

Sunday Reading.

IMPORTANCE OF IDEALS.

A Little Sermon Intended Expressly for Mothers.

Could one by stopping to think, reach the limit of the harm done by talking over at the table, on the street car, in fact, in any place where children may overhear, such a subject as that which has been investigated at the courthouse in Minneapolis viz., the Geng murder case. Shall we allow the children to hear, and, as a natural sequence, think, about criminals or about heroes?

Both the mental and moral natures of a child are affected for good or bad by what he is interested in, and what child will not be interested in tragic occurrences, whether with villainy or heroism. A normal child expresses in action what impresses him and somehow thus it becomes, more or less, a part of his nature. If he hears of murder or the like, before we know it he will be acting out the thing he has heard in his play with his doll, dog, cat or possibly with his playmate.

This is not mere supposition. We have known of children (who has not), who delighted in playing burglar, surgeon, judge, (not always just), a driver who must whip his horses to the extent of his strength to make them go, and other instances which prove to us that the child is acting out what has impressed him, that which we surely do not want him to imitate when we grow older. The burglar, or surgeon, or driver is the child's ideal, and the child is following it.

Is not an adult's life affected to a certain extent regardless of environment, by the ideal that was thus made a part of his very life, as a little child? Should we not then protect the child from low ideals?

How shall we present to the children of criminal or degraded parents a better ideal than that which they find at home or on the street? Can we not do so by means of the free kindergarten, which is ever open to all children, black, white, good, bad, rich and poor, and where they soon feel that "all are born equal." There they will be made acquainted with true heroes, earth's nobleman; first by the stories of these heroes, then to make them more real by dramatizing the stories, then illustrating, building blocks, etc. Thus not only ill born but well-born children may be helped to form ideals which will have much to do toward making their lives noble and true.

Mothers and fathers whose children have not the privilege of the kindergarten can use its methods, can tell these same stories of heroes to their children at home. And let me say to such parents, perhaps your children are really starving morally for these aids to high ideals. It will be gratifying to you if you try this method, to see how soon your children will learn to look forward with pleasure to the story hour. Then give them access to a sand pile, clay, black-board and chalk, blocks or the like and notice results. You will find them acting out their stories.

The positive side of heroes' lives should be given to the children, to those under six years of age at least. They will get enough of the negative side without our putting it before them. Invariably true heroes have worked or fought for others. We need not speak of the cruelty and bloodshed often connected with the labors of great men, that may be left out in stories to little children.

We can make them feel unconsciously, of course, that moral strength is harder to gain and more to be desired than physical strength. It is the moral hero whom the child must have as his ideal if he shall grow into a strong and true manhood.

A JEWISH VIEW.

A Remarkable Tale of Christ, "As Others Saw Him."

A remarkable Christ tale, indeed, is that published under the title, "As Others Saw Him: A Retrospect. A. D. 54." The contents comprise an address to the Aglaophonos, physician of the Greeks at Corinth, from Meshullum ben Zadok, a Scribe of the Jews at Alexandria. To the Greek the Jew relates his reminiscences of Jesus of Nazareth, for Meshullum, as he himself testifies, "was at Jerusalem all the time he passed for a leader of men up to his shameful death. At first I admired him for his greatness of life, but in the end I came to see that he was a danger to our nation, and though unwillingly, I was of those who voted for his death in the Council of twenty-three." A most dramatic aspect has the anonymous author thus chosen, seeking to present a conception of Jesus as he must have seemed to the Jews who wrought his crucifixion. The Nazarene first appears upon the scene in the Temple, from which he drives forth the money changers and sacrifice-sellers. We see him in the aspect which he most probably had for the Sadducees and Pharisees alike in the familiar scenes of the sermons, the woman taken in adultery, the rich young man, the Temple, the entry into Jerusalem, the woes, the great refusal, the examination before the Sanhedrim and the execution at Calvary.

Thoroughly reverent is the tread of the unknown writer over this dangerous ground. His view is logical and forcible, as well as picturesque. The credulity of the work lends it a particularly realistic flavor. Mary becomes the Hebrew Miriam. John the Baptist, Jochanan the Baptist, Annas the Priest Hanan, and Joseph ben Eli, the best wheelwright in all Capernaum. After the opening scene in the Temple, Meshullum inquires of Jesus' North-country companions: "If he have not the tradition he cannot teach the law, for his words will not be binding. Do he sit in judgment

or pronounce Din?" They reply: "Nay, Master, he but teacheth us to be good." At which exclaims Meshullum: "Ah, he is but a humbler of the Hagada; he addeth naught to the Halacha. Then what is his motto?" Whereupon they make answer: "He saith, 'Repent ye, for the kingdom of heaven is at hand.'" Besides this Talmudic flavor, a peculiar effect is produced by putting utterances in the mouth of Jesus not to be found in the Gospels but in the early patristic literature.

As Meshullum was first about to forward his letter, he had unexpectedly met one Rulus ben Simon, who puts in his hands "some memorabilia written by Matathias" (probably the so-called primitive Gospel, the common foundation of our synoptics), and Meshullum had pondered much thereon. "For, behold," he adds in an epilogue, "Jesus appeareth in these records of him by his own to lowers in fact, other wise then he showed himself to us in public at Jerusalem. In all his public acts among us he was full of scornful rebukes; among his own followers he was tender and loving. Scarcely ever could we get him to speak out to us plainly his views about matters of public concern. He would always give us an answer full of evasion and enigma, but to his followers he would explain all his meaning over and over again, illustrated with parable. There at Jerusalem he almost always turned to the people people his harsher side. Save only in his sermons, he was always rebuking one or another, like the prophets of old. And the manner of his rebuking toward us was as with scorpions, whereas among his own he would mingle tenderness even with his reproaches. Nor, saving his sermons, which few heard but those who already followed him, had he sought novel to tell us about the things of life. He seemed to us as if he would destroy the temple of our faith, nor in his public actions did he give any promise of building it up anew. Yet to those with whom he would continually be telling what to do and how to do it, till, behold, a new manner of life, fair and seemingly, stood before them, fulfilled of Jewish righteousness, with a tender mercy which was the man's very own."

THIS WEEK'S SHORT SERMON.

Rev. C. J. Young Tells of the Peace that Follows Trouble.

I will be as the dew unto Israel.—Hosea xiv., 5.

Have you noticed that ninety out of the hundred and fifty psalms in the catalogue are written largely on the subject of trouble? Why is it? Because, as the psalmist himself says, they are "songs of the night." Hence, down through all the ages they have come ringing and revivifying the deepest experiences of the human soul.

When was it that John Milton wrote the poem that made his name immortal? It was when the deep darkness had shut out from his eyes the light of all earthly things forever. When was it that John Bunyan wrote the book that forever stands next to the Bible? It was under the twelve years' shadow of Bedford jail.

The truth is, there are some things that even God cannot do to some characters without the discipline of sorrow. Even the "Captain of our salvation was made perfect through suffering." So God sends the darkness that He may send the dew.

Again, it is to be observed this is a promise not only for seasons of drought and darkness but for calm seasons. No dew ever comes on a stormy night. High winds move with too much velocity to allow the tiny globules to form. A gentle air is the life, a fierce wind the death of dew. Very striking is the application of the figure at this point to our religious life. My brother, God comes not to the wild p sion and strife and turmoil of earthly excitements. The turbulent, restless, impetuous soul that can find no time for silent moments can find no room for a spiritual God. O men immortal, believe it! There must be still nights for the dew to come and there must be still hours for God to speak to the soul. There must be some time, some place, some way, where no eye but God's can see you, no ear but God's can hear you and no heart but God's can beat responsively to the great deep yearnings of your heart as it "casts its burden on the Lord." If you say, "All times and places are alike to God," that's true. But, brother, all places and times are not alike to you. It is you who need the still hour, when the discordant voices of earth are hushed and the voice of the Lord God as of old is heard in the garden in the cool of the day. Ah! it is not for nothing that the Lord of heaven and earth has said, "Enter into thy closet and shut the door and pray to thy Father in secret, and thy Father who seeth in secret, shall reward thee openly."

One clear, sweet, beautiful truth stands out conspicuously in this passage and must be mentioned as we close. All the blessings of this gracious promise are addressed to grievous sinners. Perhaps some of you have been thinking like unto this—"Ah, yes! it's a beautiful promise and true as beautiful to those who can claim it; but isn't it a promise for saints and seraphs and people of high spiritual attainments, and not for one so far off from God as I feel myself to be?" On the contrary, my friend, your very condition is the one contemplated by God in presenting the offer. Read the whole passage. In the verse preceding God says: "I will heal their backslidings, I will love them freely," and then, "I will be as the dew unto Israel." There isn't that the glorious gospel of forgiveness to the worst of sinners, if they will have it? Isn't that the heart of infinite Father crying, that however far you have wandered, however deep and dark and deadly you have sinned, if you will only return all shall be forgiven. Healing as well as pardon, deliverance from the power as well as the penalty, refreshment as well as restoration. "I will be as the dew unto Israel."

Peter the One Disciple Who Forgave.

Peter was the one disciple of Jesus who so far forgot the teaching of his Master

as to resort to violence. It occurred in the garden of Gethsemane during the arrest of the Saviour, when Peter cut off the right ear of one of the servants of a high priest. All the other disciples took flight.

"STORY TELLING."

Its Importance in Instilling a Love of Good Reading.

By story telling one can cultivate the love of good reading in the little ones. It takes patience and the task seems long, but it can be done and such a satisfaction, and such a help to keep our hold on our children when they are older. A mother once said to us, "I tried one night to get my boys interested in some reading but I could not. There is no use for me to try any such thing with them, it is not in them."

"Was that the first attempt in that line?" we ask. "Did you talk story fashion, the little incidents of life about them, when they were very young? Did you take papers for them, enjoying the pictures with them and talking the stories to them?" When the boys received the first Sunday-school papers, did you get enthusiastic over showing them the beauties of picture and story, and later take older magazines for them, still reading with them?"

"No, I never had time and it is such a bother to be always fussing," came the reply. No doubt it is easier to sit by oneself absorbed with reading or nettlesome, sending Tom to bed and Will to the kitchen if they break in upon the absorption but the coloring and weaving of the boys' characters go right on.

It does require the sacrifice of many a restful hour of quiet thought, yea, bodily comfort, yet it yields a rich harvest when our boys and girls are grown up around us with an innate love for the good and noble, with no waywardness or dissipation for our grieving. Our joy over the true blue and pure gold hides forever all the toil and sacrifice of the weary years that seemed so discouraging.

One of the noblest men we know said, "The good reading my mother so adroitly taught me to love saved me. With my passions and tendencies I must surely have been wrecked, but the constant company in my thought-life from early childhood of true, noble characters and of high and ideal living has shaped my inclination."

A mother one evening found among her reading a poem whose rhythmic beauty and force of thought delighted her. Turning to her two boys, nine and ten, she said, "Boys, I will read you a poem which I wish you to repeat after me. You may not like it, yet I wish you to repeat as I read."

With accent and emphasis she expressed the meaning, the boys repeating. At the conclusion Harry looked up and said, "Why, that is beautiful, Mamma!"

We can never do our utmost for our children unless we thus make them the companions of our thoughts.

A garden free from every weed, the soil light and mellow, thus kept, with not a seed dropped to grow one bright, green leaf, one exquisite flower, or cluster of fruit is no profit or delight. There must be the seed sowing, and the rich spreading forth of verdure, the upspringing leaf and blossom to make that garden a joy. We may keep our children closely guarded from evil, keep their hearts tender and sweet, yet the work is but half done. We must drop the seed, grow plant and leaf, and blossom, put something good into the heart, as well as keep evil out, if we would have a strong and delightful fruition.


It Calls for a Change.

The humorous paper has a quick eye for the faults and follies of society. When Judge says in a recent issue, "The main point in worldly success is in knowing when and just how much to lie," we may know that it is speaking from careful observation if not from experience. It reminds one of the statement of Herbert Spencer, that in business the strictly honest man will go to the wall every time, that the point of success is in being neither more or less honest than the average, which is equivalent to saying that success depends upon knowing just when and how much to be honest. One need not look deeply into commercial life to discover that this is true. Neither do we need to go much further in our career as a nation to discover that national success does not lie along this path. A commercial system which drives the honest man to the wall, which gives the spoils of commerce to the man who is most skillful in dishonesty and falsehood, will rear a generation who will prey upon, eat out and destroy the nation. We need to be seeking earnestly for some substitute for our competitive commercial system, which is a system of big fish eat little fish. We must have something more humane and brotherly, some system by which brothers can dwell together in unity even in business life. Where shall we find it but in that christian and brotherly system of co-operation which is more and more coming into notice and favor.


What Makes Home.

"It is not the interior of one's house, but the interior of one's mind which makes home," is a statement of Ella Wheeler Wilcox, published recently in Peterson's Magazine. We do not wish to dissent from the statement, but to point out this fact, that the interior of the house depends greatly upon the interior of the mind, using the word mind in the very broad sense, including the whole inner life. There is more of the interior of a house than fine furnishings, which are not essential. The arrangement of the furnishings, whatever they are, the care of them, the atmosphere of the house and its tone are all a part of its interior, and depend upon the interior of the mind which controls them. A noble mind, a noble nature, will give all these a charm that they seem a part of itself and yield a benign influence to all who come in contact with them. Back of all this is the interior of the mind, whose self-forgetting wisdom and fidelity is the prime essential of good and true home, but the interior of the house, its look, its quality, its atmosphere, are the sure evidences of

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the character of the interior of the mind. In this sense both the interior of the house and of the mind make the home.

Related Christian Charity.

Bishop Potter recently told the following story: "Several years ago some of us were assembled in Calvary church to bear our testimony to the life and influence of the late Dr. Edward Washburn. I may venture now to violate the confidence of a domestic incident which transpired then, and which I think you will own to have its significance and appropriateness here. One after another, Phillips Brooke and others like him, rose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the splendid courage, to the rare scholarship, to the philosophic insight, to the prophetic utterance of Edward Washburn. The testimony was done. At the door all the time there stood a slender woman, who had stood during the life nearest to her face, the passion of it and the pathos of it, nor the power, tender but reproachful, with which she spoke, when at length we were still: 'Oh, if you loved Edward so, why didn't you tell him of it while he lived?'"

Language and Religion in Africa.

Dr. Good, a missionary in the interior of Africa, says that the poverty of the native language is a serious hindrance to missionary effort. In the Bule language, for instance, there is no word for "thanksgiving." "To believe" "to trust," "to have faith," are all expressed by one verb to which there is no corresponding noun. There is no word for "Spirit." The Bule have always believed in the invisible God, but they have never given such a being a name. With the Bule a living man has a body and a shadow—the literal shape cast by the living person—which at death leaves the body and becomes a disembodied spirit with a new name which cannot be used to apply to God and the angels. So Dr. Good is driven to say that God is a "shadow," and that Christ will send his "holy shadow" into men's hearts.

Messages of Help for the Weak.

"From one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched."—Isaiah 66: 23, 24.

"I planted thee a noble vine, wholly a right seed; how then art thou turned into a degenerate plant of a strange vine unto me?"—Jeremiah 2: 21.

"Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble."—Psalm 143: 11.

"The Lord raiseth them that are bowed down, he releiveth the fatherless and widow."—Psalm 146, 8, 9.

"He healeth the broken in heart, and bindeth thy wounds."—Psalm 147: 3.

"Woe unto you that laugh now! for ye shall mourn and weep."—Luke 6: 25.

"And Nathaniel said unto him. Come and see." John 1: 26.

A Female Veteran.

A well known character in Paris is an old woman who breast is literally covered with crosses and decorations, and who is now peacefully engaged as flower seller. Her name is Jean Bonmore, and her honors were gained in the Crimea, at Rome, Gravelotte and at Orleans. On one occasion she rendered valuable service to her country by swallowing a military despatch of great importance, and so prevented its falling into the hands of the enemy.

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 REQUIRED 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 35 years, Clerk, resident in the City of New York, in the State of New York. Susan Duncan, aged 34 years, Spinster, resident in the said City of New York. Robert Hunter, aged 34 years, Laborer, resident in the said City of Saint John. Sophia McManus, aged 32 years, Spinster, resident in the said City of Saint John. Mary Hunter, aged 65 years, Spinster, resident in the Parish of Simonds, aforesaid. In the City and County of Saint John, in said Province of New Brunswick. Lillie Maud Arnett, infant, aged 14 years, Spinster, resident in the Parish of Simonds, aforesaid. Laura Louise Arnett, infant, aged 11 years, Spinster, resident in the Parish of Simonds, aforesaid. Frederick John Arnett, infant, aged 3 years, resident in said Parish of Simonds, aforesaid. Maudie Arnett, infant, aged 2 years, resident in the said City of Saint John. John D. Moore, aged 24 years, Laborer, resident in the said City of Saint John. Elizabeth McConnell, aged 56 years, Spinster, resident in the said City of Saint John. John Robert Moore, aged 21 years, Machinist, resident in the said City of Saint John. Elizabeth McConnell, aged 56 years, Spinster, resident at Charlestown, 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, 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 Osborn, aged 72 years, widow of Samuel Osborn, resident in said City of St. 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 State of Massachusetts. Elizabeth Lynch, aged 60 years, widow of James Lynch, resident in said City of Boston. William Burke, aged 38 years, Farmer, resident at Souris, in the Province of Prince Edward Island. Margaret 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 Great Britain. John 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, of Bay Fortune, aforesaid. Frederick Burke, aged 25 years, Spinster, resident at Bay Fortune, aforesaid. Mary Jane Giggly, aged 55 years, wife of William Giggly, resident at St. John, in the Province of New Brunswick. Ship Carpenter. James Rodgers, aged 34 years, Carpenter, resident at Chathamport, in the State of Massachusetts, aforesaid. Mary Jane Giggly, aged 55 years, wife of William Giggly, resident at St. John, in the Province of New Brunswick. David Rodgers, aged 43 years, Farmer, resident at Grandville, in the State of Maine, aforesaid. Clara Halse, aged 41 years, wife of Alexander Halse, brassfounder, 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 H. Hunter, aged 36 years, fireman, resident of New Brunswick, in the State of Wisconsin, one of the United States of America. George A. Wheaton, aged 34 years, wife of L. D. Wheaton, of Kingston, in the County of Kings, in said Province of New Brunswick, aforesaid. Hunter, aged 32 years, barber, resident at St. Martins, in the City and County of Saint John, aforesaid. George A. Wheaton, aged 34 years, wife of Gordon Wheaton, of Kingston, aforesaid. James H. Hunter, aged 23 years, mariner, of said Province of New Brunswick, aforesaid. John W. Hunter, aged 29 years, Carpenter, resident at the City of Saint John, aforesaid. Ernest Hunter, aged 29 years, Carpenter, resident at Somerville, aforesaid. Maggie H. Hunter, aged 28 years, spinster, seamstress, resident at Somerville, aforesaid. Louise Hunter, aged 27 years, Spinster, Dressmaker, resident at Somerville, aforesaid. Ann M. E. Worden, aged 24 years, wife of George A. Worden, Farmer, resident at Kingston, Kings County, in said Province of New Brunswick, and the toll-wing devise and legatee of the said John Logan, deceased. Mary Jane Balzell, aged 38 years, Spinster, resident at the City of Saint John, aforesaid. devise and legatee and the said William R. Russell, aged 56 years, Clothier, resident at the City of Saint John, aforesaid. devise and legatee of the said John Logan, deceased. If any and all persons interested and all others whom it may concern, desire to be heard before me at a Court of Probate to be held in the Equity and Probate Court Room in Fugate'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 ten o'clock in the afternoon, to attend and take such other part with regard 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 devisees and next of kin, heirs, devisees and legatees, so far as the same are 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 L. TRIENMAN, Judge of Probates.

J. S. JOHN McILLAN, Registrar of Probates for said City and County A. P. BARNHILL, Proctor.

INTERNATIONAL S. S. CO. THREE RIPS A WEEK For Boston.

(COMMENCING April 20th) The steamers of this company will leave St. John for Eastport, Lunenburg and Boston every Monday, Wednesday and Friday mornings at 7 a. m. (standard time). Returning will leave Boston same days at 8 a. m. and Portland at 5 p. m. On Wednesday trip steamers will not touch at Portland. Connections made at Eastport with steamers for Calais and St. Stephen. Freight received daily up to 5 p. m. C. E. LAEHLER, Agent.