



SERMON.

Love Your Neighbor as Yourself.
Preached by Rev. William Gardam, of the Episcopal Cathedral, Fairbault, Minn.

For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven.—St. Matthew vi., 20.

It has been said that if the New Testament were to disappear entirely from among the things known by mankind, save only the Sermon on the Mount, that in that sermon men would find sufficient light and instruction for the guiding of one's life here and for the enlightenment and stimulation of faith in the life hereafter; that in the Sermon on the Mount we have the very essence of the gospel. Like most statements of its kind, it is true and it is not true.

We may, for the guiding and inspiring of human conduct in right ways, discover in this wonderful sermon all necessary light and inspiration. The first verses of this chapter read like a spiritual poem on ideal living. The graces it sings we know are attainable by us in a very inferior degree. Yet so powerfully do these beatitudes appeal to the best that is in us that no man can ponder them, however alien his own life may be from their complete possession, and not feel their seductive beauty and divine charm.

Some ideals repel by their very fancifulness or impracticability. The history of Christianity furnishes abundant illustrations of interpretations of Christian living that in no way appeal to us as desirable or reasonable or practicable—Simon Stylites, cultivating Christian virtues for years by living on the top of a pillar. Early fanatics, regarding all high virtues as begotten of isolation, silence, and almost entire separation from all ordinary human conditions of living. In these exhibitions of Christian living the ordinary soul seeking redemption finds itself in no degree helped or inspired.

But the beatitudes of this wonderful sermon, far removed as we feel ourselves from them, are continually before our thought, as diamonds sparkling out from amid common clay, tempting us, drawing us, inspiring us by the fascination of their beauty.

Having set in order the graces of this new and wonderful career the Saviour came to open before the human race, the great teacher compares the virtues and spirit of this new life with the old life in which mankind had been educated. The law and the gospel are brought in sharp contrast. The Pharisaic glosses and interpretations of the law; their perversions and oblique ways of reading it, and the large, free, world-embracing spirit of the new life that should flow from Him, are laid side by side, and the new law and the new life swallow up and abrogate the old law and the old life.

This new life was to completely absorb the old. A new dispensation, a new era for mankind came in with the coming of the Son of Man. A new perfection, was being revealed, reaches and vistas never before dreamed of were opening before the moral and spiritual view of humanity. The old righteousness, the righteousness of Judaism, perfectly interpreted, perfectly embodied, was simply a preparation for the new righteousness that should find its very essence in spiritual renovation and revolution. It was a school master, a pedagogue, shaping and fitting for the full sunlight of the last dispensation of God's moral government.

New standards, a new life, new forces, to impel and embody that life in history; new social, new spiritual conditions; a new outlook for the race; all this is meant by that wonderful phrase iterated and reiterated in this sermon, "But I say unto you."

The past has served its purpose in God's government of the world. The future of mankind must derive its inspiration, its life, its history from the revealed Son of Man.

Let us take up one of these contrasts running all through this discourse of our dear Saviour's, between the old life and the new, the life of bondage to definitions and mechanical restraints, and the free, full life that should come through faith, love and obedience to him. "But I say unto you love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you that ye may be the children of your Father which is in Heaven; for He maketh His sun to shine upon the evil and on the good and sendeth rain on the just and on the unjust."

The old righteousness, according to current and popular interpretation, was "an eye for an eye and a tooth for a tooth." Like should be met with like, the conduct of a foe should be met by the treatment begotten of a like spirit and motive. We see this illustrated, in a measure, in the Book of Job, and also in some of the Psalms. Individual men, men of God, rose to a higher level than the morality of their times, and exhibited a larger and more spiritual conception of the principles of God's government of the world. The period of schooling necessarily stands for a lower and narrower life than the free, full life for which the new preparation. Not opposed to the new order was this old order, nor in antagonism to it, for it was naturally and necessarily its historical forerunner, but lacking its spaciousness, its liberty, its perfect freedom from all beggarly elements of imperfection.

The very perfections of God forbid us to look upon His government as revealing principles or laws antagonizing each other. But because of human infirmity, because of the immaturity and readiness of mankind in its earlier history, we find it under the guidance of maxims and precepts and a spirit of life, which the perfect life revealed in the Son of Man absorbs and makes of non-effect.

So the lex talionis of the old life, the spirit which in its imperfect conception of justice claimed that personal vengeance was a part of it, and embodied itself in the maxims, "an eye for an eye," "love thy neighbor and hate thine enemy," representing the world's moral twilight, all this vanishes, or rather merges—as the points of light from the stars merge in the full light of the noonday sun—in the perfect light of God's complete revelation in the Gospel of the Son of God.

But let us come nearer our subject that we may hear its personal words for our hearts. The forgiveness of injuries, the loving our enemies, the doing good to those who seek our overthrow, the complete conquering of the natural man, full of its prickling resentments and strong, hardy hatreds and repulsions, and the kingship of the spiritual man whose scepter is wielded by love, by a world-embracing charity, by a spirit that conquers by conquering itself.

We know the perversity of the natural man; how all this pushing of all the natural passions of the natural man to the wall is against the grain. Say what we will, the Christian life, which is the begetting of the Christian life in us by spiritual agencies, is not a mere gloss or polish of the old Adam. It is a revolution, resetting of all our forces forward, a readjustment of ourselves to all living conditions. It is putting ourselves under new laws and a continual compelling of our hearts and lives to obedience.

The two ways of looking at life are continually present to our consciousness, and no day passes over our heads but we have the problem of deciding whether the old life of resentments, the old spirit of striking back, shall rule us, or the new life of universal love shall so possess us that all other interpretations of life shall seem small and mean and contemptible.

The hardest test you can apply to yourself is the test of this principle: "Forgive us our trespasses, as we forgive those who trespass against us." The world is full of unlovely people; we are probably unlovely ourselves. Temporary injustice prevails, and the natural man, championing supposed justice, would strike and kill the unjust thing. But this championship is but resentment and personal hate, not any heroic championing of eternal right.

Theoretical Christianity is the easiest of all things. Admiration for the beautiful and the good in morals costs no effort of the soul; and life is full of this kind of goodness—goodness that possesses a most verbose vocabulary, but that lacks the stamina and fiber that form the very essence of high virtue.

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees," Christian virtue is an advance upon all that was ever known before, a new life supernaturally born, inspired and governed by the power and grace of God and the Holy Ghost.

We apply an exact and honest test, each of us, we would find our utmost attainment of supernatural virtues would come very far short of the standard set before us by our blessed master. Our best and most heroic endeavors are a most imperfect reflection of the ideal Christian life.

I do not know but this higher standard of life needs special emphasis in this, our day. The world is busy, as never before in history, with most wonderful toil and activity. Life rather needs a holding back from over-strain in all that makes for visible material prosperity. Where some of this exuberant earnestness turned toward the educating and cultivating of the ideal virtues, whose attainment may mean loss of much we are wont to value, but whose lack always means spiritual bondage, unloveliness, and degradation of all the high possibilities of our nature, our life today, would be vastly sweeter, more beautiful, more blessed and divine.

We need to feel the power of ideals more than we do. Life with us is too much enslavement to the beggarly elements. Strength is not in noise, in the splendor of material achievement. He who conquers himself is far greater than he who conquers an army. The man who, by strong force of self-government, through the grace of God, can love even his enemy, is far stronger and grander than a Napoleon, who, although he conquered Europe, was a moral coward all through his life.

The strong character is the character that conquers by the alchemy of divine love; the strong life is the life that is so filled with the love of others' good that all all opposition vanquishes before its warm touch.

Temperament may account for much. This grace of universal charity is vastly more easy of attainment for some than for others. But in none of us is it born naturally, or does it prosper without cultivation.

When I can say, not simply, "I love God with all my heart, and soul, and strength," but also can say, "I love my enemies; I bless them that persecuted me," then in truth I am an inheritor of the kingdom of heaven.

In this truly is the perfect Christian life attained.

A Novelty in Biblical Literature.

A novelty in the literature of Biblical exposition is a devotional commentary in prose and verse on the Book of Revelation from the pen of Christina G. Rossetti, with the title *The Face of the Deep*. Miss Rossetti is considered by many people as disputing with Mrs. Browning and Jean Ingelow the first rank among English poets of her own sex. Mr. Swinburne assigns to her the second place among English sacred poets, the first being given to Cardinal Newman.

The Wish of the Heart.

A deaf and dumb girl was once asked by a lady, who wrote the question on a slate, "What is prayer?" The little girl took the pencil and wrote the reply, "Prayer is the wish of the heart." So it is. Fine words and beautiful verses said to God do not make real prayer without the sincere wish of the heart.

CONSERVATIVE UNITARIANS.

Don's Reflections Evoked by an Interesting Quarrel in a Toronto Church.

It rather startles orthodox people to find our Unitarian brethren in dispute over a "too advanced" pastor. Orthodoxy had an idea that Unitarianism was the very last resort of heterodox people who did not believe in the Trinity or anything except a Supreme Being. Of course this is not true, but this little disagreement in the Jarvis street congregation makes it evident that the "most progressive," the "farthest advanced," the "most heterodox" have within them conservative and radical elements. It would be useless to argue to those who consider Unitarianism unpardonable, no matter in what degree it may be held, that that denomination has had a great influence in shaping other creeds. It might be equally useless to urge that Unitarians are but degrees extending through a long chain of denominations and containing within themselves many excellent people of divergent views—perhaps of not clearly defined views—who desire a religious home. Begin with the sternest of all creeds, Presbyterianism, and from the beginning to the end one finds a thousand varieties and shades of opinion. Through Anglicanism, through the many denominations which are grouped under the name of orthodox Protestantism, you find the most heterogeneous ideas of God, of the plan of salvation and the future state—of everything concerned in our spiritual future. Then we have many shades of Unitarians, many of them quite as orthodox as some Presbyterians. Then we have our Catholic brethren holding all sorts of ideas as to doctrine and duty. And the Jews are not alike, but differing with one another. Then there are those who disbelieve in all creeds and who wear the name of agnostic, or infidel, or atheist, or theist, or theosophist. I enumerate these simply to show how wonderful is the difference that I may point the moral by asking each reader to remember how similar individuals are to one another, and how absolutely alike all good people are and how very much alike all bad people are; how objectionable all rude people are; how unneighborly and unbearable all selfish people are; how utterly abhorrent to everything good that there is in us all cruel people are, and how with one accord all people are either religious or superstitious, no matter what they may profess to disbelieve or believe, or how with one accord they practice one thing and avoid another, or how careless they may be in this or devout in that. And lastly but not least, in view of the little newspaper paragraph which has caused these reflections, how all sorts and conditions of people, particularly those who are nearest to one another, occasionally fall out, and how even in these little disputes good is not entirely absent from the result.—Don in Toronto Saturday Night.

Archdeacon Farrar on Love.

The youngest son of you knows that charity in the bible means not almsgiving, but love. And, O my brethren, how shall we, the poor, feeble, fretful children of conventional religion and a weakened faith, how shall we speak of love aright? And what is all speaking of it better than sounding brass or tinkling cymbal unless—not as dissemblers, not as self-excusers, not as self-deceivers—we see how far we fall short of it, and set ourselves resolutely to amend; for God is love, and the Seraphim who stands nearest to His throne can hymn no loftier theme. Greater than faith, greater than hope, on it all the law and the prophets hang. It is Christ's new commandment, the greatest of all the commandments, the special fruit of the Spirit, the new name on the forehead of the redeemed, the outer robe which covereth a multitude of sins. "Put on," says St. Paul, "as the elect of God, holy and beloved, bowels of mercy, kindness, tenderness of heart, humility, meekness, long-suffering; and outside of them all, as though to cover and complete them—to hide their short comings, to establish their permanence, to consummate their splendor, to ensure their efficiency, like the embroidered girdle of gold, and blue, and purple, and scarlet, which bound together the fine linen and ardent gems of Aaron's robe—all those fair virtues put on charity, which is the bond of perfectness."

The Poet Gray's Churchyard.

Gray's famous "Elegy" has been associated with many country churchyards, and the actual place which gave the poet his inspiration has often been disputed. The vicar of Thanington is confident of the claims of his church, which lies a mile or so out of Canterbury, and though now approached by a road, was years ago only to be reached by a footpath across two or three fields. Gray, a man of independent means, undoubtedly passed several summers of his life at Canterbury, having an uncle an alderman in the city. His habit was to stroll out in the evening to some neighboring churchyard where he could indulge in thought without disturbance. Internal evidence is afforded by Thanington churchyard of its associations with the poet's ideas. Gray could there sit under a yew tree, probably as old as the church itself (which dates from the reign of William Rufus), and in full view of the cathedral, from where the curfew would be distinctly heard. St. Nicholas Harbledown might have afforded the "ivy mantled towers," or it is not probable that the old church tower, since blown down and rebuilt, might have been covered with ivy? Yet another piece of evidence. The owls over whom Gray brooded have made their home in the church roof from time immemorial.

The Czar at His Prayers.

According to advices from St. Petersburg, the Czar's stay in Copenhagen has done him much good. But he is still very nervous, and easily startled. The same may be said of the Czarina, but in a much higher degree, for since the railway accident at Borki she has been extremely delicate. If the Czar died himself he might be better, but he cannot be persuaded to do it, although he sometimes suffers from a rush of blood to the head. One of his favorite amusements is card-playing, which interests him more than military matters. His mode of living is exemplary, and he is a most zealous churchgoer. The Russian service never lasts less than an hour, and sometimes, in consequence of the long prayers, mostly for the Czar, at the close of the mass, two hours. But it is never

too long for Alexander III. He seems lost in thought, or tells his beads; for prayer-books are never taken in Russia to the church. The Czarewitch, who, until now, has been free from prejudice, seems now to dislike everything that is foreign. He is firmly convinced that the Japanese policeman who made an attempt on his life was a Hebrew. To his parents' great sorrow, he still refuses to betroth himself.

A Minister's Qualifications.

Here is Luther's list of the qualifications of a minister: 1. He should be able to teach plainly and in order. 2. He should have a good head. 3. Good power of language. 4. A good voice. 5. A good memory. 6. He should know when to stop. 7. He should be sure of what he means to say. 8. And be ready to stake body and soul, goods and reputation, on its truth. 9. He should study diligently. 10. And suffer himself to be vexed and criticised by everyone.

Cheered With Thought of Christ.

In one of his sonnets Matthew Arnold tells of meeting with a minister, "ill and o'erworked," on a brooding August day, in the east end of London, and asking him how he fared in that scene of sin and sorrow. "Bravely," was the answer, "for I of late have been much cheered with thought of Christ?" It is said to have been an actual incident. At all events, it is the explanation of thousands of heroic lives passed in similar desperate situations.

Rendering Unto Caesar, etc.

When certain persons were attempting to persuade Stephen, King of Poland, to constrain some of his subjects who were of a different religion, to embrace his, he said to them, "I am king of men and not of consciences. The dominion of consciences belongs exclusively to God."

Ayer's Hair Vigor

Makes the hair soft and glossy.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty five years."—Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prevents hair from falling out.

"A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color."—H. E. Basham, McKinney, Texas.

Ayer's Hair Vigor

Restores hair after fevers.

"Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."—Mrs. A. Collins, Dighton, Mass.

Ayer's Hair Vigor

Prevents hair from turning gray.

"My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness."—B. Onkrup, Cleveland, O.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by Druggists and Perfumers.



MRS. EMMA BOW,
Waterville, Maine.
Physicians and so-called Dyspepsia Cures failed to give any benefit.

Croder's Botanic Dyspepsia Syrup

Brought relief and a permanent cure.

To the Dyspepsia Cure Co.

GENTLEMEN: For four years, I have had a complicated stomach—liver trouble, THE blood would rush to my head causing palpitation of the heart so badly that I fainted many times. After I had tried the best physicians, and two of the leading sarsaparillas, without receiving any lasting benefit, I was recommended to try your Dyspepsia Syrup. KIND One bottle did me so much good that I determined to buy six, under your guarantee to cure me or refund my five dollars. But FOUR bottles accomplished a complete cure and I am again in perfect health; FREE FROM CON- STIPATION; NO RUSH OF BLOOD TO THE HEAD; NO PALPITATION OF THE HEART AND A RAVENOUS APPETITE. I sleep nicely and am growing fatter than I would like of. Your medicine is SWEET and PALATABLE, far more pleasant than any of the many CURES remedies I have tried, AND IT CURES. I will gladly answer any inquiry concerning this statement. Yours respectfully,

MRS. EMMA BOW.

Read our BOTANICAL printed guarantee with every bottle. None genuine unless bearing NO ALCOHOL our trade mark, the Beaver.

Sold by all Druggists.

The Groder Dyspepsia Cure Co., Limited,

ST. JOHN, N. B.

The Man who

"Knows Enough to
Come in when it Rains!"

(when he is not properly clad) is the very person who most appreciates the utility of the

MELISSA

Rainproof Coats.

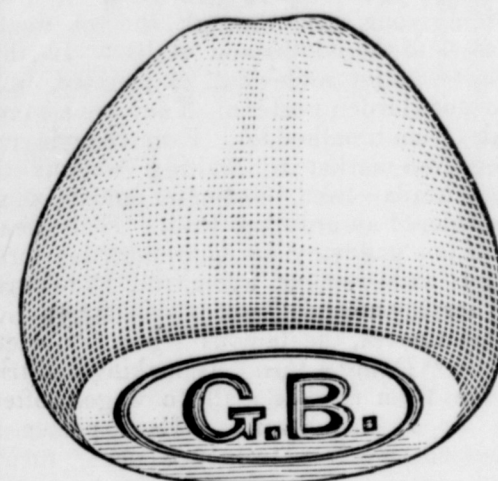
But even the most unthinking mind realizes that when a

Melissa Coat will fully answer the purpose of a warm, comfortable Overcoat and a Rainproof Coat at the same time, it is certainly the cheapest and best garment to buy.

No other fabric is so suitable for LADIES' CLOAKINGS and MEN'S WRAPS as Melissa.

All genuine Porous Rainproof Cloths are stamped in wax with the Melissa trade mark seal, and Melissa Garments have the above trade mark label attached.

The Melissa Manufacturing Co., Montreal.



The Opera.

There are those small Opera C. B. Chocolates.

There are C. B. Chocolate Caramels, Nougatins, Burnt Almonds, Cream Drops, Walnut Creams, and many other delicacies.

C. B. Chocolates.—And you have the satisfaction of knowing when you see that G. B. mark on the bottom of each chocolate that you have the best there is.

GANONG BROS.—(Ltd.),
ST. STEPHEN, N. B.

Every Table

at the

Blue Store

is a

Bargain Counter.

At the Blue Store you will not find old goods to be sold at half price, but everything New, which are now selling at BARGAIN PRICES. Everything is cheap. But Children, Boys' and Youths' Clothing have our special attention.

Men's Suits from \$4.00 to \$16.00.

Note the address—

The Blue Clothing Store,

Cor. MILL and MAIN STS., North End.

Have you ever heard

of the Lock Pocket?

(PATENTED.)

A
New
Wrinkle
in
Ready
Made
Clothing

The new and ingenious Lock Pocket is a safeguard against the loss of valuables from out the pockets by means of abstraction or otherwise. As a watch pocket it is invaluable. This Pocket is in use in the United States and other countries and its success in preventing the loss of money, watches or other valuables brings it into universal favor wherever introduced.

When buying Clothing see that the Lock Pocket is attached to your garment.

E. A. SMALL & CO.,

Wholesale Clothiers. - - Montreal.
SOLE PATENTEES FOR CANADA.

ALWAYS INSURE
your property in the
WHY?

PHOENIX Insurance Company of HARTFORD, CONN.

Because of its STRENGTH, LOSS-PAYING POWER, and record FOR FAIR AND HONORABLE DEALING.

Statement January 1st, 1891.

Cash Capital.....\$2,000,000 00

Reserve for Unadjusted Losses.....205,831 17

Reserve for Re-Insurance.....1,813,903 88

NET SURPLUS.....1,917,079 08

TOTAL ASSETS.....\$5,624,814 73

D. W. C. SKILTON, President.
J. H. MITCHELL, Vice-President.
GEO. H. BURDICK, Secretary.
CHAS. E. GALACAR, 2nd Vice-President.
CANADIAN BRANCH HEAD OFFICE, MONTREAL.
GERALD E. HART, General Manager.
Full Deposit with the Dominion Government.

KNOWLTON & GILCHRIST, Agents, 132 Prince William Street, St. John, N. B.