

Mr. Aitken's sermons have been reported fully, in several instances *verbatim*. They are rich in Gospel truth, clear in presentation, aiming at direct results. They are not the careless harangues of an ignorant exhorter; but the direct, earnest and faithful utterances of a man who believes the Gospel to be the power of God unto salvation, and who feels the responsibility resting upon him to declare the whole counsel of God. There is no magnifying of the instrument, no protruding of the servant; but a direct aim to exalt the Master. Not the least admirable quality of the Missioner is his becoming modesty. There are numerous and trustworthy testimonies to the value of the work that has been accomplished, and yet larger results are expected to follow.

This successful effort to reach non-church-goers seems to indicate that the Divine Spirit will bless the faithful and sincere preaching of the Word of life, and that men will listen to it when proclaimed in its purity. It also shows the wisdom of employing qualified and responsible agents in evangelistic work.

### MISSIONS AND THE LIQUOR TRADE.

THE overthrow of the French Empire at Sedan made the long cherished desire of the German people for a united nationality an actual possibility. The King of Prussia was crowned Kaiser of the German Empire. From that time until recently effort has been chiefly directed to the consolidation of Germany. Prince Bismarck has been an energetic defender of prerogative. He has shown no inclination to extend popular rights and greater freedom of action to the common people. On the one hand he has had to repress socialistic movements, and on the other to resist the demands of the Vatican. The Chancellor of the Empire is above all things a pronounced nationalist. Fiscal legislation, as inspired by him, has been in the direction of protection to German trade and commerce. Of late colonial movements of rather aggressive character have been promoted under Bismarck's sanction. Such movements have been looked upon very favourably by the German people, however suspiciously other nationalities may have been disposed to regard them.

There are, however, a number of Germans who are very much dissatisfied with certain aspects of the colonial policy as hitherto pursued. There are no reported protests against high-handed aggression in seizing upon disputed possessions. Their annexation by Germany was considered legitimate. There is much satisfaction that new channels for German commerce should be opened up. German traders are no worse than those of other nations, but in some respects it is obvious they are no better. It seems to be an understood thing that the chief end of commerce is to make money without being over scrupulous as to some of the means employed for the attainment of that end.

The slave trade, with all its crimes and horrors, was pursued long after the conscience of mankind was convinced of its irredeemable iniquity, simply because to those engaged in it there was much pecuniary profit. So now, where the Churches of Christ send their missionaries for the salvation of the heathen, wealthy merchants send enormous quantities of distilled liquors for their destruction, for no other reason assigned or conceivable than that there is money to be made by their export. It may be that many business men living decorous lives themselves, and contributing handsomely to the mission treasury, are all the while more anxious that their liquor consignments be successful than that the heathen should be rescued from their degradation.

A short time since, a general missionary conference was held in the city of Bremen, where representatives of various societies, as well as of the Government, were present, taking part in the deliberations. The export of intoxicating liquors was freely and pretty generally condemned, though some of the speakers were not quite prepared to go very far in that direction. The conclusions reached were summed up in a memorial to the Imperial Government in which the following occurs:

1. That, in future, when an imperial charter is to be granted, his Majesty should make an exception of distilled liquors from the trade-list of the respective colonial or mercantile societies a principal condition. 2. That a custom-tariff, with regard to the importation of liquors to the colonies, be fixed, which should at least be equal to that of adjacent colonies of other Powers. 3. That a license fee be put on the retail trade in distilled liquors.

Several societies, such as the German Temperance Association, and the West German Colonization Association, have urged that the trade in spirituous liquors in German colonial possessions should be entirely prohibited. It is apparent from these indications that even in Germany, where social drinking usages have been so long inveterate, a strong and healthy temperance sentiment is asserting itself, as will be seen from the following address to the German people adopted at the Bremen Conference:

The Conference of the German Evangelical Missionary Societies address to their German fellow-citizens the urgent request to assist them in the combat against an enemy which so often forces its destructive way into their field of labour. The German people are endeavouring to get a share of the commercial riches of the world, by securing fixed possessions in foreign lands, and are asserting the power of the united Fatherland in the protection of German interests all over the world. In consequence, they have, as is well known, taken a prominent part in the liquor trade with natives. Spirituous liquors, to the value of many millions of marks, often of those kinds most injurious to health, are annually exported from German ports, particularly to the African colonies. The German Missionary Societies must, on the ground of an experience of many years' standing, testify—and thousands of men of all Christian denominations and nations who labour for the spiritual and moral elevation of heathen nations, support this testimony—that of all the old and new enemies of a religious and social improvement, old and new liquor is one of the most dangerous. With one accord, our people condemn the hurtful and shameful opium-trade of England; but must not foreign countries accuse us of hypocrisy, if the not less hurtful rum-trade of Germany is permitted to spread in the colonies without a protest from our people? The German Missionary Societies, consequently, address the request to their fellow-citizens, particularly to their Parliamentary representatives: Assist us to avert from Germany the shame of being considered conspicuous among other nations, a corrupter of heathen people.

### Books and Magazines.

THE WESTMINSTER QUARTERLY. A Help for Older Scholars. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain and Son.)—Those for whom this handy little magazine is specially prepared will derive great benefit from its use.

THE PANSY. Edited by Mrs. G. R. Alden. (Boston: D. Lothrop & Co.)—This magazine, so deservedly a favourite with juvenile readers, began with the November number its thirteenth volume. It is bright, attractive, entertaining, being plentifully and beautifully illustrated.

THE WESTMINSTER QUESTION BOOK FOR 1886. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This very useful help for the Sabbath school for the coming year is prepared with the greatest care, giving a concise and clear view of the lesson series. It will be of great service both to teachers and scholars.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—The December number of this valuable monthly, so helpful to ministers, contains several excellent contributions. The Rev. Dr. Littledale is the contributor this time to the Clerical Symposium, the subject still being, "Is Salvation Possible after Death?"

ZECHARIAH: HIS VISIONS AND WARNINGS. By the late Rev. W. Lindsay Alexander, D.D., LL.D., F.R.S.E. (Toronto: S. R. Briggs.)—This work is the product of profound scholarship, clear insight into the meaning of Scripture, a well-balanced judgment and of a reverent and devout heart. Dr. Alexander was a giant in the exposition of Scripture, and this one of the last works from his powerful pen is worthy of the reputation he justly earned.

THE BOOK OF COMMON PRAYER. (Montreal: Dawson Brothers.)—The Reformed Episcopal Church in Canada has issued an edition of the Book of Common Prayer. It is well and carefully printed. All that savours of sacerdotalism has been eliminated from the new edition. "Minister" is substituted for "priest" throughout. In the Declaration of Principles of the Reformed Episcopal Church, the following will show that it seeks to advance on the lines of evangelical Protestantism:

This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word: First, That the Church of Christ exists only in one order or form of ecclesiastical polity: Second, That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood": Third, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father: Fourth, That the presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine: Fifth, That Regeneration is inseparably connected with Baptism.

### A MOHAMMEDAN TRACT.

The following is a translation of a tract written by a Mohammedan, and circulated in Amritsar. It bears strong testimony to the reality and efficiency of our work.

Believers! save your children and descendants from hell-fire!

A work is going on in your cities and in your homes; an evil is spreading rapidly everywhere. To this we would earnestly call your attention. The evil can be removed, if you exert yourselves to put it down. Thus you may be the means of saving, not only the present, but future generations.

Before mentioning the evil from without, let us call your attention to an evil within, namely, the ignorance of our women. In every religion it is taught that woman should be educated, that she may herself be saved from hell, and teach her children the right way. Experience has proved the necessity of teaching the women; wise and learned men have insisted on the importance of it. Ubu Abas (may his sins be forgiven!) says that the child's first school is his home. It is evident, then, that the child's education depends upon the parents, especially the mother—therefore the mother should herself be educated. From her the child receives his earliest impressions; her teaching imparts happiness in this world and the next. But alas! our women are ignorant, and we have paid no attention to the fact. But this is not all. We have not only neglected our women: we are doing our best to destroy our religion. Although there are a few pious and learned men and women who are quite fitted to train the young, what do we see? Wherever we go we find mission schools filled with Mohammedan children! There is scarcely a lane, a street, a house, where the effect of these schools is not seen. Scarcely a woman has had the good fortune to escape Christian teaching. In her youth she has learned to sing "Pigare Isa Isabol," and many other hymns too. Where is the girl who has had the good luck to escape the teaching of the New Testament? Is there a child in the mission schools who is not thoroughly grounded in the Christian faith, and at the same time taught to believe that her own religion is vain? Can such a child escape being affected thereby? They first admire, then wish to follow, the customs of the Christian teacher. Is it possible that any one who is constantly taught that his own religion is uninviting and false, and as frequently told that another religion is beautiful and true,—is it possible that he can remain firm and steadfast in his own faith? Granted that he has grace given him to stand firm, is there not a grave danger that his heart may not incline to and love the new religion? Harat Mor Faruq and Abdullah refused to read the Taurat and Ingil in case Satan might take advantage and lead them astray. If such be the danger to which learned men are exposed, what must the condition of our children be, whose innocent minds know as yet nothing of their own religion, and are drawn so lovingly aside to learn another? O lovers of your country, your homes, your children, is it not time to consider this? The missionaries, who pour like a flood into this country, are striking deadly blows at the root of our faith. They know how much depends upon the women, so, on various pretences of teaching reading and needlework, they enter your houses, and sometimes even plant schools there? By this means a loophole is made for the Bible.

Sometimes the native non-Christian teacher promises to teach the Quran in order to entice parents to send their children. The consequences are most pernicious. The teacher reads hurriedly, being in constant fear of the visit of the Christian inspector. When the Christian teacher crosses the threshold the children are forced to have recourse to deceit. Some put the holy book under the matting, others in a press, another runs upstairs and throws it on the roof, another again sits upon it! Thus is the glorious Quran, which indeed ought not to be touched save by holy hands, dishonoured and disgraced!

After scenes like this our children sit at the feet of the Christian teacher, who spends the time in teaching the New Testament.

Do you wish your children to be trained and grounded in the Christian faith? How many Mussulman women in Lahore, Amritsar, and Sialkot have become Christians? We hear such news every day, but we pay no heed; our senses are benumbed, our hearts are dead!

O friends of the true religion, teach the Quran. Strain every nerve to cure the disease, which must ultimately kill the victim; do your utmost to close the deep wound which is gnawing like a cancer in your land!

Have you no pity on your children? Is it not your bounden duty to save them, your precious sons and daughters, from the burning fire? Your child has fallen into a well, can you not stretch forth a finger even to help him?

Countrymen, shall we not try to save our children from a disease which in a few years will be incurable? If we let missionaries work unmolested, if we allow Englishwomen to undermine our faith, in a few years (if indeed one Mussulman remain in India) our knees will be feeble indeed, our heart faint, our religion gone!

Are we not guilty in this matter? Shall we not for this great sin of indifference be sent to hell? How can we face our beloved Prophet on the resurrection-day? Can we pray to him for help? Can we, who are letting Mohammedanism die, hope for his mediation? Brothers, you are worshippers of the true God, obey then your Prophet!

But it is not sufficient to talk over the matter, to lament and grieve. Words will not do; we must work! We must do our utmost to bind the wound. Indeed, to heal the deadly sore is no easy task, but in the Prophet's name we will. Let us collect sufficient money to build a school where our children shall be sheltered from infidelity, and shall learn the true religion; where our daughters shall learn the glorious Quran (a short time will suffice to read it through). They shall also learn to read and sew and be taught how to behave toward the several relations of the family.

Let us seize the precious opportunity afforded us by a liberal Government, under whose shadow all religions are allowed to rest. Hand in hand let us work, and soon we shall have an Islamia Madrasa for our girls!