

Sunday Reading

The Christian Standard.

God is the Christian standard of excellence. Our Lord in his sermon on the Mount gave this precept to those who listened to him—"Be ye therefore perfect even as your Father which is in heaven is perfect." He did not mean that the same degree, the same intensity of holy emotion, that exists in the divine mind, is required of men. This would not be true. It in fact would be impossible. Amid all the hosts of heaven there is not one sinful feeling; but their most intense affections cannot equal in degree the holiness of God. The command, Be ye perfect as your Father in heaven is perfect, is therefore to be understood, not of an equality, but a resemblance. There is a greater disproportion between the holiness of God and the unpurged holiness of even the angels, than between the celerity of the motion of the sun in the heavens and the slow creeping of the shadow upon the dial.

When it is said that God is the Christian standard of excellence, it is meant that the character of God is the great pattern to which the Gospel requires us to be conformed, and furnishes the rule by which our character is to be estimated. "As he who hath called you is holy," says Peter, "so be ye holy in all manner of conversation, because it is written, be ye holy, for I am holy."

Here the apostle presents the character of God as the model of our imitation. We are to cultivate all those excellencies which are combined in their highest degree and in a most splendid union in the holiness of God. These excellencies constitute that glory upon which we are to look till we are changed into the same image by the Spirit of the Lord. It is in this way that Christians are enabled to put on the new man, who after God is created in righteousness and true holiness. In his original state man possessed this image of the divine perfection, which it is the grand object of the Gospel to restore, and which is emphatically called a new creation. His character corresponded to the divine character. He was holy as God is holy. And it is this correspondence that the Gospel now requires; and the Gospel everywhere holds out the purity of Jehovah as the model which the Christian must imitate, the pattern which he must copy.

But men are prone to estimate themselves by wrong standards. There is the standard which results from the law of the land. And if they can say they have regarded the injunctions of this law, have cheerfully submitted to all the restraints of the civil power, and have even contributed their property and their services for its support, they will cherish the complacency of a man who has done the whole of his duty.

Then there is the standard of honor. The man who makes this his measure of right, will often look with contempt upon the man who guides himself by the requisitions and restrictions of the civil law. If this man can only say that he has ever regarded the laws of honor, has never feared danger, and never submitted to insult, he will cherish also the complacency of a man who has done all that duty commands.

Now these and a host of other standards which men set up are wrong. They are not the rules by which men are to estimate their character; and the complacency which a man may feel when he tries himself by such tests, is nothing but a delusion a delusion which believes lies, and which must lead to fatal results. Bring this complacency to the test of the Gospel, and examine the character which creates it by the command "Be ye perfect as your Father in heaven is perfect," and what becomes of all that excellence with which the man was so satisfied? He thought himself rich, and in need of nothing; and, lo! he finds himself poor, and naked, and miserable.

But the deepest and most fatal delusion, and the most common, is that which results from receiving fashion, or prevailing custom, as a standard of character. Wherever you go you will find this delusion.

Men judge of their own attainments by the average of attainments around them. They measure themselves by themselves, and compare themselves among themselves.

And this is the source of that vanity which superiority in the most trifling respect is sufficient to awaken in the human mind.

All such standards are a contemptuous disregard of the standard which the Gospel has established. If we would see the kingdom of heaven, our righteousness must exceed the righteousness of the Scribes and Pharisees. We are to compare ourselves not with the world, not with sinners of any description; nor with man, but with the God of heaven. And how will our

excellence appear when placed by the side of divine purity? If we compare ourselves with the character of God as it is exhibited in the divine law, will we be satisfied? No. We must have the same mind and spirit that was in Christ, and like him we must act upon the rule of a perfect purity. We must be perfect even as our Father who is in heaven is perfect.

There can be, and there never will be, but one standard of excellence for the Christian. "Be ye perfect even as your Father in heaven is perfect." Not that we shall ever possess an absolutely perfect and flawless character, for as long as the ruins stand, will the ivy cling about its walls. But that must be our aim and constant endeavor. We should take Christ for our example and the pattern of our life, and though we may, and probably shall, fall immeasurably below that exalted standard, still, in the very aiming we shall grow the stronger, and reach a higher plane than if our aim was a lower one.

The Good Fight.

The Christian is called to a warfare—to a hand to hand struggle that shall cease only with life itself. He is called to fight manfully its battles, to endure hardness as a good soldier of Jesus Christ, to render full obedience to all the commands of his Great Captain, and to stand firm and unshaken however hot and hard the struggle may be. There is that in the Christian's life and profession that appeals to all the manliness that is in us, and bespeaks the man of independency and vigor. The Christian's foes are innumerable, both from without and within, and their power is well nigh invincible. For we war not only with flesh and blood, but with the principalities and powers of darkness. In our own strength alone we should surely fail; but God is with us in every struggle, his strength is imparted unto us, and with God as our helper it is impossible to fail. Out of every fight against sin, every wrestle with temptation, every conflict for the advancement of the standard of the cross reddened with the blood of his Great Leader, he has not to maintain his faithful-ness and loyalty to come through it more than conqueror. Victor not in his own strength, he gives God, in whose might he has triumphed, all the glory, as he gratefully exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The good soldier never rushes into the battle without due preparation for it and being properly accoutered and armed for it. Rashness has no place in the Christian life. He will leave no safeguard neglected; he will see to it that no assailable point is unprotected. He will put on the whole armor of God, that he may be able to stand against the wiles of the devil. His loins will be girded with truth, he will put on the breast-plate of righteousness. His feet will be shod with the preparation of the Gospel of peace, and taking up the shield of faith, wherewith he shall be able to quench all the fiery darts of the evil one, and the helmet of salvation, and the sword of the Spirit, which is the Word of God, he will stand, and be able to withstand in the evil day. Thus armed and equipped, he is more than a match for all foes, whether they be of earth or of hell.

God has put us in this world to grow strong and helpful. We are not here to evade or run away from our duty, but to do it. Obstacles in the way, and opposition, are to be expected; but like everything else in this creation, they are put there for a purpose. If we cannot move them, then we must climb up and over them. That virtue may live it must resist. Goethe says:

"He only earns his freedom and existence
Who daily conquers them anew."

Our Young Folks.

That is an old proverb—"It takes all kinds of people to make a world"—which is only an awkward way of saying that there are all kinds of people in the world. And if we move away from our own doorstep at all, we have to come in contact with these various sorts of persons, with all their individual peculiarities. Some we meet with pleasure, some with dread. Perhaps the most trying of them all is the individual who insistently calls our attention to the alleged fact that it is too hot or too cold, too dry or too moist—which, singularly enough, we had failed to notice. But when, having taken of our time and attention to impress this much upon us, he goes on to predict bad weather for the rest of the week, and to aver that business never was quite so slow as at present, or the outlook quite so discouraging, we are apt to feel that this is the straw that upsets the camel and the drop that makes the pail slop over, and we forthwith beat a hasty retreat from the vexatious presence of that miserable melancholic, or else take refuge in a clam-like silence. We have no word of censure for this unfortunate, rather we regard him with feelings of

utmost pity; we wish that he might be persuaded to take in the meaning of Pope's judicious lines,

For every evil under the sun
There is a remedy or there is none.
If there be one, try and find it;
If there be none, never mind it.

Perhaps no mental exercise is more useful to the young as an educative adjunct than participation in debates with others of their own age. Lucidity and readiness of thought as well as facility of speech, not to mention self-control under the presentation of ideas not in agreement with one's own opinions, are taught in the debating club. A good choice of subject is important. It would scarcely be profitable to debate the question whether one who steals a mule is a kleptomaniac or is only suffering from mulomania, because whichever way the debate might be decided, the accused would have to be declared irresponsible. Don't take a subject which hinges upon statistics or doubtful points in history for in these cases the decision on the debate must necessarily be difficult and unsatisfactory. Questions that can be debated from the standpoint of pure reason are best; as, Is war in any case justifiable? From which does the mind gain the more knowledge—reading or observation? Is ambition a vice or a virtue? Receptiveness is an important quality in those who engage in debate; thus they will not only aim to impart ideas to others, but will quickly recognize the good points made by their opponents. And this is one of the valuable lessons to be learned in the debating club: the recognition of the fact that there are two—sometimes three or four—sides to most subjects, and that it is never the case that we cannot add to our stock of knowledge of the subject under discussion. It is a true saying that "he who knows only his own side of the case, knows little of that." Politeness and an avoidance of personalities are essential, for bitterness is oppugnant to the calm exercise of the reasoning faculty. We may say of debating, as Mr. Morley says of reading, that its object is "to get sunshine into our hearts and moonshine out of our heads."

Submission and Consecration.

If we would enjoy communion with God we must, like those who came to this feast, humble ourselves. As Paul cautioned his Roman brethren, we must not think more highly of ourselves than we ought, remembering that whatever we have we have from above as a gift of God. We must yield ourselves entirely to the Lord presenting our bodies a living sacrifice unto God, and submitting our wills entirely to his will. We must lay ourselves as really and completely at the feet of Jesus as the old heathen and Hebrew sacrifices were laid at the foot of the altar. We must give ourselves to him so entirely as to have no longer any will or desire of our own. In that day the Lord gave his Spirit to his people; and his presence, and there was great joy in Jerusalem.

Love One Another.

If we would be truly helpful to others, we must cultivate that spirit in ourselves until it has grown to be a longing, an impulse of our nature. To this end there is but one text book of helpfulness, and that is the Bible. Let us study the Gospels and drink in their spirit. Let us notice how the disciples helped one another in all possible ways, esteeming nothing as their own, for the Gospel's sake. Let us read

Early Accidents

Cause Lifelong Suffering.

A Case that is Causing Talk.

When a lad about eight years of age I fell into a cellar a distance of ten feet, striking on my head, and causing concussion of the brain. I was taken to a London, Eng., Hospital, the first seven days not recovering consciousness. I am now 35 years old and from the time of my accident until I began taking Dr. Ward's Pills five months ago I had been subject to fainting spells, never being more than two weeks without an attack of fainting. As I grew older these spells became more frequent, lasted longer, and left me with less vitality. I was weak, had no strength or stamina, always very low-spirited and down-hearted; imagined that every thing and every person was going against me, and life only had a dark side for me. My appetite was poor most of the time, but I am now happy to say that, since taking Dr. Ward's Blood and Nerve Pills, I have only had one fainting spell, shortly after I began taking them, so I have no hesitation in saying that Dr. Ward's Pills cured me. Before taking these pills I always looked for a fainting spell not more than two weeks apart; now, I would be greatly surprised at a recurrence of these spells. Life is now bright—the constant, morbid, down-hearted feeling is gone, being replaced by a contented, hopeful feeling. I feel like working. My appetite is good, and in every respect I have experienced the health and strength restoring properties of Dr. Ward's Blood and Nerve Pills. They certainly have proved a great blessing to me. Yours truly, (Signed), Thomas Stanton, Brighton, Ont.

Dr. Ward's Blood and Nerve Pills are sold at 50c. per box, 5 boxes for \$2.00 at druggists, or mailed on receipt of price by The Doctor Ward Co., Limited, Toronto.



Millions use Pearlina

Two questions

with common-sense answers. "How long should a man's legs be," somebody asked Abraham Lincoln, and he said, "Long enough to reach from his body to the ground."

"How can you take housework so easy," somebody asked a bright little woman. "By not working so hard," she said. "By doing all my washing and cleaning with Pearlina."

An Illegible Letter.

Thomas Bailey Aldrich once received a letter from his friend, Professor E. S. Morse, and, finding the handwriting absolutely illegible, he sent the following reply: "My Dear Mr. Morse: it was very pleasant to receive a letter from you the other day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think I mastered anything beyond the date."

NERVES PARALYZED.

Nervous Prostration so Severe, Lost Power of Hands, Side and Limbs, but South American Nerve Beut Off Disease and Saved Her.

Minnie Stevens, daughter of T. A. Stevens, of the Stevens Manufacturing Co., of London, was stricken down with a very severe attack of nervous prostration, which resulted in her losing the power of her limbs. She could not lift or hold anything in her hands, and other complications showed themselves. Her parents had lost hope of her recovery. She began taking South American Nerve, and after taking twelve bottles she was perfectly restored, and enjoys good health to-day.

Chinese Telegraphy.

The Chinese, owing to the multiplicity of the characters in their written language, have solved the problem of telegraphy by using numbers for transmission over the wire instead of characters. The numbers have to be re-interpreted into characters when received. To facilitate the operation, types are used. On one end of each type is a character; on the other end is a number. By reversing and imprinting the types upon a sheet of paper the change is readily effected, with a high degree of accuracy.

THE ARAUCANIAN.

Primitive Customs of These Queer South American Indians.

The Araucanians of Argentina live partly in villages, where they use wooden or wattled osier houses; partly in the country as farmers, herdsmen, and horse-breeders. Each village has a regular market place on certain days of the week, when all the adjacent country buys and sells. Computation is made with knotted cords. They have always known the divisions of time into years, days and weeks, and allow for the intercalary days. Yet with so much practical and inherited knowledge which belongs to what we call science, this people disdains books, and the acquirement of reading and writing is discouraged as leading to effeminacy. Bards recite the history and deeds of the forefathers in spirited poems to keep the fire of patriotism forever aflame, going from house to house, always sure of reverence and warm hospitality.

Christianity has made no headway among them, for the South American form of the religion with which they would come in contact has but little charm for a race marked by sagacity and good sense, and without superstitious leanings. They believe in a Supreme Being, in various minor deities who are his agents, in future state, and in omens and divinations. But they have no priests, no idols, no temples, no rites, no ceremonies, nor sacrifices, and their worship, for the most part, is in the spirit. The Romanist missionaries have long since given them up as desperate cases, although these Indians have never interposed objections to their people becoming converts at their own choice.

Their skill in farming and stock breeding is noted, their knowledge of the arts which conduce to household comfort and personal self-respect, such as carpentry, pottery, metal-working, cloth-weaving from wool and cotton, ample. While they seek no contact with the white man, they are most honest and hospitable in the reception of all strangers. Possessed of so many of the finest traits of civilization, it is a marvel that they have followed intact so many of the primitive customs of their ancestors. Possibly this has been insured their survival as a hardy and virile nation.—Harper's Round Table.

Some Curious Trees.

The bread fruit tree has a solid fruit, a little larger than a coconut, which, when cut in slices and cooked, can scarcely be distinguished from excellent bread.

The weeping tree of the canary islands is wet even in a drouth, constantly distilling water in its leaves.

A kind of ash in Sicily has a sap which hardens into sugar, like the sap of the American sugar maple, and is used for sweetening purposes by the native without any refining.

A CARD.

We, the undersigned, do hereby agree to refund the money on a twenty-five cent bottle of Dr. Wills' English Pills, if, after using three-fourths of contents of bottle, they do not relieve Constipation and Headache. We also warrant that four bottles will permanently cure the most obstinate case of Constipation. Satisfaction or no pay when Wills' English Pills are used.

A. Chipman Smith & Co., Druggists, Charlotte St., St. John, N. B.
W. Hawker & Son, Druggists, 104 Prince William St., St. John, N. B.
Chas. McGregor, Druggist, 137 Charlotte St., St. John, N. B.
W. C. R. Allan, Druggist, King St., St. John, N. B.
E. J. Mahony, Druggist, Main St., St. John, N. B.
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Alpine Glaciers Decreasing.

Glaciers vary in length from year to year and apparently in cycles of years also, those of the Alps having shown a general diminution since 1850. An investigation of the changes of Arctic glaciers has now been made by Ch. Rabot. There is no sign of a general retreat corresponding to that of the Alps, but in Greenland the ice is at present at a maximum and stationary. In Iceland there was a general increase in the eighteenth century, interrupted by a partial decrease. Then came a very extensive advance during most of the present century, a slight retreat—not comparable with that of the Alps—having begun in the north of the island about 1855-1860, and twenty years later in the south.

125 MEN ENTRENCHED.

From the Inroads of Dreaded Catarrh—What Dr. Agnew's Catarrhal Powder did for Mr. Le Blanc He Proves Will do for Others.

Alfred LeBlanc, of St. Jerome, Que., was a great sufferer for years with catarrh of a very severe type. Dr. Agnew's Catarrhal Powder rescued him when everything else had failed. To-day when he goes to his lumber camp with his 125 men, this great remedy is considered as much a necessity to comfortable camp life as anything else. It relieves cold in the head in ten minutes; prevents the growing of catarrh germs, and when they are sown, it cures them.