

AN ANTIQUARIAN FIND.

An antiquarian find which will excite interest all over Europe has lately been made in Rievemose peat bog, near Hobro in Jutland, Aalborg Amt. The objects are all of silver, the principal piece being a very large basin, on which have been fastened plates of silver hammered out with figures of men, women and animals. The basin is twenty-six Danish inches in diameter, but scarcely eight inches high. One or two pieces are apparently wanting; but it is hoped they will turn up when the moss is minutely examined. The eye holes of the figures are now empty, but had evidently been filled with coloured glass. One of the plates, which is nearly seventeen inches long, shows warriors, with helmets and other ornaments. One figure is a god with a wheel at his side, and on another are two elephants. A third shows a horned god in a sitting posture with his legs crossed orientalwise. All these have apparently nothing to do with Northern mythology, as was at first supposed. The whole find has now reached the Danish National Museum, and we see that these pieces belong to the god-lore of the Gallic peoples. The god with the wheel, for instance, is the Gallic sun god. The whole is the work of a Gallic artist at that early period when the Roman and Gallic peoples first came in contact. Allowing time for these things to wander so far north, the date would seem to be, as regards Denmark, the first century before Christ. Other things belonging to this Gallic group have been found previously in this country. The total weight of precious metal hitherto exhumed is about twenty Danish rounds.—*The Academy*.

THE MISSIONARY WORLD

THE CHURCH OF CHRIST IN JAPAN

This was the title of the first Protestant Church organized in Japan, "the fruit of the labours of missionaries connected with the Reformed (Dutch) Church and the Presbyterian Church, U.S.A." It was afterwards united with a Presbytery belonging to the Presbyterian Church, U.S.A., and work connected with the mission of the United Presbyterian Church of Scotland to constitute the "United Church of Christ in Japan."

The Synod of this Church met in Tokyo in December, 1890, and brought to a conclusion deliberations and consultations which had been in progress for some years, affecting considerable changes in its constitution and standards.

The Committee on Revision of the Standards recommended the Articles of the Presbyterian Church of England for adoption, but the view which prevailed in the Synod is thus stated in the thirteenth report of the Councils of Missions co-operating with the Church of Christ in Japan:—

The Church of the Nicene age adopted the Nicene Creed. The Churches of the Reformation adopted the Confessions of the Reformation. The Presbyterian Church of England has just adopted the English Articles. The Presbyterian Church of America is now revising the Westminster Confession. The Church of Christ in Japan should follow these examples. It should adopt the Confession which its circumstances demand.

Such being the case, what are the characteristics necessary to a Confession to be adopted by a Church of Christ in Japan at this era in its history?

1. It should be simple and brief. Men are constantly asking, What are the doctrines of your Church? They will not read a long document in reply.

2. It should be a Confession about which the whole Church will rally—a Confession for pastor and people alike. This does not mean that the knowledge of the pastor regarding the contents of the Confession should be no broader and no deeper than that of the children of his Church. But all belong to one Church, and there should be one Confession—one banner for all.

3. Such a Confession should be irenic. The Church in Japan is face to face with Buddhism, Confucianism, Agnosticism, Rationalism and radical Unitarianism. Its Confession of Faith should proclaim the whole difference between these things and Christ. It should set forth the great truths of historical Christianity. But it should not be a symbol of division among those who love and worship one Lord Jesus Christ. The Apostles' Creed meets all these conditions. It is simple; it is a creed for all; and it is the Confession of the Universal Church.

In reply to this argument for the adoption of the Apostles' Creed and the Apostles' Creed alone, the following was urged. Admitting that a Church should adopt a Confession suited to its needs, and admitting also that much can be said in favour of the Apostles' Creed, it still remains true that the Apostles' Creed alone will not meet all the requirements of the case. There are doctrines of transcendent importance for Japan to-day which are contained in the Apostles' Creed only by implication. The atonement, justification by faith, sanctification, the work of the Holy Spirit and its necessity, the inspiration and supremacy of the Scriptures, are all of them doctrines which should be not only believed, but proclaimed by the Church of Christ in Japan. More than this, experience has shown that it is impossible to read into the Apostles' Creed an unhistorical Unitarian interpretation.

These points were presented with great clearness, and the Synod was satisfied that the Apostles' Creed alone would not suffice. It was evident that a supplementary statement was needed. The suggestion was made that it be in the form of an introduction in the Apostles' Creed. During the re-

cess the following Confession was prepared; and on presentation to the Synod it was adopted unanimously. It should be remarked in passing that the sacraments appear in the Constitution and Canons.

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 Son is worshipped and glorified, reveals Jesus Christ to the soul; and without His grace man, being dead in sin, 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; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. AMEN.

THE NEW MISSIONARY AT MISTAWASIS.

Following are extracts from letters written by the Rev. F. O. Nichol, our new missionary at Mistawasis. The first letter is dated August 13:—

On our arrival at Duck Lake on Tuesday evening, among those present from the reserve was the old Chief Mistawasis, who, although considerably over eighty years of age, and very feeble, had so arranged that he should welcome the new missionary on his arrival. The very hearty hand-shake spoke to me volumes that Indian words would need to be multiplied to fully express. Through an interpreter he said: "I am so glad you have come. We have waited for you. You preach twice a Sabbath and see us often. We will help you and the lady." In a subsequent conversation he said that although no services had been held in the church many of the people had kept up the reading of the Bible and worship in their home. Mistawasis is fast wasting away, his days are numbered, but who can estimate the great influence for good which by his word and life he has exerted! I have been here but twenty-four hours, and have become acquainted slightly with some half-dozen Indians, who have called to see me. Mrs. Nichol is quite in favour with them. One visitor this afternoon said, "that since your wife has come so far to do us good, we will be kind to her." Mrs. Mackay and family are still in the manse, but will move out in a week or two to a new house which they have erected about five miles east of the manse and on the reserve. I am glad that they will take an interest in the mission.

In another letter, dated August 27, Mr. Nichol says. I have as good a man for interpreter as I could desire in the person of William Badger, son-in-law of Mistawasis, counsellor of the tribe, and, above all, a good Christian man. He has interpreted for me for the past two Sabbaths with acceptance. School matters are very brisk just now. Last week the Indians had a council and appointed three trustees, who are to consult with the Indian Department and me in reference to school matters. They also passed a motion by which the Indian agent was empowered to withhold rations from those not sending their children to school regularly. The attendance last Sabbath at both services was very good, over ninety. We expect to have communion about the end of September. I find my knowledge of medicine of much value; my first patient was the medicine man of the tribe. Mistawasis was in this morning for eye treatment.

SPYING OUT THE LAND.

The Rev. John A. McDonald, B.A., our missionary to the British Columbia Indians, has been preparing himself for his work by visiting other Indian missions on the Pacific coast. He gives extremely interesting details of what he saw of the Methodist missions at Port Essington and Fort Simpson, the Church of England mission at (old) Metlakahla and Duncan's mission at Port Chester, in Alaska (New Metlakahla). Here are extracts of letters written on the 14th and 20th of August:—

At Essington, Dr. Bolton, a college friend, gave me many good ideas of medical mission work. He has had a very large practice among the Indians working at the canneries, of whom there are about 1,500 at the mouth of the Skeena. He had a total of 1,512 attendances from May 10 to July 10, and as many as eighty five on one day. La grippe and a land-slide at the North Pacific cannery were the chief causes of sickness and injuries. I had the privilege of visiting many of the sick and suffering with him. In one house there were seven persons (Hydahs) suffering from la grippe. Not only was medical treatment needed, but also nourishing food. They had

come from the Queen Charlotte Islands to work at the cannery, but were smitten with this epidemic. There were three deaths in town during my stay, but what would have happened had there not been a Christian doctor to help them? A good impression has been made on the minds of many of the pagan Indians. They are now more willing to listen to the Christian preacher or teacher. There are yet many heathens up the Skeena. They are supplied with mission workers by the Methodist Church of Canada Church Missionary Society, which Dr. Bolton belongs, and the Church Missionary Society of the Church of England.

There is great need of another medical missionary for the interior, as there are several thousands without any medical aid except what the missionaries can give them.

"I was kindly received by William Duncan, the veteran missionary of the Pacific coast, on presenting my letter of introduction from Principal Grant. It is wonderful what a work has been done in four years, since this people reached these densely-wooded shores of Port Chester. All is the result of native work. The streets are being gravelled by free labour. The native community is self-governed by a council elected each year. Mr. Duncan is the magistrate, banker, superintendent of works—until lately teacher, minister, in fact the ruling spirit of the whole. There are native organizations of police, firemen, bandsmen, etc. The Church is governed by elders and managers. All are pledged to be loyal to their community. A tented service in the school-house, which is capable of holding 500 people, on Friday night and Sabbath. Mr. Duncan preached or taught the people from the Gospel of John and the 1st Epistle of Peter, which he has taken up in course. The discourses are given in Tsimpsian, and generally last over half-an-hour. On the invitation of the elders I preached through an interpreter on Sabbath afternoon. Also taught a class of English-speaking young men in the Sabbath school on Sunday morning. Was much pleased with the attention given and evident deep interest in spiritual matters. The singing was very good. I left Port Chester on Monday morning by the Alaskan steamer, *City of Topeka*, and reached Victoria on the morning of August 20. I have thus been five weeks away, travelled about 1,500 miles by boat, saw twelve mission stations and spent some time at three of the most important, met eighteen of the missionaries, preached eight times, took part in ten other meetings, visited a great number of sick and infirm, have received full particulars as to the supply needed for the north west coast and a general idea of the Kwaw-Kwelth, or Albert Bay district and the west coast from parties who have been over the ground. So feel satisfied that I have received a great benefit from this journey to the north."

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Dr. Pierce's Golden Medical Discovery (the remedy for all diseases arising from a torpid liver or impure blood), . . . \$1 per bottle.

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