

# Sunday Reading.

## LOOK TO THE LORD.

He has vindicated His children in Most Unexpected Ways.

"Thou fallest away to the Chaldeans" the good man is often traduced. His motives are misconstrued. In a workshop if he declines on principle to join with his fellow-workmen in drinking, it is often alleged that he is mean and parsimonious. The boy at school who will forgive an insult instead of fighting, is branded as a coward. All this Christ knew, and for the comfort of all who should thus suffer, in all future time, he said, "Blessed are ye when men shall revile you . . . and say all manner of evil against you falsely, for my sake." It is a painful position, but the man has the consolation of having a beatitude all to himself. Oliver Wendell Holmes describes such a man who felt compelled by his conscience to do an act which his neighbors thought harsh and unjust. He could have set himself right with them by telling the facts, but he had done so, another person would have had to suffer disgrace and for that person's sake he held his peace and bore the condemnation of his neighbors. "Content," say that great writer, "without having reported at Headquarters." A man discharges a clerk for gross misconduct. He wishes the clerk to have a chance to reform and rehabilitate himself and he will not say why the man was discharged. He is called cruel and arbitrary and bears the reproach, rather than the discharged man shall be hindered in recovering himself. Men are quick to censure without knowing the facts, and only he who is conscious of living in God's sight, who cares only for God's approval, can bear to do right while his motives and conduct are misconstrued, even by men whose good opinion he values. Cases have been known in which a man is falsely accused and then though conscious of rectitude is unable to vindicate himself. Then let him look to God who, time and again, has vindicated his children in most unexpected ways.

An incident of the kind occurred in New York not long ago. A Christian man, whose business was extensive, was accused of misappropriating a part of a trust fund. In the multiplicity of his transactions he could not remember how the missing money had been used. That it had been used legitimately he was sure, but he had no receipt or any paper that would explain it. Having made careful search for such a paper without result, he left the matter in God's hands, believing that he would be vindicated. Not until the day of the trial did vindication come. Then the judge before who the case was tried testified to the man's innocence, and told him that the papers which would vindicate him would be found in the office of the law firm with which the judge had been connected before he was elected to the bench. To all who are misunderstood and to whom evil is imputed unjustly, there is one unailing support. "He knoweth the way that I take; when he hath tried me I shall come forth as gold."

"Thou shalt be delivered into the hands of the King of Babylon." It was to Jeremiah's worldly interest to curry favor with the king, and to fall in with its notions and to commend him for wisdom, even if he had none, or perhaps so to obscure the message God had given him to remove the king and suffer the king to propose that after all, there was some doubt as to the eventual outcome of the siege. Policy would have suggested a more pacific message, but Jeremiah had a duty to perform, and unhesitatingly he told the truth, the whole truth and nothing but the truth. True faith does its duty and leaves the rest with God.

In 1699, when the armies of Napoleon were sweeping over the Continent, Massena suddenly appeared on the heights above the town of Feldkirch at the head of eighteen thousand men. It was Easter day, and the rays of the rising sun glittered on the weapons of the French, as they appeared drawn up on the hills to the west of the town. The Town Council were hastily called together to consult what was to be done. To defend the town was out of the question. What were they then to do? After much discussion the old Dean of the church arose and said: "My brothers, it is Easter day! We have been reckoning our own strength and that fails. Let us turn to God. Ring the bells and have service as usual, and leave the matter in God's hands." They agreed to do as he said. Then from the church towers in Feldkirch, there rang out joyous peals in honor of the resurrection, whilst the streets were full of worshippers, hastening to the house of God. The French heard the sudden clangor of the joy bells with surprise and alarm, and concluding that the Austrian army had arrived to relieve the place, Massena suddenly broke up his camp, gave the order to march and before the bells had ceased ringing not a Frenchman was to be seen.

"I am with thee, saith the Lord, to deliver thee." This surely is a golden text. How rich God's word is in promises of deliverance. "When thou passest through the waters I will be with thee." He shall deliver thee in six troubles; yea in seven there shall no evil touch thee." He is the great Deliverer, then why should we fear? Henry Havers, a faithful minister of the Gospel, being pursued by enemies who sought to apprehend him, found refuge in a malt house and crept into a kiln. Immediately afterwards he observed a spider fixing the first line of a large and beautiful web across the narrow entrance. The web being placed directly between him and the light, he was so much struck with the skill of the insect weaver, that for a while he forgot his own imminent danger; but by the time the net work had crossed and recrossed the mouth of the kiln in every

direction, his pursuers came to search for him. He listened as they approached, and distinctly overheard one of them say, "It's of no use to look in there; the old villain can never be there. Look at that spider's web; he never could have got in there without breaking it."

Henry Varley tells a story of an aged Christian worker who, some years since, while traveling on horseback through a region where his life had frequently been threatened, heard the sudden report of a pistol shot. He started on his horse, thankful to be safe, and sat down to read a few verses out of a small Bible. It had been his custom for years to carry in the breast pocket of his coat. Taking it out, he found a bullet embedded in the leaves. It had penetrated as far as the Gospel of John. Removing the bullet and opening the book at the spot where it had rested, his eye fell upon the words: "Holy Father, keep through thine own name those whom thou hast given me."

## RICH MEN WHO FAST.

Hebrew Millionaires who Fast Equally with the poorest Jews.

That certain millionaires know from their own personal experience how it feels to starve, and that they have to go through this same experience at regular intervals, is a fact which may perhaps startle a great number of people. Yet Lord Rothschild and Baron Hirsch, to mention but a couple of the best known in common with every person, man and woman, who is reasonably entitled to the name of Jew, have on their Day of Atonement (White Fast) to go without food or drink of any kind whatever for a period extending over nearly twenty-five hours, from a short hour before sunset on one day till after sunset on the next. This is an ordeal more trying to one used to every luxury than to a pauper, whose whole training befits him for it, and it must needs bring home to every mind, better than all precept, the lesson of charity, for nothing can arouse sympathy for the starving more than to endure starvation oneself, and this, perhaps, is the secret of the existence of so much charity among the Jews.

To fast would be easy enough were one permitted to sleep for the best part of the time, but in this case, all are expected to be in the synagogue from the beginning of the fast till late on the first night, and again early next morning, and to remain for the whole day reciting prayers without break, except when one leaves the synagogue to obtain a breath of fresh air in order to prevent himself from fainting. Towards the evening, the devotion grows into intensity and emotion, there can be seen a multitude of weary worshippers, whose faces, white as their silk praying-shawls, show the faint empty sensation they are experiencing within. To the ministers, who recite aloud all the prayers, and sing many portions, never once being seated all day, and to the preachers, who deliver two sermons, the work is very trying.

Lord Rothschild, though on that day one of the hardest worked men in Judea, always bears himself extremely well. At the great synagogue, Aldgate, he is to be found early in the morning. In the afternoon he leaves his place, and accompanied by a fellow synagogue-warden, he makes his way to each of the vast gatherings of his poorest co-religionists who are unable to afford to be members of a synagogue, and who, chiefly through his instrumentality are provided with large halls where all are free to enter on that day. In a very large school, of which he is the president, the great hall is filled almost to suffocation, and there is a large tent erected in the playground to accommodate the overflowing worshippers.

To each of these places he pays a visit, where he recites some of the service in a voice loud and clear, infinitely beyond what is usual with him whenever he speaks at a public meeting. As he walks through the public streets from one gathering to another—he may not ride—he is followed by many poor Jews, who do not rest satisfied till they kiss his coat, for his charity among them is indeed great. Then he makes his way back and stays till evening falls and the first visible star signifies that all may depart and eat.

Many of the congregation who live at some distance from the synagogue go into a public-house near at hand, where they receive a glass of brandy and a biscuit. They do not pay for it then, for they have left the requisite money with the proprietor on the previous day, it being strictly forbidden to carry money on the Sabbath and holidays.

The rich worshippers have their carriages waiting for them, inside of which, it may be presumed, there is something provided with which to stave off the hunger until they are able to breakfast comfortably in the own homes.

## Pope Leo's Pontificate.

In view of the advanced age and increasing infirmities of the Pope, the 'Frankfurter Zeitung' has been investigating the ages of the Popes of the past and has arrived at the conclusion that Leo XIII. has far outstripped the average age and length of reign of the Roman Pontiffs. Since Peter there have been 293 Popes, of who eleven only have reigned longer than seventeen years; and since the Papal See returned to Rome from Avignon only sixteen Popes have lived past the age of eighty. It used to be believed that no Pope could live to reign longer than twenty-five years, the period which, it is said, the Apostle Paul ruled in Rome; but this belief was shattered by Pius Nono, who reigned thirty-two years. The present Pope believes he will live to ninety, it having been foretold in his youth that he would do so.

## Testimony of Good Works.

At one of the many meetings in London the Rev. E. B. Russell, now Church of England missionary to India, said: On March 12, 1875, when Mr. Moody first came to conduct a mission at the Agricultural Hall, I came to his noonday prayer-meeting in this hall, and under the little gallery, there by the clock, I gave God my heart, and was born anew by the Holy Spirit. People often ask, 'Where are the results of those great excited times?' and

express their doubts as to whether the conversion stand. Well, here am I! I was one of the new fruits. I have sowed. For twenty years I have been waiting the opportunity to testify in this my birthplace.

## TRIBUTE TO PURITANISM.

What Would Result From a Revival of It in New England To-day.

It has been the fashion for some time to sneer at Puritanism. The culture of the age professes to be shocked by the roughness of Puritan manners and its insensibility to the beautiful in art and literature. The narrowed outlook and dogmatic confidence of Puritan theology are held up to ridicule by certain clever writers who change what they are pleased to call their religious beliefs as readily and as easily as they change the cut of their clothes. Even the Puritan character, which used to be reckoned synonymous with righteousness of conduct, has not escaped the mud flung by critics anxious to bespatter and belittle the system of truth out of which came the backbone of England's greatness. Such a tendency of thought was sure to reach its limit sooner or later, for it is still the noblest traditions of the race and flattery contradicts the testimony of history. Signs of the reaction are already manifest. Not the least striking of these is the fact that the moderator of the English Presbyterian Synod, which met the other day, chose for the subject of his address from the chair, 'A Needed Revival of English Puritanism.' In a masterly manner he delivered a plea of Puritanism, which, coming with the authority of a scholar and a man of wide knowledge of the forces making for righteousness in society, is sure to call general attention to itself. His central contention was that a revival of Puritanism would mean a revival of all that was purest and best in reformation theology, a revival of doctrinal preaching, of Christian heroism, of family worship, of self-sacrificing zeal for God, of a love for the Bible and the Lord's day, and of those great truths which are embodied in our protestant creeds and confessions and which form the staple of God's revealed mind and will. Puritan character was analyzed with the result that it resolved itself into a resolute adherence to Christian principles, a holy walk with God, a sense of divine nearness, a supreme regard for revealed religion, a detachment of public and private vices, and a readiness to die rather than betray the faith. Puritan preaching, it was shown, had power to rouse the conscience, enlighten the intellect, control the will and purify the heart. The system which offered such a faith and had such elevating effect upon the life and character of the people commanded itself to the best instincts of the English race. Its revival would bring with it the spring-tide of national goodness and greatness. Who are right—those who belittle and bespatter Puritanism or those who make such a claim for it as is advanced by the moderator of the English Presbyterian Synod? History is emphatic in its answer. Even the enemies of Puritanism have been constrained to admit, as John Stuart Mill writes at length in his famous essay 'Comte,' that Puritan theology was a living force making for righteousness and practical godliness. The critics can sneer and conquer—with a pen not always particular about its facts or methods—but the heroes crucified dared and did for righteousness sake taste the glory of which is not dimmed by the passing of the years. Political, social and ecclesiastical life in our time need the tonic of the infusion of the Puritan spirit. Larger reverence for and keener realization of God, unswerving loyalty to the truth and unbending fidelity to conscience would sweep away many of the clouds which now hang heavy on our national horizon, as the rising sun scatters the darkness of the night. The Puritan revival would mean the dawning of a new era in the progress of truth and righteousness.—Montreal Witness.

## Moody In Mexico.

The Rev. D. F. Watkins, of Mexico, writes to the 'Independent' about Mr. Moody's work in Mexico. He says: Moody and Sankey began their work in Toluca on April 3 and their influence on all who attended the conference on the Holy Spirit will tell on the native workers and native churches. The seventh, they began their labors in this city. Mr. Moody preached twice every day to audiences varying from a hundred and fifty to five hundred people. The interest increased every day. The last meeting, on last Sunday night, was a glorious climax to his efforts. Many of our Christian people have been wonderfully revived. The missionaries seemed to have been awakened out of a deep sleep. I presume that more than thirty men and women have been converted. The native churches will, I repeat, surely be revived as the result of Mr. Moody's efforts. He came here in the right time, he did the right and needed work; may the Lord continue to bless this great man. Could you not call the attention of the religious world to its grand opportunity at the great exhibition, or fair, we are to have in Mexico?

## One Bishop's Jurisdiction.

In the case of a child baptized at sea, if it is christened by a member or ordained clergyman, of the church of England, the act of baptism (as every other ecclesiastical act performed on the high seas) comes under the jurisdiction of the Bishop of London, who is at law the diocesan of every English Churchman when in foreign States or at sea, and the baptism itself is to be entered in the register book of the parish of St. Pancras, London.

## Fought a Spiritual Warfare.

The recent celebration of the fiftieth anniversary of the pastorate of the Rev. Dr. Moses D. Hoge, one of the ablest of preachers, and minister of the Second Presbyterian Church, of Richmond, Va., recalls his success as a clerical blockade runner during the civil war. It was in this way: So great was the spiritual destitution at one time in the Confederate army, that Dr. Hoge determined to secure a supply, even though in doing so he ran the risk of capture by the Federal forces. Slipping quietly out of Charleston in 1864, he found his way to England where he obtained free gifts of ten

thousand bibles, fifty thousand New Testaments and two hundred and fifty thousand pocket editions of portions of the scriptures, and succeeded in getting them safely through the blockade. This attested his courage, self-sacrifice and devotion, and was the best venture of his life. Only the great day will reveal the cheer, comfort, peace and salvation which those bibles gave thousands of sick, exposed and dying men. Such a blockade running was one of the very best and noblest incidents of the war.—Christian Work.

## Messages of Hope for the Week.

"If ye keep my commandments, ye shall abide in my love" John 15: 10.

"Ye shall be sorrowful, but your sorrow shall be turned into joy" John 16: 20.

"Hitherto have ye asked nothing in my name: ask, and ye shall receive" 24th verse.

"These things I have spoken unto you that in me ye might have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world" 33rd verse.

"He, being full of the Holy Ghost, looked up steadfastly unto Heaven, and saw the glory of God, and Jesus standing on the right hand of God" Acts 7: 56.

"We brought nothing into this world, and it is certain we can carry nothing out" 1 Timothy 6: 7.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" 1 Timothy 4: 16.

## A BUFF RING ARMY.

Beaten Down by a Silentless Foe.

The great army of sufferers from various rheumatic conditions joyfully welcome Chase's K. & L. Pills because the foster parents of their aches and pains are the kidneys, which, on account of a diseased condition, are unable to relieve the blood of uric acid poison, which is deposited in the joints, producing on the first provocation irritating aches and pains in the bones, joints and muscles. The reason that Chase's Pills relieve and cure is their wonderful power in restoring degenerate kidneys to a perfect and natural condition, without which the system is supplied with blood teeming with poison that adds fuel to the fire of rheumatic complaints, demoralizing the entire system and rendering it liable to a complication of diseases terminating in dropsy, diabetes or Bright's disease. A pleasant feature of these Pills is that while most kidney remedies encourage constipation, Chase's relieve and cure it. In nearly all rheumatic attacks there exists constipation of the bowels, which is easily overcome by Chase's Kidney-Liver Pills, in fact, they are a perfect cure for constipation. This is endorsed by Edward Garrett, editor and proprietor of Brantford, Ont., Weekly Witness, and thousands of others. One pill a dose. 25 cents a box. The cheapest medicine on earth.

## Jack Frost's Rival.

The progress of artificial refrigeration and ice into popularity and cheapness has been very rapid. Indeed, it is hardly too much to say that the application of artificial cold will soon be almost as common as those of artificial heat. As for artificial ice, it has long ceased to be an article of luxury or occasional necessity in the South, or of unprofitable and intrusted rarity in the North. The biggest field of production lies in our Northern cities, and the health boards and epicures have finally converted the mass of the people to faith in its purity, delicacy and value. For instance, in Boston last winter four separate factories were selling artificial ice, and in one of them was to be seen the interesting spectacle of ice being manufactured by "12-begree brine," shipped 20 miles by rail, and then sold in successful competition with natural ice, the outdoor temperature the while being 6 degrees below zero, or 18 degree colder than the artificially cooled brine. Think of artificial refrigeration in Hamilton, Ont., or Haverhill, Mass. And yet such plants pay to the extent of attracting heavy investments, and with constantly widening success, too.

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