

sublime for its own sake, and cannot therefore allow the glories of the Alps to suffer eclipse from any rival.

Not many words need be devoted to the scenery of Sweden and Denmark. Sweden is the land of lakes and woods, with frequent patches of cultivated ground. Only in the north, where she borders on Norway, and around her capital, is this sameness broken in any great degree. I can only write of Stockholm and its surroundings, but the impression these produce on the stranger is worth all the long and rather inconvenient journey. Of all the cities I have seen Stockholm is, I think, the most picturesque. I do not even except Edinburgh; for though our Scottish capital has a romantic situation, unequalled anywhere else, it lacks the indefinable grace and spacious beauty of the "Venice of the North." Venice I have not seen, but the point of comparison between it and Stockholm is not hard to seek. It lies in the particular situation of both cities, largely surrounded and interpenetrated by water, which makes communication by gondola or small steamer necessary between their various parts. But in Stockholm there are no canals. Lake Maelar, on the one hand, and the estuary of the Baltic on the other, provide a noble expanse of clear water, partly fresh, partly sweet. The summer is short, but sweet. The inhabitants, released from the rigours of their long winter, enter with zest into the enjoyments of the season. All round the city you find their pleasure resorts and their prettily-situated villas. Stockholm is withal an enterprising place. It boasts the largest telephone exchange in the world. Everywhere there is an air of business as well as of gaiety.

Sweden has some good scenery to show, but I question if Denmark has any to repay the journey thither. I traversed the country from east to west (a very simple feat, accomplished in about nine hours by rail), and found it changelessly flat, monotonously fertile, broken by the passage of the Great and Little Belts, all the way from Copenhagen to Esbjerg. It possesses one cow for about every two inhabitants, and certainly the country presents the aspect of one great dairy farm. Copenhagen is a wealthy and prosperous city, more of a business centre than either Christiania or Stockholm. Its exhibition, held this year, was a very creditable display, especially rich in products of Scandinavian art and industry, but more interesting to me was the Thorwaldsen Museum, one of the grandest collections of sculpture in the world, none the less remarkable that it centres round one striking personality. I was sorry that my time in Denmark was so limited. If its scenery be poor, its history possesses strong elements of interest, and its people are deserving of closer acquaintance. The purity of its atmosphere makes it very healthy as a place of residence; nowhere else in the world can a diet of butter, cheese, and milk be enjoyed to greater perfection. The country, however, seemed to be losing its original Scandinavian character, and to be in danger of becoming Germanized. This was most evident in Copenhagen, which struck me as far more like a German city than any other I saw in the course of my tour. In the rural district I doubt not that the old Danish instincts will be stronger, but the fact remains that Germany, having absorbed a large proportion of the territory of her smaller neighbour, has begun to exercise an influence over her by geographical contact that even historical antipathy will scarcely avail to counteract.

The poverty of Danish scenery has led me into the region of politics; so, recurring again to Norway and Sweden, I may note a few observations I made in that department. Norway was in the throes of a general election. On the Sunday I spent at Vossvangen a great open air political demonstration was held. I am sorry to say that four ministers of the United Presbyterian and one of the Free Church were seen hovering on the outskirts of the crowd, their only excuse for this breach of propriety being that they did not understand a word of what was said. However, they found out a good Methodist pastor among the attentive listeners, who evidently saw no inconsistency in being there after preaching earnestly to his flock in the forenoon, and with his help they were able to understand the situation a little. It seems that the Liberal party in Norway, as with us, is broken up in two sections. The present ministry of Johan Sverdrup has forfeited the confidence of the great majority of Liberals, who accuse it of favouring unduly the Swedish claims of supremacy, and of seeking to

strengthen the State Church under the guise of democratic reform. It was very interesting to notice how the questions of Nationality and Church Establishment, which cause us so much trouble at home, are also exercising the Norwegians, though, doubtless, under somewhat different aspects. Recent advices from Norway inform me that the elections so far have gone in favour of Sverdrup's Ministry, largely owing to its temporal alliance with the Conservative party. A bitter feeling prevails among the advanced Liberals, who regard themselves as having been betrayed by their former leader. I could not help forming a comparison in my mind between Norway and Scotland on the one hand, and Sweden and England on the other. Norway, like Caledonia, is a land of the mountain and the flood, stern and wild in her Highland scenery, her people ardently patriotic, sturdily independent, and unswervingly liberal in their political views. Not very rich in natural and industrial resources, they yet make the utmost of what they possess, and in education and enterprise hold no mean place among the nations of Europe. In proof of this I need only point to such names as Bjornson and Ibsen in contemporary literature, and to the recognised importance of the Norwegian mercantile marine. Yet, just as Scotland complains of being overshadowed by the influence of her larger and wealthier neighbour, so Norway cherishes a rather lively jealousy of Sweden. You wonder why, till you visit Stockholm and mingle with its inhabitants, just as the Scotchman can never understand the greatness of England who has never been to London. Compared with the Swedish capital, Christiania has the air of a provincial town, while the polish and courtesy of the Stockholm people, and the cosmopolitan style of all you see and hear, convinces you that this, beyond a doubt, is the chief city of the united kingdom. Probably, when you go beneath the surface, you will find a deficiency in that simple strength and moral solidity which constitute the true basis of national character; but you are certainly dazzled for the while by the bright and genial society of this queenly capital. Nor is it all a mere glamour. For considerate politeness commend me to the Swedes of all the people that I know. In this their Royal Family set a noble example; but hospitality, in the widest sense, is indeed a characteristic of the nation. Sweden is, of course, a larger and more populous country than Norway. Its towns are more numerous, its manufacturing industries more productive. It seems also to have a greater favour for Conservative politics, though the present Protectionist Ministry owes its position to a regrettable *fiasco*. At last election Stockholm returned thirty Liberals, who were displaced, on petition, by thirty Conservatives, through some petty law flaw. This altered the balance of parties, and the Liberals of Sweden must wait two years for redress. I was glad to be introduced to one of the unfortunate thirty, the editor of the principal Liberal paper in Stockholm, whom I found a man of great intelligence, well versed in our own political controversy, and a warm admirer of Mr. Gladstone.

(To be concluded.)

MISSIONARY CORRESPONDENCE.

MR. EDITOR.—What do the letters from Formosa, recently published mean? For what purpose has a pamphlet printed at Hong Kong been circulated to a limited extent in Canada? These lucubrations are in a high degree perplexing. The impelling motive for their publication is difficult to divine. The state of mind from which they emanate, must form a peculiar psychological study. Self-depreciation could scarce by any possibility be more complete. What impulse has constrained the Jamiesons to grovel in the dust and elevate Dr. Mackay to the highest pinnacle of adulation? It surely cannot be that occult influences have urged them to a course that astonishes and dismays their friends and the friends of missions. Those who know the Jamiesons, even after this revelation, will not and cannot think so meanly of them as their letters would lead casual readers to entertain. As for Dr. Mackay's enthusiastic devotion, and untiring efforts to Christianize Formosa, there is a settled conviction in the mind of the Canadian Church that he is preeminently the right man in the right place. His methods of missionary labour have never been called in question. From the fact that the others who have been sent to labour in the same field have, after

a brief residence withdrawn, an impression has been entertained that it must be a little difficult to co-operate with him. This may arise from temperament and in no wise invalidates his character or methods.

Dr. Mackay evidently shares in the now current conviction that the chief function of foreign missionaries is to found native churches and place the main reliance on native agency. In this he has met with most encouraging success, and will, unless the unexpected happen, continue to receive the support and sympathy of the Canadian Church.

The publication of these letters has occasioned much talk and many questionings. Not a few are inclined to suggest that the management of our Foreign Missions requires re-organization. Some even go the length of saying that the Foreign Mission Committee does not adequately represent the Church. Those who talk in that strain draw invidious comparisons between its *personnel* and that of the Home Mission Committee, whose work is done in a most satisfactory manner. It is complained that nobody outside of the members has a chance of knowing when the Committee meets and what is done at their meetings. The Home Mission Committee announce their meetings and arrange for the proper reporting of the proceedings. There is no apparent need for mystery and secrecy in conducting the Foreign Mission business of the Church.

It might not be out of place to consider the propriety of making the Foreign Mission Committee more representative than it is at present. This could easily be accomplished by appointing representatives from each Presbytery, one-third of the members of Committee to retire annually. This would retain the confidence of the Church and extend interest in its missionary work.

Of late, interest in missions has been growing in all the Churches, and in our own among the rest. It would be very unfortunate if confidence should be shaken by friction and want of harmony among those engaged in the respective mission fields, and a want of alertness and discrimination on the part of the Foreign Mission Committee. It is the weak points that require immediate attention and prompt remedy.

A FRIEND OF MISSIONS.

AN EXPLANATION WANTED.

MR. EDITOR.—At the last meeting of the Hamilton Presbytery, held at Hamilton on Tuesday, November 20, it was agreed to remove Mr. R. Pyke, from Port Colborne to Haynes Avenue Church, St. Catharines.

Now sir, from what I can learn, the congregation at Port Colborne knew nothing of this change until a report of that meeting appeared in the daily papers; and I believe, in fact I am sure, that the congregation of Haynes Avenue Church did not know anything more about it. What I and many others would like to know is this. Why was Mr. Pyke removed from Port Colborne without consulting the congregation or trustees?

If Mr. Pyke knew of the proposed change, why did he not speak of it to them? Why was he sent to Haynes Avenue Church without being asked for by that congregation? Is it customary for the Presbytery to send ministers to self-supporting congregations when they are not called? Perhaps someone who was present at that meeting will answer those questions.

H.

PROFESSOR BLAIKIE recalls the fact, says the *Christian Leader*, that Isaac Taylor, the essayist, had little or no personal acquaintance with Scotland till near the close of his life. After coming to know more about it, he used to say that he had been accustomed to think that the differences between the English and the Scotch were trifling, but now he was convinced that they were very great. The recent conference in Edinburgh on the Second Advent has, in Dr. Blaikie's opinion, brought to the front one of those questions on which English and Scotch sentiment are very divergent. Drs. Horatius and Andrew Bonar have all their lives testified for the premillennial personal advent, and have had a number of followers in the circle which is most in sympathy with their theological and spiritual views and aims; but belief in the premillennial advent has never been widely spread among the devout people of Scotland. Dr. Blaikie says the doctrine seems "pre-eminently dear to devout English ladies of the cultured and leisurely type." Why does it not take more hold of the Scotch people? Because, says Dr. Blaikie, they do not find the testimony of Scripture so explicit and uniform as their English neighbours do. Besides, there is perhaps something in the Scotch temperament inclining them to the view of Mrs. Prentiss, who used to say that it was of little moment whether she should go to the Lord, or whether He should come to her. The comparative certainty of death had more influence on her than the uncertainty of our Lord's advent during her lifetime.