

FULFILMENT.

Twice hath the winter sallied from his lair
In seeming triumph, and as quick retired
Into the north again. So things desired,
And loved, still linger in St. Martin's care.
The flowers have vanished, and the woods are bare;
But, all around, stray forms, by autumn fired,
Still glow like flowers; and many a thought, inspired
By summer, yet is fit for later wear.
Fit and unfit—since nought consists with Time!
For 'twixt this being and what is to be
(Brief space where even pleasure holds his breath)
All's incomplete. Life's but a faulty rhyme
Conned half-contentedly o'er land and sea,
Till cometh the divine creator—Death!

—C. Muir, in *The Week*.

HOW SUICIDES ARE MADE.

It is commonly believed that the tendency to suicide, like the tendency to madness, runs in families, and that is no doubt true. But the strongest-minded and clearest-headed man in the world has the possibility of suicide in him. On the other hand, the disposition to madness and suicide, which is so decided a characteristic of some families, is, in many cases, easily to be kept at bay by resolution and intelligence on the part of particular individuals. So that, in most cases, if the story of a suicide be read from the very beginning, the full responsibility must be placed on the victim himself. In our own time the pressure of highly civilized environment urges men in the direction of brain weariness and so of disgust with life. But it is to be borne in mind that no man is compelled to enter into the keenest competition of his age. The brain is fairly mature before the age of twenty-five; and before that age few educated men are married, and fewer still are irrevocably committed to a particular calling or way of life. A young man of average intelligence is then quite able to judge his own intellectual force and staying power, and he is also able to take into consideration the history of his family and his inherited tendencies. It is incumbent upon him at that stage to take stock of his mental and physical resources exactly as he takes stock of his capital. If his available money amount to no more than one or two thousand pounds he would consider himself a madman were he to embark in a business requiring a capital of half a million. But is he not just as much a madman if, with a mind of merely average powers, he enters upon a line of life requiring an intellect of the strongest and clearest order and mental endurance of the most persistent kind? A young man acting thus invites brain worry, invites chronic dyspepsia, invites sleeplessness; throws the door wide open for the entrance of all the physiological foes that destroy health and drive sanity out of the home.—*The Hospital*.

TORONTO CONSERVATORY OF MUSIC.

The interest shown by the pupils and their friends in the students' recitals, given on Saturday afternoons in the lecture-room of the Y.M.C.A. building, is well maintained this year. All have been well attended, and the recital on Saturday last was no exception to the rule. The various items on the programme, which we give underneath in full, were rendered in a very intelligent and careful manner: Piano—"Nel cor Piu" (variations), Beethoven—Miss Clara Rolph. Piano—Sonata, A minor (first movement), Mozart—Miss Bella Geddes. Vocal—"Go and Forget," Adams—Miss Lizzie Wallace. Piano—"Spinnerlied," Mendelssohn—Miss Mamie J. Hogg. Vocal—"The New Kingdom," Tours—Miss Kate Elder. Piano—Sonata, F major (last movement), Mozart—Miss Edith McLean. Piano—"Wiegenlied," Op. 16, No. 2, Rubinstein—Miss Florence Moore. Vocal—"Three Wishes," Pinsuti—Mr. John Heslop. Piano—Sonata, Op. 27, No. 2 (last movement, presto agitato), Beethoven—Miss Julia McBrien.

LADIES, MAKE THE EXPERIMENT.

Men and women who refuse to try new ideas or new articles virtually combine to make the world stand still, and check the advancement of those things which conduce to happiness, comfort and the getting of more into an ordinary life. Sweeping improvements—such as the telegraph, steam, electricity—push themselves in at all odds; and, although it may not be suspected, a household article is doing the very same by its judicious, convincing, argumentative advertising. We refer to Pearlina—the very name is becoming a household word, which means cleanliness with ease and comfort. We would suggest to those of our readers who do not use Pearlina to make an experiment with it. Surely such rapid growth as it is enjoying must be due to merit, and yet it is old enough to have been buried out of sight long since did it not continue to please and satisfy those who use it. It claims much by way of reducing drudgery and saving of wear and tear, and if it fulfils its promises, the more it claims the better; and the sooner you know all about it, the sooner you will share in the benefits afforded by a purely scientific household article.

IF YOUR HOUSE IS ON FIRE

You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subsides. To do this, take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

THE MISSIONARY WORLD.

JEWISH MISSIONS.

In a paper in the current number of the *Missionary Review* Dr. Ellinwood says: It must be confessed that the Christian Church at large has seemed to be apathetic in regard to Jewish missions, but it has been rather the apathy of despair than of indifference. There has been too great a readiness to "turn unto the Gentiles" and to consider the engrafted "wild olive" the real tree. At the London Missionary Conference of 1888, Mr. James E. Mathieson quoted the late Dr. Schwartz as saying: "You Gentile Christians take all the sweet promises to yourselves, but you leave all the curses to the poor Jews." And in continuing, Mr. Mathieson alluded to a custom of the Scotch ecclesiastical bodies of rising at the close of their sessions (though they usually sit in prayer), and singing with marked solemnity: "Pray for the peace of Jerusalem: they shall prosper that love thee," etc. "But they do not mean Jerusalem," he added, "and they do not mean the Jews: they mean the Established Church and the Free Church of Scotland." Is not this something like "robbery for burnt offering?"

But, however, the Church, as a whole, may have neglected her duty, there have always been those who have God's chosen people in their hearts. Count Zinzendorf, the founder of the Moravian Missions, took a warm interest in the Jews, and he had the great joy, in 1735, of seeing a prominent Jewish rabbi become a member of the Moravian Church, and a successful missionary among his people. "Everywhere," says Dr. Fleming, Secretary of the London Society for promoting Christianity among the Jews, "he won the esteem of the Jews, and not long since a gift was sent to the Moravian Church at Herrnhut by a Jewish family who cherished the traditions of blessing through Rabbi Lieberkühn."

The London Society, above named, has been at work for over eighty years. Nor is it alone. There are altogether eight Jewish missionary societies in England, five in Scotland, and one in Ireland. Together these employ 312 agents. On the Continent of Europe, the societies number twenty-seven. America has seven, with thirty-four agents. Thus forty-eight societies with 377 agents are striving to win God's ancient people to their own Messiah. That their labours have not been wholly in vain is shown by the estimated fact that 100,000 Jews have been baptized in the last seventy-five years, and that with their children the number of believers may be set down at 250,000. Among these have been many distinguished men.

Though these numbers are not relatively great, yet it is believed that the breaking down on both sides of an unrelenting prejudice has been a far greater result and one which opens the way for blessed in-gatherings in the time to come.

There are certainly some valid grounds of hope for the Jews, even aside from the Divine promises. They are less tenacious of their old faith than they were formerly. Though still more or less clannish, yet they are more than ever disposed to break down barriers and be like other people. They are getting tired of the real or imagined stigma and reproach attached to their name. Each successive generation cares less for the old shibboleths and more for the privileges of social life without distinction of race.

It is seen that the prophetic situation is awkward. If the Messiah has come, who, and what was He? If He has not come, when will He appear? If sacrifice symbolized a promised Redeemer why is it not kept up? Why is the Moslem permitted to hold, century after century, the only place of sacrifice, unless to show that its meaning is done away and its necessity gone? Perhaps it is in despair over such questions as these that multitudes of Jews are driven to Agnosticism.

More and more Jews observe our Sabbath as a day of rest, and their Sabbath schools inevitably tend toward Christian ways. It is well nigh impossible to prevent their children from coming into sympathy with the Christian institutions and customs which prevail around them.

Two or three years ago a liberal-minded and philanthropic Jew in Italy offered an immense sum of money to be devoted to the education of children in Russia, and recommended that Jews and Christians be educated together. His idea was that the race distinction should be ignored, and that the young of his people should be allowed to become absorbed in the national life whenever they might be, and that gradually the distinction between Jew and Gentile should disappear. It may be that social absorption, intermarriage, the assimilating influence of the common school, the fading out of the Jewish pride and prejudice of race are to be factors in God's plan of recovery. Doubtless, they will have a part to act, but God's express will is that the Gospel shall be faithfully preached meanwhile, and that prayer be offered for His people.

Surely the Christian Church owes it to itself to present no higher consideration to promote the spiritual enlightenment of the Jews. We ourselves need this effort, if only to remind us continually how much we owe to the race that gave us the Saviour of mankind—if only to keep fresh in memory the great missionary whom the Jewish race gave as the Apostle to us Gentiles. Our indebtedness for the Chief of the apostles will never be paid. The Gentile world, with its Christian institutions, is a monument of the great fact that it is possible to overcome the most inveterate Jewish prejudice, and to win the stoutest Pharisaic heart to Christ. If Paul could be converted and could convert thousands of others of his own faith, the Christian Church has no right to despair. Jewish synagogues were the first cradles of the nascent Church in all lands. They opened their doors to the apostles for the planting of the first germs of truth, and Jewish converts everywhere gave character and steadiness to the ignorant Gentile Church.

But, how shall the Jews of our time be reached? The London Society, as the result of eighty years of experience, answers this question under the following heads: By striving to win their confidence by removing prejudice. Never speak sneeringly or disparaging of them; overcome the habit in ourselves and others. Manifest sympathy with them as a nation and as individuals. Win confidence by medical missions. By preaching the Gospel as the apostles preached it—proving from their own Scriptures that Christ is the promised Messiah. By encouraging a diligent, candid, and prayerful study of the whole Bible—the Old and the New Testament in their connection. By educating Jewish children. In a school supported by the Society, in Palestine Place, London, where 595 Jewish boys have been educated, the master, after twenty-eight years of service, does not know of one pupil, who, after pursuing a full course, has relapsed into Judaism. By assisting poor Jewish youth to obtain positions and encouraging them in seeking a subsistence. By training promising young men as missionaries. It should not be forgotten, as an encouragement, that the Jews are worshippers of our God, have a large portion of our Bible, are sharers of our civilization, speak our language, and are—or ought to be—our friends as well as neighbours, and are even before us, heirs of the covenant of promise!

AFRICA.

Letters from the missionaries in Uganda say that King Mwanga has been almost wholly stripped of the despotic power which he and his fathers for centuries have exercised. He is now of little importance in his own country—white influences are in ascendancy. The king can get nothing that he does not ask for from his chiefs, who are under the control of the Protestant or Catholic religion. This is a great change for the young king, who awhile ago killed a bishop, imprisoned white missionaries, and slaughtered native Christians by the score. No heathen are allowed to hold any office in the new Government. Many of them are permitted to remain in the land, but there is not a chief among them. The great offices, of which there are about six very important ones, have been equally divided between the two Christian parties.

There has been great danger of serious clashing between the Protestant and Catholic sects. By the advice of both Catholic and Protestant missionaries they have, however, decided to bury their differences and work together for the good of the country. There is still considerable bad feeling and jealousy, but there seems to be no prospect now of the open rupture that recently threatened. The parties have taken an oath, signed by their leaders, agreeing that whatever their disputes may be they will not spill one another's blood, but will depend upon sober arguments and arbitration to settle all their quarrels.

The Mohammedan party seems to be entirely defeated. Thus a remarkable change has been wrought in Uganda, where a while ago the Mohammedans ruled everything, and by their influence upon Mwanga and his successor, Karema, drove the whites out of the country and threatened to retard the progress of white enterprises and of all civilization in Central Africa for half a century to come. Now the Mohammedans have been driven from power in a series of bloody battles, their influence is entirely gone and the Arabs are fugitives, Uganda is a British protectorate, and the white missionaries, recently persecuted, are the power in the country. Never before was the prospect so bright for the rapid extension of European influence and commercial enterprise in the African lake region.

The importance of Zanzibar, as a key to Central Africa, was recognized early in the era of exploration. What New York is to the United States, what Liverpool is to Great Britain, Zanzibar is to Equatorial Africa. In his first expedition Stanley made it the base of operations, and he went there again, in 1879, to organize his second expedition. It lies on the east coast of Africa, seven degrees south of the equator. Its chief markets and the seat of the Government are on the island of Zanzibar, but the adjacent country on the mainland is also under the Sultan's dominion, and is also called Zanzibar. It is at this point that the caravans from the interior strike the coast, and from there the explorers, Burton, Grant, Stanley, Cameron and others, hired their carriers and set out on their expeditions, and to that place they returned, and came once more into communication with civilization. It was Stanley's first business, in organizing the Congo Free State, to establish a chain of stations extending from Zanzibar to Nyangwe and the lakes. Under the new arrangement with Germany and England, the latter country has acquired the right of "protecting" the Sultan of Zanzibar, which is one of the most valuable concessions granted her by Germany. The history of English rule in India shows how adroit she is in turning the office of protector to her own advantage.

The situation of Zanzibar was not likely to escape the attention of the slave-stealers. Their interests lay in making the road from the villages which they depopulated to the coast as short as possible. On the journey, however short it may be, many of their victims died from fatigue and exposure to the sun. Zanzibar was near, and it was also convenient. There the dealers came from Europe who had commissions from the Turks and Egyptians to supply them with slaves. There, too, vessels might be chartered to carry away the living booty to other ports. So Zanzibar early became a mart of commerce in the awful traffic. The efforts of Germany and England have largely suppressed this trade in Zanzibar, and under the protectorate of England we may be sure it will not be revived. The markets will now be better occupied by the trade in ivory.