

Another worker, older and more famous, General Neal Dow, with the burden of 93 years, and a Record of Temperance achievement unequalled in human history, sleeps his last sleep. His story has been often told in the weeks that have passed since his death, and need not be repeated, but its lessons should be learned. The workers pass, for they are human. The work of saving men from sin and vice abides, for it is Divine. May a double portion of his spirit, that in well-doing wearied not, rest upon the temperance workers of Canada, in the present struggle to free our country from bondage to the drink traffic.

If Canada does not prosper morally and physically, as well as financially, it is not for the want of telling and hearing great truths. In addition to all the regular conventions of religious and benevolent organizations, there have been several important special ones. Latest, and among the greatest, have been an International Y.W.C.A., in Montreal, and the World's W.C.T.U., in Toronto. Special messengers have come, too, with their faithful calls. From West to East, spending two or three days in each of the larger cities, have passed the Keswick men; three worthy ministers, a Scotch Presbyterian, an English Anglican, and an Irish Methodist, seeking to lead Christian people to holier living. Their addresses have been an earnest enforcing of the good old truths, to which most of us listen from Sabbath to Sabbath.

Moody, too, a host in himself, is passing in the opposite direction, from East to West, preaching in many centres, from Halifax to Winnipeg, the great themes of Atonement, Repentance, Regeneration, etc. Simple, plain, forceful, as long ago; full of earnestness, and sound practical common sense, and the Spirit of God, he holds crowded throngs everywhere, as probably no other man could do.

The world's G. O. M.'s are passing away. Dow has just gone. Moody's greying hair and growing tonsure speak of the nearing "Old," his life work tells the "Grand," and he is quite imperfect enough for "Man,"; and when need comes the world can probably find none more fitting to bear for her that simple crown; until his Master's "Well done."

The question of "Religious" instruction in schools is much in evidence, in spots, both in Canada and Great Britain. The inciting cause is in most cases a spirit of sectarianism. Roman Catholics and High Anglicans aim either to control the public school system and teach their catechism, or if they cannot do that, to get separate schools of their own, with public support for them. The High Anglicans in Britain are striving to strengthen themselves in this way; and some of their fellow-churchmen in Toronto, dissatisfied with the excellent school system of Ontario; are working for separate schools. Other denominations, for the most part, as well as the Evangelical part of the Anglican Church, think that the religious element in the schools, should consist in the good, moral,—Christian, if possible—character of the teacher; with the Bible, as a lesson book on righteousness. Fortunately the true spirit of the times, the spirit of civil and religious liberty and progress, when fairly awakened, refuses to take such backward steps, but constant vigilance is necessary to keep that spirit wakeful. Let the country in its common schools, fit the young for citizenship, by mixing with their learning the great moral principles of truth, purity, charity, honesty, loyalty, and righteousness; and let the distinctively Christian workers of all Churches and lands, seek, in season and out of season, to win men and women to Church and Christ.

Germany makes but slow progress Rome-ward. All converts to any form of faith are required by law to give to the authorities due notice of their conversion; and, according to the official statistics only recently given out, 17,002 Roman Catholics, from 1890 to 1892, had become Protestants, while only 2,794 Protestants had turned Roman Catholics.

The temptations and sins of Church members in Honan are like those in other lands; and the painful duty of discipline is not shirked by the missionaries. "Chang Tien Ho (Heavenly Prince) who some months ago absconded with a considerable sum of money obtained under false pretences, returned lately to Chang Te. He was brought before the members of Presbytery present, and his name removed from the Church roll."