

of this kind, the construction of two "treasure cities," or fortified granaries and places of deposit for military supplies, is specially mentioned. Both of these cities, Pithom and Rameses, seem to have been in or near the land of Goshen, and one of them, Rameses, was the centre around which the Israelites collected before the exodus. Until lately the precise position of these cities was not known; but one of the most brilliant and fruitful discoveries of our time has been that of the site of Pithom by Mr. Naville, acting under the auspices of the Egypt Exploration Fund, which has been the means of doing much useful work in Egyptian antiquities. The place referred to is now known as Tel el Maskuta, a name derived from the facts that it is a mound similar to those which often occur on the ruins of old cities, and that a statue projecting from the mound had attracted the attention of the natives. Certain monuments found by the engineers of the Sweetwater Canal, which passes near, showed that the town represented by this mound had been founded by Rameses II. and hence it was hastily concluded that this was the site of Rameses, and it has been so marked on the maps. The judicious and careful excavations of Mr. Naville, however, brought other monuments and inscriptions to light, and proved the actual name of the city was Pithom, the place or habitation of the god Tum, one of the names under which the sun was worshipped. They further showed that it was the capital of the districts of Thuku or Succoth, that its later name in Greek times had been Heropolis, a translation of its Egyptian name into Greek, and that in ancient times the Red Sea was much nearer to it than at present. What may be called the citadel, or principal fortification, of this town consisted of a wall of sun-dried brick, eight yards thick and enclosing a square of 250 yards on each side, or an area of 55,000 square yards. In the corner of this area is a small but evidently highly ornamented temple, dedicated to the god Tum, and from which many interesting inscriptions and monuments have been obtained, extending from the time of Rameses II. to that of the Roman occupation of Egypt; but the most remarkable feature of the place was the existence of a number of large chambers with very thick walls of brick, and evidently intended for holding grain. These are believed to have occupied a large part of the enclosure, and show what was meant by its being called a treasure, or store city. It was evidently a place intended for storing supplies for the Egyptian armies on occasions of their campaigns in Asia. The discovery of Pithom is also of immense importance in settling the route of the exodus. The inscriptions found here prove that the Red Sea extended much farther to the north than at present, and in this they concur with the geological indications and with the Bible narrative. They fix also the route of the exodus as being through the Wady Tumilat, since the eastern part of that valley was the land of Succoth, in which they encamped after their first day's march. Further, this fixes their starting point as being at the western end of the Wady Tumilat, probably near the ancient site known as Tel Abu Suleiman, and which was formerly supposed to be Pithom, but now lays claim to be Rameses, which name seems also to have denoted the western end of Wady Tumilat. The position of these places and the remarkable agreement of the topography with the narrative in Exodus were then illustrated fully by a map and by the facts observed by the lecturer on the ground. The bearing of the exodus on Egyptian history was then noticed, and the subsequent appearances of the Egyptians in Asia under Shishak, Zerah the Ethiopian and Necho. In conclusion the lecturer stated that while there was much truth in the remark of a recent scientific visitor to the Nile, that the Bible was the best guide-book in Egypt, it is also true that Egyptian discoveries have thrown great light on the Bible, and especially have established for its narrative of the relations of Israel and the Egyptians and of the exodus the character of accurate and contemporary history.

PROHIBITION AND LIBERTY.

MR. EDITOR,—The writers of the Kyle Talmac school are usually very sensitive on the question of liberty. Nor, indeed, could they adopt a war-cry that would appeal with more power to humanity's heart. All men love liberty. To gain this glorious boon for themselves and for their children our fathers bled and died; and only the most craven-hearted of their de-

scendants would grudge to shed their blood in freedom's cause. But what false ideas many have of liberty! It has been the theme of every factious demagogue; the watchword of many a traitor. With them it means emancipation from every wholesome restraint, and the sweet and blessed word is profaned by those who desire only anarchy and confusion. "Oh, Liberty! what crimes have been perpetrated in thy name!" Now, we confess to a little impatience when we hear men invoking the Goddess of Liberty in the interests of a traffic that thrives only by the enslaving of men. Nevertheless, let us as calmly as possible consider their contentions. Let us distinguish between liberty and license. We all know that individual liberty is often incompatible with the good of the community. That which would be quite allowable for Alexander Selkirk to do on his lonely island might be utterly inconsistent with the interests of civilized society. In his solitude he might wander about in a state of nudity, wear women's apparel, rend the air with cursing, and "do just as he pleased"; but had he ventured to exhibit the same pranks in the streets of a civilized city he would soon have been safely lodged in a prison cell. Personal liberty allowed his action in the one case; civil liberty would have disallowed it in the other. Personal liberty must be curtailed as civil liberty is developed. The forfeiture of natural rights is the ladder by which men climb to the vastly higher plane of social freedom. The more degraded and debased the social condition, the wider is the range of personal liberty. An Indian marries a squaw; she becomes his property. His right to her is absolute. He may beat her or he may kill her, and there is no redress. This is the liberty of barbarism; but in civilized and Christian society the highest idea of liberty is freedom to do that which conduces most to the good of the community, and is most agreeable to the mind and will of God. The doctrine that "no man liveth to himself" is a basilar principle of the social compact. The good of society demands that the individual should renounce what is injurious to its welfare. To indulge in conduct which, though it yields some real or fancied benefit to the individual, will yet, with the certainty of doom, inflict tremendous evils on the community, is by common consent a social crime. It is branded as the foe of freedom. It is insanity as viewed by the political economist, and is repugnant to every wholesome and manly instinct of the Christian and the patriot. We legislate against indecent pictures and obscene literature; against lotteries, gambling and the social evil; against the butcher's tainted beef and the baker's adulterated bread. No one objects to such legislation. No one pleads that the house in a burning block should be spared when its timely demolition might save a city. And if the liquor traffic has proved itself the foe of society without a redeeming feature to excuse its continuance, then, to enact laws for its total suppression is in accord with un doubted precedent, the most profound sociology, and the truest liberty. And is this indictment against the traffic too severe? Can the charge be sustained? Surely no sane man can doubt that this traffic is crushing society with its intolerable burdens, that it is ruining the body, debasing the intellect and debauching the moral nature of myriads; that it withers all pure affections, intensifies every unholy impulse, nerves the assassin's hand, darkens the homes of men, and ploughs the earth with the long, deep, awful furrows of drunkard's graves. Does not the amount of strong drink consumed in a community measure with astonishing accuracy the degradation to which that community has sunk? Is it not true that destitution, misery and crime bear a direct ratio to the vigour and success with which the traffic is plied? Why, then, should it be spared? What good thing can we place to its credit? The foundation of liberty is intelligence and morality. How has the liquor traffic advanced these elements so prized and so precious? Man has a physical, an intellectual and a spiritual nature. True freedom in the State demands the harmonious development of these. How does the liquor traffic minister to that result? How many hospitals has it founded? How many schools and colleges has it built or endowed? How many churches has it helped in their work? Show us anything the liquor traffic has ever done to enhance the material, mental and moral wealth of the nation? And yet distillers, brewers and liquor-sellers, and those who champion their cause, shout for liberty! They demand in the name of liberty that the State shall

license that which will prove its own ruin; that it shall license a procuress to minister to a debasing appetite in thousands of its citizens, and to create and kindle this appetite in thousands more! At such a theory of civil liberty and governmental functions, despots might chuckle with delight and demons dance with glee!

Mr. Tassie charges the Assembly with intolerance, not only for its general attitude to this question, but for manifesting disapproval of the views enunciated by Drs. Grant and Laing, Mr. Macdonnell and others. These brethren know too well the character of the Assembly to imagine that they compromised themselves with their brethren by uttering boldly their honest sentiments. They are no less "brethren beloved" on that account. For men have a stronger hold on the affections of their brethren than Dr. Grant and Mr. Macdonnell; and as a mark of the confidence reposed in Dr. Laing he was, only a few weeks ago, invited to a lectureship in Knox College, the acceptance of which will give pleasure to the whole Church.

Do the men whom Mr. Tassie speaks for act thus toward those who differ from them? I trow not. They adopt the "coals of fire" method in a more literal fashion. Some of us for daring to bear our humble part in the cause of prohibition and temperance have been assailed with the most violent public abuse; while cowardly letters have been sent threatening to burn our dwellings about our ears. Of course, these tokens of imbecility can only provoke a smile. One's patience is apt to be more severely strained by the shallow sophistries which prate about "tyranny," "conscience," and "freedom," as though the liquor traffic were the palladium of the nation's liberty; by the blasphemy that would wring from the Book of God encouragement for a traffic so baneful and blasting; by the callous perversity that sneers at every earnest word or deed directed against society's deadly foe; and by the impiety that dares to quote in support of a palpable curse the words of the holy Prophets and the Omniscient Christ. But of this more anon. P. WRIGHT.

Stratford, Nov. 25, 1885.

BRITISH COLUMBIA.

SERIOUS ILLNESS OF REV. J. S. MACKAY, M.A.

MR. EDITOR,—I have just received a letter from Rev. J. S. Mackay, of New Westminster, dated Victoria, November 19, from which I make the following extract:

"You will doubtless be surprised at the contents of this letter. I did not think that I should ever have to send you such news.

"I have received absolute orders from the physicians here, to give up work at once, with the hard alternative of ending my life, within a year, if I continue.

"For some weeks I have had a cold, and have not been feeling well, but have been doing my regular work and some extra. The consequence is that I am now very much reduced and am threatened with lung trouble. My physician tells me that if I go to California and rest for four months or more, I shall be all right again. He emphatically forbids me to go to Ontario before May.

"I feel the whole position very keenly. What course of action I shall pursue, I cannot say until I consult my congregation. One thing is certain, that I must preach no more for the present.

"I intend to send in my resignation to the congregation. Should they accept it, it will be their duty to find another man. Should they refuse, and give me six months' leave of absence, we must try to secure supply.

"Do you know of any minister who wants a field in British Columbia? He might take my place for a time and then take charge of one of the new fields."

Until I hear again from Mr. Mackay, the Committee can take no definite action regarding the supply of New Westminster; but, in the meantime, that some arrangement may be made to relieve Mr. Mackay for at least six months, I shall be glad to receive applications from brethren who are willing to supply New Westminster for a time, with a view to permanent settlement in some new field in that Province.

I am sure I need hardly ask the sympathy and prayers of the Church in Mr. Mackay's behalf.

Stratford, Dec. 1, 1885.

WM. COCHRANE.

NO man is more severely punished than he who is subject to the whip of his own remorse.