

Sunday Reading.

FOR LACK OF COURAGE.

The Confession of a New York Defaulter, and His Sad Story.

The confession of Samuel C. Seely, bank defaulter, is very sad reading, but every suggestive. It seems that his troubles began by a simple mistake, which anyone might have made. Through trusting to much to his memory he allowed Frederick Baker, one of the customers of the bank, to overdraw his account. That might not have resulted in harm to anyone if Seely had had the courage to acknowledge his mistake; for the bank could probably at that time have compelled Baker to pay back the money.

But Seely was afraid to confess, so he made matters worse by fixing his books so as to conceal the mistake. Then he went to Baker and begged him to make it right. Baker at first promised to do so, but afterwards, finding that Seely was in great fear lest his attempt to conceal his error should be found out, Baker took advantage of this fear to get more money. He assured Seely that he was worth half a million, and that there was no danger of his not being able to pay back the money; but he said that everything he had was locked up, and that he could not get out of the tight place unless Seely would let him have some more money to help him out.

Seely protested and refused, but at last consented, and from that time he felt himself at Baker's mercy, because he had committed a deliberate crime which he dared not confess.

Baker saw his advantage and used it without mercy, always promising, but always demanding more money. Then the devil whispered in Seely's ear that he was taking all the risk and Baker was getting all the benefit, and that if Baker could not pay the large sums which he had by this time abstracted from the bank with Seely's assistance, at least he should pay him something for the risk he was running. So Seely went to Baker and asked for fifty dollars, which he got; and as Baker's drawings continued, Seely demanded more and more money from Baker for his own use until he had received as his share of the plunder, ten thousand dollars. Thus from being merely the weak tool of a bad man he became himself a thief.

This story is the history in outline of many ruined lives. Thousands who would not have dreamed themselves capable of crime have been led into it through not having courage enough to confess a mistake or a fault which had been committed without thinking. And thousands of others have been led down step by step from sobriety and respectability to drunkenness and vice, because they had not the courage to break away from evil companions or to say no to their suggestions.

There is no advice which young men need more than that which the Lord gave to Joshua: "Only be thou strong and very courageous, that thou mayest prosper whithersoever thou goest."

All the power of God is pledged for the protection of every man who will obey this command, and all the treasures of God's storehouse are at his service.

PAINTINGS OF CHRIST.

How he is Depicted by the World's Greatest Artists.

Among the more modern paintings representing the Saviour is that by Correggio, painted in the sixteenth century. It represents Christ with a short, curly beard, and long wavy hair, surrounded by a crown of thorns. There is a look of mute anguish on his face that is heartrending, but nevertheless, the face is rather weak.

The most terrible likeness is that painted at about the same as that of Correggio, by Albert Durer. It represents a powerful face, with a Grecian cast of countenance, with eyes distorted by pain and anguish, and even a trifle of anger is apparent.

The Christ of Raphael, a contemporary of both the above, is an essentially Italian work, the face being Italian, although the model for the forehead and upper face was evidently a woman.

The Rembrandt Christ, of the seventeenth century, wears an unpleasant expression about the mouth, and has too long a face to be perfect, yet it is one of the great artist's last efforts.

Perhaps the most fantastic picture of Christ is that painted in the fifteenth century by Leonardo da Vinci. It represents the Saviour looking over his shoulder, a cynical smile on his face. A hand may be seen in his hair, evidently drawing the head to one side. It cannot compare in beauty, however, to the same artist's face of Christ in the famous "Lord's Supper."

The noblest and the grandest is that by Titian painted in the sixteenth century. It is a face of resignation of firmness—strong, yet mild; mild, yet strong. Titian was 90 years old when he painted this, and it is considered as one of his masterpieces.

Of the absolutely modern paintings of Christ those of Munkacsy, Ary Sheffer, and Gabriel Max rank highest, still, every one of these is an imaginary production, and the Saviour will still continue to be the "Man of Mystery."

Two Poets' Religious Inspiration.

An interesting comparison is made in the current number of the Catholic World between Tennyson and Holmes. The writer

tells us that both men had in plenty a sort of harmless vanity, never degenerating into conceit. In Holmes, the great desire for admiration that he had, arose from his wish to be at one with his fellow men; in Tennyson, conservatism was at the root of vanity. Holmes' unflinching, unvarying kindness to young people, particularly literary aspirants, was inexhaustible. His joyous manner, like sunshine, put every one in his company at his ease. Tennyson's manner had always a touch of asperity in it. The fathers of both were clergymen, men of culture, refinement and literary attainments. The mothers of both were intensely, fervently religious, as mothers of poets often are. Both gave evidence of the poetic instinct early in life and lifted their voices so as to be heard in the same decade. Their methods, though, are as far apart as England and America. Their standpoints have little or nothing in common. And yet, because they both recognized that the highest aspect of man is his spiritual aspects and as poets have appealed to that higher element, they have won a common triumph.

"OUR BOYS."

What is the Matter With the Sons of our Rich and Great Men?

Every moralist hard up for a theme asks at intervals: What is the matter with the sons of our rich and great men? The question is followed by statistics on the wickedness and bad endings of such sons.

The trouble with the moralists is that they put the question wrong end first. There is nothing wrong with those foolish sons, except that they are rich. But there is something wrong with their fathers. I suppose that a fine specimen of an old deerhound, very successful in his business, should collect untold deer in a park. I then them up, and then say to his puppies: "Here, boys, I've had life catching these deer, and I mean to see you enjoy yourselves. I'm so used to racing through the woods and hunting that I can't get out of the habit, but you boys just pile into that park and help yourselves." Such a deerhound as that would be scorned by every human father. The human father would say to such a dog:

"Mr. Hound, you're simply ruining those puppies. Too much meat and no exercise will give them the mange and seventeen other troubles, and it distemper doesn't kill them they will be a knock-kneed, watery-eyed lot of disgraces to you. For heaven's sake keep them down to dog biscuit and work them hard."

That same human father does with great pride the very thing that he would condemn in a dog or a cat. He ruins his children, and then, when he gets old, protuberant and sadly observes that he has done everything for them, and yet they have disappointed him. He who gives to his son an office which he has not deserved and enables him to disgrace his father and friends, deserves no more sympathy than any Mr. Egginde liberally educating a boy to be dishonest.

The fat, useless pug dogs which young women drag whizzing about at the end of strings are not to blame for their condition and the same thing is true of rich men's sons. The young women who overfeed the dogs and the father who ruin the sons have themselves to thank.

No man would advocate the thing perhaps, but who can doubt that it were better to be a law making it impossible for a man to inherit anything but a good education and a good constitution it would supply us in short order with a better lot of men.

EGYPT'S TEMPLE BUILDERS.

The Strange Tools They Employed as Disclosed by Excavation.

In his record of "Ten Years' Digging in Egypt," (1881-1891), recently written, Mr. W. M. Flinders Petrie sheds much interesting light on the ancient pyramid and temple builders, and the wonderful mechanical appliances that were employed in those early times. He writes:

"Tools are needed as well as labor; and the question of what tools were used is now settled by evidence, to which modern engineers cordially agree. I found repeatedly that the hard stones, basalt, granite, and diorite, were sawn; and that the saw was not a blade, or wire, used with a hard power, but was set with fixed cutting points, in fact a jeweled saw. These saws must have been as much as nine feet in length, as the cut runs lengthwise on the sarcophagi. One of the most usual tools was the tubular drill, and this was also set with fixed cutting points; this had a core inside a drill hole, broken away in the working, which shows the spiral grooves produced by the cutting points as they sunk down into the material; this is of red granite, and there has been no flaking or jumping of the tool; every crystal, quartz or felspar, has been cut through in the most equable way, with a clean irresistible cut. The lathe tools were fixed in modern times, to sweep regular arcs from a centre; and the work is fearless and powerful, as in a flat diorite table with foot, turned in one piece, and also surpassingly delicate, as in a bowl of diorite, which around the body is only as thick as stout card. The great granite sarcophagi were sawn outside, and hollowed by cutting rows of tube drill holes, as may be seen in the great pyramid. No doubt much hammering was also used, as in all periods; but the fine work shows the marks of just such tools as we have only now reinvented. We can thus understand far more than before how the marvellous works of the Egyptians were executed; and further insight only shows plainer the true skill and ability of which they were masters in the earliest times that we can trace.

Among the ruins of the temples at Tanis, where a series of highly important discoveries were made, the excavators found an ancient stele or memorial tablet, such as in early times were used as memorial stones or tablets in monuments. Mr. Petrie writes:

"Tanis is a great ring of mounds, around the wide plain in which lie the temple ruins. And the first day I went over it I saw that the temple site was worked out; the limits of its ruins had been reached, and no more statues of buildings should be hoped for, by the side of what was already known. But such was the large expectations about the site, that I had to prove the

case by a great amount of fruitless trenching in all directions. The only monuments that we unearthed were far out of the temple, in a Ptolemaic shrine; this contained a fine stele of Ptolemy II and Arsinoe, which were entirely gilt when discovered, and two or three other steles, the recess containing the large stele flanked by two sphinxes. The stele and sphinxes are in the British Museum.

"But though diggings were not productive in the temple yet I found two important monuments which had been exposed by Mariette's excavators, and yet were never noticed by himself, De Rouge, or others who studied the remains. One was a part of an obelisk of the thirteenth dynasty, with an inscription of a king's son, Nemesi, perhaps the son of the king Nemesi-Ra. The other was the upper part of the well-known stele of Tirhaca; this I found lying face up; and on searching every block of the same quality of the remainder turned up the lower half, which Mariette hid; thus the unknown led to the known."

Cinnamon Essence as an Intoxicant.

"Did you ever see a man on a cinnamon drunk?" asked L. J. Cartwright, a lumberman of Knoxville, Mo. "If you should witness a case you would never want to see another. A few months ago I had three young men getting out pipe staves down in the Tennessee mountains, and they concluded to have a little toot on pay day. They went to a near-by town, but failed to get it; needed article. In fact, they could get nothing whatever of a stimulating nature but essence of cinnamon. This essence comes in little 15 cent vials, and is, of course, put up for flavoring. The boys bought a couple of dozen of these vials and began drinking the essence straight. When they got back to the camp they were in a very bad fix. They were noisy and violent and reeled and staggered about helplessly. One of the boys, a quiet modest fellow, who was never known to make any sort of a demonstration, danced and sung like a madman. He all yelled like demons and acted like so many lunatics on a tear. It was a shocking sight. They were pale as death, and their eyes were set like a cat's eyes. To move their sight they moved their heads. They had no control over their minds or voices. They were deathly sick, but their stomachs could not throw off the horrible dose they had taken, and for three hours the young men raved and danced and suffered no words can tell. It took them three days to get over it. When they got straightened up again they said the one experiment was enough—no more cinnamon drunks for them. I think they meant it."

Phillips Brooks' Addresses.

Phillips Brooks was in all respects so completely a preacher that a single volume of 529 pages holds all his "Essays and Addresses" outside of the pulpit. They cover thirty-seven, so that all are short, and they extend from 1859 to 1892, over all the growth of a great man. They have been collected with loving, solicitude care by the Rev. Mr. John Cotton Brooks, Bishop Brooks' younger brother, and since the great preacher was one of the most difficult men in the world for a reporter "to take"—he talked at the rate of 250 to the minute—the reported addresses are often imperfect. Taken as a whole, there is here a surprising uniformity and force. Most of these are the "occasional" addresses a man of distinction is asked to deliver. In them all is the note of his sermon—sympathy with humanity and belief in the spiritual. This motive and this conviction are always present, and they are enough.

Inconveniences of Riches.

But it is not the poor man alone who deserves pity. There are misfortunes, not a few, that are the torment of abundance. On the poor man's door locks are not needed. No midnight burglar disturbs his sleep. The highwayman has no motive to hold him up or to threaten his life. He is not the mark of envy, and obloquy passes him by. The world may not give him all it has to offer, but it at least surrounds him with inestimable immunities. Neither private gossip nor the public organs of opinion busy themselves with calling him mean. He escapes fawning sycophants and flattery put forward for gain.

They are Rare.

It is seldom that a really good specimen of the Damascus sword can be obtained, for the art of working and engraving this kind of steel is dead. These swords were made of alternate layers of iron and steel, so finely tempered that the blade would bend to the hilt without breaking. The weapons had edges so keen that no coat of mail could resist them, and surfaces so highly polished that when a Moslem wished to rearrange his turban he used his sword for a looking glass.

The Best Cure for Weariness.

There is nothing which will give a chance for rest to the over-tired nerves so surely as a simple religious faith in the overruling, wise, and tender Providence. A simple faith in God, which rests on the knowledge that he cares for us at least as much as we care for those who are the dearest to us, will give the tired nerves the feeling of the bird in its nest.

Messengers of Help for the Weak.

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates. O Jerusalem." Psalm 122: 1, 2.

"The Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—Isaiah 61: 1, 2.

"Whom say ye that I am?"—Luke 9: 20.

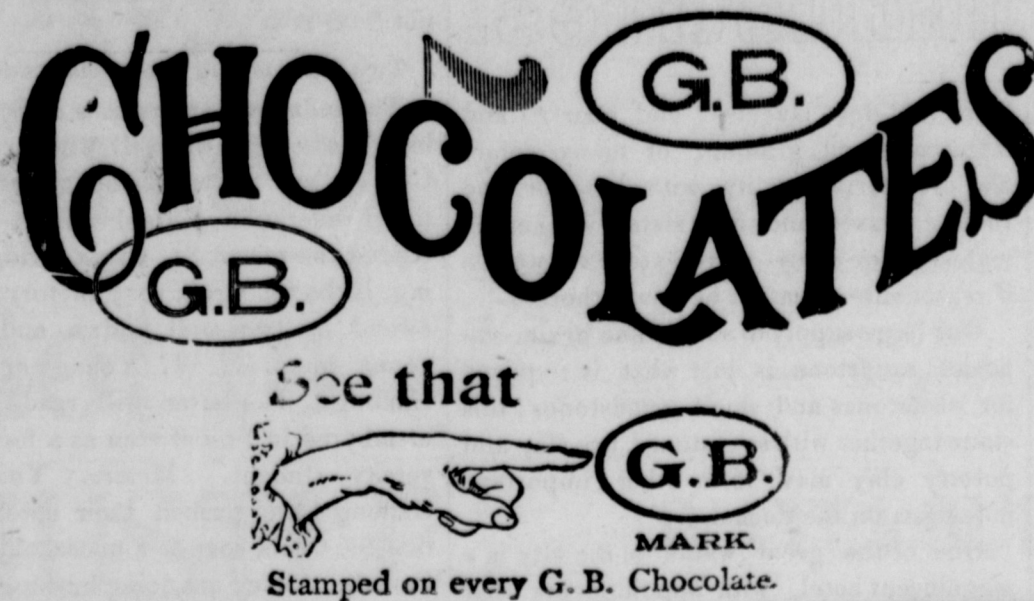
"Martha said unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it to thee."—John 11: 21, 22.

"I am Jesus whom thou persecuted. But rise and stand upon thy feet: for I have appeared unto thee. . . to make thee a minister and a witness."—Acts 26: 15, 16.

"The blood of Jesus Christ cleanseth us from all sin."—John 1: 7.

"Beloved, of our heart condemn us not, then have we confidence toward God. . . And hereby we know that he abideth in us by the spirit which he hath given us."—John 3: 20, 24.

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Evidence on this point might be presented by the volume. The subjects of such a cure are found all over this fair Dominion. Mr. W. F. Bolger, of Renfrew, Ont., tells us in a letter over his own signature, and dated May 10, that he has been troubled with indigestion of a most aggravated character. Terrible weakness, as well as agonizing suffering followed. South American Nervine was brought under his notice, and he decided on giving it a trial. The result in his own words is this: "I found very great relief from the first couple of bottles; my appetite came back and I soon became strong. I can honestly say that I consider South American Nervine a remarkable medicine. It cured me of my suffering, which seemed incurable, and had baffled all former methods and efforts." Language cannot be too strong or positive when used in setting forth the merits of this remarkable, scientific remedy. It has cured many of the most desperate cases of indigestion and nervous diseases in the Dominion.

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PROBATE COURT.

City and County of Saint John, Province of New Brunswick.

To the Sheriff of the City and County of Saint John, or any Constable of the said City and County: Greeting:— Whereas, William R. Russell, of the City of Saint John, in the City and County of Saint John aforesaid, Clothier, of the age of fifty-six years, the executor named in the last Will and Testament of John Logan, late of the said City of Saint John, Carpenter, deceased, and a legatee under said last Will and Testament, hath by his petitions dated the eighteenth of June, A. D. 1894, and the thirty-first day of December, A. D. 1894, and presented to this Court, and now filed with the Registrar of this Court, prayed that the said last Will and Testament may be proved in solemn form; and an order of this Court having been made that such prayer be complied with, YOU ARE THEREFORE REQUESTED to cite the following next of kin of the said John Logan, deceased, namely:—

William Duncan, aged 68 years, Car Inspector, resident in the City of Saint John and Province of New Brunswick; Mary Ann Duncan, aged 61 years, Spinster, now resident in the said City of Saint John; Charles H. Duncan, aged 55 years, Clerk, resident in the City of New York, in the State of New York; one of the United States of America; Walter Duncan, aged 28 years, Clergman, resident in the said City of New York; Susan Duncan, aged 30 years, Spinster, resident in the said City of New York; Robert Hunter, aged 25 years, Laborer, resident in the said City of Saint John; Sophia McManus, aged 52 years, wife of Charles McManus, resident in the said City of Saint John; Mary Hunter, aged 55 years, Spinster, resident in the Parish of Simonds, in the City and County of Saint John; Elizabeth McConnell, aged 55 years, Widow, Housekeeper, resident at Charlottetown, in the State of Massachusetts, one of the United States of America; Jane Lahey, aged 49 years, wife of George Lahey, resident in the Parish of Lancaster, in the said City and County of Saint John; Dora Boyd Grant, aged 34 years, wife of Frank Grant, resident at Machias, in the State of Maine, one of the United States of America; George Henry Hunter Eaton, aged 31 years, Hostler, resident at Calais, in the said State of Maine; Eva Maud Eaton, aged 17 years, Housekeeper, resident at Calais, aforesaid; Ann O'Brien, aged 23 years, widow of Samuel O'Brien, resident in said City of Saint John; Sarah Howarth, aged 70 years, widow, resident in the City of Providence, in the State of Rhode Island, one of the United States of America; Margaret Roxborough, aged 68 years, widow of Jasper Roxborough, resident in the City of Boston, in the said State of Massachusetts; Elizabeth Lynch, aged 60 years, widow of James Lynch, resident in the said City of Boston, in the said State of Massachusetts; Farmer, resident at Souris, in the Province of Prince Edward Island; Mailda McKenzie, aged 36 years, wife of Archibald McKenzie, Farmer, resident at San Diego, in the State of California, one of the United States of America; James Burke, aged 34 years, a Member of the Mounted Police, in the Northwest Territories, in the Dominion of Canada; Mary Burke, aged 32 years, Spinster, resident at Bay Fortune, in said Province of Prince Edward Island; Martha Davidson, aged 30 years, wife of John Davidson, Farmer, in said City of New York; Elizabeth Burke, aged 27 years, Spinster, resident at Bay Fortune, aforesaid; Alfred Burke, aged 23 years, Farmer, resident at Bay Fortune, aforesaid; William Giggie, aged 55 years, wife of William Giggie, resident at Long Beach, in the Province of New Brunswick; Ship Carpenter; James Rodgers, aged 54 years, Carpenter, resident at Cambridgeport, in the State of Massachusetts, aforesaid; Margaret Spearin, aged 52 years, wife of Freeman Spearin, Millman, resident at Campbellton, in said Province of New Brunswick; Sarah Ann Wallinger, aged 50 years, wife of John Wallinger, Car Builder, resident in the City of Boston, aforesaid; Isabelle Halse, aged 47 years, wife of John J. Halse, Clergman, resident in the City of St. John, aforesaid; Alexander Rodgers, aged 46 years, Farmer, resident at Ebbes Landing, in the said province of New Brunswick; David Rodgers, aged 43 years, Farmer, resident at Grandall's Landing, in the said Province of New Brunswick; Clara Halse, aged 41 years, wife of Alexander Halse, brass moulder, resident at Reading, in the State of Massachusetts, aforesaid; Hannah LeCain, aged 39 years, wife of Geo. LeCain, baker, resident at East Lexington, in the State of Massachusetts, aforesaid; George Howard, aged 40 years, painter, resident at Stoneham, in the State of Massachusetts, aforesaid; Edwin G. Hunter, aged 36 years, fireman, resident of 16 to 17, in the State of Wisconsin, one of the United States of America; Augustus H. Wheaton, aged 34 years, wife of L. D. Wheaton, of Kingston, in the County of Kings, in said Province of New Brunswick; John T. Hunter, aged 32 years, barber, resident at St. Martins, in the City and County of Saint John, aforesaid; George A. Wheaton, aged 29 years, wife of Gordon Wheaton, of Kingston, aforesaid; James H. Hunter, aged 23 years, mariner, of said province of New Brunswick; Amanda Hunter, aged 20 years, Spinster, resident of Kingston, aforesaid; John W. Hunter, aged 19 years, carpenter, resident at Somerset, in the State of Massachusetts, aforesaid; Herman G. Hunter, aged 29 years, Master Mariner, resident at the City of Saint John, aforesaid; Ernest Hunter, aged 25 years, carpenter, resident at Somerville, aforesaid; Maggie M. Hunter, aged 38 years, Spinster, seamstress, resident at Somerville, aforesaid; Louisa Hunter, aged 27 years, Spinster, Dressmaker, resident at Somerville, aforesaid; Annie F. Worden, aged 31 years, wife of George A. Worden, Farmer, resident at Kingston, Kings County, in said Province of New Brunswick, and the following devisees and legatees of the said John Logan, deceased:— Mary Jane Balzell, aged 34 years, aforesaid, devisee and legatee of the said William R. Russell, aged 56 years, Clothier, resident in the City of Saint John, aforesaid, and all other next of kin of the said John Logan, deceased, if any and all persons interested in all others whom it may concern, to appear before me at a Court of Probate to be held in the Equity and Probate Court, Room in Pussey's Buildings in the City of Saint John, within and for the said City and County of Saint John, on Monday, the Thirtieth day of May next, at the hour of two o'clock, in the afternoon, to attend and take such other part with to the proving of said last Will and Testament in solemn form as they may see fit with full power to oppose said last Will and Testament being so proved or otherwise as they and every of them may deem right. The said petitioner having made it appear to this Court that he has given the names, ages, occupations and places of residence of all of the said next of kin, in his power so to do. Given under my hand and the Seal of the said Probate Court, this third day of January, A. D. 1895.

ARTHUR I. TRUEMAN, Judge of Probates.

J. S. JOHN McMILLAN, Registrar of Probates for said City and County.

A. P. BARNETT, Proctor.

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