

Sunday Reading.

COLLEGE LIFE.

[The following letter was written some years ago, by the late Hon. Edward Pierpont, of New York, U. S. minister of the court of St. James, to his son upon entering Oxford University.]

My dear son: I would gladly save you from much annoyance and many sorrows by giving you the benefit of my own experience. I have been through the preparatory schools and the university, and I know all their trials and their temptations. I also know how prone boys are to think that the times have changed since their fathers were young, and that the true rules for the conduct of life have ceased to be the same. My son, as you grow older you will find that from the time of Solomon to this hour, human nature has not changed at all, and that the guide to a happy and prosperous life is precisely the same as it was when that wise man wrote. The boy who is fortunate enough to have a father whose experience is large and varied, and who communicates it with no possible motive but the best good of his child, has a great advantage, if he will heed what is told him: but will suffer all the more deeply in the end if he comes to see that the care, and the earnest warning, and the faithful counsel have been disregarded.

Banish forever from your mind that folly which young men so very stupidly cherish, that, "the world and the ways of the world are essentially different now from what they were forty years ago," and settle forever in your mind certain principles which you are never to doubt, and never to swerve from in your course of life.

First.—That there is a great first cause which rules the world; a something which we can but dimly comprehend, because it is too vast for our finite minds. It is the Infinite. It is God. It is fruitless to try "to find out God." He is "our Father in heaven"; this is all that a simple child can know; it is all that the most learned man can ever know. That this Great Creator is just and merciful, and rules by equal laws, we have every reason to believe; and that it is one of the Creator's laws that our lives may be influenced by earnest prayer for guidance in the right way, there is no doubt.

I do not mean, that to pray for specific things, such as riches and honors, will bring riches and honors as matters of course, but that honest and earnest prayer to our Father in Heaven for guidance in the way that is for our best good, is sure to bring strength and enlightenment to the mind, and thus to aid us in the affairs of life.

Every day ask our Heavenly Father to guide you in all things in the way which is right, and you will not go wrong.

The Survival of the Soul.

Most of the scientific men of our time devote themselves to the study of the laws of matter, and they seem to forget that man, even while on earth, has a spiritual as well as a material nature. They find nothing but matter in the brain which they dissect, and they jump at the conclusion that there is nothing but matter. Their discoveries in the laws of matter are wonderful and invaluable, but they utterly neglect the study of the spiritual laws which are as real and as certainly a part of man as the grosser substance. That the soul survives the body, and that it is happy or miserable, "according to the deeds done in the body," never allow yourself to doubt. If skeptics wish to talk with you about it, don't argue; arguments on these subjects never do any good—you might as well argue that you love your mother. Practice what I suggest, and you will know from conscious experience that what I tell you is true, and you will be made much happier and surer day by day, and far more prosperous in this world.

Secondly.—That truth, unflinching integrity, justice and honor are never to be departed from under any circumstances.

Lies come from meanness, low vanity, cowardice, and of a depraved nature, and they always fail of their object and bring the liar into contempt. Without strict integrity, justice and honor, no one can have continued success in anything, or lasting respect from anybody. Everyone is found out sooner or later, and much sooner than he supposes. Indeed, your true character is sure to be known, and sure to be justly appreciated.

I pray you, my son, never trouble yourself about popularity. Do right the best you can, deserve respect, and you will be certain to have it.

If you see a fellow student who is always manly, honorable, brave and just, and who devotes himself to the duties before him every day, who resists temptations to pleasures which interfere with his health and hence with his success, you cannot help admiring and respecting him. Oxford has never graduated a man who was an indolent failure at the college who ever became an eminent success afterwards, and she never will.

Attend to the duties and obey the laws of the university. It sometimes enters the shallow heads of young men that it is clever and spirited to transgress the rules. It is supremely silly. It requires neither brains nor courage to break the laws, and comes of a desire to get cheap notoriety through cowardice or vice, and the aspiring idiot always fails in the end. Thieves and burglars break laws; true men keep them; they are made for good.

Read the fable of "the hare and the tortoise," and profit by its teachings, and remember that success with honor is one of the highest pleasures of life. I have many fears lest in companionship with so many young men of easy fortune and no ambition beyond that of the easy life of an English gentleman, you lose the sturdy purpose which should animate you daily. Remember that America is not England. No one is born to titled greatness, or to any other greatness here; he who gets it must achieve it; and he who cannot achieve it in some form is of small consideration. We have no idle class, and I trust that we may never have. An idle life is a worthless and unhappy life.

Never go to balls or parties in term time, and avoid late wines and suppers at all

times—they always injure the health, and without health life has scarce a pleasure.

From his birth, Samson drank neither wine nor strong drink, and those who are trained for the ring imitate his example. During our late war, it was conclusively proved that those who drank water only escaped disease and endured fatigue far beyond the others.

Economy a Virtue.

That economy is a virtue, and that extravagance is a vice, never forget.

You never saw a man of forty who regretted his economy; you will see plenty who mourn their early extravagance. Lavish expenditure never wins respect; it may win temporary flatterers who despise the fool they flatter. Pay every debt you owe, but

Neither a borrower nor a lender be,
For loan oft loses both itself and friends.

Let not your vanity ever tempt you to spend money. English young men are awake; they laugh at the foolish Americans who are so lavish. Remember that your hope, your pride, your life, is to be in America—a country whose future is unimaginable and whose greatness and power will surpass any empire in the world. You are to be a part of it; and if you do not one day go as ambassador from the greatest republic that has ever been to the most powerful and advanced kingdom in Europe, you will fail of your possibilities and of my hopes.

I would deprive you of no innocent pleasures; that is not pleasure which injures the health, jades the mind, and makes you feel meanly and weak, and unequal to the labor which is to fit you for manly life.

Study well whatever the college course requires and never say this or that will be of no use. All is of use which disciplines and strengthens the mind. When training for a boxer you strike the sand-bag; you would not tell the trainer that you do not expect to fight sand-bags in life, and hence you will not strike them now. You lift weights to strengthen your hands, you do dry work to strengthen the head, and remember that you must do it, no one can do it for you—as well might you get some one else to strike the sand-bag or lift the weight which was to strengthen your muscles.

Do Each Duty Every Day.

The great secret of making the labors of university life or other life easy, is to do each duty every day. If you let a burden of arrears accumulate it will discourage you. If you have five things to do each day, they are easily done; but if you put them off with the idea that you can do fifty on the tenth day, you will surely fail.

Mind not what others do, they may be able to waste more time than you can afford; more likely, however, that they will fail. Many in Christ's church do not expect to make any figure in the world, and have no ambition but to pass through; and many affect to despise the diligent.

If you have not a determined purpose to take a stand as a scholar, and to lead an earnest, manly life after you leave Oxford, then leave it now, and save me the mortification and expense and yourself the reproach and scorn which your countrymen bestow upon wasted opportunities. Do well, and there is nothing in my power which I would not do to advance you. Be a failure, through your own idleness, weakness, and indulgence, and though you are my only son, I should feel that I had one too many.

Success comes not of spasmodic effort, but of continued, every day work. Duties well done every day, and difficulties surmounted as they arise grow easier continually; and finally become lasting enjoyments.

Never play cards for money. It is no pleasure to win a fellow-student's money, and it is pain to lose your own. The habit is always bad and oftentimes fatal; never acquire it.

Dress like a gentleman; never be peculiar or flashy, but dress as becomes you, not as becomes some one else. Never talk about your expenses or your money, and never be ashamed to live with economy, on the contrary, be proud of it. Your business now is to acquire knowledge, and you need not be anxious to display yours, especially to older men; but always try to learn of them.

Never say to another what it would be unpleasant to have him say to you.

Value of Good Manners.

Remember that good manners are of great importance. Manners should be frank and easy, with dignity.

Avoid fawning, toadying ways as you would the foul fiend. Never lawn to a prince or swagger to a peasant. Be courteous and manly everywhere and to everybody.

Let your manner be quiet; nothing is more undervalued than a flurried address, with a face wrinkled all over with grinning delight.

The countenance can express pleasure and welcome without idiotic contortions, and when these appear, whether in the son of a duke or a drayman, they are intensely vulgar.

You cannot have good manners in the drawing room if your habitual manner is bad; the habit will betray you; let the habit be always good.

Far better that you look frigid even than that you degrade your countenance with silly hilarity.

Be like a gentleman, feel like a gentleman; and you will look and act like one.

Sometimes you will be neglected, and your vanity may feel wounded; never let this annoy you; be absolutely sure that in due time all will come right, and that you will have all the consideration which you merit. No one can do you any permanent injury but yourself. The world is constituted that it is not in men's power to withhold respect from lofty character, real ability, and good conduct.

You may be invited to a ball or a dinner because you dance or tell a good story; but no one from the time of Queen Elizabeth has been made a cabinet minister or a lord chancellor for such reasons.

The years of youth are short, and the pleasures of youth perish in manly life. Reputation, power, and the consideration which comes of ability, attainments and good character are what the man from thirty to seventy covets. Nothing but the

well-spent years of early life can secure these.

I would keep you from no enjoyments suited to your age which are not injurious to your real happiness and your future success.

You have health and a good constitution, and you have no inherited tendencies to any vice. It is easy for you to do right, and it will be unpardonable if you go astray.

I rejoice to find that profanity is considered vulgar in England. It is vulgar everywhere. During the two years that I resided in England, I never heard a profane word from a gentleman. Among the young men slang seemed to be abundant. I hope it does not prevail at the university.

Remember that when you are twenty-five you will desire what others value at that age, and so at every future stage of life. I mean what the higher order of men value.

Live each year in the way which will best fit you for next year, and thus you will lead a happy life—a life which will secure to you the happier life to come.

When you have done the duties of the day, and done them well, take your pleasures, which will be all the more keen, and when you have well finished the labors of the term, you will enjoy the vacation a thousand times the more by reason of your successful toil.

I do not need, in this letter, to repeat the warnings against those petty vices, temptations, and follies of which I have so often spoken.

I will print this because I wish you to read it more than once.

God bless and keep and guide my boy.

Your ever devoted

FATHER.

MRS. MOUNTFORD IN TORONTO.

"He Had Not Where to Lay His Head"
Means He was Not Married.

Mrs. Mountford, who delighted St. John audiences with two lectures recently, has been lecturing in Toronto during the last few days. She has had immense audiences, hundreds being turned away. The following report of this lecture is so full of interesting information that Mrs. Mountford's St. John admirers should not be denied the benefit of it.

The subject of the lady lecturer was: "Ecce Homo"—"Behold the man!"—and she was listened to with rapt attention during the two hours of her address. Mrs. Mountford is a native of Palestine, born a Hebrew, but professing the Christian religion, and so is peculiarly well fitted to interpret the story of Christ, as it is known to us in the New Testament. The oratorical endowments of Mrs. Mountford are considerable likewise, and her discourses are marked by vivacity and magnetism.

Her lecture consisted of a discursive review of the domestic side of Christ's life, so to speak, commencing with His birth and ending with His ascension to heaven. With vivid phrases she showed her hearers the surroundings and the acts of the Saviour in their oriental aspect. She explained away the theories as to the poverty in which Christ was born. In the light of Jewish custom and tradition, Joseph and Mary were well-to-do. That Mary was an independent property holder was plain since she had come up to Bethlehem from Nazareth to pay taxes and also to proclaim her marriage and name her husband Joseph as thenceforth her legal representative. That they had quarters in the stable was no indication of poverty. In Jewish cities at the present time it is the custom of innkeepers in times when there is a press of business to betray their Hebrew extraction by charging an extortionate rate for shelter in their stables.

To the lecturer, the best proof of Christ's divine origin was the fact that the sacrifice made by Mary after His birth was of doves and pigeons, not of lambs. This had been taken as an indication of Mary's poverty, but to her it meant that the divine babe being known as the Messiah, the great sacrifice, the blood of lambs shed for Him, would have been sacrilege.

Artists had persistently misrepresented Christ in our eyes. As an infant, He was shown lying on straw, whereas He was attired in the red embroidered swaddling robes of a first-born. As a man they showed him lean and poverty-stricken, whereas He must have been a beautiful man and a golden-voiced orator to talk to two thousands on the seashore. He was a richly attired man, too, the seamless garment He wore was certain testimony of that.

Mrs. Mountford explained at length the necessary odium that must have attached to the name of the Saviour from the fact that He was not married. A native of Palestine would sooner be imprisoned for years and live on bread and water with the prospect of being married than live in a

"For Years,"

Says CARRIE E. STOCKWELL, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton



weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."

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palace all his life condemned to bachelorhood. The meaning of the phrase "He had not where to lay His head," meant that he was not married and not that He was poverty-stricken.

Messages of Help for the Week.

"Come, I pray you, and hear what is the word that cometh forth from the Lord." Ezekiel 33:30.

"I heard the voice of the Lord, saying, When shall I send, and who will go for us? Then said I, Here am I, send me. And he said, Go, and tell this people." Isaiah 6: 8, 9.

"Thy daughter is dead. . . . But when Jesus heard it, he answered, Fear not, believe only. . . . and they all wept, and bewailed her; but he said, weep not; she is not dead, but sleepeth." Luke 8: 49-52.

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hebrews 2: 1.

"He is faithful that promised." Heb. 10: 23.

"My sheep hear my voice, and I know them, and they follow me: and I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands. My Father which gave them me, is greater than all." John 10: 27-29.

"Let these sayings sink down into your ears." Luke 9: 44.

Nearer, My God, to Thee.

It was just when daylight was waning, and sunshine struggles with the night. On the cot the old man lay dying, quietly and joyously waiting for the Angel of Death, to bring the summons, "Child, come home." A glad smile lit up this old man's face. "Mother dear, I come." His wan lips were moving, no sound escaped from out them now. A solemn hush fell over us as we sadly watched him, for we knew that his life's journey was ending. See his eyes grow brighter. Ah, who knoweth the sights those eyes see now! All his loved ones have passed on before, and now, on the golden strand, are waiting for the circle to be once more completed and this time praise God, forever. Can this be death? Now he is listening. Hark! The songs he loved to hear! "Mother," "Nearer." His lips frame the words, all is still. Our throats are choking, for he was our friend. A glad sigh comes from out his lips. Then, silently, as evening fell, he peacefully drifted over the harbor bar, and was forever with his God.

Uganda Synagogues.

A suggestion to missionaries comes from Mr. Fisher of the Church Missionary Society. He says that in Uganda, where he is laboring, much good has been accomplished by what he calls the synagogue system. His station is at Milyana and he has a large circuit around it under his charge. At about twenty places from five to ten miles away he has secured a garden or a hut, to which he sends a boy who can read. The boy reads the Bible on certain evenings to all who will come to hear, and he frequently has all the village as auditors.

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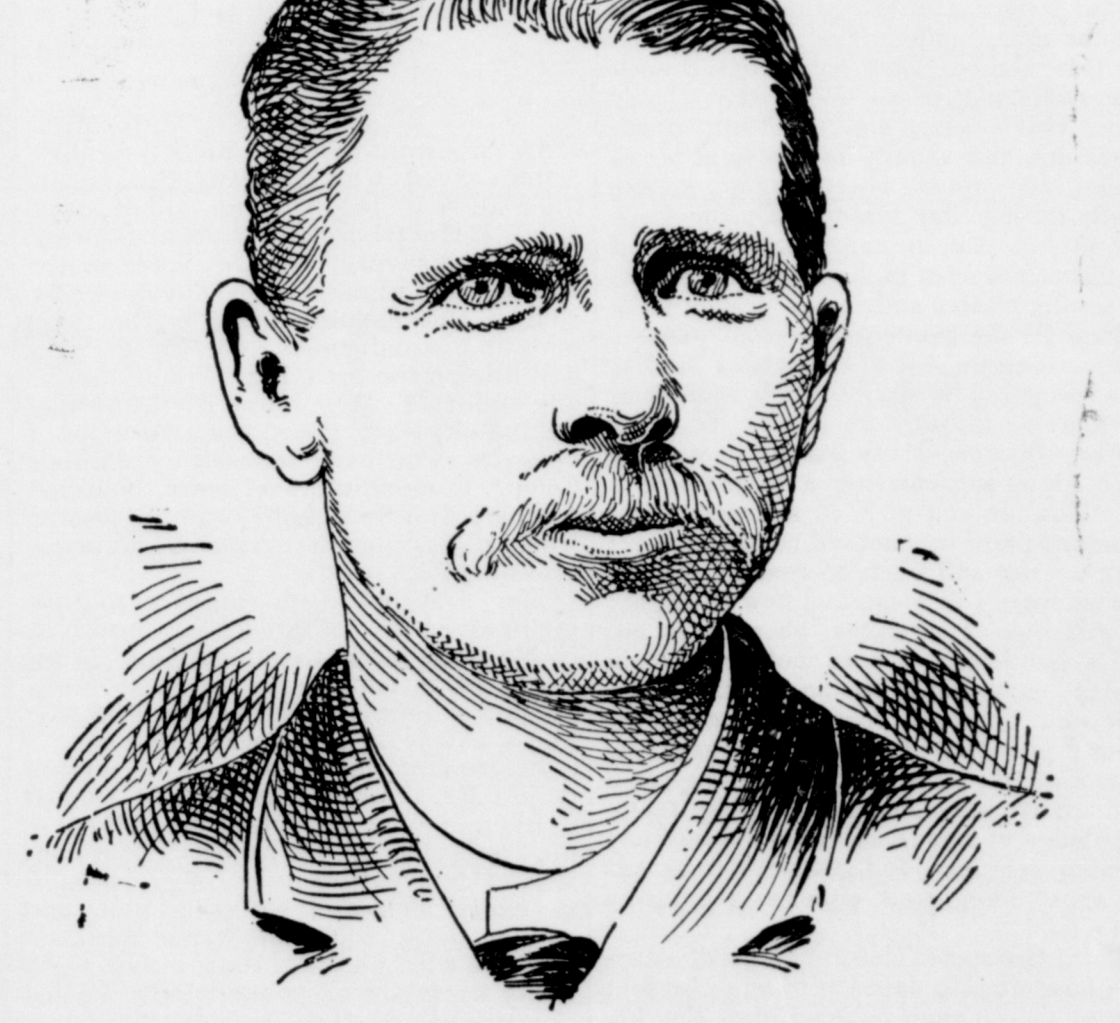
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The man who faithfully discharges his duties as a legislator has no sinecure. And when is added to these public duties one's own personal business, one's hands are in truth full. An iron constitution may in such a case resist the inroads of disease 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 in some of its most aggravated forms. "For ten years," he says, "I was much troubled with indigestion."

In conversation with friends, he has put the case much stronger, saying "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.

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