

Northern Messenger

VOLUME XLIII. No. 44

MONTREAL, OCTOBER 30, 1908.

40 Cts. Per An. Post-Paid

'No paper so well fitted for the general needs of Canadian Sabbath Schools.'—Wm. Millar, McDonald's Corners, Ont.

Christian and Apollyon.

The operations of the Religious Tract Society as a Missionary Literature Society are as wide as the missionary work of all the Evangelical Societies. Wherever the missionary has gone with the Story of the Cross, there the literature of the Society has gone as an indispensable helper. It has published

One of the needs of the mission-field to-day is a very much larger amount of good, well written, well produced Christian literature. In this connection we may refer to a striking illustration of the recent development of Christian literature in the mission-field. In the early and in the middle stages of its his-

nature the wide world over, appear in the Co-rean or the Chinese dresses. As an example of these we give an illustration from one of the pictures in the Japanese 'Pilgrim's Progress' in which it will be observed that all the details of the dress of Christian are Japanese, and Bunyan's idea is portrayed as it appears to the Japanese artist.—'Sunday at Home.'

Stories of Familiar Hymns.

'Stand up, Stand up for Jesus.'

Our wings grow out of our woes.

Standing for God is starting for glory.

Very few hymns have had so striking an origin as this. Its author, the Rev. George Duffield, D.D., was a pastor in Philadelphia during the great revival of 1858, which centred about the Noonday Prayer Meetings in Jayne's Hall. The meetings were under the charge of the Young Men's Christian Association and some clergymen who had joined with them. Among these were Dudley A. Tyng, rector of the Church of the Epiphany, who was really the leader, and Dr. Duffield.

The two clergymen were warm friends, and Dr. Duffield thought Mr. Tyng 'the manliest, bravest man' he knew. One Sunday Mr. Tyng preached to a great throng of men assembled in Jayne's Hall, and it is thought that not less than a thousand were then and there converted to Christ. On the following Wednesday Mr. Tyng, leaving his study for a moment, 'went to the barn floor, where a mule was at work on a horse-power machine shelling corn. As he patted the animal on the neck, the sleeve of his silk study-gown caught in the cogs of the wheel, and his arm was torn out by the roots. His death occurred in a few hours.' When dying, he sent a message to his friends, who had charge of the noonday meeting: 'Tell them to stand up for Jesus!' adding, 'Now let us sing a hymn.'

With his feelings deeply stirred by his friend's tragic death, Dr. Duffield wrought the dying message into these verses and used them as a concluding exhortation to the sermon he preached the following Sunday. The superintendent of his Sunday School, Mr. Benedict D. Stewart, had them printed on a fly leaf; they were copied by religious papers; they appeared in the Sabbath Hymn Book (Congregational) that same year, and in the Supplement to The Church Psalmist (Presbyterian) in the next year. The hymn became a favorite of the soldiers during the Civil War, and is now sung in churches and Sunday schools all over the land and in many foreign countries.

Doctor Duffield, to the end of his life, kept an ear of corn from that threshing floor hanging on the wall of his study in remembrance of Mr. Tyng. The hymn itself seems to echo his voice: 'Stand up for Jesus. Now let us sing a hymn.'

The Author of the Hymn.

George Duffield, the author of this hymn, was born at Carlisle in 1818, graduated from Yale College in 1837, and from Union Theological College in 1840. In the same



THE PILGRIM'S PROGRESS IN JAPANESE.

tracts and books in no fewer than two hundred and thirty-eight languages and dialects. In these languages it has issued tracts, cards, leaflets, texts and books of all sizes up to copies of the Annotated Paragraph Bible. The one book, 'par excellence,' which it has assisted to publish is 'The Pilgrim's Progress,' and this it has helped to issue in ninety-three different languages and dialects.

tory the Society had to illustrate its foreign publications with pictures drawn by English artists, but nowadays, when 'The Pilgrim's Progress' is put into Co-rean, or one of the Chinese dialects or Japanese, the English illustrations will no longer serve the purpose adequately. Consequently, for these books, pictures are now drawn by the native artists, in which Bunyan's characters, true to human