

# Sunday Reading.

## RELIGION VS. MORALITY.

Lessons Learned from Chicago's Congress of Religions.

From the Parliament of Religions which has just closed its sessions in Chicago two significant and important results have come. First, we have learned from the addresses delivered by representatives of many religions, especially those of Asia, that the leaders of these faiths have generally the same aim as the Christian preacher. They are seeking in their way to eradicate sin and vice, to ennoble and purify the lives of men and to encourage kindness, charity and helpfulness. Thus, so far as morality is concerned, they are allies rather than opponents of Christianity.

A second result is that Christians have now been authorized by the representatives of other faiths what are the principal obstacles to the propagation of Christianity in some of the lands to which we send missionaries. The chief obstacle is the inconsistencies of professedly Christian nations and individuals. When these people suffer from the cruelty, injustice, oppression and immorality of professing Christians, they conclude that Christianity is not the transforming and beneficent power that it is claimed to be. It will also surprise some among us to learn from the addresses in the Parliament that Christ is honored and his teachings accepted by many who reject the dogmas and doctrines of the sects. These facts ought to be understood and appreciated by the church of Christ throughout the world, and especially by the friends of missions. The following from among numerous weighty utterances will indicate the attitude of the speakers toward Christianity.

Kinza Ringe Hirai, a Buddhist teacher of Japan declared, that Christianity would be given a kindly hearing by the Japanese but for the un-Christian conduct of so-called Christian nations.

Swami Vivekananda of Bombay, India, said, "Sisters and brothers of America, I am proud to belong to a religion that has taught the world both tolerance and universal kindness. We believe not only in universal toleration, but we accept all religions to be true. I am proud to tell you that I belong to a religion into whose sacred language (the Sanscrit) the word seclusion is untranslatable. I am proud to tell you that we have gathered into our bosom the purest remnant of the Israelites, a remnant which came to southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny."

"In India there are more than 300,000,000 men and women living on an average of a little more than 50 cents a month. I have seen them for years living on wild flowers. Whenever there was a little famine hundreds of thousands died of starvation. Christian missionaries come and offer life, but only on condition that the Hindus become Christians, abandoning the faith of their fathers and forefathers. Is it right? There are hundreds of asylums; but if the Mohammedans or the Hindus go there they would be kicked out. There are thousands of asylums erected by Hindus where anybody would be received. Brethren of America, the crying evil of the East is not religion. We have more than religion enough; what they want is bread, but they are given a stone. It is an insult to a suffering man dying of hunger to treat him to metaphysics. Therefore, if you wish to illustrate the meaning of 'brotherhood,' treat the Hindu more kindly, even though he be a Hindu and is faithful to his religion. Send missionaries to them to teach them how better to earn a better piece of bread, and not teach them metaphysical nonsense."

Mr. Dharmapala, a Buddhist monk of India said: "For nineteen centuries you have had Christianity in Europe, but only during the last three centuries have attempts been made to propagate it in the East. The Buddhists have a record to show that the Christian nations of three centuries ago did not do their duty as Christ wanted it done, and therefore Christianity failed in the East. The conditions of our country are different from those of yours. Your great slaughterhouse here is a shame and curse to civilization, and we do not want any such Christianity in Ceylon, in Burma, in Japan, or in China. We want the lowly and meek and gentle teachings of Christ, not because we do not have them now, but we want more of them. I tell you, if you want to make Christianity an influence in the East, you must send there men of gentleness, lowliness, meekness and tolerance. Buddhism had its missionaries before Christianity was preached. It conquered all Asia, and made the Mongolians mild. Its preachers do not go in this grand, fashionable costume of yours, but in the simple garb you see on this platform. They did not go with a Bible in one hand and a rum bottle in the other, but they went full of love, compassion and sympathy. With these attributes they conquered, and they made Asia mild. Slaughter-houses were abolished, public-houses were abolished, but they are now on the increase because of the influence of Western civilization. It is left for you, this younger family of European nations, to change this. You are intelligent, you are free from the bonds of theology and dogma, and I want you seriously to consider that the twentieth century evangelization is in your hands. I warn you that if you want to establish Christianity in the East, it can only be done on the principles of Christ's love and meekness. Let the missionary study all the religions; let them be a type of meekness and lowliness, and they will find a welcome in all lands."

Minas Scherez, editor of an Armenian newspaper, spoke as follows: "Salutations to the New World, in the name of Armenia, the oldest country of the Old World. Salutations to the American people, in the name of Armenia, which has been twice the cradle of the human race. Salutations to the parliament of religions, in the name of Armenia, where the religious feeling first blossomed in the enraptured heart of Adam. Salutation to every one of you, brothers and sisters, in the name of the Tigris and Euphrates, which watered the garden of Eden; in the name of the majestic Ararat, which was crowned by the ark of Noah, in the name of a church which was almost contemporary with Christ. A pious thought animated Christopher Columbus when he had directed the prow of his ship towards this land of his dreams—to convert the natives to the faith of the Roman Catholic church. A still more pious thought animates you now, noble Americans, because you try to convert the whole of humanity to the dogma of universal toleration and fraternity. Old Armenia blesses this grand undertaking of young America, and wishes her to succeed in laying, on the extinguished volcanoes of religious hatred, the foundation of the temple of peace and concord."

## EDUCATION, OLD AND NEW.

Psychology, the Ruling Spirit of the Present System.

The schools conducted on scientific principles differ widely from the mechanical schools. While the aim of the old education is mainly to give the child a certain amount of information, the aim of the new education is to lead the child to observe, to reason, and to acquire manual dexterity as well as to memorize facts—in a word, to develop the child naturally in all its faculties, intellectual, moral and physical. As in these schools the teacher is guided in her work by the nature of the child mind—that is, by the laws of mental development—she is constantly in search of such light as will guide her in giving the child the benefit of what is known of the nature of the mind and its mode of development. We find, therefore, widely distributed among the teachers a truly progressive spirit, much enthusiasm, and a desire to become conversant with the laws of psychology and the principles of education. It is almost exclusively in the cities where the teachers constantly pursue professional studies under the guidance of their superintendents that schools of this order are found.

As it is no longer the text-book or the arbitrary will of the superintendent, but the laws of psychology, that now become the ruling spirit of the school, the order of things becomes reversed, and, in consequence, the atmosphere of the school-room is entirely changed. The teacher who endeavors to instruct in accordance with the nature of the mind is of necessity obliged to study the child, so that she may understand him and know how to minister to his needs. The attitude of the teacher now changes from that of lord and master to that of friend and guide. She thus ceases to be cold and harsh, and becomes loving and sympathetic. The school room loses its prison aspect and becomes characteristic of a refined and refined home. Further, when the teacher is guided in her work by the laws of psychology, there is a change in the methods of instruction as well as in the spirit of the class-room. While in the mechanical schools the recitation periods are devoted either to hearing children recite lessons that they have studied by heart, or to drilling the pupils in facts, in the schools conducted on scientific principles such procedures are not tolerated, the teachers being obliged to devote these periods to actual teaching, and—to the best of their ability—in accordance with methods approved by the educational scientists.

It may therefore be seen that the new education recognizes that there are elements aside from measurable results that require consideration in educating the child. The first and foremost among these elements is the child himself. The old system of education thinks only of the results, and with its eye upon the results, forgets the child; while the new system is in large part guided by the fact that the child is a frail and tender, loving and lovable human being. "By their fruits shall ye know them," is a proverb which though frequently quoted in this connection, does not apply to schools at all, because it leaves out of consideration the fact that the child lives while he is being educated. Who would argue that the steamer is as good as the cabin because the steamer passenger travels as quickly and as safely as the cabin passenger? When natural methods are philosophically applied by the teacher, the child becomes interested in his work, and the school is converted into a house of pleasure. When, on the other hand, the child is taught by mechanical methods, his mental food is given to him in the most indigestible and unpalatable forms, in consequence of which he takes no interest in his work, learning becomes a sort of drudgery, and the school a house of bondage.

## American Methodists.

Rigid economy will be exercised in the missionary work of the American Methodist Church, at home as well as abroad, for a year to come at least. Delegates to the general conference settled down to the task of apportioning to the various mission fields the \$1,100,000 provided the work by vote, but so much speaking was indulged in that session less than a tenth of the sum total had been appropriated. Each and every item was scaled one-ninth and in some cases more, from last year's figures, and speaker after speaker laid stress on the fact that in view of the prospect of the financial stringency and commercial depression retrenchment and economy in mission work were absolutely necessary. There was a long debate respecting Welsh domestic missions. Bishop Walden is opposed to the continued maintenance of the stations in Wisconsin on the ground that the denomination did not

seem to have much hold upon the Welsh residents of the states. Dr. Earl Cranston, of Cincinnati, expresses the opinion that the Welsh are a peaceable class and well taken care of by other societies. On the other hand, there are many needy fields where the money might be better spent. Mission work among the Chicago anarchists he thinks might be productive of good. The Wisconsin appropriation was stricken out. Objection was also made to continuing the Swedish mission in Philadelphia, several delegates insisting that it was practically dead, and in this case also the appropriation was passed. Two thousand dollars were lopped off the appropriation for Norwegian work in Utah and Montana, despite the protests of Bishop Fowler, who, when the figure was finally placed at \$13,000, loudly proclaimed the opinion that it was a "burning shame."

## Beautiful as the Lily.

A lady, who, in her girlhood, was discouraged by her lack of beauty, but lived to become a leader of society, with hosts of sincere and loving friends, says: "If I have been able to accomplish anything in life it is due to the words spoken to me in the right season, when I was a child, by an old teacher."

"I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive."

"One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying."

"What is the matter, my child?" she asked. "Oh, madame, I am so ugly!" I sobbed out. She soothed me, but did not contradict me. Presently she took me into her room, and after amusing me for some time, said, 'I have a present for you,' handing me a scaly, coarse lump covered with earth. 'It is round and brown as you. Ugly, did you say? Very well. We will call it by your name then. It is you! Now, you shall plant it, and water it, and give it sun for a week or two.' I planted it, and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight. It was the first time that it ever occurred to me that in spite of my ugly face, I too might be able to win friends and make myself beloved in the world."

## Attracted by Love.

In the early days of the Christian Church people were attracted to that Church by the love the Christians bore towards each other. People were heard to exclaim: "See how the Christians love one another." We read in the Epistle of St. John, "In this we have known the charity of God because He had laid down His life for us; and we ought to lay down our lives for our brethren." "My little children, let us not love in word, nor in tongue, but in deed, and in truth." There are few people who know how to be charitable without touching the self-respect of the recipient. Who does not know the family brought up in straitened circumstances? They have rich neighbors who could spend a few hours every week remodeling the soiled garment which their child can no longer wear, making over a dress for one of the girls, or a suit for one of the boys. A kind friend could assist her occasionally with her housework or her sewing. A patch on her girl's dress, or her boy's pants, a few buttons replaced on their clothing, or her stockings darned, help out to a remarkable extent. "Bear ye one another's burdens." Go to your neighbor; tell her that you are willing to help her bear her burden. Do not shut the door of the kingdom of heaven in your own face by refusing to be charitable. Let your motto be:

"If I can ease one life from aching,  
Or cool one pain,  
Or help one fainting robin into the nest again,  
I shall not live in vain."

## Messages of Help for the Week.

"What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. I will offer unto Thee sacrifices of thanksgiving in the courts of the Lord's house."—Psalm 95: 12-18.

"If Thou, Lord, shouldst mark iniquities, O, Lord, who shall stand? But there is forgiveness with Thee that Thou mayest be feared."—Psalm 130: 3, 4.

"He that taketh not his cross and followeth after Me, is not worthy of Me."—Matt. 10: 38.

"Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matt. 26: 4.

"In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul."—Psalm 138: 3.

"A good name is rather to be chosen than great riches. The rich and poor meet together; the Lord in the maker of them all."—Prov. 22: 1, 2.

"A good name is better than precious ointment: and the day of death than the day of one's birth."—Ecclesiastes 7: 1.

## Laying On of Hands.

J. G. Stewart, a faith-cure evangelist recently descended from the ministry by the United Presbyterian Presbytery of Monmouth, is in no manner discouraged from publicly proclaiming his views and belief. Assisted by Rev. Mr. Warnon, of Chicago, he is now conducting one of the most sensational revivals ever held in Illinois. So largely attended are the meetings that the W. C. T. U. hall is inadequate to contain the people. Efforts are being made to secure more commodious quarters. Many conversions are being made, but the most remarkable feature in connection are the cures being wrought by laying on the hands and invoking divine interposition. Scores of diseases and ailments of long standing have been treated with apparent success. As no fee is charged, the afflicted ones are manifesting the most intense interest and confidence in the alleged miraculous healing. One of the most singular cases is that of Charles Pattee, of Monmouth, who

is 22 years old and has for twenty years been a deaf mute. After several seasons of prayer with the evangelist, Pattee was enabled to hear, and in the presence of the audience last night plainly articulated many words and sentences.

## FOR THE ARMY.

Giving Her Kitten to Help the Union Cause Through Difficulties.

One evening, toward the close of the war, while Union soldiers lay in camp on a hillside near the Staunton River, the cry of "Halt!" who goes there?" from a sentry startled every longer to his feet, and several of the more curious ran to the guard-line to find out what the trouble was. A minute later, all knew that the night visitor who had been challenged was no enemy. A little girl, about ten years of age, holding a little white kitten, came forward into the light of the fires, conducted by two soldiers who looked as proud as if they were escorting a queen.

The whole regiment gathered, including the colonel himself, to look at the child and hear her tell her story. A very short story it was—scarcely a paragraph; but there was matter enough in it for a full chapter. She lived near by with her father, who was sick and poor; and they were Northerners, she said, and "Union folks. Her mother was dead, and her brother had been killed while fighting in the Federal army. She "wanted to give something," and when Union soldiers came she thought she would bring her pet kitten and present it to the colonel.

The colonel took the little girl in his arms and kissed her, and her kitten too, and he was not a bit ashamed of his weakness. He accepted the kitten with thanks; and its innocent donor was gallantly waived on to her humble home, loaded with generous contributions.

The white kitten was adopted by the regiment, but was considered the property and special pet of the colonel; and when the war was over he took it home with him. Like the white lamb that stayed and fed with the victors after the battle of Antietam, the little creature was a daily inspiration to better feelings and thoughts in the presence of all that is worst—a living flag of true gleaming among the thunder-clouds of human passion. —Harper's Young People.



M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

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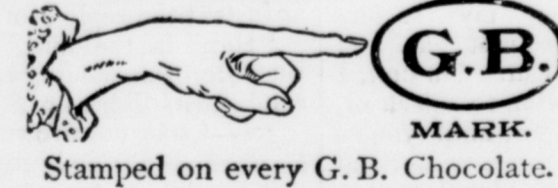
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Yours Respectfully,

**WM. E. THISTLE,**  
Druggist.

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