



SUNDAY READING

MORNING.

I will lift up mine eyes unto the hills,
from whence cometh my help.
My help cometh from the Lord which
made heaven and earth.
He will not suffer my foot to be moved:
He that keepeth thee will not slumber.
Behold He that keepeth Israel shall
neither slumber nor sleep.
The Lord is thy keeper, the Lord is thy
shade upon thy right hand.
The sun shall not smite thee by day,
neither the moon by night.
The Lord shall preserve thee from all
evil. He shall preserve thy soul.
The Lord shall preserve thy going out
and thy coming in from this time forth and
for evermore.

Antem.

Therefore with angels and archangels,
and with all the company of heaven,
we laud and magnify Thy glorious name: ever-
more praising Thee and saying, Holy, holy,
Lord God of hosts: heaven and earth are
full of Thy glory. Holy, holy, Lord God
of hosts. Glory be to Thee, O Lord, most
high.—*Vincent Novello.*

Obedience and Subjection.

It is a great matter to live in obedience,
to be under a superior and not to be at our
own disposing.

It is much safer to obey than to govern.
Many live under obedience, rather for
necessity than for love; such are discontented,
and do easily repine. Neither can they
attain to freedom of mind, unless they
willingly and heartily put themselves under
obedience for the love of God.

Go whither thou wilt, thou shalt find no
rest, but in humble subjection under the
government of a superior. Many have de-
ceived themselves imagining to find happi-
ness in a change.

True it is, that every one willingly doth
that which agreeth with his own liking,
and inclineth most to those that are of his own
mind.

But if God be amongst us, we must some-
times cease for the sake of peace to adhere
to our own opinion.

Who is wise that he can fully know all
things?
Be not therefore too confident in thine
own opinion: but be willing to hear the
judgment of others.

If thy thought be good, and yet thou
partest with it for God, and followest the
opinion of another, this shall turn to thy
good.

I have often heard that it is safer to hear
and to take counsel than to give it.

It may also fall out that a man's opinion
may be good: but to refuse to yield to
others when reason or special cause re-
quireth it, is a mark of pride and stiffness.

HYMN.

And God said, Let There Be Light.

Thou whose mighty word,
Chaos and darkness heard,
And took thy flight,
Hear us, we humbly pray,
And where the Gospel-day
Sheds not its glorious ray,
Let there be light.

Thou who didst come to bring
On Thy redeeming wing
Healing and sight,
Health to the sick and blind,
Sight to the sightless blind;
Oh, now to all mankind
Let there be light.

SERMON.

The Book of Life.

BY REV. PHILLIPS BROOKS, D. D.,
DELIVERED AT THE SEVENTY-FIFTH ANNIVERSARY
OF THE FOUNDING OF THE AMERICAN BIBLE
SOCIETY, AT CHURCHMAN HALL, NEW
YORK CITY.

Mr. President, Ladies and Gentlemen:
I count it a privilege to be allowed to
stand here for a few moments on this jubilee
evening, and express, as I may, the
gratitude of a whole Christian country, and
of the whole Christian world, to those who
years ago founded the American Bible
Society, and their successors, who for
years and years carried on their work, and
who are to-day in the same line of earnest
work in which their predecessors were en-
gaged, ministering to the whole great
world of God. If it were possible for
those who have received the benefits of
this great society to stand here in every
representation of themselves to-night, those
who have been blessed with the word of
God as it has been sent abroad by the
American Bible Society, what a varied
company it would be: With what various
colours of bright and dusky skin, with what
various voices and tongues and various
words they would speak in your ears the
words of gratitude for what they and their
friends had received through the ministry
of this great society: It is a privilege for
any one to speak in the presence of such a
multitude. And it is good for us also to
welcome here to-night those who in their
own lands across the sea have been work-
ing—they and those associated with them
—in the same line of labour
—in which this society has been
engaged. Seventy-five years is not a
very long time, and yet it is a very long
time. When you think of the history to
which we have just listened, just see how
long it is: It is possible for us, as we look
back over those seventy-five years, to see
in them the representation of the great li-
stories of years in which the Bible has been
dear to the hearts of men and doing its
beneficent work in every age and nation.
We look back into the past and can seem
to see the Bible almost as it were a great
majestic human life. We can seem to see
it going up and down, doing its blessed
work everywhere, with outstretched hands
and a blessing dropping out of those hands
in every age through which it walked—
looking at this life of ours in all its rich-
ness and misery and greatness and sin, and
everywhere giving its inspiration and hope.

MORNING SERVICE.

That great Being which we think of as the
Bible has come to us through the long his-
tory of the human race, and at the heart
and soul there is that great spirit of hope
for mankind, that great belief in human
nature which comes from every association
with our human race. And so as it stands
today this Bible, bearing as it has moved
on through the past this thought, has been
full of promise, anticipation, and hope. It is
impossible to turn back to the past without
being immediately turned again to look
into the future. Man never loves to think
of anything that has been done as having
entirely accomplished itself and as having
nothing to do with the years to come. It
would be a very melancholy work if it
could, and the best thing to do with such a
work would be to bury it and forget it.
The works that are done for the progress
of humanity are ever changing their form,
but are ever the same: and therefore it is
impossible to understand, on a jubilee even-
ing, and think what the Bible has done as
it has been spread abroad by our society
and other societies, without looking for-
ward into the future, and asking
ourselves, as men who belong more to the
future than to the past, what the bible has
to do in the future. If human life is to go
on, it man is to be the same great
living creature, with more and more vital-
ity in his existence, then surely our bible,
which is

The Book of Life

has a great work to do in the future, and
the time shall never come, until the vital-
ity of our humanity shall be completely
finished, in which the bible shall not have
its work to do, and they who can put the
bible into any hands that have not received
it, or spread it before any eyes that have
not read it, shall have their great inspi-
ration and duty before them. We call the
bible the Book of Life. So it is in many
senses. It is a Book of Life to many
souls, as it awakens in them the possi-
bilities of their existence. It is the book
of life, as it awakens vitality in human
institutions, as it makes the whole world
from end to end live with a new vitality.
It is the book of life because the great
vitality that fills itself also from end to
end. As we think of it, every element of
humanity is there. There is the vitality
which belongs to the individual life,
that great strong manifestation of
humanity which sets itself forth here and
there through all the history of man, a
manifestation of that vitality in all human
kind, and which shows itself especially in
the great strong beings that stand with
their majestic presence, such as Moses and
David and Isaiah and Daniel and Paul and
John and Peter, stand forth as the man-
ifestation of that vital power with which
the bible is full from end to end. And then
there is also the vitality of institutions and
history of that wonderful race whose
history is given to us in the first part of
the bible: of that continued dealing of
man with man; and underneath it all
there is the perpetual
life of God, that vitality of which man's
vitality is but the manifestation and the
exhibition, as the great source, flowing
through everything in the Bible, and giving
completeness to everything we find in
it, even on the surface. It throbs and
pulsates throughout the human life, for as
we look into the future of our human race,
one thing, and only one thing, is sure, and
that is that man has not yet attained the
fulness of his life; that he is to go on in-
creasing in every part of his life, growing
richer and richer.

Man's High Destiny.

We look at this century and compare it
with the centuries before, and what shall
we say but that it is the century of life?
So full and teeming with vitality, seeming
as if every century before were a dead and
dying thing, and man only attained to his
full life in this century now. Shall we
think a man has attained his complete vi-
tality today? Shall we not think that in
the future, in every part of his life, every
man is realizing what it is to live the hu-
man life?

When we look at it in the largeness of
humanity that man is just conceiving the
great idea of the brotherhood of mankind,
that which openly calls itself religion, and
that which in its hidden forms calls itself
religion also, shall we not see how man in
the completeness of his existence is going
to live in these years, to know life after we
have passed away? Then, when we come
to society, what does it mean, this raising
of new problems, which are, after all, but
the old problems—this sympathy, which is
making men's souls ache as they look into
the faces of their fellow men? And then
when we see how men individually are
realizing a better life within them-
selves; how deep are the problems of
spiritual experience—so deep that men sink
down to the very depths, so that they
shudder at their own personal life—surely
we can see that the world is no burned-out
cinder. This world has a life to be lived
in the years to come that is but anticipated
in the years that have gone by. Man had
not yet begun to know what man is to be
when he shall have entirely realized his life
and put forth the full powers that God gave
him. Therefore it is that because man is
but living with vastly more intensity than
he had ever lived in the past that the book
of life must have its perpetual inspiration
for the life of man. And not simply the
life of man only, for he is just learning how
the bible is associated with the earth, on
which he lives; for as man is learning to
exercise his due authority over her, she is
answering to the new manhood which is
just coming into existence. Think how
that great verse of St. Paul is verifying
itself and filling with its great problem all
the future that has come before us; how
"the whole creation groaneth and travaileth
together in pain until now," for the earth
is just understanding that the Son of God
is really coming into the world that the
Son of Man is going to give bread to her

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hungering life. I do not see how any
man can live today without feeling, in the
mysteries or uncertainties which are before
him and his brethren upon the earth so
real and deep and strong, that no man
dares think himself wise enough to prophecy
the future—how can any man live in such a
time as this and not feel as it were just
beginning? And, therefore, it shall be a
power of life that shall minister to the
world—no more dreams of anything that is
to be after man shall have slipped out of
a dreary world—but a continual inspiration
to the life that is going on today every-
where, history and nature and all in which
man lives, groans and travelling waiting for
the manifestation of the Son of God. And,
therefore, it is the great record of how the
Son of God has been manifested in this
world, and how there is come into this
world the representation and declaration of
the Divine life which is in humanity as the
voice for the future that it has never had in
the past; how it has sounded in the past,
this great story of the incarnation, and how
our life is linked with it, how man is fast-
ened upon it so that it is absolutely impos-
sible to let it go. The world then broke
its manacles. The world discovered how
great it was when it showed that it could
receive a life like that, and so all have come
to the story of the Divine life in human life
to learn what human life shall be.

The life of man was never so significant
and glorious as it is today. Man in the fulness
of his existence is being drawn upward—
man in the full capacity of his life. Science
begins to study in the rocks and in the
stars, and by-and-by she is coming home
to man. What he was, how he came to be
here on the earth, what has been the his-
tory of his development, what he is to do,
and what he is to be—those are the great
questions which, before every philosophy
and system of religion present themselves,
and will not be put down. I think they
are answered. Men know the mystery of
their simple humanity as they never knew
it before—the simple intrinsic mystery of
human life, the simple wonder of being a
man, that has come to us, I believe, in the
richness of our progress, in the largeness
of our sympathy, in the deep study of our-
selves as it never came to our fathers, to
the generations of dreamers and poets and
philosophers of other days. It is in this
significance of the present and the future
that it seems to me there comes the great
promise at once of the perpetual influence
of the Bible, and also of a deeper use of
the Bible, and a profounder understanding
of its meaning, to a closer touch upon our
human life.

The Bible of the Incarnation.

Not even that. We will not give it any
abstract name. It is the Bible of the In-
carnate One; of the divine manifestation in
our human life. It is the person that
that great book sacred. In the be-
ginning he begins to loom into the sight of
those who wrote. Years of history and
narrative pass by till at last it all grows
solemn and the great pause comes, and
then in the majesty of His simplicity, in the
glory and greatness of His infancy, He is
here in human flesh. And then the won-
derous years in which He walked upon the
earth, and the marvellous words that He
spoke in the revelation of His nature. And
then, when the great crisis comes, when
the last issue of His life is fulfilled in the
crucifixion and the resurrection, it is He
that is coming closer to the souls of men,
that men may know Him throughout all
the ages that are to come. The Bible is
not a law or a creed, but a person. The
Bible is Jesus Christ, and it is because He
was manifested "that men may have life,
and have it more abundantly." The book
which embodies Him, which tells of His
presence and possession of the total world
—that is the inspiration of our life. Men
say: "Shall the Bible have the prominence
in human thought, shall it be the inspi-
ration of human life, experience, and know-
ledge in the future that it has been in the
past?" Let us not ask it of the Bible, but
of Christ. It man is, in the years to come,
to know himself a child of God as never be-
fore, then shall He, who is the Son of God
and Son of Man, be nearer and never
farther from our human life than in the past.
Shall He not come closer to our sorrow
with His inspiring consolation. Shall He not
teach our negligence with His inspiration?
Shall He not make us to know ourselves
the children of God by the interpretation
of His divine humanity, and open the life-
blood to the simplest and humblest and
weakest of men and women, in the way
they try to read, that shall be something
so vastly beyond anything the world has
seen yet "that men shall call it absolutely
new?" The spirit of Christ is the spirit of
freedom, and so it is to be the bible more
and more because it has this great capacity.
Men think of the bible as a book of re-
straint, as if it were bidding them not to
do this and not to do that. When the bi-
ble—that is to say, Christ—shall be the
revelation of His own capacity, and man
shall declare that sin in his nature is an
abhorrent and foreign thing, shall claim
more of the divine life that belonged to
Him as essentially and absolutely and
eternally and unchangeably as the Son of
God, then the great freedom of the bible
is to come. Freedom is the noblest
passion of the day, and shall be more
intensely so in the years to come. Have
we not a right to say that the things which
separate the bible from our comprehension
are the things that are going to bring the
bible closer to us in the years to come?
The bible is the book of miracles. Men
sometimes turn sadly away from the great
book because inspiration is upon every
page, and miracle prevades the activity
which fills it from end to end. Inspiration
and miracle—what are the words more to
us except the larger possession of the
mind of God and the wondrous Son of
Man as He knows more and more of His
divinity? The time has been when men
said: "Give us a bible without the super-
natural and the miracle." The time is
coming when men shall say: "No bible shall
satisfy the sons of men who have learned
that they are the children of God except as
it draws nearer to God, and makes man

manifest in God, the power of miracle which
comes of absolute consecration to and
union with Him. "The supernatural is
never to be accepted in blind faith only
when the nature lifts itself up, as the
mountains lift themselves up to join the
sky, and man knows that the supernatural
is the natural of the universe—then shall
souls rejoice in the great Bible because it
deals with the eternal as well as with the
present, with the infinite as well as with the
finite, because it deals with man, who is
the child of God. Only then shall the soul
of man rest content in the great Bible
where, in the new nature that has come to
him, the supernatural, as he used to call it,
becomes his home.

Trust the Bible.

It is an interesting work in which this
great society has been engaged—the
spreading of the simple scriptures as they
stand, without note or comment. And it
seems to me the sanction and justification
of it belong to it in the aspect of which I
have spoken to you! No man is in the
possession of any needs which the Bible has
yet supplied but feels the deepness and
immensity of the power that is in the
Bible to satisfy the yet unknown needs of
man. Therefore let it go forth in its sim-
plicity. Let the society trust it to the soul
of man as God trusted it. Let us have
some of the confidence in it which is in the
heart of the Bible itself. Welcome every
deeper study of the word of God. Wel-
come every profounder knowledge that man
can get of that which its deepest words in-
tend. Welcome every study that every
possible criticism can bring to those great
words which man is to measure
with what power of measurement
he may at any period possess. It is one
great thing that belongs to these seven-
ty-five years that within them the soul
of the English race has been stirred to
go and rehearse the story of the bible in
its own tongue; rehearsing the translation
of the bible in these seventy-five years—
this must be set close alongside of the ex-
tension and diffusion in which this society
rejoices. All these great works are one.
It is the word of God, into which the
human experience is all bidden to go deeper
and deeper to find every truth, to correct
every mistake that it has ever made in any
reading of the book, which is so inestim-
ably important to itself. Those words
must ever be going on alongside of every
great work which simply trusts the bible
to be the human heart—the word of life to
this great living humanity. It needs it all.
It shall need it more and more so long as
it exists, for within the race shall only open
deeper and deeper necessities which the
word of God, who is the Christ, shall only
open deeper riches of His power of grace
to supply. Therefore, we stand just at
this little moment where our lives are set,
on these few inches where our feet may
tread, in these few moments while we
breathe the mortal air, the inheritors of all
that that the past has known, taking the
precious bible into our hands, and giving
it down into the hands of those coming
after us, making it to supply the suste-
nance, the inspiration of the things we have
to do; gathering from it, from the Christ
who is in it, from the Christ who is it, the
strength to live heroically in these few days
of ours, looking into their waiting faces,
which do not understand themselves, as
they are just looming up to take
possession of our mortal life, saying to
them, "Take it, children, take it,
O generations that are to come, O broad
lands far away, of other capacities and
other dispositions and inheritances than
ours—take it, and understand it better than
we have understood it, and draw out of its
fountains depths and richnesses and
strengths which we have tried to gain;
which we have gained so imperfectly;
which you shall gain far more completely
than we have been able to drink them in."
It stands with the whole story of human
life from the beginning, from the garden to
the New Jerusalem, from the Genesis to
the Apocalypse telling how man began to
be, telling what man shall be, when the
divine life in him shall be perfected and re-
vealed, shall have cast out his sin, and
shall have claimed him for what he ever is
—the Son of God.

HYMN.

His Compassion Fails Not.

New every morning is the love
Our waking and uprising prove;
Through sleep and darkness safely brought,
Restored to life and power and thought.
Only, O Lord, in Thy dear love
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray.

A Collect.

Almighty God, who in Thy providence
hast made all ages a preparation for the
kingdom of Thy Son; we beseech Thee to
make ready our hearts for the brightness of
Thy glory, and the fullness of Thy blessing
in Jesus Christ our Lord. Amen.

HYMN.

The Lord is My Light.

Sweet Saviour bless us ere we go,
Thy word into our minds instil;
And to make our lukewarm hearts to glow
With lowly love and fervent will.
The day is done, its hours have run,
And Thou hast taken count of all—
The scanty triumphs grace hath won,
The broken vow, the frequent fall.
For all we love the poor, the sad,
The sinful, unto Thee we call;
O let Thy mercy make us glad;
Thou art our Saviour and our all.

A Prayer.

Our Father, we know that Thou dost
hear us when we pray. The sound of
voices which no man can number is ever in
Thine ear; but each voice is heard by
Thee, cared for by Thee, interpreted by
Thee, and Thou missest not the cry even
of a little child.
We know that we need have no fear of
Thee. Though we are often very bad, yet
we know that Thou lovest us even in our
sin, and art always trying to make us bet-
ter. Thy thoughts towards us are full of
pity and tender love. Thou hast spoken

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to us by the sweet and gentle voice of
Jesus, and He has told us that Thou art
kinder than the kindest, better than thy
best, and that there is ever room in The
home for the little ones of Thy making and
loving.

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The grace of our Lord Jesus Christ and
the fellowship of the Holy Ghost be with
us all evermore. Amen.

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DINNER A SPECIALTY.