

# Sunday Reading.

## IDEALS SHOULD BE HIGH.

Christ the Central Point in History and the Apex of Humanity.

The newspaper Sermon Association is furnishing the press with a series of sermons by eminent preachers. Their discourses are all non-sectarian in their teaching and intended to impress the great truths of Christianity upon the people, with the idea of doing good to all classes and creeds. The last sermon at hand is by Bishop Keane, of the Washington University, from the words of David to Solomon in I. Kings, ii 2, "Take courage and be a man." He says:

What homely, hearty force there is in this exhortation of the dying David to his son! How Solomon's youthful heart must have felt it, have been thrilled by it! How it would today thrill the heart of any son who would hear it from the lips of a dying father! Surely, it would be a spur to him for all his life.

But perhaps not every father and son today would grasp the full meaning which the expression had for David and Solomon. They held the grand old ideal of what it is to be a man, which religion had handed down from the very birth of the race, the ideal contained in the sublime utterance: "And God said, let us make man in our own image and likeness." And so David felt that in placing that ideal before his son he did all that a dying father could do to spur his son to nobleness of life. And Solomon likewise understood it so. When in after years he was doing his wisest and best he felt that he was but climbing to that lofty ideal. And when his feet slid in slippery ways of folly and evil, he knew it was because he was proving faithless to the ideal which his father had placed before him; he had fallen to be less than a man.

Ideals should never degenerate. They should hold their own, or grow higher and more perfect. As mankind progresses, the ideal of humanity should not become lower. He who holds before him a lower ideal of what it is to be a man than David and Solomon held, does himself cruel injustice. He who holds a lower ideal before his fellowmen and seeks to make them adopt it, is false, both to his fellowmen and to himself. It is our duty to spur one another upward, not downward. It is mock humility that says: I do not find in me the image and likeness of God. Man knows but too well how many capabilities and inclinations he has that are not godly. But he also knows—or he does not know himself thoroughly—that he likewise has capabilities in him, if he would only do them justice, which point upward, which soar upward, to the pure, the generous, the noble, the godlike.

He is capable of vices, alas! how many how degrading, how degrading. And too many lives are misspent with the unworthy image and likeness of vice, of pride, covetousness, lust, anger, gluttony, envy, sloth. But no man needs to be told that this is wrong. He has that within him which reproves him and puts him to shame. He has that within him which sighs, wistfully: "I shall be better some day."

And he knows he can be better. He sees men and women around him, walking in the paths of virtue and peace, and he knows that these are they who have done justice to their humanity, who have done justice to what their creator made them capable of. No one needs to be told that he cannot do justice to his humanity without his maker's help. But neither does any reasonable man need to be assured that the creature will never be left to struggle alone for the attainment of its proper level. God is sure to help him that helps himself.

Man is the central point in nature, a compendium of all things, a microcosm. That is why he has in him all lower inclinations as well as all higher. The creator "has placed man over all the works of his hands, and subjected all things under his feet." Man is the apex. All nature converges in him. And it is the duty of his reason and free will, the splendid faculties which made him man, to hold the lower animal inclinations subject, to keep them in subjection "beneath his feet," as stepping stones to the spiritual and the divine.

And Jesus Christ is the central point in history, the apex of humanity, the archetype according to which man is made in the image and likeness of God, the son of God and son of man, the God-man. As man he calls us his brethren.

As God he says: "I and the Father are one; before Abraham was made, I am; I am the beginning, who also speak to you." As the God-man he says: "No one cometh to the Father but by me; I am the vine, you are the branches; without me you can do nothing; I am the way and the truth and the life."

He calls us to a higher life, to participation in his own life, the life of the vine, and he declares that man is like a dead thing unless he lives by that higher life. Pointing to the lower instincts in us he says:

"Deny thyself."

Pointing to the higher, he says:

"Be ye perfect, as your Father in

heaven also is perfect."

If we ask him how this can be attained to he answers;

"Follow me."

He has lifted up again the sublime ideal of man, from which heathenism has drifted far away, and has pointed out the way to its attainment. In following him the ideal is reached.

Michael Angelo saw in the block of marble only the image of an angel, and his cunning chisel brought it out. Religion sees in every human being the image and likeness of God, and brings it out by shaping man into conformity with Jesus Christ. It may require lots of chiseling, and the chiseling may sometimes hurt, as carvings of the lower nature are lopped off, but it is well worth while. Nobleness is sure to cost something, is apt to cost much, but it is well worth the price.

The God-man teaches humanity that only the divine in man can make humanity perfect, and that the man is below his destined level who does not aspire to the divine. The heart of man had been whispering this to him from the beginning. This is why, as Cicero tells us, though there might be found races of men who know not what sort of a God to look up to, no race could be found who did not know that there was some God.

That is why Balbo and other historians remark that, as there never was a race of atheists, so also there never was a race of deists; mankind has ever been sure that in some way God has made known to man his origin, his destiny, and the way to reach it. That is why Quatrefages and other scientists have declared that religiousness is one of the universal, and, therefore, essential, characteristics of man; for mankind have ever recognized that God is not merely a being to think of and speculate about, but a being to aspire to, man's last end.

That is the origin of religion and of prayer. To say that religion only sprang from fear and prayer from clinging cowardice, as some sneerers have done, is simply to trifle with the facts of history, and with the inmost convictions and aspirations of the human heart. And Jesus Christ declares not only the will of God, but also the need and the fitness and the duty of human nature, when he tells us that our hearts should ever be looking and striving up to him who is our first beginning and our last end; for that is what he means when he says that we should "pray always."

Errors about man's nature and man's duties have been in all ages the worst blights upon philosophic thought, and the worst blight upon human life. That is why the sphinx was said to be a monster that asked "What is man?" and tormented people into stonings who could not answer the question.

Did you ever see the lovely picture of "The Rest in Egypt," by Oliver-Merson? It is night. The sphinx is gazing out, with its cold, stony gaze, over the darkened Egypt, which so long has failed to give answer to its question. But between the sphinx's arms are pillowed the mother and the child, while Joseph sleeps peacefully on the sand near by. And as we look we understand the moral of the scene; the sphinx's question has found its answer; the mighty question, the question above all questions, What is man, what his origin, his destiny, his duty? is answered by the dear Jesus who slumbers so sweetly in Mary's arms.

## MORNING ALWAYS COMES.

The Night may be Long and dreary but Joy Cometh With the Dawn.

Simon Peter saith unto him, I go fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore. —John xxi., 3-4.

It is always morning somewhere in the world. The sun that sets in darkness on our landscape is lighting up with splendor some distant clime. It is always night somewhere in the world, and those who have lived longest know by saddest experience how much more dreary a night can be than any day. Day is for action, and fighting, and conflict; and these are mighty in their power to drive away care and despondency and gloom. Night has little power to hush to silence the voices of unrest.

Night is the time to weep, To weep with unseen tears, The graves of memory, where we keep The joys of other years.

To us all there come sometimes long, dreary sleepless hours. The night moves on with laggard feet, and we long vainly for the coming dawn. And when the morning comes the restlessness of the night has unfitted us for the toils of the day, and we are apt to cry, "Would that it was night!" Such is this troubled life betimes to all the children of men. Even the Apostles of our Lord were not exempt from such experiences. In the closing chapter of his matchless Gospel John tells us of one weary night followed by a glorious morning. The Saviour had not yet ascended, but the hearts of his followers were so sad that they had given up all heart and hope concerning him and his kingdom. They had gone back to their Galilean tasks. They were just simple fishermen again—that and nothing more! And all night long they toiled and caught nothing! Everything seemed to be against them. Even the very fish of the lake seemed to evade their nets, and with empty boats, and empty nets, and empty hearts they came back to shore. But it was morning! On the shore stood their master with such words of love as the world will never forget! What a picture of his love! And what a parable for us all, bidding us bear patiently these dreary hours of darkness. It will only be for a little while, and then there will be no more of darkness and sorrow, for we journey to a land that knows no night, and where the tears are wiped from all faces.

## TREASURES IN HEAVEN.

Investments Made in the Cause of Christ, Always Pay Good Interest.

The constant question in the haunts of business men is—Where shall I find a safe investment? Our divine master anticipated all such questions when He said "Lay not up for yourselves treasures upon earth, where moth and rust corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven." Paul was probably accounted a poor man at Corinth, for he earned his daily bread with a tent-maker's needle. But in God's sight he was a millionaire. He could say "I know whom I have believed and that He is able to keep that which I have committed to Him against that day." The great Apostle had made Jesus Christ his Trustee. He had put his affections, his soul, and his everlasting hopes into his Saviour's hands; and when he reached heaven he knew that he would find the great deposit safe. He had laid up nothing that moths could consume or rascals steal. His investments were in the real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in brown-stone mansion or in an attic—congratulate himself that what is most precious to him is in the keeping of his Saviour.

The grand old tent-maker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasure. The profits which we might make [and which we sacrifice in order to keep a clean conscience add to our wealth, for they make us "rich towards God." Hoarding money, stealing time from prayer and Bible-reading, nursing popularity, are all wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful Trustee; He keeps His books of remembrance. He will reward every one according as his work shall be. Two talents will pay a grand dividend; yes, and even one talent will sparkle when some humble mission school teacher presents her class on the last great day and says "Here am I, Lord, and these children I brought to Thee." When we speak of salvation as by grace and not "of works," we must not forget that other truth that God will judge us all according to our works. They will be laid up there. If the selfish sinner's "wages" are paid in hell, a Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly pet and profit and fame and ease and emolument will stand to his credit up there; and the results of all this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when the Judgment-morning break? People sometimes speak in a pitying tone of "poor ministers with small salaries." Wait until the treasure-chests are opened up yonder, and see if any one will call that hard-working soul-winner poor. John Bunyan when in jail comforted himself with the thought that he had "rich lordships" in those souls whom he had led to Jesus. What a Coccus the old tinker of Bedford will be when he comes into full possession of his inheritance!

Benjamin Chidlaw in the hard struggles of his boyhood sowed the seeds of trapped animals into mittens in order to earn a few shillings; that log-cabin experience fitted him for his great work as a pioneer of Western Sunday schools. I should not wonder if troops of children will salute him up in the Father's House. To John Elliott the converted Indian will be a star in his crown. Judson must have already met his "treasures" brought home from his mission-fields in Burmah. I have just been reading the letter of our young American brother, Mr. R. P. Wilder, announcing the conversion of that Brahmin in India; his soul was filled with joy; for such a convert may make a breach in the wall of heathenism through which others will pour in. Who says that investments in pious missions do not "pay"?

The simple fact is that the only investments that do pay interest through all eternities are those which are made for the cause of Christ and in His service. The gains are very steady up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needlewomen have their savings banks at God's right hand. Those banks never break. The only change in heavenly treasures is from their enlargement. There is no corruption from within, and consumption from without. The moth never gnaws there, and the burglar never breaks in to steal. It is impossible to compute what treasures every faithful, self-denying Christian may be storing away for his or her long life-time in glory. God keeps His record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake, will find sure remembrance there. "Follow Me, and thou shalt have treasures in heaven," says the Master. My dear reader, how much real estate have you got?—Theodore L. Cuyler.

## AS A KING SHOULD DO.

Graceful Act Done by Emperor Frederick William of Germany.

Near Sans Souci, the favorite residence of Frederick the Great, there was a mill which much interfered with the view from the palace. One day the king sent to inquire what the owner would take for the mill, and the unexpected answer came back that the miller would not sell it for any money. The king, much incensed, gave orders that the mill should be pulled down. The miller made no resistance,

but folding his arms quietly remarked, "The king may do this, but there are laws in Prussia," and he took legal proceedings, the result of which was the king had to rebuild the mill and to pay a good sum of money besides in compensation. Although his Majesty was much chagrined at this end to the matter, he put the best face he could upon upon it, and turning to his courtiers, he remarked, "I am glad to see that there are just laws and upright judges in my kingdom. A sequel to this incident occurred about forty years ago. A descendant of the miller had come into possession of the mill. After having struggled for several years against ever-increasing poverty, and being at length quite unable to keep on with his business, he wrote to the King of Prussia, reminding him of the incident we have related, and stating that if his Majesty felt so disposed he should be very thankful, in the present difficulty, to sell the mill. The king wrote the following reply in his own handwriting: 'My dear neighbor, I cannot allow you to sell the mill. It must always be in your possession as long as one member of the family exists for it belongs to the history of Prussia. I regret, however, to hear that you are in such straitened circumstances, and therefore send you herewith £2 200 in the hope that it may be of service in restoring your fortunes. Consider me your affectionate neighbor—Frederick William.'

## Knowledge of Christ.

Know God, know his gospel, and know especially Christ Jesus the Son of God, the Savior of men, united to us by his human nature, and united to God, seeing he is divine, and thus able to act as mediator between God and man, able to lay his hand upon both, and to be the connecting link between the sinner and the Judge of all the earth. Endeavor to know more and more of Christ. After Paul had been converted more than twenty years he tells the Philippians that he desired to know Christ; and, depend upon it, the more we know of Jesus the more we shall wish to know him, that so our faith in him may increase. Endeavor especially to know the doctrine of the sacrifice of Christ, for that is the centre of the target at which faith aims; that is the point upon which saving faith mainly fixes itself, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Know that he was made a curse for us, as it is written, "Cursed is every one that hangeth on a tree." Drink deep into the doctrine of the substitutionary work of Christ, for therein lies the sweetest possible comfort to the guilty sons of men, since the Lord "made him to be sin for us that we might be made the righteousness of God in him." Faith, then, begins with knowledge, hence the value of being taught in divine truth, for to know Christ is life eternal.—C. H. Spurgeon.

## The Way Before Us.

We wake up in the morning, but we do not know exactly what lies before us, for God's providence has constantly new revelations; but I like to think in the morning that all things are ready for my pathway through the day, that I will go out to serve God in my ministry he has prepared some ear into which I am to drop a gracious word, and some heart in the furrows of which I shall sow blessed seed effectually. Behold all providence with its mighty wheels is co-working with the servant of the living God; only go forward in zeal and confidence, my brother, and thou shalt find that every step of thy way is ready for thee. Thy master has trodden the road and marked out for thee the houses of refreshment where thou art to tarry; thy path shall come to the celestial city itself, and the halloved spots where thou shalt bring glory to his blessed name. For a useful life all things are ready for us.—Anonymous.

## Contentment.

This virtue does, indeed, produce, in some measure, all those effects which the alchemist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing, by banishing the desire of them. If it cannot remove the disquiet arising out of a man's mind, body, or fortune, it makes him easier under them. It has, indeed, a kindly influence on the soul of man in respect of every being to whom he stands related. It extinguishes all murmur, repining, and ingratitude toward the being who has allotted to him his part to act in this world.—Joseph Addison.

## Recovery of Old Manuscript.

A portion of the prevalent Latin version of the Old Testament, containing the book of Joshua and part of Judges and forming part of the same manuscript as the Lyons Pentateuch of the eighth century, was recently recovered by the Government officials at the sale of M. de Verna's library and restored to the Lyons library. The manuscript was stolen many years ago. Late another portion of it, which had come into the Ashburnham collection forty years ago from the notorious book thief, Libri, was given back to the same library by Lord Ashburnham.

## Power of Prayer.

If there is one thought in regard to the Church of Christ which at times gives me overwhelming sorrow, and which I feel that the Church has not accepted and grasped, it is the wonderful power that prayer is meant to have in the kingdom of God, and that we have so little availed ourselves of it. It we had more prayer in our ordinary Christian life, are we not certain that there would be more blessing in our inner life and in our contact with the world?—Rev. Andrew Murray.

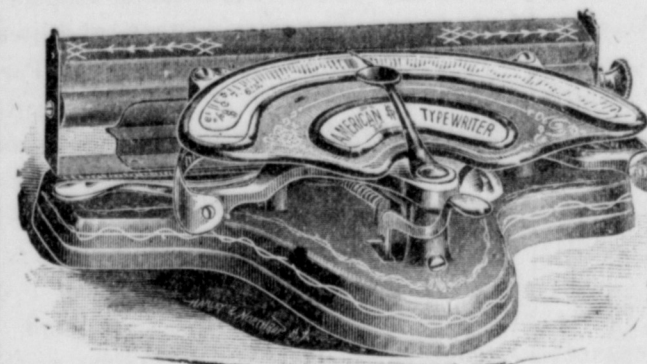
## Influence of Example.

Your influence, whether good or bad, will last after you leave your school or college. Either a bright glow will follow

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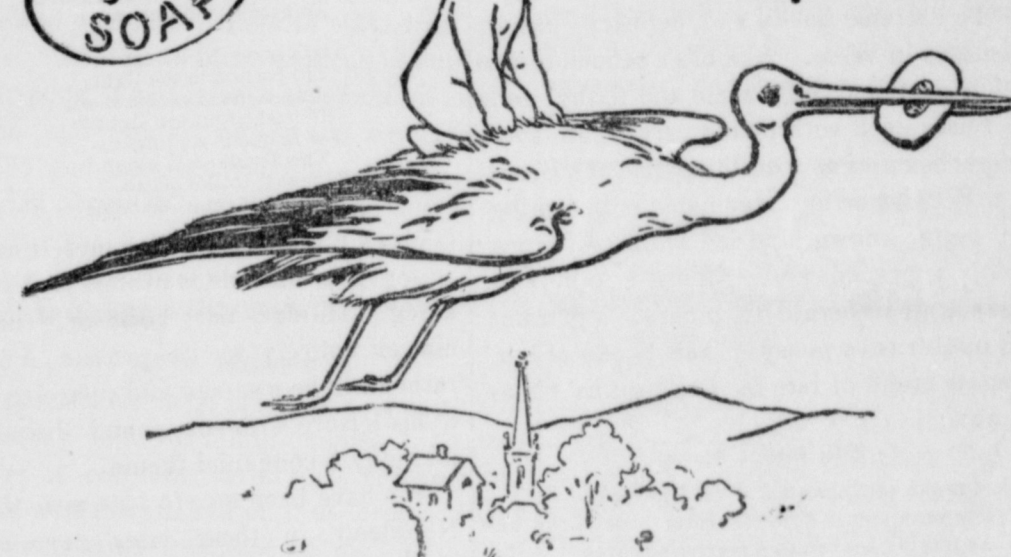
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your school life, or a power for evil will be left, which cannot blot out if you would. How will your example have told, when seen in the light of the Judgment-seat of Christ?

## In His Footsteps.

When death comes we walk down in the valley of shadows, knowing that we shall find there the shining footprints of the Saviour, and confident that in due time the morning light of the resurrection will break upon the spirit, and we shall be with God forever.—T. B. Tayer.

## Private Prayer.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence and barometer of vital and experimental religion.—Spurgeon.

## A Message From God.

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."—Psalm, 145: 18, 19.

## An Intimate Friend of Horrocks.

It is Mrs. Brightwen's privilege to be unusually well placed for the minute study of living creatures, and her pets have included lemurs, an ichneumon, squirrels, doves, owls, tortoises, and so on. Squirrels and birds she has lured from the woods, and won their affection by kindness, and in addition to giving many particulars about these, she has something to say about studying nature, teaching children to be humane and the pleasures of insect observation, etc. That insects can discriminate between friends and enemies is, she holds true, and she remembers once in a country village seeing a man hard at work thrashing corn in a barn, and quite near to him there was an immense hornet's nest hanging from a beam. When asked if he was not afraid of them, he well enough; one of 'em fell inside my shirt the other day, but he was very civil and never stung me, for I never interferred w' them and they never interferred w' me!—Westminster Budget.

## Positive Cure for Catarrh.

Hawker's catarrh cure offers to sufferers from that disagreeable and dangerous disease, a sure means of driving it out of th

system. This is the season of greatest suffering and discomfort for persons afflicted with catarrh. They are liable to contract colds and thus make bad worse.

Catarrh should not be allowed to fasten itself upon the system. The longer it remains unchecked the harder it is to cure and the more danger there is of serious if not fatal complications.

The long list of cures, some very remarkable cases, that have been due to the use of Hawker's catarrh cure, mark it out as the remedy that every victim of the disease either in its early or later stages, should at once secure. It has been found beneficial, in cases where the system was greatly run down, to use Hawker's nerve and stomach tonic along with the catarrh cure, but in mild cases that is not necessary.

Hawker's catarrh cure is sold by all druggists and dealers, at 25 cts. per box, and is manufactured only by the Hawker Medicine Co. (Ltd.) St. John, N. B., and New York City.

## Her Christmas Tactics.

"How tired you look, my darling," exclaimed the little woman as she met him at the door. "Come right in and rest yourself! I've made you a new pair of slippers, and if your head aches I'll rub it with cologne—poor dear!" All this time he had been regarding her suspiciously. Finally he said: "I had really forgotten Christmas was so near. Here's \$20; it's the best I can do, Maria until collections are better!"

## THAT DREAD DEMON.

Heart Disease Agony Vanquished—Testimony From a Most Reliable Source—Relief in Thirty Minutes.

Mr. John Crow, son of George Crow, Esq., the wealthy and well-known farmer, residing near Tara, Ont., sends the following statement, which he desires published:—"For the last ten years I have suffered from palpitation and enlargement of the heart, and during all that time I have doctored constantly, hoping in vain for a cure. Some time ago I saw a testimonial from a Tara citizen regarding Dr. Agnew's Cure for the Heart, and decided to try it. At the time of writing I have used four bottles of the remedy, and never felt better in my life. If I am not already rid of the disease, I am positive this remedy will conquer the cure."

The enormous quantity of the great proboscis is a combination of seven needles and lances, besides a cupping apparatus