SUNDAY READING

FAMOUS ROSLIN CHAPEL.

Something About a Church that Never Was Completed.

Roslin chapel was founded in 1446 or 1450 by William St. Clair, Prince of Orkney, Duke of Oldenburg, with a string of other titles. Such of it as still remains, represents pretty well all that was ever built, but only a small portion of what was intended. According to the original plan a collegiate church was to have been erected, and for this the foundations were laid. It was to have been, as usual in such erections, in the form of a cross, but only the top of the cross was completed, forming the chancel and lady chapel which still remain. The transept was commenced, but never completed. Unlike most religious edifices of the period, Roslin does not seem to have been under royal patronage. It was entirely the work of St. Clair, the founder, and his immediate successors; but whether from lack of funds or lack of time, or other good and sufficient cause, he began to build and was not able to finish; and though one of his sons completed in excellent style the existing fragment, the remainder never rose above the foundation.

What was done, however, was done well. The founder was an enthusiast and adept in architecture, and to this particular work he consecrated his utmost powers, as well as pecuniary means. For his superiority in the art—one then held in high estimation, especially by the Church—James II. conferred on him the dignity of Grand Master Mason, a title which remained in the family till 1736, when it was given over to the Scottish masonic craft. It is recorded by father Hay that "His age creeping on him, to the end that he might not seem altogether unthankful to God for the benefits he received from Him, it came in his mind to built a house for God's service, of most curious works; the which that it might be done with greater glory and splendor, he caused artificers to be brought from other regions and foreign kingdoms; and to the end the work might be the more rare, first he caused the draughts to be drawn upon 'Eastland boords,' and made the carpenters to carve them according to the draughts thereon, and then gave them for patterns to the masons that they might thereby cut the like in stone." Thus exceptional genius inspired by a pious motive, and acting with extreme and laborious care, produced results which excite wondering admiration from the most skilful artists of to-day.

The whole building is remarkable for the peculiarities of its style, and—except the crypt, which is plain—for the richness of its ornament. It is often from the unique nature of the design, considered to be more a work of foreign than of Scottish art; but high authorities have pointed out that "many of the most remarkable features are derived from the prevailing models of the period, though carried to an exuberant excess. Even the singular arrangement of its retro-choir, with a clustered pillar terminating the vista of the central aisles, is nearly a repetition of that of the Cathedral of St. Mungo at Glasgow. It is altogether a mistake to regard the singularly interesting church at Roslin, which even the critic enjoys while he condemns as an exotic produced by foreign skill. Its counterparts will be more easily found in Scotland than in any other part of Europe." Both in tracery and arches, forms abandoned more than 100 years before, re-appear, and where contemporary forms are found, the architect seems to have preferred the baronial to the ordinary ecclesiastical style. "Its squat, stumpy outline," says Dr. Hill Burton, "is a great contrast to the slender gracefulness of its rival at Melrose. All the beauties of Roslin are superinduced on the design in the shape of mouldings and incrustations, and there is little to gratify the eye in its purely structural feature, unless it be the effect of aerial lightness imparted to the central vaulting—a character to which its rich clusters of starry incrustations so well adapt themselves." Another contrast to Melrose is the character of the workmanship, which has here no reference to the unseen, all fine works being in conspicuous positions, and the ornament stopping whenever it turns into an out-of-the-way corner. On each side there are five aisle and clerestory windows, with seven buttresses, surmounted by crocketed pinnacles, and having niches for statues. From the buttresses graceful and richly-carved arches pass up to the clerestory wall. In the interior the centre aisle is cut off from the side aisles by fourteen clustered pillars, disposed in two rows, and though only eight feet high, exquisitely rich in workmanship, and with capitals adorned with foliage and curiously wrought figures, among which may be mentioned thirteen figures of angels playing various musical instruments, including the bagpipes! Samson slaying the lion, the prodigal son, feeding swine, and the crucifixion. The carvings on many of the brackets are also highly interesting. Notwithstanding the number of figure sculptures, they are far surpassed by the many representations of plants, including the harts-tongue fern, the curly kail, oak leaves, etc., and almost the only ornament that is repeated more than once is the rose, probably with some idea of connection with the name of the place. The decoration of the Lady Chapel is very rich. The roof is groined, and from the key-stones of the arches prominent and beautiful bosses project. In the south-east corner is the finely sculptured Prentice Pillar.

The current legend regarding this pillar is that the master-mason, having received a model therefor, copied from a similar pillar in Rome, went there to study the original. On his return he found his 'prentice had completed the work in exquisite style, and felt so enraged that he killed the youth with one blow of his mallet, thereafter paying the penalty of his crime. The only apparent corroboration of the legend is, that three heads are pointed out at the west end of the chapel, said to represent the master, the apprentice, and his mother.

No intelligent being can gaze upon such a relic without serious, solemnizing, and elevating thoughts, and, therefore, all who desire such culture should seek the society of such silent monitors, thus communing with the mighty dead, and finding in the worship interwoven in their work, wings to waft the soul above the beautiful temples which they reared to One more beautiful still, which can never crumble under "decay's effacing fingers."

The chapel long stood unoccupied—probably from the Reformation down to 1862, when the proprietor had it greatly restored and fitted for use as a place of worship. Since then, services in connection with the Scottish Episcopal Church have been held in it every Sunday.

Messages of Help for the Week.

Sunday: "Who hath ears to hear," Matthew, 13, 9., let him go to church today and hear what God will say to him through the preacher.

Monday: "And the disciples came and said unto him, why speakest thou unto them (the multitudes who were gathered there. Read 1 to 8.) in parables," and he answered and said unto them: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt., 13, 10, 11.

Tuesday: "Therefore I speak unto them in parables; because they seeing see not etc.....For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. Hear ye, therefore, the parable of the sower." Matt. 13. 13, 15, 18.

Wednesday: "When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." 19th verse.

Thursday: "But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet he hath not root in himself, but dureth for awhile: for when tribulation or persecution ariseth because of the word, by and by he is offended." 20, 21.

Friday: "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." 22.

Saturday; "But he that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit, and broughteth forth, some an hundred fold, some sixty, and some thirty."

An Ante-Reformation Christian.

The following epistle—written by Sir Thomas More to his second wife, in 1528 has been quoted as a specimen of the prose, style and state of the lauguage at that time. As such it is interesting anywhere, but it is still more worthy of quotation as a fine example of Christian resignation:—"Maistress Alyce, in my most hearty wise I recommend me to you; and whereof I am enfourmed by my son Heron of the loss all our barnes and of our neighbors also, with sea the corne that was therein, albeit, (saving God's pleasure) it is grit pitie of so much good corne loste; yet sith it have liked hym to send us such a chaunce, we must and are bounden, not only to be content, but also to be glad of his visitacion. He sent us all that we have loste; and sith he hath by such a chaunce taken it away againe, his pleasure be fulfilled. Let us never grudge thereat, but take in good worth, and hartily thank him, as well for adversitie as prosperitie: and peradventure we have more cause to thank him for our losse than for our winning; for his wisdome better seeth what is good for us than we do our selves. Therefore I pray you be of good chere, and take all the howshold with you to church, and there thanke God, both for what he hath given us, and for that he hath taken from us, which if it please hym he can encrease when he will. And if it please hym to leave us yet lesse, at his pleasure be it. I pray you to make some good insearche what my poore neighbours have loste, and bid them take no thought therefore; for and I shold not leave myself a spone, there shal no poore neighboure of mine bore no losse, by any chaunce happened in my house. I pray you be with my children and your howshold mery in God."

The Search-Light.

I remember once, in Luda Bay, watching the searching beams of the electric-light, thrown from one of the flagships of the International Fleet, as it swept over a rocky coast, and down into the narrow creeks and secret crannies of the land, and over the broad waste of intervening waves—how suddenly, instead of the uniform pall of darkness shrouding all things, all things the next minute seemed pitilessly exposed. We need such a light in Spiritual things to see the true meaning and aspect of life. Reality is the greatest of great things. We are clever self-deceivers, we need not know. The Light of lights is God's revealing Spirit; but with that Spirit our spirits, by His help, must co-operate; and vigorously to view life, nay, at least habitually to view it under the guidance of truth like that of our immortal being is so to co-operate.—Canon Knox Little.

NEWS AND NOTABILIA.

It is said that Christian missionaries in foreign countries have more trouble to convert Mohammedans than any other class of people.

Out of every dollar thus reported as given last year to the cause of Christ, 94 cents were expended in the United States, six cents were sent abroad.

The new benediction lights given to St. Patrick's cathedral, New York, by Mr. and Mrs. John C. Moore are of wrought brass, and are the largest in the county. They are to be used only on great feast days at the church.

A religious census of Australia, just completed, shows 1,485,066 members of the Church of England, 80,118 Roman catholics, 493,360 presbyterians, and 364,594 methodists. These are the four most numerous denominations.

Miss Des Marets, of New York, is the possessor of a carved wooden cross, which represents by more than 500 figures the history of the Old and New Testaments. Thirty thousand dollars was offered and refused for it in Europe.

Canon Carr may now be said to be the wealthiest clergyman in England, he having inherited the vast estates of Sir William Evans, the Derbyshire baronet who died some weeks ago. The cannon was connected with the late baronet by marriage only.

For years past, according to London Tit-Bits, a Sunday school by telegraph has been held weekly on an American railroad. The superintendent asks the class questions over the wire at different stations, prayers are said, and a chapter in the Bible read—all by wire. Where is it?

In the 111 foreign mission stations of the presbyterian church of the United States there are 391 churches, with 30,479 members; 771 schools, with 29,011 scholars; 12 printing establishments, issuing yearly 110,000,000 pages; 43 hospitals and dispensaries, treating yearly 100,000 patients.

The Rev. Dr. Martyn, of Chicago, advocates the patronage by the church of horse racing, cards, bowling, billiards, as the proper way to "elevate" those amusements. "What we need," says he, "is to bring religion down from the clouds, where we don't live, to the earth where we do."

A Moscow merchant is said to have become the godfather of four hundred Jews who have been baptized to avoid persecution. He promised to remember in his will every one who should be certified to have received the christian communion once a year, and only two have so reported themselves.

Archbishop Vaughan, of Westminster, has released a number of priests from parochial duties, in order that they may use their pens in carrying on controversies in the periodicals, and presenting the Roman catholic views where there are what are considered to be protestant historical inaccuracies and prejudices.

The Pope is getting very feeble, and there is no doubt that the functions of the jubilee celebration, next March, will at least, tax his strength to the uttermost. He celebrates mass every morning at half past six, and has to be assisted through the service by two attendants. He ascends and descends the steps of the altar with difficulty. He pronounces the words of the mass very distinctly, but in a manner indicative of labored breathing.

It rarely occurs that a father and son should each hold a bishopric at the same time. Yet such a case has occurred in connection with the church of Ireland. The late Dr. John Gregg (a celebrated pulpit orator) held the Bishopric of Cork up to his death in 1877, his son up to the same time being bishop of the United diocese of Ossory, Ferns and Leighlin; and, curious to say, on the death of the former, his son, the present Bishop of Cork, was elected in his stead.

We all need sympathy, human kindness, cheer, fellowship, the thousand little things of human love, as we go along the dusty road of life. These small coins of affection are the brighteners of every life that is blessed by a rich friendship. It is this unceasing ministry that one's heart hungers for as its daily bread—not great gifts and large favors, but a gentle affectionateness in the friend which shall bring cheer, inspiration, comfort, uplifting, hope and strength to one's soul every time one looks into his face.

There is a movement to erect a memorial to John Knox in Edinburgh. The plan has grown, the original project being only to place a sculptured figure in one of the niches for statues of historical personages prepared in the facade of the new National Portrait gallery. Then it was suggested that a marble statue should be placed in St Giles' Cathedral, a building intimately associated with his memory and work. The cost of the former plan would have been only $1,000, and of the latter $3,000, but now there is a third proposal—to erect a large bronze statue in the Princes street gardens at a cost of $10,000.

The Presbyterian home mission board is preparing for publication in pamphlet form the articles of Dr. Andrew P. Happer, of Glenshore, Pa., which had appeared in the Presbyterian Banner, on the mountain whites of the South. Dr. Happer has been visiting among these people. They number one or two millions. They are of Scotch-Irish ancestry, and they display the evangelical spirit and religious bias of their forefathers. They were most loyal also during the late war, 160,000 having enlisted in the Union armies. Some of them travelled 200 miles over the mountains to enlist. The presbyterians and congregationalists are working among the mountain whites.

The Pope is fond of talking of the celebration of his episcopal jubilee next March, when he will have been fifty years a bishop, and of the attention the event is receiving all over the world. In the evening, after he has recited the Rosary, Monsignor Angeli, his favorite secretary, goes to his bedroom with the day's newspapers, and reads aloud, often far into the night the Pope seated rather than reclining in his bed, and enveloped in woollen wraps; following the reader attentively. Whether his Holiness expresses any opinions on the events upon which he is anxious to be kept well-informed, no man knows save Mgr. Angeli, and that discreet prelate is as silent as the tomb.

RUSSIA'S GREAT MISTAKE.

The Persecution of Those Who Differ From the Established Faith.

The latest advices from Russia abundantly confirm all that has been reported in regard to the cruel persecution not of the Jews alone but of Christian dissenters from the Russian orthodox church. Heedless of the lessons of history, Russia is attempting to establish unanimity of religion by methods that savor of the ages of Nero and Diocletian. The unhappy Jews have been driven in thousands from Moscow, and their expulsion has been attended by incidents of cruelty and inhumanity that in these closing years of the nineteenth century seem almost incredible. Neither helpless childhood nor venerable age has excited the pity of the persecutors. The Russian Government and its official tools know no mercy when dealing with the Jews.

The accounts of the Stundist presecution are no less abhorrent to all who believe in liberty of conscience. The Stundists are faithful subjects of the Czar; but because they do not adhere to the orthodox faith, and choose to worship in their own way, without disturbing the public peace or interfering with the worship of others, they are being treated with brutal outrage, their homes broken up and their property seized.

Later advices indicate that the German Lutherans, who live chiefly in the Baltic provinces, will not long enjoy the partial toleration which the Russian Government has extended to them, largely for fear of exciting German indignation. Several of their pastors have been imprisoned on flimsy pretexts, the real reason being that they were energetic in preaching and spreading the Lutheran faith, and measures for subjecting Lutherans to various disabilities are reported to be in preparation. The spectacle thus presented by Russia can not fail to weaken the sympathy that would otherwise be felt for that nation in the event of an attack upon her by her enemies in Europe. Even to such a huge and powerful empire the favorable opinion of civilized mankind is of no inconsiderable importance.—N. Y. Press.

I have never been among but one community of people who get along without compromising with their consciences says a writer in the New York Press. These are the Shakers. I spent my vacation among them last summer, up in Canterbury, N. H. They are a community of celibates, and they depend for a continuance of their association upon converts from the "world." They live as one big family of brothers and sisters, and none of them own anything except his or her clothing. The very postage stamp which is placed upon a Shaker's letter to one outside of the community is supplied out of the general fund. Among their practical religious ways is that of not allowing the sun to go down upon their wrath. The woman are a wonderfully intellectual, spirited people. Some of the men are. Count Tolstoi has written to the heads of that community that their life is "nearer his ideal one than any he has ever heard of." The Shakers have been in existence 100 years, but comparatively few people know of them, for their existence is one of absolute self sacrifice and therefore not engaging to people of a worldly turn of mind.

CURED

"About seven or eight months ago I was attacked by a cough, and at once began to take a medicine much advertised as an expectorant, and continued using it until I had taken about six bottles. Instead of giving me relief, it only made me worse. I tried several other remedies, but all in vain, and I don't think I had three whole nights' rest during my illness. I began to think that

Consumption

had laid hold of me, and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pectoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it cured me, and I am to-day enjoying the best of health."—J. Wilmot Payne, Monrovia, Liberia.

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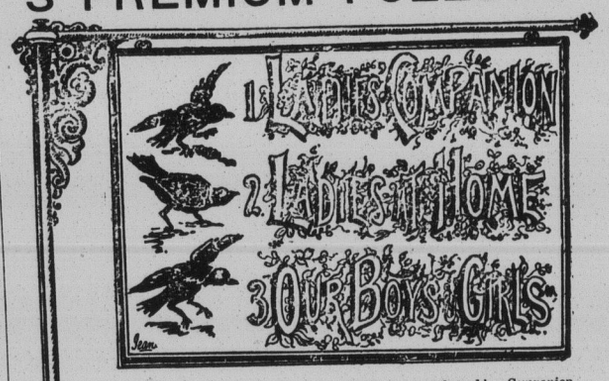
3 PREMIUM PUZZLES.



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Conditions:—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with 3 cents for 3 months' subscription to the LADIES' COMPANION. Address, "A" LADIES' COMPANION, 164 King St. West, Toronto, Canada.

NO. 2—LADIES AT HOME PREMIUM LIST.

We want every lady in the land to send us 30 cents for a half-year's subscription to LADIES AT HOME and at the same time, while thus receiving wonderful value for that small amount, to try and secure one of the following valuable premiums. For the first correct solution of puzzle No. 2, we will award a **Gold Watch**; for the second, a beautiful SILK DRESS PATTERN; third, a fine SILVER WATCH; fourth, a MUSIC BOX; fifth, a GOLD BROOCH; sixth and the five following, a CRAYON PORTRAIT each. To the middle sender, a SILVER WATCH; to the five following, a CRAYON PORTRAIT. To the last correct answer mailed previous to March 1st next, a GOLD WATCH, and to the five preceding, each a CRAYON PORTRAIT, valued at $10.

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NO. 3—OUR BOYS AND GIRLS PREMIUM LIST.

For the first correct solution of puzzle No. 3, will be given a boy's or girl's **Gold Watch**; to the second, a $10 GOLD COIN; to the third, a SILVER WATCH; to the fourth, a $5 GOLD COIN; to the fifth, a full sized CRAYON PORTRAIT; to the sixth, a girl's SILVER WATCH; to each of the next ten, a GOLD BROOCH. To the middle sender a SILVER WATCH; and to the five preceding, each a handsome TOILET CASE; and to the five following the middle each a GOLD BROOCH. To the last mailed previous to March 1st next, will be given a SWISS MUSIC BOX, and to the ten preceding the last, a GOLD BROOCH each.

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