom of the Good Shepherd, who has His everlasting arms around it.

We ask, is this the place and character that the Church usually gives her children? And do Christian parents regard them as members of the visible Church, and as such holy to the Lord? And is their growth in grace the expectation commonly formed of them? And does their treatment of them correspond to this character attaching to them? Or are they not rather looked upon as of the world growing up for future conversion? Do not the conception and treatment of Christian parents in numberless instances practically place their children outside of God's covenant mercies? And have they not rather, by these false methods and mistaken judgments, often trampled out the first embers of faith smouldering in their hearts? Have they been on the alert to welcome the first indications of pious feeling? Have they not rather by false tests, and by throwing a gloom over religious life and duty, discouraged and alienated the young, and put obstacles in the way of their progress Christward? It can never be a delightful thought to those who are in

covenant relation with the Saviour to think of their children as separated from them ! Themselves in the life-boat, but their little ones sinking in the sea, with the prospect of one here and there being saved ! No, the promise, that is to us *and to our children*, puts both within the covenant, and it is our privilege, as it ought to be our unspeakable joy, to regard our children as the Lord's heritage, and never regard them as anything else than His, till they by an after wicked life, persisted in, force us to change our judgment of them. I regard my children as belonging to the Lord now, and I will never believe anything else of them till I cannot help it.

There are those who put their children outside of the Church and of God's covenant mercies, and who class them all as children of the devil. And the more earnest these parents are, the more will they ponder the question, "Will God in the exercise of His sovereign grace ever convert my child and bring him into the fold, or will he remain a child of the devil for ever? God's wrath and curse are upon its little soul to-day, will it abide till the day of final doom?" To think thus of my child would hang the weight of death around my heart, and consign me to live in the most terrible of all uncertainties ! But we have not so learned Christ, who has taught us to regard our children as the lambs of His flock, as in His Church and among His people ; and as such *holy* to the Lord, growing up in His nurture and for His Kingdom. And nothing short of an abandoned after-life can rob us of this hope and joy. And O what a multitude of sins it would cover if the Church, if parents and the trainers of the young, would deepen these precious truths in the hearts and lives of the children of the Church !

III. THE CHRISTIAN HOME.

We must guard against that extreme *individualism* which is so prominent a feature of modern religious life, to the ignoring of those *organic* laws which bind all society together. The State, the Church, the congregation, the family, are all founded on organic conditions. In the home the child lies within the moral agency of the parents for years, and never wholly escapes it. The connection is so close as to lead us to believe that the faith and Christian life of the parent will become that of the child. And that if we live the Christian life before them, and fill our home with a Christian atmos-

phere, the law of the spirit of life will include our children along with ourselves.

In the matter of religion the heads of a home carry their children with them. (This I hope to show in a future article). And in any change of religion the children are involved with their parents. Hence the form of language, "He rejoiced in God *with all his house.*" The *home* is the church of childhood, and no school of training can take the place of that great university of nature, in the Christian home where the mother is the chief professor, whose lessons and influence go deeper than any he will meet afterwards. In this school grace may dawn in the hearts of the young in other and milder forms of experience than in those cases of conscious conversion from a life of sin ; and the former case is as much dependent upon, and a manifestation of the Spirit's working as the latter, and is the normal growth of Christian life and character. We do not affirm that every child will grow up in grace that is so trained ; but simply that this is the true ideal and aim of Christian culture, and that if the conditions were fulfilled, the failures would be far fewer than many suppose. Many godly parents have wayward children just because many godly parents are foolish and manifest many weak traits of character. They work under false ideals, by wrong methods, and manifest a harsh, forbidding manner sufficient to account for all the failures we deplore.

Where we make our home and our churches schools of early Christian nurture, and pray and work, teach and expect our children to grow as plants in the house of the Lord, not one in ten will fall away, nor yet be able to remember a time when they became Christian, for they have never been anything else. They have grown into their Christian life as they grew into their manhood. As a matter of fact, children have been so trained : this indeed is the normal condition, and not exceptional. Baxter tells us that at one period of his life he was greatly distressed because he could not recollect a time when any special, gracious change had taken place in him. He had been taught to expect a crisis, a great decisive struggle, resulting in his conversion. And because this never came he imagined something must be wrong ; "till I learned to know ;" to use his own words, "that education is as properly a means of grace as preaching." And he tells us he lived to thank God that he had learned to love and obey God so early, and had

been led into the richer experiences of the Divine life as he had been led into his physical and mental stature, by the uniform law of growth and gradual development.

IV. NORMAL GROWTH.

The value, if not the possibility, of true Christian feeling, wrought by the Holy Spirit, and developed gradually from childhood by Christian nurture, and concurrently with our intellectual growth, is too often lost sight of even among good people. The Christian life is generally so developed, so gradually moulded, as sometimes to preclude distinct statements of any time when our eyes were opened. The light from the Saviour's face came upon the soul as the morning comes ; so gradually that no man can mark the moment when the first beams burst forth, yet so efficiently that none can doubt its presence. From a little germ beneath the soil, our flowers and fruit bloom and ripen through the long summer day, slowly, yet surely, with the sacred progress which Nature manifests. And so is it with the plants which our Father has planted in His own garden amid the sunshine and glory of His day of grace. The life of a young disciple often ripens in a way that prevents us from mapping out the manner or order of its progress in the soul, but none, not even we ourselves, can doubt its reality. None of us can remember the day we were born, or when a new existence began that is to continue forever, far less can any one describe the experience of the beginning of those years through which we have lived. Nor can the great majority tell the day they were born of the Spirit, or describe the beginning of life in the soul, and yet it may be no less real in the one case than in the other.

This fact is with many unduly ignored, and altogether underrated as a practical question to the injury of Christ's people, and especially the most tender and humble of His flock. Require of every disciple an exposition of the manner of his spiritual awakening as a proof that he is Christ's, and you discourage many of His best people, and unnecessarily and dangerously inflate others with misconceptions concerning the whole subject. By this mechanical regulation, which Christ Himself never imposed, and by a false ideal of what some call Christian experience, we too often put without the fold the lambs of the flock ;

we put them so far without that immense numbers of them are lost, past all recovery, on the dark mountains of sin.

Have you ever seen the unveiling of a statue, on some public occasion before a great multitude? When, at the signal given, the nicely adjusted covering was dropped, it seemed as if it had sprung into being at that very moment. But all know, and none better than the sculptor, how long and how painfully he has laboured to shape its beauty out of the rude mass at the beginning. So it is with the image of Christ within us. Most are trained from their infancy into the Christian life, so that when the disclosure comes, it is not the revelation of something that has newly taken place, but more like the unveiling of a statue on the public square, a revelation of something that has been there for a length of time. To some it seems as if it had sprung into being then and there, while in reality it has been the work of the chisel and the mallet for months and years, under the fashioning power of the Spirit of God. The disclosure was sudden, but the foundation and workmanship were not. "A child that is of a devout and loving nature, brought up at the knee of a devout and loving mother, is early inclined to God, and it is so trained in the nurture and admonition of the Lord that it never knows, and never ought to know, the time when it did not think of God as its Heavenly Father, and of belonging to Christ." A child brought up in this way grows year by year, and step by step, and becomes an earnest Christian, and no one, not even himself, can tell precisely when the change came. Our Christian character to-day is the outcome and result of all that has gone before, and we have been shaped and moulded by all the influences, ten thousand in number, that have touched us. Unnumbered drops have fallen on the ground. You cannot tell where; but as the result the fields are green. You see them and rejoice in the fact. So it is with our hearts beneath the dew of heaven. "The wind bloweth," etc.

When I was being examined by the Presbytery of Toronto to preach the Gospel, an incident occurred that illustrates this point of our subject, which I may relate. I had been examined on the usual subjects, Latin, Greek, theology, etc., and now the subject of *personal religion* was announced, and this was entrusted to an elder who had hitherto taken no part in the examinations. And he, like an earnest, devout man, wishing to go to the root of the

matter at once, asked me, "Do you think you have ever been converted?" To which I replied, according to his understanding of the matter, I did not think I ever had been. This answer seemed for a moment to bar my way in the good man's judgment, till a member of the court came to my relief and framed a question which I could answer easily; but I am sure the elder had grave doubts about me. I never put the question "Have you been converted?" to my young people who have grown up within the Church, been religiously trained, and who have all along been giving evidences that they were growing in grace and in the knowledge of Christ Jesus. When such seek full communion with the Church I look over their whole past life, with all its attendant circumstances, and if convinced of the sincerity of their desire to obey Christ, and of their interest in Him, though that interest may be imperfectly spoken, I would never dream of troubling them with a question that does not apply to them. Our Master would not break the bruised reed, but tenderly nourished into greater strength the beginnings of faith, and so must we. By their fruits ye shall know them, for the Spirit, by the fruits which He produces, makes His presence manifest wherever He resides.

V. BAPTIZED CHILDREN ARE MEMBERS OF THE CHURCH
TO BE TRAINED FOR CHRIST.

The great majority of believers are regenerated in infancy, and what is often regarded as their after conversion is only the blossoming out into fuller manifestation of a life received from above long before. The Church membership of children is put in clear, forcible terms by Dr. Hodge, who says:—"They should be taught to feel, act and live as becomes those who are the Lord's; not merely that it is wrong and perilous to be and do otherwise, which is true of all, whether within or without the Church, but that such a course is inconsistent with their position as members of the visible Church, placed in it by the mercy of God, and bound to His service by vows made for them by their parents, whose duty and privilege it was thus to act for them, and give them a place among the people of God until they became competent in their own persons, and of their own choice, to act either to retain or renounce it. . . . Children born within the pale of the visible Church, and dedicated to God in baptism, are to be taught to hate sin, to fear God, to

obey the Lord Jesus Christ. And when they arrive at years of discretion, it behoves every one of them to consider the duty of ratifying the vows made in their name by a personal avowal of allegiance to Christ. The case of such is, therefore, widely different from that of the world without."

Hence the propriety of the position laid down in "The Directory for Public Worship," which says, "Children born within the pale of the visible Church, and dedicated to the Lord in baptism, when they come to years of discretion, if they be free from scandal, appear sober and steady, and have sufficient knowledge to discern the Lord's body, ought to be informed that it is their duty and privilege to come to the table of the Lord." And the Supper is not offered, as a medal is given, for superior merit, but as a means of grace to help the feeble and timid on their way.

How many of our young people really understand their true relation to Christ and His people, as being members of His Church from birth? Does the Church herself ordinarily regard these little ones and all the young people growing up under her care as *members* or as *worldlings*? The theory which is expressed in our symbolic books is Scriptural, but our present practice is very inconsistent, and our *official* language quite misleading. We speak of the young and treat them as being of the world, and when they apply for sealing ordinances it is called "*joining the Church*," instead of assuming their full responsibilities and advancing¹ in their privilege. A man does not join his country when he comes of age and casts his first vote, and neither do our young people join the Church when they come for the first time to the table of the Lord. They are members of the Church by birth-right, and their peril is in breaking away and not in seeking closer union. Let no Presbyterian ever be so false to his principles as to speak of joining the Church with reference to the young. Such language fails to make manifest and emphasize the Church membership of children.*

Some say this makes our Church membership rest on natural descent and not on the work of the Spirit. But if God has given the child that relation and standing, and promised to bless it to the child's enlightenment; if He has said that He both can and

*A call is said to be signed by so many members and adherents: this language is open to the same objection.

will own parental instruction to the child's growth in grace, it is derogatory to God's wisdom and goodness to doubt this. If God says that the child's connection with the visible Church will be to him the school of Christ, where he will be taught saving truth, and grow up a member of the Church invisible, why should any one doubt this, and act as if God would not keep His promise? We greatly dishonour God when we doubt His word, and we injure ourselves and our children when we change the plans of His grace.

VI. HOW THE CHURCH MUST INCREASE.

There are those who, by periodical revivals, gather in her members, and their actions imply that only in this way, by conquests from the world, can she grow. But while admitting this as one way we must not seek to live only by conquest, but by internal growth; and the longer the Church is established the more prominent will this feature become. Hitherto we have too much forgotten this latter and normal mode of growth and expected only the former.

Steady growth in all the elements of Christian life and progress; additions at every communion from the older scholars in the Sabbath school and Bible classes; the Lord adding daily: such as shall be saved; fruitful results from the ordinary means of grace, nothing unusual or special, but all life and spiritual movement, and the young daily learning to walk in the truth and living to adorn the doctrine of God their Saviour in all things—let no congregation grow weary with such evident visitations of the Spirit as these, or long for any other proof of a revival. This is the way the Church grows, firmly knit together in the bonds of love. We heard once of a complaint being made against a certain congregation that it never had had a revival of religion for forty years. While others, it was said, had enjoyed an outpouring of the Spirit every winter, this particular congregation had remained unvisited. Yet the objector went on to say: "We must admit that the attendance keeps large, and the number of its communicants have continually and steadily increased; all the people seem devout, sincere and active in the work of the Lord. Few congregations have shown the same liberality, or taken a more active part in every good work; their contributions to missions have exceeded all others, they have kept thoroughly organized, and

everyone seems to be at his post, and to be doing his work faithfully. There have been no special conversions, and yet the young people and children of the Church, have naturally, and very generally stepped into the place of their fathers. There has always been a wonderful degree of moral force about the congregation that has leavened the community." Such was the testimony borne in regard to it, and yet in the face of all this, it was said this congregation had not been blessed by a revival of religion. But surely this is the kind of revival we work and pray for, and long to see—a continued gracious outpouring of God's Spirit on every meeting and through all the agencies. A revival that keeps everyone at his post and doing his work earnestly : this is indeed the true type of Christian advancement. Such a congregation as this, is a model for all others, and one after our own heart. What an honour to be the minister of such a congregation as this ; not a passing by, but an abiding ; not a temporary shower, but a ceaseless out-pouring, God's Spirit so obviously owning the work as to keep the ranks filled ; the people zealous, liberal, devout, with the lambs of the flock abiding in the fold, and drinking the sincere milk of the Word. What other or clearer proof than this does the Church need of God's gracious presence, and the Spirit's reviving power ? Instead of regarding such congregations as unvisited, or deprived of quickening grace, because there has been nothing spasmodic or unusual, we find in all this the proof that the revival has been continuous, and we take such congregations as the true type of Church life and spiritual growth. Such a condition of things instead of being deprecated, is the normal growth of the Church. O that the Spirit may be poured out on each service, and continue His loving kindness to us that we may grow as trees planted by the rivers of water !

VII. SPIRITUAL LIFE AND PROGRESS.

It is our common regret that so many of our young people grow up and fail to take their places at the table of the Lord, or even in the Church, a course contrary to what we might expect naturally to follow religious home training. Many of the young count themselves out, and take the place and assume the character of strangers to the covenant of promise. This sad tendency is helped in part by a wrong mode of representation that I cannot help thinking is

very hurtful, and it is used by many who ought to know better. They speak, as I have said, of the young as "joining the Church," and represent it as an *introduction* instead of an *advancement* in their spiritual life, and taking the place that of right belongs to them as children of the Church. Our children and the young people of our Christian homes ought to be taught and made to feel that they are members of the visible Church of Christ by birthright, and have been recognized by baptism. From their childhood they have been under the laws of His house, and their peril is in breaking away and not in seeking closer union. As this is the place Christ has given them, and such their corresponding responsibilities, why is it that we do not more frequently see the young of our Sabbath schools and Bible-classes pass into the full membership of the Church? It is, I am persuaded, due largely to false ideas and false teaching on this subject, and the young are treated as being outside covenant relations, and in no sense different from the heathen. But to put forth such a view is to pour contempt on one of our fundamental positions. It is just here where all churches fail in their mission, and lose their hold on the young. It must be the anxious care and constant aim of the Church that the blessing of Christ may come upon her young, that our sons may be as plants, grown up in their youth; our daughters may be as cornerstones, polished after the similitude of a palace; and nothing less than progress in spiritual life must satisfy those who are sowing the good seed of the kingdom.

J. THOMPSON.

Sarnia.

THE UNDERTONE OF ARNOLD'S "LIGHT OF THE WORLD."

TO be on guard for truth is virile ; to be constantly suspicious implies a fear for truth. When the "Light of Asia" appeared, there was a suspicion, and perhaps a shudder, in Christendom, at the high rank of Gautama, and the apparent compromise of the supreme and solitary excellence of Jesus.

Logically the supremacy of Christ does not disagree with the existence of rare and lofty pagans. Gautama was probably a great sage, who ought to be grateful to tradition.

The expectation among the literary classes for a work of art has been satisfied, and the reverence of the poem characterizes the whole. It is a work of art, but hardly of that consummate art which loses itself in nature. There is an enchantment in its high-keyed splendour but also a little monotony. The style has no undulation. There are strong truths, but few mysteries. It is generous, cultured, but not vistaed ; it contains few suggestions of a background of thought, or of dim and dreamy distances in every direction. Contrast the germful sentences of a Byron, Wordsworth or Emerson.

Those who know the genial genius and high birth of the author, and his quick insight into spiritual tendencies, will appreciate the work more. He is the voice of a school ; a school, on the one hand, which repudiates atheism, and even agnosticism ; a school which loves our Christ, but which, on the other hand, shrinks from the miraculous as far as possible, and especially from those dogmas that grate on the fine humanitarianism of the time. This is the undertone of the work, if we mistake not. Idolatry of the Person, Christ, His tenderness, His originality, His large tolerance, shines out in these chapters, but also a quiet recoil from those scholastic dogmas that have been intertwined with His views.

Against agnosticism, which is a superior sort of materialism, appear the following lines :

" And Heaven, whate'er betide,
Spreads surely somewhere, on Death's farther side !

This sphere obscure, viewed with dim eyes to match,
 This earthly span—gross, brief—wherein we snatch,
 Rarely and faintly, glimpses of Times past
 Which have been boundless, and of Times to last
 Beyond them timelessly, how should such be
 All to be seen, all we were made to see?
 This flesh fallacious, binding us, indeed,
 To sense, and yet so largely leaving freed
 That we do know things are we cannot know,
 And higher and higher on Thought's stairways go
 Till each last round leads to some sudden steep
 Where reason swims, and falters, or must leap
 Headlong, perforce, into the Infinite,
 How should we say outside this shines no light
 Of lovelier scenes unseen, of lives which spread
 Pleasant and unexpected for the Dead,
 As our World, opening to the Babe's wide eyes
 New from the womb, and full of birth's surprise?
 How should this prove the All, the Last, the First?
 Why shall no inner, under, splendours burst
 Once—twice—the Veil? Why put a marvel by
 Because too rich with Hope? . . . ”

But the battle of the future is to be between a dogma, authoritative, positive, borrowed from Christ, and a philosophic whittling down of audacious dogma to the mere spiritual qualities of Christ. This distinction characterizes current thought, and is insinuated in this work.

Do the following lines cast any shade of doubt on the complete Divinity of Christ?

“Lord! had'st Thou been all God, as pleaseth them
 Who poorly see Thy Godlike Self, and take
 True glory from Thee for false glory sake:
 Co-equal Power, as these—too bold—blaspheme,
 Ruler of what Thou camest to redeem;
 Not Babe Divine, feeling with touch of silk
 For fountains of a mortal Mother's milk,
 With sweet mouth buried in the warm feast thus,
 And dear heart growing great to beat for us,
 And soft feet waiting till the way was spread
 Whereby what was true God in Thee should tread
 Triumphant over woe and death to bliss,—
 Thou, from thy cradle would'st have stayed in this
 Those butchers! With one Angel's swift decree,
 Out of the silver Cohorts lackeying Thee,
 Thou had'st thrust down the bitter Prince who killed
 Thine innocents! Would'st Thou Not? Wast not willed?

Alas ! "Peace and Good-will" in agony
 Found first fruits!"
 " Being Son of God
 By eminence of manhood ;"

Again, after a magnificent passage, we read a significant passage which re-echoes the sentiments of a large and cultivated circle. We refer to Book V., lines 112-200.

The invective is evidently against an institution which has crystallized the tender teaching of Christ into a number of dogmas, cast-iron, repulsive to all culture, and which has proclaimed a dogma of Atonement which outrages all the instincts of humanity. This passage will find a response in a million bosoms. But is it not in order to ask if the conception of the Atonement here held up to odium lingers anywhere? Is it not a distortion peculiar to Mediævalism? Do Christians now explain Atonement so as to make synonyms of justice and vindictiveness?

In Book I. is a masterly analysis of Pilate, who is a Macbeth, with the difference between a Scotch conscience and a Roman. Pilate, self-stung, self-tortured, exclaims:

" High Jove ! but then He answered, stripping me,
 With sweet commanding scorn, of pride and might,
 And making me and Cæsar, and our whips,
 Blind bondsmen to some dread decree he knew
 Driving us, like the moon which drags the tides,
 Helplessly up and down the beach of things,
 'Thou hast,' quoth He, 'no power of me at all
 Except it had been given thee from above ;
 Therefore is thy sin lighter !' See'st thou, Wife ?
 Here was thy Gallilean pitied me !
 Found for his hangman pleas !"

Macbeth would have treated us to nightmares, and afflicted himself with ghostly side shows. The Roman conscience never loses the clear sentiency of the crime in itself.

There is a master's hand in this delineation. There is no scarcity of delicate and felicitous imagery or vivid pen-picturing. The description of Mary the Virgin, and of Miriam's court, in Book II. ; of our Lord, in Book III. ; the definition in Book IV., of Nirvana as a sphere of passionlessness, where souls by the million are swamped in the absolute, with additional interesting consequences, and of the secret of Parable recalling Milton's lines :

“Though what if Earth
Be but the shadow of heaven ; and things therein
Each to other like, more than on earth is thought ?”

These lines and others reveal a classic wealth of language the author wields with ease.

The conclusion of the old Indian seer is that the Light of Buddh grows pale before the Light of Christ as explained by Mary, whom the author identifies with the sister of Lazarus. That conclusion chords with Christendom.

And although a sagacious reader will see under all the glowing style, and under all the exquisite imagery and spiritual subtlety certain tendencies which cast doubt on those dogmas which he believes necessary to the world, which he believes to be fresh from the Christ, yet he will not fail to voice his obligations to the gifted author for a literary luxury ; and he will also remember that as anchored ships on a tide may be swung by local currents, yet point in the same general direction, and be swayed by the same broad, deep current, so minds may vary as to interpretation of this or that dogma, and yet in the main hold fast to the paramount excellence of Christ, and be prophetic of that day “when we shall all come into the unity of the truth.”

J. C. SMITH.

San Francisco.

Canadian Presbyterian Mission Fields.*

THIRD PAPER.

FORMOSA.

IN 1871 the Foreign Mission Committee, of the then Canada Presbyterian Church, reported to the General Assembly that the time had come to undertake work among the heathen, in addition to that hitherto carried on among the Indians of the North-West ; that this new work should be at some populous centre among the old civilizations ; and that the man for it had been found in the person of Rev. G. L. MACKAY. Mr. Mackay offered himself to the Canadian Church for foreign work in the autumn of 1870. Immediate attention was given by the Foreign Mission Committee to his communication. A circular was sent by the Committee to presbyteries inquiring whether he should be sent out as their missionary and to what field. Out of eighteen presbyteries fourteen replied that Mr. Mackay should be sent as their missionary. At the same time a letter was received by the Foreign Mission Committee from Mr. James E. Matheson, of the English Presbyterian Church, inviting the Canadian Church to share with his the privilege of reaping fields "white to the harvest" in China, and especially in Formosa. Mr. Matheson, writing of the mission work among the aboriginal hill people of Formosa, said :—"It is in some respects almost romantic in its incidents and very glorifying to God in the large results of the work as compared with the smallness of the human agency ; for it is principally through one missionary, a noble Christian physician, who went out for us in 1863, Dr. Maxwell, that the work has been carried on. I cannot conceive of a finer field of labour for an earnest and single-hearted ordained mission-

*Copyright, 1891, by D. T. McAinsh. All rights reserved.

ary than to join Dr. Maxwell and work alongside of him, and he stands urgently in need of such assistance speedily."

The Foreign Mission Committee of our Church attached such importance to Mr. Matheson's appeal that China was recommended by them as the field to which to send Mr. Mackay. Mr. Mackay was ordained to the ministry by the Presbytery of Toronto on the 19th September, 1871. He sailed from San Francisco on Nov. 1st of the same year, and about the end of the same month landed at Hong Kong, spending a short time on the mainland with his brethren of the English Presbyterian Church, who urged him to settle in the Swatow District. He determined, however, to visit Formosa, which he did in December, 1871, before selecting a field of labour. The English Presbyterian Mission is in the South-West of the Island, where its capital Tai-Wan-Fu is. There Dr. Maxwell established a medical mission in 1865. He afterwards established one at Takao, thirty miles south of Tai-Wan-Fu. The organization thus begun reported, in 1877, thirteen churches among the Chinese and as many among the aborigines of the South, with upwards of 1,000 baptized converts and 3,000 attending worship. The report of the English Presbyterians for 1871 declared that, "A remarkable interest in the Gospel has sprung up in the North of the Island at a distance of five days journey from the mission in the South-West of it." Whilst at Takao, for a few months, studying the language, Mr. Mackay resolved to make his field of labour Northern Formosa. Out walking with Rev. Hugh Ritchie, who died at Tai-Wan-Fu in September, 1879, Mr. Mackay informed him of the decision he had come to about his field of labour, when Mr. Ritchie replied:—"God help you Mackay, I will go and see you."

Dr. Mackay chose Tamsui as the centre of his missionary operations. When he landed there he had neither house nor friend. He rented a small dwelling which, even to the Chinese mind, was conceived of as fit only for a stable. The first obstacle to be overcome, and by thousands attempted in vain, was to acquire a knowledge of the language. He joined himself to boys herding water-buffaloes to learn the speech of the common people, that through it they might hear gladly the tidings of salvation from his lips. In less than five months after arriving in the country he was preaching in Chinese, and on the 16th February,

1873, he dispensed for the first time the Sacrament of the Lord's Supper to five persons.

It will be well at this point to endeavour, as briefly and authentically as possible, to set before our minds the field and its environment in which our devoted missionary has been labouring with Pauline zeal and success for the last nineteen years.

Formosa is separated from the mainland by a strait of the same name. Opposite Foochoo the strait is not much over seventy miles in width between the Island and China. At its Southern extremity, however, it is some two hundred miles wide. It lies north and south between $25^{\circ} 19'$ and $21^{\circ} 54'$ north latitude. About one-third of the Island is within the tropics. Its size is about half that of Ireland. A range of mountains runs through it, from north to south, near its centre. These mountains are of Alpine height, covered with dense vegetation to their summits, of which "the rattan and innumerable ferns form a striking feature." These mountains sink westward into a rich, alluvial plain, traversed by rivers, forming important waterways for purposes of trade and travel. On the eastern side of the mountains there is a smaller plain, running also north and south, and terminating on the eastern coast in a bold, rocky shore, rising in some portions to 7,000 feet, and penetrated, every few miles, by deep ravines which open into the savage territory. The eastern shore presents scenery of the most magnificent and beautiful description. "Domes and peaks and wall-like precipices succeed each other in striking variety. A brilliant verdure clothes their sides, down which dash cascades that shine like silver in the tropical sunlight." "From scenes like these" the Island's name has sprung, being called by the Chinese Taiwan, meaning "terraced bays," and by the Portuguese Formosa. China, from Amoy to the Yellow Sea, is protected by Formosa from the ravages of the typhoon, whose violence is broken by the gigantic peaks and walls of its eastern coast. The Kurosiwo or Japanese current runs northward at the rate of thirty or forty miles a day along its eastern shore. Over its heated waters the monsoon blows against the mountains in the north and centre of the Island, precipitating upon it its watery contents. During its prevalence the rainfall in the north and east of the Island is

exceedingly heavy. From November to the end of April over one hundred inches fall at Tamsui.

The humidity of Formosa is as all-penetrating almost as the force of gravitation. Nothing escapes the dampness thereof. Rust finds its way to needles enclosed in oil-paper, wrapped in tin-foil, covered with india-rubber, and all enclosed in a tin case. Clothes and shoes grow mouldy with a swiftness equal to that of the decay of Jonah's gourd. This humidity, combined with tropical heat, renders the climate trying to "man of woman born," whether Caucasian or Mongolian. The faces you meet in every town and city tell of the ravages of malarial fever. Not one in a thousand bears the marks of a fresh, robust body.

Northern Formosa, on account of its cool winter, enables its inhabitants to withstand these unhealthy influences better than those living to the south of them. The heat and moisture, so trying to man, render the flora of Formosa remarkably beautiful and luxuriant. This, combined with the volcanic forces that have given shape to the features of the landscape both inland and on the coast, presents us with scenes of surprising beauty and grandeur.

The scenery just outside Kelung, an important harbour and town on the north-east shore, and the centre of the coal trade, is uniquely attractive. The rocks of yellow sandstone are shaped by the sea into fantastic forms, resembling egg-cups, wine-glasses and mushrooms. On the way from the town to these rocks your path is ornamented with huge violet, crimson-striped convolvuluses, with white lilies of fairest form and delicate perfume, with creepers, with lilac blossoms, and with orchids which would provoke the pardonable envy of enthusiastic greenhouse owners in Western lands. To all this wealth of colour and perfume the feathery bamboo, the tree fern, the plantain tree, and the willow add rich beauty of form.

Let us strive, by mentally journeying some twenty-five miles from Kelung to Tamsui, to gather an impression of the country in which our mission work is carried on. Behind Kelung rises a ridge enclosing it in amphitheatrical fashion. Standing upon this ridge and looking westward a succession of hills greets your sight, sloping gradually towards the east, but presenting an abrupt

front to the west, suggesting the idea of their sudden transformation into their present condition out of

“league-long rollers thundering on the reef.”

Away to the south the huge mountain masses, covered with dense vegetation, belong to the Mount Sylvia range, 12,000 feet high.

Travelling about a couple of miles through a valley, “rich in azelas and ferns,” we reach a small creek and pursue our journey by sampans, which are river boats of light draft covered with arched bamboo awnings, built for sailing on shallow streams. Soon the creek takes us to the Kelung River, crowded with boats, many of which are laden with produce of various kinds. The river sweeps round picturesque hills, covered with bamboo, where it is not cleared for agricultural purposes. Anon rice fields are met. The scenery becomes exceedingly tame, being only relieved here and there by the presence of tree-ferns and betel-palms. Soon we reach a point ten miles south of Tamsui where three rivers meet: the Tokaham River from the west, the Sanquai River from the south, and the Kelung River from the east. By these rivers the produce of the interior is carried to Tamsui.

Two or three miles south of the junction of these rivers is the important town of Bang-Kah, the centre of the tea trade, with a population of 30,000 people. Some twelve miles north of Bang-Kah is Tamsui, situated on the spur of the northern range of mountains in the Island, which rises above it to an elevation of 2,000 feet.

Tamsui stands on the north bank of the Tamsui River, which is about a half-mile wide, with a current running about five miles an hour. There is a bar at the harbour of only eight feet depth of water at ebb tide, and about sixteen feet when the tide is full. The Chinese call the town not Tamsui but Hobé. The population is given in China not of the town merely but of the country also which it controls. Tamsui with its villages has a population of 12,000; the town proper has a population of 6,148. The name Tamsui is applied to one of the three districts into which Northern Formosa is divided. The population of this district is 500,000. The other districts are Sintek in the west, and Gihan in the east.

The chief products of Formosa are indigo, sugar, rice, tea, coal, petroleum, sulphur and camphor. For rice Formosa is called the

granary of China. The camphor-tree is confined to the savage territory where the Chinese obtain it at the risk of their heads, to capture which is the glory of the savages. Owing to this danger connected with securing camphor-trees, the export of camphor has of late diminished, although it must exist in illimitable quantities in the dense forests. Camphor-wood brings high prices in Hong-Kong and other Chinese ports, where it is manufactured into furniture. From the smaller wood the juice is extracted and sent to the northern ports for exportation. The garden products are onions, garlic, leeks, egg-plant, taro, celery, cabbage, and many others bearing Chinese names, which we would not mention if we could on the principle that we dislike French bills-of-fare in British hotels. The Formosans use vegetables liberally with their rice. As we might expect, Formosa abounds in fruit. Among these are to be found pine-apples, pomegranates, bananas, oranges, plums and peaches.

The horse is a rare sight in the Island. The ox is saddled and bridled and ridden instead. The water-buffalo does the ploughing and harrowing in the mire, rice-fields, but he is so slow and slothful that it requires Chinese patience to farm with such as he. Cattle are used in cultivating dry ground. Pigs are plentiful. Flocks of goats are found in the hill-country. Ducks and fowls are carefully raised.

Among the animals found on the Island are monkeys, squirrels, wild-boars, bears, deer, panthers and wild-cats. Dogs are used for hunting. Birds are numerous. The Island has forty-three species said to be peculiar to itself. Among these the drongo-shrike and barbet may be mentioned. Fish are plentiful in the rivers and in the adjoining seas.

Locomotion is effected by travelling on foot, by sedan chairs, and by boats. Petty mandarins use the horse and saddle sufficiently to remind Europeans of a prevalent means of locomotion in their own country. Western civilization, however, is incorporating its own ways in this respect into Chinese life. Dr. Mackay last year, on his trip to the east coast, started from Tamsui for Bang-Kah by a steam launch, which he exchanged for the railway, which carried him and his party from Bang-Kah to Tsui-Tug-Kah. And so the world changes, even in conservative China.

According to Chinese authorities the island was discovered in

1430. About 1630 the Dutch invaded it, but were driven off by a famous Chinese pirate, Koksinga, whose tomb is at Amoy. Koksinga led the defeated adherents of the Ming dynasty, vanquished in 1644 by the present Manchu-Tartar dynasty, after years of futile hostility to it on the mainland, to fertile Formosa in 1661, where he succeeded in establishing himself. In 1682 these Chinese refugees recognized the Emperor Kunghi, so that since that time Formosa forms part of the Chinese Empire.

It will be remembered that the Island has plains along its western and eastern coasts, running north and south on each side of the range of mountains, occupying its central regions. When the Chinese entered Formosa they found it inhabited by a people of Malay origin. The natives of the plains they gradually subdued inducing them to adopt the Chinese dress, worship and language. These natives their conquerors called Pi-po-hoan, which means barbarians of the plains. It is among these that Dr. Mackay has his work on the east coast. Other natives inhabit the mountains. These the Chinese failed to subdue. To them they gave the name of Chi-hoan, which means green, crude, wild, unsubdued or uncivilized barbarians. These tattoo, eat human flesh, consist of numerous tribes, each having its own dialect, and wage war with the Chinese and with each other. The extension of trade and civilization on the Island are driving the Chi-hoans more and more into their mountain fastnesses.

The Chinese colonists of Formosa are chiefly from the neighbouring province of Fookien. A large sprinkling of colonists also are Hakuas from the province of Canton. The colonists are industrious, persevering and intelligent. They number about three millions. They are not a mining people, thus far. They occupy themselves in cultivating what the rich soil of the Island is fitted to yield, and have turned the western plain into a garden of smiling plenty. They occupy the north of Formosa from sea to sea, although their territory on the east coast does not extend far below Kelung. Dr. Mackay labours among Chinese, Pi-po-hoans and Chi-hoans.

We have seen that when our missionary began his labours in Northern Formosa the field was unbroken as regards missionary operations. On the 9th March, 1886, fourteen years after the beginning of his work, a festival was held to commemorate his

landing at Formosa on that day in 1872. The report of the General Assembly of 1886 contains the following reference to that joyous event:—"It was an occasion of great gladness and of heart-felt praise. From all parts of Northern Formosa converts gathered in Tamsui, old men, young men, women and children. Some old men walked five days to share in the rejoicings and thanksgivings. Hundreds walked three or four days. A-hoa, his first convert, had been asked to decorate Oxford College and the Girls' School. The effectiveness with which this was done was a fitting expression of the enthusiasm of the people. Arches of green boughs were erected in various places near the college; Chinese lanterns were hung in rows among the trees; flags were waving, especially the British on one side of the college, and the Chinese on the other. The day was spent in great joy. In the evening all marched, two and two, into and around the college; 1,273 converts were assembled. Through the day the British Consul and European residents sent their congratulations. Mandarins, civil and military officers, leading merchants and head men in Bang-Kah and other places sent letters of congratulation."

What memories crowded Dr. Mackay's own mind, glancing back from March 9, 1886, to March 9, 1872, we know from his own words: "Fourteen years ago yesterday, (March 9, 1872,) at 3 p.m., I landed here. All was dark around. Idolatry was rampant. The people were bitter towards any foreigner. There were no churches, no hospitals, no preachers, no students, no friends. I knew neither European nor Chinese. Year after year passed away rapidly. But of the persecutions, trials and woes; of the sleepless nights; of the weeping hours and bitter sorrows; of the travelling barefoot, drenched with wet; of the nights in ox-stables, damp huts, and filthy, small dark rooms; of the days with students, in wet grass, on the mountain tops, and by the sea-side; of the weeks in the savage country, seeing bleeding heads brought in to dance around; of the narrow escapes by sea, by savages, by mobs, by sickness and by the French, you will never fully know."

The French bombarded Formosa on Oct. 4th, 1884. The blockade continued until April 15th, 1885. Dr. and Mrs. Mackay, and Mr. and Mrs. Jamieson had to repair to Hong-Kong, whence Dr. Mackay returned to Tamsui on 21st. April, 1885. When in

Hong-Kong Dr. Mackay sent the following to the *Daily Press* of that city on March 25th, 1885 :—

“The work was never in such a prosperous condition as in 1884, before the French bombardment of Kelung. There were thirty-five chapels with as many trained native preachers, twenty-six students in the college, and 37 girls in the school at Tamsui. Upwards of one thousand had been baptised ; and on the whole, the people were never more friendly and well disposed. The arrival of the French changed the whole aspect of affairs. At once converts became objects of suspicion and hatred. Headmen, who had concealed hatred, came to the front and stirred up the masses. Villains living on the border land, near the savages combined to plunder ; and almost with the first outbreak levelled seven chapels to the ground, looted the houses of converts, and beat many of them. All this took place in one district, being the one in which Tamsui and Kelung lay. According to latest accounts, the other two districts were quiet. At Kelung, where there was a large congregation, there is desolation all around. Converts are scattered and hounded from place to place.”

During this time of trial the converts remained true to “the faith.” Dr. Mackay is no sooner back, than with renewed energy he is at his work of building, and travelling, and teaching ; and within a month ordained to the ministry, the two first native pastors, A Hôa, and Tân Hé, at Oxford College, before a crowded audience of preachers, students, and converts. Dr. Mackay received \$10,000 in compensation for chapels destroyed during the Franco-Chinese war. He received this sum from the Chinese authorities, without any investigation regarding the justice of the amount claimed. Such was their confidence in the Canadian Missionary that upon his own word they met his claim.

It behoves us now to consider the encouragements and difficulties connected with missionary operations in a field which God hath so greatly blessed.

The encouragements in the past are four-fold. There was first the opportunity given of daily intercourse with the people to converse with, and bestow benefits upon them, as respects body and mind. Thus their good-will was secured. The second encouragement in the past has been the faithful, consistent lives of the converts in the face of bitter persecution. They have, in life and

in death, borne testimony to the reality of the new life given them in Christ Jesus. Triumphant deaths through Christ have afforded inspiration again and again to the living, not to "grow weary in well-doing," for "in due season," they would reap if they fainted not. Another great encouragement in the past has been the self-sacrificing spirit of the earlier preachers. Last, but not least, as an encouraging feature of the work, has been a singular manifestation on the part of pastors and people of the grace of perseverance in Christian living, from the inception of the work up to the present hour.

The present features of the work furnish occasion for much gratitude. There is a material diminution of hatred, and even of prejudice on the part of the Chinese, in regard to the philanthropic and spiritual work carried on by foreigners. This lessening of prejudice on the part of official and literary classes is specially cheering. The growing light shed upon the Chinese mind regarding Christianity and Christian lands, is securing greater consideration from the Chinese for what Christians say and do. The present Governor of Formosa, Lin-Ming-Chuan, a man of candid and progressive character, helps greatly to promote a spirit of respectful attention towards foreigners. The converts, moreover, display a healthful appetite for all knowledge sacred and secular. They also show their appreciation of the benefits they have derived from the Gospel, in their readiness to keep neat and in good condition their Church buildings, by their contributions and personal services.

Another healthy sign on the part of converts, is a readiness to be taught the great doctrines of Christianity, which our missionary does by such a liberal use of the catechism, as might well be imitated at home. A vigorous Christian life cannot be developed anywhere except through fixed principles realized by means of definite doctrinal teaching. This our missionary believes and carries out in his work.

An important evangelizing agency now in the field is the large number of women going from the Girls' School, capable of writing and reading the Bible in the Romanized Colloquial. The extent and depth of their influence for good among relatives and acquaintances are incalculable.

Godliness is profitable for the life that now is, and this the

Chinese, the Pì-po-hoan and, in time, Chi-hoan, will not fail to see. The advance in cleanliness, industry, intelligence and temperance among the Pì-po-hoans on the east coast is so obvious to themselves that their regret, among other reasons, in not becoming Christians sooner, is that lands now held by Chinese speculators would by this time have been their own. The temporal well-being, which in their and every case attending true religion, will solve in due time the problem of self-supporting churches.

A faithful past and a healthful present confronts us with a hopeful future. The praise of the churches is now ever in the mouths of the heathen. Heathenism contrasted with Christianity is discounted in the estimation of its own followers, who condemn as waste the burning of mock-money. The population is on the increase and yet attendance at idolatrous festivals is on the decrease. A shrewd young convert compared the past of heathenism to a strong young man and its present to a little boy. Much has been done; much, however, remains to be done. Let what has been achieved encourage us. Let us not forget, however, that millions are yet in darkness, whose translation into Gospel light and life will require unrelaxing, wise, vigilant and patient aggressiveness.

The evangelizing agencies and influences set in operation in Northern Formosa in nineteen years, were there are such visible results as we have in the shape of chapels, and hospitals and schools, is enough to incite us to "praise God, from whom all blessings flow."

Hoary superstitions, however, do not die in a day or without a struggle. In this world where tares and wheat grow together difficulties operate in conjunction with encouragements. The power of custom for good or bad is mighty everywhere, and especially so in China. The rays of the Sun of Righteousness will have to beat long and steadily upon the icy chains of Chinese usages ere they break up and melt away into the vernal streams of Christian freedom and fertility.

The plodding industry of the Chinese is known to us all. The motive, however, of this industry is of the earth, earthy. The god for whom they toil is Mammon. First a livelihood is sought, and then riches. Their greed of gain keeps them toiling seven days in the week. A seventh day of rest is opposed to their covetous impulses. To go up to the house of God on the Sabbath, is to

lose time for making money. Hence many turn not their steps to the sanctuary when the converts repair thither for worship. The merchant alike with the mechanic refuses to forego his pursuits on the First Day of the week.

A mechanical religion, moreover, has so petrified the Chinese mind as to render it so callous to religious interests as to sorely try the patience and zeal of all Christian workers appointed to influence it. Day by day young and old pass and repass the chapels without even turning their heads to observe what may be transpiring within them. Then ancestral worship forms a marked feature of Chinese religion. It is associated with the tenderest feelings of our nature. To discountenance the worship of ancestral tablets is easily construed to mean forbidding to yield suitable obedience to parents. Thus here, as so often elsewhere, error is rendered mighty by having a modicum of truth to show in its defence.

Religion has also a domestic obstacle to encounter in the want of privacy in the family, where there is a continual coming and going, and indulgence of ceaseless gossip. It is next to impossible in a Chinese family to obey the exhortation: "Enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret"

The national prejudices and pride of the Chinese are proverbial. These have so blinded them, that black-haired western men, have been hunted as red-haired devils. Whilst, as we have seen, there has been cheering diminution of this evil, still, deep down in the heart of Chinamen there is a rooted aversion to all foreigners, and all their ways, religious and secular. The ethnic obstacles, like the others, will take untold labour, patience, and faith to remove.

We have spoken of the natural beauties of Northern Formosa. It has pleasing prospects in its white and scarlet lilies, its glorious convolvuluses, its graceful tree-ferns, its feathery bamboos, its bright green rice-fields, its busy rivers, its "seaward-gazing gorges," and its Titanic mountains. Yet the people who live amid this beauty, are egregiously vile. Officials rob the people until the rebellious spirit has become chronic. The saying has grown into a proverb: "Every three years an outbreak, every five a rebellion." The Chinese are inveterate gamblers. They are also addicted to sorcery and fortune-telling. If they ever knew they

have forgotten the seventh commandment. The devil of greed and lust has terrible hold of these people, and will not without a desperate struggle give up his sway over them.

The moral difficulties hindering our work have been aggravated of late years by the ingress into Formosa, in spring, and the egress from it, in autumn, of labourers and speculators from the Amoy districts to the number of from 5,000 to 10,000 men. They flock to Toatiu-tia, a large city near Bang-Kah. Their influence is most injurious. Soldiers, too (and a beggarly crowd they are, externally and internally), in thousands, come from Honan and Ngauhiu to swell the tide of moral corruption and increase the price of living in Formosa to three times what it is on the mainland. These moral harpies infesting Formosa and adding to the other great difficulties besetting religious work there, gloat morning, noon and night, over breaches of the seventh and tenth commandments, in word and deed.

The written language of China is the same all over the Empire, whilst the oral language varies in different regions. People in the north and south of China can understand each other on paper who speak such different dialects that in oral communication they find themselves shut out from all interchange of ideas. A native of Peking, for example, pronounces 22, urh-she-urh; a native of Canton pronounces it, ee-shap-ee; both write 22 the same. The written language universally the same, and appealing to the eye, is the profession of the "Literati," a class with insane ideas of their self-importance and in consequence extremely jealous of all attempts at enlightenment of the masses of the people. Hence even the Bible in the written language of China is at the mercy largely of the Literati, who, if they read it, read it only to misrepresent its contents. Shall the Literati be entrusted to act as the interpreters of the Bible for the people of China? If they shall have committed to them this trust, then by all means circulate the Bible in the Chinese language. If they are not, either by mental training or religious character, fitted to expound for others, or use rightly for themselves, the written Word in Chinese, then Bible contents must in some other way reach the masses of China than by the circulation of printed copies of the Bible in Chinese. Dr. Mackay has, so far as his field is concerned, discountenanced the circulation of printed Bibles. Experience

bears him out in this position by proving that not only have time and means been wasted in this work, but positive harm inflicted upon religious interests.

Such are the commercial, domestic, industrial, religious, educational, ethnic, moral and political obstacles hindering and endangering Christian work in Formosa. To these one other may be added. Reference has already been made to the malarial influences of the Island, owing to its heat and moist climate and its exuberant vegetation. Twenty cannot be one month in College or Girls' School without some one being laid aside sick. "A sound mind in a sound body" is an important condition of healthy growth in grace as in all other good directions. Hence the climatic difficulty is of such magnitude that it must not be left out of the dark list of evils which the adversary of God and man, marshals to combat the attempts made in Formosa for man's redemption from the pollution and delusion of sin.

We must now, as briefly as possible, consider the developments of mission work in Northern Formosa according to the latest reports, and the methods by which these have under God been realized. The number of members is 2,833; of elders, 83; of deacons, 71; of chapels, 50; of preachers, 51; including among these, the two ordained native pastors. About two dozen students attend Oxford College and from 25 to 40 pupils attend the Girls' School.

People in Formosa move to better their circumstances, just as Europeans from the same motive come to this continent. Pi-po-hoans are moving from the West and North, down the east coast, to the South. Dr. Mackay, with Rev. Tân Hé, Suna, the most expert native tooth extractor, and Kau-a, the most accomplished writer in the Mission, made a tour of forty days last fall, re-visiting missions on the east coast, as far as So-bay, and pushing on to the new region where Kap-tou-lan people moved into Kilai plain, Lat. 24° 5' N. Ka-le-oan is the name given to the settlement. In a most interesting series of eight letters which appeared in the *Presbyterian Review*, Dr. Mackay tells us the result of the visit to that settlement. "Nearly five hundred idolaters cleaned their houses of idols; they declared themselves anxious to worship the Lord and Redeemer; they gave a temple built for idols as a house in which to meet and worship the only living and true God."

A cook from Oxford College acted as preacher in this settlement, and furnished intelligence of the work to Dr. Mackay previous to his visit there last year. In this visit Dr. Mackay and his companions penetrated into the savage territory, west of the Kap-su-lan plain. And so the work goes on.

Our missionary believes in supplying his chapels with native rather than foreign preachers. Two reasons recommend this plan. Ten native preachers can be had for the salary of one foreigner. In the long run, moreover, native preachers can meet the needs of the field better than those imported from abroad. In the south of the Island, some \$13,000 are spent in the salaries to foreign preachers, where there are too many churches, compared with the number of preachers. What matters it who the preachers are, whether Caucasian or Mongolian, provided they most effectively do the work? We must heartily support the preachers who best do our work, with no idea affecting us about their being either native or foreign.

The work in Northern Formosa is healthy, and harmonious in all its various departments, because those entrusted with it keep ever in view the ultimate spiritual end for which it is all organized and maintained.

What hath God given us in Formosa in the way of tangible results, not to speak of the influences and agencies to which reference has already been made? In 1880 hospitals were opened at Tamsui and Kelung. The former cost \$3,000, the gift of Mrs. Mackay, of Windsor, Ont., in memory of her husband, Capt. Mackay. July 26th, 1882, Oxford College was opened, built by funds raised in Oxford County, Ontario, Dr. Mackay's native county, to the amount of \$6,125 and presented to him in the Methodist Church, Woodstock, at an immense farewell meeting given Dr. Mackay before leaving Canada when he was home on furlough. There is also a Girls' School at Tamsui, built by funds furnished by the Woman's Foreign Missionary Society. After violent opposition a church was opened on March, 23rd, 1884, at Bang-Kah. There are some twelve substantial churches, stone or otherwise, at important places, which are all occupied and must be occupied whether converts are few or many. Dr. Mackay believes, and believes rightly, that buildings should be erected as far as possible, conveying the idea that his work has come to Formosa to stay.

A few words must be said regarding the two native pastors. A-Hôa was Dr. Mackay's first convert. Giâm is the family surname. His father, when ten years old, came with his grandfather from the mainland of China. A-Hôa's mother was born on Steep Island, N. E. of Formosa. When she was thirteen her family moved to Tamsui; when eighteen years old she was married to Giâm, and two years later A-Hôa was born, Nov. 1851. His father died a few days before he was born. His mother was left poor and helpless. The child was delicate. The mother consulted an idol concerning her son and received for an answer, "Let him be called my child and name him Hut-a." Hut-a means idol's child. The name in time was changed to Hok-a, then to Hôa or A-Hôa. From five to ten years of age he was employed in gathering grass and brush to cook his mother's and his own rice. Evenings were spent with relatives studying. When between ten and seventeen years of age he was devoted to study; at eighteen a mandarin took him into his service. He travelled on the mainland from Foochow to Tientsin, and spent six months in Peking. He then returned to Tamsui a short time before Dr. Mackay arrived there in 1872. He was born in the very room Dr. Mackay secured as his first house in Formosa. His full name is Giâm-Chheng-A-Hôa. He was not brought up in kings' palaces, but was a child of toil and poverty. He is a man of remarkable ability, and must have rendered Dr. Mackay valuable service. He is genial, active, versatile, eloquent and withal possessed of superior administrative ability.

Tân-Hé is pastor at Sintiam, the largest congregation in Formosa. He was baptized February 15th, 1874, and ordained to the ministry in May, 1885. He is a scholarly man and an impressive speaker. While not possessing the versatility of A-Hôa, he is a man of no ordinary intellectual calibre. The native preachers, as a class, are men of superior character, ability and deportment.

The men from home who have assisted Dr. Mackay in Formosa have been Drs. Fraser and Junor and Rev. John Jamieson. All bear witness to the zeal and ability with which the work has been conducted in Northern Formosa, and the success attending it. While we write intelligence reaches us by cable of the death of Mr. Jamieson. We must wait for further particulars. Mr. Jamieson was ordained to the ministry by the Presbytery of Barric, Nov.

28th, 1882, and acted as missionary within its bounds at Magnetawan until 18th October, 1883, when he was designated and commissioned by it as missionary to Formosa. A letter from Dr. Mackay, December 31st, 1883, announced the arrival of Mr. and Mrs. Jamieson at Tamsui. Mr. Jamieson's death will be regretted by the whole Church.

The inquiry now fittingly confronts us, What about the methods and the man whom God chose to accomplish his purposes in that distant land?

Dr. Mackay must have put himself in a wise, because influential, relation to the various elements he found in his field of labour. He studied the Chinese classics, and met the learned men on their own ground. He took his students with him on his missionary tours, instructing them in things secular as well as sacred. By showing them their errors in things earthly he gained their ear to listen to things heavenly. He broadened their minds and enriched their characters by the varying circumstances by which travel develops the mind. He endeared them to himself and to each other by the services and considerateness which such campaigns as his, wisely conducted, are so fitted to evoke. The experienced rendered useful service and the inexperienced grew in practical wisdom. He acquired such a knowledge of the personal peculiarities and capabilities of his students as to know where best to place his men when ready for pastoral duties. Chinese companions best introduced the missionary to people in new districts, who received the foreigner more readily than otherwise when accompanied by people of their own nation. His medical services, operating to the bodily relief of the people, gained their attention and affection. Communities, by receiving physical blessings from him, were prepared, sometimes after years of waiting, to accept spiritual good from his teaching. The people suffer much from their teeth. Their own doctors pry them out in crow-bar fashion, a mode of extraction intensely painful. Dr. Mackay and his native helpers have extracted thousands of teeth in a year. His chapels are open at all times in deference to the suspicious nature of the Chinese. He has travelled with his students the whole length of the Island. Considering the aim and difficulties of the Formosan journeys, what a poor peripatetic was Aristotle compared with Mackay! Bitter prejudice had to be encountered from high and low, from Literati, and mandarins and mobs.

GEORGE LESLIE MACKAY was born in the Township of Zorra, Oxford County, Ontario, on the 21st March, 1844. His parents came to Canada from Sutherlandshire. He does not remember the time he did not love the Saviour, an additional and remarkable proof that men best fitted, both in body and mind, to combat evil with power and success are not those whose youth is consumed in "sowing wild oats." He studied at Knox College, Toronto, and at Princeton Seminary, New Jersey, completing his theological course at the latter place in 1870. He attended lectures at the Free Church College, Edinburgh, the following winter, and was privileged to meet when there Duff, Candlish and Guthrie. As we have seen, he offered himself to our Church for foreign work, was accepted, and went forth to sow and reap in a manner that has made "all the world wonder." He married, in 1878, a Chinese lady who has proved herself in missionary work a wife worthy of such a husband. In 1880 Queen's University conferred on him the degree of Doctor of Divinity. The Rev. William Campbell, English Presbyterian missionary in Southern Formosa, says of Dr. Mackay in his book entitled *Missionary Success in Formosa*: "He is a little man, firm and active, of few words, unflinching courage and one whose sound common-sense is equalled only by his earnest devotion to the Master." Mr. Campbell uses these words in speaking of Dr. Mackay as "God's main instrument" in accomplishing the results of mission work he had witnessed in Northern Formosa.

Dr. Mackay is a man of strong will ; who else could meet, as he has done, the rooted prejudices and beat back the surging waves of Chinese attack and rage? But his firm will is illumined by Christian intelligence, and directed by Christian principle, and modified by Christian prudence. Witness the wisdom he displayed at Ka-le-oan last year. He was told a military mandarin informed the people there, who were willing to discard their idols, that they must continue to worship idols as a token of their subjection to China. Did he rage against the princes, calling them anti-christ? No! His zeal was guided by wisdom. He obtained an interview with the mandarin, succeeded in securing for the people their religious liberty, and then demolished the idols. He must have an iron constitution to stand the exposures he has done to all kinds of weather night and day, to undergo the toils of

travel, of superintending buildings, some of them a credit in materials, arrangements and outfit to any locality, in addition to all his other duties of teaching and preaching.

He has no cut-and-dried plans of work. He is guided in his actions, not by any pre-arranged programme, but by the evolutions of Providence. This is why he should be trusted in his operations regarding the future of his field. His church arrangements must not be forced into any artificial, hurtful shape by our prejudices about a self-supporting Church or the quarter whence ought to come the stipends of native pastors. His work must be free to grow with the purpose of reaching millions of men yet unreclaimed from heathenism. No one knows so well as he how best that growth should shape itself. He may well be trusted, for he is cautious and patient as well as glowingly enthusiastic and ceaselessly painstaking in attending to all the features of his work, material as well as spiritual.

We regret that space forbids our doing more than barely referring to the Dutch Mission in Formosa, extending over a space of some thirty years, overlapping by a few years the second quarter of the 17th century. The Dutch Mission was completely extinguished by the ravages of Kok-singa. Ten Dutch missionaries were buried on the Island and six suffered martyrdom. The pioneer Dutch missionary was George Candidius. It is interesting to know that he recommended that any minister to work effectively for Christ in Formosa should undertake to remain there all his lifetime, and that if unmarried he should take a native for his wife, in order to set before the people the example "of an honest, virtuous and proper life." It is needless to say how far in these respects Dr. Mackay endorses the advice of Candidius, given over 230 years ago.

Dr. Mackay has not forgotten in his work that "the touch of nature makes all men kin." He has endeavored to convince all kinds of people that he is their brother-man. He knows that the virtues of courage, sympathy, benevolence, zeal, industry, tell on all minds. Hence he does not move his head when stones whizz past him. He does not stop his conversation when a shell bursts within two feet of him! "If there be any virtue, and if there be any praise," he thinks of these things as auxiliary to his great work.

The explanation of all that is influential and admirable in his

doings is the conviction, among others, that God is immanent in all things earthly. He saw God behind the surf that prevented him and the men of the *Lapwing* from landing on the east shore of Formosa in 1876. He saw Him in French shells in 1884. Hence the word "discouragement" has no place in his vocabulary. He believes that Formosa is rooted in the eternal counsels of God, as surely as Orion and the Pleiades. His Island is not merely geographically significant to him, but is symbolical of something infinitely deeper than itself. God, in deed and in truth, is to him day by day executing His everlasting purposes through the works of creation and Providence. Hence his aversion, as we have said, to cut-and-dried programmes for guidance, and his reliance therefore upon the living God. It is this principle that has kept his work healthy and true to its ultimate end, despite adverse criticism. He is ready for any misconstruction of his plans, but tolerates nothing that threatens in any degree destruction of his work. To me, Dr. Mackay shines out as one of the grandest missionaries of any age. Take him all in all, it is rarely we shall look upon his like. Well may we thank God for all he is and has done. Of him it may well be said :

"God did annoint thee with His ordorous oil,
To wrestle, not to reign ; and He assigns,
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labour to their heart and hand,
From thy hand and thy heart and thy brave cheer,
And God's grace fructify through thee to all."

G. M. MILLIGAN.

Toronto.

HOW THEY TRIED TO CLOSE THE DOOR.

WE left Linching, September 20th, with much of Abrahamic ignorance as to our destination, but with some of Abrahamic faith that God would bring us unto a city of habitation. To adopt the bold course and go straight to Chang-Te-Fu, or more cautious, to approach it gradually, stopping first say at Chu-Wang, and thence feeling our way to the Fu: these were the possibilities before us. Before reaching Honan we heard that the examinations were in progress in the Fu, and this determined us to hasten slowly in that direction. We accordingly moored our boat for the first halt within sight of the towers of Chu-Wang. Our helper soon returned with news that the keeper of the Tai-Sheng Inn would be glad to have us preach and dispense in his inn as long as we pleased. Preaching and dispensing were at once begun and carried on in separate rooms during the day. Each evening we returned to the quiet and cleanliness of our boat, but our noon meal was served up in native style at the inn, not without many curious eyes. Though many unbidden said that of course we wanted to rent, we gave no sign. The people were very orderly, and the way seemed a little clearer. The mayor of the town came several times to see us, and was once overheard to say that it would be difficult to rent in Chang-Te and not easy to rent in Chu-Wang, but that after a few years people would be willing even to sell to us. The position of Chu-Wang, within one mile of the great river, inside the N. E. border of Honan, and one day's journey from Chang-Te, together with the openness of the people, seemed to point the way, and we decided to attempt at least a temporary foothold there. So Mr. Chou, the helper, began negotiating for the rental of the inn in which we were operating. The landlord, named Ko, is head of the Government coal yard, which has a monopoly, and hence he is very wealthy. The rent was brought down from two hundred dollars to one hundred, and thinking it wise not to stay too long, especially as the new Governor of Honan was expected along

shortly, and hoping that the stir of his reception would be over before our return that way, we withdrew after twelve days. The helper remained to continue and complete negotiations.

Our boat then proceeded up the great river, and reaching the mouth of the little stream which flows by Chang-Te ascended it to a point opposite Tou-Kung, where we failed to get an inn, but worked on boat and street awaiting for news from Chu-Wang. Our helper arrived in two days and reported the blasting of our hopes just as the lease was about to be made out. An old father of 70 had come from the county town, 10 miles away, in the nick of time to prevent the completion of the transaction by advising a filial son of 50 against it. The ostensible reason given was, that the landlord was a wealthy man, and not having any need of the money, would not be able to answer the reproaches of the gentry that he had so gratuitously betrayed his country by harbouring the foreigner. The helper had looked at various other compounds but none of them had proved satisfactory. Such tidings finding us at inhospitable Tou-Kung were heavy indeed, but we afterwards learned that Tou-Kung's badness has become a widely known proverb, and we were the more thankful that it gave us at this time at least no open door. Enquiry failing to ascertain any large town or village between this point and the Fu, which might next be visited, we seemed shut up to either of two courses, to go to the Fu, or else return to Chu-Wang. True, the examinations would be over, but our helper had told us that his friend Chang, the plater, had been in Chang-Te two months after our spring visit and had seen placards on the inn threatening revenge if it should again entertain foreign devils. There was a growing feeling in our minds, too, that as a Mission we were not yet prepared to cope with such a strong body as the Fu gentry. Accordingly we returned to our old mooring opposite Chu-Wang amid a driving rain, which contributed to our depression. One hour later Messrs. Goforth and Smith's boat hove in sight, and after having refreshed our spirits with good news and advised us to re-open work in Chu-Wang, they proceeded down stream to Linching.

We, therefore, returned to our old inn. The proprietor, on the failure of the leasing, proposed to let us stay on at a daily rental for any length of time, by which plan he could answer the gossip

of the street, but any such arrangement would have been too precarious for our purpose. But the fervent and believing prayer of the Church for three years was soon to be graciously answered. The Lord was leading by a way that we knew not of. The adamantine doors were already creaking on their hinges, and the King of Glory was at hand. In a few days several fresh offers of compounds were made, and among them the offer of a bankrupt grain-merchant to rent a compound with three courts and about twenty rooms, in a retired street in the S. W. ward. This was more spacious even than the inn on which we had set our earlier hopes, was in a quieter place, and had the great advantage of a very poor landlord, who would not only rent against the gossips to keep himself and his thirty "mouths" from starving but would live and die with us, as he said. His interest to keep us was so great that nothing could frighten him into infidelity to us. It would have been far otherwise in the case of the wealthy proprietor of the inn. Our helper viewed the premises, reported fully, and without our personally seeing the place, lest our appearance should unduly embarrass matters, we authorized him to draw up the papers at one hundred and fifty dollars annual rental. This was done after discussions which lasted till midnight of Friday, Oct. 3rd. We waited anxiously for him on the boat, but not till next morning when we were on our way to the inn did we meet him, all smiles, bringing the lease in his pocket. The earnest money was quickly paid, and we entered on full possession Monday, Oct. 6th, our first in-patient greeting us at the gate. *A great and effectual door was opened to us, and there were many adversaries.* The powers of earth and hell were combining against the Lord and His Anointed.

A struggle was in store for us, and it was not without premonitions which he that had an eye to see and an ear to hear could easily discern. With rare exceptions the unofficial leaders of this people, be they an aristocracy of wealth or of learning, have not failed to try a fall with the harbingers of a new era, the establishment of which is death to their empty pretensions and despotic oppressions. The gentry of this place do not rank above the members of an Ontario town council, but they have more power with the people, and an influence, hard for Westerns to understand, which is dreaded even by the county magistrate. As far as

known they did not condescend to visit us in our house. The mayor of the town, together with Colonel Wang, head of the military, did indeed call and seem very agreeable to our presence, but, as the sequel showed, they were not persons of real power. Ever on the alert to the signs of the times, we soon began to hear the first low mutterings of the approaching storm. It was told us that a man named Tan Feng, of the South Street, had privately informed the county magistrate that we were settling down in Chu-Wang, intimating that the magistrate should root us out, just as if that worthy did not know all about us. The sub-magistrate of the town also reported our presence to his superior of the county town. But in both these cases the answer was:—Better leave them alone. Doubtless many to-day are heartily sorry that they did not follow such sage advice. Then, feeling the confinement, we began to take walks in the country. Unluckily one evening we were led to prolong our walk in the bright moonlight till we had made the circuit of the town. It was forthwith reported that the foreigners, while the people slept, made midnight trips to pry into the luck of their graves, with a view to destroying it! Our walks ceased, but the story kept on its way.

As the Chinese custom is on renting in a new place, we issued invitations to two feasts, one for the neighbours and the other for the principal men of the five streets. The object of these feasts was to conciliate them by a friendly advance, and enlighten them as to our real object. At the same time it was a declaration of our purpose to become citizens of the town. Unfortunately, a few days before the date of the feast, it was definitely announced that the long delayed reception to the new Governor of Honan would certainly take place in a few days, as his boat was only a few stages distant. It was too true, for officials, both civil and military, came flocking in from all parts. The feasts were killed. The presence of so many officials in the town, and in the very houses and offices of our invited guests, dispelled any desire they might have had to respond, and after some delay refusals came pouring in. The sub-magistrate was kind enough to send two of his gentlemen-in-waiting to explain at length the undeniable fact that public business absolutely prevented his acceptance. The neighbours, observing the action of the gentry, took fright and followed in their wake. The feasts were indeed held, but were

attended by a mere remnant, a few only of the neighbours having dared to come, and none of the gentry. During this period the visits to our compound of so many official people from the capital and the Fu city, of course drew together larger crowds than ever. The people seemed only gradually to realize that we had come to stay, and as the idea of us became persistent we became all the more objects of interest and speculation. Three things, trifling in themselves, will serve to show the temper of the foe. The top of a new brick-bed near the gate was maliciously broken down. The gate-house foreign padlock with its key and staple was stolen. An old, half-witted beggar, too, came frequently, apparently at the instigation of others, and by his violent outbreaks hindered our work.

The gossip of the town, we were told, was that just as soon as the Governor should pass by and the gentry's hand be free for other work, there was going to be trouble. The new Governor came, a haughty Manchoo, and having received the homage of many officials amid the blare of trumpet and sound of gun, passed on to enter upon his jurisdiction, with none to dispute his claim. But a greater than he had also come to claim eternal possession of a jurisdiction usurped for thousands of years, and the world rulers of this darkness were all up in arms against Him. On Friday, 14th November, we were called out from study to receive a deputation of eight citizens. A rather motley group they were. The refinement and the silken robe, usually associated with the name of gentry, were replaced by hardiness and a garb little better than a workingman's. They had come to thank us (?) for the invitations, but wished to tell us that their humble town was a wild place to live in, and in view of the many bad reports which were spreading, asked us to consider the advisability of moving elsewhere. They requested an answer in ten days. As a writer in the then current number of the *Chinese Recorder* remarks of missionaries in general, "We enter our houses in fear and trembling, but once we are in we set our backs against the wall and defy all attempts to oust us." We gave them a bland but unsatisfactory answer upon the spot, and they withdrew, being escorted with all politeness to the gate. And then our troubles culminated with a suddenness which at first seemed bitter, but which we afterwards learned to regard as part of God's great plan

to protect His Church in Honan. For some reason or other our enemies resolved that very evening to loot us on the morrow. The execution of the plot was so clumsy that it betrayed helpless imbecility, the blindness of rage, and above all immaturity of plan. They forgot the ten days of grace, and worked so precipitately that while carrying off the goods they forgot to expel the foreigner!

That very night, after we had retired, a stealthy step was heard without. It was the cook. We mechanically undid the door for him and waited for the news we dreaded. "I came," he said, in a low voice, "to tell you that the landlord says they are coming to-morrow to raise a row." Thus spake he in the darkness, and the darkness grew deeper. But we lay down again and slept. In the early morning word was sent to the sub-magistrate, but he was not at home, having doubtless left early in order to be free from the care of us. We felt that a blow was to fall that day. Our prayers to avert it seemed to fall back baffled, as if the heavens were brass above us. Our prayers *were* answered, however, in God's way. We felt that we could make little preparation but that of the heart. The doctor packed up his instruments and medicines, and removed the box to the rear living room. We left our gate open as usual, as it could have formed no obstacle, and greater crowds than usual began to gather, all having an air of expectancy. We continued work in the guest room and dispensary adjoining it, where both of us expected the trouble to begin. The books on the table speedily disappeared up the sleeves of the bystanders, and no more were produced, although some pretended interest in the doctrine. A squabble was avoided by retaining patience under the sight of one fellow boldly walking off with a book. The children, gathering boldness from their elders, became an intolerable nuisance. There was an organized effort to provoke us into a quarrel, which would have been their opportunity to offer us bodily violence. The half-witted old mendicant, referred to above, came early and having hindered before he strangely enough now helped. Some vile fellows tried to get him to hit Doctor McClure with his stick, but he used it on themselves instead, and kept a clear space around the doctor all morning. About two o'clock we heard the sharp roll of a gong, which continued for several minutes, and could get

glimpses of a crowd assembled on the threshing-floor opposite our gate. Then there seemed a partial clearing of the yard and a lull, then a rush of men towards the gate leading to the rear court which, though barred, was quickly lifted off its hinges, and a stream of people, bent on spoil, poured towards our living room, in which were most of our things. All this took place before either of us could get to the scene. The strings of native cash on the floor went first of course, then trunks, beds, bedding, lamp tables, book-case, box of instruments and medicines, everything in fact down to the straw mats on the floor and the hooks on the wall. The cook-stove was too heavy for them, but a couple of its doors were removed. The looters were very orderly; no shouting, silence only broken by the crash of a lamp-glass or a cup; in fact, neatness and dispatch were their mottoes. Ten minutes sufficed to gut the room. We passed in and out among them during this time, none heeding our reproaches or in fact noticing our presence. Resistance would have been worse than useless. Both yards were filled with people, who made a passage for the forty or fifty who had come evidently under orders, as the articles were quickly passed out into the street. Some of the looters seemed amenable to reason, and on remonstrance handed us back two dictionaries and Wade's Lessons in Chinese, but, alas! on being put down as we supposed in a place of safety they were retaken later on. A few from the villages, who were attending the market that day, joined in on a private venture. Children carried off small things, *e. g.* the shelves of my book-case and my Chinese note-books, representing the result of two years' labour. My straw hat, a chair and the book-case minus the shelves, stuck on the way to the street, and came circulating from hand to hand back to the cook. A writing desk was put on his donkey's back by a passing traveller and taken to Tai Ming Fu, twenty-five miles away. A chair found its way to a village rich man's hall. The doctor's extra shoes walked north on the feet of a Chinaman, as he had the pleasure a few weeks after of seeing the tracks thirty miles from Chu-Wang. None of the things belonging to our Chinese were stolen, and a foreign padlock on another room charmed the crowd into the belief that the doors could not be lifted off (which they easily can) and thus a few boxes were saved.

While the crowd was being exhorted by the gate-keeper to go home, a meeting of all our people was held in the loft of the square tower. One insulting wretch in the yard below, kept shouting, "Give me some medicine!" What then was our situation? Infinitely better than we had expected. We found that the mob had left us in possession, and we meant to stay. Further, the lease of the premises was safe in the doctor's pocket, he having that very morning bethought himself of securing its safety. Besides, we had a great deal of evidence against the eight gentry of the deputation, as the instigators of the riot. While talking over these things, our eye fell on a copy of the *Witness*, spread on the little table; strange, that at such a time we should see an article, describing the treatment of that Chinese lady, Mrs. Ahok, by our Canadian Custom laws. We drew up a list of the things stolen, hired a cart, and one hour after the looting, Chou and I were on the way to the county town to see the magistrate, Wu-Yü-Keng.

Arriving at 8 o'clock p.m., we were conducted to the Hall of Justice, by the keeper of the inn. We went as far in through the courts and gates as we could, and, demanding to see the official, were repulsed by the gate officers, who claimed we should have something written to hand in. We reluctantly retired to the inn, called up an attorney, and prepared a statement which was finished at midnight. It contained, in general, a recitation of the facts, without accusing any particular persons, concluding somewhat as follows: "We are not secret preachers of unlawful doctrine, but, as is well known, the Emperor himself in treaty, has sanctioned the preaching of the Christian religion in the Empire, and whether you notice the matter or not, we are bound to carry it before a higher court." This document was passed in early, but not till 3 p.m., did word come to the inn, that the great man was willing to see us. We went at once, were shown into the guest-room, and a moment after were face to face with His Excellency. With bland mendacity, he pretended that before that day, he had been totally unaware of our presence in Chu-Wang! If, said he, we had only handed in our passports as soon as we came, he would have been glad to put out a proclamation regarding us, but the people were very wild, had we not better plan to go elsewhere. To all this we replied, that he could not but have known of our presence there,

that the wildness of the people depended on his instructions, and especially that we had not the remotest intention of moving. If we could not stay in Chu-Wang, where could we stay? He said the people were very numerous, and no one could know the guilty parties, but our landlord was a bad man; he would send for him, and enquire into the case!

On our return to Chu-Wang, we found that runners had arrived before us to arrest the landlord, who with two brothers was conveyed to the city at midnight, our helper, Chou, going along as protector. Before they left, an effort was made, we consenting, to have the things returned, and the matter would be dropped. But the mayor was reported as saying, that such a course was impossible, because, if they brought back only the things of least value, we should have no further redress. Happily, then, the scheme failed. In the early morning I followed the party to the city. A further document was drawn up, formally accusing the eight citizens of the deputation, together with one other specially virulent against us, of secretly plotting to cause the people to loot our premises. The landlord was examined in the usual brow-beating style. His Excellency said: "You must have great courage to rent to foreigners. Are you not afraid that they will not give you any rent? You should not have done so." The prisoner enquired what law he had broken in doing so, to which there was no reply. "Besides," continued the prisoner, "they were weeks at an inn, and everybody spoke well of them, why should I not rent to them?" His Excellency enquired, "Who did the looting?" Answer, "That day the gentry forbade me to go forward and interfere." The landlord was, however, kept under arrest.

While waiting for news from the city one evening, a man came with a card, saying that Dr. Smith was passing by boat, on his way to Hsin-Chen, but as there was a fair wind he would not call. In reply, Dr. McClure wrote the laconic despatch, Please come. He came, and his coming brought light. The common people had it that he was an official from the Consul, possibly the Consul himself, and had come by steamer to Linching, and hence had arrived in four days after the looting! He went at once in state to the court of the sub-magistrate, Li-Pan, and thoroughly frightened that little man by his denunciations of the gentry, winding up with the assertion that he would see Li-Hung-Chang (Prim

Minister) about it, and then it would be interesting for all concerned. The tedium of waiting was relieved by the return at dead of night of a Chinese Dictionary, unhappily much mutilated, but sufficient to while away the hours by study of its remaining pages.

A day or two passed. What weary days, and nothing transpiring! Dr. Smith and Chou set out for the city. The result of a pacific interview with the magistrate was, that warrants were issued for the arrest of the nine gentry. Whereupon flattering visions of B. A's wearing wooden collars, rose before the minds of our Chinese followers. But it soon became evident that, according to the Chinese proverb, the cat and the mice were sleeping together, for the gentry returned in a short time to their homes. "The father and mother of the people," as the officials by a figure call themselves, are ever prone to take the part of the naughty children, who try their hand at baiting the barbarian from afar. About the same time a proclamation was posted on the four gates of the town, the substance of which was as follows: The English teachers * * * * have settled in Chu-Wang. On the 15th of November, through a dispute of words some unknown persons went and took away their clothing and things. Now I find in the treaty, that we must protect such foreigners, but they did not hand in their passports, as the treaty requires, and therefore we did not protect them. However, the things must be collected and given back this very day; if not, dire punishment etc., etc. This precious production was too much, so Dr. Smith and I proceeded at once to the city, and had a stormy interview with the magistrate. With a copy of the proclamation before us as text, we objected roundly to its language. First, it was not a dispute of words, an imputation that we were quarrelsome. Second, the parties were well-known, the things were in their houses and yamens. Third, the words "took away," were supremely ridiculous, because the crime was open robbery and looting, of which the punishment is decapitation. Fourth, the treaty had no such regulation in it. (The Consul afterwards agreed with us.) His Excellency said: The people thought foreign things rare, and therefore they have taken them away! Was there not a fair that day? Many rustics were in town. Besides, a strolling showman happened to sound his gong before your gate. It was quite without meaning. I have

given orders to the sub-magistrate, Li-Pan, to get the goods back. He, we retorted, is no use. The people are laughing at the orders of the proclamation. You yourself must go over in person and attend to matters. Besides the goods are not the first consideration, as you pretend. The punishment of these men is the main thing. We further demanded the release of our landlord, which was granted instanter. The magistrate promised to go over next day, and after tea-drinking we were escorted out.

Sure enough he did come over in his chair, and first called on us. He said he had just arrived, and would get the things together and punish the leaders. He proceeded to examine the local constables, as if they were at all responsible, or dared to breathe a syllable against the gentry. However, to keep up appearances, some one must be beaten, so the constables each receive two hundred light blows with the small bamboo. If we had been uptown at that time, we should have seen various foreign articles making their way to the magistrate. For two days the limbs of the law were busy in town and country, and the number of things recovered was made to fit tolerably in name to to our list of stolen goods. A card from the yamen came inviting us to view the result of such prodigious efforts. We did so, but found to our disgust and wrath, that only about one-fifth of the articles had been got together, ten or fifteen pamphlets had been classed as volumes. Many things were ruined by curious hands. An empty spectacle case was there to vex the soul. We refused to accept a single article. A hurried consultation at home, and then a last visit, a forlorn hope, was paid to the city magistrate, now the guest of Li-Pan. They refused to do anything further for us, and so were told that the case was now out of their hands, and the higher authorities would deal with it and with them. The doctors, accordingly, left next day for Linching and Dr. McClure went on to Tientsin to lay the matter before the Consul. With them departed our trusty helper Chou, who felt that the place was too hot to hold him any longer, so brave had he been before the magistrates and gentry. Soon after, the magistrate also returned to the city, carrying with him two men, hired by the gentry, to undergo a farce of punishment for the looting.

Thus every effort to settle the matter peaceably on the spot had been made, and although only a few things had been got back

to the yamen, what was of more importance, much evidence against the gentry and officials, had been secured. Our position at this point was as follows : First, our right to remain and be protected, so far from being called in question, had been recognized in a proclamation. The Consul was therefore free to take up the case. Second, but more, we were still in full possession. We claimed no reinstatement, only damages. Third, our landlord, being poor, sided with us throughout. When the official told him to get us away, he retorted : " I cannot, I leave that for your Excellency to do." Fourth, we had the names of the guilty parties with evidence : the want of this in other cases has meant failure ; besides, they were a petty gentry, and the higher authorities could the more readily punish them. Fifth, our claim was not petty, but of so serious a nature, that the Consul said, that if redress was not had, our position in Honan would be very hazardous indeed. In so large a claim the Chinese authorities were forced to do something. A claim for 2,000 taels (\$2,500) was lodged. The Consul interviewed the great Prime Minister Lè, who at once sent a despatch to the Governor of Honan, the nature of which we can only surmise from its effect.

Meantime we were keeping the door open for reconciliation in Chu-Wang. A deputy from Chang-Te-Fu soon arrived. He proved to be, as one of the Chinese said, a piece of meat which could turn the edge of a knife. He endeavoured to work principally by bluster and intimidation. Three men, who had caten our feast, were put forward by him as peace-talkers. For days they exhausted every possible and impossible argument upon us. The deputy and his assistants, the peace-talkers, were never tired of iterating and reitrating that " face," or a rehabilitation of our name, was of incalculable value. Strange, that according to Chinese ideas, the gentry's face remained intact, but ours was hopelessly gone. To restore our countenance, they would pay the expense of a theatrical exhibition, hold feasts for any number of guests, speak any required number and form of good words, etc., etc. We had come to do good, and expected to remain long, therefore we should be generous and friendly. Chinese and foreigners were all one, all grandsons in fact of Heaven. The climax was reached when it was urged that forgiveness would be pleasing to our venerable Sage, Jesus !

Finding us, however, obdurate, they in despair made the extravagant offer of 200 taels and the goods! This they wanted us to telegraph to Dr. McClure "that bold, bad man," that he might at once desist from his attacks; in their feverish fear, forgetting that the nearest telegraph station is four days distant, or perhaps imagining that people, who were so able as to spoil the luck of graves, must carry in their pockets a telegraph line of indefinite length including the office. The deputy was told it was of no use trifling in that manner, and seeing that nothing further could be done till the arrival of the Prime Minister's despatch, I leaped into the cart that had been sent from Linching to take me to Presbytery, and departed, leaving the deputy uttering curses, not loud, but deep.

In two weeks, Mr. MacVicar and I returned, to find that the despatch had arrived, and that many arrests of our people had been made, but that no evidence had been elicited from them to weaken our claim. Our return restored confidence. The old gate-keeper, who had been locked up in fear of arrest, came out of hiding. The deputy soon reappeared on the scene, but much altered in tones. The prisoners were all released as our first condition, and negotiations were then re-opened. As Chinese New Year was near, despatch was necessary, for that season witnesses a total cessation of official business for at least half a month. They first tried to get Dr. McClure to return from Tientsin, and *then* settle the amount of silver. We were firm as a rock against this. Dr. McClure should remain there, said we, giving *new* information against them, until he should learn of the full settlement of the case. The goods recovered were valued at 400 taels. Then the offers came in quick succession, 400, 700, 800, if we should still insist on a proclamation, 1,000 if we should do without it. In consideration of the other concessions granted, we reduced our claim 200 taels. The climax of the attempt to give us "face," and reduce the silver was reached, when great red invitations to dine with him, came from His Excellency of the County Town. Our "declined with thanks," brought them to terms at once. The deputy came and wrote out an agreement. Objecting to the last to the name "steal," as applied to the crime, he wrote, first "lost," then "take away." His sentiments were those of the line, "*Convey*, the wise it call. Steal? foh! a fico for the phrase." We pitilessly corrected to

"steal," defined more clearly the compensation and the proclamation, all of which emendations were accepted without demurrer. Our signatures were appended to two documents, each side retaining one, guaranteeing the goods, 1,400 taels, two feasts, and a 'Harmony and Protection' proclamation for our gate. And as the words of the New Year card posted up two days after read, the court was filled with a glorious brightness. At the appointed time, everything was carried out to the letter.

The despatch in settling this case within three months of the date of the looting, is believed to be unprecedented in the history of such cases, except where negotiations were carried on at the cannon's mouth. In China, from two to eight years have been known to pass before tardy justice is done. And in one case, now pending, the authorities have persisted for years in asserting that no riot occurred at all! A stronger arm than the human is in our case revealed. With His own right arm He hath gotten Him the victory.

If anyone think that the Mission was too exacting, let him reflect that not only were medical outfit and clothing stolen, but that the work of the whole Mission, both here and in Hsin-Chen, was stopped for months. But let him chiefly reflect on the future consequences to our whole Mission at both stations, if lawlessness were to go unpunished in this crucial instance. A money payment was the only possible punishment, if we desired to remain in the place. The gentry were glad enough to get off so lightly, for doubtless sometimes they must have had an uneasy feeling about the neck. Having been bitten once they will not repeat the experiment, and their brethren elsewhere will profit by their experience.

Yes, they *did* try to close the door, but God's hand was on the bar, and they were only hurled back bruised and bleeding. For He hath set before us an open door, which no man can shut. And now let us pray that the prophecy of the words, posted this Chinese New Year, on the gate of the first house of the Canadian Mission in Honan, may be abundantly realized: "The doctrine of God startles into wakefulness, the thousand dreams of the ancients," with the answering strain, "The true doctrine splits open as with a chisel, the heart of the myriad peoples." For THINE is the KINGDOM and the POWER and the GLORY for ever and ever. AMEN.

DONALD MACGILLIVRAY.

Chu Wang, Honan.

THE EDITOR'S BOOK SHELF.

The space usually allowed the Book Shelf is this month given to Mr. Macgillivray's very interesting and very valuable narrative. We give the space the more ungrudgingly, not only because of the surpassing interest of the story, but also because this is the only account of the happenings of last year and their outcome, written by one of the participants, and approved by the Mission for publication in Canada. Fragments from private letters have been published, sometimes against the wish of the writers. Mr. Macgillivray, the only one who was through it all from the mobbing down to the settlement, on March 11th, gives a full and graphic description of his experiences to the MONTHLY; and we give him full space.

Although the space left the Shelf is small, the opening of a new volume and a new year in the magazine's history affords us a good opportunity for a few personal remarks. It is now about a year since the Book Shelf was first introduced to readers of the MONTHLY. It was at first an experiment. Had it not been for the encouragement of those whose praise we value and whose blame we reverence, its course would have been a short one. If during the past year we have in any measure succeeded; if we have given an occasional half-hour's pleasant and profitable reading; if our estimate of books has been just to the authors and helpful to our readers, the hours of toil and anxiety have not been misspent. And to those who have encouraged us, some of them honoured brethren whose faces we have never seen, we express our sense of obligation. Their words have often been more appreciative than our best efforts merited.

It is fitting that a word should be said as to the standpoint of the Shelf. Book-reviews are often objected to as mere advertisements. It is alleged that the reviewer, having received a complimentary copy from the publisher, is biassed and disposed to give a favourable opinion, to unduly praise strong points and to pass over manifest weaknesses. Whatever ground there may be for such objections elsewhere, we wish to say most emphatically, that so far as this magazine is concerned no such influence is brought to bear upon any reviewer. The fact that review copies are furnished by publishers does not in the least degree affect the judgment of the reviewer. Every book on the Shelf is examined carefully and judged solely on its merits. Mistakes may be made, personal affinities may operate unconsciously, but the interests of the publisher is never allowed to colour opinion. The average reader is kept in view both in

the selection and in the treatment of books. Publishers have learned that the Book Shelf is independent and fearless, and therefore the books sent us are usually of the very highest class, and such as can be honestly commended to our readers.

There are upwards of a score of books on the Shelf just now. Some of them can afford to wait another month. Others are of such admitted importance that but little need be said in introducing them to our readers. Among these latter is Dr. Edward Riehm's *Messianic Prophecy*.^{*} This is a new and partly re-written edition. The main changes are not modifications but meant to clear up misunderstandings and to justify the views expressed in the previous edition against objections. Its appearance is timely, for almost no other subject is absorbing so much attention as that of Messianic Prophecy. Even here, in Canada, where we are seldom disturbed by theological disputation, the question is beginning to press heavily. It cannot be dismissed with a phrase. Blessed are those students who shall be found fortified against unbelief by a faith founded on the sure and well-established results of personal investigation which criticism cannot undermine.

Of the value of Riehm's contribution it is almost needless to speak. His place is in the very front rank. Advanced he may be, but never irreverent or unbelieving. Dr. A. B. Davidson says: "No work of the same compass could be named that contains so much that is instructive on the nature of prophecy in general, and particularly on the branch of it specially treated in the book. Some readers may not agree with Riehm in all the positions which he holds; but there is no one who will refuse to acknowledge the thoughtfulness, the fairness and candour, and the reverential spirit of the writer."

Dr. Davidson's Introduction makes us long for his own promised volume on Old Testament theology. He is so keen a critic and yet so loyal to truth. In one paragraph he makes reference to Riehm's question in interpreting any prophecy, What did the *prophet* mean? rather than What did the Spirit mean? or, What did God mean? "The difference between the two questions (when they are not identical) is, that while the first relates to the particular part considered in itself, the second relates to the part considered as an element in a great whole. There is a difference between the comprehension of the workman and that of the architect. While the individual workman, who polishes a foundation or wreathes a pillar, may have perfect comprehension of the piece of work he

Messianic Prophecy, by Dr. Edward Riehm, late Professor of Theology in Halle. Second edition. With Introduction by Prof. A. B. Davidson, D.D. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co. 1891. pp. 366.

is engaged upon, and be full of enthusiasm in the execution of it, he may not be able to see the place it will hold in the completed fabric, or the greater meaning which may accrue to it from the whole. Obviously this can be perceived only when the fabric is reared." This is so well and so clearly put that we should like to give the whole paragraph, but students who are interested to study its application to the subject in hand must be referred to the book. They will find several other pregnant paragraphs on the Messianic Hope, and on Prophecy and Fulfilment.

Riehm divides his work into three parts. The first, after a dozen meaty pages of introduction, deals with the origin of Messianic Prophecy. He takes his stand that the prophets were conscious of announcing, not their own thoughts, but the thoughts of God revealed to them, and that the inmost essence of Old Testament prophecy, can be understood only by admitting an extraordinary operation of the Spirit of God upon the mind of the prophets. But the question remains as to *the way in which, according to the prophets themselves, the Divine communications were, as a rule, made by them.* It is to the answer of this fundamental question Riehm addresses himself. The second part of the book deals with the historical character of Messianic Prophecy—a section intensely interesting and of great importance. The third part is devoted to the question of the relation of Messianic Prophecy to N. T. fulfilment. This is the battle-ground. Riehm is candid, but reverent. The needle may vibrate, but it is true to the pole.

We regret exceedingly that we must for the present turn away from this very inviting field. But as the literature is rapidly increasing, we venture to promise our readers an article, by a specialist, on "Recent Literature on Messianic Prophecy." Meantime students of this great subject will do well to have their senses exercised by studying Riehm. Without adopting all his positions, they will find much fresh light thrown upon the Divine revelations and deeds of the Old Covenant, preparatory to the coming of the Messiah. The Translator's appendices, especially the bibliography, are very valuable.

Five books by Canadian authors stand in a row on the Shelf: Dr. Kellogg's *The Book of Leviticus*, Goldwin Smith's *Canada and the Canadian Question*, A. H. Scott's *Ten Years in my First Charge*, Sara Jeanette Duncan's *An American Girl in London*, and de Gaspe's *The Canadians of Old*. There is variety here and much merit.

From a theological standpoint the most important by far is Dr. Kellogg's *Leviticus*.* It is the twenty-second volume in the Expositor's Bible series already well known to the Book Shelf. It is very considerably larger than any of its predecessors, containing 566 pages. That Dr. Kellogg should be selected to deal with so difficult a book as *Leviticus* is evidence of the editor's good judgment. There is no book in the Bible, as the expositor himself confesses, that presents so many and such knotty questions to the

*The Book of Leviticus. S. H. Kellogg, D.D., Toronto. London: Hodder & Stoughton. Toronto: Willard Tract Depository. 1891.

ordinary reader. This may be the reason why it has been so carefully shunned by expositors. The literature on Leviticus is indeed meagre and comparatively poor. That so careful and thoroughgoing a scholar as Dr. Kellogg should set himself seriously to expound it and bring its message to modern ears is something for which every Bible student should be profoundly grateful.

We do not purpose following our author through his twenty-eight chapters in which he deals with the various offerings and the tabernacle worship, the laws of daily life and the promises, threats and vows of the Mosaic dispensation. It is a book to be read slowly and studied. Turning to the exposition of certain crucial passages we find the ring true to covenant theology. The chapters on the offerings and "The Great Day of Atonement" and the discussion on "Azazel" give the author's point of view, and well illustrate the clearness of style and definiteness of doctrinal significance characteristic of the book. Dr. Kellogg usually carries his reader with him, and even when we point his paragraphs with an interrogation the force of his arguments must be admitted. If any ministerial brethren have grown weary of the "milk for babies" diet now so much in vogue, let them take a course in Leviticus with Dr. Kellogg's book at their elbow. They will find in it some choice meat that if well masticated and digested will produce the bone much needed in present-day religion.

Without preface or introduction Goldwin Smith plunges into his subject,* and we follow from beginning to end almost without a break. Not that we agree with him, for at every page some one will enter a protest. But the almost absolutely faultless literary style, together with the pregnancy of his thoughts, compels attention. The English language is here used as almost nowhere else in modern literature. Subjects in which one may take but the meagrest interest become, in his hands, all-absorbing.

Goldwin Smith's position on the great political questions of the day is too well known to need any reference here. He smites all parties and may at times be charged with smiting himself. A criticism of his political theories would be out of place here. If any one cares to read it, there is a pretty lively criticism in two recent numbers of the *Toronto Week*, in which Principal Grant shews himself no mean opponent. In the matter of vigorous writing Dr. Grant does not need to lift his hat to anybody. His broadside has not left the offender unscarred. Goldwin Smith rouses all Dr. Grant's Highland spirit and he stands for Confederation as being, at any rate, not a failure, and against the political union of Canada with the United States.

While these giants are settling the matter we may enjoy "Canada and the Canadian Question." It is a book that deserves a reading from every intelligent Canadian, whatever his politics. You may not agree with its fundamental positions but a careful perusal, if it will do no more, will serve as a literary tonic.

Canada and the Canadian Question. Goldwin Smith, LL.D. Toronto: Hunter, Rose & Co. 1891.

The most beautiful piece of book-making that has been laid on the Shelf for many a month is Rev. A. H. Scott's *Ten Years in my First Charge** A choice of cloth, library or morocco is given in the matter of cover. The paper is of the highest English book grade. The type is clear, with liberal leading and margin. Indeed the publishers have excelled themselves, for the mechanical execution would do credit to Harpers, and quite justifies the flattering press notices.

Being a Canadian book, the Shelf took to it kindly, and read through seven chapters at one sitting, and the remaining five at another. Truth to tell, we did skip a few letters and addresses, not having a taste for that sort of thing. Mr. Scott's experiences on mission fields, in Owen Sound, in Britain, and on the Continent, are pleasantly told. Bits of biography point many a good moral. There are testimonies that Mr. Scott did much good, and was very popular, both in Pinkerton, where he spent several months as a student missionary, and in Owen Sound, where for ten years he was pastor of Knox church.

This book has been well received. The first edition will, we understand, soon be exhausted, partly owing, no doubt, to the energetic canvassers. But from the standpoint of independent criticism, the success of such a work is one of the marvels of the book trade. Of course we will be misjudged when we say, that were it not for the publishers' art, the book would be perilously near the commonplace. But is not that natural? Is there one minister in Canada, of the author's age, whose biography is of any interest to the book-reading public? A few friends in the localities specified may be interested, as people are in all local gossip; but the great world outside cares for none of these things. Most ministers have stowed away in trunks or forgotten drawers, affectionate addresses from tear-dropping congregations, and letters of appreciation from private individuals. These things are rightfully cherished by their recipients, and live in their memories as tokens of good-will; but to bore one's friends with them, is not pleasant—to the friends.

So with Mr. Scott's book. It is not positively bad, but it is monotonous. There is nothing out of the common in it, nothing stirring, nothing picturesque. There are at least five-hundred ministers in Canada, who could furnish ten years of just as instructive experience. Like the proverbial sermon, it is neither edifying nor diverting. There are no serious literary blemishes. The tone is uniformly lofty and pious, but should not offend any despiser of pietism. And yet at every page we found ourselves saying *Cui bono*? It is all good enough in its way, but why was it printed? If every minister were to publish such a book, containing all the addresses of which he has been made the unwilling victim, would there not be a wicked waste of time, money, and good ink and paper to be accounted for? It may seem cruel kindness to say that such books add nothing to Canadian literature, and are seldom justified at the bar of honest criticism. We leave it to our readers to say if our estimate is not the only one possible in justice to our reputation, and in fairness to the readers of the Book Shelf.

*Ten Years in my First Charge. By the Rev. Alexander Hugh Scott, M.A. Toronto Hart & Co. 1891.

EXEGETICS

AND

Systematic Theology.

How to Read Isaiah :

Being the Prophecies of Isaiah arranged in order of time and subject.
By Buchanan Blake, D.D. 90c.

Messianic Prophecy.

By Dr. Edward Riehm. New edition.
With introduction by Dr. A. B. Davidson. \$2.75

The Lord's Supper.

Its origin, nature and use. By Rev. J. P. Lilley, M.A. \$1.75

The Book of Leviticus.

By S. H. Kellogg, D.D. \$2.00

The Miracles of our Saviour.

By Wm. M. Taylor, D.D. \$1.75

The Redemption of Man.

By D. W. Simon, Ph.D. \$3.75

The Times of Isaiah.

By A. H. Sayce, LL.D. 70c.

The Gospel of St. John.

By F. D. Maurice, M.A. \$1.50

Godet's Commentaries.

Luke, 2 vols. John, 3 vols. Romans, 2 vols. 1st Corinthians, 2 vols. Per vol. net. \$2.00

Delitzsch's Commentaries.

Job, 2 vols. Proverbs, 2 vols. Song of Solomon and Ecclesiastes, 1 vol. Isaiah, 2 vols. Hebrews, 2 vols. Genesis, 2 vols. Each, net. \$2.00

HOMILETICS

AND

Pastoral Theology.

Preaching Without Notes.

By Richard S. Storrs, D.D., LL.D. \$1.00

God's Word Through Preaching.

By John Hall, D.D. \$1.25

Homiletics and Pastoral Theology.

By Wm. G. J. Shedd, D.D. \$2.50

The Preachers of Scotland.

By W. G. Blaikie, D.D. \$2.50

The History of Preaching.

By John Ker, D.D. \$1.50

The Scottish Pulpit.

By Wm. M. Taylor. \$1.50

The Preparation and Delivery of Sermons.

By John A. Broadus, D.D., LL.D. Net. \$1.75

The Theory of Preaching.

By Austin Phelps, D.D. \$2.50

Men and Books.

By Austin Phelps, D.D. \$2.00

English Style in Public Discourse.

By Austin Phelps, D.D. \$2.00

Pastoral Theology of the New Testament.

By J. T. Beck, D.D. \$2.00

Pastoral Theology.

By Patrick Fairbairn, D.D. \$2.00

THE PRESBYTERIAN NEWS CO.,

TORONTO.

CAW'S "Dashaway" PEN



Pen Ready for Use.



View of Top Feed.



View of Bottom Feed.



View of Pen Closed.

This pen is the result of experiments extending over a period of a quarter of a century, and is the only simple, common-sense principle ever employed in fountain pens. It is a regular 14-kt. gold pen, fitted to a fountain holder of vulcanized rubber, and on each side of the pen is a feeding shaft of hard rubber, one of which conducts the ink from the fount to the nibs of the pen, while the other conducts air to the fount to supply the vacuum caused by the exhaustion of ink, thus forming a **DOUBLE FEED**, one for the exit of ink, the other for the entrance of air. It is the simplest, cleanest, readiest and most easily managed of all the fountain pens.

NEW YORK PRESS.

Evening Post.—"Caw's 'Dashaway' surpasses all the rest."

The Herald.—"Certainly nothing can be had for the money that will afford so much profit and satisfaction."

The Times.—"The 'Dashaway' is not a stylograph, but a regular 14-carat gold pen attached to a fountain holder. It can be unused, carried in the pocket for months, and when needed is always ready."

The Mail and Express.—"It can be fitted to any hand, and does for the writer what the continually threaded needle does for the sewing machine, and what the untiring locomotive does for the traveller."

ESTABLISHED PRICES.

No. 1.	Gold Pen, plain holder, each,	\$2 75		
No. 3.	" " " "	3 75		
No. 5.	" " " "	4 75		
No. 1.	Gold Pen, mounted holder, each,	3 25		
No. 3.	" " " "	4 25		
No. 5.	" " " "	5 25		
			HEXAGON HOLDERS.	
			No. 11.	Gold Pen, plain holder, each, \$3 25
			No. 33.	" " " " 4 25
			No. 55.	" " " " 5 25
			No. 11.	Gold Pen, mounted holder, each, 4 50
			No. 33.	" " " " 5 50

The numbers indicate the size of the gold pens, No. 1 being the smallest. The ink capacity in each increases with the size of the gold pen.

Each pen is put up in a neat box, with filler and directions for use. Order by number, and state whether plain or mounted holder. The mounted holders are handsomely engraved and trimmed with 18-kt. gold plated bands, which gives them a handsome appearance.

SENT POST-PAID ON RECEIPT OF PRICE.

Presbyterian News Company, Toronto,

D. T. MCAINSH, MANAGER.

EAST'S MONTHLY ADVICE To the Students.

PROVIDE YOURSELF WITH

- 1 UMBRELLA (see it is a good one),
 - 1 WATERPROOF (the Scotch Plaids are the best),
 - 1 SARATOGA TRUNK (my \$4 one is a marvel),
 - 1 PORTMANTEAU (I make a good Gladstone bag),
 - 1 PURSE (may it always be full),
- And the voyage of life will proceed much more evenly and successfully.

Yours, in the interest of peace and good will, as well as good health and comfort,

WILLIAM EAST,
336 YONGE STREET
Opp. Gould Street.

Established 1840.

JOHN WANLESS & CO.,

Manufacturing Jewellers, Watchmakers,
and Engravers,

172 Yonge St., Toronto,

THE LATEST

AND newest designs in Watches, Diamonds, Mountings, Clocks, Jewellery, Silverware, Cutlery, Bronzes and Optical Goods are to be found at the store of JOHN WANLESS & Co., Manufacturing Jewellers and Watchmakers, 172 Yonge St., Toronto. Established 1840.

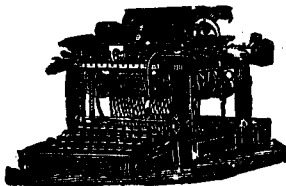
RELIABLE GOODS.

CLOSE PRICES.

INSPECTION INVITED.

REMINGTON

Standard Type-Writer



EXCELS ALL OTHERS FOR
Speed, Durability and Ease of
Manipulation.

Machines Rented, Bought & Exchanged.

Typewriters by other makers taken in
exchange for sale, cheap.

GEO. BENGOUGH,
4 ADELAIDE ST. W., TORONTO.
Telephone 1207.

THE ORACLES OF GOD.

NINE Lectures on the Nature and Extent of Biblical Inspiration and on the Special Significance of the Old Testament Scriptures at the present time. With two Appendices. By W. Sanday, M.A., D.D., LL.D., Dean Ireland's Professor of Exegesis, Fellow of Exeter College, Oxford, Preacher at Whitehall. \$1.50.

"There is no English Theologian whose words, however few or informally uttered, are more eagerly and gratefully caught by an increasing number of Christians, than Dr. Sanday who here, in the fulfilment of what he feels to be professorial duty, does what he can to help the public mind to clear itself in time of difficulty and perplexity. And the reason is not far to seek; for hardly any other scholar combines such information, many-sided and up to date, with an equally judicial temper and earnest reverence, and expresses his mature convictions in equally lucid fashion. * * * The volume is an admirable, short study on a great subject."
—*London Christian World.*

THE PRESBYTERIAN NEWS CO.,
TORONTO.

A. J. McLEAN,
MERCHANT TAILOR,

410 SPADINA AVENUE, - - - TORONTO.

Opposite Cecil Street.

ACHESON & CALDER,
Clothiers, Merchant Tailors
362 SPADINA AVENUE.
TORONTO.

BOOKBINDING.

G. T. STEWARD,
Account Book Manufacturer,
No. 30-32 Lombard Street Toronto
Near Victoria St.
Books bound to pattern in Morocco, Russia
Modern and Antique. Libraries repaired.

MEMBERS'
Certificate Blanks.
In Neat Books, Perforated.
(NEW EDITION.)
Designed especially for members leaving one congregation and uniting with another. The form of reply is helpful in keeping trace of former members.
No. 1, with reply, in books of 25, 40 cents; of 50, 75 cents.
No. 2, without reply, in books of 25, 25 cents; of 50, 40 cents.
No. 3, suitable for scholars and members by baptism, with reply, in books of 25, 40 cents; 50, 75 cents.
No. 4, suitable for scholars and members by baptism, without reply, in books of 25, 25 cents; 50, 40 cents.

MARRIAGE CERTIFICATES.
(NEW EDITION.)
Handsome tinted Certificates, in books of 25, 50 cents.

PRESBYTERIAN NEWS CO'Y,
D. T. McAINSH, MANAGER,
TORONTO.

BILTON BROS.
TAILORS,
AND
Gentlemen's Furnishings,
103 KING ST. WEST.
TORONTO.

Specialties in Furnishings:
Welch, Margetson & Co.'s Scarfs and Shirts,
Fownes Bros.' Gloves.
Allen, Solly & Co.'s Underwear.
SHIRTS TO ORDER.

IMPORTANT NOTICE.

TO the Professors and Students of Knox College.

Fine Gold and Silver Watches.

Sterling Silverware.

Electro Plated Ware.

Engagement and Wedding Rings.

Wedding Presents.

All new goods and at wholesale rates.

Special attention to Watch & Jewelry Repairing and Manufacturing
the most important branch of the Jewelry Trade.

S. B. WINDRUM,
31 King St. East, Upstairs.
TORONTO.

By-Paths of Bible Knowledge.

"The volumes which the Committee of the Religious Tract Society is issuing under the above title fully deserve success. Most of them have been entrusted to scholars who have a special acquaintance with the subjects about which they severally treat."—*The Athenæum*.

1. **Cleopatra's Needle.** A History of the London Obelisk, with an Exposition of the Hieroglyphics. By the REV. J. KING, Lecturer for the Palestine Exploration Fund. With Illustrations. Crown 8vo, cloth, 90c.
2. **Fresh Light from the Ancient Monuments.** By A. H. SAYCE, M.A., Deputy Professor of Comparative Philology, Oxford, etc. A sketch of the most striking confirmations of the Bible from recent discoveries in Egypt, Assyria, Babylonia, Palestine and Asia Minor. With Fac-similes from Photographs. Cloth, \$1.00.
3. **Recent Discoveries on the Temple Hill at Jerusalem.** By the REV. J. KING, M.A., Authorized Lecturer for the Palestine Exploration Fund. With Maps, Plans, and Illustrations. 8vo, cloth, 90c.
4. **Babylonian Life and History.** By A. E. WALLIS BUDGE, B.A., Camb., Assistant in the Department of Oriental Antiquities, British Museum. Illustrated. Crown 8vo, cloth, \$1.00.
5. **Galilee in the Time of Christ.** By SELAH MERRILL, D.D., author of "East of the Jordan," etc. With a Map. Crown 8vo, cloth, 90c.
6. **Egypt and Syria.** Their Physical Features in Relation to Bible History. By Sir J. W. DAWSON, F.G.S., F.R.S., President of the British Association, 1886. Crown 8vo, cloth, \$1.00.
7. **Assyria: Its Princes, Priests and People.** By A. H. SAYCE, M.A., LL.D., author of "Fresh Light from Ancient Monuments," "Introduction to Ezra, Nehemiah and Esther," etc. Illustrated. Cloth. \$1.00.
8. **The Dwellers by the Nile.** Chapters on the Life, Literature, History and Customs of Ancient Egypt. By E. A. WALLIS BUDGE, M.A., Assistant in Department of Oriental Antiquities, British Museum. Crown 8vo, cloth boards. With many illustrations. Cloth, \$1.00.
9. **The Diseases of the Bible.** By Sir J. RISDON BENNETT, Ex-President of the Royal College of Physicians. Cloth, 90c.
10. **Trees and Plants of the Bible.** By W. H. GROSSER, B.Sc. Illustrated. Cloth, \$1.00.
11. **Animals of the Bible.** By H. CHICHESTER HART, B.A. Cloth, \$1.00.
12. **The Hittites.** The Story of a Forgotten Empire. By A. H. SAYCE, LL.D. Cloth, 90c.
13. **The Life and Times of Isaiah,** As Illustrated by Contemporary Monuments. By A. H. SAYCE, LL.D. Cloth, 70c.

Free by Mail on receipt of Price.

THE PRESBYTERIAN NEWS CO.,
TORONTO.



No one interested in Biblical literature will regret sending for this excellent periodical."—*The British Weekly*.

The Expository Times.

MAY, 1891.

1. Notes of Recent Exposition.
2. Inspiration and Biblical Criticism.
3. Döllinger's Letters.
4. Requests and Replies.
5. Expository Papers.
6. The Apocalypse.
7. On the Rendering "Daily Bread."
8. The Great Text Commentary.
9. The Religious Literature of the Month.

Monthly; \$1.00 a year. A specimen copy for 10c. in stamps.

THE PRESBYTERIAN NEWS CO.,
TORONTO.

JUST PUBLISHED.

HISTORY OF THE

Presbyterian Church in Ireland

For readers on this side of the Atlantic.
By Rev. Wm. Cleland, Toronto.

This important work is intended chiefly for Canadian and American readers, and is meant to furnish all who cherish a filial affection for the Church of their fathers, as well as all who value the great principle of divine truth and constitutional freedom, with a concise, yet faithful, history of the Presbyterian Church in Ireland, from the period of its first plantation in Ulster till the present day.

"This is the most complete history of the Irish Presbyterian Church that has yet appeared, and the first volume of the kind that has been published on this side of the Atlantic."—*Daily Mail*.
Neat Cloth Volume, Cr. 8vo., 300 pages.

Price, \$1.25.

HART & CO., Publishers,
31 and 33 King Street West, Toronto.

New Books & New Editions.

- Bampton Lectures, 1890.** Modern Criticism in its relation to the Fourth Gospel. By H. W. Watkins, M.A., D.D. \$5 00
- The Divine Origin of Christianity.** Indicated by its Historical Effects. By R. S. Storrs, D.D., L.S.D. 3 50
- Prophecy and History,** in relation to the Messiah. By Alfred Ederheim, M.A., D.D. 2 50
- The Hittites.** Their Inscriptions and their History. By Prof. John Campbell, of Montreal, 2 Vols. 5 00
- Proctor's Classified Gems of Thought,** from the great Writers and Preachers of all Ages, with preface by Rev. Henry Wace, D.D. 3 50
- The Light of the World,** or the Great Consummation. By Sir Edw. Arnold 1 75
- In the Far East.** Letters from Geraldine Guinness. Edited by her Sister 1 00
- Seven Years in Ceylon.** By Mary and Margaret W. Leitch. Stories of Mission Life. 75
- In Darkest England and the Way Out.** By Gen. Booth. 1 25
- The Books of the Bible Dated.** By Rev. E. H. Bradby, D.D. 35
- Farrar's Lives of the Fathers.** Sketches of Church History in Biography. 2 Vols. 5 00
- Farrar's In the Days of my Youth.** Sermons on Practical Subjects. 1 75
- Farrar's The Fall of Man and other Sermons.** 1 75
- Sermons in St. Paul's Cathedral.** By Bishop Lightfoot. 1 75
- Cambridge Sermons.** By Bishop Lightfoot. 1 75
- Leaders in the Northern Church.** Sermons preached in the Diocese of Durham. 1 75
- The Jewish Temple and the Christian Church.** Discourses on the Epistle to the Romans. By R. W. Dale, L.S.D. 2 00

JOHN YOUNG,
UPPER CANADA TRACT SOC.

102 Yonge St., Toronto, Ont.