

Sunday Reading.

THE CURE OF HATE.

No one who hates can be either healthy or happy.

In a discourse on this subject before the Ethical Society, Felix Alder said: The source of true happiness is an elevated self-consciousness, and all our resentments are due to the fact that our consciousness of self suffers a depression. A depressed self-consciousness is the root of hate. There are two ways in which this can be cured, one by intellectual culture, which applies in certain cases and the other by moral culture.

It is a curious fact that foreigners create antipathy and the more so in proportion to our lack of refinement. The vulgar rabble hates a foreigner. The Chinaman when he came here first was hooted and jeered at because of his strange ways. The English hate the Irish, the Czechs of Bohemia hate the Germans, the Turks hate the Armenians, and the Jews are hated of all Christians. Our habits are ways of thinking and living make up the major part of our self-consciousness. If we are not cultured we cannot justify our habits. When foreigners come among us they throw a doubt upon our ways, and we hate them because they depress that consciousness of self. Culture cures race hatred. Nothing but culture can overcome this feeling. As we become refined we learn that the foreigner is not only piquant, but also intellectual and helpful to us; that each race bears intellectual and moral fruit after its kind. Each supplements the other. Mother Nature makes herself into a nosegay in which the philosophy of the German, the political sagacity of the Englishman, the religious depth and mysticism of the East are all necessary. We don't want to lose one of them. This spirit of cosmopolitanism should be encouraged in our public schools. We should teach our children what China has done for the world; let them learn the great parts of the history of Ireland when she was the guardian of learning; let them know from Jewish history that the contests of the Maccabees deserve a place with Leonidas at Thermopylae.

A second cause of hate is difference of opinion, and the antipathy is proportionate to the uncertainty of the opinion. It is in points that you cannot demonstrate that you grow must hate. The degree of hate is proportionate to the deficiency of logic. This is why religious difference arouses so much hatred. A man's religious opinion is a part of his person. He stakes his salvation on it, and yet he cannot demonstrate it. Culture will overcome this resentment. We must base our life upon moral truths which cannot be demonstrated. As for aspiration and infinity we can hold them as open questions cherishing a hospitality for all religions. The more we become cultured the more we recognize that there are truths in each; that Judaism emphasizes the sovereignty of the moral law, that Christianity teaches that man is forever incapable of following the law, and that the Islam of Mohammedanism is the lesson of submission to the inevitable. Increasing culture, and nothing else, will stop the enmities of race and religion.

There are some wrongs so subtle that the courts cannot reach them—insinuations against your veracity, your honor, or the honor of the woman you love. To resort to blows means an unseemly scuffle. It is to meet such exigencies as these that the duel was established. But the duel is simply an organized struggle, a scuffle dressed up in forms of courtesy, swords instead of fists. The guilty man is as often victorious as the innocent man. It does not tell us which was right.

One of the means of punishing such injuries is ostracism. I wish that society would use this weapon in the right way. Ostracise the scandal-mongers, who cast doubts upon their fellowmen without investigation and without proof. Ostracise them as either fools or guilty villains. They are the most despicable of creatures. Society should not tolerate any charge against a man or woman that cannot be proved. Ostracism should be the penalty. But if society fails to do this, and instead, ostracises men for their virtue, then I may ostracise such people from my company. I admit that this is a poor remedy, but it is the only one left.

But there are injuries which society cannot rectify—the injuries inflicted by our brothers or our nearest friends. Adopt the maxim of Jesus. Return good for evil. It has a solid basis. If your brother offends you, try to prove to him that he is wrong. By your conduct to him teach him what a brother ought to be. You are to be his moral physician. No one can take him from you. You have the right to cure him. The man who wrongs you is yours. By your kindness make him sorry. You can love your enemy in this high sense, for we love those whom we help.

Hatred is a peril to ourselves more than to others. It exhales an atmosphere in which our soul life must die. Nay, we should feel that we do not live at all so long as there is anywhere on the wide earth one human being whom we hate in our hearts.

Prayer in the Pulpit.

Too often are the prayers of God's ministers without preparation. They prepare their sermons carefully, give much thought and labor to them, but their prayers are not thought of, but left to the inspiration of the hour, and consequently they rush into the presence of God as the horse rusheth

into the battle. For this reason they are so often unsuited to the wants of the people. Sometimes there is an attempt to express some original thought, some reasoned out argument before the Lord; some great effort is made that embarrasses him, and to which he is not accustomed. This he calls prayer, but it is not the prayer of the people, they are not interested in it nor are they benefited by it.

A LOAN-BUREAU.

Credit and Not Charity is the Need of the Poor.

When the Rev. Dr. David H. Greer, Rector of St. Bartholemew's episcopal church, New York, started out to raise a fund to lend money to the deserving poor, the burden of his plea was that charity was the demand of the hour. He knew that there were many in straitened circumstances who would not know how to accept charity, and yet whose needs were most pressing. The fund of \$25,000 was raised in February last, and on the 12th day of that month the loan bureau was opened. Applications for loans came like an avalanche. There were actually more of them in the first week than the bureau has been able to investigate up to the present time, and the average number per day since then has been not much below twenty.

For several weeks the output of the bureau was limited to \$500, but when Dr. Greer was satisfied that a large majority of the clients would pay promptly, the limit was gradually increased, until it is now \$1000, which is divided into from twenty to thirty loans per week, the number depending on whether the loans are small or large, and the limit never being exceeded. Loans as small as \$4 have been made, but the largest amount that can be secured by any client is \$50. These figures were settled upon to keep the business of the office within the boundaries proposed by Dr. Greer, the giving of prompt financial aid in a small way to deserving people who are momentarily embarrassed, and who have security in the way of household effects to mortgage for the amount borrowed.

Clients of the bureau represent almost all trades, crafts, and professions—painters, authors, mechanics of all kinds, lawyers, merchants, actors, singers, etc., and many of them are looking for employment and work in their various lines. Artists and others engaged in work which is essentially a luxury have been especially unfortunate during the hard times, and there are well known portrait-painters, for example, who have received good prices for their services in good times, who will paint fine portraits now at figures which the clothing men would label "panic prices." The bureau would gladly give information to persons requiring the services of any of these deserving people. It is impossible for the loan fund to accommodate all applicants, but its success thus far proves the principle which Dr. Greer advocates, viz. that it is safe, and may be made profitable, to lend money to the deserving poor at fair rates of interest.

The Study of Temperament.

Here is a family of children, boys and girls. They have the same father and mother, yet what difference in temperament! One daughter is quite a tomboy, always romping. Another is timid and nervous. This boy is adventurous, full of curiosity, and does not stop to think of consequences. That one is cautious and cool-headed. Another is timid and excitable. Such is the composition of almost every family. Besides these varying disposition, there are the different ages, each requiring different treatment and guidance. One is too young to be reasoned with, yet must be controlled and trained. Another is old enough to be reasoned with, but he is self-willed. The trainer of children of these ages needs a wise head and a loving heart. To establish one law and administer discipline accordingly, irrespective of age and temperament, would be cruel. There must be a method for every child would make family government inevitable. No, it facilitates it. It leaves each child to govern himself, while the parent only directs. It enables the child to do what otherwise the parent would be obliged to do for each, which would be a grievous task.

A Vista of Heaven.

Our life has been a chapter of disappointments. But come with me, and I will show you a different scene. By God's grace entering the other city you will never again have a blasted hope. The most jubilant of expectations will not reach the realization. Coming to the top of one hill of joy, there will be other heights rising upon the vision. This song of transport will but lift you to higher anthems; the sweetest choral but a prelude to more tremendous harmony: all things better than you had anticipated—the robe richer, the crown brighter, the temple grander, the throng mightier.—Dr. Talmage.

Don't Want To Enough.

Drunkards want to reform, but they don't want to enough. The creatures of the slums in a vague way want to be decent, but they don't want to enough. Most of us want to have religion "pure and undefiled," but we don't want it enough to pray and strive as those who will not let the angel go, except he bless. When we want it enough God will give it to us. How happy shall we be if we can create

in our children that slakeless thirst for all high things, which will make them willing to work a lifetime through for satisfaction.

SPURGEON, BOY-PREACHER.

How the Youth Astonished the Congregation by His Eloquence.

Charles H. Spurgeon began his preaching very early in life. When a child six years old, at his grandfather's at the old parsonage at Stambourne, he heard his grandfather lamenting the evil habits of one of his flock who used to frequent the public house to enjoy a mug of beer and a pipe.

"I will kill him," said the embryo preacher; and he shortly afterwards told his grandfather, "I've killed old Rhodes. He will never grieve my poor old grandfather any more."

"What do you mean, child?" said the minister.

"I have not been doing any harm, grandfather," said the boy; "I have been about the Lord's work, that is all."

Not long after, "Old Rhodes" explained the situation. He was in the public house when little Charley walked in and said to him, "What dost thou here, Elijah, sitting with the ungodly—you a member of the church, and break your pastor's heart? I am ashamed of you! I would not break my pastor's heart, I am sure."

"Old Rhodes" evidently thought this was pretty plain talk for a six year old boy, but his momentary anger yielded to honest conviction. He knew the child was in the right and he asked forgiveness for his fault. At the age of sixteen Charles became deeply convicted of sin, and earnestly sought for peace and salvation. He was converted while listening to the gospel in a primitive methodist chapel in Colchester. Soon after his conversion he began to speak in meetings, out doors and in; but he was first led to preach by some kindly strategy of some christian fellow worker. In 1873, in the introduction to a sermon from the text, 'Unto you, therefore, which believe He is precious,' he told the story of his first sermon, as follows:

"I remember well that, more than twenty-two years ago, the first attempted sermon that I ever made was from this text. I had been asked to walk out to the village of Taversham, about four miles from Cambridge, where I then lived to accompany a young man whom I supposed to be the preacher for the evening. On the way I said to him that I trusted God would bless him in his labours. 'Oh dear,' said he, 'I never preached in my life. I never thought of doing such a thing. I was asked to walk with you; and I sincerely hope God will bless you in your preaching.' 'Nay,' said I, 'but I never preached, and I don't know that I could do anything of that sort.' We walked together till we came to the place, my inmost soul being all in a trouble as to what would happen. When we found the congregation assembled and no one to speak of Jesus, though I was only sixteen years of age as I found I was expected to preach I did preach; and the text was that just given."

The cottagers listened with delight and wonder to the boy in his short coat and his turn down collar.

After his sermon was concluded and he took up the hymn-book, the question was asked, "How old are you?" He replied that was not a proper question during service. At the conclusion of the exercises the question was repeated, "How old are you?" "I am under sixty," said the boy. "Yes, and under sixteen," said an old lady.

"Never mind my age," said Spurgeon. The message was not soon forgotten, and the boy preacher had entered upon a work that was life-long and world-wide, and which resulted in thousands being brought to Christ.

A TENT ASSOCIATION.

A Novel Labor Movement Lately Started in Cincinnati.

A novel movement in the interests of laboring people is flourishing in Cincinnati. The organization is known as the Working People's Tent Association. Its object is three-fold: to promote labor, ethics, and benevolence. For labor, it proposes no strikes, or boycott, or other destructive measure; but helpfulness, arbitration, and development of the better judgment. For ethics, it proposes to substitute the great principle of love for the selfish theories usually adopted. It knows no creed, or dogma, or theology, or politics, only the brotherhood of man and the fatherhood of God. For benevolence, it proposes the establishment of such practical self-helpfulness as will make each self-sustaining in the end.

The association was inaugurated by the best leaders of the labor movement, such as Mr. Hugh Cavenaugh, Mr. E. L. Hitchen, Mr. Joseph Heberle, and Messrs. James, McMath and Ebele. They have procured a very large tent, with seating capacity for 600 people, and erected it on a campus at West End, in the midst of a population which rarely enjoys the privilege of a speech or preaching of any kind. There they have meetings every Sabbath afternoon and several evenings of the week. An organ has been presented, and musicians of the city are generous to furnish excellent entertainment upon all sorts of portable instruments. The people who attend, men, women, and children, wait most patiently and attentively through a service of music and speeches, two hours and more.

A better listening audience never was gathered. A service for children has been conducted by a lady interested in the work, teaching the mongrel crowd of sixty or seventy a number of lessons in personal care and behavior which they had never learned. Their attention and improvement have been marked and encouraging. Membership in the association is limited only by moral qualifications; and to guard this requirement, a committee on applications makes careful examination upon every proposition.

Messages of Help for the Week.

"It is time for you . . . to dwell in your cield houses, and this house lie waste? How therefore saith the Lord of hosts; Consider your ways." Haggai 1: 4, 5.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Ephesians 3: 8.

"Quicken me, O Lord; bring my soul out of trouble." Psalm 143: 11.

"The curse causeless shall not come." Proverbs 26: 2.

"He that hath no rule over his own spirit is like a city that is broken down, and without walls." Proverbs 25: 28.

"Remember me, O Lord, with the favor that thou bearest unto thy people: O resist me with thy salvation." Psalm 106: 4.

"Turn, O backsliding children, saith the Lord . . . and I will give you pastors which shall lead you with knowledge and understanding." Jeremiah 3: 14.

Blasts from the Ram's Horn.

The footprints of godliness always point toward unselfishness.

It is much harder to be happy with riches than it is without them.

Love to God is sure to express itself in ways that men can understand.

The world needs men who will do right, no matter what is to come of it.

It is remarkable how many virtues can be seen in people who have money.

It is doubtful if the devil has ever been driven back an inch by star preaching.

One sinner in the church weighs more for the devil than a dozen outside of it.

We are disposed overmuch to remember unpleasant things. Like a moth, we fly into the very flames by which we are burned.

A hypocrite feels better satisfied with himself every time he sees a good man backslide.

Christ came in a visible way in one body in order that we might look for him in everybody.

Going into politics has been the Jericho road on which many a man was robbed of the raiment of self-respect.

Sinners will never be in a hurry about repenting, as long as the preacher's manner makes them think they have twenty years in which to do it.

They "Pleased Mother."

The great man of the world like John Quincy Adams, James A. Garfield and others, who have acknowledged their great indebtedness to their mothers, took great delight in pleasing them. But most of all their noble lives, their courage in doing right, and their honorable achievements in public life were especially pleasing to their noble mothers. Hardly a higher tribute can be paid to any young man's success in life than that "it pleased his mother."

Lead Not Into Temptation.

You wrong every man when you unnecessarily put on him temptations greater than he can bear. Put into a man's hand a million of dollars belonging to other people, let him draw his own checks and submit his accounts to no scrutiny, and be satisfied with taking your 3 per cent. a month without asking how he gets it, and you have sinned against him as much as he ever possibly can sin against you.

The Method of Redemption.

There is no fact better substantiated by experience than that a man cannot render another a service without being drawn nearer to him by his doing so. Every service so rendered cultivates the capacity of loving, strengthens the finer part of the nature and elevates the doer. We are only now coming to see, after centuries of blind groping, that this is the way of the world's redemption.

It is well known that the ladies of Canada often experience trials and tribulations in the household management. These small but irritating troubles can be avoided if a little care and common sense is exercised. Women who go on suffering these little miseries have themselves to blame, as they suffer through their own carelessness and inexperience. To-day, one great source of annoyance in the household is the use of poor imitation dyes for domestic dyeing. In some sections of our land, the ladies have lifted up their voice against them in a way which cannot be misunderstood. These imitation dyes have caused not only great loss of material and money, but anger and heartache as well. All these domestic trials and tribulations are avoided when Diamond Dyes are used. By their use work is well and quickly done; results are always grand, and the colors are brilliant and lasting. Ladies who have used Diamond Dyes for the last ten years know their great worth and possibilities. Avoid all imitation dyes, and always insist upon getting Diamond Dyes from your druggist or dealer.

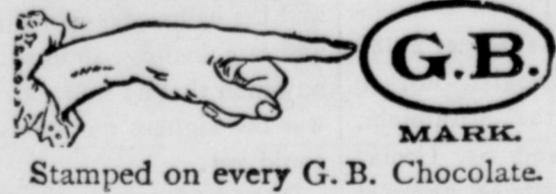
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