PROGRESS, SATURDAY, DECEMBER 19, 1891.



CHRISTMAS GLOVES!

For a Christmas Present there is positively nothing you can offer a lady more acceptable or useful than a Pair of in a neat little CHRISTMAS BOX.

Christmas Cloves sent by Post.

vices, which are many. Emulate his vir-tues, which are few. Do not be penurious tues, which are lew. Do not be penurious but be saving, for without your purse you'll have no friends." This is a dying man's estimate of the power of wealth. Almost every day I hear living men's esti-mate of its power. From the lips of those "Wealth maketh many friends; but the poor is separated from his neighbor."-Proverbs, xix., 4. The world has not changed much since making known their condition until it is desperate, or to their too hasty conclusion that so it is, but with all my explanations I am also constrained to say Solomon is right. "Wealth maketh many friends, but the poor is separated from his neighbor." This we say is the natural condition, the carnal consequence. It is not what should be but maket. Solomon's day. New worlds have been discovered. Old ones have been more ex-

discovered. Old ones have been more ex-plored. People have come more together. Civilization has greatly advanced. But after all, things remain in principle very much the same as they were at the begin-ning. The one thing which convinces us of the unity of the race, and makes reason-able to us a single providential dealing with the race through all the ages. is that in all essential features we are today the be, but what is.

Make the Crooked Things Straight.

To cure or to remedy this earthly state of things God sent His Son, gave His gos-pel, founded His church, and is keeping you and me here on earth for a time. This separation of a man from his neighbor besame as were our forefathers in the centuries now gone. Solomon's proverbs do as well for maxims with Americans in the nineteenth century as they did for Israel-ites yearly three thousands years ago. cause of the man's poverty is one of the "crooked things." He has put us here and the gospel here to make straight. This is why "the poor shall always be with us." They are the material we christians are to Wealth Maketh Many Friends. There is nothing upon earth so power-ful as money. Material possessions is the lever which moves all thing in the world. It is a force before which everything bows. Without it it is hardly possible to have contentment. Other things, great in themwork upon. To these we are to let our light shine. When these cease to be with us our work is done, the judgment is set and heaven is begun. It is the office of christianity to make men as brethren. It themselves, cannot seem to take the place of wealth. Even well-deserved honor is the devilish work of earth to separate place of wealth. Even well-deserved honor is impotent without it. Wealth is a tre-mendous earthly power. The man who has it ought to feel it, and to realize that he needs a good deal of grace to know how rightly to use it. In the Bible, both in Old Textement and New streament and the streament and rightly to use it. In the Bible, both in Old Testament and New, strongest in the New, as if the danger were greater in this dispensation—I find no class of men said to be in greater danger than "rich men." The reasons for this especial designation of rich men as a class for whom "working out sal-vation" is a task at once perilous and diffi-cult, are manifold. Wealth is such a mighty power, than one possessing it feels not as other men do, his dependence. He comes

communion alms, I should say, from not a limited experience in parochial charities, that "giving money" has not done the good that personal influence and help of another mate of its power. From the lips of those who have been unfortunate and are just beginning to feel poverty's pinch almost invariably comes the plaint, "Since I've lost my money I seem to have lost my friends." Much of this result I am con-strained to say is due to their pride, in not making known their condition until it is desmoste are to have lost my ployment, visiting the sick and seeing that justice is done the oppressed, than any dis-pensing of money merely as such.

Don't Give Indiscriminately.

Where money is given, it should be after personal investigation, then, as remedial, not final. What lastly we need to remind you of in this connection is this: That our religion is not ended when we build churches and attend them, or church charchurches and attend them, or church char-ity foundations and support them, or hear about the poor elsewhere, and give to them. The world is to be bettered and saved by individuals helping individuals. I know a family in this church supported by the two women members of it, hemming handkerchiefs for a big firm of this city for three cents a dozen. What they need is not money nearly half so much as sympathy of christian friends, follow communication to make them fellow-communicants, who will bestir themselves to procure for these work which will be decently remunerative to provide a suitable support. I have myself thought for some time that even our chariiy institutions begun in love, and continued in love, are not accomplishing what they ought, because they too much divorce the personal element in charity. How much better would it be, were it possible to interest some of the littles ones of say half a dozen families in our parish and have them provide for the support of a single orphan; and, rather than have our aged

paupers, and all as one. Only in the sight

friends, and the poor is separated from his

neighbor." The truth is : "Of one blood

Customs Relating to Death.

deceased. When the corpse was brought out and laid on the bier, a loaf of bread, a bowl

of beer, and 6d in money was given to the

sin-eater, in consideration whereof he took

upon himself all the sins of the defunct,

North Wales.

Many of the curious practices associated

on the face of the earth."

referring to the marriage state.

THINGS OF VALUE. There never was a great man unless

through divine inspiration .- Cicero. To purity Your blood

Take Hood's Sarsaparilla.

Most of that which is known as "the cussedness of men" is simply human nature.

The self educated are marked by stub-born peculiarities.—Isaac Disraeli.

Theatre goers! Attention! The Great-est Play of the Age—"The World Do Move," and dyspepsia is moving out of it, chased by the King of Dyspepsia Cures— K. D. C.

He who comes up to his own idea of greatness must always have had a very low standard of it in his own mind.-Hazlitt. K. D. C.—The Dyspeptic's Life! Why? Because it makes life worth living. A free sample package mailed to any address. K. D. C. Company, New Glasgow, Nova Scotia.

The first ingredient in conversation is truth, the next good sense, the third good humour and the fourth wit.—Sir William Temple.

The Dyspeptic's Hope-K. D. C. Why? Because it cures when all other remedies fail. A free sample package mailed to any address. K. D. C. Company, New Glasgow, N. S.

Histories make men wise; poets, witty the mathematics, subtile; natural philosophy, deep; logic and rhetoric, able to contend.—Bacon, Essay on Studies.

Can dyspepsia be cured? Yes; K. D. C. is "a positive cure," "a safe cure," "a complete cure," "a marvellous cure," "the best cure," "a thorough cure," and "a guaranteed cure."

W. H. FAIRALL,

DRY GOODS IMPORTER, SAINT JOHN, N. B.

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THIS WEEK

SOME RARE BARGAINS

OF TURNER & FINLAY'S STOCK.

As we have only a very few weeks now in which to dispose of the balance of the Stock we will offer RARE BARGAINS this and the following weeks. Our Stock of

Fur Lined Garments

is still large, nothwithstanding the great demand we have had for them the past week, and at the prices we offering them they are certainly the Greatest Values ever offered in St. John

Jacket and Mantle Cloths,

IN BLACKS AND COLORED, AT GREATLY REDUCED PRICES TO CLOSE OUT.

Colored Dress Materials.

Ten Special Lots. Prices from 10c. to 30c. per yard, former prices from 25c. to 70c.

> WE HAVE MARKED THE ENTIRE STOCK OF **French Pattern Dresses**

This world is so crowded that you can't at less than one-half their former prices. Customers will find these Great Bargains.

other men do, his dependence, He comes to say of himself, as the Israelites in their neighbor." day of prosperity said of themselves, "My hand and the might of my power hath got-ten me this wealth," and so to forget the Lord God.

SERMON.

The Rich and the Poor.

BY REV. DR. GEORGE R. VAN DE WATER.

More Omnipotent than His Fellows.

A man with wealth possessed find in many respects he is, if not omnipotent, at least, in comparison with his fellow-men of less means, endowed with a degree of omnipotence. One who never wants soon comes to feel a superiority over men who do occasionally feel the pinch of deprivation. When a man feels he can command respect-the voice, the vote, the influence of most everybody he meets-it is not much to be wondered at that he is This accounts for everything the gospel rebuke worldliness of his order, by volun-has to say about rich men. The gospel obedience to ecclesiastical rule, those for nowhere denounces them nor their riches. (obedience to ecclesiastical rule, those for There is no man more honorable in God's sight than the rich man, who, having more talents than his brethren, feeling the sacred responsibility of his holy trust, min-isters it for God's glory and man's benefit. It is divinely ordained that "Wealth maketh many friends." The pleasures of this life are not without their burdens of care. He who lives at all in the fear of God, if he be rich, must have many anxious hours of thought and worry about the sore evils and they are of great value to us. The under the sun which the wise man tells us is "riches kept by the owners thereof to their hurt." We have said rich men have power. It is true without an exception, but this is true also, not every rich man has comfort. If he is a man of no conscience, he is at least annoyed greatly by the many appeals made upon his opulence. If a man of conscience, he is greatly worried how among them all to discriminate so as to use God's trust.

A Good Example.

The man who died, not many years ago, whose wealth was so fabulously great that mathematical computation of it partakes of the nature of hyperbole, of which it is said by those who have given time to estimate it. that if Adam had lived until now, and each year laid by \$10,000, he would not to-day have had one-fourth of the sum left by the New York Crœsus-is to be praised for this, that, having more power than any individual in the world, he never used it to any one's hurt.

When we find a rich man of this kind we ough to stop long enough to thank God for his existence. That we did not know how much he did is true. That he was a modest, unassuming, domestic man, that he did not corrupt the society of which he was an honored member, that he used his enormous wealth to build up business, not to crush it, is an encomium he deserves from us all.

But, in speaking of wealth, we are very apt to make the mistake of supposing that or very rich men are wealthy. Every year we raise the standard, so that men from his neighbor." GEO. ROBERTSON & CO., - - - - 50 KING STREET. Lent Term opens Saturday, Burial in some form or other is the most **Help Them to Help Themselves.** And lastly, I would insist that giving to the poor is not enough to fulfil our christian duty toward them. Giving is the easiest way to get rid of the poor, but Christ does not design us to be rid of the poor. common manner of disposing of the dead, P. S.-We are rapidly stocking up all kinds of Christmas Groceries.- G. R. & Co. January 2, 1892. year we raise the standard, so that men who were very rich a hundred years ago FOR HOUSEKEEPERS. now with the same amount of wealth are REV. F. F. SHERMAN, only well to do and tolerably comfortable. Plated Ware, in great variety; Cutlery, Tin and Japaned HEAD MASTER. The Bible estimate of wealth is rather different from this. It seems to account that tian duty toward them. Giving is the eas-Ware, Brass and Iron Hooks, Nails and Tacks, Mixed Paints, SAINT JOHN man wealthy who, free from debt, has any-Varnish, and large variety of Sundries, required by Housething left after making provision for actual necessities of life. In this sense many of A wise discrimination in the administration mating countries. Academy of Art. us who are all too ready to count ourselves among the poor are really in God's sight considered wealthy, and held accountable for the wise ready to count ourselves among the poor are really in God's sight considered wealthy, and held accountable keepers. Hebrews Abolish the Sunday Service. AT THE OLD STAND. Though few persons, perhaps, are aware Studio Building : 65 Prince William St. CLARKE, KERR & THORNE, - - 60 and 62 Prince Wm. Street. of the fact, the majority of Jewish congre-gations in New York have abolished the Sunday service. Rabbi Kaufman Kohler, of the Temple Beth-El, one of the largest Keeping money away from them is often more charitable than giving to them. Peter conferred a wonderful blessing upon for the wise rdministration of a sacred trust. We are among those, I consider, ST. JOHN, N. B. upon whom rests the solemn and binding the impotent brother at the gate of the obligation of assisting those poor of whom our blessed Lord has said: "Ye shall the impotent brother at the gate of the light of the remple beth-lik, one of the largest temple, though he gave him no alms. "Silver and gold I have none," he said to the one who solicited only money; "such as I have give I thee," and he gave him, then and there, something better than the gave him, then and there, something better than the gave him, then and there, something better than the gave him, then and there, something better than the gave him, the gave The aim of the school is to give pupies 3 have them with you always. No Money, No Friends, Say Some. When one gets really poor he is pretty much left by his brethren. They may not mean to shun him, but they let him pretty severely alone. I was shocked recently to read in a newspaper of a father who, pre-vious to committing suicide, wrote these lines to his son: "Avoid your father's of aged and infirm pensioners upon the "Silver and gold I have none," he said to the one who solicited only money; "such as I have give I thee," and he gave him, then and there, something better than money—health and strength to go and get money. Restoration rather than amelior-ation should be our aim in dispensing order to restoration. Except in cases of aged and infirm pensioners upon the CHIPS good training in > REAN DRAWING AND PAINTING. Pupils can commence at any timemonth, or by the year. OPERA CREAMS. PRINCIPAL-JOHN C. MILES, A.R.C.A. ASSISTANT-FRED H. C. MILES. Send for circular.

Churches Should Not Follow After the Rich.

We are all of us more or less influenced by this carnal, selfish, worldly principle, and in every department of life it is true "wealth maketh many friends, but the poor man is separated from his neighbor." It is Beyond this it is, per se, more hurtful than beneficial. I should consider, were I to stand in the parish hall every afternoon a reproach to us, that except where parishes are endowed they move up town with the money, and the souls of the poor in the down-town districts of our cities are left to destruction. I heard a layman say this would foster vice rather than encourage last week, "That church will find it difficult to get a rector." "Why?" I said. "Because," he answered, "though there ing of his condition or himself, give are more people living about there than him money, you are taking the chance ever, as a class they are tenement house of doing that man, and others, spoiled. Being more easily spoiled than people; the rich have moved away." Once may be, dependent upon him a very other men his salvation is more difficult. in a generation, when a minister rises to great injury. The personal work of laboring among souls is the only work of charrebuke worldliness of his order, by volunity which Christ takes any account of. The best thing you can do for a poor man is to make him your brother. The world separates him from his neighbor. Christ whom wealth hath made many friends, inwhom wealth hath made many mends, in-stead of letting the good brother alone, which is all he asks, set upon him as if the very stability of our religion depended upon keeping it away from the poor. I would first emphasize the fact that the makes him and his neighbor one. The Bible does not say give money to him that asketh, but Tobit says : "Never turn thy

poor are here by Divine intention. We are to regard them as plagues or pests. We are not to help them, to get rid of them. We are not to regard them as of value to us, poor help to save our souls. If it were not for them our hearts would long ago have become hard as rocks. One evidence God hath made all the nations that dwell Jesus gave of His Messiahship was "the poor have the glad tidings preached to them." Preaching "glad tidings" to the poor has ever since been a distinctive feature of Christian work. This is one of the many ways we Epiphany Christ to a wicked world. Then next I would impress upon your earnest consideration the thought that the object of our helping the poor is chiefly to treat them as brethren.

The Personal Element in Charity.

We are not to relieve them only, but help them. Christians cannot dispense charity at arm's length. The good Samaritan bound up the wounds, pouring oil upon them, and set the poor fellow on the ass and started him on his way to the inn before he said a word about money. That ought to teach us the great importance of the personal element in our charities. We are to minister to the poor because they are brethren, not supplicants. Teaching them thus to love their brethren, they come they used to this day (A. D. 1686) in to love their God.

to love their God. There is many a christian man, I be-lieve, who would be infinitely more holy and catch glimpses of spiritual joy which now he knows nothing about, were he per-sonally to engage in some charitable work —go himself and visit the poor, and by his word and counsel as well as by his hard dollars, the poorest part of him, help a brother to realize that the office of re-ligion is to counteract the worldly influ-

pat one man on the back without stepping time, energy, and is a conservation of on another man's toes when you do it. force. But machinery after all is a blind

If in the next three years the sale of working of blind energies, in which no personal element enters. Machinery in K. D. C. increases in the same ratio as in the past year the sale for 1893 will amount religious life is to be avoided. It is of use to over \$1,000,000, worth, a convincing only as it helps to concentrate energy. proof of its great merit,

The fashionable mother who can't find time to get acquainted with her own daughters, in her haste to get them wealthy next week, and give to every poor man calling a dollar, I should be committing a husbands, has plenty of time after they come home to live with papa. positive crime. Such indiscriminate giving

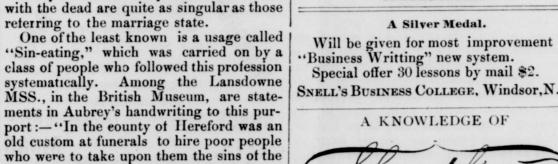
Grayness, baldness, dandruff, and all diseases of the scalp, and failing of the hair can be cured by using Hall's Vegetable virtue. And I consider when you, to get rid of a beggar, when knowing noth-Sicilian Hair Renewer.

> There is only one reason why a woman should be afraid of a man. There are a hundred why a man should be afraid of a woman, and as many more why a woman should fear another woman.

Mental worry, over work, and excesses are the fruitful causes of insanity. Dr. William's Pink Pills are an unfailing remedy, building anew the blood and restoring wasted energies. Good for man and woman.

The great moments of life are but face from any poor man, and then the face of the Lord shall never be turned away moments like the others. Your doom is spoken in a word or two. A single look from thee." In the eyes of God we are all from the eyes, a mere pressure of the hand may decide it; or of the lips, though they of the world (which in a short time shall cannot speak .- Thackeray. vanish away), "wealth maketh many

The remedial virtues of the Wilmot Spa Water is not unknown to me, and I have aiready had occasion to recommend them to some of my patients. T. TRENEMAN. M. D.



SNELL'S BUSINESS COLLEGE, Windsor, N.S.



SAMUEL C. PORTER, JAMES T. GILCHRIST, Trustees.

Wait

Till our traveller comes round with his samples of Fall Suitings. WAIT till you see his goods-new goods ; wait till you see his prices-low prices. Then wait no longer, but BUY WHAT YOU WANT, and it will be Guaranteed Satisfactory in fit and finish, by

E. C. COLE, MONCTON.

