



# SUNDAY READING

## MORNING.

It is a good thing to draw near unto God.

Draw nigh unto God, and He will draw nigh unto you.

Acquaint yourselves with God, and be at peace.

Humble yourselves in the sight of the Lord, and He shall lift you up.

Thoughts of peace, saith the Lord, do I think towards you. Ye shall go and pray to me, and I will hearken to you; ye shall seek Me and find Me, when ye shall search for Me with all your heart.

The secret of the Lord is with them that fear Him, and He will shew them His will.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

## A Prayer.

O Thou who knowest the secrets of all lives, prepare us for all the changes that lie before us. Have pity upon our ignorance and weakness. Whatever befalls us may we be preserved from the sin which is the only real evil of life. Ever may we be able to lift up pure hands unto Thee. Leave us not to ourselves, Thou Good Shepherd of the sheep. Father of our spirits, Life of our life, ever may we so feel Thy presence with us that in the darkness it may be a light to guide us; a refuge in every time of trouble; a joy deeper than all pain; our stay and strength amid all the movement of life and to the hour of the final passion. And this we ask through Jesus Christ our Lord.

## HYMN.

Millions within Thy courts have met,  
Millions this day before Thee bowed;  
Their faces Zion-ward were set,  
Vowed with their lips to Thee they vowed.

People of many a tribe and tongue,  
Men of strange colours, climates, lands,  
Have heard Thy truth, Thy glory sung,  
And offered prayer with holy hands.

And not a prayer, a tear, a sigh,  
Hath failed this day some soul to gain;  
To those in trouble Thou wert nigh,  
No one hath sought Thy face in vain.

Thy poor have all been freely fed;  
Thy chastened sons have kissed the rod;  
Thy mourners have been comforted,  
The pure in heart have seen their God.

Lay not thy heart open to every one;  
but treat thy affairs with the wise, and  
such as fear God.

Converse not much with the young, nor  
with strangers.

Flatter not the rich; neither do thou  
appear willingly before the great.

Keep company with the humble and  
single-hearted, with the devout and virtu-  
ous; and confer with them of those things  
that may edify. Be not familiar with any  
woman; but commend all good women in  
general to God.

Desire to be familiar with God alone and  
His angels, and avoid the acquaintance of  
men.

We must have love towards all, but  
familiarity with all is not expedient.

Sometimes it falleth out, that a person  
unknown to us is much esteemed of, from  
the good report given him by others;  
whose presence notwithstanding is not  
grateful to the eyes of those who see him.

We think sometimes to please others by  
our society and we rather displease them  
with those bad qualities which they dis-  
cover in us.

## SERMON TO YOUNG MEN.

BY REV. W. PATRICK, B. D., FREE ST. DAVID'S,  
KIRKINTILLOCH.

"Quit you like men."—Cor. xvi, 13.

The precept, "Be a man: be manly," is  
frequently employed with great effect. It  
touches a chord to which men's hearts are  
wont to vibrate; for it makes an appeal to  
the nobler side of their being, to the ideal  
of their calling and destiny which they have  
formed. Our text is an exhortation to  
Christian manliness. As such, it is a  
marked advance on the exhortation "be  
manly." The one injunction is addressed  
to the man as he is by nature; the other,  
to the man as he is transformed by grace.  
The one is a summons to the man in man;  
the other to the Christ in man. My pur-  
pose tonight, accordingly, is to describe  
the nature and enforce the duty of Christian  
manliness.

To know what is expected of us is the  
first step to the fulfilment of what is ex-  
pected of us. Are we patriots? Our first  
duty is to learn the demands which our  
country makes on us. Are we citizens?  
Our first duty is to ascertain our obliga-  
tions as such. Are we employers? Our  
first duty is to become familiar with our  
relations to those in our service. Are we  
workmen? Our first duty is to become ac-  
quainted with what is required of us. Are  
we Christians? Our first duty is to under-  
stand what is involved in the profession of  
Christianity; the nature of the thoughts,  
feelings, desires, and volitions enjoined on  
us; the spiritual laws to which we must  
conform, and the spiritual limits within  
which we must move.

What, then, is Christian manliness?  
What are some of the features  
it exhibits? The essence of Christian man-  
liness is love. To be manly after a Chris-  
tian fashion is to love in a Christian fashion.  
Recall to your minds the teaching of the  
scripture concerning the nature of God, of  
man, and of the Christian life, and you will  
at once perceive the truth. "God," says  
the apostle John, "is love." "God," says  
the same apostle, "so loved the world that  
He gave His only-begotten Son, that who-  
soever believeth in Him should not perish,  
but have eternal life." The life of God,  
then, is a life of love; and the life of man,  
who is made in the image of God, and who  
is born again by the Spirit of God, is con-  
sequently a life of love. The apostle Paul  
speaks of the love of Christ to us as a pas-  
sing knowledge. And who is there who  
does not feel, as he reads the gospels, that  
Lord's atoning work? "Follow me!" is

the command which our Lord addresses to  
each of us: and, to follow Jesus, we must,  
therefore, love. When we study the gos-  
pels and epistles, to learn the nature of  
the life which Christians should spend,  
we find that it is a life of love.

"Love," the Apostle Paul writes, "is the  
fulfilment of the law." The whole New  
Testament abounds in references to the  
brotherly love which is the characteristic  
mark of the Christian; and hence it is  
abundantly plain that love is the central  
element of the Christian life.

Every passion has its due objects, and  
the passion of Christian love has its objects  
God and Man. To love God and man is  
the whole of his calling. If he fulfills this  
duty perfectly, he is perfect. The Christian  
loves God, for God is the author of his  
salvation, the source of his life, the centre  
of his thoughts, the inspirer of his words,  
the spring of his deeds. The Christian  
loves God because of the love which God  
bears to him. He apprehends in some de-  
gree the force and compass of that love  
which led the eternal Son of God to leave  
His place at the Father's right hand; to  
divest Himself of His heavenly glory; to  
choose a career, not of rule, but of service;  
to live a human life, lying on the breast of  
a human mother, guided by the hands of a  
human father, spending thirty years in  
obscurity, and then entering on a career  
which, while it saved the world, exposed  
Him who maintained it to suspicion, cold-  
ness, wrath, hatred, cruelty, mockery and  
death. The object of God's love, redeemed  
by the sacrifice of the Son of God, favored  
with fellowship by God, the Christian of  
necessity loves God.

The same necessity which constrains the  
Christian to love God, constrains him like-  
wise to love man. He loves man because  
he loves God. The Christian's love to God  
is the source of his love to man. It is a  
perpetual spring which sends its healing  
waters over the soul. See how this fact is  
attested by the influence of Christian mis-  
sions today. I stand upon the shores of  
of Greenland. I gaze upon a frozen sea  
and a most inclement land, where man  
lives with the utmost difficulty, and here,  
amid a people whose mode of life was once  
akin to that of the lower animals, I find  
purity, order, peace, diligence. What has  
been the cause of this mighty change?  
Love to God working in the hearts of  
Christian men. Pass to the isles of the  
southern seas, covered with vegetation of  
great richness and beauty. Ask after the  
life of their inhabitants, and you will be  
told that some of them drink human blood,  
live on human flesh, and delight in murder  
and cruelty; while others hold life and  
property sacred, have founded schools and  
built churches and cultivated the arts of  
peace and civilization.

What has made the difference between  
these two classes? Christian men have  
Christianized and colonized the isles occu-  
pied by the latter while those held by the  
former have been left in their heathen  
state.

These are examples of the power of  
Christian love within our own times. To  
review its power since the coming of our  
Lord would be to write the history of the  
kingdom of God on earth: a task which  
would require volumes, and not a portion of  
a sermon. Nevertheless, the results of the  
reign of love can be briefly stated. It has  
fed the hungry and clothed the naked: it  
has raised hospitals and asylums: it has  
given birth to philanthropy. It has altered  
the position of the slave: has struck the  
fetters from his limbs, and has opened to  
him all the privileges of a free man. It  
has raised woman to her true  
dignity as the consort and helpmate of a  
man. It has purified and ennobled do-  
mestic life. It has broken down the bar-  
riers which divided nations, and has largely  
destroyed the spirit of hostility. It has  
disseminated education: modified the  
rigour of punishment: refined manners:  
sheltered the weak: and diffused the  
blessings of civilization throughout the  
world. It has sent forth man to the ends  
of the earth to dispel the evils and horrors  
of superstition and to proclaim the doc-  
trines of the Fatherhood, the mercy, the  
love of God.

Such are some of the achievements of  
Christian love. But you are Christians.  
You are the heirs of men who have  
wrought such glorious results. The spirit  
which animated them should animate you.  
That love to God and man which burned  
within their breasts should burn alike in  
yours. Have you that love?

You must acquire it, because without it  
you cannot fulfil your duty in this world.  
A lawyer might as well attempt to practice  
without a knowledge of law, or a doctor  
without a knowledge of medicine as a man  
to do his duty without love. To do our  
duty without love is an impossibility; for a  
man without love is dead. A man's duty  
in this world is to improve the world. It  
is to influence for good the society in which  
he finds himself; it is to struggle against  
the bad customs and institutions of the  
community; it is to protect the weak; to  
help the poor; to reclaim the erring; to  
save the lost. Do you think that a man is  
adequate to such a task who does not love?  
It is love which teaches a man that that  
work needs to be done, and which con-  
vinces him it can be done. A man who has  
no love in his heart only deludes himself  
when he professes to believe that his duty  
is to assist his fellow-man. And a man who  
imagines that he can possibly act as his  
brother's keeper without the possession of  
love is as foolish as the man who tries to  
jump beyond his own shadow. To en-  
deavor to do our duty in this world with-  
out love is as absurd as to attempt to destroy  
an ironclad by musketry, or to carry on a  
year's campaign on a day's provisions.

What now are some of the features  
which Christian manliness displays?  
Christian duty cannot be fulfilled without  
energy. Read the history of those men  
who have been conspicuous for their pos-  
session of Christian energy, and what do you  
discover to have been the source of

# TRUTH.

W. H. FAIRALL, - - 18 King Street, - - ST. JOHN, N. B.

their efforts? Do not you learn that their  
hearts were aflame with love to God and  
man, and that they therefore thought, and  
spoke, and wrote, and acted with enthu-  
siasm? Whatever be the form of Christian  
work in which you take an interest you need  
energy if you are to accomplish it success-  
fully. Are you anxious to destroy some  
evil which has made havoc of the commu-  
nity like a pestilence? Are you desirous,  
for example, to stay the plague of drunk-  
enness? Then you must not merely de-  
scribe and deplore the evils of which it is a  
prolific parent; you must not merely make  
a languid effort now and then for its re-  
moval; but you must throw your whole  
soul into the cause. By word and deed  
you must prove the depth and strength of  
the convictions you cherish. There must be  
a due proportion and correspondence  
between your language and acts. You must  
be as resolute and vigorous in your  
conduct as in your speech. Feeling intently,  
speaking intently, you must also labor  
intensely. You must convince man  
that you are thoroughly devoted to the in-  
terests you advocate, and that you cannot  
but speak and act with your soul. This is  
the only path to success. Thus only can  
you direct public attention to the evil you  
assail, and draw to your side those fellow-  
workers whose combined resources and ef-  
forts will accomplish its destruction. There  
is no influence equal to that of self-sacri-  
fice. Men speedily catch the contagion of  
a noble enthusiasm. Lead and man will  
follow you.

I have just spoken of the effect which a  
man's devotion to a cause has in constrain-  
ing others to rally round him and take part  
in the movement. It is but an extension  
of the principle involved in this case to say  
that the same means must be adopted if we  
wish to knit others to ourselves. There are  
some men who will labor in a movement  
because it is of itself enlists their sym-  
pathies. There are others again who, in  
the first instance at least, are induced to  
support an enterprise out of personal  
regard for its author or authors. Do you  
wish to attach others to your side with this end in view? Are  
you fired with the ambition of moving  
men for the noblest purposes? Then  
love them. Love begets love. The true  
ruler of men is the man who loves best. A  
man is really great and influential in pro-  
portion as he loves. And the measure of  
a man's love is the amount of sacrifice  
which he makes for others. He who loves  
little sacrifices little, he who loves much,  
sacrifices much. These truths need not  
and indeed cannot, appear strange to you.  
They are but the truths regarding the  
relation of our Lord and ourselves applied  
to the relations which may exist between  
ourselves and others. The empire which  
Jesus exercises over us, is the empire of a  
love deep, commanding, overwhelming.  
And the moral and spiritual power which  
we exert on others depends on the breadth  
and intensity of the love we bear them.

But, if love is energetic, it is, at the  
same time, patient. Love knows that it  
cannot accomplish its ends at once, and  
that it must endure reproach, misconstru-  
tion, indifference, enmity, and that it must  
bear with weakness, fears, reverses, before  
its purposes are fulfilled. In the vener-  
able ruins of Dryburgh abbey, where Sir  
Walter Scott lies buried, the motto of one  
of the abbots who ruled within its walls can  
still be made out. Durum patientia frango.  
"I break that which is hard by patience."  
This is no inappropriate description of  
Christian love, for love conquers by pa-  
tience. But if the motto were to be framed  
anew, as a Christian "melt" rather than  
"break" would be employed. For love  
melts rather than breaks the obstacles  
which hinder its progress. Love is a  
flame which dissolves the impediments to  
its advance. Or its action may be com-  
pared to that of those chemical substances  
which attract others, but which impart their  
own character to the compound thus formed.  
Remember, then, that a truly energetic  
nature can also be a truly patient nature.  
Energy and patience are friends, not foes.  
There is, indeed, an energy which is  
marked by impatience, but this is blind and  
quickly dissipated. The Christian, as strong  
to assail, needs patience; but, as strong to  
endure, needs patience.

Love is energetic and patient; it is at  
the same time capable of a noble wrath.  
Love can be terribly indignant. They  
know little the nature of Christian love who  
suppose that it always bears an aspect of  
meekness, tenderness, and patience. Its  
countenance can alter, its eye can flash,  
and its cheek burn. It can speak stern  
and vehement words. The Christian who can-  
not be angry is a miserable being unworthy  
of the name. Do these sentiments shock  
you? Do they seem inconsistent with the  
precept of love to all men? Do they ap-  
pear at variance with the very nature of  
love? If so, how badly you understand  
your own moral constitution, the agency of  
God, and the life of Christ. Look within  
you. Do you not find there the passion of  
anger? It is as native as the appetites of  
hunger and thirst, and like them, destitute  
of moral quality. Is not this proof that  
anger has a place in our nature, and that  
accordingly there must be occasions on  
which it is our duty to be angry? Look  
abroad upon the world, which is created  
and ruled by a God who is love. Think  
of its earthquakes, its storms, its burning heat,  
its piercing cold, its pestilences, its fevers,  
its multitudinous diseases, its untold  
miseries, and ask what conclusions  
you must form regarding the nature  
of love. You will speedily perceive  
that love and righteousness are inseparable,  
and that the love of God does not shrink  
from inflicting the most terrible pain be-  
cause of its anger against sin, and zeal for  
its destruction. Turn now to the repre-  
sentation of our Lord's love as given in the  
gospels. He was the meek and lowly one.  
He was the Lamb of God. Never did  
words so exquisitely tender and attractive fall  
from human lips. But harken! Ye ser-  
vants, ye generation of vipers, how can  
ye escape the damnation of hell? Ye fools  
and blind hypocrites, whited sepulchres,  
the children of them which killed the

prophets. This is the language used by  
our Lord towards the most powerful and  
the most learned class in this nation. No  
one here will question its accuracy; does  
any one doubt its propriety? To challenge  
its rightfulness is to challenge the moral  
character of our Lord. I find, then, in the  
language of our Lord an example which I  
dare not refuse to follow. It is at my peril  
that I decline to imitate it. For I cannot  
shelter myself under the allegation that this  
portion of the Lord's conduct was not  
meant to be a model for mine. Whenever  
I am tempted to reason thus my conscience  
protests. It declares that unless I learn to  
be angry, as Jesus Christ was angry, I  
have not fully received His spirit. He was  
intensely indignant against certain sinners,  
and so should we. He made no truce with  
the spirit of Pharisaism, nor should we.  
We must war against it to the last. We  
must expose its representatives. Vice  
triumphant, vice in the garb of virtue,  
hypocrisy, vanity, cant, the temper which  
values correctness of doctrine more than  
correctness of life: against these and the  
men in whom they appear we must incessantly  
contend. No quarter can or should  
be given. Spare them not. Denounce  
them, condemn them. Let your voice  
anticipate the sentence of God upon them.  
Down with tyrants, down with hypocrites,  
down with the helpless and the heartless,  
down, down with every form of haughty and  
insulting wickedness.

Our times demand the exercise of ener-  
getic, patient, indignant, Christian love.  
May you be distinguished by the exhibition  
of these qualities. May you love with the  
breadth and depth of the love of Christ.  
Let your love be gentle as the dew, and  
strong as steel: yielding as the petals of the  
rose, staple as the hills and rocks. Let it  
burn as a pure, strong, and brilliant  
flame. Labour earnestly and vigorously  
for the cause of truth and righteousness  
and holiness, and be nobly indignant at  
baseness and meanness, at cruelty and in-  
justice wherever they are found. "Quit  
you like men." Amen.

## A Collect.

Eternal God, who hast neither dawn nor  
evening, yet sendest us alternate mercies  
of the darkness and the day, there is no  
light but Thine, without or within. As  
Thou liftest the curtains of night from our  
abodes, take also the veil from all our  
hearts. Rise with Thy morning upon our  
prayer; and, though all else declines, let  
the noontide of Thy grace and peace re-  
main. May we walk, while it is yet day,  
in the steps of Him who, with fewest hours,  
finished Thy divinest work. Amen.

## HYMN.

Come Holy One, in love;  
Shed on us from above  
Thy own bright ray;  
Divinely good Thou art;  
Thy sacred gifts impart  
To gladden each sad heart,  
O come today!

Come, truest friend and best,  
Our most delightful guest,  
With soothing power  
Rebuke the weary knee,  
Shade 'mid the noontide glow,  
Peace, when deep griefs o'erflow,  
Cheer us this hour.

Come, light serene and still,  
Our inmost bosoms fill;  
Dwell in each breast;  
We know no dawn but Thine;  
Send forth Thy beams divine  
On our dark souls to shine,  
And make us blest.

Exalt our low desires,  
Quench reckless passion's fires,  
Heal every wound;  
Our stubborn spirits bend,  
This icy coldness end,  
Our wayward steps amend,  
While homeward bound.

## A Prayer.

Eternal God, in whom do live the spirits  
of those who depart hence; we remember  
with quiet and grateful hearts our brethren  
and sisters who from the beginning of the  
world have pleased Thee in their several  
generations, and have found their ever-  
lasting rest and home in Thee; mercifully  
grant that their example and memory may  
stir us to a better life; that when for us  
the night cometh when no man can work, we  
may be counted worthy to join their fel-  
lowship in that world where peace and  
love are perfect and immortal. Amen.

## HYMN.

These things shall be a lotter race  
Than e'er the world hath known shall rise  
With flame of freedom in their souls  
And light of knowledge in their eyes.

They shall be gentle, brave, and strong  
To spill no drop of blood, but dare  
All that may plant man's lordship firm  
On earth, and fire, and sea, and air.

Nation with nation, land with land,  
Unarmed shall live as comrades free  
In every heart and brain shall throb  
The pulse of one fraternity.

Man shall love man with heart and soul  
And fervent as the young-eyed joys  
Who chant their heavenly songs before  
God's face with unobscured noise.

New arts shall bloom of loftier mould,  
And mightier music fill the skies,  
And every life shall be a song  
When all the earth is paradise.

There shall be no more sin, no shame,  
Though pain and passion may not die;  
For man shall be at one with God  
In bonds of firm necessity.

## Antiphon.

Arise, shine, for thy light has come, and  
the glory of the Lord is risen upon thee.  
For, behold, darkness shall cover the  
earth, and gross darkness the people; but  
the Lord shall arise upon thee, and His  
glory shall be seen upon thee, and the  
Gentiles shall come to thy light and kings  
to the brightness of thy rising.

## Benediction

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

All virtues are sanctified or unholified  
according to the principle which dictates  
them, and will be accepted or rejected  
accordingly.—H. Moore.

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