

# Sunday Reading.

**MAKING THE MOST OF IT.**  
The Loss of Something Should Not Be Taken as the Loss of Everything.  
Rev. Francis B. Hornbrooks has these encouraging words on this topic: Strengthen the things which remain.—Rev. iii., 2.

We are all too much disposed to regard the loss of something as almost, if not quite the same as the loss of everything. If very little remains for a church or a man to do, we think that a good reason for the one or the other to do nothing. But the word of the spirit that speaks to the churches is, "Establish the things that remain," or, to put it in the speech of our own day—"Make the most of what is left."

People sometimes say in time of grief over loss, "Nothing is left me." But the fact is, something always is left, even after the largest loss. We may lose much light, but it is never altogether dark. There is always enough light to take at least one step by.

The church was never so bad that it did not have a few souls who were worthy to walk in white robes with the Lord. In our own day, when the church seems to have so little to do in the practical direction of affairs, there are those who think it has nothing to do. But, at least, it stands in the world as the only agency whose avowed purpose is to maintain those great principles of faith and conduct on which the nations welfare depends. At least, it can help to keep alive those sentiments upon which the service of man to man depends. Whatever else of the work of the church has gone, that still remains.

So it sometimes seems to men of refinement and culture that they are shut out from all contact with the affairs of business and political life. They have no part in the movement of the world. But there is something just as important as action, and that is sound thinking and gracious living. A man who has the time to think and to read and to do the things that make life sweeter and brighter to those around him has a much needed work in this world to perform. The young man before whom no present opportunity of active life is opening may and does anxiously ask, "What remains to me?" But for him, too, there is left the opportunity to learn, while he waits, all that is in his power to learn; to keep his mind alive and his heart true. If he does this, then when his chance comes he will know how to use it. But what is left to the sick, the feeble, the old? One must have had little experience of life to ask such a question. For the best lessons of faith and courage and hope and patient endurance very often come from those whose years are filled with memories of weariness and pain. The body fades away, but the loving disposition grows day by day. No strength is left to strike a blow for any cause, but the spirit of resignation is there to teach us how to bear hard things which often require more strength than to do them.

So the vigor of youth and earlier manhood goes, but the garnered wisdom of the faithful years remains to help the world. A man's fortune is taken away. But all is not lost, nor is the best lost. Manhood remains, and with it all the forces and virtues of which wealth is only the faint reflection. So, too, the man or woman from whom the nearest and dearest have been taken has not lost all. The tender memories of the past remain, the duty of loving service to those who look up to them for light and guidance remains—and love remains.

"Be better to have loved and lost, Than never to have loved at all."  
Amid the criticism and skepticism of our time, timid souls cry out that faith is no longer on the earth. But when we look more deeply into the movement of religious thought we shall find that much remains. All objects of faith are taken away, but faith remains. Doubts of some systems of theology are not evidences of spiritual blindness. Rather are they indications that our spiritual vision is too large to remain contented with the explanations these have given. Faith in the systems may have vanished, but faith in the realities they tried in vain to explain may be stronger than ever.

Childlike credence may have departed, but the intelligent faith of manhood is more than ever with us.  
We may not be able to rest our faith in the goodness of God on isolated and miraculous acts done at some past time, but our faith in the goodness of the total order of the universe was never so deeply impressed upon the heart of man as it is today. Faith in some external authority, such as Bible, or church, or creed, may be weak, and yet the faith in the internal authority of the right and true may remain more impressive and more imperative than ever.

Sometimes people become very much frightened over the modern criticism of the Bible. They think nothing will be left of the Bible when it has finished its work. But I am confident that when this criticism has done all it can do it will leave the parts of the Bible which are most vitally related to our highest religious and Christian life as full of charm and value as ever. No criticism can ever take away the essential

value of the sermon on the Mount, or the parable of the prodigal son, or the great chapter of St. Paul on charity, or the sweetest psalms, or the noblest utterances of prophecy. These will ever remain to us to bless, to comfort and to raise us up.

Yes, something is always left to us. And nothing shows the real value of a man or woman more than his or her determination to make the most of what is left. The real difference between people consists in the ways in which they regard their losses, and the uses they make of their remainders. It was once thought that when a man had lost his sight or hearing that nothing could be done for him or expected of him. But now we take the other sense and develop them so that, in a great degree, they take the place of the lacking sense. Even when two senses are gone we do not despair, but make the remaining senses compensate for their loss. So we take those whose mental faculties are feeble, and aid them as far as we can to do some of the work, and enter into some of the joys of life. When a nation or a community does this it is carrying out the noblest aspect of Christianity—as the religion which reverences what is lowest and weakest. And a nation has failed to do its trust work when it neglects the weakest boy or girl on the streets or the most vicious and abandoned men and women in our prisons. It is the glory of the state that it fosters these reminders of human virtue, and it is its shame when it neglects them and allows what is ready to die to utterly perish.

So, too, a man shows his genuine worth when he keeps his heart in sympathy with the world's activity, although he is not allowed to take any part in it—when he tries to send his word of cheer to those who are struggling in the arena which is closed to his action, but not to his loving thought. In the thirteenth century a monk, who had been stricken with leprosy, was sent to a little island on the Rhine, there to wait for death. But there was still something he could do, and he did it. As the boats passed up and down the river he played his sweetest music to cheer the boatmen on their way.

Then the worth of the human spirit shows itself grandly sometimes in the way it bears its infirmities. What is best in a man is revealed in the days when nothing remains but to bear his burden of pain. Then we begin to love the man whom before we only admired. The greatest days of General Grant were not those on which he won his great victories on the battlefield, but those when, in weakness and suffering, he bravely faced death, and patiently did the work that remained to be done.

What is true of him is no less true of many others, who, in the days of patient waiting have revealed the sweetness and strength of their natures, and who, by making the most of what remained, have won the reward of those who endure to the end. So, too, a man never shows the choicest quality of his nature more than when with a sad memory in his heart, he turns with courage and faith to the services of duty and love that await him.

But it seems to me the supreme test of character is to be seen in what men and women will do with the remainder of their life. The selfish and the frivolous will say, "So little remains why care for it?" Let us float on with the current of our passions and of our momentary desires. But those who are determined to do their "human best" in this world will take what faith is left them and enrich it into fullness of beauty and power. Out of the earnestness of their own souls they will create a new life. Out of the smallest remnants of faith true natures can do these things, and will ever find enough to make their own lives and the lives of those about them helpful and beautiful. Washington Gladden, in a little poem called "Ultima Veritas," expresses, in a way that echoes my own thought, the faith of those who are seeking to establish what remains:

**Ultima Veritas.**  
In the bitter waves of war,  
Broken and tossed about,  
By the sudden winds that blow  
From the desolate shores of doubt;  
When the anchors that faith had cast  
Are dragging in the gale,  
And the quiet holding fast  
To things that cannot fail.

I know that right is right,  
That it is not good to lie,  
That love is better than spite,  
And a neighbor than a spy;  
I know that passion needs  
The leash of a sober mind;  
I know that generous deeds  
Some sure reward will find;

That the rulers must obey,  
That the givers shall increase,  
That duty lights the way  
For the beautiful feet of peace.

In the darkest night of the year,  
When the stars have all gone out;  
That courage is better than fear,  
That faith is truer than doubt;

And fierce though the winds may fight,  
And long though the angels hide,  
I know that truth and right  
Have the universe on their side;

And that somewhere, beyond the stars,  
Is a love that is better than fate—  
When the night unlocks her bars  
I shall see him, and I will wait.

**CREMATION IN NEW ENGLAND.**  
Spray of Petroleum Produces a Temperature of 3,000 Degrees.

When the stockholders of the Massachusetts Cremation Society meet to hear the report of officers and to review the second year of the society's existence, they will find that, contrary to the experience of most cremation societies the second year of this one has been more successful than the first. In most societies the second year shows a falling off in the number of cremations, due to a flagging interest.

After that the number of cremations has shown a steady increase. The Massachusetts society began the cremation of bodies Jan. 4, 1894, and in the first year eighty-seven bodies were thus disposed of, some of them having been held for cremation from the last month of the preceding year. This year eighty-five bodies have been cremated, an actual increase in number over last year of about ten.

Perhaps no more forcible argument has been made in favor of cremation as a mode of disposing of the bodies of the dead than the experience of this contractors who were engaged in the construction of the subway, who found it necessary to remove two or three hundred bodies along the Boylston street mall, and bury most of them together in trenches. The members of the society point to the fact as one of the most striking illustrations of the advantages of cremation. The growth of cremation has been slow, but it has been sure. The first crematory in this country was erected by Dr. Julius Le Moine in Washington, Pa., in 1875. In the first decade only thirty-six bodies were cremated; in the second decade 264 bodies.

With a few exceptions, the stockholders of the Massachusetts society who have died within the past two years have had their bodies cremated. Of the 174 cremations by the Massachusetts society, however, only a few were of bodies of stockholders. Looking over the list of those cremated within the past year, one finds that all ages and classes were represented, and that more men than women were cremated. Two or three well-known clergymen, among them Rev. O. B. Fotheringham, were cremated and among others may be mentioned the son of Dr. Le Moine, who, as stated, was the first to start cremation in America. It is notable, also, that the body of one Catholic has been disposed of this year. Ten years ago a Papal edict pronounced against cremation, but two years ago the interdiction was removed, cremation now being sanctioned where the priest consents. Among the bodies cremated by the Massachusetts society were those of several persons who had died of contagious and malignant diseases. It is not necessary, under the method employed at the Forest Hills Crematory, to take the bodies from the coffin, an advantage which can be plainly understood in the cases of persons who have died from contagious diseases.

Bodies have been sent to Boston for cremation from all parts of New England during the last year, and from points as far distant as Newport, Me., Truro, N. S., and New York City, although there is a crematory at the last-named place. All who have visited the crematory to see the process applied to bodies of their friends or relatives have gone away satisfied with the advantages of cremation. The number of visitors at the Forest Hills Crematory within the past year has been very large, and a committee from Milwaukee, where a large crematory is soon to be erected, recently visited the Boston institution and decided to adopt the methods in use here. The Boston system differs from that of most other incinerators in that a spray of superheated petroleum is used, and a heat of 3,000 degrees can be secured. Under this system expensive coffins are unnecessary, and the body is not removed from the coffin, even if it is of lead, but goes directly into the retort.—Boston Transcript.

## THE KINGLY REIGN OF CHRIST.

Lessons to Be Derived From the Study of One of the Psalms of David.

"Give the King thy judgments, O God, and thy righteousness up to the King's son. He shall judge thy people with righteousness, and thy poor with judgement. The mountains shall bring peace to the people, and the little hills by righteousness."—Psalm, lxxii., 1-3.

Unless the universal judgement of careful Biblical students is utterly astray, this psalm may be regarded as the deep desire that burned in the heart of David concerning the kingdom for which he had fought and suffered, which was soon to pass from his control to the hand of Solomon, his son. Call this psalm, or poem, or prayer, or what you will; the old king is dreaming his dream of a more glorious age than he had seen, and as coming events cast their shadows before them he seems to descry the palmier times of Solomon, his son. It would be very difficult to exhaust by the most prolonged study all the hints and outlines here suggested of a glorious kingdom, a kingdom whose ruling law is righteousness, not acquisition of territory, not accumulation of material wealth, not pomp or power, but righteousness. The judgement of the poor of the people and of all the people by the simple changeless law of eternal righteousness. Such a reign in which the poor and the oppressed and him that had no helper found succor and safety, and prosperity followed in sweet and gracious manifestations. The wars of David's day and Saul's brief troubled reign, are all ended and the grander victories of peace sing their exultations over all the land. Poetry has hardly anywhere a grander picture of a golden age ruled by the golden rule. Is it any wonder, therefore, that the church of Jesus Christ should accept this glorious psalm as a worthy parable of the reign of Christ amongst men?

What a world this would be if Christ did reign in all lands, King of Kings and Lord of Lords. War and heart-burning cease, righteous rule and prosperity would follow. If the second verse of this psalm were translated into the absolute law of life amongst the nations of the earth, it is the prosperity of the third verse would follow as sure as morning follows night. The sick heart of the world needs the medicine of the seventy-second Psalm. The reign of Christ, the reign of righteousness, and nothing else, will set the wrongs of the world all right.

## BUDDHISM IS BORROWED.

The Ethics of the Wisdom of the East Dealt with by Learned Men.

The subject of "The Derivation of the Ethics of Buddhism" was investigated and carefully discussed at the first meeting for the new year of the Victoria Institute of London, England; its consideration being introduced in a brief paper, the author of which called attention to the frequency with which moral precepts, often similar to those in Holy Writ, were quoted as from Theosophists and others who sought to minimize the value of the Christian scriptures. The question thereupon arose, Were these precepts to be found in the earlier Buddhist writings, and, if not original, whence were they derived? A careful examination of the Buddhist writings, and of the Old Testament, showed that every valuable moral precept inculcated by Buddha or his followers was freely taught by Moses and the Prophets centuries before Buddha existed; and this was scarcely to be wondered at, considering the light which had been thrown of late on the extent to which nations in earlier days held intercommunication. The Ethics of Buddhism were evidently derived from those nations with whom the inhabitants of India had commercial and other relations, including the Jewish; which was in its greatest prosperity 500 years before Buddha was said to have existed; and also later, when the Captivity took place, and there was a tendency towards the dispersal of that people.

Attention was drawn to the evidence given by Strabo and other ancient writers to the great commercial intercourse existing in the tenth century B. C. between India, Persia, Parthia, Media, and the Euxine, as well as the ancient traffic by sea which recent research has shown to have existed, and has been referred to at a recent Meeting of the Institute as carried on from India round Ceylon and up the Red Sea, the ships being mostly manned by those intrepid mariners, the Phoenicians. At the close of the evening it was announced that one of the Institute's Committee, Mr. T. G. Pinches, of the Department of Oriental Antiquities, at the British Museum, had discovered and deciphered some new and remarkable inscriptions. These were of special interest to the Biblical student and would shortly be published for the information of all the members. Many applications from persons desiring to support the Institute as members or associates having been received from places in England, America, India and the Colonies, the applicants were elected and the meeting was adjourned.

**Father Ignatius on Spiritualism.**  
The holy apostle says, "I will be seducing spirits working lying wonders." I remember that when spiritualism began it was but a sapling; its commencement was in America. Now there are two or three million spiritualists in Europe and America. People often come and ask me what they are to do as they are troubled by spirits. I asked one woman how she took up with such a thing. She said, "I lost a child six years old. I was heart-broken. Some spiritualists told me if I joined them I should hear my child's voice, and perhaps see her face." "Well," I said, "did you see your daughter?" "Yes, I did. 'I beg your pardon,' I said, 'it was a demon you saw.' The devil is blinding their eyes and is in the hearts of those that believe not. Jesus said, 'I was manifested to destroy the works of the devil.' Satan showed our Lord 'all the kingdoms of the world in a moment of time.' He must have done it by some spiritual power. Hypnotists are making use of the devil for powers we are not meant to possess. We are told that in the last days the evil spirits would seduce, if it were possible, the very elect. I believe we Christians are living in a spiritual, as well as in a material world; I believe the spirits of the saints are round us as a cloud of witnesses; but we know that in these last days the evil spirits are waxing more and more powerful, for they know they have but a short time; and this is another sign of the times. 'Theosophism is aristocratic, but it is very similar to spiritualism. I was speaking to a theosophist who had got good in our meetings, and he said he had so advanced as to call down fire from heaven. 'But Antichrist shall bring down fire from heaven before the eyes of men.' I ask you, as you contemplate these things, does it not strike you that the end is near, even at our doors?—Address at Beckenham Town Hall.

## To Reach a Long Life.

Venerable Neal Dow, who, tho' born in 1804, is still young,—92 years young, as Oliver Wendell Holmes would say—has been writing an article for The Golden Rule on "How to Reach a Long Life." After some very sound advice as to diet, he concludes by saying: "Do not fret; fretting will not help the evil. If you can help it, do so; but do not fret. 'I know one who through fear of a misfortune that did not overtake him became a lunatic, and died in a few months, tho' he had vigorous health before the great anxiety overtook him. 'If time hangs heavily on one's hands, there's no better remedy than work and books. Good-books they should be,—histories, biographies, travels, voyages, entertaining books and instructive as well. Many books of fiction are of that quality. When fondness for good books has been acquired, time will never drag; time will seem to be too short. Above all, do not neglect reading the Bible as a daily duty and pleasure, and take sufficient exercise regularly. Go to work actively and vigorously upon some enterprise that will promote the prosperity of the nation, and the

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welfare and happiness of the people. Can not one find anything to do? There is the temperance cause, with room enough for an army of helpers. When its triumph is an infinite blessing to true, the nation, the state, and the people will be the result."

## Anarchy is Christendom.

No one has failed to notice the almost helpless anarchy of Christendom. The energies of the church are in a state of incoherent higgledy-piggledy. We have not yet reacted from the intense individualism of the reformation—the individualism which reduced the Bible to a heap of infallible aphorisms, the church of 200 screaming and discordant sects, all professing belief in one God, allegiance to an undivided Christ, each more or less claiming to be the Christian church; an individualism which has paralyzed the social function and made a social creed all but impossible. The church needs a new science and art of religion. Organized Christianity has no world view-point. It has neither world outlook nor world method. Its nineteenth-century trial to make the world half Christian or half civilized has failed because it has not consecrated its splendid enthusiasm to a few of the simple principles that are gathered up in the cross of Jesus Christ. Every decent man and woman in the world believes in that divine and human helplessness of Jesus transmitted through human lives and directed toward human welfare. Such a creed has incited no civil wars. It has aroused no fanatical hatreds. Such a creed offers not only what the world most needs, but offers a rational basis for the union of Christendom. The world needs the old gospel of the love of Christ; not any emasculated gospel, not any bifurcated gospel, but the gospel of love to God and love to man.—F. B. Vrooman.

## The Old and the New.

The conflict between Antonio and Shylock is a national one, and the reconciliation will not come until the rigorous law of Judaism is softened and mellowed by Christian culture—by Christian culture I mean the fruits of Roman and Greek civilization. In order to wipe out the prejudice between Jew and Christian the Jew must assimilate the best in Christianity, as the Christian has already absorbed the best of Judaism. The day on which the Jews shall respect the New Testament as much as the Christians respect the Old will be the day when each shall embrace the other. I mean by this the New Testament should be placed side by side with the Old in every synagogue as they are in every church, and the Jews who hear of the thundering, smoking Sinai would also hear the beatitudes which have sweetened twenty centuries of the world's life. The mingling of the rigorous righteousness of the Old Testament with the gentleness of the New would produce an ethical type nobler and broader than any yet conceived.—M. M. Mangasarian.

## Commerce Is Honorable.

Why should the phrase "A nation of shopkeepers" be a term of contempt? Why should the word tradesman be other than a title of respect? Because commerce has not only fallen from its true ideal, but has almost lost sight of it. Look at that word "mercenary" and its relationship to the word "merchant." It is universally regarded as a reproach to a professional man to be mercenary. A physician in his practice, has an eye to his fee, of course; but it

not the main thing. It is assumed to be subordinate, and in the best physicians is subordinate. The ideal of the physician is that of service to humanity. Hence the fine scorn that is felt for the keeping of prescriptions secret. The same thing is true, more or less, of all the professions. There may be the mercenary spirit in any of them, there is too much of it, no doubt, in all of them; but it is never approved. Why should it be otherwise in commerce?—Dr. Gibson.

## In True Colors.

Recently in Paris a fashionable audience assembled for a chemical lecture with experiments. When they came again into the open air they greeted one another with exclamations of dismay. The faces of most of the women had been ludicrously transformed. Their cheeks, lips and, in some cases, the entire surface of exposed skin had turned blue, yellow, violet, black, changing beauty into repulsiveness. The chemical effects of the gases which had been set free during the lecture had convicted every one who had used ivory, rouge coral, every kind of paint and cosmetic, to improve the natural complexion. Such a scene cannot but suggest the time when the white light of truth, in the great Judgment Day, will be turned on every life, and each one shall be seen in his true colors. No happiness can compare with that of fearlessly facing the future in the glad consciousness of being, whatever may come, at peace with God. "Blessed is he whose transgression is forgiven, whose sin is covered."—Congregationalist.

## Some Old Manuscripts.

A manuscript of Josephus of the thirteenth century was sold for \$1,000 at the recent Jackson sale in London, and a "Pontifical Romanum" made in 1599 for Cardinal Marcantonio Colonna, librarian of the Vatican, for \$1,020. A large initial O, enclosing a figure of St. Agatha in green, red, and purple drapery, with a gold halo and crown, by Fra Angelico, cut out of the great Milan service book, brought \$45.

## Humanity the Best Monument.

Are there any here to-day asking what is the best use I can make of my best self? What is the best monument I can build to perpetuate my name? I reply, Give your best self to your fellow men, that is the best use you can make of your best self. Build your best self into them. Make yourself essential to others. Humanity makes the best monument. Granite is nothing to it, and marble crumbles earlier. Write your names in the hearts of your fellow men by living for them. Make yourself essential to them.—Dr. Gregg.

## Rest Comes at Last.

Sometimes we are greatly helped to peace by discovering how short is the time of burden bearing. This flower of rarest comfort is gathered in the valley of the shadow of death. It was one thought of Jesus in his last sermon. There are golden hours spent under the light of the world to come brooded over by the hope of the resurrection from the dead. The most important of worldly cares shrinks into nothing by a graveside. How little the day's trouble would seem if one only knew how near was the end of all trouble!—W. R. Nicol.

## A Message From God.

"Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. 'Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, thus shall the man be blessed that feareth the Lord.'—Psalm 128: 1-4.