

Brethren." He had many years ago a beautiful little daughter who had always shown a remarkable character for piety, and under the instructions of a dear mother seemed to understand the truth and necessity of a Christian life and prayer. She seemed to be very zealous for Christ's name, disliked to hear any one dispute the truth of Christ's being from God, the Christ of God, and once came running to her mother from the outside and said some little girl had told her that Christ did not die for our sins. This lovely little girl had a sudden attack of sickness of some kind which brought her to the door of death. She used to talk to her father, of whom she was very fond, as he was of her, and would speak to him of heaven, and angels, and Christ, and on her soul parting from her body beseeched him to meet her in heaven. She was only about seven years old, but so great was the influence of her pleadings with her father that he became, through the holy spirit, convinced of the inner life of Christianity, of a holy world of spirits, and ever afterwards lived a devoted Christian life. He once with tears told me of the effect on him of the words of the little angel child, as her soul seemed (as she said) carried away on the wings of angels to heaven to spend a bright eternity. I never knew a man more devoted to Christ and more ready to enter that world of the spirits of holy men than he was. He always had a select set of dear Christians around him, whom he taught the inner life of Christ, and led them to rely on the shed blood of Jesus for salvation. He gave up the world for Christ, and, although always before an honourable man, was a man of this world, trusting to its pleasures and happiness.

In the case of Lord Cecil, he was the scion of a proud English aristocratic family, a relative of Lord Salisbury, was the admirer of aristocratic feelings and manners; he had lived like so many of the young English aristocrats do, a respectable but unreligious life. He was attached to one of the English regiments in Canada. Once whilst on duty, on parade with the regiment and band playing, he was suddenly impressed with a deep feeling of religion, premonition as it were that he must forsake the world, its pleasures and sins, and serve God, and accept of the Lord Jesus Christ as the Saviour of the world. He did so and from that day determined to follow a new life, with new thoughts and motives of action. Now this was his explanation, and an acquaintance heard him say that he could point out the place in Hamilton where this sudden impression on his soul took place. He afterwards left his regiment and commenced in England, but principally in Canada, a religious life—preached the Gospel of Christ all over Canada and I believe in some parts of the United States. I cannot enlarge on this life of Lord Cecil, only that his was a mysterious, sudden conversion, and further would remark that he was a most devoted follower of the Lord Jesus and close preacher of His Gospel. He died as he had lived since his conversion, a simple minded disciple, discarding the pleasures of the world, its sins and vanities. He was drowned, as said, in 1890, by an accident in the Bay of Quinte, near Belleville.

What are we to say [as to the influences on these three men—that they were delusions, fancies, sudden moods, seen among human creatures? What are we to say of St. Paul's sudden conversion? I think not. But as the Holy Ghost was sent into this world when Christ ascended to heaven to take His place among our true Churches, these things are the operations of the Holy Spirit on men's souls, and form the reality of religion, showing Jesus was the Christ of God. I could easily fortify this doctrine by other examples that have come under my notice in a long life of observation in this world.

CHARLES DURAND.

Toronto, Jan. 16, 1892.

TEMPERANCE FROM A CITIZEN'S STANDPOINT.

The hall of the Business College, Galt, was well filled with young people on a recent Sabbath afternoon at the temperance meeting. Mr. J. E. Wilson occupied the chair. Dr. Jackson, of Knox Church, who had been called on at the last moment, made the address.

He said that he would speak on the question of temperance from the standpoint of a citizen. As a minister, he deals with the moralities of the liquor trade; but in the Business College he would speak of it as a citizen who pays taxes and is amenable to law, from the standpoint of public policy. This is the right of every good citizen. He opposes the liquor traffic on grounds of public policy, because it destroys the citizens. The city of Boston spends about half a million dollars on its public schools, training some 23,000 children and youths to be good citizens. At the same time, it every year commits to its gaols and poor-houses over 22,000 persons as a result of the use of drink. That is, the liquor business in Boston destroys about as many citizens as the public schools can make. And that is what the liquor trade and its friends would do in Galt, if they are allowed their way. Dr. Jackson also opposed the liquor trade, because it hurts business and impoverishes the working people—impoverishes not only the drinking people, but all the industrial classes. He quoted from British Government blue books to show that the revenue from strong drink had been rapidly decreasing in the United Kingdom. In 1885 the revenue from liquor taxes was \$22,000,000 less than in 1875, and that shows that the people spent \$100,000,000 less in 1885 than they did ten years previously. But the budget also showed that while the revenue had been steadily and rapidly losing on alcohol the loss had fully been made good by the increase of receipts

from the tax on tea, coffee, fruits and other luxuries of the table. And as the tax on these is less than one-fifth *ad valorem* of that imposed on alcoholic liquors, therefore nearly five times as much money has been expended on luxuries of food than had before been expended additional on liquors. How could the people have this larger amount to spend? Because liquor costs in loss of time and health five times as much as it costs to purchase it. The ability of the people to spend that much more for better food, comes from their ability to earn that much more. The Doctor also, as a citizen, opposed the liquor business because it shortens the lives of citizens and so impairs the power of the State. Insurance statistics show that the life of a total abstainer is on the average sixty per cent. better as an insurance risk than the life of a temperate drinker. Col. Greene, President of the Conn. M. L. I. Co., says that "the death-rate is more profoundly affected by the use of intoxicating drinks than from any other one cause, apart from heredity;" and further, that the use of beer is "an evil only less than the use of whisky, if less on the whole," and the presidents of nine of the largest insurance companies in the United States fully endorse these statements. The Registrar General of Great Britain has shown in his official reports that the death rate of those engaged in the liquor business is twice or three times that of the ordinary rate. Dr. Jackson also opposed the drink business, because it increased taxation, pauperism and crime, and decreases the value of property, the volume of trade and the thrift of the commonwealth. He showed by comparative statistics from the experience of the great States of Kansas and Nebraska that all this is true of the economic injury to the body-politic by liquor. In years of prohibition Kansas increased her population from 906,096 to over 1,600,000 and at the same time decreased her prison population five per cent. While she had only 174 boys in her reform school, Nebraska with a population of only 1,000,000, had 245 boys in her reform school, and her prison population had increased in the same nine years 157 per cent. Prohibition Kansas increased her population by 600,000, but decreased her convicts five per cent. While Nebraska, with high license, had a much smaller increase of population, but increased her convicts 167 per cent. In Kansas the rate of taxation steadily decreased each year of prohibition; but in Nebraska taxation as steadily increased under high license. In the last of the nine years the taxation was sixty per cent. higher in high license Nebraska than it was in prohibition Kansas. The school population of prohibition Kansas swelled from 340,647 in 1880 to 532,000 in 1889, a net increase of 191,353 in nine years of prohibition. And the assessed value of property increased in the same time in Kansas from \$160,570,761 in 1880, to \$360,815,033, a gain of more than one hundred per cent. Dr. Jackson also opposed the liquor trade on other grounds, and clinched his argument from the experience of other places. It destroys the citizens; it hurts trade and impoverishes the people; it shortens the lives of the citizens; it is not food, and it is doubtful if it is ever of any value even as an extreme medicine; it increases taxation; it decreases the population and the value of property; and it increases the prison and pauper population. Mr. Knight, Mayor of Newark-on-Trent, gave \$50 to each of their hospitals and rifle corps instead of the usual wine municipal dinner, and the speaker hoped Galt would have a Mayor of the same manly type. The city of Edinburgh honoured itself and the bonnie Scotland of which it is the capital when, two years ago, it resolved that no alcohol should be provided at its conversations (same as our municipal dinners), and Dr. Jackson said he fairly blushed with shame that about the same time the Board of Trade of Galt should inaugurate an annual dinner with liquors. While he wished his entire influence to help the business thrift and municipal improvement of Galt, he could not attend that dinner as long as its influence favoured and fostered the drinking habit, which does more to injure business, destroy trade, impoverish the people, foster crime and increase taxation, than any other one cause.

AN EXPLANATION.

MR. EDITOR,—With regard to brief notice that lately appeared of a meeting I addressed, may I be permitted to say I did not myself labour as a missionary in Formosa and therefore can give no account of such labours. I have told and delight in telling of the labours of others of which for nearly eight years I was the happy witness while daily reaping benefit therefrom. During those years I saw and learned something of the difficulty of the language, the difficulty to foreigners of maintaining health in such a climate, and the very great difficulty of getting a single Chinese soul to accept the truth. I had the privilege of seeing how, compassed by these and many other trials and hindrances, Dr. and Mrs. Mackay and their faithful band of native workers were being enabled by God's help to overcome and triumph over powers of darkness. I know whereof I speak when I say heathen superstition is very real and formidable and the conflict with Chinese idolatry laborious and practical enough.

I was not indifferent to the heathen but, owing to the difficulties, though right in their midst, I could not accomplish for them as much as can any Canadian lady who will give or collect \$70 a year and send it to keep a thoroughly trained Chinese Bible woman at work among her own sisters.

What if there are difficulties? Our Canadian Church has faced such there and in other mission fields before now. In the most trying hours I never heard a word of faltering on the ground, and in the short space of twenty years far more has been accomplished in Formosa than can ever be put on paper. Would that you might see humble Chinese Christians worshipping the true God, enduring persecution, denying themselves to bring an offering to the Lord, ever grateful to Canada and their "Pastor Mackay" for the Gospel. Would that others might know but a little of the labour my eyes have seen, many hearts would go out for Christ's sake more than ever before towards those I left toiling in Formosa.

Yours for the Truth and for one Master,

ANNIE STRAITH JAMIESON.

ONE DEFECT IN A LITURGY.

MR. EDITOR,—In the Church of England Prayer Book there are prayers for the Queen, the Prince and Princess of Wales, and all the royal family, but there is not one exactly suited to their present circumstances. Now, in every congregation connected with that Church, prayer should be offered up that He who has been pleased to bereave them would comfort them, making light arise to them in their present darkness, that He who "moves in a mysterious way, His wonders to perform," would make this sore trial a blessing to them, and that He would enable us all to lay to heart the solemn lessons which He sets before us in the breach which He has lately made in the royal family. The young woman who was the affianced bride of the dead Prince should also be kindly remembered. She has a heart the same as any other human being has. But the Church of England cannot offer up such prayers at present. They are not in her Prayer Book, as I have already said. She must, therefore, wait till a suitable form be issued from headquarters. In the meantime, then, as regards the subjects of prayer above specified, she is gagged.

Woodbridge, Ont.

T. F.

ENQUIRER ON HOME MISSIONS.

MR. EDITOR,—In your issue of the 20th there is a letter by Enquirer on Home Missions. I do not propose to take it up, and reply to the questions it raises. But the following paragraph is hardly correct:—

If a young man wishes to enter into the work of the ministry all he requires is to have a little practice in public speaking, and that he may acquire as the teacher of a Sabbath school. He can get some member of the Home Mission Committee to take charge of his case, and put his name on the list of applicants for Home Mission work, and he is at once sent to a field. As many of your readers may not know the Home Mission Committee's mode of making appointments, I will explain. The names of all the applicants for work—ministers, students and catechists, with or without literary attainments—are placed on a list. A printed copy is placed in the hands of each member of the Committee. Each member in turn chooses a name from the list.

The following is the method adopted, according to Assembly instructions:—

Any applicant for Home Mission work must first appear before his Presbytery for examination as to his fitness for the work.

No member of the Home Mission Committee can put the name of a catechist or missionary on the list of applicants, without instructions from his Presbytery. In most cases, there is a specific minute of Presbytery, recommending the applicant to the committee.

In addition to this, the students of the various colleges, whose names are placed on the list, are certified by the college authorities, after certification by the Presbytery.

Yours very truly, WILLIAM COCHRANE.

THE LIBERTY OF PREACHING.

MR. EDITOR,—The noble conduct of Colonel Harrison at the head of his regiment of immortal Ironsides pleads for the liberty of preaching:—

To teach the truth is to no caste confined,
'Tis each man's duty when he feels the spur,
The God's warrant to man is writ within;
His true commission's graven on the soul;
His title, fitness—autographed by God.
And thus made current through the universe—
Needs no endorsement at the hand of man.
Unriddle me the enigma of the world,
You come to me with the fresh stamp of God;
Show me all-sided truth; thy sanction burns
Ablaze with lightning letters on thy brow;
Hast thou the key that turns in all the wards
Of the locked mystery of human life,
Thou need'st no priestly license for its use;
Point me the sovereign balm that heals all wounds
Of our poor, bleeding, wronged humanity,
I'll give it tongue of thunder in the noon,
Limn it with lightning on the front of night,
And shout it in the ear of all the winds,
To waft it to the outskirts of the world.

When Joshua, jealous for the honour of Moses, prayed him to forbid Eldad and Medad to prophesy in the camp, Moses replied: "Enviest thou for my sake? Would God that all the Lord's people were prophets, that the Lord would put His Spirit upon them." (Numbers xi.) In the Acts (viii. 1-40) we read, too, that "there was a great persecution of the Church that was in Jerusalem, and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. . . . They therefore that were scattered abroad went about preaching the Word."

This, need I say it, does not exclude the idea of stated rulers and teachers. But what matters it really if of these there be three orders, or two, or one? The inner life and its beautiful outer manifestation is the great essential. The building may be of brick, or stone, or wood, if only it afford the needful warmth and light for the growth of the life within. May it not be indeed that the exact mode of Church government has not been laid down with such clear definiteness as some persons seem to imagine? May it not be that it was left largely to the Church as an elastic question to be settled by the needs of the future with its own special requirements? I think that I could show that the arguments so often employed do not involve the conclusion; but if they do not necessarily, then assuredly we ought not to be too dogmatic. The letter of the Rev. Mr. Clark was conceived in the right spirit, and was very moderate, and, so far as it went, was almost entirely satisfactory, but it hardly reached the core of the matter, and there are many things wholly ignored in it—I do not say intentionally—which would have to be considered before a definite judgment could reasonably be formed on the subject. But on this question of Church government I am not writing pro or con, but only to show the unreasonableness of such dogmatism as leads to the severance of the ties of fellowship between minister and minister, and man and man. Yours, etc., J. A. ALLEN.

Toronto.