

Draw Nigh Unto My Soul.

Ps. LXIX: 18.

Nearer to Thy heart of love,
Nearer to Thy hand of power;
Jesus! nearer every hour,
Lift me to the life above.

Nearer unto Thee, my Lord,
Who art always near to me,
Though Thy hand I may not see
As it guides me heavenward.

Nearer to Thy gracious throne
May Thy Spirit draw my feet,
Nearer to Thy mercy-seat,
Seeing none but Thee alone.

Nearer when the morn shall break
Nearer when the sun goes down,
Let Thy loving-kindness crown
All the way my feet should take.

Nearer in the crowded day,
Nearer in the secret place,
Let the sense of present grace
In my peaceful bosom stay.

Nearer when my trembling hand
Lifts the dreaded cross with fear,
Though I shed the human tear
When, bereft, I mutely stand.

Nearer, Jesus! to Thy breast
As my daily need is more,
Till Thou openest the door
Leading to the heavenly rest.

—Thomas MacKellar.

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TORONTO, NOVEMBER 21, 1885.

The Rev. Jacob Freshman.

THIS esteemed brother, the son of the late Rev. Dr. Freshman, has been labouring for a few years as a missionary among the Jews in New York. His labours have not been in vain. He is incessantly employed in holding meetings of one kind or another, more particularly on the Jewish Sabbath, and on the Christian Sabbath. The ministers of the various denominations have great sympathy with his work, and extend to him much practical help. For some years he has been struggling hard to secure the erection of a place of worship, for which he has succeeded in collecting more than \$6,000. An extra number of the *Hebrew Christian* (Bro. Freshman's little monthly, which he publishes at 50 cents per annum) has just reached our table. It contains the plan of services to be held in connection with the dedication of "The First Hebrew Christian Church in America." The services extend over two Sabbaths and intervening evenings,

and include sermons, addresses, temperance meetings, and a service in German. Bishop Harris, of the Methodist Episcopal Church, and Bishop Nicholson, of the Reformed Episcopal Church, are announced to preach. Among the ministers the well-known names of the Revs. Dr. Orniston and F. H. Marling, formerly of Canada, are announced. Bro. Freshman deserves success, and if any Canadian friends desire to aid him pecuniarily, he can be addressed at 17 St. Mark's Place, New York; or the Editor of this paper will gladly forward subscriptions.

Joseph Cook on the Liquor Traffic

I AM grieved, with an indignation which I dare not express to the full, when I hear preachers and church members quoting the example of our Lord in the support of the use of distilled liquors, which were not invented till the twelfth century. If our Lord were in London or New York to-day, face to face with our present drinking customs; if He were here in person, as He is in spirit, listening to the cries of orphans and widows; if He could see how the best portions of our civilization are imperilled by those who fleece the poor and sell to them strong drink, I believe, on my soul, that He would again, as He did of old, knot up the whip of small cords and purge the Church—shall I say from thieves? Yes, I will apply that term to the whiskey ring. He would purge the Church of moderate drinking, and in doing that, He would only be giving efficacy to the texts: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak;" "Lead us not into temptation;" "Have no fellowship with the untruthful works of darkness;" "Do not drink wine, though ye may put difference between holy and unholy;" "If meat maketh my brother to offend, I will eat no meat while the world standeth."

Literary Notes.

What Harm is There in It? is a vigorous little pamphlet by the Rev. Byron Laing on worldly conformity, outward adorning, tobacco, pleasing the palate, and the demand of the hour—the world for Christ. We believe it will do good, and hope it will have a large sale.

The Voice—a National Prohibition Party paper—was started as a regular weekly paper January 1st, of this year. (Funk & Wagnalls, New York; \$1.00 per year.) It has had a surprising success. The weekly issues are now over 60,000. The paper has aroused great interest among temperance men. Axel Gustafson, author of *The Foundation of Death*, writes from England:

"*The Voice* has become the leading temperance journal of the world. I feel compelled to declare it the ablest agitator of the drink question ever published."

Gen. Neal Dow declares: "We have had no such temperance paper before in all the years of work for the temperance cause."

A BAPTIST minister was once asked how it was that he consented to the marriage of his daughter to a Presbyterian. "Well, my dear friend," he replied, "as far as I have been able to discover, Cupid never studied theology."



ASSYRIAN KING.

Assyrian King.

THE Rev. Dr. Newman, in his recent lecture in Toronto, gave a graphic account of the recent discoveries in Nineveh and Babylon, and their remarkable corroboration of the truth of Scripture and fulfilment of prophecy. Many of the old sculptured slabs have been recovered, illustrating the life of the royal palace. The above cut is a typical example. From these old slabs and their accompanying inscriptions much of the history of that dead and buried empire has been reconstructed, and has been found marvellously to correspond with the records of Holy Writ.

Methodist Missions.

As would be seen from reports in the *Globe*, the General Mission Board of the Methodist Church of Canada has been holding its yearly meeting in Halifax, and has had, upon the whole, a very encouraging account to render of missionary enterprise during the past year. The field embraced is a very wide one, extending over the whole of Canada for domestic missions; and to other lands for what may properly be described as foreign.

The work in Japan is represented as proceeding with an encouraging amount of success, while the spiritual interests of the Chinese in British Columbia are being cared for both in the way of teaching and preaching, and with results of the most cheering description.

In British Columbia, Methodist missions date back more than a quarter of a century, and while the white members of the Church in the colony do not yet exceed 600, still the influence for good being exerted on the general community is great and growing. It has been a stern contest which these missionaries have had to wage against prevailing ungodliness of every kind, and when all the circumstances of the case are considered the wonder is, as the Rev. Dr. Sutherland, the General Missionary Secretary, who has lately visited that country, remarks in his special report, not that so little has been accomplished, but that the missionaries have accomplished so much.

Among the Indians of British Columbia missionary work has been conducted by the Methodists for many years. This, says Dr. Sutherland, furnishes one of the most interesting

chapters in the whole history of Christian missions. We are glad to add that the Doctor promises to give that chapter by-and-by, and when it is furnished—as the Doctor can, and we have no doubt, will give it—it will, we are quite sure, be interesting indeed.

Statistics are specially uninteresting in the estimation of many. We, however, are convinced that in many cases they tell their story far more effectively than the most eloquent and earnest descriptions could do.

When we are informed that the total number of Canadian Methodist domestic missions is 443; that the number of paid agents in connection with these is 444; and their aggregate membership 38,870; that besides, there are 47 Indian missions, with 33 missionaries, 14 native assistants, 27 teachers, 12 interpreters, and a membership of 2,786; that there are 12 French missions, with 11 missionaries, two native assistants, and three teachers, with a membership of 280; and that, still more, there are eight foreign missions, with 15 missionaries, six native assistants, and a membership of 465—we can form a very distinct idea of the extent of the enterprise, the great amount of hard, honest work performed, and the encouraging degree in which success has crowned very self-denying efforts.

Of course all this has not been accomplished without a large expenditure of money, as well as of labour. The income contributed for these purposes by the liberality of the Church during the past year has been \$180,313. This is a large sum, but it seems that it is not so large as the necessities of the case require, and that hence there is a deficit of \$21,729, as the total expenditure has been \$202,042. Some might conclude that such a condition of the finances was discouraging. It is really the reverse. Every way it is better than if there had been a surplus, for the Methodists know well how to raise mission funds, as well as to do mission work.—*Toronto Globe*

We can understand why poor people toil early and late until life itself becomes almost a burden; but why rich people should do so is a mystery. The covetous man is a slave. Indeed, there are labouring men who have more leisure than their employers.