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## The Presbyterian Review.

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Toronto, Jan 13, 1898

### NOTES AND COMMENTS.

While the negotiations for Union between the Free and United Presbyterian Churches of Scotland are moving through official channels, congregations in Scotland are taking the questions into their own hands. Four unions between congregations in Aberdeenshire are about to be consummated, and one, between two congregations in mid-Scotland is in progress. These unions are hailed with satisfaction by all concerned as indicating the popular feeling with respect to the larger question of union all along the line, which while progressing with cautious step is being regarded as a certainty in the near future.

Glasgow was recently the scene of a Sabbath observance struggle in which the thread-bare arguments so familiar to Torontonians were plied with unction if not with success. The question was the opening of the People's Palace on the Sabbath Day, and the City Council had to decide. To the credit of the Scottish Commercial Metropolis, a very decisive vote was given against the proposal to open the Palace, and the controversy proved the fact that the old love for the Sabbath is still a strong, and active principle in Scottish life.

In two respects, the *Independent* admits, the Raines Liquor Law to be a success. It reduces the number of saloons and increases the revenue from it. Professor Brown incidentally states, in his article on the Union Settlement, that under the new law the number of saloons in the district embraced by the Settlement has decreased one-third. According to statistics given out by the State Commissioner there were 22,957 licenses in the last year under the old law, and 15,989 under the new law the present year, while the revenue has increased from \$2,590,743 to \$5,941,744. The reduction of the number

of saloons must be accounted a real gain for temperance; the increase of revenue is a matter of comparatively small importance.

We extend hearty congratulations to our contemporary, the *Presbyterian Witness*, Halifax, on attaining fifty years of publication. It was first issued on the first Saturday of 1848, having been founded by James Barnes, father of the present proprietor. Mr. Murray, the respected and able editor, has occupied the editorial chair since 1858, a truly unique record. During its long record the *Witness* has been of immense value to the church and to the cause of truth generally, and at fifty the paper is more vigorous, fresh and interesting than at any time of its half century. Long may its bow abide in strength.

The programme has been completed for the Knox College Alumni Conference, which will be held from Monday, January 31st, to Friday, February 4th. A wide range of topics will be discussed. The speakers who will open the discussion will be the Rev. Principal Caven, the Rev. D. McGillivray, the Rev. G. Hanna, the Rev. D. McKenzie, the Rev. W. Frizzell, the Rev. J. McP. Scott, Prof. McCurdy, the Rev. D. Y. Ross, the Rev. R. H. Horne, the Rev. R. G. Murison, the Rev. Prof. Robinson, the Rev. W. R. McIntosh, the Rev. Dr. Laing, the Rev. D. McTavish, the Rev. A. McMillan, the Rev. M. P. Talling, the Rev. J. McNair, the Rev. A. McWilliams, the Rev. Dr. Cochrane, and the Rev. Dr. Somerville.

Dr. Crafts' addresses in connection with the Sabbath Observance movement have been greatly appreciated. His visit at a time when legislation is under consideration has been opportune and helpful. With his arguments our readers are familiar, but Dr. Crafts' presentation was forceful and fresh. He held that Sabbath breaking by the better class of people was largely the result of thoughtlessness, and grew by habit. What Canadians needed, he said, was an arrest of thought. He had been told that Sunday street cars in Hamilton and Toronto did not pay, and he looked upon the present struggle as a tug-of-war between the purse of the company and the conscience of the people. He hoped Toronto would redeem itself; its fall had been a blow to Christianity the world over. Five years ago in the United States few clergymen spoke against Sunday cars; now they almost all declared the Sunday trolley and Sunday cycle to be the greatest existing menace to morality and religion. He spoke of the rapid increase of Sabbath desecration wherever it had started. The trinity of the holiday Sunday was drink, lust, and Sabbath breaking. Canada was just beginning; now was the time to check it.

Discussing the question of the "Supreme authority" and "how we shall certainly know God's will," the *Independent* says: First and most important, we must assume that what God has put into the constitution of things and into the constitution of our own souls is the utterance of His voice. If we find it

impossible in nature that oxygen combines with hydrogen, or that summer follows winter, we may be certain that such is God's will expressed in actual fact. If we find it written in every man's soul that children should honor their parents, or that "Thou shalt not steal," we have the right to conclude that such is God's will. Not all the applications of moral principles are thus written in the soul, for they vary; but the great basal principles of morals and duty are universal, therefore given of God. This is much. It includes all natural ethics. It can be developed into a full system of duty. But it is not clear that it ever would be thus developed into a lofty system of moral obligation unless we had some further way of learning God's will. In actual fact no high system of morals has ever been developed except under the faith of additional and special revelation from God. We have a Book which claims to contain such a revelation. It challenges investigation and demands proof. But when accepted, on reasonable evidence, it supplies an immensely important means to learn the will of God.

#### MANITOBA SCHOOL CASE.

THE most important event in Canadian ecclesiastical circles this week has been the encyclical on the Manitoba Schools. Naturally, the full text of the document has been looked for with much interest, but in this case the forecasts have fairly well disclosed the vital points of the utterance, and consequently what is really new, while interesting, is not unexpected. The statement taken as a whole is dignified and from the Roman Catholic standpoint, moderate. At the same time there is no lack of clearness in it as to where the Church stands on education, and it is highly desirable that Protestants should be informed of her position as declared by her supreme earthly head. Passing by, therefore, the introductory paragraphs in which compliments are bestowed on the Bishops. The first statement in point concerns the school law of 1890 which caused the whole trouble. As to the Pope's opinion of that Statute it is here given:

By this latter law a grave injury was inflicted, for it was not lawful for our children to seek the benefits of education in schools in which the Catholic religion is ignored, or actively combated, in schools where its doctrine is despised and its fundamental principles repudiated. If the church has anywhere permitted this it was only with great reluctance and in self-defence, and after having taken many precautions, which, however, have too often been found unequal to carrying the danger. In like manner one must at all cost avoid, as most pernicious, those schools wherein every form of belief is indifferently admitted and placed on an equal footing—as if in what regards God and Divine things, it was of no importance whether one believed rightly or wrongly, whether one followed truth or falsehood. You well know, venerable brothers, that all schools of this kind have been condemned by the church, because there can be nothing more pernicious or more fitted to injure the integrity of faith and to turn away the tender minds of youth from the truth.

This extract also states the attitude of the Church as to Secular Schools.

The "Semperidem" of Roman-Catholicism the Pope re-affirms thus:

For the Catholic there is but one true religion, the Catholic religion; hence in all that concerns doctrine or morality or religion he cannot accept or recognize anything which is not drawn from the very sources of Catholic teaching. Justice and reason demand, then, that our children have in their schools not only scientific instruction but also moral teachings in harmony, as we have already said, with the principles of their religion, teachings without which all education will be not only fruitless but absolutely pernicious.

Hence the necessity of having Catholic teachers, reading books and text-books approved of by the Bishops,

and liberty to organize the schools, that the teaching therein shall be in full accord with Catholic faith as well as with all the duties that flow therefrom. For the rest, to decide in what institutions their children shall be instructed, who shall be their teachers of morality, is a right inherent to parental authority. When, then, Catholics demand, and it is their duty to demand, and to strive to obtain, that the teaching of the masters shall be in conformity with the religion of their children, they are only making use of their right, and there can be nothing more unjust than to force on them the alternative of allowing their children to grow up in ignorance, or to expose them to manifest danger in what concerns the supreme interests of their souls. It is not right to call in doubt or to abandon in any way these principles of judging and acting which are founded on truth and justice, and which are the safeguards both of public and private interests.

The agitation of the hierarchy, the Pope, as was to have been expected, approves of in the following terms:—

Therefore, when the new law in Manitoba struck a blow at Catholic education, it was your duty, venerable brothers, to freely protest against the injury and disaster inflicted; and the way in which you all fulfilled that duty is a proof of your common vigilance, and of a spirit truly worthy of Bishops; and, although each one of you will find on this point a sufficient approbation in the testimony of his own conscience, learn, nevertheless, that you have also our conscience and our approbation, for the things which you sought and still seem to protect and defend are most sacred.

From the following paragraph the politicians of both parties have been drawing comfort, the Grits regarding it as conciliatory, the Tories as the reverse:—

The difficulties created by the law of which we speak by their very nature show that an alleviation was to be sought for in a united effort. For so worthy was the Catholic cause that all good and upright citizens, without distinction of party, should have banded themselves together in a close union to uphold it. Unfortunately for the success of this cause the contrary took place. What is more deplorable still is that Catholic Canadians themselves failed to unite as they should in defending those interests which are of such importance to all—the importance and gravity of which should have stilled the voice of party politics, which are of much less importance. We are not unaware that something has been done to amend that law. The men who are at the head of the Federal Government and of the Province of Manitoba have already taken certain measures with a view to decreasing the difficulties of which the Catholics of Manitoba complain, and against which they rightly continue to protest. We have no reason to doubt that these measures were taken from love of justice and from a laudable motive. We cannot, however, dissimulate the truth; the law which they have passed to repair the injury is defective, unsuitable, insufficient. The Catholics ask—and no one can deny that they justly ask—for much more. Moreover, in the remedial measures that have been proposed there is this defect, that in changes of local circumstances they may easily become valueless.

Here again, the spirit of compromise breaks out, yet the Bishops are left free to pursue their own course as to the means of remedying the alleged grievances:—

In a word, the rights of Catholics and the education of their children have not been sufficiently provided for in Manitoba. Everything in this question demands and is conformable to justice that they should be thoroughly provided for, that is, by placing in security and surrounding with due safeguards those unchangeable and sacred principles of which we have spoken above. This should be the aim, this the end to be zealously and prudently sought for. Nothing can be more injurious to the attainment of this end than discord; unity of spirit and harmony of action are most necessary. Nevertheless since, as frequently happens in things of this nature, there is not only

one fixed and determined but various ways of arriving at the end which is proposed and which should be obtained, it follows that there may be various opinions equally good and advantageous. Wherefore let each and all be mindful of the rules of moderation and gentleness and mutual charity; let no one fail in the respect that is due to another, but let all resolve in fraternal unanimity, and not without your advice, to do that which the circumstances require and which appears best to be done.

The following may possibly be construed into an injunction to avoid heated political controversies; it, we should think, provides the Liberals with a strong argument against the re-introduction of the question into the Federal arena.

As regards especially the Catholics of Manitoba, we have every confidence that with God's help they will succeed in obtaining full satisfaction. This hope is founded, in the first place, in the righteousness of the cause, next in the sense of justice and prudence of the men at the head of the Government, and finally in the good-will of all upright men in Canada. In the meantime, until they are able to obtain their full rights, let them not refuse partial satisfaction. If, therefore, anything is granted by law to custom, or the good-will of men, which will render the evil more tolerable and the dangers more remote, it is expedient and useful to make use of such concessions, and to derive therefrom as much benefit and advantage as possible. Where, however, no remedy can be found for the evil, we must exhort and beseech that it be provided against by the liberality and munificence of their contributions, for no one can do anything more salutary for himself or more conducive to the prosperity of his country than to contribute, according to his means, to the maintenance of these schools.

#### PRINCETON'S STAND.

JUST before the close of last year the Trustees of Princeton University resolved that a forgotten rule should be strictly enforced in the future. The rule is:—"No student shall bring or cause to be brought into college or keep in his room any spirituous or fermented liquors, nor shall he frequent any place where intoxicating liquors are sold as a beverage." This, it is believed is directed at the Princeton Inn, the existence of which gave great offence to the Presbyterian church in the United States. It is believed the enforcement of the College rule here quoted will effectually bring about the close of the "Inn."

#### LORD'S DAY ACT.

THE Bill before the Ontario Legislature, for the better observance of the Lord's Day has been bitterly assailed by a certain section of the press. That was to be expected. It need not alarm anyone. Had the Bill been perfectly valueless there would have been no such outcry. As it is the proposed legislation goes a long way to render the intention of the former statute clear, and is welcomed as a real measure by the Lord's Day Alliance. That it has touched the quick is evidenced by the criticisms of Sunday newspapers that consider it a public service to decry the Sabbath and religious opinion as embodied in organized churches. That it may be of value in the land is shown by the bustling alarm of certain corporations, whose prospective exploiting may be blocked. For the measure as brought through its second reading the Ontario Government deserve thanks. We hope the House will adhere through the remaining stages to the provisions the bill contains and that it will allow of the few desirable amendments asked for by the Alliance at Tuesday's interview. The Alliance in asking the Government to advance is not unmindful of the careful consideration its suggestions have received in the past, nor is it ingrate-

ful for what has been conceded. There need be no mistake about this. The members of the Alliance are reasonable people, impelled in the path of duty by conscience and a patriotic love for their fellowmen. When a Government concedes to their recommendations, that Government will not fail to get full credit for such concession. The Alliance will not rob it of any honor, in the eyes of the people. When a Government refuses to move along the lines which are believed by the Alliance to be right, nothing remains but the instruments of agitation and demand. Thus far the Alliance recognizes that the Government, placed between conflicting parties, has gone with it a considerable distance though not far enough, and no ungrudging acknowledgement will be made of the fact. At this time of writing the indications are that the Government will stand firmly by their measure not yielding to the criticisms of interested opponents of the better observance of the Sabbath.

In connection with the bill the interview with Messrs. Harty and Haycock at Kingston was important in having elicited from the representative of the Roman Catholic Church the statement that that Church was in close touch with the desired legislation and would do all in her power to co-operate in embodying in the Statutes the principles contended for by the Alliance. Practically the same sentiment was given expression to at Glasgow a few weeks ago, when a strong deputation protested before the City Council there against the Sunday opening of the Peoples' Palace. It was pointed out that the Roman Catholic Church was quite in line with the protest and that it was a Roman Catholic of eminence who said "You can have no religion without worship, nor worship without the Sabbath."

#### EDUCATION IN QUEBEC.

THE slaughter of the Quebec Education Bill will disappoint those who regarded the measure as a distinct step in advance in the sister province. The present system has been again and again shewn to be defective and the Bill was consequently hailed as a means of deliverance from a situation that was becoming unbearable. The creation of a responsible minister of education, it was hoped, would introduce a factor which would re-organize the whole system and bring about a happy condition of affairs educationally. Then the higher standard aimed at, was a welcome effort, for qualified teachers with fair remuneration, there must be in order to obtain satisfactory results. In no way would public opinion influence the whole system better and quicker than through the medium of a responsible minister, and much was expected had the bill passed, even with the modifications made in the Legislative Assembly.

The defeat of the measure is attributed to clerical opposition and there seems to be little doubt, this is correct. In Quebec, in questions of schools and education generally, it must be expected that the church will raise a dominating voice, and assert her supremacy, for if legislatures there be not pliable, what can be expected in refractory Manitoba? Yet the fact of the Marchand Government bringing in a fairly liberal and workable Bill shows that the tide of popular enlightenment is rising even in Quebec, and that the forces of progress cannot be for very long retarded there.

At the meeting of Toronto Presbytery, on Tuesday, Rev. Dr. Gregg was unanimously chosen Moderator in place of the late Rev. Wm. Burns for the remainder of the term.

## THE PROGRESS OF CHRISTIANITY.

REV. R. M. PATTERSON, D. D.

In the year 1000 the number of nominal Christians in the world was computed at about only 50,000,000; in 1500, 100,000,000; in 1700, 155,000,000; in 1800, 250,000,000; and now, in a world population of about 1,130,000,000, 177,000,000.

As to the different governments of the world and the people whom they rule, nearly 800,000,000 of the 1,130,000,000 inhabitants of the world are under Christian governments. The progress, at first slow, has been with an ever-increasing ratio.

As to the different forms of Christianity. In the year 1700 there were 90,000,000 of the inhabitants of the world under Roman Catholic governments; 33,000,000 under Greek, and 12,000,000 under Protestant; and now the number under Protestant is about 450,000,000 of the 800,000,000 who are under Christian governments.

As to the United States, the latest reports (of 1896) give 25,424,133 as the number of communicant members in all the churches of all kinds, and about 10,000,000 children in all the Sunday-schools, which figures seem to leave a large proportion of the population beyond all direct ecclesiastical connection, not connected in any way with any of the churches or schools, though, of course, many of those who are not members of any church may be in families some of whose members are in the churches and schools and attendants upon the services, and, in some measure, under their influence.

The contrast between the little Ante-Pentecostal Church in Jerusalem of 120 members and the millions upon millions among almost all nations now is great in the arithmetical figures, but the Omniscient One alone knows the number of the saved for eternity—the multitude of true and obedient believers in the crucified Jesus, and the incomparably greater multitude still of all the infant dead, who have been taken to the glory of heaven during the terrestrial strife and progress. And as to the intellectual, moral, social, restraining, elevating influence which Christianity has had upon society at large in the nations it has reached, and not merely upon those who have been eternally saved through it, what human pen can describe it all?—*Missionary Review of the World.*

## THE PLACE OF MUSIC IN PUBLIC WORSHIP.

The following address was delivered by Rev. James Crookston at St. Andrew's Presbyterian Church, Newcastle, N.S.W.

A striking and beautiful legend prevailed among the Germans. When the banishment of Adam and Eve from the Garden of Eden occurred, two angels, pitying them, asked to come and abide with the smitten ones on this earth. One was named Hope, and the other Music. Hope was always dwelling in their hearts, comforting them and teaching them ever to look forward and upward; while Music spoke to them through nature around them. The babbling brook, as it rippled o'er the pebbly bed, uttered a silvery song, and the breezes among the trees, even in their sighing, seemed music to them, inspiring their thoughts and aspirations with ideas of a better life. The birds, too, singing out of their embowered wood, led them to think that there was still something sweet left in the world. But a higher mission still of the angel was to insinuate itself into the innermost recesses of the soul of man, and help to bring back every discordant string into sympathy with truth and beauty; give him aid in interpreting not only the songful lessons of nature aright, but in giving voice to the deepest utterances of the heart, teaching brain and tongue to frame tones of song that should float down the ages, through all lands and climes, and so influence human character and lighten many a human burden. Poetry is the sister of music—its methods of vocalisation in all time. How large a portion of the Bible is thrown into poetry? God thus puts His estimate on its value and influence in the moulding of human character. We know how grandly influential was the flow of classic song away back in the ages of Homer and Virgil, and how during the Middle Ages, when reading and books were almost unknown or forgotten, the hard and minstrel, wandering from land to land, kept alive the flame of true chivalry. No one needs to be told how potent a factor music has been in human weal or woe. In critical times it has often cast the die. At a critical moment during the battle of Waterloo, Wellington discovered that the 42nd

Highlanders began to waver. He asked the cause of so unusual an occurrence, and was informed that the pipes had ceased to play. Instantly he commanded that the pipers should play in full force. The effect was magical. The wavering Highlanders rallied, and solid and impregnable as Gibraltar Rock they pushed forward to win the hardly-contested field. But nowhere has the power of music been felt as in the Church of Christ. In all ages and in all lands the voice of praise has been the voice of song. The intimate connection between music and religion is one of the most interesting facts of sacred history. It is not a mere accident. It has the warrant of inspiration and angelic usage. Music and religion have not only, hand-in-hand, come down the pathway of human history, bringing joy to the world, and giving that joy a suitable expression, but beyond this earth the voice of music is still the voice of praise. In the laying of earth's corner stones "the morning stars sang together and the sons of God shouted for joy." Far away on the other side of earthly history we hear again the voice of song in praise singing "the song of Moses and the song of the Lamb." From everlasting to everlasting is the epoch of sacred song, and its range is from the mouths of babes and sucklings to the blood-washed saints and seraphim of heaven. You are not surprised, therefore, that the Christian Church has used poetry and music as the golden chalice in which to preserve all that is most precious in her history. All her great deliverances, all her bitterest trials, are held for ever safe in her music. From the song of Miriam, the Cantate Domino, to the Nunc Dimittis is a sacred and grand march of song in which are volumes of sacred history. And in her hymns are histories like the stars of heaven for multitude, rich beyond expression in every phase of Christian doctrine and experience. This is the Church's possession. We are the heirs of the ages in many things, but among the most precious of our birthrights is this one of music and song. We eat the fruit of the trees our fathers planted; we dwell in houses which they built; we sing the songs which they composed and hallowed by their best affections. But, like many who fall heir to great possessions, the Church of to-day does not know how to value her wealth, nor how to turn it to account. Rich beyond measure is the Christian Church in music and song, but slothful beyond excuse in her employment of it. God has put songs both new and old into our mouth, yet how slow are we to use them as we ought! If God has given us song, we ought to learn how to sing the songs. The songs of the Zion of olden days were known by not only the choir, but by the people. You expect your ministers to make good and careful preparations for preaching, but if ministers preached as badly as congregations sing, not one church out of fifty would decently support a minister. My idea of the place of music in public worship is just this: It should be much more a thing of the congregation than it is; in fact, there is very largely an utter neglect of congregational singing. Congregations do not realise what they miss by this lack of familiarity with the hymns of the Church. In them you have the gems of literature. The standard hymns of the Church are good and beautiful. No other collection of lyric poetry can compare with the best hymnals of the Church to-day. A good hymn-book is a whole library of poetry. A volume which for purity and depth of thought and feeling, dignity and sweetness and beauty of expression, is far superior to any of the lyric poetry that could be procured at any cost in the best days of Greek or Latin literature. There is nothing in ancient literature equal to the Hebrew psalm:—

"All people that on earth do dwell,  
Sing to the Lord with cheerful voice!  
Him serve with mirth, His praise forth tell,  
Come ye before Him and rejoice."

Nor is there anything finer in modern poetry than

"Hark! the herald angels sing  
Glory to the new-born King!  
Peace on earth and mercy mild,  
God and sinners reconciled."

The man who knows his hymn-book thoroughly is better read in poetry than the man who knows Shakespeare, Milton and Browning, and is ignorant of the hymns. As a means of instruction the hymns of the Church can hardly be over-estimated. We use these first; the mother usually and naturally begins with sweet psalms and hymns. Many a man's whole stock of theology consists in the bits of hymns he learned from his mother, or at Sunday-school. And in the Church it has a more powerful place than people think. A man may resist the logic of a sermon, he stands on the

defensive; but a good hymn does not argue: it simply presents a phase of truth, or a subtle aspiration, and thus finds a responsive chord in the heart and conscience. There are many hearts that may be melted by a hymn which no sermon would break. The hymn may recall memories of long ago, and the old mother's face, or the old Sunday-school class comes up clearly once again, and he thinks what he was and what he is. For reasons such as these, I dare to say that, next to the Bible, hymns and music are the best legacy of the past to the Church. The rich associations which have gathered around the great hymns give them additional value and sweetness, and the best experiences of the Church are in them. For example, "From Greenland's icy mountains" marks a new era in the Church—that of missionary effort. The familiar doxology, "Praise God from whom all blessings flow," is so intimately associated with public worship that no service seems complete without it. And as for "Jesus lover of my soul"—why it would take a whole evening to tell of the tender memories with which it has been connected. And the field is wider and richer when we take up the Psalms.

My position is that the hymns should be well sung, not only by the choir, but also by the congregation. David spoke of opening a dark saying upon a harp. The exegetical power of a musical instrument is not great; but we have heard sometimes some of our standard hymns so magnificently sung that their beauty and power shone upon us as we never thought possible. There is great thought in that little word of David about opening a dark saying upon a harp, but the great organ is a much better instrument than the harp for bringing out those beautiful shades and subtleties which lie in so many of our sacred songs. What ærial and enchanted wings it often furnishes the weary and meditative spirit with which to soar up to realms of beauty, relief and delight!

"Within cathedral walls I knelt at night,  
The pealing organ, on a mighty sea,  
Where all the surging waves made harmony,  
Bore my rapt soul; deep called to deep. My sight  
Grew clearer. On the pipes fell shafts of light,  
And floating in the space above, as free  
As clouds in heaven, soft did smile on me  
Spirits, child seraphs, robes in mystic white.  
Some waved pure lilies, and each ardent wing  
Moved in slow rhythm to the choral strain.  
Still gladness held their faces, ravishing  
My heart with joy so full that it was pain.  
I cried; I stretched my arms. The bright forms sped,  
And the thick darkness brooded overhead."

One thing I urge, that while our best is but a poor offering to God, the music of Christian worship must be in the hands of those who are Christians as well as musicians. While no music can be too good for Christian worship, it is also true that public worship must be for the most part popular. The great power of song is, and always will be, the chorus—the whole congregation. There is a heartiness and homeliness about it which no fineness can equal. Think of the French army marching to the front singing with ten thousand voices the Marseillaise hymn. When men are deeply moved, they want to take part in the worship, not only with their hearts, but also with their voices. At such times we do not want even an angel to sing to us, unless we can join in the chorus. Moreover, our best hymns are popular and simple, and the union of such hymns with music too artistic hurts the hymns and mars the music. Yet, withal, let us make our service light, cheery, attractive. Satan knows the value of music, and uses it in a thousand ways. It draws people together, it sways the mind. In the wild, devil-may-care jollity, they forget their better manhood and play into the devil's hands. It is a God-given gift. Why should the Church not use it to draw the people, so that their hearts may be lifted up to Him, who is the great Burden-Carrier of us all? Blessed are they who have the gift and have consecrated it to the service of God's house. To come into the presence of the Lord with singing is a Divine way. "O, come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." To the sweet singers of Israel there was no music exalted enough in which to praise God. Unfortunately, and I say it advisedly, the Church through the Reformation swung away to the extreme of simplicity, and almost barrenness of service, forgetful that truth lies midway. But in these days we are realising that music is a God-given blessing that may be used successfully in the service of God's house, lifting the heart in aspiration,

and helping in that devotional attitude of the mind, which prepares the way for the reception of those truths which bless the soul and add no sorrow.

#### INCESSANT PRAYER.

"Prayer," says a now nearly forgotten hymn, "is the Christian's vital breath." That sentiment may be said to sum up the injunction "Pray without ceasing" and the many glowing exhortations and solemn promises with which the duty is enforced in the Scripture.

But there are difficulties in the way of hearty obedience. In the rush of new ideas old notions are frequently thrust aside. We believe that we do not exaggerate when we say that prayer, in the Bible sense of the word, is now a moral impossibility to many who would regard it as an intolerable outrage, if they were told that they are not Christians. It is their very Christianity, they would reply, which prevents their wrestling with God. They know that He is love. All that is best and noblest in fatherhood and motherhood are only faint and broken reflections of His infinite and unending love and service. Why, then, they ask, should we pray? Does a father expect his children to besiege him with supplications for food and clothing and lodging and the hundred things they need besides? Does a mother wait to hear her baby cry before she thinks of giving it food and care? What kind of father and mother would these be? And is it a worthy conception of God, they ask, to rank Him with such as they?

That is their difficulty; and it kills prayer. They still have "prayers," it may be. But these are most proper, decorous, reverential approaches. Such people are never greatly "exercised" in these "exercises." There is no complaint heard in them, nor supplication, nor even earnest asking; and, certainly, there is nothing of the "groanings which cannot be uttered" which are the evidences of the Spirit's intercession. It is a happy-go-lucky trust in which they and God practically part company. He sees to His department, and they see to theirs. And there the hidden falsehood within the seeming truth shows itself. Real knowledge of God and genuine trust should plant all our life in God, and ought to enable us to realize that in Him we live and move and have our being. It cannot have an ending of that kind, in which the heavenly communion is whittled down to a formal greeting morning and evening, or, possibly, once a week!

The cloven foot betrays itself there beyond a doubt. But if the conclusion is wrong, the reasoning must be unsound, and where is the error? Is it not absolutely true that God is love, and that fatherhood and motherhood are only dim reflections of His unbounded care? We reply that the error does not lie in the analogy, but in the fact that the analogy is not carried far enough. If we take a full view of the earthly home, our difficulty about prayer will entirely disappear. Have you ever seen a mother tempting her child to walk? With tender care and looks that beam with love, she plants the little one against the wall or some other sufficient support; then she steps back, kneels down, spreads out her arms, and employs all her powers to coax baby to step out and get the embrace and the kiss that wait for him yonder. The child, though pleased, is visibly alarmed. It is evident that the idea of venturing alone, of stepping out unaided across the narrow space, is a torture to him. But the mother—not because she is lacking in love—but, on the contrary, just because she loves the child—still keeps away, and coaxes and entreats. And why? Because she knows that a power is there, which can only be possessed when it is exercised. She wants her child to walk. And if God wishes us to exercise the power of faith, which He has implanted in our nature; if He desires that we take this step from the seen to the unseen and to walk with Him, loving Him and confiding in Him though we see Him not, shall we deny Him the right to treat us as the mother treats her child? Shall we misjudge Him, if He, too, seems to leave us that we may follow, and if He also woo us to run to Him by promising the very nearness, and rest, and blessing, which our soul cries for?

Those who have fancied that the Fatherhood of God destroys belief in prayer have not understood their own illustration. They have looked only at the love which provides without solicitation, but they have shut out of



view the training which has in it so much of seeming hardness. The parent who does not train the child is unworthy of the name. The wise parent looks onward to the future; and many a tender-hearted mother parts with her boy and permits him to go among strangers, to meet coldness and to endure hardness, that he may be fitted to do his part worthily in the battle of life which lies before him. There is no lack of loving care with God. He does not wait to be entreated to give us our daily bread or to provide the ten thousand things which minister to our necessity and our comfort. Our "Father who is in heaven" "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." But He knows the mighty future for which He has destined us, and in the unfolding glories of which the mysteries of His love will be manifested in brightening revelation throughout eternity. We must not miss that inheritance of glory. And, just because there is wisdom and love in God, He will not suffer us to miss it.

It is for this reason that He deals with us as He dealt with Israel, and as He has dealt with every man and woman in whose life the eternal and Divine have ever found a place. He led them into the wilderness where other help than His there was none. He suffered their bread to fail. They came to the brooks and the springs and found no water. But in their hunger and thirst they found something still more precious than food and drink. They discovered what was in their heart—yes, and they learned also what was not in it. They discovered how much sham was in their so-called religion and how little hold their soul had upon God. The delusive glow of sentiment perished, and hard, hideous, bitter, devil-like selfishness, separating alike from God and man disclosed itself. That could never serve God or allow any real blessing to come to them. There must be change: there must be change deep and abiding. They must become new men; and so their mouths were filled with a new cry, and their souls were fired with a new endeavor. And they made a second discovery—a second discovery which was the answer to the first. It was that God was a reality; that He was near; that He heard their cry: that, in all He was, He was theirs: that there were absolutely no limits to His resources and to His power. The wilderness became the vestibule of heaven. God had suffered them to hunger that they might know Himself and all that they were to Him. God and they walked together. The old sins and the old hateful spirit were left behind them; their spirits drank at new fountains of delight and put on new beauty. It was the wilderness that made Moses and Joshua. It has made the Apostles and the martyrs, the missionaries, the evangelists, and the teachers that have stirred men's hearts as with the archangel's trump and wakened the spiritually dead. These are the men who had a message and a mission, and every man of them went by the way of the wilderness, and every man of them passed into power through the gateway of prayer. They got to know God as the living God that heareth, and as the loving God that answereth, prayer.

That was the secret of their power and of their steadfastness. It was the secret of their consecration. They were in the world and were, nevertheless, not of it; for another world had claimed them and possessed them. Their conversation was in heaven, for they had passed by prayer into the knowledge of the reality, the pity, the love, and the might of the Unseen One. In themselves they were nothing; but they found everything in God. And so in everything they made known their wants unto God, and God answered with deliverances that bridged the gulf between seen and unseen and brightened all their way with the joy and glory of Divine fellowship. Their "vital breath" was prayer. They passed through earth, "they entered heaven, by prayer." And it is only this unceasing prayer which will bring heaven's power upon ourselves. It is only thus that we can leave the baser behind us and become the children and the friends of God.—*Christian Leader*.

Our religion must cover all the relationships of life. It is not enough to be a good husband, or a good neighbour, or a good parent, or an honest business man, or even a good churchman. To have a religion that does not cover all relationships is to be one-sided, it is to have a character out of proportion.—Rev. W. R. Laird.

#### MR. RIJNHART IN TIBET.

We print the following letter from Mr. Rijnhart to His Honour Judge Hughes, of St. Thomas. The letter which now follows gives an outline of Mr. Rijnhart's movements since he left America in 1894:

Tankar, N.E. Tibetan Frontier,

August 7, 1897.

Often have my thoughts wandered back, and gratefully has my memory lingered on the kind hospitality which I received from your hands during my short stay amongst you. If one's time was not so taken up in one way and another, I would gladly have kept you, and many others, from whom I received great kindness, posted as to our movements and the Lord's gracious dealings with us. But here, as elsewhere, time flies, and a good many letters remain unwritten, which, for one reason or another, should have been written.

But enough of introduction. You may have learned through *The Tibetan*, for which I sent in your name and address, that on September 8th, 1894, I got married to Dr. Susie Carson, daughter of Mr. Joseph Standish Carson, Inspector of Schools in the County of Middlesex. In the end of October following we sailed from Tacoma, Wash. Terr., for Shanghai, China, where we arrived on the 1st of December. I said we, because besides myself, there were my wife and a young man (Mr. Ferguson) who had made known his desire to work in this part of the Lord's vineyard, and, having been accepted, came with us. On the 12th December we left for our tedious journey up country. First five days by steamer, as far as Kankeo (Hankow), from there (after having made mail connections for the future) by house-boat, pulled by two men, for twenty-one days, as far as Fancheng, or Siang Yanghsien. Here we changed our boat for carts, in which, for eighteen days, we travelled as far as Singan, the ancient capital of the Celestial Empire. From Singan to Lancheo, another eighteen days' cart travel, having changed carts at Singan. On arrival at Lancheo, we were all tired out, especially my wife. We here decided to leave her with Mr. and Mrs. Redfern—some English missionaries—while Mr. Ferguson and myself would go on the remaining ten days' journey, to get a house, and take our things up, after which I would return for her. Although the road our cart went up took ten days, I returned to Lancheo in two days by a short cut through the mountains, riding night and day upon hearing that my wife was ill. Upon arrival at Lancheo I found her quite well, however, and having in my sixteen days' absence rented the house, etc., we shortly after went up together, so that by the middle of April, 1895, we entered our house at the laymen's part of Kumbum.

But shortly after this the dreadful Mohammedan rebellion broke out right in our vicinity—that is, ten miles from us was Topaz-Toupa, then the stronghold of the Mohammedans, where some 40,000 armed rebels had their headquarters, who, in larger or smaller bands, marauded the country, leaving wherever they had been smoking and smouldering ruins and gory and mutilated corpses behind them. In the beginning of August, 1895, Mr. Ferguson left us for the coast to meet his intended bride, who was to arrive there in September—this was just before the most terrible part of the massacres commenced—leaving us (my wife and me) by ourselves, although in the gracious care and protection of the Lord. Just at this time He raised up a very good friend for us. We were then, as I said, living in the laymen's part of Kumbum. This friend was, then, the Grand Lama of Kumbum, as much as the Abbott. He is a young man of excellent intellectual development, of great influence as the spiritual ruler and adviser of 4,000 priests, besides being a living Buddha, who is said to have had sixteen reincarnations in this capacity. He became, and still is, much attached to us, as we are to him. He offered us to come and live in his house, inside the lamasery walls, because he said he feared the marauders might destroy the houses and kill us. We accepted his offer and met him a great deal, and he learned through us not a little of the religion of Christ. But although he knows quite a little it is hard for a man who during his whole life has been looked upon as an incarnate deity to give up this supposed advantage and to refuse the worship of the people. He believes our doctrine is true, but so is his. And he thinks, he says, that our Jesus is the same

as their great deity Tsongkaba, only that Jesus is an earlier incarnation, while Tsongkaba is Jesus reincarnated later and in their regions for their benefit as Jesus came in our regions for our benefit.

That our intimacy with this great man gave us quite a prestige amongst the inferior priests and the laity I need not say. Besides, the troubles and dangers of the rebellion caused everyone to look upon us as being their own people, while those few months of anxiety and mutual trouble gave us the confidence and respect of the people a good deal better than twenty years living amongst them would have done.

For six months we every night anticipated an attack by the rebels, and often at midnight the alarm sounded making the blood to freeze in one's veins, when upon rushing to the roofs with such arms as we had, one heard it was fortunately a false alarm. But, nevertheless, they scoured the country, and many, many villages were destroyed and many thousands of peaceful inhabitants killed. Our hearts were sorely troubled, though believing that God would and could protect us, His children.

But the rebellion could and did cause our mail arrangements to be interfered with, so much so that no funds from home could reach us, and Mr. Ferguson, who by that time had reached the coast, sent us word that he did not intend to return, so we plodded on.

In the beginning of 1896 we were come to our last ounces of silver, which shortly would be due for house rent, and things looked real dark. But the Lord heard our cry and helped. By this time the Imperial troops had arrived, one day's journey below us, and were going to attack Topaz (Toupa). The commander-in-chief invited us to attend to his wounded, which we did. This added, during two months and a half of hard surgical work, the amount of 140 ounces of silver, while the chief gave us a present of a nice pair of gray horses. During this time we had got invitations to come and live in this place, and with our renewed funds we could do so. Here we are in continual contact with the Panaka or Sifans, the nomadic Tibetans of these regions. We have made longer and shorter trips out from here.

Last year we went to the north-east side of Lake Koko, amongst the tent dwellers, and would have repeated this trip (only one good day on horseback), but we were expecting a new arrival, who turned up on the 30th of June last, in the form of a lovely fat baby boy, whom we call Charles Parson Rijnhart. On the 12th of August we are going (Charles included) to the south side of the lake, six days from here. There are Panaka we have long desired to visit, but now our invitation has come and we go on the 12th. These men are all robbers, but as we are to be fetched and brought back again, we anticipate no trouble. But we will greatly need your prayers and interest, in regard to our (or the Lord's) plans for us, as we believe them for next year. We have several friends here, who are Lhana officials, and every year about May a caravan goes out from here to there. We intend to go next year with the caravan at least twenty four days further in, carrying the glad tidings where they never have been proclaimed in one way or other. Pray for us.

We expect Mr. Paul to send us the funds needed for this journey. And as our Lord always has given us all we need in spite of our having as yet not received a remittance from home since our return here, we believe He again will supply this need of His own work.

But I must close; I have bored you already, perhaps, with this lengthy epistle. In closing, let me beg of you to give my kind regards to the members of your family which I was honoured to meet at your house, while I remain, commending ourselves to your prayerful interests,  
Yours sincerely in Him,

(Signed) PETER RIJNHART.

## LOOKS INTO BOOKS.

MEMORY AND ITS CULTIVATION. By F. W. Edridge-Green, M.D., F.R.C.S. Price \$1.50. New York, D. Appleton & Co.

This is the 78th volume of the International Scientific series and is a scientific treatise on the subjects indicated by the title. The definition, the general divisions and distinctions of memory, discussed in the introduction and first part, is very comprehensive dealing not only with divisions of memory and the faculties of the mind but also the memory of lower animals and variations of

memory at different periods of life. The second part dwells on the cultivation of memory. This volume is a very valuable addition to the literature on this subject, but can only be profitable to a reader who is willing to exercise the other faculties in order to understand and utilize his memory.

The January issues of Partridge & Company's popular monthlies are to hand, embracing *The British Workman*, *The Band of Hope Review*, *The Family Friend*, *Friendly Visitor*, *Children's Friend*, and *Infants' Magazine*, each of which is filled with most seasonable and interesting matter. The last two, viz., *The Children's Friend*, and *Infants' Magazine* contain very pretty colored plates.

The next book from the pen of Robert Barr is to be entitled "Mediaeval Tales," and is announced for publication in February.

## MAGAZINE ARTICLES YOU SHOULD READ.

THE CENTURY: "Maximilian's Empire." Reminiscences of Mexico during the French Intervention. By Sara Y. Stevenson.

HARPER'S MAGAZINE: "Stuttgart." Part I. "The Ancient City." By Elise J. Allen.

SCRIBNER'S MAGAZINE: "A French Literary Circle." Illustrated with original portraits drawn in the books of Edmond de Goncourt, by his friends Carraro, Tiso, Rodin, Doucet, Jeannot, and Raffalli. By Aline Gorren.

McCLURE'S MAGAZINE: "The Life of a Railroad Man." Experiences and Adventures as a Brakeman. By Herbert E. Hamblen.

NORTH AMERICAN REVIEW: "A Paradise of Good Government." By Max O'Rell.

ST. NICHOLAS: "A Bird's Storehouse; or the Carpenter-Bird." Illustrated from a photograph. By Fred. A. Ober.

THE AMERICAN MONTHLY REVIEW OF REVIEWS: "The Position of the British Navy." By Lord Brassey.

APPLETON'S POPULAR SCIENCE MONTHLY: "The Aborigines of the West Indies." By Lady Edith Blake.

CHAMBER'S JOURNAL: "At the Making of Canada." By Isabella Fyvie Mayo.

THE NATIONAL MAGAZINE: "Imperial Canada." With Illustrations. By Charles Aubrey Eaton.

## UNDER THE EVENING LAMP.

### A CHRISTIAN SOLDIER AT THE BATTLE OF BAROSSA.

The winter of 1825 was fast approaching, when a pious soldier of the Third Regiment of foot Guards in London, kindly and respectfully inquired, "Would you like, Sir, to attend our Soldiers' Prayer Meeting, this evening?" "Where is it held?" "In Strutton Ground, Westminster." "I shall accompany you with pleasure." I was led to an upper room, large and capacious, and to my very great surprise, I found about thirty horse and foot soldiers, and some of their wives, with one or two pious sailors, also assembled. I was most kindly received into this company of good soldiers of Jesus Christ, and being instantly recognised by many, I was asked to conduct the meeting; but anxious as I was to observe what method a body of pious soldiers brought together, had been led by divine grace to adopt, I said, "O no, I will sit in this corner, and you will very much oblige me by conducting the service in your usual way, and at the close I shall be most happy, as a humble follower of the Lord Jesus Christ, to pray with you." Three of the soldiers in turn, gave out a short hymn, and after each had done so, all fell upon their knees, while he who had announced his hymn, proceeded most solemnly and appropriately to implore the divine blessing upon all sailors and soldiers, and their families, throughout the whole world.

I rejoiced that I was in a corner where I could secretly enjoy my own feelings, and silently pour out my soul to God. Never was I more devoutly affected in my life. The scene, the singing, the persons, the locality, and the surrounding indistinctly-smothered sighs of so many broken hearts, was really altogether overwhelming to my soul. Westminster I had intimately known from a boy, and Strutton Ground, and the Broadway to Hill Street, by Westminster Abbey, in particular. A more horribly depraved neighborhood for military licentiousness and drunkenness the whole world could never produce. What most astonished me was, where and how those fine cavalry and infantry soldiers from Knightsbridge and Westminster could have gained all this knowledge of Christ and salvation and the Bible, that they so copiously expressed in their extemporary prayers.



"Surely," I in secret exclaimed, "none teachers like the Spirit of God; the anointing of the Holy Ghost, really seems to teach all things necessary to salvation." I began to think I had been like Elijah, who fancied himself almost alone, and I thought of the apostle's beautiful comment, "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so, then at this present time, also there is a remnant according to the election of grace." I was ready to cry out with Paul in the case of these three pious soldiers in particular: "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work," Rom. xi. 46. At the conclusion of the last soldier's prayer, a sailor from the Thames stood up, and related his many hair-breadth escapes in the battle off Cape St. Vincent, on the 14th of February, with Admiral Sir John Jervis, and Sir Horatio Nelson. He then described in a very interesting manner, his conversion to God, by a sermon on the deck of a ship, in one of the tiers of shipping in the Thames. A few verses were sung, and he prayed. After his prayer, a very humble pious soldier gave out a verse or two of a hymn he had learnt, in military terms. I did not catch any more of it than the two last lines, and these will be mentioned in the sequel.

After they had sung, the soldier who was now leading their devotions said: "Comrades, please to sit down and I will furnish you with some particulars that may be profitable to us all, respecting the two last lines we have just been singing. Some of you have heard me say, that, during the last war, I belonged to a foot regiment, in which there were a few Christian soldiers, who loved the Lord Jesus Christ in sincerity, and were not ashamed to confess him before men, whether soldiers or civilians. William, my beloved friend, was one of that number." The soldier wept. "Excuse me, comrades, you know it is no disgrace to a British soldier to shed a tear over the memory of a loyal, converted, and faithful comrade. Oh! his memory is dear to me, for he was a friend indeed, and such a friend as I hope to meet in the world of glory. Our regiment was in barracks at Portsmouth and other noted places, and we met as regularly as we could, for prayer and praise; and as William generally conducted the meetings, as our prayer leader, he would often close the service with holy joy and rapture, singing,

Then we'll march up the heavenly street,  
And ground our arms at Jesus' feet.

"When Lord Wellington took the command of the British army in the Peninsula, our regiment was ordered to embark in transports for Lisbon in Portugal. We had many blessed meetings on board, amidst all the scoffs and sneers of swearing sailors, who wondered to behold *privates*, in a depraved regiment, come out from among their poor thoughtless comrades, and worship God as we did, I trust, in the beauty of holiness. After a few storms, in running over the Atlantic, we disembarked at Lisbon, and were ordered to Blem Tower. Here we had many opportunities in that superstitious dark country of proving that Jesus Christ is in every place, and is specially present with any two or three soldiers, as well as other sinners, who are gathered in His name, to strengthen each other's faith and hope and joy in believing. Other regiments arrived also, and as we had a prospect of marching up the country, if we could force the enemy out of Portugal, we were the more earnest in our prayers that God would have mercy upon all the officers and soldiers in the British army, and graciously prepare every man for the events of His providence through which we might be called to pass in "the tented field," or the murderous "trenches" of a besieged city, or on the "ramparts" of a conquered town. We have often stolen away to a retired spot near Belem Tower, and William would cheer us all up, by saying, "Fear not, comrades, whether we live or die, in camps or hospitals, or on the field of blood itself, we'll sing with joy," and here he repeated his favorite lines.

"But not to detain you too long, I should say that we marched through Portugal and Spain, over the very bodies of our comrades, driving the enemy before us; and notwithstanding all the drunkenness, blasphemy, and licentiousness, so common in the army, God was pleased to succeed us in almost every battle, so that the Duke of Wellington, you know, was generally victorious. Many a day, after a long and harassing and fatiguing march, when we halted in the evening, and fainting with hunger, as the commissariat came up, and bread and meat were served out as our rations, we hastily prepared for refreshment with the camp kettle, and then at ten o'clock, withdrew to the banks of some river in Spain, and by the light of the moon, held our prayer-meetings, and praised God we were yet alive, and kept together in the ranks of faith, by His Almighty power and grace. William would often address us at the close of the meeting, saying, "Ah! comrades, we shall soon have

done with marching and counter-marching, with fatigue-parties and trenches, with fields and camps, and blood and slaughter, and then, O! then, to depart and be with Christ. O! what glory!—washed in His precious blood, justified by His glorious righteousness, and accepted in the Beloved! O! comrades, look up, for your redemption draweth nigh."

"At length we were hurried, pell-mell, into the battle of Barossa. It was a day of blood, indeed, that will long be remembered by every survivor. At the close of the sanguinary conflict, our company had advanced at some short distance from the field of battle, and when the word was given to halt, a soldier ran up to inform me, that my cousin was badly wounded, and bleeding on the field. I asked permission of our captain to fall back, and get my cousin into some hospital waggon to save his life; and as I was threading my way between dead horses and dead and dying soldiers, a dragoon galloped past me, who knew our praying company, and he called out aloud to me on the field of battle, as he sprung over the dead corpses, 'Briery, there's your comrade William dying by the side of that dead horse,' pointing with his sword to the spot. I instantly hastened thither, and found him lying on his back, with his right hand upon his left breast, and the paleness of death overspread all his anguished features.

I eagerly grasped his left hand, and called out, 'William, William, comrade William.' He opened his dying eyes and looked upon me, and exclaimed faintly at first, 'Ah! comrade, is that you? how could you have found me out in this slaughter-house of groans and blood? You have only just come in time.' I grasped his hand with affection as a pious friend and brother in the Lord, and as the tears rolled copiously down my cheeks, (for even war, with all its horrors, cannot destroy a soldier's best feelings of humanity and tenderness to a beloved Christian friend in the agonies of death,) I said, where are you wounded, William?' He rolled his eyes in anguish, and replied, 'Oh, I've a musket ball through my left breast, and I feel it will not be long before, my soul will leave this agonized frame,—life is ebbing fast, and stingless death, through Christ my Lord, is coming upon me.' 'Are you in much pain, William?' He pressed his hand to his breast, and cried out with bitter anguish, 'O, comrade, the pains of my body are greater than I can possibly express.' I paused and wept over him, and waiting a moment until he could recover, as his breath became shorter, while the blood was oozing out of his wound, I said, 'William, how is it with your soul?—Are you happy in the Lord?—Is Christ now precious to you? We have fought in many battles,—we have marched over many a waste howling wilderness—we have encountered many enemies—we have held many blessed meetings in Spain—you often told us the Lord was with you, in camps, in trenches, on guard, or on the march. Is Christ with you now, William? Is your soul comfortable in the enjoyment of His love, and the foretaste of heaven?' To my great surprise, he made a mighty effort, and sprung up, so as to occupy a sitting posture, partly leaning on my shoulder, and taking his hand from the wound, while the blood squirted out upon a dead horse, he lifted up his hand to heaven, and cried out, 'Ah! comrade, the joys of my soul are greater than all the pains of my body,—yes, indeed, He is precious, and I now prove, that having loved His own, He loveth them to the very end. Adieu, comrade, I am now indeed going to be with Jesus; and then waving his hand, and gazing around him, he cried out with a peculiar tone of voice, that I shall never forget, while I held my hand to his wound—'Farewell marches and trenches.—Farewell fatigue parties, and midnight revellings of drunken comrades.—Farewell fields of battle, and blood and slaughter, and farewell sun and moon and stars—and'—he paused, almost exhausted with his feelings, but turned to me, he cried, 'Yes, farewell beloved comrade in Christ Jesus; meet me in glory, for O! in a few minutes more, my soul must depart, and then, yes,

\* Then I'll march up the heavenly street,  
And ground my arms at Jesus' feet!'

His head sunk upon my shoulder; and suddenly the bugles sounded to call in stragglers from the field on some special duty. I was compelled hastily to run to our company and fall in for duty, but after firing a short time at some renewed attack, we grounded our arms; and, in a little while, a soldier from the field came up to me, saying, 'Briery, I dug a small pit, and have just put your comrade William into it. He was a good fellow; I could not bear to see him lie there without a grave. Ah, comrades, I was immediately like David when he had lost his friend and brother in the war, and I cried out in his mournful language of deep sorrow, 'How are the mighty fallen in the midst of the battle! O, Jonathan, thou wast slain in thine high places; I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!' " 2 Sam. i. 25-27.

The soldier finished his simple and heart-affecting tale, and we all kneeled down, while he poured out his soul before God for the Army and the Navy in particular, that sailors and soldiers might choose William's God, and enjoy William's triumphs, as they were infinitely greater on the field of death than ever the Duke of Wellington enjoyed in quitting that field for all the glory that could be conferred on him by his country. I do not remember to have heard anything told with more simplicity, and ease, and command of utterance, Christian pathos, and humility, in my life, so that I solemnly declare it left such an impression upon my soul, that I thought I was never more fit to die than at that moment; and, indeed, for many weeks afterwards I occasionally felt a sort of ardent momentary desire, with inexpressible delight, to die like William, taking leave of all sublunary objects, and proclaiming the same language of triumph to friends and foes, to family and kindred, in the prospect of full redemption by the blood of the Lamb.

## DRAPERIES.

BY J. F. DOUTHITT.

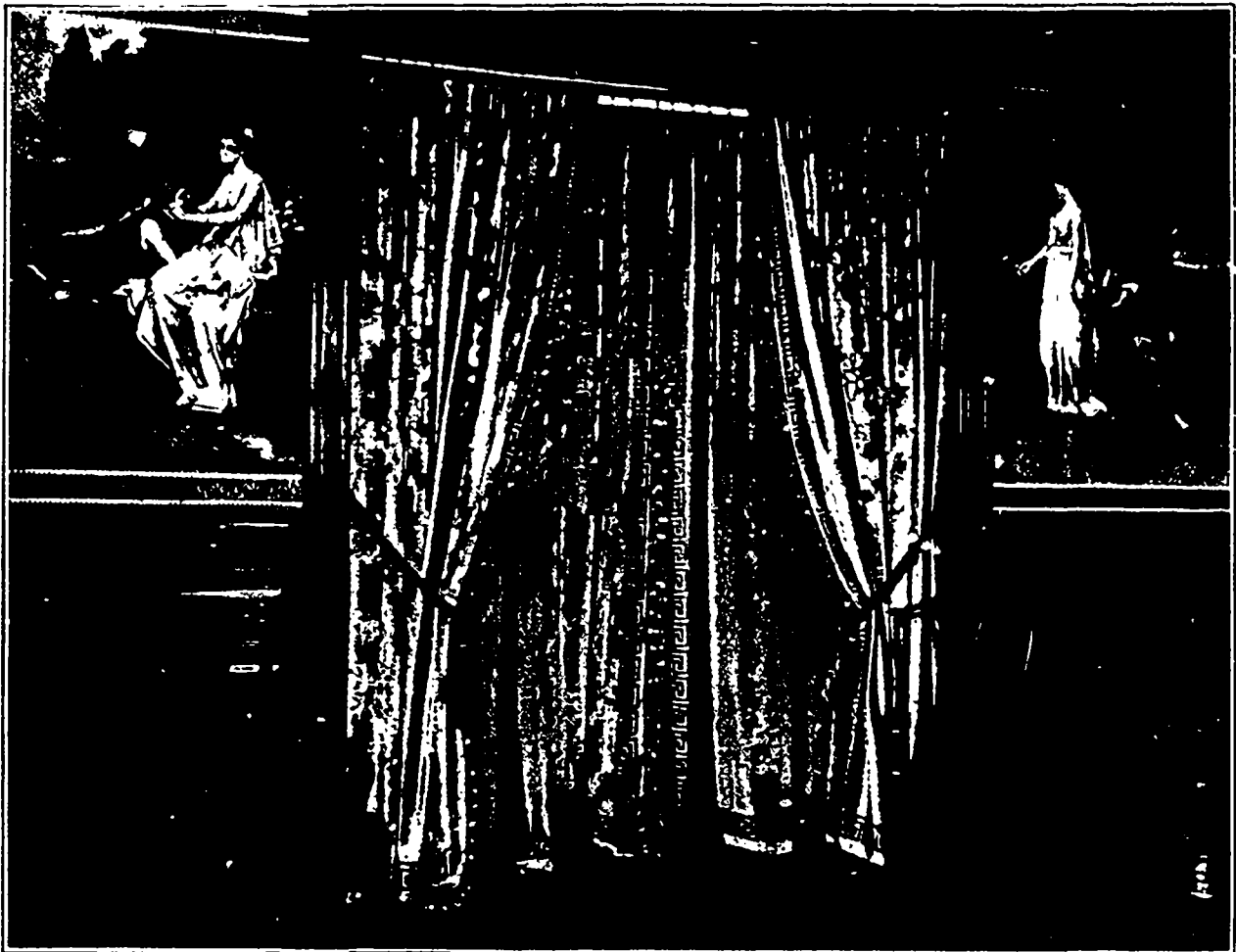
At what period in the world's advance toward improvement in the manner and appointments of domestic living, textiles came to be developed, there is no means of knowing. There is no historical reference in regard to it, and in regard to it tradition is silent. It is therefore left to the imagination to suppose not only how and why, but *where* the fibres of certain vegetables, and the fibres of the coat of certain animals, came to be utilized for the production of the threads which enter into the cloth for man's habiliments and various other comforts suggested by his necessities or growing out of an evolved taste for luxury. After the fig leaves of the Paradise defiled by sin, there is no doubt that man's earliest clothing was of the skins of wild beasts. All records of primitive nations prove this; and to the present day all people among whom manufacturers are unknown, and who by the exigencies of climate are

tended so materially to their future in the Land of Promise. We find mummies of the times of the Pharaohs, swathed in bandages of linen; and the most ancient monuments of Egypt show among their other inscriptions the figures of women holding the distaff. The loom, it is said, is one of the earliest inventions of human ingenuity; there is no doubt that the distaff and the spindle not only preceded the loom, but suggested the loom as a means whereby textiles could be further utilized than in the merely piecing together the skins which formed man's raiment. Solomon, among other things, says, in recounting "the praise and properties" of a good wife:

"She seeketh wool and flax and worketh willingly with her hands. She layeth her hands to the spindle, and her hands hold the distaff."

And that she was not only the spinner but the weaver of ancient times:

"She maketh herself coverings of tapestry; her clothing is silk and purple. She maketh fine linen and selleth it, and delivereth girdles unto the merchant.



DINING-ROOM.

BY J. F. DOUTHITT.

forced into the protection of the person from the cold, use for the purpose the skins of native domestic, and wild animals. The skin of the reindeer which draws his sledge over the trackless wastes of snow, furnishes for the Laplander the coat which protects his body from the freezing temperature; while the fox, the wolf, the bear and other wild beasts, give of the clothing provided them by nature, for cap, shoes, gloves, bed and other necessities, resulting from his physical necessity.

As with everything of which we have knowledge, or idea, of domestic comfort or luxury, it is reasonable to presume that the production of textiles, both from vegetable and animal fibres, originated in Egypt. Cotton, flax and hemp are all indigenous to the broad Delta which stretches its emerald richness from the confines of Sahara to the mouths of the Nile which debouch into the Mediterranean; and in their spoiling of their taskmasters by divine command, the children of Israel gathered to themselves the flocks and herds which

She eateth not the bread of idleness. She perceiveth that her merchandise is good; her candle goeth not out by night."

With this evidence of the very early existence of the wheel and the loom, we have also evidence of the part had by woman in the production of textiles and the inception of manufactures which must be, as long as time shall last, prime factors in domestic comfort and domestic luxury. Up to the period of the late war between the States, throughout the South the old-fashioned flax and cotton wheels (the "big wheel" of our ancestors), and the old-fashioned hand-loom, were familiar objects of industrial appendage on plantations—in some cases the entire clothing of the servants being made of the cotton, flax, hemp and wool, grown, carded, spun and woven at home. And to this day wheels and looms, not altogether in disuse, are to be found in Southern homes.

Assuming, then, that to Egypt we are indebted for textiles and their manufacture, to Egypt we are indebted

\*By Permission F. J. Douthitt, from the Manual of Art Decoration.

for many of the sumptuous ideas which find expression in the use of fabrics. Very early in history, coeval perhaps with the invention of glass in that country, and long prior to the assumed Phœnician discovery of the art of making glass, the Egyptian nabob discovered the delightful effects of draperies in household appointment. In the taste and luxury that had existence in a country which gave birth to the arts and sciences, draperies had in all probability a notable place. A people who have left to the world evidences of so great skill, as have the ancient Egyptians, in both manufactures and decorative art, could not have been dull in perceiving the value in effect of a hanging over a window or a door-way, or the touch of sumptuousness given a bed or a lounge by throwing over it a web which should of itself fall in folds charming to the eyes of an artist.

In the divine orderings to Moses for the Tabernacle of the Congregation, to be used by the Israelites for a place of worship, during their long journeying from Egypt up to Canaan, the *curtains* are specially mentioned—these curtains understanding the adornment as well as the frame-work of the structure.

"Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue and purple and scarlet, with cherubims of cunning-work shalt thou make them."

And after specifications in reference to size and coupling, these curtains to be hung on the inside of the tent, the direction proceeds:

"And thou shalt make curtains of goats' hair to be a covering upon the tabernacle; eleven curtains thou shalt make:—" specifications at length following.

But the most remarkable of the orderings in connection with the hangings of the Tabernacle, was the *vail*, or *curtain*, which was to divide the Holy, or the place of the worship of the congregation, from the Most Holy, or the place permitted only the High Priest, once a year, to enter:

"And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning-work. With cherubims shall it be made."

A further order reads: "And thou shalt make a hanging for the door of the tent of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work;" with orders for *hangings* for the sides and the gates of the courts.

This was nearly five hundred years previous to the beginning of the building of Solomon's Temple at Jerusalem; and with fabrics of Tyre in their gorgeous colorings at command, there can be imagined the world's advance in luxury, and sumptuousness of household appointment, draperies included, which so astonished the Queen of Sheba on her visit to the King of Israel.

In the palace of King Ahasuerus, of Persia, at Shushan, we read of "white, green, and blue hangings fastened with cords of fine linen and purple to silver rings, and pillars of marble;" and elsewhere in the Bible evidence of the exceeding sumptuousness, which to the present time, distinguishes the manufacturers of the East devoted to household furnishing. It is doubtful whether at this day there is anything to compare with the reckless luxury in household appointment which existed in Babylon in ancient times; or later in Corinth, or in Carthage, or in Rome under the Cæsars, where silk had come to be used in draperies of royal palaces. Everywhere in the East we still come upon the fabrics, gorgeous in their semi-barbaric designs and tropical colorings, used for hangings—marvellous demasks from Syria, aglow with colors to which are given additional brilliancy by interweaving of threads of gold and silver; Kabyle cloths, and Algerian cloths in their rich stripings; and specialties in draperies, from Cairo, China, Japan, India, Persia, Turkey—every country, and almost every province and city in the East, now engaged in manufacture, as with carpets, showing hangings. Wherever the traveller in the Orient sets foot he comes upon them, in all the fascinating glow and glitter which has distinguished the productions of the warm-blooded, olive-tinted races from the earliest ages. With the brilliant red anemones flecking the plains, the many-colored cyclamens springing from the fissures amid the rocks on the mountain sides, the roses and the camellias of the gardens, the peacock, the birds of Paradise, the velvet-rifle bird, and other birds of gorgeous plumage,

to charm the sight, it is not surprising that the sentiment of color in the Oriental should run to vivid tints, and that strong contrasts should distinguish the manufactures in which colors are introduced. Happily for us of the Western world, commerce has made familiar to us many of these interesting manufactures.

Hardly through the Middle Ages was much attention paid to household appointment. When the rude barbarians of Central Europe swept down over the vine-clad plains of Italy, leaving devastation in their track, and laying low imperial Rome, the advance that Southern Europe had made in the refinements of domestic life, was signally arrested, and household furnishing was limited to the barest necessities for convenience.

The feudal castle, with all its appliances for the protection of its inmates, showed very few elegancies of appointment. The *chatelaine*, it is true, might have employed her idle time in embroidering insignia on the sleeves of the tabards of her belted lord, and heraldry had much to thank her for her industry, and the world much to be grateful to her for in remains of fine needle-work; on the whole, her surroundings were cold and cheerless—the glamour of romance alone atoning for the domestic incarceration of which she must have been oftentimes painfully conscious. Bare floors, stone walls, and hard beds were in keeping with the rude feasting in the banqueting hall in which the boar's head and the ale cup refreshed the tired and hungry knight; but her woman's nature must have pined frequently for the gentler comforts which delight the sex. It is as much a part of woman to find pleasure in tasteful household appointments, as it is to find delight in the beauty and the perfume of flowers.

All these came to her with the *Renaissance*: art sprang to wakefulness from its long sleep; manufactures began to bestir from the lethargy that had fallen upon them, and to see in their mission something beyond subservience to the simplest needs of human existence; taste revived from the torpor in which it had been bound, and luxury felt its way once more to assert itself as in the old days when Attic culture dominated the world. The effects of the *Renaissance* were first sensibly felt, perhaps, in interior Europe, when Catharine di Medici, wife of Henri II., introduced Italian refinements into the court circles of France. Barenness and barrenness gave way to latitude and luxury both in housefurnishing and the personal wardrobe, and a forward step was taken in the refinements of living, that neither the issues of politics, nor the circumstances of war have since been able, more than temporarily, to impede. The full flowering of manufactures in France, as known in those days, came in the reign of Louis XIV., with Colbert as Minister of Finance to develop what the king's political sagacity and taste for luxury demanded, laces, tapestries and carpets being produced which were never before equalled and have never since been excelled. Silk, by that time, was in extensive use, silk manufactures having part in the industries developed under the patronage of the grand monarch, and the floriated designs produced which, to this day, represent the best efforts, in their way, of decorative art. The impetus given sumptuary matters by Louis XIV., in time found its way across the English Channel, and expression not only in the richer furnishings of the palaces inhabited by Queen Elizabeth, but in the wardrobe of the queen. There was scarcely a limit to her extravagance. What with her many robes of silk, velvet and satin, her ruffs, her gloves, fans, shoes and jewels, to say nothing of expenditures in fittings for the royal residences, the drafts upon the government exchequer were by no means so inconsiderable as not to attract the notice of the officials of finance during her reign. Luxury and extravagance also ran rampart among the English nobility of the time. In a foot-note in "Kenilworth," Sir Walter Scott gives a tabulated statement of the furnishings of his castle in Warwickshire by the Earl of Leicester, in expectation of the notable visit of the queen—of the floor coverings and the hangings, the beds and their curtaining, various pieces of standing furniture and their coverings—all in a style of sumptuousness which might astonish even the American who knows no bottom to his pocket.

After Louis XIV., Louis XV., with the caprices of La Pompadour and Du Barry to be indulged, vigorously

encouraged manufacturers—the florid taste growing out of the *Renaissance*, and the designs which appeared during the preceding reign, being modified into the stripes and blossoms taken on by the silk stuffs according to the fancy of the king's petted favorite—the dainty Pompadour designs handed down to us of the present, both in house furnishing goods and dress stuffs.

And then came modifications of designs in both house-furnishing draperies and dress stuffs to satisfy the fancy of Marie Antoinette, the heedless but innocent queen of Louis XVI., who was destined, with his own life, to expiate the sins of a long line of his predecessors; and then the designs of the Directoire period; the revivals of the classical by the Empress Josephine; with variations entering into the fashions in draperies of each succeeding reign in France, to culminate in the gorgeous brocatelles, the heavy satins and velvets, which came to existence in the reign of the beautiful Eugenie.

Nor with the republic, came the supposed simplicity of republican life to France. On the contrary, although the old *noblesse* of the *Quartier St. Germain* may have hidden their importance, with their chagrin behind the walls of their palaces, indulgence has increased in the commercial population and among the masses, and elegance in house-furnishing has extended beyond the old limits—French taste inclining most kindly to draperies and their artistic effects.

It is needless to say that what obtains in Paris, obtains in New York and in other American cities. House-furnishing, with house-building, has improved in America of late years, although we are by no means unwilling to incorporate among our *muebles* odd bits of old things, nor are we insensible to merits in the antique; and draperies have firm hold on the American taste. It has not been very many years since curtaining was seen only on our windows—the bed-curtaining even of our mothers and grandmothers having been abandoned—but now, not only our windows, but our doors must have their hangings; curtains again throw their soft shadows over our sleep; draperies hang from our mantel shelves, and here and there a square or a scarf is employed to soften the outlines of a table or other piece of wooden furniture—drapery serving for the artistic effect which is found in nothing else in household appointment.

The choice in draperies extends through a very long line, and a very great variety of stuffs. We have not only the best of foreign manufactures, in productions from the East; and velvets, plushes, tapestries, damasks, brocades, brocatelles, cretonnes, or other stuffs of silk, wool, linen, cotton, and mixed textiles of European looms, but in the productions of the Oldham Mills, under the enterprising patronage of Messrs. W. & D. Sloane, of New York, we have domestic drapery stuffs, in damask, brocade and other weaves of silk and of mixed textiles, hardly excelled in texture, coloring or design by the best of imported make; with silk and flax velours, velours antique, and soft silks, in a great variety of coloring and designs, and interesting novelties in plain heavy linen stuffs.

The curtaining of windows after the most approved style is now an elaborate and not an inexpensive item in house-furnishing. Over the sash-curtain of muslin, or of lace of more or less expensive variety and character, there is hung a Holland shade (and in some cases two Holland shades), then the sweeping curtain of muslin, or of lace of more or less costly variety, and then the heavy curtain of silk or woollen damask, velvet, plush, velours or retonne, or whatever of colored stuff the curtain may consist. American taste inclines to hang curtains with rings from poles, against the French, English and Italian fashion of the use of cornices; and in our country draperies are let to fall straight, instead of the festoons surmounted by lambrequins, in which curtains are hung in foreign countries. But this, after all, is a matter of preference, subject to the fashion of the place or of the period. For door-hangings the rings and pole, for the purpose understood, are decidedly to be preferred.

The carpet usually gives the keynote, as far as color is concerned, to wall decoration, draperies and other furnishing. When convenient, in furnishing from the start, the wall should be in a paler tone than the color in the carpet taken as a guide; the hangings of a shade deeper than the walls, and the covering of the standing

furniture of a deeper tone of color than the curtains. Contrasts of color, however, if not entirely inharmonious, may be introduced in furnishing with not unpleasing effect. But contrasting colors must be very judiciously handled, if, instead of harmony, dissonance be not the result. It is safe, in most instances, to let the decorator decide to what extent contrast in colors may be allowed, if an artistic consequence be desired.

## THE HOME CIRCLE.

### LITTLE WE KNOW.

Little we know, when the morning dawns,  
What our fate that day will be,  
Whether 'twill bring us grief and woe,  
Or trembling ecstasy;  
Whether our voices will ring with mirth,  
Or chant, in a low refrain,  
A song of sad and broken hearts,  
And weary, weary pain.

Little we know, when the night drops down,  
And daylight comes to a close,  
When, wearied out with toil and heat,  
We seek for sweet repose,  
Whether our eyes will open to light,  
Or close to life for aye,  
When once again the rising sun  
Proclaims the new-born day.

Little we know, when the end shall come  
Of this journey all must take;  
When, labor finished, and cares put by,  
The thread of life shall break,  
Our lips be silent, our tongue be dumb,  
Our heart refuse to beat,  
And we shall lay our burdens down,  
All down at Jesus' feet.

But this we know—when our work is done,  
And time shall be no more,  
When all the boats upon life's stream  
Have touched the "farther shore,"  
We all may hear that blest "Well done;"  
Enter eternal bliss."

Oh! what is all this world can give  
Compared to hope like this? FANNIE EVANS.

### A PARABLE OF THE SEA.

Far up against the deep blue sky, lightly passing on the summer breeze, was a pure, white, fleecy cloud—a thing so utterly unsoiled it seemed to belong to heaven much more than to earth. The great sea lay and looked at it, and whispered to itself, "They say that thing of beauty was once down here where I am," and the sea sighed within itself: "How fair a thing it is, how peaceful, right up there among the stars, in the very bosom of God."

And then the sea grew vexed. "It is nonsense. How could I ever get up there, heavy and clumsy as I am? And if I got there how could I stay there? Besides—" and the sea was silent. It thought of the fierce passions that slept within it—the cruel storms; it shuddered as it pondered of the dreadful things that dwelt in its depths; of the wrecked ships, and the dead men. Then it sighed again: "Not for me, indeed. I could never be like that."

And yet the sea could not rest. Still it looked, and wondered, and longed. Then it roused itself, and said, "I will try." It gathered its strength, and it borrowed the force of the wind. I saw it as it rose up in the strength of its purpose, arched in its pride, dashing on in its desperate resoluteness, till it hurled itself against the rocks, and leapt high up, a quivering column of spray, and seemed to catch at the height. Then it fell, baffled and beaten and as a hundred rivulets of foam it hastened to hide itself in the depths, as it hissed, "I knew it was not for me."

Reader, has my parable any meaning for you? Is it not the story of longings, and strugglings, and failure? Come, then, and it shall teach us the secret of success.

At last the great sea lay quite still in the silvery light of the morning, and it looked up at the sun. "Canst thou not help me?" it cried. "The moon draws me hither and thither across the earth, but it cannot uplift and transform me. Canst thou?"

"Yes," said the sun, "indeed I can, if thou wilt let me." And the sun sent down a noiseless ray that shone upon it and warmed it, and loosened it, and uplifted it. And lo the sea knew not how, nor cared to know, but it cried, "I am there." And there it was, a pure, white, fleecy cloud, against the heaven's blue.

"He that has ears to hear, let him hear," with eye, and heart, and hope, and longing fixed upon Jesus Christ our Lord. He Himself bendeth over us; He shineth upon us; He loosenth He uplifteth.

## FOR THE SABBATH SCHOOL

## International S. S. Lesson.

LESSON IV.—THE BEATITUDES—JAN. 23

(Matt. v. 1-11.)

GOLDEN TEXT.—“Ye are the light of the world.”—Matt. v. 14.  
 TIME AND PLACE—Summer A.D. 28. Mount of Beatitudes, or  
 Horns of Hattin, a hill two or three miles from the Sea of Galilee.

LESSON OUTLINE.—I. Blessings on Suffering, 1-5. II. Blessings  
 on Longings, 6-9. III. Blessings on Persecution, 10-12.

INTRODUCTION.—After the call of the four disciples, recorded in  
 the last lesson, our Lord performed many miracles and made His  
 first tour of Galilee, attended His second Passover at Jerusalem,  
 where He wrought the miracle at Bethesda, returned to Galilee,  
 healed the man with the withered hand, and wrought other miracles  
 at Capernaum. He spent the whole night previous to the time of  
 our present lesson in the mount in solitary prayer, and in the  
 morning He called and finally chose His twelve disciples, and  
 coming down with them to a lower level, or table-land, He was met  
 by a great multitude, who, attracted by the fame of His miracles,  
 had come from all quarters to hear Him. Under these circumstances  
 He spoke the “Sermon on the Mount,” of which our present lesson  
 is the beginning.

VERSE BY VERSE.—1. “A mountain.”—See “Place.” “Was  
 set.”—Jewish teachers were accustomed to sit when they taught.  
 “His disciples came unto Him.”—They came nearest to Him, while  
 the multitude were farther away, but within hearing.

3. “Poor in spirit.”—Feeling one’s needs and ignorance; the  
 opposite of pride, self-conceit, self-righteousness. “The kingdom  
 of heaven.”—That spiritual life which has its consummation in heaven.

4. “That mourn.”—Those who sorrow for their sins; those who,  
 as Christians, bear suffering and affliction. “Shall be comforted.”  
 The Lord will give them grace to bear, will bring good out of seem-  
 ing evil, and will finally give joy for sorrow.

5. “The meek.”—The mild and gentle, who are patient under  
 injury. “Inherit the earth.”—Enjoy its blessings, have more of  
 the good even of this life than those who are revengeful.

6. “Hunger and thirst.”—These words express strong desire.  
 “Righteousness.”—Not only righteousness of life, but that right-  
 eousness which God has promised in the atoning work of Christ.  
 “Shall be filled.”—God by the gracious work of His Spirit will  
 satisfy such earnest desires, as food satisfies hunger and water thirst.

7. “The merciful.”—Those who show kindness and love to the  
 erring and the suffering. “Obtain mercy.”—From God in the  
 pardon of their sins.

8. “The pure in heart.”—Those who are in thought and desire  
 pure. “Shall see God.”—Only those who are pure and holy can  
 come into the presence of a pure and holy God.

9. “The peace makers.”—Those who not only keep at peace  
 with others, but who seek to keep the peace between others.  
 “Children of God.”—They will be so called because they are like  
 God.

10, 11. “For righteousness’ sake, . . . for my sake.”—For love  
 of truth and right, and for the love of Christ. “Rebuke you.”—To  
 speak evil of you to your face. “Theirs is the kingdom of heaven.”  
 Persecution may rob them of much of the comfort and joy of this  
 life, but the heavenly kingdom will be their reward.

THOUGHTS.—The Beatitudes. The Benedictions. The Blessed.  
 The seven admonitions are rightly characterized as so many  
 Beatitudes. The eighth one—“persecuted for righteousness’ sake”  
 —denotes merely the possessors of the seven preceding features, on  
 account of which they are persecuted. The seven do not describe  
 so many distinct characters, but essentially the same character  
 under so many distinct aspects; the reward is in like manner the  
 same in essence, but adapted in form to the respective virtues.  
 Each virtue carries all the rest; each reward involves all the  
 rewards. In the eighth Beatitude the other seven are only summed  
 up under the idea of righteousness of the kingdom of heaven in its  
 relation to those who persecute it; while the ninth (verse 12) is a  
 description of the eighth, with reference to the relation in which  
 these righteous persons stand to Christ. The seven Beatitudes,  
 therefore, describe the blessedness of the righteousness of God as it  
 appears in the last instance, on the one hand in being persecuted for  
 righteousness’ sake, and on the other for Christ’s sake. This also  
 casts a new light upon each of the seven Beatitudes; they are a  
 conflict with false righteousness for true righteousness’ sake; they  
 are for Christ’s sake, and they are a conflict for His sake. The  
 seven Beatitudes form an ascending line in which the new life is  
 traced from stage to stage, from its commencement to its comple-  
 tion. At the base we have poverty in spirit, the grand final  
 result of the Old Testament discipline. But, in studying this  
 ascending line of Christian righteousness, or virtue, which rests on

the basis of spiritual poverty, we must not lose sight of the parallels  
 which they contain. Manifestly each of the Beatitudes expresses a  
 new (religious) relationship toward God, and side by side with it a  
 new (moral) relationship toward the world.

“Our Lord’s text.”—Blessing. A fitting text for Christ’s  
 sermon, for He came to this earth to bless. His life was a life of  
 blessing; His one thought how He might bless others—make them  
 happy. He died to bless, and His arms outstretched on the cross,  
 His hands wide open, told how He yearned to bless to the last.  
 He arose to bless, and with words of blessing He greeted those who  
 mourned Him as dead. And when He ascended He was still true  
 to the work of His life, for the last His disciples saw of Him, as He  
 disappeared, were His hands outstretched in blessing. And still  
 He lives to bless; on high He ever liveth to make intercession for  
 souls; here on earth He draws nigh to bless in every act of worship,  
 in each meditation, in each sermon, in each hour of prayer, always  
 present in His Spirit to bless.

## CHRISTIAN ENDEAVOR.

## DAILY READINGS.

First Day—A Sabbath-day’s Ministry in Capernaum.—Mark  
 i. 21-34.

Second Day—Other Incidents in Jesus’ Galilean Ministry.—Mark  
 i. 35—j. 14.

Third Day—The Story of the Galilean Ministry, continued.—  
 Mark ii. 23-iii. 6.

Fourth Day—The Choosing of the Twelve.—Mark iii. 7-19.

Fifth Day—Sermon on the Mount—The Beatitudes.—Matt.  
 v. 1-12.

Sixth Day—“Ye are the light of the world.”—Matt. v. 13-32.

PRAYER MEETING TOPIC, JAN. 23.—PRACTICAL APPLICATION OF  
 THE BEATITUDES.—Matt. v. 1-12.

## TOPIC THOUGHTS.

The Sermon on the Mount was meant to be practiced on the  
 plains. Christ desired his hearers to live the words He spoke.  
 He intended His preaching to be practiced. If the Beatitudes  
 cannot be practically applied, they are altogether useless.

All the standards and accepted theories of His time were over-  
 thrown by Christ, when He spoke the few sentences we call the  
 Beatitudes. Instead of selfishness, pride, pleasure and strife, He  
 declared that self-abnegation, humility, self-denial, meekness and  
 peace were the true laws of life. And the swift-passing centuries  
 have been manifesting, as by the unfolding of a scroll, the right-  
 ness of these declarations.

The opening words of the Sermon on the Mount are not mere  
 sentiments, beautiful in form and pure in contents. They are that,  
 but they are also pre-eminently practical, and their utility is easily  
 demonstrable. They are practical in two ways; in subjective ex-  
 perience; and in outward witnessing. Those who are poor in  
 spirit, have the witness of the spirit that they are the children of  
 God, and theirs, pre-eminently, is the Kingdom of Heaven. To  
 such the Saviour says: “Fear not, little flock; for it is your  
 Father’s good pleasure to give you the Kingdom.”

Let us consider, briefly, the Beatitudes which are more con-  
 spicuously seen by practical outward manifestations of the spirit of  
 service and of helpfulness to others. There is a two-fold blessed-  
 ness in these cases, enjoyed alike by the giver and recipient. The  
 merciful are blessed in being merciful, for they shall in no wise lose  
 their reward. But there is another interested party to the trans-  
 action—the one to whom mercy is shown. He is also blessed, and  
 receives a practical lesson, of the application of the teaching of Christ  
 to his ordinary every day experience. He who shows mercy will re-  
 ceive the approval of man, as well as the blessing of the Father in  
 Heaven. The peacemakers belong to the same category. They  
 manifest the same practical quality as the merciful, and contrib-  
 ute towards the bringing of the millenium, by revealing the spirit  
 of the Master, whose birth ushered in the era of peace and good  
 will.

Those who are pure in heart not only shall see God themselves,  
 but they shall reveal Him unto men. They are living witnesses to  
 the fact that the Spirit of God is dwelling within them; and they  
 build up the Kingdom of Heaven in the earth. Blessed indeed are  
 the pure in heart for they see God, and show that Heavenly wis-  
 dom which “is first pure, then peaceable” and “full of mercy and  
 good fruits.”

Those who are persecuted for righteousness’ sake and are re-  
 viled for being followers of Christ are sure heirs of the promises  
 and recipients of the divine approval for their faith and their  
 fortitude in suffering in His name. They are the lights of the  
 world, they glorify God, and they shall receive a weight of glory  
 and an exceeding great reward.



## THE LITTLE FOLK.

### THE TALE OF AN EMPTY SWING.

Swinging in the tree-top,  
Playing acorn ball,  
Chasing cousin Chipmunk  
Over the stone wall,

Friendly with his neighbors,  
Featherfolk all say:  
"Jolly little fellow,  
Little Frisky Gray!"

Mother Gray is watching  
Frisky's funny play:  
"Swing low, little Frisky,"  
Cautions Mother Gray.

Prowling 'neath the bushes,  
Still as still can be,  
Mrs. Softly Tiptoes,  
With her children three.

Spies young Frisky swing  
Smiles in quiet gloe,  
Whispers to her trio,  
"Children follow me!"

Frisky, quite forgetting  
Words of mother dear,  
Swinging ever lower,  
Sees no danger near.

Now a sudden rushing,  
Swift as lightning's play:  
Then the swing is empty—  
Ah, poor Frisky Gray!

Now, when little squirrels  
Meet in tree-tops, they  
Shake their small heads sadly  
Over Frisky Gray.

"Mothers know," they chatter,  
"Where it's safe to play,  
If poor Frisk had minded  
He'd be here to-day."

### EFFIE'S VISITOR.

"Has anybody been here to-day,  
mother, while I was gone?"

"Effie had been away all day,  
since breakfast; and now daylight  
had faded out of the sky, and the  
moon's "silver sickle" was hanging  
above their heads.

"Let me see," said mother, put-  
ting on her thinking-cap. "Yes, I  
have had one visitor."

"O! have you, mother? Who  
was it?"

"She did not tell her name,"  
said mother with a quizzical little  
smile.

"Did not tell her name! How  
very queer! Where did she come  
from?"

"She did not say."

"What did she come to ou-  
fer?"

"Ah! for several reasons. For  
one thing, she cured my headache;  
she brought me a letter from a dear  
friend; she gave me a new book to read; she put a red rose on my  
table; she finished a piece of sewing for me, and gave me some sweet  
new thoughts."

"What a strange visitor!" murmured Effie. "Was that all?"

"No; she wanted me to do many things for her. She asked me  
to make broth for a sick girl, to write two letters offering to help  
two people, to pay a visit, to make a pudding, and several other  
things."

"And did you do them for her?"

"I did some of them, and some I left undone. I wish now that  
I had done them all."

"I would give anything to see her, mother. Will she ever come  
again?"

"No," said mother, "she cannot come again, because she died  
at sunset."

"Died, mother? How dreadful! And yet you are smiling. I  
think you are joking somehow—are you?"

"Not joking exactly, Effie dear; but I am talking in a little  
parable which I think you can guess when I say that her sister is  
coming to-morrow at sunrise—her twin sister—so like my visitor

that no one could tell them apart, though some of her gifts and  
some of her desires will be different from to-day's guest's."

"You say you don't know her name, mother?"

"I didn't say that. I said she did not tell me her name. But  
I do know it—it is Thursday."

"Thursday!" cried Effie, laughing. "You just mean to-day,  
then."

"Yes, to-day."

"And your visitor to-morrow will be named —"

"Friday, of course."

Effie was very much amused at the idea of the Thursday visitor  
and the Friday visitor; but when she woke up in her little bed the  
next morning she said softly to herself, "How do you do, Mrs.  
Friday? I wonder what you have brought me to-day! At any  
rate, I am going to do all the things you ask me, 'cause you have  
got to die at sunset, you know."

And right away Mistress Friday asked the little girl to get up and  
dress in time for morning prayers.—*Northwestern Christian Advocate*



### ON TIME.

A business man advertised for a boy. The place was a good one,  
and a large number of boys applied. Out of this number two were  
selected, whose references were very good and whose appearances  
and manners were alike favorable. He hesitated between the two,  
and, after a private conversation with each one, told them to call  
the next morning at nine o'clock, when the decision would be  
made.

The gentleman sat in his office at nine o'clock. Promptly as  
the great clock outside sounded the hour one of the boys appeared.  
He was engaged at once. Five minutes later the second boy came.  
"Just five minutes too late," said the gentleman. "I made this  
appointment with you that I might see how much value you  
placed upon promptness. The boy who is on time is the boy  
for me."

Be prompt, boys. Time is money. Yes, your time is money,  
Do not fancy that your time is of little value, and so you can use it  
as you please. Take care of the minutes, and the hours will take  
care of themselves.—*Advance.*



## Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrence to which they refer have taken place.]

### MONTREAL NOTES.

The usual New Year's Day gathering of Sunday school children was held in Erskine church, and the full capacity of this large building—including both church and school room—was taxed to the utmost to receive all that came. The more distant schools were brought in special electric trains or in sleighs. There was sufficient snow on the ground to make the latter mode of conveyance particularly delightful to the youngsters and they enjoyed it in fullest measure. The chair was taken by A. C. Hutchison Esq., one of the Vice-Presidents of the Association, a special choir with organ and cornet accompaniment led the singing, and short addresses were given by the Rev. J. L. George and the Rev. D. MacVicar. This annual assembly of the children is one of the most helpful means we have for keeping up the *esprit de corps* of Presbyterianism in the city, as well as making a gracious beginning of the year. Advantage is also taken of the opportunity to send kindly greetings to similar gatherings in connection with other denominations. These are heartily reciprocated, showing the good understanding existing between the different churches even when earnestly pushing their own work. It should be noticed that the French schools assembled with the others and during the course of the meeting sang a hymn in their own language, much to the delight of the rest.

The classes in the Presbyterian College were resumed on Tuesday the 4th inst., and with the exception of two or three regards all the students were promptly on hand for the first lecture. Mr. M. J. Leith who intended to take the Session extra-murally has rejoined the classes and will continue to the end of the Session.

The Rev. J. L. George of Calvin Church has just begun a course of special Sunday evening sermons of a most practical character, on the meaning of religion. 1. in the heart; 2. in the home; 3. in the workshop; 4. in business; 5. in social life; 6. in the professions; 7. in national life; and 8. Religion the crown and glory of man's life. The work under Mr. George's care is showing signs of prosperity in every department. The Sunday school is increasing, the finances are improving, and the office trarers have already arranged a scheme for reducing the debt on the church. This debt amounting to about 6,000 is the most discouraging element in the whole situation—all the more that it was not due to any act of the congregation, but has been thrown upon the property by the city council in order to meet the cost of a most extravagantly managed street widening scheme which has not increased the value of the property by a single cent. The courts, however, have refused to grant any relief, as it was carried out under legal forms, and therefore, burdensome as they feel it to be, they are under the necessity of facing it. The sum is large for their means, but before appealing for any aid from outside they have determined to do what they can themselves. This step has the hearty concurrence of the pastor and it is hoped will be carried out with as much enthusiasm as possible.

The congregation of Laguerre has given a unanimous call to the Rev. D. Stewart of Danbar. The call is likely to be considered at an early meeting of Presbytery and it is confidently hoped that Mr. Stewart will accept. This little congregation has for some time been without a settled pastor, and as it is situated in a district where the Protestant population is barely holding its own it is not likely to become much stronger than it now is. But as it is the only Protestant church there it is important that services should be regularly maintained.

The many friends of the Rev. John Mackie of Lachute will regret to learn that on Sunday last he was suddenly seized with illness while preaching. He was removed to his residence as speedily as possible and medical aid summoned. He has since somewhat improved and is now making progress toward recovery. Mr. Mackie was ordained

in 1859, and, if we mistake not, has been in the same charge ever since that date making one of the longest pastorates in the church. For several years back he has gone little from home and is rarely able to attend even meetings of Presbytery.

The Rev. Prof. Ross on Sunday last preached at the opening of the new Presbyterian church at Pakenham.

The Rev. S. D. Anderson of Beauharnois and Chateaugay has been presented by his congregation with a fur coat and a set of sleigh robes. As he has to drive every Sunday a distance of eight miles over an exposed road on the bank of the St. Lawrence the gift is one which will contribute greatly to his comfort and the safety of his health, as well as show the cordial relations between pastor and people.

### GENERAL.

Rev. R. Douglas Fraser, M.A., pastor of St. Paul's church, Bowmanville, has resigned his charge.

Rev. R. H. Abraham, M.A., of Burlington, Ont., occupied the pulpit of Erskine church, Toronto, last Sabbath.

Rev. S. R. MacClements, the newly-inducted pastor of Chalmers' church, Toronto is confined to his house with the grippe.

Rev. J. A. Tarbutt, of West church, Toronto, has been presented with an address and handsome chair by the members of his Bible class.

Rev. D. Guthrie pastor of Knox church, Walkerton, was presented with a fur overcoat by the members of his congregation recently.

Rev. T. F. Fotheringham celebrated his fifteenth anniversary as pastor of St. John Presbyterian church, St. John N.B., on Sunday the 2nd inst.

Much sympathy is expressed for Rev. W. M. Reid and family of Leaskdale, in the death of his eldest daughter, Ella, who died on Friday, the 7th inst.

Rev. Mr. Back of Ottawa has accepted a call to the Presbyterian charges at Portage du Fort, Starks and Shawville.

At an adjourned meeting of Chatham Presbytery, held in Essex, on January 4th, Mr. Hodges, of Tibury, accepted the call to Oshawa, Whitby Presbytery.

The congregations of Leaskdale and Zephyr have shown their appreciation of the work of their pastor, Rev. W. M. Reid, by presenting him with a fur overcoat.

Rev. Mr. Millar, McKenzie Corners, preached at Kirkland and Eel River, N.B., on Jan. 5th, and declared the pulpits vacant, Rev. Tnos. Corbett having resigned the charge.

Dr. Margaret McKellar, of Central India, will address the members of the various Mission Bands of the city in Erskine church, Toronto, on Friday evening, January 14th, at 8 p.m.

Rev. D. L. and Mrs. Campbell, Ballinacree, were presented with an address accompanied by two handsome chairs and a purse, by the members of the congregation, on New Year's Eve.

The Rev. Mr. Nairo, Rat Portage, who recently resigned his charge, has been presented with an address and a purse of \$300 in gold by the members of his congregation among whom he has labored for so many years. Lately he has not been in very good health, and a change it is hoped will benefit him.

The first anniversary of the induction of the Rev. P. F. Langill to the pastoral charge of St. Andrew's church, Martintown was celebrated by a social at the manse, on the evening of Dec. 31. During the evening the congregation presented the pastor and his wife with a dinner set and also a bedroom set.

The Forty Sixth Annual Financial Statement of Cooke's church, Toronto, has just been issued and shows the receipts for the year to be \$9,043.13 made up in part as follows: Ordinary collections \$6,502.34, Building Fund \$1,612.91, sundry collections \$275.90. The church debt has been decreased by \$70.79.

On the evening of Dec. 21st a large number of the members of the Presbyterian church, Southampton, gathered at the manse and presented their retiring pastor,

Rev. A. Tolmie, with an address and a purse of gold. Mrs. Tolmie was the recipient of an address and a set of knives and forks from the ladies of the congregation.

The new Knox church at Kearney, Ont., was opened for service on Sunday, Jan. 2nd. The pastor, Rev. R. B. Smith, conducted the morning service, and Rev. J. T. Hall, of Bond Head, formerly student in charge of the mission, preached afternoon and evening. On the following Tuesday evening the opening social was held. All the services were well attended, the church, which has a seating capacity of two hundred, being crowded.

Owing to advancing years and ill-health, Rev. Dr. Watson, of St. Andrew's church, Beaverton, has resigned his charge after a pastorate of forty-five years. In delivering his farewell sermon Dr. Watson referred to the early struggles of the fathers of his congregation and called attention to the fact that he was addressing an entirely new congregation. In closing he spoke a few words of advice to the people to whom he had so long ministered. The business of the church and its future course are to be discussed at the annual meeting of the congregation which will be held this week.

The nineteenth annual meeting of the congregation of Erskine Presbyterian church, Hamilton, took place Monday evening, the pastor, Rev. J. G. Shearer, being in the chair. The total contributions from all sources for 1897 amounted to \$5,765, and of this sum \$1,312 was devoted to missionary, educational and benevolent objects. Mr. A. M. Souter, Treasurer of the Board of Managers, reported that the liabilities of the church are \$8,500. The church has a membership of 547, and the average attendance at the Lord's Supper last year was 340. The meeting endorsed a resolution congratulating the Ontario Legislature on the new Lord's Day act, and hoping that the bill would be passed. The congregation also condemned those who have been opposing the passage of the bill.

The beautiful new Presbyterian church, Portage la Prairie, was dedicated on Sunday, Jan. 2nd, and was crowded to the doors morning and evening. Dr. King preached from the text, 72nd Psalm; "His name endureth forever," a thoughtful impressive sermon on Christ's life. In the evening Dr. Du Val preached ably and eloquently from First Corinthians, 1st-18th, contrasting the standards of Christianity with those of paganism. The musical service was beautiful and appropriate. Services in the Methodist church were suspended in the morning and in the Baptist church in the evening. The new church is a very handsome structure, capable of seating one thousand people. The cost including the site, is about \$21,000.

The new Union church at Skagway erected there through the efforts of Rev. R. M. Dickey who was sent out on Oct. 2nd, by the Home Mission Board, was dedicated on Sabbath, Dec. 12th., Mr. Dickey conducting all the services. In the morning communion was celebrated, thirty-two communicants participating. When the congregation assembled on that Sunday morning Mr. Dickey had the pleasure of knowing that the church building of this, his first charge, had been constructed without incurring a dollar of debt. The building is 24x40, gothic in design, and will comfortably seat 250 people. In course of time it is hoped to put in a ceiling and to otherwise improve the appearance of the interior. Six trustees, representing the Presbyterian, Methodist, Episcopal, Baptist and Congregational denominations were elected to take charge of the temporal affairs of the church.

The new Presbyterian church of Pakenham, of which Rev. E. S. Logie is pastor, was dedicated for Divine service on Sunday morning, Jan. 2nd. Rev. Prof. Ross, of Montreal, preached morning and evening and Rev. Geo. McArthur in the afternoon. Rev. Dr. Ross delivered eloquent sermons taking as his text in the morning "And Jacob awakened out of his sleep, and he said, surely the Lord is in this place; and I knew it not," Gen. 28-18, and in the evening "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it to you," John 15-16. All the

services were largely attended, many being turned away from the evening service. The new church, which is built of native stone trimmed with Nova Scotia red sandstone, is 70x60 feet with an addition 38x38 feet to be used as a Sabbath school room. The pulpit is placed in one corner and the Sabbath school and class rooms are separated from the church by folding doors in such a manner that when necessary they can be used as part of the church itself. The building is lighted by incandescent lights and heated by furnaces. The church, when equipped and finished will cost in the neighborhood of \$12,000, and will have a debt of about \$3,000. The collections on Sunday last amounted to over \$500.

A correspondent sends us the following interesting account of the re-opening of a new church at Fuller, Ont. :-

As your correspondent has seen in none of the Church papers any particular notice of the opening of a new church at Fuller, he feels impelled at this late date to supply the omission. It was an event of novel interest to the worshippers at Fuller and the surrounding districts in that part of the County of Huntingdon, and it is of importance to the Church at large.

Fuller is in connection with Tweed congregation. Tweed is a thriving village on the Grand Trunk Railway. It has also direct rail communication with Kingston and Napanee, being about sixty miles from the former in a north-west direction. Presbyterianism in Tweed itself is of but recent growth, a dozen years ago we had no name or place there, we had people indeed but no service, no organization. The beginning of organized work there had its origin in the removal of a family from Kingston to that village. This family made the former pastor aware of their condition and needs and very soon services were begun in a hall. For years students from Queen's supplied, and in time a church was built and an ordained missionary appointed. Not long since the ordained missionary was settled as the pastor, so the work has progressed most satisfactorily.

Fuller is some ten miles from Tweed further west and it may be a little south. There is a goodly number of Presbyterian families there chiefly from the North of Ireland. The district there was at one time counted an outskirts of the Stirling charge, but it was too much out of the way to get proper attention from the pastor of Stirling. The Methodists had a church there, but of late years it was but seldom occupied by even them, so the student missionary at Tweed finding the ground practically unoccupied went in and took possession. In a short time it was seen that fruit was to be reaped there. For some years services were held, sometimes in the old Methodist church, sometimes in a school house. Last year, however, the sturdy people from Ulster determined with the encouragement of their pastor, the Rev. D. M. Martin, of Tweed, to have a building of their own. Before the winter set in they completed a comfortable and commodious church and had it opened practically free of debt.

The dedicatory services were conducted by the Rev. S. Houston, of Kingston, who

## A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

**Hood's Pills** cure liver ills, easy to take, easy to operate. 25c.

all along gave much oversight and help to Tweed and Fuller. On the Sabbath three services were held, the church at Tweed having been closed for the day. It was well filled at each service, in the afternoon many could not get in. Friends from Tweed and Madoc as well as from other places around were there to show their sympathy. The sermons that were preached need not be characterized, it is enough to say that they were appropriate and that they were appreciated. On Monday evening there was a tea meeting and again was the building crowded with a joyous assembly. It was then announced that when all was over there would be no debt. A lady, from Madoc, sent as her contribution a beautiful Bible for the pulpit as well as a copy of the Book of Praise. The neighboring fellow Presbyters of Mr. Martin were there in full force, McKay from Madoc, Johnston from Marmora, and Black from Roslin, as well as the preacher of the previous day. Mr. and Mrs. Martin and the people of Fuller are to be congratulated on the completion of their task in providing a building so well suited to the purpose, a credit to the community and to the church.

## CORRESPONDENCE.

### THE KLONDIKE MISSION.

Editor *Presbyterian Review* :

The action of the Home Mission Committee, in appointing missionaries to the Klondike, seems to have secured the approval of the Church and general public. When unable to secure passage for the Rev. R. M. Dickey otherwise, an appeal was made to the Governor General, he passed the matter on with his approval to the Hon. Mr. Sifton, and accommodation was provided at once. His Excellency, in public address, alluded to and commended the forwardness of the Church in providing ordinances for frontier settlements. In his address as chairman, at the meeting held in Toronto to designate the Rev. A. S. Grant, His Honor the Lieut. Governor of Ontario said, "It is an honor to the Presbyterian Church to be the first in the Klondike field; it would be an honor to be second or third; but the pioneer, the Church to first face the hardships, is worthy of all praise." Principal Grant at that meeting said, "the Church should stand by the Committee in their statesmanlike action in sending Dickey and Grant to the Klondike. The Committee did the right thing, they shall certainly be sustained by the immediate contributions of individuals and congregations." And the secular press, in giving so much space to our missionary and his work at Skaguay, has given its approval in unmistakable terms. All this is gratifying; but commendations, however sincere, are not negotiable: they will not purchase an outfit, pay for a ticket, nor even settle for a day's board. The best approvals are cheques of three or four figures, P. O. orders, as high as they make them, or fat registered letters. Individuals and congregations should make special donations for this department, for the Church, having put her hand to the plough, cannot look back.

There is a call for at least eight additional men before the end of February. The advertised fare from Ft. Wrangel to Dawson is \$500; it will cost \$100 more to send a man to Ft. Wrangel; and a single outfit is rated at from \$250 to \$300. The cost of living being high, the salary must correspond; it is likely that a number of the missions will speedily become self-sustaining, but the Committee must face all expenses at the outset. To thrust men into the wilderness, and not support them, would be a crime of which the Church could not be guilty. The Committee is anxious to have the Church seized of all the facts, and to be put in possession of the requisite means to advance. Does any one ask where the additional men are to be sent? Already a number of towns are starting up at strategic points along the lines of travel and at convenient centres on gold-producing streams. Liquor men, pimps and gamblers, who live by preying on the weakness and vices of their fellow-men, are already on the ground; they have taken with them houses, in sections, ready to set up, so as to lose no time in beginning

their fell work; shall the Church, in such a race, be a log rod? Shall she falter? Shall it be said once more, "the children of this world are, in their generation, wiser than the children of light?" A western saying is "pimps and liquor men get to mining camps by fast express, the missionary by slow stage." There is too much truth in this sneer, let our action in the Klondike give the sneer the lie. The Civil authorities have promised to grant us every assistance, the Committee now waits the action of the Church. All moneys for this department should be sent to the Rev. Dr. Warden, Presbyterian Officers, Toronto, and designated "Klondike Fund." For ten missionaries, travelling expenses and outfitting alone would require \$10,000.

Toronto, Jan. 8, '98.

J. RONKINSON.

## THE BEST OF RESULTS.

Always Follow the Use of Dr. Williams' Pink Pills.

Two Cases in Which They Restored Health and Strength After All Other Means Had Failed—What They Have Done for Others They Will Do for You.

From the *Colborne Express*.

There are few if any people in Murray township, Northumberland county, to whom the name of Chase is not familiar. Mr. Jacob Chase, who has followed the occupation of farmer and fisherman and fishdealer, is especially well known. He has been a great sufferer from rheumatism, as all his neighbors know, but has fortunately succeeded in getting rid of the disease. To a reporter he gave the following particulars. I had been a sufferer from rheumatism for upwards of twenty years, at times being confined to the house. At one time I was laid up for sixteen weeks, and during a portion of that time was confined to my bed, and perfectly helpless. I had the benefit of excellent medical treatment, but it was of no avail. I believe, too, that I have tried every medicine advertised for the cure of rheumatism, and I am sure I expended at least \$200.00 and got nothing more at any time than the merest temporary relief. At last I was induced to give Dr. Williams' Pink Pills a trial, and from that time I date my good fortune in getting rid of the disease. I continued using them for several months and daily found that the trouble that had made my life miserable for so many years was disappearing, and at last all traces of pain had left me and I was cured. I say cured, for I have not since had a recurrence of the trouble.

As proving the diversity of troubles for which Dr. Williams' Pink Pills are a cure it may also be mentioned that they restored Mrs. Frank Chase, a daughter-in-law of the gentleman above referred to, to health and strength after all other means have apparently failed. Mrs. Chase says:—"I can scarcely tell what my trouble was, for even doctors could not agree as to the nature of it. One said it was consumption of the stomach, while another was equally emphatic in declaring that it was liver trouble. One thing I do know, and that is for years I was a sick woman. I know that I was afflicted with neuralgia, my blood was poor, and I was subject to depressing headaches. My appetite was not good at any time, and the least exertion left me weak and dependent. A lady friend who had been benefited by the use of the Dr. Williams' Pink Pills advised me to try them, and as they had also cured my father-in-law I determined to do so, and I have much cause for rejoicing that I did, for you can easily see that they have made a well woman of me. I took the pills steadily for a couple of months, and at the end of that time was enjoying the blessing of good health. It gives me much pleasure to be able to bear public testimony to the value of this wonderful medicine."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

**PRESBYTERY OF BARRIE.**

The Presbytery of Barrie met at Orillia on the 4th inst., and sustained two calls. The first was from Gravenhurst to Rev. J. A. Dow, and the other from Severn Bridge, Ardrea and Gray churches, to Rev. W. I. Hewitt, formerly of First Essa, etc. Mr. Hewitt being present intimated acceptance of the call. The meeting for induction was appointed to be held at Ardrea, on January 18th, at 3 o'clock in the afternoon, subject however to an arrangement being made with the Augmentation Committee regarding the grant.

Mr. Dow has intimated his acceptance of the call from Gravenhurst, and will (D.V.) be ordained and inducted to the charge on January 25th at 7.30 p.m.—Rout. Moore, Clerk.

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If, after perusing the above, you decide to insure your life, it will be to your advantage to take out a policy in that sterling home company, the North American Life.

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**POINTERS ON THE GRIP.**

A Description of the Disease by One Who Has Suffered.

Ever had the grip? I will give you a few pointers. You will imagine you have a bad cold and you can wear it out, but you need not try it. The grip has fastened its fangs into you and will not let go. You have got to give up, so go home and go to bed. In a short time you will feel like the Chicago drummer who took the Keeley cure at Dwight, Illinois.

You will feel like an Anarchist, and want a bomb. You will think your head has been removed and an old bee hive with the empty comb left in its place. Your mouth will taste like a pail of sauerkraut. You have the grip.

Your pulse is going at a 2:40 gait, and your temperature is away up to 103 or 104 in the shade, while pains of every variety and style shoot through your tired out frame unceasingly. Now you get to bed as soon as you can; the enemy must be routed at its first attack, if possible, so take three of Radway's Pills immediately, and then swallow a teaspoonful of Radway's Ready Relief diluted with half a tumbler of water. Then have your chest, throat and back rubbed well with the Ready Relief, cover up well with blankets, and get into a good sweat. If the throat is already sore, tie a piece of flannel saturated with Ready Relief around it. Ease and comfort will now take the place of distressful pain and aching limbs, and sleep—nature's sweet restorer—will be calm and restful, and when the morning breaks you will awake feeling refreshed and better.

This treatment, used before in similar epidemics, has cured thousands, and warded off pneumonia and other fatal diseases which are so ready to step in.

There is no better treatment than this for driving out a cold. Physicians are not always within call, and it is jeopardizing human life to be without such valuable remedies as Radway's.

They should be in every family and ready for use when required. An ounce of prevention is better than a pound of cure.

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Are happily combined in Hood's Saraparilla Coupon Calendar for 1898. The lovely child's head in an embossed gold frame, surrounded by sprays of flowers in mosaic, the harmonious pad in blue with clear figures, and the Coupons by means of which many valuable books and other articles may be obtained, make up the most desirable Calendar we have ever seen. The first coupon article is Hood's Practical Cook's Book, a handsome, useful volume of 350 pages. Ask your druggist for Hood's Coupon Calendar, or send six cents in stamps for one to C. I. Hood & Co., Lowell, Mass.

Lord Dufferin, formerly Governor-General of Canada and Viceroy of India, is celebrated not only as a diplomat, but has won many literary honors, coming by his talent naturally as the great-grandson of Richard Brinsley Sheridan. He has written for THE YOUTH'S COMPANION a vivacious account of a cruise made in the Baltic at the outbreak of the Crimean War, including an adventure on board the paddle-frigate, the Penelope, which ran ashore under the guns of a Russian fort.



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Prevent chimney from catching fire. Will save 25 to 30 per cent in fuel.  
Directions accompany each Deflector.  
**You have no trouble, we adjust them.**

**Chas. F. Rees & Co**  
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