

THE LESSON THAT PARENTS AND CHILDREN LEARN FROM HIS LIFE.

Mothers get your children ready. I speak to the mothers, and I speak to the Sunday-school teachers, get your children ready. "That Samuel may be established to be a prophet of the Lord." Oh! what honor came to Hannah through Samuel. How many a woman would look upon her and say, "Proud art thou, O Hannah, that God should have given thee such a child as this!"

There never was a time in the history of this country like the present for the opportunities for even the poorest and most ignorant to do good if they want to. A wonderful change has come over people in my time. Both in the pulpit and in the press, and in the senate there are opportunities for men and women to do good such as there never were before. I should like the mothers not only to devote their children to the pulpit, but to commerce. It wants to be taught by the mothers that commerce ought to be conducted on Bible principles, and that labor and capital should be used in harmony with the golden rule. We want mothers to train their children up to do right. I speak with gratitude and affection of my mother, who taught me to make my master's interest my interest. I speak to-day with gratitude of my father, who, at family worship, used to pray for the masters of his children, and that the business which his little boys were at work should prosper. Do you think that it had not a good effect upon us?

The future of this country is very largely in the hands of the mothers. We should teach our children to have right ideas, and encourage them to propagate their ideas. My father used to encourage his boys to talk. Boys as we were we had our opinions upon politics and other things. We talked with each other, and our father used to interpose; and some of the things he said about politics and other things remain with me to this day. I do wish that mothers here would say, "I will have a Samuel. My boy or my girl shall be devoted to God and to goodness. I will bring up my child to have a right idea, and I will do my very utmost that my child, when he is a man, shall come out on the right side of the question; ah, and before he is a man. Even in his play he shall be known as the boy that never cheats." Ah! if every boy has been taught to be just and right in play there would have been less cheating in manhood. Never was there a time when there was so much room for individual goodness. Never was there a time when even unlettered men can do so much good. And there need be no unlettered men today, for education comes to every body's child. Every body has a right to be instructed, and it is a glorious thing to live now. I am glad I did not live in the past. I am glad that I live now, and I am glad that my children have a chance of doing something to make this world better. And I trust that you will take pains to teach your children to take the right side in commerce and in politics. It is not for me to say which is the right side. The right side is the side of conscience. It will be an evil day for this country when there is only one political opinion. It is for you to act conscientiously, to act in the fear of God, and teach your child to vote according to his conscience. Remember that. For his vote he must account at the bar of God.

Early consecration is the pathway to honor and greatness. I want the teachers to remember that to them is committed a very great responsibility—that of trying to induce youth to consecrate its powers to God and goodness. What a great man Samuel became! Perhaps there came to him one of the greatest honors that ever came to anybody. "His name is at the top of the page of a great many of these leaves. Is not that an honor? Little did Hannah think, when her son was born, 'My boy's name.' 'Asked of God,' shall be translated into the Bible many hundreds and thousands of years afterwards. They will talk about my boy, and they will read out of the First Book of Samuel, and take their text out of the Second Book of Samuel, and all these beautiful words and gracious stories are connected with my boy." Oh yes! He won greatness by answering to the voice of God—an early consecrating of his life to God. And it is so yet. Lord Byron in his day was a great poet, and perhaps the greatest rhymist the English nation has yet produced. I very much question if there are any English verses to compare with Lord Byron's. He was the fashion of his day; and the mob, both the great and the small, the upper ten thousand as well as the lower hundred thousand, worshipped him. But very few people quote him to-day; and they will sing Charles Wesley's "Jesus, Lover of my soul" when Lord Byron is forgotten. Charles Wesley had not the poetic genius that Byron had, but he gave it to God, and God is giving him interest to-day, for there is no hymn-book in the world published without some one or more of Charles Wesley's hymns. They sing them in Westminster Abbey; they sing them in the camp-meeting in America; they sing them sometimes round the dying bodies of princes, and they sing them in the slave caravan.

Shall I tell you a story? My story is of a man that I know very well. I knew him when he was a boy, and he was serving his apprenticeship in one of the Manchester warehouses. One day, boy as he was, he went into a public house and he had a glass of something. When he came out he felt himself going round, and as soon as he felt himself the worse for the drink he said,

"Never any more!" In God's Name he put the drink from his lips from that day. Then he listened to what his teachers said, and he gave his young heart to God. But in the place where he worked were many drinking and swearing men, and when they found out that this lad had become good they persecuted him. He was the youngest apprentice, and it was a custom there for the youngest apprentice to brush out their jackets and went home the young apprentice had to stay behind and make the place fit for the next day. It was the rule that when a new apprentice came the preceding apprentice should go home when the men did, and that the new apprentice should brush out the shop. My friend determined to be good; so the men boycotted him, and they did it in this way. When the new apprentice came they made Tom still stick to the long brush; he was not allowed to put his jacket on. They said to the new apprentice: "Thou can come home with us, but Tom must stop." He did not retort, but he stuck to the brush. And with the next apprentice it was still the same; Tom still stuck to the brush. But he had got his head on, and he picked up the business; he was not muddling his brain with drink. One day the master said to him, "Thomas, when you come to-morrow, come in your Sunday clothes; you are going to be foreman here." So the next night, when the time had come to go home, Tom went to get his jacket; but the men said, "Get to thy brush." "Nay," he replied, "never any more." His name is over the war-house door; he is master where he used to brush the shop out. He has now gone to America. He is "established to be a prophet of the Lord," for he has done a work that has made the angels sing.—Rev. Thos. Champness.

FOUND AT MOUNT SINAI.

Discovery and Translation of the Syrian Text of the Four Gospels.

The two English ladies, Mrs. Lewis and Mrs. Gibson, who have distinguished themselves by the discovery of a Syrian text of the four Gospels are both Oriental scholars, speaking Arabian and modern Greek fluently. They were both deeply interested in the discovery of the fragment of the Gospel of St. Peter, found in an Egyptian tomb, and studied the art of photographing handwritings with Rendels Harris of Cambridge. The convent at Mount Sinai has been searched and researched for such treasures. Prof. Harris himself was there three years ago, but it has been left to Mrs. Lewis to find the precious manuscript, which, when she first saw it, was in a "dreadful condition." But by the exertion of that most excellent womanly gift of patience, she has managed to separate the leaves and to photograph the whole, which consists of three or four hundred pages. The lost text, it must be remembered, is covered by more modern writing, but after a month's work the Syrian text has been brought out. Mount Sinai has never before seen three Syrian scholars at work at the same time within its walls, and what is more unusual still from a monastic point of view, working under the presidency of a woman.

The World's Daily Bread.

To me the supply of the world's daily bread is a standing proof—not only of a self-existent and ever active deity, but of a Divine Fatherhood—ever thinking, ever acting, ever providing for the wants of all His children. Let any man who thinks otherwise account, if he can, for the lavish bounty with which the wants of the world are met. It is easy, I know, to say that it is the result of man's co-operation with nature. But that, to my mind, does not explain the mystery. When I say that nature does this—nature "bringeth forth grass for the cattle and green herb for the service of man"—I not only personify nature, but deity it. I know nothing of nature apart from God. There must be the recognition of a thinking mind and a loving heart to satisfy my reason in its demand for an explanation of the constant supply of the necessities of life. Given that, and the mystery of the bounty becomes an understandable fact. Given a Divine Father, and what more natural than that He should not only care for, but provide for His children? Given that we and all the creatures His hands have made are His offspring, and what more natural than that we should cry, "Give us day by day our daily bread?" I see nothing, moreover, against believing that "the lions, roaring after their prey, do seek their meat from God," that He feedeth the young ravens that cry unto Him for food, and that in His care for higher creatures He also thinketh of and catereth for the sparrow that twittereth upon the housetop. Every autumn is God's answer to the human cry for bread and to the animal cry for food. He knoweth our need; He remembereth our dependence upon Him.—Rev. A. E. Butler.

An Early Christian Hymn.

Shepherd of sheep that own Their Master on the throne Sit up Thy children weak Wt' guiltless lips to speak, In hymn and song, Thy praise, Guide of their infant ways.

O, King of saints, O Lord, Mighty all-conquering Word; Son of the highest God, Wielding His wisdom's rod, O Word, abiding eye, Giver of endless joy; O all our mortal race, Saviour, of boundless grace, O Jesus, hear!

Fisher of men, the blest, Out of the world's unrest, Out of its troubled sea, Taking us, Lord, to Thee, With choicest fish, good store, Drawing Thy nets to shore.

Lead us, O Shepherd true; Thy mystic sheen, we sure! O path where Christ hath trod, O way that leads to God, O Word, abiding eye, O endless Light on high, O glorious Life of all That on their Maker call, Christ Jesus, hear.

NEWS AND NOTABILLIA.

Miss Murdock and Miss Buck, two women students at the Manchester New College, Oxford, have been invited to undertake the joint pastorate of the Unitarian church at Cleveland, Ohio.

In the 17th century a pamphlet was published entitled "The Spiritual Mustard Pot, to Make the Soul Sneeze with Devotion; Salvation's Vantage Ground, or a Louping Sand for Heavy Believers."

The Wesleyan Methodist Church of England, the Mother Church of Methodism, reports 427,739 full members, besides 30,016 on trial. This shows an increase for the year of 2,780 full members and of 4,476 on trial.

The Bishop of Ripon, at a meeting of the Children's Happy Evenings Association recently, said he was especially glad to see that the old fairy tales held a place among children's amusements, and he said, "God bless those who filled a young child's mind with fairy tales."

It is not uncommon for a barrister to become a clergyman. The instances must be few, however, in which a man is called to the Bar and ordained in the same year. This was the case of the Rev. Sydney Adolphus Boyd, vicar of St. Giles, Norwich. Mr. Boyd has been at once a clergyman and a barrister a little over a dozen years.

Rev. Theo. J. Parr, who was pastor of the Western Congregational church in Toronto for a year or more, and who has just completed his course at Victoria College with marked honor, will go up for ordination at the coming Niagara conference. Mr. Parr maintained his connection with the Methodist church, though occupying a Congregational pulpit.

The congregation at Fifth Avenue Baptist church, New York, recently subscribed \$30,000 in a single collection, in response to the pastor's appeal on behalf of foreign missions. Leicester, England Wesleyans have lately shown that all the generosity is not in the land of millionaires, though they fell somewhat below the achievement of the New York church. At a meeting in support of their great extension scheme they raised over £4,000.

In looking up past history, it is interesting to notice that the Bishopric of Ely has furnished to the realm as many great officers as any other in the kingdom, for it has given to the State no fewer than nine Lord Chancellors, seven Lord Treasurers, one Lord Privy Seal, one Chancellor of the University of Oxford, one Chancellor of the Exchequer, two Masters of the Rolls, two Saints in the Church, two Cardinals in the Church of Rome, and to the English Court (including the present Lord Bishop) four Almoners.

His Holiness Pope Leo XIII. in his youth was a great walker, and during the thirty years that he was Bishop of Perugia, he continued the habit of his early days; but since his election Leo XIII. has not crossed the threshold of the Vatican. He is an enthusiast in the culture of vines; the gardens of the Vatican have been almost entirely turned into vineyards, which the Pope personally superintends with the greatest interest. Leo XIII. has a strong liking for the English language, which he is said to speak perfectly, and which he uses conversationally in preference to any other when occasion permits.

The New York Sun says:—We do not agree with the prominent infidel who maintains that society could not exist under the principles of the gospel; that the laws and methods of business would be destroyed thereby, and that social chaos would be the result. We say that we should have no laws, customs or practices that are incompatible with righteousness, charity and faith, which are the foundation stones of christianity. Yet we admit that if the precepts of the New Testament were put in practice by all christians, great changes would soon be brought about in christendom and in the whole world.

This year the Free church of Scotland—the church of Chalmers and Candlish, of Dr. Guthrie and Hugh Miller—is celebrating its jubilee. It is now just 50 years since the Free church separated from the state after a struggle remembered as "The Ten Years' Conflict." In 1843 the number of its ordained ministers was 474, at present it is 1,122. Meanwhile the income of the church has steadily risen from £300,000 per annum to over £600,000. The missionary income of the undivided church in the seven years before the disruption was £16,000 a year; that of the Free church during the first seven years of its existence was £35,000 annually, and at present it averages about £100,000.

The exodus of foreign Jews from Russia is assuming larger volume than last year as the period of grace for their enforced emigration is growing shorter. On an average each departing Russian steamer from Odessa to the Levant carries from 100 to 150 Jewish families. The emigration overland westward is commensurately large. There are still about 15 thousand Jews, classed under the foreign category, in Odessa alone who must quit Russia within the next twelve or fifteen months. A somewhat wanton and drastic hardship imposed by the city authorities here is the exclusion from the harbor quays of all friends and relatives of the departing emigrants wishing to make their last adieu. This regulation leads to very painful scenes, and the police and gendarmes who enforce it are not infrequently more than a little brutal in the execution of their duty.

The Rev. R. Y. Whytehead, Vicar of Madingley, a village near Cambridge, is one of the few energetic country clergymen seldom to be met with nowadays. Possessing a fair knowledge of bricklaying and carpentering, and finding the village sorely in need of a parish room, he recently accomplished the task of laying something over 30,000 bricks, and with the aid of the village policeman as assistant carpenter, has given the inhabitants a thoroughly substantial building. Adjoining the vicarage is a place fitted up in splendid style, and containing all the requirements of a tradesman following the vocation of builder. This same gentleman also acts as village doctor, and week by week receives visits from those of his flock who may be suffering from any illness. Mr. Whytehead has a thorough knowledge of chemistry, and the inhabitants receive advice and medicine free of cost. One of the rooms at his house resembles, in a small way, that of a country chemist's shop; it contains all the necessary ingredients for the making up of any kind of medicine.

Out-door Rogation Service.

An open-air service was held in the parish of Ardeley, five miles from the railway, on the evening of Rogation Monday, which seems calculated to familiarize country people with the mind and devotions of the church. A cart was placed, as a pulpit, in a grass field in the centre of the parish, around which the parishioners—farmers, laborers, women, and children—gathered in large numbers. The service was that drawn up for this purpose by the Rev. Daniel Eldale, Rector of Moulsoe, Bucks, and this year very appropriately it took the form of a special intercession for rain. Two hymns were sung, the Rogationtide hymn, "Lord, in Thy name Thy servants plead," and the Old Hundredth as a conclusion. Psalm LXV. was read, and as a lesson the last eight verses of the fourth chapter of the Book of Amos. A most suitable litany is included in the service, and after a short address from the vicar on the words, "I have withholden the rain from you," the following benediction was delivered:—"The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon these your fields, and these your homes, and upon yourselves and your children, now and for evermore." A simple out-door service of this kind has proved to be a means of attracting those separated from the church, and it certainly shows to country people that the church has in her heart their labor in the fields, and that she extends her blessings to their manifold toil, not only in the harvest, but also in the springtime of the year.—[London Church Times.]

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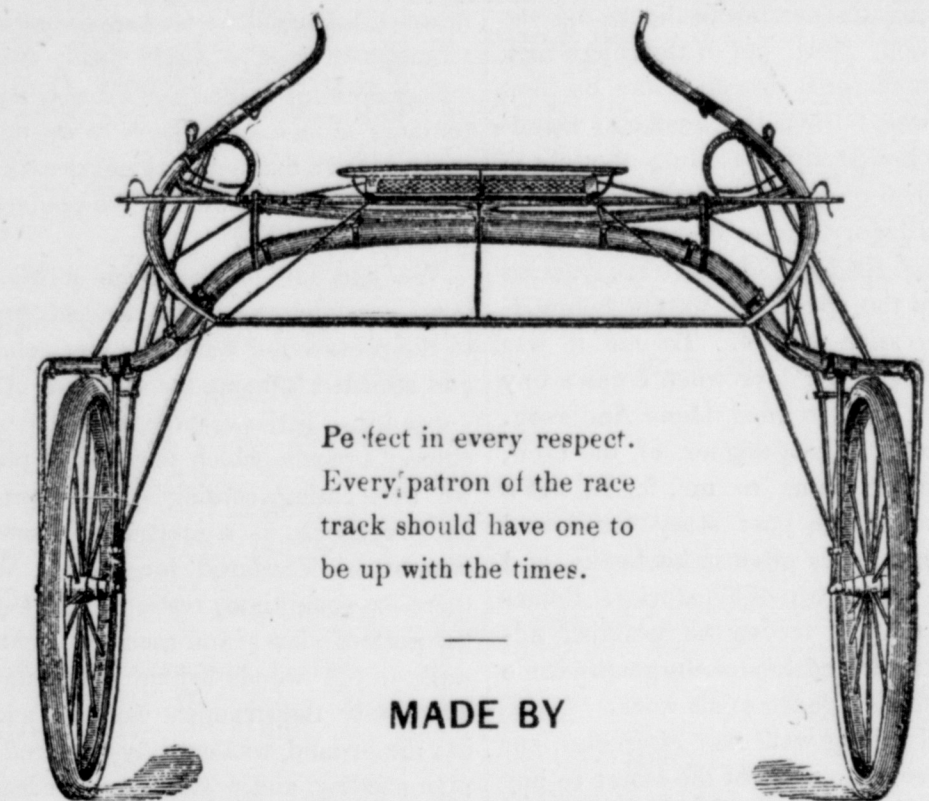
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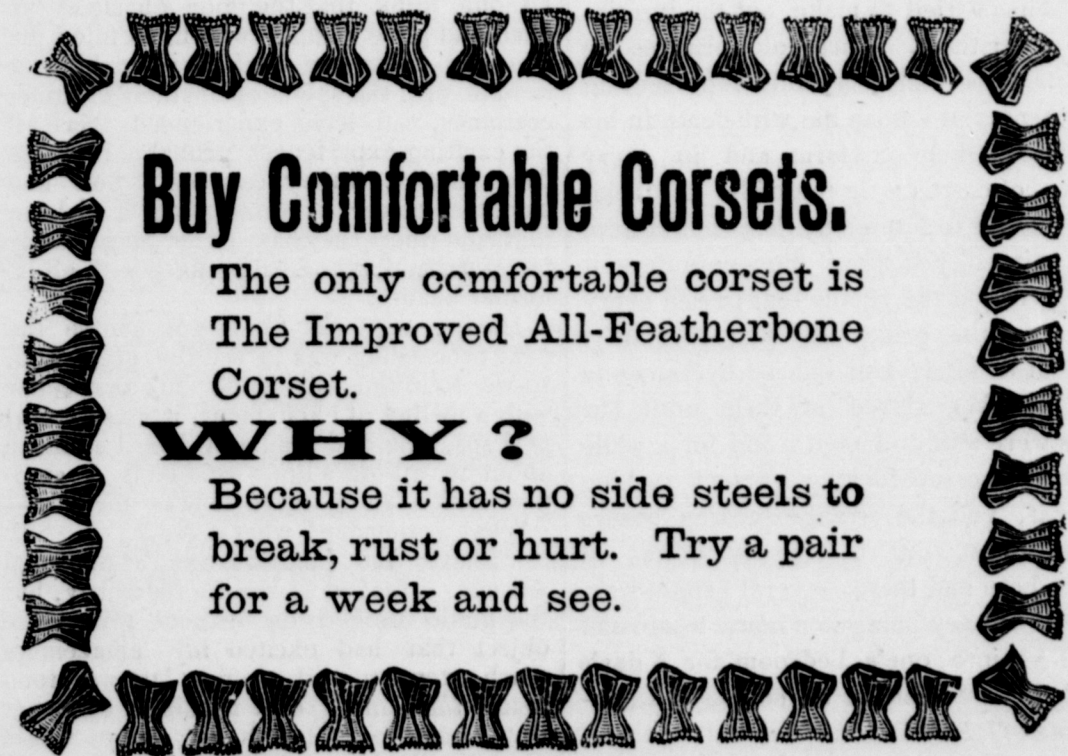
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