

Sunday Reading.

MR. MOODY ON THE BIBLE.

He insists on a Thorough Belief in the Inspiration of Both Testaments.

"Study the bible, the message of God to man, inspired from cover to cover." So said Mr. Dwight L. Moody in St. James Methodist church, Montreal, last week, preaching on the subject of 'The Bible.'

The church was filled with people of all denominations. In the body of the church were chiefly students and business men; in the galleries ladies predominated. The platform was occupied by well known clergymen. His Excellency the Governor-General sat beside the evangelist. The meeting was opened with hymns and prayer. The evangelist began with the statement that he had no new theory to offer his hearers—only the old bible, the old theology. He believed the bible to be the coming book.

"It had become the fashion nowadays for one to say he believed in certain parts of the bible but not in others, to believe in the new but not in the inspiration of the old."

This idea was all wrong, said the preacher. He believed that the writers of the bible were inspired, but some of the deeds described in the book were not inspired. He believed in the Old Testament equally with the New. He was confronted by persons who doubted such stories as that of Jonah and the whale. Such people forget that Christ was supernatural and that to God nothing is impossible.

"This life would be dreadful without the belief in the resurrection." The great fault the evangelist found in skeptics was that they would not read the bible and yet professed to be able to judge its merits. Such people say, "We must have a new bible to fit the present age, the old one is out of date." During the last eight years more bibles have been issued than during all the eighteen hundred years before.

Students came to ask him about certain passages in the bible—what he did about them. He did nothing, could not explain their meaning or understand. He simply accepted them. If he could understand all the bible the book would lose its charm. The preacher spoke of men who would cut out from the bible all that disagreed with their own ideas. If they went on that principle they would only have the cover left.

"I want the supernatural. The supernatural must be accepted. If you eliminated the supernatural from the bible, you would do away with the entire book. When Christ said 'the scriptures will stand,' the New Testament was not written."

Some profess to believe in the new but refuse to accept the old. The New Testament is replete with quotations from the Old Testament.

"I don't believe a man can do God's work who will not accept the whole bible." All through the address epigrammatic sentences and anecdotes touching the hearts of his hearers with many emotions. "I tell you that today humanity craves for the bible—purely and simply. They do not want clergymen to preach their own theories from the pulpit; they want God's word simply." The preacher who taught the bible could always be sure of a large congregation. In the pulpit, nowadays, were too many preachers airing their own particular notions and neglecting to preach the bible."

Christ had no shorthand reporter following him about, but here, after all these centuries, was his word and it will stand for ever. People must learn how to use the bible, it is the sword of Christianity.

Mr. Moody gave some general hints regarding the best methods of studying the bible. Students should take an epistle, read it through, study it as a whole and get to understand it thoroughly. Again, a good concordance was a great help. He would rather part with his library than his Cruden's Concordance. Once a day it was good for a man to shut himself up with his bible and get to understand some of its meaning. It was good to collect the thoughts of great men bearing on particular texts; much understanding was got that way.

The evangelist concluded his address eloquently. Throughout he held the rapt attention of the great congregation.

Mr. Moody strongly recommended a major Whittle's Notes, a monthly publication, as an aid to the study of the bible.

LADY ABERDEEN'S SERVANTS.

How the Countess Treats Domestic as a Christian.

Demos votes wrong unless he be educated, and it is a very important object with Lord and Lady Aberdeen that all who serve them, in whatever station, shall be educated in the responsibilities and duties of citizenship. Glances have been frequently given of the manner in which Lady Aberdeen deals with her servants in her home in Scotland. The Christian lady brought the law of love which reigns in Hadid House to Ottawa with her, and there it has been demonstrated how much good can be accomplished by the display of a real human interest in the hopes and lives of those who serve the great.

The first consideration is the bodily comfort of those who form part of the household.

Lady Aberdeen in Ontario and upward, has frequently urged upon all who contemplate building homes for their families to see to it that these servants have good, light, comfortable quarters, instead of burying them in stuffy, dark, ill ventilated rooms. Light and comfort makes for moral growth besides fostering hope and self respect, without which they can be no citizenship. "What is carried out in Hadid House, Scotland, and Rideau Hall, Ottawa, is strictly regarded in Montreal in so far as circumstances will permit. The establishment is too small to admit of all the servants having quarters in it, but those who can be accommodated, find their comfort a matter of grave solicitude to Lady Aberdeen. It would be a surprise to the general public to learn how many of the servants are able to discuss the questions of the day, what interest they take in newspapers and magazines, and, generally, how bright a body of people they are. They are accustomed to debate; they are sticklers for parliamentary procedure; they put the question with the utmost gravity. For

these people will have homes of their own some day, and Lord and Lady Aberdeen, in encouraging them to broaden their views, are forming material for good citizenship which shall benefit the country. Why should not the servant who opens the door for you be able to appreciate the last number of the Century? As a matter of fact, the magazines are read by the men in their leisure moments as eagerly as by the regular students of literature. The law of love is seen in the way in which Lady Aberdeen addresses her servants. There is no hauteur, no impatience, but a low voice, a gracious smile, which wins the love of every servant in the household.

The home life of the illustrious pair is beautiful in its simplicity. Lord and Lady Aberdeen preside over the state or social functions with a grace which has not been surpassed by any of their predecessors in the high office, but in their home they will play and romp with their young children as the humblest parents in the land might do to show love to those who look up to them to make their lives bright. If serious duties are done, and the official representatives of majesty are lost in the parents, one may hear merry laughter as he enters the door, and be assured that the parents have had the principal share in making it. Lord and Lady Aberdeen have a model home and household.

ADVICE TO MOTHERS.

An Unmarried Girl of Nineteen Years Gives the Advice.

I am 19 years old and not married, but though I can claim no experience on the subject of which I am about to write, still I feel as though I would like to say a few words to those who do claim experience. The subject which I think most interesting and worthy of the most attention is a mother's care towards her children.

How many young mothers there are who when their first babe is born think of nothing else save to dress it well and feed it well. They indulge the child in everything, and when it is about two years old, and first begins to limp the name, how proud they are. If the child says anything that is bold or forward they think the child remarkably bright, and seldom ever check the words on the little one's lips.

But, my dear mothers, this is where you make your most fatal mistake. If you had a very valuable and tender seed which you had planted, and were anxious that it should develop into a beautiful blossom, would you wait a couple of years before you began to nourish that seed? No, you would water it every day and watch anxiously for the first tiny shrub that would show your efforts were successful.

So it is with children; if you would guide them aright, start from their infancy. Never speak crossly to a child, no matter how young it is; you never know when reason dawns in that little brain. Let all your words before your children be loving and gentle, and if a child does do wrong (you can't expect them all to be angels), do not chastise it by whipping it. If you have reared it rightly, a reproachful glance and tender word of remonstrance will go a deal farther than the hardest whipping would. If a child cries over a broken doll or toy, do not chide it for doing so; poor little tots, they have their troubles same as we, only on a much smaller scale.

How we mourn when we lose a very dear friend, so it is with them when they lose a doll or break a toy, and if you scorn these childish tears and meet the child with an angry word or blow, you are killing some of the best emotions of that child's heart.

As your children grow up teach them to make a confidant of you, and make yourself their companion as well as their guardian. If you are poor, try and teach your children that they may fill any station in life, such as becomes a gentleman or lady. By this I do not mean to educate them beyond your means. You can give them an ordinary public school education, but it is the home influence that tells on their dispositions. Speak only the choicest language in their presence.

If, on the other hand, you are wealthy, do not bring your children up with the idea that they will always be rich. Reverses oft-times come when we least expect them, and if you rear them well, when your children are thrown on their own resources they will do credit to your noble teachings.

Do not chide your children because their ideas are different from you own; rather seek to cultivate and broaden those views.

How often we meet with mothers who think their children should not do such and such a thing, just because they did not do it when they were young. But mothers who reason thus are away behind the times. The only trouble with some of the mothers of today is their standard of thought and truth is not lofty enough. They seem to forget this is an age of advancement, and they are content to rear their children the same way they were reared.

Guard your children, then; from their infancy teach them to love each other, and always endeavor to make your home a sphere of love and tender devotion and care. By doing this you will have the pleasure of knowing your daughters are respected by all men for their innate purity and refinement, and your sons will respect all women for their mother's sake. Out of every wrong seek a moral, and the future generation will be brighter and better for the care of such a mother. What a wealth of love, care, devotion and safety there is in that one word, "Mother."

The Lord's Prayer in Thirty-Two Languages.

The Russians now have possession of the Mount of Olives, the spot where the Lord's prayer was first uttered. The apex of the mount is nearly 200 feet above the hill upon which Jerusalem is built, 2,700 feet above the level of the Mediterranean and about 3,900 feet above the sluggish waters of the Dead Sea. On this elevation upon the exact spot which tradition says the prayer was first spoken, the Carmelite Sisters have, through the kindness of Mme. de la Four d' Auvergne, who furnished the necessary funds, built a large convent. The exact, or what is claimed to be the exact spot, pressed by our Saviour's feet on that celebrated occasion, is marked by a pure white polished marble cross, and the walls of the convent have the prayer inscribed upon them in 32 different languages. In some instances, the letters forming the prayer are

engraved in marble panels; in others, they are letters of wood, glued to the background suitable to their colors. The Russian portion of this wonderful collection of inscriptions is said to be in letters of pure gold, each capital stem being six and a fourth inches long and four-fifths of an inch in width. Among the languages which one would hardly expect to find represented are the Hebrew, the Chinese, the Coptic, the Tartarian, and the Japanese. The Arabian, as it had been a task to relinquish Mohammedism, ends with "Great is Christ."

CHURCHES AS PRIVATE PROPERTY

English Churches that Belong to Landed Patrons.

The great majority of the churches of England are private property. When a large estate is purchased, the parish church or churches go with the rest of the property. The landlord—or the patron of the livings, as he is called with reference to his relations to his church property—chooses the clergyman for every parish on his property and see to it that the revenue attaching thereto goes to him. He can sell this church-living or let it to whom he will; and, though each incumbent is put over the parish for life, at his death the patron may again bestow it upon some one else. So secure was this tenure of the parson in his parish that it is only recently that an act of parliament permitted his dismissal even for drunkenness or debt. The people of a parish have well-defined rights to the services of the parson, to sittings in the church, to burial in the churchyard, and to sacraments, but to little more.

George William Thomas Brudenell Bruce, fourth marquis of Ailesbury, who died the other day, was the patron of nine such livings. He married a girl of exceptional immorality from the variety stage, was part owner of several music halls, and acquired notoriety as having been ruled off every race track in England as a cheat and a blackguard. There is always a large number—probably two thousand out of the thirteen thousand—of these livings for sale, which are advertised just as other investments are. A wealthy man's daughter marries a clergyman, and the father—he be of the right sort—purchases one of these livings and presents it as a wedding gift.

A clergyman with capital at his disposal invests some of it in such a purpose, and enjoys the income thereof and an "agreeable way of exercising his professional energies at the same time. The clergyman's social position is greatly improved in the last hundred years, and he no longer sits below the salt at his patron's table or contents himself with marrying the lady's maid.

THE SIN OF FRETTING.

What Helen Hunt Jackson Had to Say on the Subject.

There is one sin, said Helen Hunt, which seems to me to be everywhere, and by everyone underestimated and quite too much overlooked in valuation of character—it is the sin of fretting. It is as common as air, as speech—so common that unless it rises above its usual monotone we do not even observe it. Watch an ordinary coming together of people, and see how many minutes it will be before somebody frets, that is, makes more or less complaining statement of something or other, which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry, somebody has broken an appointment, ill cooked a meal; stupidity or bad faith has resulted in discomfort.

There are plenty of things to fret about. It is astonishing how much annoyance and discomfort may be found in the course of every day's living even at the simplest, if one only keeps a sharp eye on that side of things. Even Holy Writ says we are borne to trouble as sparks fly upward. But even to the sparks flying upwards, in the blackest of smoke, there is a blue gray above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.

Messages of Help for the Week.

"I was glad when they said unto me, Let us go into the house of the Lord. . . . Whither the tribes go up, the tribes of the Lord, to give thanks unto the name of the Lord." Psalm 122: 1-4.

"He trusted in the Lord God of Israel, and departed not from following him, and the Lord was with him, and he prospered whithersoever he went." 2 Kings 18: 5-7.

"It is good for me to draw near to God." Psalm 73: 28.

"So teach us to number our days, that we may apply our hearts unto wisdom." Psalm 90: 12.

"The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it." Matthew 13: 45.

"Go to men, ye that say, today or tomorrow we will go into such a city and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. Ye ought to say, The Lord will, we shall live and do this, or that." James 4: 13-15.

"This commandment is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, who shall go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us. But the word is very nigh unto thee, in thy mouth and in thy heart. See, I have set before thee this day life and good, and death and evil. Choose life that thou and thy seed may live, love the Lord, obey his voice, cleave unto him; for he is thy life." Deut. 30: 11-20.

A Man of Good Works.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community, than any man who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try it. He isn't worth two thousand dollars, and it's very little he can put down on subscription papers for any other object. But a new family never comes into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew in church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought that he and his wife kept house-plants in

winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you will always see them climbing into his one-horse waggon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."

Blasts from the Ram's Horn.

Beware of the man who apologizes for sin of any kind.

The first step toward heaven is generally taken on the knees.

We cannot do any man a greater wrong than to misjudge him.

The minister who is not more than a preacher is a poor one.

God's forgiveness is never bestowed upon those who will not forgive.

The devil is always throwing darts at the man who shapes his conduct by the golden rule.

Some preachers are trying by every means to fill the church except by preaching the gospel.

There are kings who reign and rule for the good of men, whose crowns and scepters are unseen.

If none of your neighbors seem to have much religion, it may be that it means that you have too little.

To be meek in spirit is to be like Christ, and to have a hold on God that neither the world, the flesh or the devil can break.

The only rules why any man is not a christian is because he loves the devil better than he loves God, though there are none who admit the fact.

Wherever there is a sin it is sure to be followed by a sorrow, unless at that very moment when its presence becomes known we take it to Christ and give it up.

A Step from Insanity.

Nervous System Completely Broken Down.

NO SLEEP! NO APPETITE!

Reduced to a Skeleton.

Paine's Celery Compound Saves the Life of a Postmaster.

Postmaster P. J. Kilbride, of Inverness, P. E. I., owes his life and present good health to the life-giving powers of Paine's Celery Compound.

Some months ago disease had so preyed upon Mr. Kilbride's body that insanity was feared. His nervous system was shattered and broken, he was a stranger to sleep and rest, and his appetite was lost. Suffering had reduced him to a mere skeleton, and those around him, knowing that medical skill had failed, were expecting him to die. Friends, who had used Paine's Celery Compound, urged Mr. Kilbride to give it a trial. The suggestion was a happy one for the afflicted man. The wonderful medicine soon proved able to cope with the disease. Five bottles of Paine's Celery Compound raised Mr. Kilbride to such a condition of health that enabled him to say, "I feel myself a new man."

We give Mr. Kilbride's letter in full. In it is graphically set forth his struggles with, and his triumph over disease and death:—

"I now write you about Paine's Celery Compound, having just finished the fifth bottle. It is impossible for me to say sufficient, or find words strong enough to praise Paine's Celery Compound as I ought."

"To-day I feel myself a new man. Six months ago I was on the brink of insanity; my nervous system was completely broken down; I could not sleep more than one or two hours at night, and often did not sleep for four nights in succession. Oh! I never can describe the agony I suffered. I was almost reduced to a skeleton; could only work an hour, when I was so fatigued I would be obliged to lie down and rest before I could resume work."

"The use of your compound has given me rest and sweet sleep, and I can now work all day. To tell the honest, candid truth I have not felt so well for fourteen years. When I commenced taking Paine's Celery Compound my weight was 144 lbs.; now I weigh 168 lbs. I am gaining in flesh every day; my friends are all surprised at my wonderful cure and changed appearance. Oh! I had only known of this life-saving remedy years ago I would have escaped many days and nights of terrible pain and agony. Thank God the terrible times have passed, I hope never to return. How I wish I could reach the ear of every man in Canada—those who are suffering as I once suffered—how I would plead with them—yes, on my knees I would ask them to give Paine's Celery Compound a fair trial and I feel confident they would bless me afterwards for my recommendation."

"Young men, take my truthful and candid advice; if you are suffering from a broken-down nervous system, use Paine's Celery Compound; it will thoroughly restore you physically and otherwise."

"I am now in perfect health through no other agency than Paine's Celery Compound. You may use these statements as you choose."

The pay of a newly commissioned U. S. army chaplain is \$1,300 a year, and 10 per cent. is added for each five years of service.

In France there are 781 protestant houses of worship. There are five bible societies and 19 protestant societies for home missions, besides 118 protestant periodicals.

The Irish presbyterian church reports 104,578 members in 1894, a gain of 1,868 over the past year. The total income is \$940,000, which is a little over \$5 a head of the membership.

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Mr. Truax—This Remedy Will Positively

Cure Every Case of Indigestion and

Nervousness.



MR. REUBEN E. TRUAX, M. P. P.

The man who faithfully discharges his duties as a legislator has no sneer. And when is added to these public duties one's own personal business, one's hands are in truth full. An iron constitution may in such a case resist the inroads of disease for a time, but even with physical advantages in one's favor the strain will eventually tell. The case of Mr. Reuben E. Truax, ex-M. P., of Walkerton, Ont., and the present member-elect in the Local Legislature for Bruce, is an illustration in point.

The popularity of this gentleman has been such that public honors have been crowded upon him. At the recent election of members for the House of Assembly in Ontario Mr. Truax was the choice of his fellow-Liberals for Parliamentary honors and, as has ever been his wont, he came out successfully. But these honors on behalf of his country have been at serious cost to the health of Mr. Truax. He became a victim of indigestion and nervousness. Mr. Truax's case of ten years' standing, was a desperate one, but the fact is no case is so severe as to withstand the wonderful remedial effects of South American Nervine.

"I was nearly a dead man." "I tried," said he, "a number of different patent medicines, and have been treated by several physicians, but found no benefit from them. South American Nervine was recommended as a medicine likely to do me good. I obtained a bottle from the local druggist, and I must say I found quick relief. The first bottle I have followed up by taking two more bottles, with the result that I am entirely free from indigestion, of which I had been a victim for fully a decade. Freely, and indeed with pleasure, I strongly recommend to all sufferers from indigestion this medicine which has worked so wonderful a cure in my case."

This great discovery. South American Nervine, is efficacious in its application to many of the worst forms of disease, but perhaps with no complaint is it so certain and undoubted in its cure as with indigestion and nervousness. Mr. Truax's case of ten years' standing, was a desperate one, but the fact is no case is so severe as to withstand the wonderful remedial effects of South American Nervine.

For sale by Chas. McGregor, 37 Charlotte St.; Hazen J. Dick, 148 Charlotte St.; Clinton Brown & Co., Cor. Sidney and Union; E. J. Mahoney, 38 Main St.; A. C. Smith & Co., 41 Charlotte St.