

SHAKESPEARE.

When earth was young and life was full and strong;
When mystery lurked in every grove and stream,
And truth was what the poet saw in dream,
Blind Homer sang for youth a wondrous song.

When 'neath a heavy burden of false fears
Men staggered in the gloom, a fierce, dark soul
Uprose, and Dante built into life's whole
His hell of woe and bitterness and tears.

Then lest the world should sink to black despair,
Like the great sun burst Shakespeare's glowing mind,
Serene, majestic, strong and unconfined,
Like the limitless all embracing air.

Homer sings youth, Dante the soul's fierce strife;
But Shakespeare chants the choral hymn of life.

—James C. Hodgins, in *The Week*.

SUNDAY AFTERNOON ADDRESSES IN CONVO-
CATION HALL, QUEEN'S UNIVERSITY.

Nothing could be more satisfactory as evidence of the genuine work, done wisely as well, at Queen's University, than the fact that lectures like these should be delivered before the undergraduates on Sunday afternoons and that the students should be the persons to publish them. The subjects are admirably chosen. First come three on "How to read the Bible," by Principal Grant, who begins with the plain statement "the Bible is not read in our day as it was in the sixteenth and seventeenth centuries." Everyone who is acquainted with the Principal's large erudition, strong common sense, and devout habit of thought, will be prepared to find this great subject handled with perfect freedom, with proper concessions to modern enquiry, and yet without the slightest loss of the reverence with which Holy Scripture has been rightly regarded in the Church. The fourth and fifth lectures are by Professor Watson, the well known thinker and writer, who may be said to hold a foremost place among the philosophic minds of Canada, and whose fame is not restricted to this continent. He discourses here admirably on the "Ideal Life" and on "Christianity and Modern Life." In the latter he strongly opposes the notion that something can be found better adopted to mankind than the Gospel, and instances the remarkable manner in which Hegel, by following out his philosophic train of thought, arrived at the Christian Ideal of Life. Professor Macnaughten, who lectures on "Too Late" and Mr. Ross, who discourses on the "Evangelization of the Earth," are less known men; but their contributions to the cause are of real value.

THE MISSIONARY WORLD.

A GLANCE AT CHINESE WORSHIPPERS.

The city in which I live contains about seven hundred thousand of a population. It was the imperial capital for two hundred years, is beautiful for situation, and is famous in many other respects. It is especially noted as being the location of many famous temples in the hills, one of which draws crowds of worshippers for six weeks in March and April.

There is a little village about a mile from the north gate that is almost deserted the year round, except at this season, when the boats for miles around come laden with incense-burning pilgrims and stop at it as the nearest landing-place to the famous temple. On the busiest days probably one thousand boats containing, it may be, ten thousand pilgrims, arrive at, and as many depart from, this little village. The little village is converted into a miniature city or active bazaar stocked with all kinds of goods attractive to the country people. Early in the morning the pilgrims who have arrived during the previous day and night start with their candles and incense, etc., to worship in the temple. After walking about a mile they come to the northern end of a little lake, where those who are willing to pay one and one-half cents may take a boat and be ferried to the southern extremity, a distance of two and a-half miles. The great majority, however, prefer to save the money, and walk the whole distance of six or seven miles. A few of the more wealthy hire sedan chairs or horses for the round trip. The road that winds around the edge of the little lake and at the foot of a range of hills, at this season covered with wild flowers, is quite picturesque. At intervals of a mile at most, and often separated by only a few hundred yards, there are temples and shrines where the pilgrims are invited to stop and pay their devotions, and also their money as they move on toward the grand temple, which is their main object. The road is thickly populated with beggars also, who set up their little huts and spend the season at their profession; for the greater part of the road they are stationed ten feet apart. Many of them are really objects of pity, blind, halt, lame, etc., but many of them are impostors, with a good hand hid away under the coat and a false arm with a festering sore or ulcer exposed to view, looking horrid enough to draw pity from the hardest heart. The pilgrims come prepared to give, and they are not particular about the object, as the merit consists in giving, not in giving intelligently. The beggars have a fine time, and reap a rich harvest during the season.

One day I thought that I saw a dead beggar lying in his hut and began to investigate, and soon found that it was a man that I was exposing. The beggar in the next hut began to abuse me for interfering with his business arrangements and told me to go on my business and let him alone. After walking five miles they come to a beautiful grove of large trees through which flows a clear stream of water, and hundreds of idols are carved in the solid rocks which form the sides of the hills overhanging the stream. There is one large and famous temple here, and one of the rooms in it contains five hundred idols, all more than life-size. These idols are made of a framework of wood over which clay is daubed until it assumes the shape of a man, and then the whole idol is covered with gold-foil and looks like an image of solid gold. In the back of every idol there is a little hole, where some living creature, as a toad, a centipede, snake, etc., has been put inside the idol; then the hole is stopped up and the living creature dies, and that imparts life to the idol itself.

From this temple onward there is a succession of houses and temples—in fact, quite a village, where several thousand priests live. All sorts of things needed by worshippers are kept on sale. The crowds grow thicker and thicker as we draw near the famous temple. The air is full of incense; a cloud of smoke from the incense overhangs the temple. Here passes a devotee, who stops at every third step and bumps his head on the hard stone pavement. Here comes a procession of persons enduring penance, probably on account of a sick mother, whose disease they hope to have removed. There are four sons; every one has his breast and arms bare, and four little incense urns, weighing about two pounds each, suspended from his outstretched arms by means of little hooks piercing the skin of the arms and the breasts. A band of Chinese music (?) goes before them and various banners and mottoes are borne above them, to let the gods and men know what a great act of filial piety they are performing. Among other shops in the little ecclesiastic village there are quite a number of opium shops, where priests and pilgrims are not ashamed to indulge in the drug.

Now we have got to the temple itself. It is a magnificent structure for China. The huge pillars which support the heavy-tiled roofs are pine tree imported from Oregon. The temple was burned by the rebels thirty years ago, and has been rebuilt since that time. The first building is the gateway, where immense figures scowl upon you and impress you with the fact that they are the guardians of the temple. The pilgrims are hurrying up the steps and offering their incense and bowing down before these horrid-looking figures. Passing through this building we enter a large court paved with flagstones and surrounded by buildings occupied by the priests. On the other side of the court is the main temple, where the image of the famous Goddess of Mercy is. In front of the door is a large iron incense urn, and the pilgrims are tossing their lighted incense sticks into it so rapidly that a priest is stationed there to throw water on the flames when they rise too high. Right inside the temple is a long, low stool, and the worshippers crowd up to kneel on it before the image of the goddess. This image is placed high up in a shrine and curtains hang about it so that it can be only seen after close inspection.

The worshipper lights two candles and sticks them on a railing in front of the altar, then lights his incense and throws it into the incense urn, then comes reverently and kneels on the stool. He bends forward until his head bumps the floor three times, and this is repeated three times, making nine bumps of the head on the ground. Then he rises and mutters a very short prayer. Then he looks around with a relieved and satisfied air, and his devotions are over—worship is done. Others crowd up to take his place and go through the same mummery, and thus it goes on all day long. After worship they walk around, look at the temple, the images the curtains. They will probably buy prescriptions for medicine, and draw lots for the particular one, and then go away to the city, look around, make purchases, worship at other temples, etc. They generally spend two days, one in visiting the temples in the hills outside the city, and one in visiting the temples of the "Rulers of the city." On the city hill they pray for good crops, success of the silkworm, peace and plenty during the year. For special objects they go to special temples to pray where that object is a specialty. The worship season lasts about six weeks, and several hundred thousand pilgrims visit the city in that time.—*Missionary Review*.

JAPAN.

The Synod of the Church of Christ in Japan adopted the following as its Confession of Faith: "The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart. The Holy Ghost, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace, man being dead in sins, cannot enter the kingdom of God. By Him the prophets and apostles and holy men of old were inspired, and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living. From these Holy Scriptures the ancient Church of Christ drew its Confession; hence we, holding the faith once

delivered to the saints, join in that Confession with praise and thanksgiving."

The Doshisha University at Kyoto is putting its theological students into practical evangelistic work by sending them to points in and about the city. They preach the Gospel in places where most of the people hear it for the first time. In this way their own hearts are kept warm, and they gain a valuable experience. The catalogue for the present year, illustrated with cuts of all the college buildings, and containing much information regarding the institution, gives the number of those in the different courses as 570. President Kozaki is tireless in his efforts to improve the school, and largely through his influence the theological students are pushing forward more aggressive evangelistic work.

From thirty-two members at its organization, the Church in Okayama, Japan, has increased, in ten years, to a membership of above 550. Five Churches in the province, and two in adjoining provinces, may claim to have sprung from it. A girls' school, with fifty-two students, a boys' school, with thirty-four, and an orphan asylum, with ninety occupants, are some of its outgrowths. Not one communion has passed without additions, and hardly a year without the formation of a new Church. It reckons 1,300 professing Christians, whose beginning in the Christian life was in this Church.

TRINIDAD.

The Missionary Review says: Rev. John Morton, D.D., the pioneer missionary of the Presbyterian Church of Canada in Trinidad, and who has been in the field since early in 1878, was offered by the last General Assembly the position of permanent secretary of the Foreign Missions Committee, Western Section. Dr. Morton, in view of the demands of his present field, has made up his mind to decline the offer, and to remain preaching and teaching the East Indians of Trinidad. His decision, while disappointing to the Committee of Foreign Missions, will be extremely gratifying to the members, the friends and supporters of the mission in Trinidad.

DR. JOHNSTON'S AFRICAN MISSION.

A meeting of the Jamaica African Mission Committee, in connection with Dr. Johnston's work in Africa, was held in Toronto last week. The following members were present: Messrs. W. Mortimer Clark, W. J. Gage, Henry O'Brien, Alexander Sampson, John J. Gartshore, and H. Langlois. Letters were read from the mission in Jamaica and a short report given of the Doctor's movements since leaving the island. He arrived in England the end of February with the six coloured men who accompanied him, and at once set to work, making the necessary preparations for their long journey across the dark continent. A number of meetings were held in London and Edinburgh, at which large gatherings were present to hear about the proposed new mission to Africa. Most favourable comments were made by the press and leading ministers, commending the Doctor's work. Some of the coloured men spoke and created a favourable impression. Just prior to the Doctor's departure from England, a farewell meeting was held in Exeter Hall. Besides the number of meetings Dr. Johnston attended, pressing invitations came from Prof. Drummond and the Rev. John McNeill, of London, to speak. These and other numerous engagements, however, he was not able to accept for lack of time. The party left Southampton in good health and spirits about the end of April, and letters from Lisbon dated 21st advise of their safe arrival there and transfer to the vessel sailing for the West Coast. Friends in Canada will be pleased to hear that ample funds were provided for the immediate requirements of the expedition to Africa, and arrangements have been made to communicate with the Doctor through the local agent in Benguela, so that additional contributions may be forwarded on, if necessary, to provide for the return of the Doctor home.

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