Reading. Sunday

STUDY OF THE BIBLE.

Reasons for the Attention that Should be Given to it or Education. There seems to have been of late some-

thing almost like a concerted effort to draw attention to the literary aspects of the bible. Of books recently published on the subject we may mention "The Literary Study of the Bible," by Prof. R. G. Moulton, and the selection of passages from the bible, with special reference to their literary beauty and interest, made by Mr. Fraser, one of the feilows of Trinity college, Cambridge. It is significant also that, in the series of "English Lyrics" now publishing, no less than two volumes are devoted to "Lyrics from the bible." No one can say that too much space is thus given to the book, which, if nothing else. great glory of English literature, and in which the "lyrical cry" is so sustained

and haunting. Nor can any one say that the bible, both as literature and in literature, does not need far more attention than it is receiving in current educational methods, whether of the family, the Sunday school or the college. That is to say, it surely needs it if its beauties and grandeurs are to remain a part of one common literary tradition, and if the aroma of it and allusions to it which pervade our literature are not to become meaningless to readers. A striking, almost appalling, article on "Ignorance respecting the bible," by a college president, was published in the Independent last November. In it he gave the results ledge of a freshman class of thirty-four men. They came from the best homes of New York, Ohio and Pennsylvania; yet, when contronted with twenty-two allusions | more and more of its power over men's | brought up on his shovel something unastounding ignorance.

Less than one-half the allusions, nearly all of which were perfectly obvious, were correctly explained in their answers. The line, "For I have flung thee pearls and found thee swine," was commented upon by one sagacious youth, "The Devil was adjured into swine." Another explained the phrase, "marked me even as Cain," by informing the examiner that Cain was a farmer and had to work hard, hence his "mark." These are but specimens of the grotesque misunderstanding of Biblical phraseology and story displayed by what must be considered an exceptionally intelligent body of young men. How longwill it be before learned scholiastics will have to interpret to our generation the Biblical allusions with which our literature is saturated, and which, to the minds of fifty years ago, saturated with the Bible, appealed with swift illumination and suggest-

One difficulty, it must be confessed, lies in general conditions as much as in anything peculiar to the Bible. That book we do not carry in our minds any more as a familiar friend, but neither do we any more; we have indexes. It the comparison were made between an intimate knowledge of the Bible and an intimate knowledge of the classics, the latter would be found to have lamentably him that sat upon the throne." decayed as much as the other. The wonderful Renaissance memory, wax to receive and marble to retain, could safely challenge the doubter to put a dagger to the owner's heart and strike home if a verbal slip could be detected in any given passage of Tacitus or Horace.

There are no such giants in these days of Jaribuch and Zeitschrift. The Bible is thus suffering in good company. If you have a good concordance, what more do you need in an age that does not care to know a thing, but only to know where

sons why the Bible has ceased to be the essential part of mental furniture that it once was to all English-speaking men and women. One of them, and a most powerful one, is the almost complete ingly blind drift of nations upon the rocks turning over of Biblical instructions to the of vice and luxury, the otherwise unaccount-Sunday-school, and the almost complete disappearance, even in christian families from the old place in daily reading regular memorizing. We know, of course, that the scheme of Sunday-school lessons contemplates covering the whole Bible-or those parts of it fit to be taught children-in seven years. We as know well of the scheme for daily readings light, so do all ages and all nations revolve meant to go with the Sunday recitations. But we know also that, as a rule, these projected readings and this comprehensive plan of study are not carried out at all, with the result of giving children a most elements to His glory. Christ interprets We say nothing here of the failure to the persecutions, for they alone throw a teach the body of well ascertained truths about the Bible, its history and manner of composition. That is a scandalous thing, morally, but it has little to do with the literary appreciation of the Bible. What of the councils of the Church, especially we do say, however, is that broken, hap- the four which were directed against the will never get them to understand that the hazard, come-and-go methods af Bible four great heresies and established the tour real difference is merely nominal; and if ful as if they were designed with deadly ingenuity for that very purpose, in destroying all rational appreciation of the Bible as literature, and in making it a happy-go-lucky collection of "golden texts" and strange and disconnected promises and threatenings, and moralities, without form and void.

Probably nine-cenths of the college students referred to above had gone through turbulence of aristocracies and made posat least two seven-year cycles in Sunday sible such saints as Anselm and Bernard. school lessons. What profit did they get, except to give their ignorance the special charm of confusion and grotesqueness? Jacob served seven years for a wife, and at least got a wife, if not the one he wanted; but most of our sevenyear Sunday-school scholars emerge from San Carlo Borromeo. The blow which the gently round the waist, walks down the the period with little or nothing to show Roman soldier inflicted upon the cheek of crowded thoroughfare, and puts the half for there time.

ng to the mind with the felicities and piqu- well as the rebellion of States against the devil of drink cast out by the new affection. his wife had barred that door also. When

ancies and majesty of Biblical phraseology, and in fascinating the attention with the details of Biblical narrative and allegory and pastoral and drama? We confess to gravely doubting if it will succeed any better. The charm and power of the Bible, as literature, seem to evade the mature and preoccupied mind that approaches it late, and purely on the literary side. The accumulated associations of childhood, the familiarity with sonorous phrases before they are understood, the play of young imagination and even of superstition about the sacred page—ah these things, joined with daily repetition and use of the rich English of King James's version and a vivid acquaintance with Oriental trops and metaphor, parable and vision, seem necessary to the strongest and most enduring grasp of the Bible merely as literature. One cannot imagine Ruskin, for example, with his latter ideas about the Bible, getting from it in maturity what he got at his mother's knee. There is a certain disillusionment, which is a literary loss even if it is a critical gain, that comes from studying the Bible in too dry a light of reason. The rugged old Hebraisms lose something of their craggy grandeur when

we really come to see what they mean. If we have learned to love them, even guorantly, in your youth, we resent their being made too intelligible and unimaginative to our manhood. Fous Matthew Arnold was incensed at the revised version. indefensible as was his anger on critical grounds, largely because it made havoc him to stop his noise had no effect even with some of the sonorous but puzzledheaded phrases of King James's and the Prayer-Book version that had the undying charm of youthful association about them. It is no doubt a fact that the surest literary appreciation and mastery of the Bible are to be seen in men in whom that book was a part of the heaven that lay about them in their infancy; and we see small reason of a test he had made of the Biblical know- to believe that latter and colder studies can give what in almost seems to be necessary

to draw in with mother's milk. It the Bible, as literature and in literature, is destined, as it would seem, to lose as a treasure-house of style, of racy expression, of apt illustration, of piercing metaphor, of poetry that exhausts'language and leaves it quivering, there is but one book, as the dying Scott said. The advice of a famous professor of rhetoric still holds good. "Young gentlemen," he used to say to his classes, "if you want to be eloquent, all you need to know is your Bible and Shakespeare. In them are the winged words of English.". And as for the great literature, whether of England, Italy, Spain, France, it can be said of the Bible that, in it, its line has gone out into all the earth and its words to the end of the world. It is needless to quote the tributes of the examples of the great masters style. Whatever may be the cause and whatever may be the remedy at all, the neglect of the Bible as a great piece of literature is one of the most disheartening marks of our time.-N. Y. Evening Post.

CHRIST IS THE CENTRE.

All The World's History Revolves Around The Saviour's Personality.

The following short sermon is by Rev. carry any book. We have no memories Dr. W. J. Harsha, pastor of the Second Collegiate Church, New York. The text is from Revelation v., 7: "And he came and took the book out of the right hand of We learn, first of all, that the true and

only interpreter of history is Christ. In our devout studies, as well as in the heavenly scene, He is the only being who dares to look upon the book and take it in his hands, engaging to unfold its mysteries. Christ is the solution of history! As you have seen the Emancipation Proclamation done in ink so as to give the portrait of Abraham Lincoln so all the writing on the scroll held out to the world by the hand of God may be re-But there are, of course, special reas- solved into the living lineaments of the Redeemer's face. The perplexing things of the worlds progress, the strange delays of God to interpose against sin, the seemable spread and dominion of false religions, are all to be explained on the principle that God has timed all things in the interests of His Christ. As the planets revolve around the sun, each at its own distance and with its own advantages of heat and around Christ the Son of Righteousness, contributing consciously or unconsciously, directly or indirectly, their own proper chaotic and fragmentary idea of the Bible. | the early Christian centuries by means of clear light upon such characters as Nero, Domitian, Traian and Diocletian. Christ interprets the pre-mediaeval ages by means teaching in Sunday-schools are as success- potential adjectives in apologetics, viz: "perfectly, truly, "indivisibly," and God, perfectly man, indivisibly God and main the dogmatic spirit and at bottom man, and distinctly God and man.

Christ interprets the mediaeval ages by means of the monasteries, which preserved learning, fostered the lovely instinct of chivalry, molded generons impulses, op-posed the despotism of kings, regulated the Christ interprets the period we call the Renaissance by means of His unspringing life of thought, by the mustard-seed germination of His gospel in such hearts as those of Savonarola and Huss, St. Bona- in the streets, as did a fair young girl the ventura and St. Theresa, St. Thomas and other day, takes the poor slatterly wretch The question arises, how much better liam de Nogaret marked the pale brow of soup, leaves her to sleep, and then from with all his might for his residence. He

interprets the Reformation by the spiritual power lodged in Luther and Calvin and Wycliff and Knox; and the Romish hier-Ignatius Loyola and "the trifling heads | ieving want.-F. G. Peabody. and the corrupted hearts" of those who then sat in the Papal chair, so that the remark of De Lamennals has in it a sublime Christian judgement: "Ot what avail are the pygmy hands stretched forth to arrest

the progress of the human race?" Meanwhile let us try our lips at ascribing daily praise to our dear Redeemer, not as a mere prophet and martyr, but as a slain and risen Lord, whose life brought life to life, whose death put death to death, whose crimson blood washes crimson stains away! What a sublime and encouraging thought for us who make much of the atonement both in our theology and our heartfelt love, that the saints of heaven can find no higher thing to praise and no sweeter thing to sing than the sacrificial death of Him who on the cross made propitiation for our sins!

THE SILVER SHOE.

Chinese Parable about a Lad Who Used to Be Fond of Making Music.

The Rev. J. Hudson Taylor tells a Chinese parable about a lad who was employed as a house servant and went about singing all the time, and somewhat boisterously. His mistress, whose nerves were none too well balanced, complained to her husband that Ah Sing had quite too much 'sing' in his composition; that he sang night and day, upstairs and down, outdoors and in, and that her request to in moderating his melodies.

Her husband replied that, if she desied it, he thought he could put an end to Ah Sing's music without adopting any severly repressive measures. So he went into the barn and hid, down in the bottom of the bran box, a silver 'shoe' weighing about fitty ounces. He then bad the boy shovel out the bran and remove it to another place. Ah Sing began his work, and, as he came to the bottom of the bin, to the bible in Tennyson's poems, betrayed | minds, the loss is most calamitous. Merely | usually heavy. The bran being brushed away the shining shoe was revealed. Ah Sing, who. like most Chinese youths, knew little of the distinction between 'mine' and 'thine' looked on the silver treasure with no little amazement. He was suddenly made rich. Visions of great wealth and luxury were suggested to his imagination by that shining shoe. Somebody had left it in the bran-he said to himself-and forgotten it, and when the bran was bought and brought to the barn all

trace was lost of the owner. Without hesitation, Ah Sing appropriated the suddenly acquired fortune, and the next question was what to do with it. If he buried it, someone might notice the earth newly turned up, and suspect hidden treasure. If he hid it in the haystack, it might be observed that the haystack had been disturbed, or the cattle might eat into it and disturb the precious ingot. He tried one way after another to husband his silver wealth and guard it from other eyes. He put it in various successive hiding places but could not be content to let it remain. He would come down at midnight to change its place of concealment. But from the hour when he found that silver shoe he lost his song! He went about no longer singing or light-hearted; he looked troubled, and appeared as one who bore a burden of anxiety. The fact was, he had a secret, a guilty secret, and so he had no more singing in his heart. That ingot, though it weighed but fitty ounces, was to heavy for

Ah Sing to carry. He not only lost his song, but his rest, his sleep, his appetite, his health; he began to get pale and thin, and his mistress became anxious for him. She said to her husband one day, 'My dear, what have you done to that boy? He not only does not sing any more, but he has lost his health, and, I fear, is going into a decline.' 'Wife' answered her husband, 'if you desire, I think I can bring back his song.' So he said to Ah Sing, 'What did you do with that silver shoe that I left in the bran box? When you found it, you knew it was not yours. Why did you not bring it to me, and tell me about it. Now run along Ah Sing, and bring it to me, for I know all about it.' So the boy, knowing that his secret was a secret no longer, went and brought out the precious ingot from its hiding place, and delivered it to its proper owner. Scarcely twenty-four hours had gone by before Ah Sing was himself again, and went about singing as before. He had got rid of the burdensome treasure and the secret that weighed on his conscience, and now he was happy again.

Vain is it for us to hope to carry a true song if we are bearing a burden of conscious guilt. - 'Christian Herald.'

Sectorian Strife.

Men everywhere, especially the unchurched, whom, most of all, it is our mission and duty to reach, are in a state of revolt against denominationalism. It is the alienated them from the old churches. You day. seem to them that we liberals, while pro- charge) a sample tin. "distinctly;" meaning that Christ was truly fessing freedom from dogmatism, still rereally care more for those things that distinguish us from each other than we do for those deeper and more vital things in which we are all united and which unite us to all men; and, of course, so long as they think this they naturally, and rightfully, too, will mistrust us, and the salvation which society might have at our united hands it will lose .- J. Duncan.

Christian Charity.

Christian charity meets a drunken woman Christ explains the blow with which Wil- unconscious woman to bed, warms some fire the other barrel of his gun and dashed will the purely literary method of Bible study succeed—succeed, we mean, in storrevolt of the heart against goodness, as love's sake the better lite is found and the

temporal dominance of the Church. Christ In short, Christian charity sees in the individual that which God needs in his perfect iworld and trains it for that high end. There ts more Christian charity in teaching a trade archy fell in spite of the heroic loyalty of | than in alms, in finding work than in re-

Religion for Young Men.

Shall I speak of the beauty of holiness in youth? I fancy that young men are, most of all, inclined to feel shy of the whole thing; to some it savours of grave restrictions, to others of a sort of cant. All very proper for a divinity student, but for a young man looking forward to the common work and pleasure of the world, and rejoicing in vigorous youth-youth with its keen sense of life; youth brave and skilful in manly sport; youth just entering on the strong work and strong temptations of the world-it is just in such a life that earn est unaffected religiousness brings the very finest grace of real manhood. It would not make him weak, but gentle and helpful with its strength; it would not lessen pleasure, but keep it sweet and wholesome; the very merriest laugh that comes ringing to me through the halls of memory is that of one of my early triends who always seemed to me the most like Christ of all I ever knew. Religion-earnest, unashamed religion-does not make a young man less brave, but more; adding to mere nerve and pluck that finer courage which can stand up squarely against wrong; say No !" to profanity and dissipation, and say it so as to be respected. And so, to the whole opening life religion gives a richer z'st, a finer appreciation of all things great and good, and that interest in higher things which keeps bringing to the front the strong and helpful men of each new generation .- Rev. Brooke Herford.

Drawn From Life.

Nothing is more noticeable in the teaching of Jesus Christ than the simplicity and directness of its illustrations drawn from the common li'e of the commonest sort of common people, and its searching application of eternal truths to the evils, needs and duties of the age and country in which He lived. No preacher who has any proper sense of the force of the Master's example can fail to attempt to apply the ever old truth to the ever-new want of the world; and that pulpit which in any fair degree succeeds in this endeavor will be perpetually "new."

The death of Professor Huxley recalls the fact that the late Professor Robertson Smith, while cordially recognizing Huxley's merits as a zoologist, was accustomed to speak with extreme scorn of philosophy. He said that Huxley and Tyndall could never have gained such influence as they had except in "an age indulgent beyond most others to ignorance which calls itself philiosophy, and blindness which calls itself scientific doubt." Such a comment may sound severe, but it is surely the severity

A Message from God.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as we see the day approaching. 'Heb 10: 23 25.

Where Laborers are tew.

There is one Christian minister for every 900 of the population in Great Britain, and there is but one in every 114,000 in Japan, one in 165,080 in India, one in 222,000 in Africa, one in 437,000 in China.

Severe Weather Changes la August.

Protection.

Lactated Food Keeps Them Strong and Healthy.

How varied the weather this month! We hear even robust men and women complaining loudly about the sudden changes. a present to any foreign Power of any part How about the poor, wak and helpless babies? Do we make proper efforts to

This work of helping and saving the babies is best done when we diet the precious ones in a sensible way. The babies depend upon proper food for good health. Every sensible mother and experienced physician will tell you that Lactated Food secures a perfect condition of health for the babies, especially in August weather.

The plump, healthy little ones with firm flesh, hard muscles, rosy complexions, merry ways, are the babies who have been being.—English Paper. ted on Lactated Food.

Mothers, you cannot afford to trifle this month with infantile life. Use Lactated Food, and the dear ones will scon show strength and vigor. Dysentery, diarrhea religious quarrels over definations and and cholera infantum have no terrors when names and sectarian rivalries which have the best of all toods is used from day to a large Newfoundland dog is kept. The

If you have not given Lactated Food trial, send to Wells & Richardson Co., parently sealed, for the jaws closed and you do it will not help the matter. It will Montreal, and they will mail you (free of doggie licked his chops with relish. Im-

The Colonel and the Melon Thief.

A prominent colonel at Swainsboro has water melon patch which has been raided by enterprising darkies on several oc-casions. The Colonel missed so many melons that one night recently he seized a double barrelled shotgun and repaired to his melon patch to await the coming of the thief. He soon saw what appeared to be opened fire.

At the report of the gun the fun commenced. The colonel thought he saw the man draw a revolver to return the fire, and ment.—Longfellow. this, together with other extreme excitement, so unnerved him that he forgot to

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he reached the door he was travelling at vocal solo by Miss Fowler. You know she such a rapid rate he could not stop to un- has a dreadful voice, and I actually suffer bar it, so he decided it wasn't much in the

window panes.

Investigation next morning on the scene of action developed the following facts: The melon patch is virtually ruined, it being torn to pieces by the Colonel and the thief, each doing his oest to see who could get out first. The first leap the Colonel made he jumped clear from u der his hat, which was found next morning. He ran over melons, bursting them right and left, tearing the vines off the land. On the other side, where the thiet went out, was found blood on the vines, trees, and fence, and where he went out of the melon patch there were twelve panels of plank fence knocked down .- Atlanta Constitution.

What the Queen Could Do.

since George III.'s time; but they could on them. still do some very astonishing things it they chose. The Queen could dismiss every Tommy Atkins in our Army, from the Commander-in-Chief to the youngest drummer-boy. She could disband the Navy in the same way, and sell all our ships, stores, and arsenals to the first cuson her own responsibility, she could declare war against any foreign country, or make of the Empire. Sne could make every man, woman, and child in the country a peer of males who are of age, to a seat in the advance again, and turn on their toes, House of Lords. With a single word she swelling their feathers and clucking gently. could dismiss any Government that happened to be in power; and could, it is believed, pardon and liberate all the criminals in our gaols. These are a few of the things the Queen could do if she liked; but it is not necessary to say that Her Majesty never acts in matters of State except on the advise of the Government for the time

The Canary and the Dog.

J. P. Hounam, a stationer of Middlesborough, England, opened the cage in which he keeps his canary recently to give the bird a little exercise. The bird flew to the backyard of Tate's eating house, where dog opened its jaws wide and the canary flew straight into them, and its tate was apmediately afterward, however, the dog was taken ill, and the canary was rescued and taken to its owner, under whose care it was restored. It was soon warbling briskly again, but since its experience it refuses to leave its cage.

The Talent of Success.

Believe me, the talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame. If it come at all, it will the figure of a man, when he immediately come because it is deserved, not because it is sought after; and, moreover, there will be no misgivings-no disappointment -no hasty, feverish, exhausting excite-

It Happened that way.

Jones—"A very unpleasant thing hap-pened to me a few nights ago." Smith—"Tell me all about it."

when I have to listen to her, although perway anyhow, and as he dashed against it sonally we are quite friendly. I went into the door flew all the way across the room, the next room and put my fingers in my striking the wall and shattering twelve ears. After a while somebody touched me on the houlder. It was Miss fowler herselt. She said: " Why don't you take rour fingers out of your ears. I quit singing ten minutes ago."

What Ho ses Won't Do.

A old cavalryman says that a horse will never step on a man intentionally. It is a standing order with cavairy that, should a man become dismounted, he must lie down and keep perfectly still. If he does so, the entire troop will pass over him without his being injured. A horse notices where he is going, and is on the look-out for a firm foundation to put his foot on. It is an instinct with him therefore, to step over a prostrate man. The injuries caused to human beings by a runaway horse are As a matter of fact, our Sovereigns have nearly always inflicted by the animal rarely taken any active part in politics knocking down and not by his stepping

Birds that Dance.

According to Nature Notes, there can no longer be any doubt that birds are addicted to the dance. The bower-birds and the prairie towl are adepts in the art, while the American grouse is a veritable tomer that came along. Acting entirely master of ceremonies. It is the custom of these birds to prepare their ball-room by beating down the grass with their wings, and then to dance something suspiciously like the Lancers. By twos and fours they advance, bowing their heads and dropping secure health, rest and comfort for the the realm, with the right, in the case of their wings; then they recede and then

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Jones—"A very unpleasant thing happened to me a few nights ago."

Smith—"Tell me all about it."

Jones—"It was at a social gathering.

One feature of the entertainment was a