

# Sunday Reading.

BLIND FANNY CROSBY.

The Writer of Many Sunday School and Revival Hymns.

According to a recent writer, in order to find the picturesque points of the great West, which he had so graphically described, he was forced to travel hundreds of miles, to endure discomforts innumerable and to rough it in camps pitched in the chaparral. The interesting is so deeply overlaid by the commonplace that an author must delve deep ere he can find the true metal.

So, in attempting to delineate the chief points in the life of any composer of popular hymns, it becomes a matter of some moment to select one to whom our sympathies turn instinctively, and most writers would think that they had found a jewel from the deep sea when they came to Fanny Crosby. Her full maiden name was Frances Jane Crosby, but she prefers to have all her friends call her by the old pet title even now.

"Jesus keep me near the cross."

appeared in "Bright Jewels," 1869. Mrs. Frances Jane Van Alstyne, as she is recognized and honored now since her marriage to Mr. Alexander Van Alstyne in 1858, was born at South East, N. Y., in 1823. When she was only six weeks old she was made blind by improper treatment of a childish diphtheria. "A warm poultice laid on my eyes," says she in her quaint, bright, pathetic way, "did the mischief, and caused the loss of sight in a moment." When about twelve years of age she was sent to the Institution for the Blind in New York city; she studied there seven years, and then became a teacher under the same roof for eleven years more. In the fall of 1851 she united with the Thirtieth Street Methodist Episcopal church, and has since lived in New York as one of the loveliest and best of God's afflicted children. It is touching to think of the happy and devoted couple as their home life rises on our imagination. Her husband is also blind; he was a teacher, likewise, in the institution where she was educated. He is quite a musician in his way; he makes tunes, and she makes words for him. They never saw each other; but they are lovers, comrades, and friends all the same.

"Safe in the arms of Jesus," 1869. Fanny Crosby from the beginning has possessed a wonderful readiness or fluency in composition. Many of her pieces are known to have been given out as if almost offhand. Mr. Doane used to come in with his energetic and frank summons, plant himself at the piano, start a fresh tune, say, "Fanny, I want you to write," and she would put the verses on paper while he waited. "Safe in the arms of Jesus," was written in twenty minutes. But the very fact of its spontaneity argues that the soul of the author was full to overflowing with the love of the divine Master, and that its sudden pouring forth was but natural. She has written more than two thousand hymns, most of which have been introduced into many collections in America and in Great Britain; and these links of the far-reaching chain of her life's great song serve to draw together the people who, through her melodious words, have come to know and love the very name she bears. Generous old Dr. George Duffield wrote to the publishers of his son's books, just before his death, this estimate of Mrs. Van Alstyne's work: "I rather think her talent will stand beside that of Watts and Wesley, especially if we take into consideration the number of hymns she has written."

"Pass me not, O gentle Saviour," 1870. Simplicity and earnestness are the main characteristics of this author's poems, and most of them have been put to music that will catch and hold the popular attention. "Pass me not, O gentle Saviour," is a great favorite in our prayer meetings. The cry of Bartimeus by the wayside has a never failing interest for the sinner and the saved. "Lord, that I might receive my sight," cry the sin-sick and blind of soul; and the answer of the redeemer of the world is received with the same eager longing by him who knows his salvation is assured, but longs for a repetition of the words of healing, "Thy faith hath made thee whole."

"Saviour, more than life to me," 1875, and is one of the most popular and beautiful hymns she has ever made. The secret of this woman's life is an ever retreating, closer, Lord, to thee. When she was fifteen years old, they told her that she was always to live in darkness thereafter. She then showed her pluck as she afterwards showed her piety. She went by herself and wrote a poem, of which we can give only one verse—

"Oh, what a happy soul I am!  
Although I cannot see,  
I am rejoiced that in this world  
Contented I will be.  
How many blessings I enjoy  
That other people don't.  
When I weep or sigh because I am blind  
I cannot, nor I won't."  
"Come, O come, with thy broken heart."

was published in "Calvary Songs," 1875. Heart always speaks to heart. In this lies the vast strength of Mrs. Van Alstyne's hymns. They sink into one's memory, and hold their place in times of utmost turmoil and tempest of pain. A pathetic incident was related by one engaged in missionary work in this city. Among those led not past she has been in the hospital, sick. For her recovery an operation was necessary. She was willing to undergo that, but, before an anesthetic was administered she prayed, "O Lord, keep the door of my mouth shut." She feared lest she should say something while unconscious, so strong had been the former evil habit.

"Did I say anything wrong?" asked the sufferer of the surgeons as she came to consciousness, after the operation was over. "No, indeed," was the reply; "the only words you have uttered were, 'Safe in the arms of Jesus.'" We felt that the salvation of this woman was a miracle of grace. So, indeed, is the salvation of any soul. "Sweet hour of prayer! Sweet hour of prayer!" is one of the earliest, one of the weakest, and yet one of the most popular, of all Fanny Crosby's productions. She wrote it for Bradbury's "Golden Chain," 1861. It owes something to the music, but more to the taste of those that seem to like to sing mostly to sinners, frequently to things, and sometimes to God. The spectacle of one's singing out at the top of his breath, "while passing through the air," on the way to heaven, "Sweet hour of prayer!" over and over again, argues a much stronger attachment to conference meetings than modern congregations are apt to display.

Just now this honored and beloved woman has been making a few public addresses. She is an elderly christian, at least, about seventy years old. She dresses in good taste, as a delicate and refined lady might be expected to do; she speaks forcibly, for she is vigorous and perfectly unbroken still. Her face is pleasant, her voice is sweet, her manner is modest. Every one loves to take her by the hand; and each friend says as he departs, "The Lord spare her to us for yet many a year!" —Golden Rule.

## THE LORD IS ALWAYS GIVING.

The Completeness of His Love as Shown by the Redemption.

God never lays up a superabundant supply in the world. He sends regularly enough to meet needs, and if the needs of all were properly met little would ever remain as a surplus. "Take no thought for tomorrow," is His teaching; "sufficient unto the day," is the plan of His operation. The man who lives to accumulate millions, while poverty and suffering abound on all sides, is not working on the Divine plan. Selfishness grasps, but love gives, and "God is love," and therefore, He is always giving. The Godlike man will not be able to rest with immense balances at the bank while the cries of widows and orphans, the poor and needy, the struggling and untimely, are ever sounding in his ears. We are here not merely to get, but to give; not to be selfish, but benevolent. The sweetest experiences, both in the present and the future, result not in grasping, but giving. "It is more blessed to give than to receive." Our Lord is always giving; in it He takes delight. It is His very nature to do so. As He feeds His great family year by year His great heart grows big with infinite gladness, and the gifts of this year are a promise for the next. We may "trust, and not be afraid," for "God is love." He has not failed us yet, and He never will. Let us rebuke our murmurings, silence our fears, and "wait patiently for Him."

Pre-eminently is the truth of the text emphasized in Redemption. The whole scheme, from its inception to its completion, is one of love. This is the testimony of the manger, the cross, the tomb. No soul can linger at these spots, in contemplative, thoughtful mood, without being humbled, astonished, inspired, by the love revealed. It is the testimony of the priestly intercession. Jesus in heaven appearing "for us" no less than Jesus on earth dying "for us," proclaims the "wondrous love Divine." It is all love; deep, infinite, eternal. Redemption did not purchase the love of God for us, but the love of God gave us redemption. Redemption is only a great manifestation of love that has existed through the eternal ages. "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him." God was not the angry; scowling one, whose love had to be purchased for us, as so fearful a cost as the life of His only Son; He loved us while we were sinners, and expressed His love in the gift of Jesus. The love was always in the Divine heart, and the redemption by Jesus Christ was the outward manifestation. —(Rev. LYMAN ABBOTT.)

## Messages of Help for the Week.

Sunday.—Exodus xiii: 12: "On the seventh day thou shalt rest. xxii chapter 7: 'Keep it holy.'"

Monday.—Proverbs xii: 6: "Train up a child in the way he should go; and when he is old he will not depart from it."

Tuesday.—Ecclesiastes vi: 13: "Consider the work of God: for who can make that straight which he has made crooked?"

Wednesday.—Isaiah xxxiv: 16: "Seek ye out of the book of the Lord, and read."

Thursday.—Isaiah xxxv: 4: "God will come, even God, He will come and save you."

Friday.—Isaiah xlv: 22: "Look unto me and be ye saved, all the ends of the earth."

Saturday.—Psalm i: 6: "The Lord knoweth the way the righteous, but the way of the ungodly shall perish."

## Call Him Father.

Boys, when you speak of your father don't call him "the old man." Of course you are older now than when you learned to call him "father." You are much more manly looking. Your clothes fit better; you have a more modern shape and your hair is combed differently. In short you are "fyer" than you were then. Your father has a last year's coat and a two-years old hat, and vest of still older pattern. He can't write such an elegant note as you can and all that—but don't call him "the old man." Call him father. For years he has been bustling around to get things together; he has been held to the thorny path of uphill industry for years, and the brightest half of his life has gone from him forever. He loves you, though he goes along without saying much about it, and if he knew you were bad it would be the heaviest burden he has to bear.—Ex.

The 2,808 baptist churches in Great Britain report a membership of 337,409, and 487,301 Sunday scholars. There are 1,868 pastors and 4,369 lay preachers.

## NEWS AND NOTABILLIA.

The converts of the Jewish Mission in Montreal now number 28.

Abdur Rahman Effendi, an Egyptian of wealth and position, is now at New York in the character of a missionary, to convert Americans to the Mohammedan faith. He is organizing Koran classes, which promise to be largely attended.

There is a man in Cincinnati employed by a minister to wander about the town and report to him queer incidents that he may find. These are then weaved into the preacher's sermon. He is able to speak of surprising phases of life, and his congregation wonder how he gets time to do so much.

Take good care of disagreeable duties. Attend to these first. Never select the things that you want to do, and shirk upon others the things that you do not want to do. Wherever you are, choose the disagreeable things. You will get your pay in manhood. You cannot grow in any other way so fast.—H. W. Beecher.

The Japanese Government is now closing the schools it has established for the higher education of girls. Missionaries think this retrograde movement is largely due to the fact that polygamy is sanctioned by the Government, which fears that if the Japanese women become at all educated and emancipated they will rebel against a custom so degrading to themselves and their children.

The South African Wesleyan conference report 36,367 full members, 15,219 on trial, 7,412 juniors—which is an increase of 6,699 in the classes for one year and nearly double the membership of ten years ago. The Missionary Society of the colony has an income of £2,000, which will need increasing, as the British grant is reduced over £3,000 in three years. In Natal alone there are 475,000 native heathens.

A good story is attributed to the Rev. G. Furness Smith, who recently addressed a meeting of the Church Missionary Society Younger Clergy Union in England. Mr. Smith said that the Turkish authorities at Constantinople refused to allow the circulation of the Epistle to the Galatians, supposing that it was a letter addressed to the people of Galata, a suburb of Constantinople. When corrected on this point, to make sure they demanded the certificate of St. Paul's death!

The Bible which came from England to America in the Mayflower in the year 1620 and was used on board of the historic ship, is to be placed on exhibition at the World's Fair. This venerable book is the property of Mr. and Mrs. James L. Gates, of Milwaukee, Wis. Mrs. Gates comes to possess it through her father, John G. Meade, of Northwood, New Hampshire, who obtained it from his father. Its successive owners have been the Withrops, Moultons, Howlands, Hiltons and Meades, and now it is the property of Mrs. Gates, a direct descendant of these well-known families.

The Religious Tract Society shows in its ninety-fourth report figures which are stupendous. The total circulation from the home depot including books, tracts, periodicals, cards, and miscellaneous issues, has been upwards of fifty million, nearly twenty millions being tracts. The issues from foreign depots amount to more than sixty-five millions. What a seed sowing in one year! The publications of the year numbered 639, of which 171 were tracts. The Society has published 209 languages, dialects, and characters.

The Presbyterian Board of Foreign Missions of New York has received a letter from one of its missionaries in Siam which says: "Yesterday a Siamese noble came to ask for a girl to go and teach English to a prince. I told him we had no girls available except our own teachers. That was not our only reason for refusing such a request, for we have no strength or money to waste in training girls and educating them to send out to the temptations and difficulties of a life in the king's retinue of wives and children. Only last Saturday I refused a request of the Queen for some girls to go and assist at the palace in some ceremonies soon to occur. It is rather hard to say 'No' to royalty in such a trifle. But it seemed best."

Recent discoveries in Palestine have added fresh confirmation to biblical records, and have given strong proof of the advance of civilization, particularly in its industrial phases, which was attained by Jews at a very early date. The latest discovery has been made by Mr. F. L. Bliss, a member of the Palestine Exploration Society. For some time excavations have been in progress on the site of the ancient Lachish in Judea, and the remains have there been found of an iron blast furnace, evidently constructed of the most approved iron methods. In other words, the Jewish worker was using the hot-air blast in the days of the Judges, 1,400 years before Christ, though hot-air turbines only came into use in modern times since Nilsson's invention in 1828. This discovery, like many others in the past five years, gives proof that the beginnings of arts must be moved back far earlier than has been hitherto supposed.

In the Duryea Presbyterian mission, Brooklyn, N. Y., a dozen or more young women have been selected by the pastor to act as ushers. It is understood that they are all pretty as well as youthful and that each has already distinguished herself for devotion to church work. The pastor says: "Our young men do not seem to take the interest in church work that they should, and I am trying to devise some method that will increase their attendance. My suggestion that some of our young women should act as ushers has met with much favor." The N. Y. Sun characterizes this innovation as "ultra-galvanic," and says that "it is like having pretty barmaids in pretty waiter girls to stimulate the custom of saloons and restaurants, and is not intrinsically different from the theatrical displays of feminine grace presented for the attraction of men." It is making confession that the church cannot attract to itself, for serious emotions, and must resort to tricks, and make use of the power of feminine beauty as the magnet. It may not be sinful, it is not sinful; but it is not congruous with a church which should appeal to the spiritual part of man. It is vulgar, and consequently injurious to the pretty girls who are put to use as decoys, with the distinct understanding and the published announcement that they are employed for that purpose."

## The Church and Sunday Observance.

The Upper House of the Convocation of Canterbury recently resolved to postpone the consideration of the following report of a joint committee of both Houses till the next group of sessions:

1. That the House desires again to press upon the clergy the duty of warning the rich and leisureed classes against the increasing misuse of Sunday for purposes of mere amusement, as (a) tending to impair both for themselves and others the sacred character and distinctive value of the Lord's day, and (b) involving addition to the Sunday labor of those who are called upon to minister to such amusement. 2. That it is the duty of the church to remind the people of England that the foremost privilege of the Lord's day is the privilege and responsibility of worship, and that this must be safeguarded at whatever cost. 3. That since it is evident that an increasing number of persons, for whom Sunday is the only day of leisure, find the reasonable use of libraries, picture galleries and museums on that day to be wholesome and profitable, it is necessary in the highest interest both of visitors and attendants that Sunday opening should be safely guarded against unfairness or misuse. 4. That in no circumstances ought any library, institution, gallery, or recreative resort to be permitted to be open on Sundays for payment. 5. That, if these conditions be observed the cause of true religion has, in the opinion of this House, nothing to fear from the reasonable and careful extension of the system of Sunday opening described in the report."

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Mr. Wm. Thompson of Musquash, N. B., says: "For 2 years past my wife has suffered with *Acute Dyspepsia* accompanied with complete nervous prostration, and a smothering *tears in the stomach* after eating, which was usually followed by the smothering sensation about the heart and fainting spells. She tried a great many remedies and was treated by the doctor for some time, but without relief. She became so discouraged that she gave up all hope of ever getting better, when she procured a supply of *Hawker's Nerve and Stomach Tonic* and Liver Pills, and in several cases he knew of. We did so and she obtained immediate relief from the distress after taking the second dose, and has continued to improve ever since until today she is as well as usual, and can enjoy her food without fear of suffering. I cannot speak too highly of these valuable medicines which have restored my wife to health and strength and saved much suffering and expense."

Rev. Henry M. Spilke, Rector of Musquash, N. B., says: "I am personally acquainted with Mrs. Thompson's case, and am greatly pleased that the medicine which I recommended to her produced such remarkable results."

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David A. Pinkney, of Bear River, N. S., seaman on the schooner *Cathy C. Berry*, fell from the poop deck of the vessel, and was severely injured, losing an arm. The wound was so severe that he was unable to work, and he was compelled to leave the vessel on arrival at St. John. He was treated by Dr. Manning's German Remedy and got a bottle of Dr. Manning's German Remedy and the swelling and removed the pain in one day, though before that he had been unable to open the fingers of that hand. He returned to his work on the vessel the next day.

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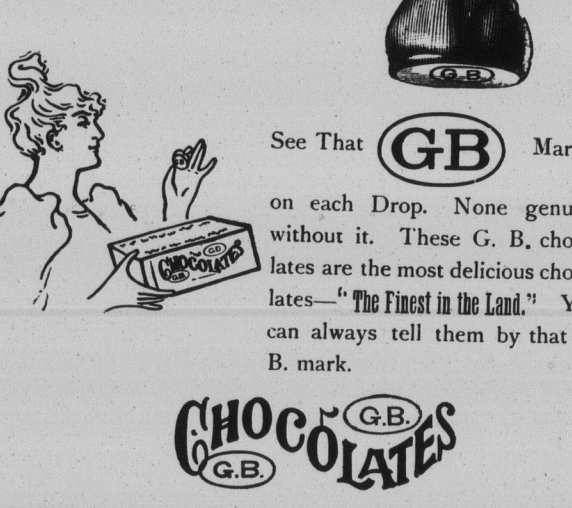
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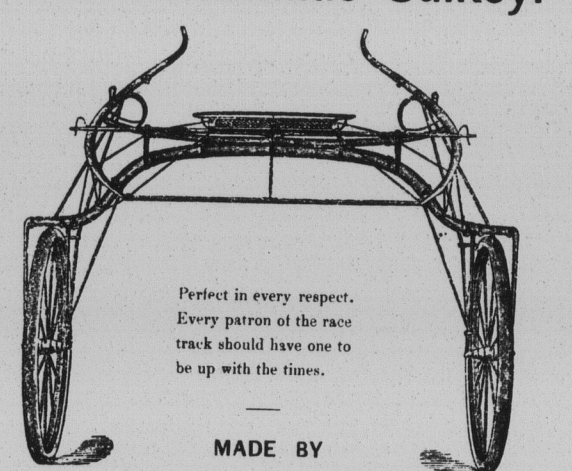
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## I. O. F.

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Members.		in Bank		No. of Members.		Balance in Bank.	
1882.	880	\$1,145 07	July,	"	20,450	\$204,814 86	
Jan., 1883	1,757	2,750 58	Jan.,	1891	24,466	283,077 20	
July, 1883	1,757	7,682 80	July,	1891	28,994	337,718 71	
Jan., 1884	2,216	13,070 80	Jan.,	1892	32,303	408,798 19	
July, 1884	2,360	18,815 28	July,	1892	34,106	418,758 54	
Jan., 1885	2,548	20,992 30	Jan.,	1893	35,115	431,283 63	
July, 1885	2,946	28,038 80	July,	1893	38,118	438,263 85	
Jan., 1886	3,648	31,082 92	May,	"	37,171	431,791 97	
July, 1886	4,028	44,220 75	May,	"	42,327	491,515 35	
Jan., 1887	4,804	60,525 01	May,	"	38,560	462,093 45	
July, 1887	5,821	71,384 40	May,	"	38,945	470,610 27	
Jan., 1888	6,538	90,184 53	May,	"	39,714	500,637 51	
July, 1888	8,111	117,599 8	May,	"	40,226	520,511 74	
Jan., 1889	14,285	160,110 76	Nov.,	1893	41,002	555,033 42	
July, 1889	17,027	188,130 86	Dec.,	"	41,925	557,822 24	
1890.	188,130 86						

Membership May 1st, 1893, about 53,000. Balance in Bank, \$2,000,000.

The total number of applications considered by the Medical Board for the month of April, 1893, was 1500; May, 1890, and for the year ending 31st December, 1892, was 18,247, of whom 17,028 were passed, and 1,219 rejected. The cause of this unexampled prosperity and growth of the I. O. F. is due to the fact that its foundations have been laid on a *solid Financial Basis*, and every department of the Order has been managed on business principles, thereby securing for all Foresters large and varied benefits at the lowest possible cost consistent with Safety and Permanence. In the aggregate to the princely sum of *One Million One Hundred and Fifty-four Thousand Eight Hundred and Eighty-five Dollars*. Notwithstanding the payment of this large sum, as well as all the management expenses, including large sums for planting the Order in new territory, there remains the handsome cash balance in the treasury of over *Half a Million Dollars*. Benefit which you may obtain by becoming a Forester: 1. The factural and social privileges of the Order. 2. Free medical attendance. 3. Total and Permanent Disability of \$400, \$1,000 or \$1,500. 4. A benefit for your old age of \$100, \$200 or \$300 a year. 5. An Encowment Ben. St. payable on reaching your expectation of life of \$1,000, \$2,000 or \$3,000. 6. Sick Benefits of \$5 to \$5 per week. 7. For YOUR FAMILY—1. Funeral Ben. St. of \$100. 2. Insurance Benefit of \$1,000, \$2,000 or \$3,000. The cost of admission to the Order in most Courts is only \$7.00 to \$8.00, according to the amount of insurance taken, besides medical examination fee, which is \$1.00 if you are taking only \$1,000 of insurance, and \$2.00 if taking \$2,000 or \$3,000. There is only one assessment each month. For further information apply to any Forester in your district, or to ORONHYATEKHA, N. D., S. O. R., Toronto, Canada. JOHN A. McGILLIVRAY, Q. C., S., Sec., Toronto, Canada.

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