

IDEALS OF ASCETICISM.

The Merits of the Eastern, Western and

Christian Compared. One of the most beautiful stories in which the pathos of this fleeting life has ever embodied itself is that of the first conversion of Sakya Mouni, the Buddha. We all know the well-known tale-how the brilliant and noble young prince stopped in his drive as he passed the loathsome sight of a sick man, shaken with ague, parched with fever, and asked, "Shall I ever be like that?" and how, when his attendants assured him that all must suffer sickness, he rode out no more that day. And again he drove, and stopped in his driving at the sight of an old man, toothless, hairless, crippled, silly, tottering, woe-begone, and asked, "Shall I be like that?" and again they told him, "You, too, must grow old;" and he turned, and went home, and drove no more that day. And yet again he drove .. How is the body to become a sacrifice? out, and passed a dead body, bare, ugly, rigid, corrupt, and asked, "Shall I be like that ?" and they told him again, "You and all must die;" and he turned, went home, and never drove again. For from that hour his heart was set on abandoning all that was glorious and all that was dearpalace and princedom, wife and children; he set out alone to attain wisdom, to be- by Canon Scott Holland. come Buddha, to discover and preach the secret of Nirvana.

Such is the Eastern ideal, founded on a sense of "worthlessness of all that is human, temporal, fleshly." How superior the ideal of Western Asceticism. There is no scene in all ancient literature that for pathos and beauty and depth, surpasses the immortal dialogue in which Plato portrays the last hours of his heroic and martyred master. Who can read it without tears? Who that has read it can ever forget it? Here, indeed, we come far nearer at that final farewell-"I rembember the was persent at the death of a friend; and I tempered by a pathetic tenderness. could not pity him; his mien and his language were so noble and fearless in the source of endless trouble; it fills us brighten in the deepening twilight. full of loves, and lusts, and tears, and fancies and every sort of folly. Whence come wars and factions? Whence but from the body? The body introduces turmoil and confusion, and hinders us from seeing the truth. Therefore there is no real knowledge possible for us until after death when God is pleased to release us; and then the toolishness of the body will be cleared away, and we shall be pure, and shall know of ourselves the clear light every-where, and this is surely the light of truth."

Such is the ideal of Western Asceticism, springing out of the abasement of the human elements, out of the contempt of the higher and willing spirit for the weak and lower flesh," which, according to this idea, is something that must be got quit of altogether. But how much higher is Christian

The movement is exactly in the opposite direction. It starts from above. The life of the Lord is not a movement of the human spirit upward, attaining its release at death, but a descent of the Divine Spirit downwards to inhabit, and possess, and se
downwards to inhabit, and possess, and se
downwards to inhabit, and possess, and secure for its own, our frail and fleshy nature.

"The Word became flesh, and dwelt among dignity, the worth, the honour that is brought in upon the flesh of man. It becomes the assured temple of the Word; it receives into itself the glory of God...

The incarnation of Christ is the measure of Christ is the measure of the incarnation of the base of the fingers. Three palms made one span, the distance from the palms made one span, the distance fro us." The root of our revelation lies in the God's respect for human nature. He places His Son, under its limitations, and so recognises, justifies, eternalizes them. He devotes Himself to saving, illuminating, redeeming it; and this out of His supreme love for it, which forbids Him to leave it to its sine on to slav it ton its smile on to do. its sins, or to slay it for its guilt, or to desert it in its shame. God so loves it—loves the human, loves the body, loves the earth the lord of fee, who is the devil; and not onthat He sent His only Son to win it again into glory; and, so loving it as His child, he takes it as it stands, in its natural earthly condition, just as history has made it, with all its poverties, bruises, diseases, informities; with all its blindness hardness. In the lowest of devils—the dox congregationalists in England believe to be on the "down grade" in theology, is a professor of the Yorkshire United college at Bradford, and one of the most learned informities; with all its blindness hardness. infirmities: with all its blindness, hardness, believe me, whether you serve Him who has divines of the denomination, though his trailty. All of this He takes unto Himon His vesture and thigh written, "King of strength lies rather in the class-room than self. He will share it all; none of it shall kings, "and whose service is perfect treed- in the pulpit, and he speaks to scholars be despised or spurned. He is the motive. om; or him on whose vesture and thigh the rather than to the multitude. He studied the spirit of Christ's suffering. Christ's as- name is written, "Slave of slaves," and much in Germany at the outset of his career, cetism, Christ's Cross. It exhibits, not the pride of the human spirit over against the infirm flesh, but the pity of the Divine Son for the broken and bruised flesh. It is a display, not of the worthlessness of human life, but of its high and immeasurable worth. The Agony and the Passion of Christ, embody the price at which God con-siders it worth while to redeem the flesh of valley of the shadow of death, and that is man. There is His estimate of the value of all; and thus we shall reach a higher Congregational Union, which stand for the humanity. God the blessed Father will ender the stage of being, in we shall be "forever thirty-nine articles with that body, "in toto and with all my heart."

may recover the body out of sin unto salva-

living sacrifice, holy, acceptable unto God. That is our reasonable service, the service dictated by our higher powers and stimulated by the thought of the mercies of God. To live in the world, and for the good of the world, and not to be of the world. That is the true sacrifice of self, better than all acts of formal self denial. To the holy Antony in his cell there one day came a voice, saying, "Thou hast not yet attained to the goodness of a certain currier living in Alexandria." Thereupon, Antony, taking up his staff, journeyed to Alexandria, and finding the currier, said to him, "Tell me thy works, for on thy account have I come out of the desert." The currier replied, "I know not that I have done any good, and, therefore, morning and night I say that this whole city will be sacred before me, from the least to the greatest." And Macarius in like manner was one day told that he was inferior to two women who lived also in Alexandria, and when he sought them he found that they were only two good wives married to two brothers who had done their duty, who had never quarrelled, and never spoken one foul, unkind, or worldly word. As St. John Chrysostom says, in answer to his own question, Let thine eye look upon no evil thing, and it hath become a sacrifice; let thy tongue speak nothing filthy, and it has become an offering; let thy hand do no lawless deed, and it hath become a whole burnt offering. But this is not enough: we must do good works also; let the hand do alms, the mouth bless them that despitefully use us, the ear find leisure evermore for the hearing of Scripture."-From "On Behalt of Belief"

THE APOSTLE ST. JOHN.

A Pen Picture of His Appearance When Past the Prime of Life.

In Farrar's "Darkness and Dawn" occurs this description of the Apostle St.

He was dressed, as was not unusual in grey. His dark eyes seemed to be lighted from within by a spiritual fire; his figure was commanding; his attitude tull of digto the spirit and tone of Christ than nity. His face was a perfect oval, and the in the despérate and ghastly pessimism of features were of the finest type of Eastern the Buddha. "I remember," says Phædo, as he tells how Socrates looked and spoke on him, it seemed impossible to take the eyes from a countenance so perfect in its strange teeling that came over me at being light and spiritual beauty—a countenance with him, for I could hardly believe that I in which a fiery vehemence was exquisitely

His whole appearance was magnetic. It seemed to flash in all around him its own the village. hour of death that to me he appeared nobleness, and to kindle there that flame of blessed. I thought that in going to the other world he could not be without a love to God and man which burnt on the altar of his own heart. That such a soul love to God and man which burnt on the Divine call, and that he would be happy, if chould be convinced of a truth, seemed any man ever was, when he arrived there." alone sufficient to convince others. That How exquisite the Hellenic sanity, the sweet reasonableness of tone, by the side all disbelief of the fact impossible to those of the passionate Indian nihilism! And of who once fell under his influence. That what did Socrates speak? "The wise such a man could be the herald of a new what did Socrates speak? "The wise man," he is saying, "is ever pursuing death, and longing to die, for he is entirely concerned with the soul, and he would like to be altogether quit of the body. The philosopher dishonors his body; his soul runs away from the body, and desires to be alone and by herself. For that body is a source of endless trouble; it fills us brighten in the deepening twilight.

Messages of Help for the Week. Sunday-Exodus 20, 8. "Remember the Sabbath day, to keep it holy."

Monday-Proverbs 3, 5,6. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Tuesday-Psalm 34, 13, 14. "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good, seek peace and pursue it."

Wednesday-Psalm 34. 15. The eyes of the Lord are upon the righteous, and his ears open unto their cry.

Thursday—Matthew 6; 22, 23, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darknes. If

Serving Two Masters.

ly the devil, but the lowest of devils-" the whose service perfect slavery."

No River of Death.

True, we shall pass through that river which is named Death, but it is a misnomer; which is named Death, but it is a misnomer; which has caused the din. His views on the prophets are very far removed from the prophets are very far removed from the prophets are very far removed from those held by the late Mr. Spurgeon. At the same time he says he could subscribe to the declaration of taith and order of the valley of the shadow of death, and that is all; and thus we shall reach a higher all; and thus we shall reach a higher thirty-nine articles with that body, "in toto of being in we shall be "forever" for ever the page 64 column illustrated magazine, which is a misnomer; the prophets are very far removed from th

NEWS AND NOTABILIA.

Thomas a Kempis wrote "The imitation

Pere Charmatant, founder of the order of the White Fathers, who was born in France in 1844, has been appointed to succeed the late Cardinal Lavigerie as primate of Africa.

True courage is the result of reasoning. A brave mind is always impregnable. Resolution lies more in the head than in the veins, and a just sense of honor and of infamy, of duty and of religion, will carry us further than all the force of mechanism.

Rev. Dr. Henry Van Dyke, the pastor of the brick presbyterian church, New York, thorny for their weary feet. told his congregation recently that if the theory of the inerrancy of the original scriptures was to be set up as a test of his orthoodxy, he would be driven from the presby-

The wages that sin bargains for with the sinner are life, pleasure, and profit; but the wages it pays him with are death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payment together. - Dr. South.

There is a clergyman in the North of England who makes it a rule never to accept marriage fees from bridegrooms bearing the name of Collins. The reverend gentleman, who is a literary man, has resolved to carry out this curious custom simply on account of his being such a great admirer of Wilkie Collins, the late wellknown novelist.

Among the many tributes to the memory of the late Phillips Brooks, few will attract wider notice or be more worthy of appreciation than the article on the life and work of the great divine written by his brother, the Rev. Arthur Brooks, D. D., of the Church of the Incarnation, New York city, which is announced to appear in one of the May magazines.

Excommunication by bell, book, and candle is a solemn ceremony belonging to the Roman church. The formula is read from a book, which is then sharply closed, a lighted cardle is thrown upon the ground and extinguished, and the bell is tolled, as for the dead. This mode of excommunication is of very early date and can be made fearfully impressive.

It is said that the Chinese government has been so favourably impressed with the educational work which the methodist missions are doing in Pekin, that it has promised to give positions upon the railroads and labors and unites into socities and re-Rome, in Eastern costume. He was a man or in telegraph offices to all graduates, at a publics, and sends out colonies, and feeds little past the prime of life. The hair which fair salary. All graduates from the medical the world with delicacies, and obeys their escaped from under his turban was already department will receive appointments in the army and navy.

The organist of the parish church, Walton in le Dale, near Preston England, is a true musician. Not long ago, the organ at which he had presided for many years required repairing and improving so badly that he returned to the vicar his salary for twenty-five years, stipulating that part of the money was to be expended in improvements on the organ, and the balance invested, the proceeds to be paid every Christmas to the deserving old people of

In twenty years the prodigious sum of £20,531,403 has been spent upon building or restoring cathedrals and churches in English dioceses, and this does not include any single expenditure below £500. In London alone £2,000,000 has been disbursed, a sum of nearly £1,189,000 having been laid out in church building and £820-329 for restoration. Taking the whole country, £9,607,783 was devoted to building and \$10,609,628 to restoration, and a further sum of £313,992 was expended on building and restoration.

Russia has more Jews than any other country. A recent estimate puts the number at a little over 3,000,000. The number has been largely reduced, of course, by the expulsions of the past twelve months. Austro-Hungary comes next with about 1,700,000. Germany has 500,000, France 80,000 and England 60,000. Some of the smaller countries of Eastern Europe contain more Jews than either France or England. The United States has 230,000. According to the estimates which are apparently trustworthy there are 7,000,000 Jews in the world.

Professor Borden C. Bowne, in a recent issue of the N. Y. Independent, says: You ask me for a word on the conflict between science and religion. There is no such conflict. The conflict which does exist is between scientists and religionists, and at the root there is ignorance. When the scientist understands his science, and the christian understands his religion, the conflict will disappear of itself, and until such understanding is reached we shall continue to be afflicted with those two rather unpleasant and unprofitable beings, the magazine scientist and the panicky christian.

The Scripture measures of distance are unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me for I some plain surface, as the boys extend it when playing marbles. Two spans equalled one cubit, the distance from the tip of You cannot serve two masters—you the middle finger to the tip of the elbow.

The middle finger to the tip of the elbow.

The middle finger to the tip of the elbow.

Four cubits equalled one fathom, or about

The Rev. Dr. Duff, whom certain orthoand the influence of the great critics of the fatherland is strongly evident in his "Old Testament Theology" and "Old Testament Exegesis," the former being the book

Chariots of Fire for the Christian.

Elijah went to meet the Chariot of Fire that was sent to convey him to the presence of that God, he had so long and faithfully served in the midst of so much opposition and apostacy. It is written, "He was carried up into heaven," far beyond the shadows of earth, to the holy calm of God's unchanging rest. Do we want, likewise, to be transported in a chariot of fire to the heaven and holy calm of God: then let us go to the Psalms for our chariot-we shall find many there, waiting our use.

The Psalms of David have been the unfailing source of comfort and joy to many a weary heart; of strengthening to thousands who have been in the depths of adversity, and felt the wilderness pathway too

They are likewise songs of praise, showing forth the excellency of God's character, His faithfulness to His covenant promises, His delivering power and unchanging love. You cannot be in any state of mind or outward circumstance as a child of God; but you have some word that exactly fits your experience, and becomes, if we make use of it, a healing and soothing balm to the

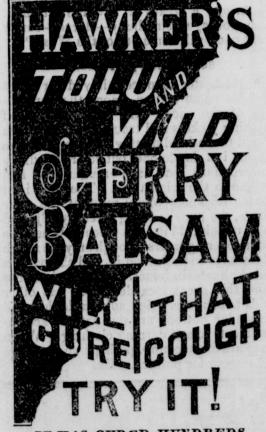
Do you want to learn to pray? The Psalms are cloud prayer chariots, tinged with the sunshine of praise. Mount one of them, and, like your Master, you shall find yourself carried up into heaven. As you read and meditate, the axle wheel of fire revolve, and, e'er you are aware, your soul shall be as the chariots of Abinadab. Do not sorrow, then, as those who have no hope. Thy Father, in the plenitude of His love, has provided them for all the sons and daughters of grace, that in them we may ride along with the King Himself, in those heavenly places of joyous experience unknown to the world, and find that we are heirs of a blessedness which eye hath not seen nor ear heard, nor heart of man unaided by grace hath ever conceived.

What Marriage Is.

Marriage has in it less of beauty, but more of safety, than the single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity; and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and Heaven itself. Celibacy, like the fly in the heat of an apple, dwells in perpetual sweetness, but sits alone and is confined and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, king, and keeps order, and exercises many

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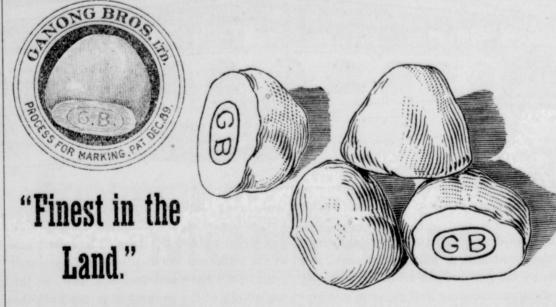
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