

## He Knoweth the Way that I Take.

BY L. A. MORRISON.

He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job xxiii. 10.

"He knoweth the way that I take:"

'Tis a devious way betimes!  
Yet I know for our Jesus' sake  
He pardons my sin. No crimes  
That are darksome, or foul, or vile,—  
My Lord in my life can trace;  
But only my heart will keep out of the smile  
And the light of his face.

"He knoweth the way that I take:"

So the world may scoff and frown,  
And the jeers of its envy break  
On my hope, to crush it down  
"He knoweth," and all will be well—  
Both now and when life is o'er—  
To his glory, at last, how my song shall  
swell,—  
Full of joy, evermore!

"He knoweth the way that I take:"

For he leads my soul alone;  
So that whether I sleep or wake,  
I am always near the throne;  
And its light is the light that leads  
To this peace, my soul hath known;  
And the dally guiding that covers my needs  
Is not mine, but his own.

"He knoweth the way that I take,—"

That 'twill bring me to his rest:  
All his purposes tend to make  
The end of my journey blest.  
'Tis he who "Restoreth my youth,"—  
His keeping in love doth unfold,—  
And "When he hath tried me,"—oh wonder-  
ful truth—  
"I shall come forth as gold."  
TORONTO, 1888.

## A Letter from Mr. Crosby.

Port Simpson, B. C.

DEAR YOUNG FRIENDS,

A word about a visit to George Town, about eight miles south from here, where there is a saw-mill, and a great part of the work done by Indians. They get a great deal of work here, getting out logs, etc. Mr. Willisuft, the proprietor, gave lumber enough to build a little church. We had to do the work, get shingles, windows, etc. Mr. Oliver, assisted by others, did most of the work. Here we have the *Glad Tidings* on a frame for a few weeks of the winter, which helps to take the worms off the bottom of the ship, as it is a freshwater stream.

We had eighteen people to church on Sabbath. May the little church be a great blessing to all the people who shall live here! On Saturday I took a small canoe and a volunteer—H. Pierce—and started to Works Channel, about seven miles. About seventy people here: they come to work at halibut fishing, making new canoes, getting out wood and shingles, etc. We built a small church here more than a year ago, and were not able to finish it for want of funds. We only got the shell up and covered, and now we much need to get lumber for the inside, and a small bell.

As soon as we landed we had to go to work to get the seats in order, and to put up more for the services next day. Visited every house: all seemed pleased that we had come to

spond the Sabbath with them. I was invited to stay at the house of one of the leading men, and was glad to get by a good fire. This is a house about twenty-four feet square, put up in the old style—a space of about eight feet square, nicely gravelled, being left in the middle for the fire.

Betsy, his wife, got a good supper ready. First came dried halibut and grease, then potatoes and fried cod-fish, and then a pleasant talk about old customs of the Tampshean people. One told about the old marriage ceremony. When the young people were about ready to get married they would throw stones at one another, and sometimes the head was cut, and they might be hurt very much; but no one got angry, and seldom ever quarrelled or parted after such a marriage—so they say. After prayer we got to rest. I had a good bed on the floor, in the back part of the house—a good fire burning nearly all night.

Sabbath morning came bright and clear, and our first service was the early prayer-meeting. Eighteen were present. A small bell brought them together into a house where seats had been placed round a fire. We had a good time; while prayer was offered for a revival, for many feel how far they have wandered from the "truth and the way."

After breakfast, mine host told me about the first camp-meeting he attended at Chilliwack, with Paul Scowgate and others, years ago. At 11 a.m., a good time in the church—though it was cold. I spoke about Jonathan and his armour-bearer; and again, at 2 p.m., when we spoke of the feeding five thousand with five barley loaves; and at night, as we had no lamps or stove in the church, it was thought best to crowd into the house we had in the morning. A good fire in the middle of the house gave us light and heat, while we spoke from Rom. i. 16. Many testified that they were not ashamed of the gospel, and the Lord was present to heal, as we closed a good day by Christian fellowship meeting.

Monday, back home in good time, and I found that a nice little girl had just passed away to be with Jesus. She had been sick for some time. Her parents felt it much; but we told them not to weep, as we were sure their little one is "safe in the arms of Jesus."

The halibut hook is a curiosity, and often carved to represent some kind of bird or animal on the top end. The sharp point inside used to be made of a sharp bone, or very hard wood: now it is often made of steel. The rope through the top, with a knot, is mostly made of the inside of cedar bark, and twisted together into a rope to the size of a good clothes line, frequently one hundred fathoms long, as halibut is often caught in very deep water. Sometimes a fish will be two-and-a-half feet wide by four or five feet long. If not required at once, it is cut up

into long, thin slices and dried. There was a lot of this hung up in each house, and it is very good food, dry or fresh.

A great many little children have died on the coast and up the rivers this winter, but the people here so far have been mercifully spared. We have not had much sickness so far. The cold weather seems to be nearly over now.

Yours truly,

T. Crosby.

## The Empress Victoria of Germany.

THE following graphic description of the new Empress of Germany is taken from the *New York World*: The consort of the new ruler of Germany is universally admitted to be one of the most talented and remarkable women of her age. The eldest daughter of the Queen of England, she was born on November 21, 1840, and after a courtship at Balmoral was married to the present Emperor (at that time Prince Frederick William of Prussia) on January 25, 1858, at the Chapel Royal, St. James, London, proceeding immediately after the wedding to Potsdam, where she took up her residence with her husband. Although Frederick III. is a true Hohenzollern, both by inheritance and by tradition, his character has been largely influenced by the new Empress, to whom he is devotedly attached. The favourite daughter of the late Prince Consort of Great Britain, she has retained all her proclivities in favour of a liberal and constitutional form of Government, as opposed to the military despotism and autocracy favoured by the late Emperor and by Prince Bismarck. These proclivities, which she imparted to her husband, naturally brought her into frequent conflict with the great Chancellor and with Prussian bureaucracy, who have never professed much sympathy for her whom they describe as "Engländerin." The latter returns this dislike with interest, and it has become especially embittered since the partially successful attempt made to bring Prince William into unfilial opposition to his parents. So strong is the antagonism at Berlin against the new Empress that had her husband died at San Remo during the past few weeks it is doubtful whether it would have been prudent for her to return to the "Atrium on the Spree." Prompted by the jealousy of the German surgeons and physicians, whose incompetent services in behalf of the new Emperor have been discarded in favour of the Scotch specialist, Sir Morell Mackenzie, the latter and the Empress Victoria are held responsible by the Berlin public for the failure to check the malady of Frederick III.

It should be added that the new Empress is devoted to art, literature and science and that she has done much to encourage them in every direction in Germany. She is an accomplished musician, very clever with

the pencil and brush, one of the best read women of the day, and a devoted wife, mother and daughter.

The Crown Prince's accession to the throne places his wife and children in a position which they could not have obtained had the late Kaiser lived longer than his son. As the widow of the Crown Prince, the Princess would have had the right of only some \$20,000 a year from the Prussian Government, added to the \$40,000 a year paid to her by the British Parliament as an English princess, would have constituted her entire income, while the Princesses would not have received more than \$100,000 apiece as their sole fortune. Now that the Crown Prince has become Emperor, his wife, in case of her husband's early death, will inherit the dignity of Dowager Empress and her share of the vast fortunes of the Hohenzollern family, which will probably increase her yearly income of dollars to pounds.

## Begin at Once.

BEGIN at once to do whatever your Master commands. Begin to practice religion. A child would never learn to walk by a hundred talks about the law of gravitation. It must use its own feet, even at the risk of many a tumble. Wait not for more feeling, or more pungent convictions, or for anything that you read of in other people's experiences. These are all snares and hindrances if they keep you from doing at once the very first act that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feeling or to do that friend some good? Then try it; you will strengthen yourself, and may bring an unexpected blessing to him or her. In short, you must begin to obey a new Master—to serve a new Saviour—to strike out a new line of living, and rely on God's almighty help to do it. When you give yourself to Christ in this who's-hearted and practical fashion, he will give you a thousandfold richer gift in return. Yes; he will give you himself! When you possess Christ you have everything.—*Dr. D. L. Cuyler.*

THE *Missionary Helper* tells the following old story, which has such a good moral that we give it to our readers: A man of large wealth, living in Paris, became so tired of a monotonous life that he determined to commit suicide. On his way to the spot decided upon, it occurred to him that he might as well give away the money that he had with him, which was quite a large amount. He found so much pleasure in bestowing this upon the poor people whom he met, that he concluded to postpone the suicide until he had had time to enjoy some more of the same beneficence. It is needless to add that, instead of disgracing himself by suicide, he became a public benefactor.