

# Sunday Reading.

DWIGHT L. MOODY.

Professor Henry Drummond writes of the Great Evangelist.

In McClure's Magazine for December, Prof. Drummond has a long article on D. L. Moody, from which the following extracts are taken:—

Fifty-seven years ago (February 5, 1837) Dwight Lyman Moody was born in the same New England valley where, as already said, he lives to-day. Four years later his father died, leaving a widow, nine children—the eldest but thirteen years of age—a little home on the mountain side, and an acre or two of mortgaged land. How this widow shouldered the burden of poverty, debt and care, how she brought up her helpless flock, keeping them all together in the old home, educating them, and sending them out into life stamped with her own indomitable courage and lofty principle, is one of those unrecorded histories whose page, when time unfolds it, will be found to contain the secret of nearly all that is greatest in the world's past. It is delightful to think that this mother has survived to see her labors crowned, and still lives, a venerable and beautiful figure, near the scene of her early battles. There, in a sunny room of the little farm, she sits with faculties unimpaired, cherished by an entire community, and surrounded by all the love and gratitude which her children and her children's children can heap upon her. One has only to look at the strong, wise face, or listen to the firm yet gentle tones, to behold the source of these qualities of sagacity, energy, self-unconsciousness and faith which have made the greatest of her sons what he is.

Until his seventeenth year Mr. Moody's boyhood was spent at home. What a fiery, adventurous, rough-and-tumble boyhood it must have been! How much fuller of escapade than of education, those who knew Mr. Moody's irrepressible temper and buoyant humor will not require the traditions of his Northfield schoolmates to recall. The village school was to be only seminary he ever attended, and his course was constantly interrupted by the duties of the home and farm. He learned little about books, but much about horses, crops, and men; his mind ran wild, and his memory stored up nothing but the alphabet of knowledge. But in these early country days his bodily form strengthened to iron, and he built up that constitution which in after life enabled him not only to do the work of ten, but to sustain without a break through four decades as arduous and exhausting work as ever given to man to do. Innocent at this stage of "religion," he was known in the neighborhood simply as a raw lad, high-spirited, generous, daring, with a will of his own, and a certain audacious originality which, added to the very energy of his disposition, foreboded a probable future either in the ranks of the incorrigibles or, it late were kind, perchance of the immortals.

The taunt is sometimes levelled at religion, that mainly those become religious teachers who are not fit for anything else. The charge is not worth answering; but it is worth recording that in the case of Mr. Moody the very reverse is the case. If Mr. Moody had remained in business, there is almost no question that he would have been today one of the wealthiest men in the United States.

Undiverted, however from a deeper purpose even by the glamor of a successful business life, Mr. Moody's moral and religious instincts led him almost from the day of his arrival in Chicago to devote what spare time he had to the work of the church. He began by hiring two pews in the church to which he had attached himself, and these he attempted to fill every Sunday with young men like himself. This work, for a temperament like his, soon proved too slow, and he sought fuller outlets for his enthusiasm. Applying for the post of teacher in an obscure Sunday school, he was told by the superintendent that it was scholars he wanted, not teachers, but he would let him try his hand if he could find the scholars. The next Sunday the new candidate appeared with a procession of eighteen urchins, ragged, rowdy, and barefooted, on whom he straightway proceeded to operate. Hunting up children and general recruiting for mission halls remained favorite pursuits for years to come and his success was signal. In all this class of work he was a natural adept, and his early experiences as a scout were full of adventure. This was probably the most picturesque period of Mr. Moody's life, and not the least useful.

His method of sermon-making is original. In reality his sermons are never made, they are always still in the making. Suppose the subject is Paul; he takes a monstrous envelope capable of holding some hundreds of slips of paper, labels it "Paul," and slowly stocks it with original notes, cuttings from papers, extracts from books, illustrations, scraps of all kinds, nearly or remotely referring to the subject. After accumulating these, it may be for years, he wades through the mass, selects a number of the most striking points, arranges them, and finally, makes a few jottings in a large hand, and these he carries with him to the platform. The process of looking through the whole envelope is repeated each time the sermon is preached. Partly on this account, and partly because in delivery he forgets some points, or disproportionately amplifies others, no two sermons are ever exactly the same. By this method also—a matter of much more importance—the delivery is always fresh to himself. Thus, to make this clearer, suppose that after a thorough sifting, one hundred eligible points remain in the envelope. Every time the sermon is preached these hundred are overhauled. But no single sermon, by a mere limitation of time can contain, say, more than seventy. Hence though the general scheme is the same, there is always novelty both in the subject matter and in the arrangement. For the particular seventy varies with each time of delivery. No greater mistake could be made than to imagine that Mr. Moody does not study for his sermons. On the contrary he is always studying. When in the evangelistic field, the batch of envelopes, bursting with fatness, appears the moment breakfast is over; and the stranger who enters at almost any time of the day, except at the hours of platform work, will find him with his litter of notes, either stuffing him-

self or his portfolios with the new "point" he had picked up through the day. His search for these "points," and especially for light upon the Bible ideas, or characters, is ceaseless, and he has an eye like an eagle for any thing really good. Possessing a considerable library, he browses over it when at home; but his books are chiefly men, and no student ever read the ever open page more diligently, more intelligently, or to more immediate practical purpose.

### THE EPWORTH LEAGUE.

Christian Endeavor and the Evangelization of the Masses.

The Christian Endeavor society has proven its right to be classed with the great evangelizing agencies of the times. Far-seeing pastors recognize in it an addition to the church family as important, in its place, as the Sunday-school. The Christian Endeavor society is the "training school of the church," and no living agency is doing so much as it in preparing young people for the definite work of winning men to Christ.

The great command, "Go ye into all the world and preach the gospel to every creature," is being heeded. "World-wide missions" has a prominent place in the work of the society. Already large results have been gathered. Last year \$225,000 were given to missions at home and abroad by the societies in the United States and Canada. In the same year 183,650 associate members in 62 societies united with the church of Christ.

And now another feature has been added, and henceforth Christian Endeavor must be counted with the aggressive forces which make for the conversion of the masses. During the Pennsylvania State Convention at Reading last year, several factory meetings were held. At the National Convention held at Cleveland a few meetings of this character were held. But at the Pennsylvania State Convention in York last month the evangelistic extension movement had a place in the programme, and for the first time the work was thoroughly and systematically undertaken. Fifty gospel meetings were held in 28 different places; 800 delegates assisted in this work. In the list of places were 12 factories, the hospital, Children's Home, jail, almshouse, an open-air meeting, and a remarkable service on the last evening of the conversation, in the largest church in the city. The majority of the large congregation assembled at this service were employees in the factories where meetings had been conducted. The factory meetings were held a half hour at noon. The delegates were received with kindness and appreciation everywhere. The attendance at the shop meetings was unexpectedly large. In one place 125 workmen were present. In other places 150 to 200 came into the room. Nearly 3,000 people connected with factories and institutions heard the gospel each day; 250 people asked that the christians pray for them, and many expressed their purpose to live the christian life. From these places reports of deep spiritual interest are still heard. It is believed that deep and lasting impressions have been made.

### CHURCHGOING BABIES.

The Provisions made for them in a Methodist Church.

Tired mothers can find a haven of rest at the Eighteenth Street Methodist church New York, every Sunday through the happy inspiration of one of the young ladies of their congregation. Her idea was to establish a Sunday nursery in the church basement, where young women, acting as volunteer nurses, could care for little children whose restlessness kept their mothers away from church and thus enable them to find profit and enjoyment in the services. The plan met with the approval of the pastor, Dr. Wilson, and of the trustees of the church.

A private room was set apart, where toys and games to amuse the little strangers from toddledom were collected. Six young women volunteered to act as nurses for a month. A general invitation was sent out to mothers to come and bring their children and enjoy at least one and a half hour's rest.

The nurses took their places in pews near the door of the assembly room yesterday, and kept on the alert for restless babies. Plenty of mothers and little tots were there, too, but with that perversity of human nature that crops out in the small atom of humanity occasionally, the babies refused to be bad. Their lay in their mothers' arms and blinked at their would-be nurses. They rubbed their tiny fists against their wee noses. One or two even ventured to "goo-goo" at their preacher, but not one squirmed or cried, so the nurses had nothing to do.

"We intend," said Dr. Wilson, "to organize a circle to take charge of this work, which will be similar in character to the King's Daughter circles. We wish it possible to make hard-working mothers look forward with pleasure to the time spent in church as a period of pleasure as well as instruction. If the work increases, as we hope it will, and the women find out that we really mean what we say when we extend this invitation, we shall enlarge our facilities for taking care of these little ones. In addition to toys, we will provide cribs for them, where they may take naps, and be given back to their mothers at the close of the service quiet and good-natured, instead of cross and peevish."

### The Cowboy's Idea.

Men have different ideas of religion. With some it is mainly feeling, with others it is largely form, with some it is mostly faith, with others it is generally talk! A converted cowboy gives this as his idea of what religion is: "Lots of folks that would really like to do right think servin' the Lord means shoutin' themselves hoarse praising His name. Now, I'll tell you how I look at that. I'm working for Jim here. Now, if I'd sit around the house here tellin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doing just what lots of christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and bustle among the hills, and see that Jim's herd is all right 'n' not sufferin' for water and feed, or being off the range and branded by cow thieves, then I'm servin' Jim as he wants to be served."

This was the converted cowboy's idea. Does it not sound a little like the voice of Him, who, when His disciple said, "Lord, thou knowest all things, thou knowest that I love thee," only answered, "Tend my sheep. Tend my lambs."

### EARLY ENGLISH CLERGY.

The Many Monasteries in Existence—Church Endowments.

During the first half of the eleventh century there is good reason for believing that the secular clergy, including the parish priests, in England had never before been so numerous. Not only so, but that relatively to the rest of the population they have never since been so rich or occupied so strong a position. In the Domesday Survey hardly more than 1,700 churches are mentioned, but it is agreed on all hands that this represents very inadequately indeed the whole number that must have been in existence at the time of the conquest. That number must certainly have run into the thousands. Every one of these churches had its endowments in the shape of tithes and offerings. Every one had its glebe.

On the other hand, the monasteries had by no means recovered from the devastation wrought by the Danes. Many of the smaller houses had been entirely blotted out, and it may be doubted whether there were 40 monasteries worth mentioning that were at this time in working order from the Tyne to the Exe. It may, indeed, almost be said that at this time the parish priests had it all their own way; and I am afraid that those clergy were none the better for their prosperity, rather that their riches had done them harm in more ways than one.

Soon the fashion began of founding new monasteries. The cry was raised that only by the revival of the stricter religious life of the cloister could the priests and people be reformed. The tide turned against the seculars. The monasteries rapidly became wealthy corporations, enriched by lands and manors. In many instances the ownership of these manors carried with it the patronage of the churches upon those manors—i. e., the advowsons of many parishes passed into the hands of the abbies and priories. Then we begin to hear of a very odious form of trading in these benefices. The rectors were in many cases compelled to pay the annual rent, or pension, to the monastery, the compact being made with the incumbent conditionally upon his being admitted to his cure. Protests were made against these simoniacal bargains, and councils legislated against them, but it still went on.

### A SUCCESSFUL HYMNAL.

The Large Profits of the Moody and Sankey Hymn-Book.

The fact that Mr. Moody has a pocket has been largely dwelt upon by his enemies and the amount and source of its contents are subjects of curious speculation. I shall suppose the critic to be honest, and divulge to him a fact which the world has been slow to learn—the secret of Mr. Moody's pocket. It is, briefly, that Mr. Moody is the owner of one of the most paying literary properties in existence. It is the Hymn-book, which, first used at his meetings in conjunction with Mr. Sankey, whose genius created it, is now in universal use throughout the civilized world. Twenty years ago, he offered it for nothing to a dozen different publishers, but none of them would look at it. Failing to find a publisher, Mr. Moody, with almost the last few dollars he possessed, had it printed in London in 1873. The copyright stood in his name; any loss that might have been suffered was his; and to any gain, by all the laws of business, he was justly entitled. The success, slow at first, presently became gigantic. The two evangelists saw a fortune in their hymn-book. But they saw something which was more vital to them than a fortune—that the busybody and the evil-tongued would accuse them, if they touched one cent of it, of preaching the Gospel for gain. What did they do? They refused to touch it—literally even to touch it. The royalty was handed direct from the publishers to a committee of well-known business men in London, who distributed it to various charities. When the evangelists left London, a similar committee with Mr. W. E. Dodge at its head, was formed in New York. For many years this committee faithfully disbursed the trust, and finally handed over its responsibility to a committee of no less weight and honor—the trustees of the Northfield Seminary, to be used henceforth in their behalf. Such is the history of Mr. Moody's pocket.

### A Prize Lost.

An incident related by Dr. Andrew Bonar is full of suggestion. He says: "Some years ago a clever student was at one of our colleges. Whatever competitions were offered, his friends knew he could always come out first if he only entered himself. The chief prize of his college was about to be contested. He entered and had fully made up his mind to win. He was specially well informed on the subject of examination, and knew that whatever questions might be asked, he would be able to answer. He was perfectly confident of success, but on the day of examination he suddenly remembered some business which he had in town, and glancing at his watch, saw he had ample time to do it and be back before the time fixed for the examination. He went, but on the way back he loitered and became quite oblivious to the flight of time, until coming to himself with a sudden start, he saw that it was near the hour for the examination, and he had yet a considerable distance to go. He hurried as fast as he could, and getting within the college gates, he was relieved to see that the doors were still open, but just as he was making a rush for them, and was within twenty yards, they shut with a bang. He was to late. The look of disappointment and chagrin which over-spread that young man's face was most intense as he realized that for this year the coveted prize was snatched from his hand, and that through his own negligence. It is so with those who, when offered the gift of salvation freely, trifle away the time until suddenly the doors of God's mercy are shut."

### From a Sermon by Dr. Cuyler.

A steamer without coal is a helpless wail on the ocean billows. Empty bags cannot stand upright. It is the terrible experiment of joining a church without any heart-union with the Saviour, of trying to live without honest prayer and daily bible-

food, of fighting Satan with spears of soft pine instead of the sword of the Spirit—in short, the experiment of trying to pass for a christian without Jesus Christ—this it is that accounts for so many pitiable weaklings on our church rolls. To stand up against all the social currents that set away from God and holiness, to resist the craze for wealth at all hazards, to conquer fleshly appetites, to hold an unruly temper in check, to keep down selfishness, to direct all our plans, all our talents, all our purposes and influence toward the good of others and the honor of our Master, requires more power than any unaided man possesses. It requires Jesus Christ in the soul. Christ's mastery of us alone can give us self-mastery, yes, and mastery over the powers of darkness and of hell. This is the secret of a strong and a joyous life.

### MADONNA AND CHILD.

The Great Paintings on the Most Beautiful Subjects.

The Virgin Mary occupies a vast place in christian art, and is inseparably mixed up with her Divine Son as an object of adoration in thousands of paintings executed between the culmination of Byzantinism and the Reformation. This fact alone shows how completely and unconsciously the art of an epoch is the reflection of its beliefs.

Very little is told us in the Gospels, and nothing elsewhere in the New Testament, about the Virgin Mary; but as the christian ages advanced, she received greater and greater prominence in the thought of christians. The apocryphal gospels have many legends about her. The devotion with which she was regarded assumed a special development in the fourth and fifth centuries.

If we can rightly appreciate the merits and defects of the chief schools and the chief painters in the representation of the Madonna and Child, we shall have gained no insignificant glimpse into the functions and the history of art. And that for two reasons:—

1. In the first place, it was a sort of test subject. It evidenced alike the religious feelings of individual painters, and the highest reach to which they could attain. For the Virgin is the human mother of Him who was the Word of God; and in painting the Virgin and Child the painter tried to show all that he could achieve in the expression of humanity at its loveliest, and of the divine in human form. Even if the inspiration of deep religious feeling is absent from the rendering of such a subject, the painter must, at the very lowest, express the sanctity of motherhood and the innocence of infancy; and to do this, and nothing more, may well tax the powers of the most consummate genius.

In the second place, in every new Madonna, the painter not only challenged comparison with himself, and with all his contemporaries, but with generations of artists during many centuries. Thus as Gruyer says in his admirable work, "legions of painters are reunited under the banner of Raphael. His virgins are the sovereign expression of a religious idea, incessantly pursued not only during the two centuries of the Renaissance (the fourteenth and fifteenth), but also by all the christian generations, from the Catacombs down to Giotto." We find "Maddonnas" from the second (?) to the fifth century. They become rare from that time till the thirteenth, but were produced by hundreds between 1294 and 1523. The manner in which the subject is treated marks every improvement of process, every change of conception, every powerful influence of individuality, every ripple on the deep ocean of religious life.

### Messages of Help for the Week.

"O Lord, the foolish people have blasphemed thy name. Forget not the congregation of thy poor." Psalm 73: 18 19.  
"He looketh upon them, and it may say, I have sinned, and it profited me not. He will deliver his soul from going into the pit, and his life shall see the light. So all these things worketh God oftentimes with man." Job 33: 27, 30.  
"If the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." Ezekiel 33: 19.  
"Thou couldst have no power at all, except it were given thee from above." John 19: 11.  
"What if some did not believe? Shall there unbelief make the faith of God without effect?" Romans 5: 3.  
"Whilst we are at home in the body, we are absent from the Lord." 2 Corinthians 5: 6.  
"Now I pray to God that ye do no evil." 2 Cor. 13: 7.

### AVOID TROUBLE AT HOME.

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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.

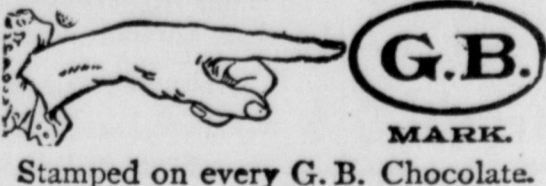
### Woman's Way.

"Jove—'What are they saying about me on earth?' Mercury—'They are wondering what you were trying to hit with that thunderbolt this morning.' Jove—'Juno, my dear, I must again insist that woman's sphere is the home.'"

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Men of affairs usually weigh their words. They are not of that class of people who carry their hearts upon their sleeve. One of the best known men of affairs in Canada is Mr. J. W. Dinwoodie, the large railroad contractor, evidence of whose work is to be found in all parts of the Dominion, from the Atlantic to the Pacific, to chain one section of our vast Dominion with another and bring its people into easy touch with each other through the medium of the iron horse, as Mr. Dinwoodie has in a short lifetime done, is a work of which any man may be proud. Hard and brainy labor, however, is necessary to success of this character, and the strongest constitutions are in danger of breaking down under the strain. It has been so with Mr. Dinwoodie. The great thought that he has had to give to his work, and the care and responsibility that it has carried with it finally took on his constitution, and he became a victim of nervous troubles, his liver and kidneys becoming seriously disordered.

Naturally he consulted a medical man. Comparatively no relief was obtained. He changed his doctor, and did not stop with one, two or three physicians, but he got no better. Various proprietary medicines were recommended, and, as he says himself, "Tried them all, but got very little benefit. Last fall I was camping out, and I was feeling very ill. I happened to pick up a paper with the advertisement for South American Nerve. I determined to give it a trial, and procured a bottle from the local druggist. After having taken but a few doses I found very great relief. The severe pain that I had been suffering in the small of my back left me, and the nervousness that had rendered me, in a large measure, unfit for work, has as a result of the continued use of Nerve, become banished from my system. I am now able to enjoy refreshing sleep the night through. I keep South American Nerve always in the house, and I do not hesitate to say that it is the very best medicine I have ever taken, and most confidently recommend it to anyone troubled with nervousness of whatever form and the attendant diseases of the liver and stomach that follow this weakness."

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