

nize this radical defect in Bellamy's scheme the world is under great obligation to the man who has set before us such an alluring ideal; and not only that, but who has indicated several wise methods by which the ideal, in whole or in part, may be attained. The ideal is not to be despised, if it does seem far away; we need the ideal to inspire ambition and enthusiasm; and the ideal of one generation may be the realization of the next.

There is one part of Bellamy's scheme which I presume would generally be rejected as impractical and unfair; and yet I think it deserves patient consideration. We may be far off the practical application of the measure in question; but the spirit of it in my view is not so impractical or unjust as might at first appear.

I mean the equal distribution of wealth. And I mean this on Bellamy's own plan. A simple dividing up of profits to day, without any proper safeguards, would require another dividing up a week hence. But Bellamy's plan is to give each adult at the beginning of each year an equal credit for the current year. This credit is to be drawn upon throughout the year is surrendered. Thus there is a constant appeal to thrift and good management, without the possibility of ever getting very rich or very poor.

But I imagine this equally divided system would at once meet with two objections. It would be considered most unfair to remunerate all kinds of service alike; and it would be considered that such a system would furnish no adequate incentive to good work. I confess I was disposed to these views myself; but further reflection has considerably modified them. Let us try to see what such objections really amount to.

The distinctions of wealth are those that most constantly environ us, and are most persistent and audacious, so that it has come almost to be a second nature with us to look for them as the legitimate rewards of success. But certainly, we take very low ground if we assume that money is the highest or the main reward of work. We are in fact constantly—though it may be unconsciously—repudiating any such idea. Does a physician tax his utmost skill to save the life of a patient merely or chiefly for his fee? Does a preacher deliver a sermon mainly for the money there is in it? If either of these men were known to work from no higher motive, they would soon, and deservedly, have no employment. Thus there is a tacit understanding that money is a poor reward for service.

But then, might not other and lower grades of service be well paid for in money? Well, suppose a man makes a table, or weaves a web, or steers a ship; does he render such service for money alone? If he did, he would be unworthy of employment, and would certainly never excel in his profession. But the fact is, he is working for other rewards, and has higher incentives, all the time. And I care not how low you go down in the scale of industry, there is still some incentive and reward that redeems the work from the sordidness of being done simply and wholly for wages.

Come into the family, and see how the principle works there? Does the father work for so much money only? Is that his sole reward? Does he not find his reward rather in providing for his family? And who pays the mother for her ceaseless anxieties and toils? She gets no

wages. You could not offer her a greater humiliation than to offer her wages. Where does she find any incentive for work? She finds it in promoting the comfort and well-being of her family. And if a child is frail, and unable to contribute anything to the family's support it is not less cared for, but more. So we see how little wages count for as an incentive in the family. Love is the incentive in the family, and when by and by we begin to realize that we are all one family the same principle will rule. Just how far we have fallen may be measured by the loss of the family ideal of society.

If wages, then, were entirely eliminated as an incentive to good work, the highest and strongest incentives would still remain.

We need not fear, therefore, that the era of unity and peace, which we trust is coming, will rob men of due incentives to the noblest service. The lower incentives that rule now will give place to higher ones—Treasury of Religious Thought.

#### Notes Musical and Otherwise.

BY UNCLE "WILL"

For work in the National Free Church Council re Education Bill, the British Weekly says: "That the Free Church Council should more largely enlist the direct aid of women in their work."

In particular, The National Passion Resistance Committee ought to have a fair representation of women upon its board. What could be wiser and more helpful to the cause than to enroll the religious and self-sacrificing hearts of women in the great crusade.

How different was the action of the Toronto Presbytery at a late meeting, when a prominent lawyer suggested that the women should be united to help in forwarding the aims and work to be taken up by the new association—The Presbyterian Church Union—a Rev. Doctor thought the women had better be left out, which unfortunately was concurred in. The Doctor is some years behind the times.

Here and there in sacred history the helpful sunshine of women's presence is revealed not only in the tented field but in the realm of prophecy and song. When one considers women's position in ancient times we are amazed at the strength and force of character demonstrated in forging ahead in spite of all obstacles. Miriam comes to mind, not only as a leader, but as a singer. There is the chant of Deborah, the prophetess, and the hymn of Hannah.

The first christian hymn was sung by Mary the mother of Jesus, and one wonders why it has not found a place in the Book of Praise, in which twenty per cent. of the writers are women, giving us one-sixth of the hymns. We will from time to time give short notices of these writers and will take them up more or less in alphabetical order.

The writer of the hymns, "Nearer my God to Thee" No. 223 and "Part in Peace" No. 620 is "Sarah Flower Adams," daughter of Benjamin Flower, editor and proprietor of the Cambridge (England) Intelligencer, born February 6th 1805, nearly one hundred years ago married Wm. Bridge Adams in 1831. He was a person of scientific and literary attainment, quite extensively known as a civil

engineer, and with some repute as a writer.

Leigh Hunt called her, "rare mistress of thought and tears." Robert Browning refers to her as "a very remarkable person," while his biographer declares "that if any woman inspired 'Pauline' it was she."

Mrs. Adams was a Unitarian—but few of the millions who love and sing her hymns would imagine it. It is through her hymn "Nearer my God to Thee" that she is best known. Based on Jacob's vision at Bethel it sets forth with happy emphasis the purest and loftiest of all aspirations—but wisely recognises, that what sometimes seems to hinder, may be made to help.

The other hymn, "Part in Peace" is founded on the story of a Christian martyr "Vivia Perpetua" who was put to death in the beginning of the third century in Carthage.

It is sung first by Perpetua and a little band of Christians meeting in a cave sepulchre just after they have heard that the edict had been issued for their arrest and then again in prison after partaking the Lord's Supper on the night before their martyrdom.

Mrs. Adams always found great happiness in sacred music and that with almost her last breath she burst into unconscious song, dying on the 14th August 1848.

The tune in which the hymn "Nearer my God to Thee" is best known is Excelsior, by Dr. Lowell Mason. It is seldom, if ever sung correctly. The tempo usually is wretched. The dotted half notes and quarter notes which when sung properly, throw special emphasis on certain words, are almost invariably sung as two half notes. The setting of Dr. Dyke's in the tune Horbury has been wisely put first as it is much the better tune and should be gradually introduced.

It would never fall into the dreamy, irresoluteness to which the rendering of the second tune Excelsior is prone. It should be sung in strict time except the bar in the middle of each verse where a rallentando is marked. The last line in each verse must be sung in strict time to properly emphasize the words "Nearer to Thee."

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