

## Missionary World.

### THE LEPER HOME AT JERUSALEM.

The woeful appearance of a leper touches every heart. Leprosy embitters the life of its victim; it incapacitates him for business and excludes him from the society of his nearest friends, and indeed of all persons except lepers like himself. With all the triumphs of human science, leprosy is admittedly as incurable as it was in Old Testament times, and in the days of our Lord's ministry on earth.

At the end of the year 1892 there were 24 patients in the Home, 11 men and 13 women. In general, the lepers are contented, cheerful and affectionate, notwithstanding their sufferings and trials. Their attention is frequently engaged with simple games, and they have entered into these with childlike zest and grateful appreciation. With most, however, the dreadful disease has spread considerably, and at present the majority are suffering severely with open sores. Two have almost lost their eyesight, and a third has for a long time been lying very ill.

One of the greatest trials of these poor creatures is their banishment from home. Who can know the dreary lot of a father who has been deprived of all connection with his family, or the grief and anxiety of a poor mother at the thought that she is estranged from her beloved ones, never to clasp them in her arms again? Yet these are some of the trials which our poor lepers experience every day. Budrus, one of the patients, says, "Were it not for the comfort we derive from God's Holy Word, we should have died in despair long ago."

God's abundant blessing has rested on the efforts to minister these comforts to the afflicted inmates of our Home. They have daily practical proofs of the love of Jesus. They are constantly fed, cared for, and made as happy as possible in their physical condition. But there is a further and a higher aim. "Our grand object," says the evangelist, "is to win them to the Saviour, to bring them the strong comfort of the Gospel of Divine grace, and to give them in all their misery the message of present peace and an assured future of bliss and glory. In this respect the success has been very marked. Our patients have been wonderfully ready to hail and heed the message of mercy, and the Gospel of Christ has won its way and shed its radiance into their hearts. Almost all the lepers profess Christ as their Saviour and lead godly and consistent lives. The Word of God is loved and respected by both Moslems and Christians.

Daily worship is conducted at the Home. The Arabic language is very full and rich, and the Arabic Bible uses many terms unknown to the ignorant Moslems, who are the majority of our patients. The Arab catechist comes on Sundays and Wednesdays to conduct worship in the little chapel of the Home, and to visit the bed-ridden in their dormitories. The services in the chapel have been the means of soothing the suffering of the lepers, and of turning their sighs and sorrows into joy and gladness. After the service the lepers are allowed to ask or say anything, and their questions and remarks are sometimes touching and instructive. What hope have these poor sufferers in this life? Ah, they know that they are victims of the most terrible disease incident to humanity, that they are outcasts and have lost everything, that they are dragging on through agony and distress to a weary and inevitable end. But they are fully assured that there can be none too miserable, too degraded, too repulsive for the Master. They will tell you that notwithstanding their terrible disease they have found their all in Jesus. Some of them even praise God for their misery; they say it has led them to the Fountain open for all sin and uncleanness. "Leprosy is nothing to me," said Hussein, "as long as the Lord is on my side." "Surely," says Smikna, "it is better to be a leper and have fellowship with Christ, than to be in good health and far away from God."

Three of the best inmates have been called away to their eternal rest during the past year. Their dying testimonies were all to the fullness of joy which they experienced. As one of them, Salleh, was dying, he was asked if there was peace. "Yes," he whispered, "there is peace, there is light, there is joy." Another, a young Greek priest, on whom were dependent for support a widowed mother and her children, said, as his spirit was leaving his wasted body, "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

There is a Bible woman whose special duty it is to work among the poor lepers outside the asylum, and invite them to share its privileges. Strange to say, neither this invitation nor the Gospel itself, has found much acceptance with these outcasts. Begging by the roadside has become a second nature to them, and they cannot give it up even for daily food or nursing and care. Lepers who are unable to walk any more will be carried out to the roadside on a donkey and lie there displaying their sores to attract the pitying glances of passers-by. In summer they often remain out-of-doors all night, with the ground for a bed, a stone for a pillow, and a cloak for a covering. Recently an old man met with a singular accident. He had lain down under a wall to sleep, and put his head on the wall. During the night a dog jumped up to get it and knocked down a large stone on the old man's head. He was terribly injured, nevertheless he would not consent to be removed to our asylum.

Poor sufferers who are past begging are found in the government house for lepers at Siloam. These accept medicine and food, and permit their visitors to bind up their wounds. They also listen to the tidings of Jesus, the Good Physician. Sometimes those who have been absent begging, come in. Some of these are willing to have their wounds dressed, while others ask for bandages, etc., saying that they will do it for themselves. But they would probably sell what was given them, and that is certainly not the purpose of those who visit them. Spiritual fruit of this good endeavour has not yet been apparent, but these true friends of the outcast lepers persevere in it, and ask for support and intercession on their behalf.

### LEIGHTON'S CAPACITY FOR TAKING INFINITE PAINS.

What, it will be asked, has been the secret of Leighton's success? The reply may be given in the words in which Carlyle defined genius: "The capacity for taking infinite pains." As it was at the beginning of his career, so it is now; whatever Sir Frederick Leighton undertakes to do, he does it thoroughly. It was in the spring of 1859 that he did his wonderful pencil drawing of "The Lemon Tree," a work which elicited the enthusiasm of that most ardent pre-Raphaelite, and wayward art critic John Ruskin. Mr. Ruskin admired the sketch so greatly, indeed, that Sir Frederick was impelled to lend it to him during the period of his lifetime, for exhibition at the drawing school at Oxford. "It is," says Mr. Ruskin, "an example which determines without appeal the question respecting necessity of delineation as the first skill of a painter. Of all our present masters, Sir Frederick Leighton delights most in softly blended colours, and his ideal of beauty is more near that of Corregio, than any seen since Corregio's time. But you see by what precision of terminal outline he at first restrained and exalted his gift of beautiful vaghezza." And it is not merely in drawing alone, not merely in painting alone, not merely in sculpture alone, that the President exhibits this wonderful thoroughness—there they might, perhaps, have been expected, though in the work of many artists they are sought in vain; every manifestation of his many-sided activity shows the same remarkable mastery of detail, the same untiring industry, the same perfection in result. Whatsoever his hand finds to do, that he does, and with all his might.—Review of Reviews.

### THE EVERLASTING FATHER.

Thou whose face is as the lightning and whose chariot as the sun, Unto Whom a thousand ages in their passing are as one, All our worlds and mighty systems are but tiny grains of sand, Held above the gulfs of chaos in the hollow of Thy hand.

Yea, we see Thy power about us, and we feel its volumes roll Through the torrent of our passions, and the stillness of the soul, Where its visions light the darkness, till the dawn that is to be Like the long auroral splendors on a polar sea.

Then uplift us, great Creator, to communion with Thy will, Crush our puny heart-rebellions, make our baser cravings still.

Thou whose fingers through the ages wrought with fire the soul of man, Blend it more and more forever with the purpose of Thy plan.

Speak, O Lord, in voice of thunder, show Thy footsteps on the deep, Pour Thy sunshine from the heavens on the blinded eyes that weep, Till the harmonies of nature and exalted human love Make the universe a mirror of the glorious God above.

—Frederick George Scott.

### HOW THE DAYS FOLLOW EACH OTHER AROUND THE WORLD.

The maritime powers of the world have agreed to make London the time-centre, and the 180th degree of longitude from London (or Greenwich) as the point where the day changes. This meridian, therefore, leads the day. Its passage under the 180th, or midnight, celestial meridian marks the beginning of a new day for the earth, hence to-day becomes to-morrow. We have a new date for the month, and a new day for the week in the transition.

It is here, then, that Sabbath was born just to the west of Honolulu, but bear in mind that the day travels westward, therefore this new-born day does not visit Honolulu until it has made the circuit of the globe. Honolulu and New Zealand are only about 30 degrees apart in longitude, but they are a whole day apart as regards any particular day, because the point at which the day changes lies between them. Sabbath born on the 180th meridian is a long way off from Honolulu. It is morning there, too, but it is Saturday morning, while in New Zealand it is not yet day, but the Sabbath dawn is breaking. It is clear, then, that if it is Friday (near midnight) at Honolulu to the east of the line, and Sabbath (near 1 a. m.) to the west of it, a ship which sails from Honolulu to New Zealand, or from east to west, must sail out of Friday into Sabbath, and thereby skip the intervening Saturday, and gains a day; and vice versa, a ship which sails from New Zealand, where Sabbath has begun, to Honolulu, where Friday has just ended and Saturday begun, or, from west to east, must lose a day.—Goldthwaite's Geographical Magazine.

### THE TORTURE CHAMBER OF THE SPANISH INQUISITION.

The torture was of three kinds, the rack, as applied in England, not appearing among them. In the first, or strappado, the prisoner's hands were tied together behind his back, and a rope attached to them thrown over a pulley fixed to the ceiling. He was then hauled up nearly to the roof, and the rope suddenly slackened, so that he dropped with a jerk to a few feet from the floor. By this, we are assured, the prisoner's wrists, elbows, and even shoulders were often dislocated. In the second, the prisoner's legs were placed in a sort of stocks, and a brazier of live coals applied to them, the soles being rubbed with lard or oil to make the action of the fire more penetrating. The third, and most dreaded torture, was that of water. Here the prisoner was placed on his back with a surcingle tightly girding his belly, and a fine linen cloth placed over his mouth and nostrils. One, two, or more buckets of water were then poured upon the cloth, with the result that it was drawn into

the throat, making respiration almost impossible. It is said, that this last torture was so severe that prisoners often died directly after being released from it (owing to the rupture of internal blood vessels), yet its severity was sometimes increased by the garotte or tourniquet (consisting of thin cords tied round the fleshy part of the arms and legs, and twisted with a stick) being applied simultaneously. Lesser tortures of the same kind were used to women. It will be observed that the tortures gradually rose in intensity, and were framed with an outward regard for the canons, which forbade the presence of ecclesiastics at the shedding of blood. No questions were put to the prisoner during torture, but he was exhorted to make a free confession, the exhortation being repeated at each stage of the process. If a confession was extorted by this means, it was not taken into consideration unless ratified on the prisoner's recovery from the worst effects of the torture the following morning. It is surprising to learn that such confessions were nearly always retracted, that the leave to torture was seldom given, and that its use had died out long before the abolition of the tribunal.—The Scottish Review.

### WHAT DO YOU TAKE MEDICINE FOR?

BECAUSE YOU ARE SICK AND WANT TO GET WELL.

Or Because You Want to Prevent Sickness.

As a matter of course, everyone who takes medicine watches closely for beneficial results therefrom. But some people who have been sick for months and even for years, seem to expect a radical cure in a few days. Of course this is unreasonable, and we do not guarantee Hood's Sarsaparilla to accomplish things which are unreasonable and impossible. But for all diseases for which Hood's Sarsaparilla is advertised,

### IT WILL ABSOLUTELY CURE

when given a fair trial, according to directions, if in the power of medicine to cure. All we ask is, that in taking Hood's Sarsaparilla you will do so with perseverance equalling or approaching the tenacity with which your complaint has clung to you. It takes time and care to eradicate old and deep-seated maladies, particularly when they have been so long hidden in the system that they have become chronic. Remember, that all permanent and positive cures are brought about with reasonable moderation. Hood's Sarsaparilla attacks disease vigorously and never leaves the field until it has conquered.

### ITS WONDERFUL CURES

are the strongest possible evidence which can be given of the true merit which it possesses. We are continually publishing thousands of testimonials from people as reliable and as worthy of confidence as your most trusted neighbours and friends. Now too all who are suffering from any disease caused by or arising from impure blood, low state of the system or dyspeptic trouble, we say: You may take Hood's Sarsaparilla with perfect confidence that it will cure you.

### WELL KNOWN IN TORONTO.

Toronto, Ont., March 11, 1893.

"I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and derived no benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found relief before I had finished taking half of the bottle. I got so much relief from the first bottle that I decided to try another and since taking the second bottle I feel as well as I ever did in my life." GEO. MERRETT.

Is this not the medicine for you?

Edward Linier, of St. Peter's, C. B., says—"That his horse was badly torn by a pitchfork. One bottle of Minard's Liniment cured him."

Livery Stable men all over the Dominion tell our agents that they would not be without Minard's Liniment for twice the cost.