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The Kwangning T'a.

Pagodas, or t'as, as they are called by the natives, are a common feature in a Chinese landscape. We have a good many of them in Manchuria; Chinchow, Kaiyuan, Kwangning, can all boast of their t'as, and smaller ones are found scattered over the country. In Mongolia also they are found. The city of Chaoyang, where Gilmour labored so long, is also known by the name San tsoa t'a, owing to its having had at one time three of these structures. In Nankin there used to be a very famous pagoda, erected in 1413 by the third sovereign of the Ming dynasty, to commemorate his gratitude to his mother. It was called the Porcelain Tower, because the outside bricks were made of beautiful white porcelain richly enamelled. It is stated that five pearls of great price were

they have good geomantic influences over the fields, towns, and villages in the vicinity. The two t'as in the picture are in the city of Kwangning, where Mr. Hunter, of the Irish Presbyterian Board, is laboring so successfully.

Early Rising.

(By Rev. D. Sutherland, in N. Y. 'Ledger'.)

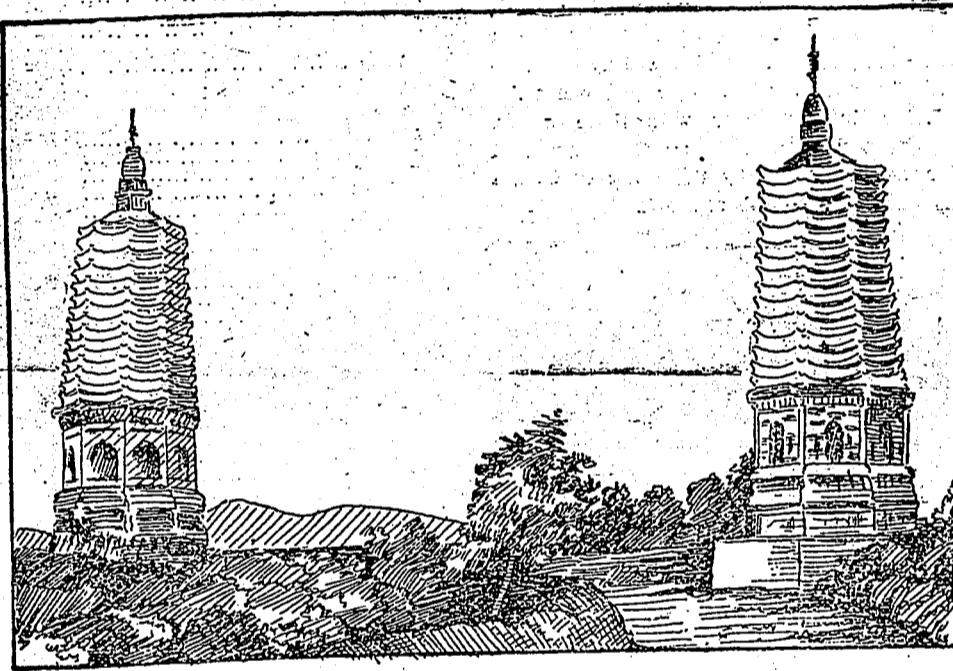
A popular proverb is not always the most satisfactory argument. It occasionally proves too much. An illustration of this is seen in the frequently quoted adage that the early bird catches the worm. If the bird was a gainer by its early habits the opposite must be said of the worm. It is a poor principle that does not work equally well on all sides of its application. In spite of the countless instances in which

win the top of the ladder. Almost all his self-made men rose at daylight, or before it, in order to turn fifty cents into a dollar, but he forgets to mention what a heavy price some of them paid for their prosperity. The worm lost his life through his early habits, and the same fate has overtaken prosperous merchants. We are wiser than that in our day, for we have learned that as a man curtails his sleep so he curtails his chance of success. The struggle for success is hard and strenuous, and he who would be victor must have boundless energy, buoyant spirits and unimpaired vitality. To have such an equipment for the battle he must sleep long and sleep well. The one thing needful for getting on is to throw yourself heartily into whatever you do. When you work, work with both hands earnestly. When you play let your recreation be thorough and enthusiastic. When you sleep, take your eight or nine hours with a good conscience, remembering that nearly all the ailments of our generation of railways and telegrams are due to lack of proper sleep.

But, having said this much in acknowledgment of the necessity of spending a reasonable time in bed, it is but right that we should go on to speak of some of the advantages of early rising. Some one remarked to the Duke of Wellington, on seeing his little camp bed, that it was almost too narrow to turn upon. When one turns in bed, replied the Duke, it is time to turn out. The luxury of lying in bed of a morning is dangerous to young people, because it facilitates the entrance into the mind of impure thoughts and the formation of bad habits. Moreover, it is very stupid on the part of busy men to spoil their eyes by working with artificial light when they could avoid doing so, in summer, at least, by rising and going to bed early. The greatest workers in literature and in business have practiced this rule. Sir Walter Scott, during the most prolific period of his life, wrote his immortal stories at the rate of one a month, and was always free to entertain his visitors during the day, because he had broken the back of his day's task before they got out of bed. One, at least, of his successors, Samuel Rutherford Crockett, the novelist, follows his example with the most beneficial results to his health and to his literary output. But he is not so foolish as to burn the candle at both ends. He goes to bed early, and so he is justified in leaving it early.

Dr. Hillis on Mr. Moody.

Speaking of Mr. Moody at a memorial meeting, Dr. Hillis, said that he was the greatest evangelist since Whitefield, and no man since the Apostle Paul had addressed so many people. For 300 days in each of seven years he had spoken to audiences of 5,000 persons each afternoon and evening. After a rapid outline of his marvellous personal history, Dr. Hillis mentioned two experiences in which God had prepared Mr. Moody for his special work. In the first he had invited a saloon-keeper



A COMMON FEATURE IN A CHINESE LANDSCAPE.

set in the roof of the pagoda in order to exercise a good influence. The first was to prevent the Yang-tse-kiang overflowing its bed; the second, to prevent fires; the third, to avert tempestuous winds; the fourth, to put a check on the dust storms; the fifth, to protect the city during the hours of darkness. This pagoda was an octagon of nine stories, and altogether was over two hundred feet high. It is said to have cost £200,000 sterling. In 1856 this pagoda, which had been looked upon as one of the wonders of the world for four hundred years, was destroyed by Chinese rebels, so that now there is not one brick left standing upon another.

'We build with what we call eternal rock,
A distant age asks where the fabric stood.'

These t'as seem to have some connection with religion, and are often erected in the precincts of the Buddhist temples, and sometimes over the tombs of Buddhist priests distinguished for their zeal in the discharge of their sacred duties. In the angles are hung bells, which are played on by the wind, and make a pleasant tinkling sound.

Another reason for their erection is that

this proverb has been quoted as an infallible law of conduct in books of good advice, the impression is deepening in our heretical generation that it is neither so wise nor so helpful as our teachers would have us believe it to be. Sharp eyes cannot be closed to observation of the fact that many early risers justify the criticism that 'they are conceited all the forenoon and stupid all the afternoon.' This is a far from enviable state of matters. If it could be avoided by remaining a little longer in bed, the extra sleep would be a gain rather than a loss.

One thing is clear and certain. Early rising that is secured at the cost of shortening the necessary amount of sleep is unquestionable folly. Experience and medical testimony are emphatic on this point. Sleep is worth all the medicine in the world. It is indispensable to health, and health is indispensable to success. Certain biographies contend strongly that early rising is not only a moral duty, but that it is also an essential factor in money-making. Mr. Samuel Smiles has preached at great length and with vigorous emphasis through the careers of successful men the way to