

# Sunday Reading.

## THIS WEEK'S SERMON

Is One Preached to Soldiers by Prof. Clarke of Toronto.

And what shall I more say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah—Hebrews 11, 32.

Of these men we may say, first of all, that they were soldiers and patriots, men who did faithful service to their country, fought its battles, and were ready to die in its defence. Such men have always stood high, and deservedly so, in the roll of human excellence. They were not the only patriots; there were other men who served their country with equal fidelity in other ways, sometimes without being held in remembrance by those whom they blessed. But these also were needed, and these did their part as men of war, and as such are celebrated throughout all time. This is the first thing we would observe here, but there is another. We are here reminded that the great triumphs are achieved in war as well as in peace by the power of faith. "This is the victory that overcometh the world, even your faith."

It was long ago remarked by a man of the world that Providence was always on the side of the strong battalions. But the statement involved a double error. In the first place, even in war the strongest battalions have not always won, and moreover there is an implied forgetfulness of the secret and source of their strength. The might of the soldier does not come from blood and muscles and training alone, but from mind and heart and character—from faith.

It was said of the great Arab leader, Mahomet, that he propagated his faith by the sword, and the allegation cannot be contradicted. But we have not thus reached the ultimate explanation of his success. It has been pertinently asked: How did he get his sword? He had to inspire faith in the men that followed him before they could be capable of the heroism and valor which conquered so large a portion of the world for the false prophet. In fact, the principle of their success was faith, no less than that of Abraham or Moses, although it was directed to an inferior object, and by that faith they subdued kingdoms, were made strong, and waxed valiant in fight.

One of the most remarkable illustrations of this principle as found among our own people, is one of the great crises of the British nation, the Puritan revolt, known as the great rebellion. It will be remembered that in the early part of the war the Cavaliers seemed likely to gain the upper hand, and Cromwell, who was a great soldier, as well as a great ruler, saw at once the disadvantages under which the Parliamentary party was suffering. "A set of tapsters and town apprentices," he said, "would never fight against men of honor." He saw clearly that in men of education and self-respect, there were elements of character which imparted a strength which could not be possessed by men of a different and lower stamp. In a certain true sense there was here the power of faith at work against mere animal strength; and, however important the latter might be, the spiritual is still stronger, especially when it was backed up by the physical.

How did the great soldier propose to overcome this difficulty? He could not hope to do so by making up an army of the same material, for the country gentlemen were mostly on the side of the King. But Cromwell knew of a principle still stronger than the sense of honor and the self-respect of the gentleman and the man of education—namely, the principle of faith in God. If he could get an army of men who believed that they had a vocation of God, that they were set to do work for Him in the world, an army of men fired with religious enthusiasm, fighting not merely for honor, but for God; then he might hope that such an army would be invincible. And thus he fashioned those famous Ironsides, who, with whatever deductions in the way of fanaticism and kindred evils, became the models of religious and self-devoted soldiers. Well might their great captain say of them, they were "a lovely company." In those ranks no blasphemy was tolerated or uttered there was no drunkenness and no disorder. And those who were set over them were not placed in command merely because they had a higher rank in society, but because they were men of great military ability. Can we wonder at the result? The might of that terrible army was proven on many a battlefield—at Marston Moor, at Naseby, at Dunbar, and at the "crowning mercy" of Worcester; and it was the might of faith.

Doubtless it would be pleasant for us if defence were unnecessary—if all men would live as brothers, were content with such things, and coveted nothing of their neighbors. But, unfortunately, no nation can find it safe to take for granted such a state of things. Men have not yet attained to such a state of reason and morality, and we have to deal with actual facts, and not with a theoretical state of things, however reasonable and desirable.

Nor will any doctrine of Christian non-resistance commend itself to our practical intelligence under such circumstances. It is well for those who find themselves constrained by their own interpretation of the

Sermon of the Mount to hold this doctrine, that their neighbors are of a different opinion. Nor can we who believe in the lawfulness of the sword be charged with disloyalty to the teaching of Christ when we have his own words: "If My Kingdom were of this world, then would My servants fight," whilst St. Paul tells us, by implication, that the sword is a lawful weapon, when he says of the ruler: "He beareth not the sword in vain." No wise ruler will lightly embroil his people in war. No nation which is guided by duty, prudence and charity will easily let loose such a desolating scourge upon itself or others. Yet there are afflictions worse than war, as there are evils worse than death. It was a noble thought that was expressed by one who said, "I can die, but I cannot suffer dishonor." To live dishonored and disgraced is to be dead while we live; and there are few who are worthy of the name of men who would not rather fill a dishonored grave than live when self-respect was no longer possible to them. And it may as well be recognized at once that in a world like ours, and among creatures such as we are, readiness for war, at least, is a simple necessity. Unless we would imperil our personal safety, our hard-won possessions, our civilization; we must be ready to defend ourselves; for this is the way to peace and tranquility. "Si vis pacem, para bellum." If you wish for peace, get ready for war.

Next to the principle of faith, and as its necessary outcome, is the principle of obedience. And this is so in every sphere of life. Faith is not a mere intellectual or a merely emotional quality. It is also a practical principle. It lays hold of our whole inner nature of thought, feeling and will, and the outcome of our lives is the test and evidence of its reality and power. Men show their faith by their works. By their fruits ye shall know them.

And it is this true universally, it is especially and emphatically true of the soldier. With him obedience must be an instinct. Disobedience is mutiny, rebellion. There never has been a great army which has not been a highly disciplined one, and the relaxations of discipline have always been the prelude to disorganization and destruction. Nor does the loss of discipline bring satisfaction even to those who bring it about. Doubtless there is some germ of the spirit of disobedience in us all, but no one really approves or likes the disorder and chaos which result from rebellion.

Nor does such a theory reduce the soldier to a mere machine. A great army is a machine, and the more perfect it is the more thoroughly will it move with precision and exactness, and every soldier is part of the machine. But it is a thinking machine, obeying the law by which it is bound, obeying the commands emanating from the authority which has been recognized.

The loftiest human example which this world has ever beheld was an example of perfect obedience. "I came down from heaven," said the Lord Jesus, "not to do mine own will but the will of Him that sent me." And in this respect all the great soldiers of the world from the leader of thousands to the private soldier, have been like him. Their motto has been to serve by obedience. When the American civil war broke out and the State of Virginia declared for secession, Gen. Robert Lee, the greatest soldier who took part in that memorable conflict, is said to have had no strong feeling in favor of the southern movement; but his State required his sword and his sense of loyalty prompted him to give it. What more splendid example of obedience could be imagined than that which was given in an incident which will live in human memory as long as our language is spoken, the charge of the six hundred at Balaklava. It was a desperate charge—magnificent, as a French marshal declared, but not war. But this was no business of theirs.

There's not to make reply,  
There's not to reason why,  
Their but to do and die;  
Into the valley of death  
Rode the six hundred.

But there is one more thing needed to make the perfect soldier, or rather, perhaps, we should say there is a result which will necessarily follow from the possession of these qualities, wise, strenuous, devoted labor. It is the daily life that fashions the man; it is the thoughtful, careful practice of any particular profession, business, trade or craft that makes the competent workman; and so it is the discipline and drill of mind and body that makes the good soldier. It is hardly needful to enumerate the methods and qualities which are required for this purpose. The good soldier must endure hardness, he must not be luxurious or self-indulgent, but moderate and temperate in all his ways. He must be regular, punctual, careful in the discharge of all his duties, never content to do any part of his work badly or indifferently. His motto must be excellence—the idea and the effort to excel—not to excel others. Of that he will hardly think, but only how he may do his own appointed work well, as well as is possible for him.

Such a soldier will be a blessing in the world, to his comrades, to society, to his country. If he is called to draw the sword in its defence he will quit him like a man. But whether he dies on the battle field amid the clash of arms or in his own quiet house surrounded by his friends, he will be able to say: "I have fought the good fight, I have finished the work which My Master gave me to do."

The Y. M. C. A. in India.

Progress all along the line is the essence of the first report of the Indian National Committee of Young Men's Christian Association which has just been issued. This report shows that there are now forty-five associations in India so far as known. Three of these are composed entirely of railroad men and four of students in colleges and high schools. The proposal of the English National Council to send a travelling secretary for the Bombay presidency has been met by the American International Committee with an offer to furnish trained secretaries and undertake their support so far as might be necessary and to release Mr. McConaghy from the local work in Madras, so as to enable him to give undivided attention to his duties as secretary of the National Committee. Mr.

David McConaghy has made seven tours of visitation, occupying thirty-nine days, also going to Ceylon to attend a convention at Jaffa. There has been a net gain of ten associations during the last year. These associations have built up of their own hands, Bombay, Lahore and Trichoor; building funds have been begun at three other points.

## A MISSIONARY LESSON.

"He Shall Come Down Like Rain Upon the Grass."

If it shall come down like rain upon the mown grass; as showers that water the earth. What is the law upon the flower but God's gentle nurturing, and the falling rain but gentle drops of heaven's love urging vegetation forward to fresh beauty and renewed fertility? Pastures mown with the scythe or shorn by the teeth of the cattle, present, as it were, so many bleeding stems of grass; but when the rain falls it is balm to all these wounds, and it renews the verdure and beauty of the fields.

As this is intended as a missionary lesson, and we are to be encouraged by the sure promise of the coming universal reign of our blessed Lord, we may to advantage learn from it the beauty and effectiveness of Christian gentleness as applied to missionary efforts while doing our share to hasten the day when

Jesus shall reign when the sun  
Shall his successive journeys run;  
His kingdom stretch from shore to shore  
Till moor shall wax and wane no more.

My sister got her arm out of joint. The neighbors of the country place came in, and they tried to put that arm in its place, and they laid hold and they pulled mightily. They pulled until she was in anguish, but the bone did not go back to its place. After a while the surgeon came, and with one touch everything was adjusted. So we go out for Christian work, and for the lack of this gentleness of Christ, we make the wounds of the world worse, when some kind and gentle spirit comes along after us, and by one touch heals the torn ligaments, and the disturbing forces are rejoined. O! there is more power for good in a spirit of Christian gentleness than in all this hubbub of contention on Christian work. The dew of one summer's night will accomplish more for the grainfield than fifty Caribbean whirlwinds.

"One Sunday afternoon with my Aunt Esther," said Mr. Beecher, "did more good than fifty Sabbaths in church with my father. He thundered over my head, and he sweetly instructed me down in my heart. The promise that she would read Joseph's history on Sunday was enough to draw a silver thread of obedience through the entire week; and I was tempted to break my promise, I said, 'No, Aunt Esther, I would not do, all through the week for the sake of getting that sweet instruction on Sunday.'"

His enemies shall lick the dust. It is a dangerous thing to raise a puny opposition against the Lord God, the God of Israel, who daily doth wrong from things, for "the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."

In the days of Julian, the Apostate, that mighty monarch, who set himself to overturn Christianity, there was an humble Christian who was asked one day by Julian's most celebrated orator with that sneer which only a Roman could put on in those days: "What is the Galilean carpenter now doing?" The humble Christian raised his face and said: "The Galilean carpenter is making a coffin for the emperor, and it is only a few months before the coffin was done, and in it the prostrate form of Julian the Apostate lay, and classic polytheism was wended."

It is not very long since Voltaire said: "In twenty years the Alambic will see fine spots in France; but before the twenty years were up the Galilean carpenter had another coffin ready, and in it lay the prostrate form of a French Monarchy. And it is within our easy recollection that the modern Nebuchadnezzar of the nations, Napoleon the Little, said to himself, 'See this great nation which I have beautified; this magnificent capital which I have beautified; I will water my soldiers' horses in the German Rhine, and my cavalry shall ride through the streets of Berlin.' And behind him the Pope stood and said, 'Do this, my best servant, and my temporal power shall be established again among the nations up to the Galilean carpenter was building another coffin, and in less than two months there lay in it the temporal power of the Pope; and a little later the prostrate form of Napoleon III. And ever since the Galilean carpenter has been building coffins for his enemies and wearing crowns of amaranth for his friends."

## Children's Music.

Mr. W. L. Tomlins, of Chicago, has done some things in the way of musical training of children that are too equally instructive not to be more generally known than at all on his account, but on account of what he has so convincingly shown to be possible. Mr. Tomlins is a musician, says the Advance, and he is public educator. His most distinguishing if not his best work has been among children. This was not at all on his account, but on account of the fact that he has shown to be possible. Mr. Tomlins is a musician, says the Advance, and he is public educator. His most distinguishing if not his best work has been among children. This was not at all on his account, but on account of the fact that he has shown to be possible.

Not of the preparations of coloring matter and essential oils so often sold under the name of rootbeer, but of the purest, most delicious, health-giving beverage possible to produce. One gallon of Hires' is worth ten of the counterfeit kind; it costs five cents less than the genuine Hires; the same amount of sugar and trouble is required; you save one cent a gallon, and get an unhealthful imitation in the end. Ask for Hires and get it.

developed surprising musical and even spiritual discernment and freedom and precision of expression. What Mr. Tomlins has in his large way, among the children of Chicago, is most instructive as to what may be done for those in our Sadav schools and in our churches. He has shown how, in every city, in every considerable village even, the children and youth, from all the churches and from no church and from all the schools, could be brought together, and trained under suitable leadership, for the noblest results.

## Messages of Help for the Week.

"I will praise thee with my whole heart; I will worship towards thy holy temple, and praise thy name for thy loving kindness and for thy truth."—Psalm 138: 1, 2.

"Though I walk in the midst of trouble, thou wilt revive me."—7th verse.

"How long, ye simple ones, will ye love simplicity and the scorners delight in their scorn, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you. I will make known my words unto you."—Proverbs 1: 22, 23.

"Sist unto wisdom, Thou art my sister; and call understanding thy kinswoman: that they may keep thee from the strange woman. . . . Let not thine heart decline to her ways, for many strong men have been slain by her. Her house is the way to hell."—Proverbs 7: 4-28.

"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the loving God."—2 Timothy 6: 17.

"Elect. . . . ye were not redeemed with corruptible things, as silver and gold. . . . But with the Precious Blood of Christ."—1 Peter 1: 1-18.

"Hereby we know that he abideth in us, by the spirit which he has given us."—1 John 3: 24.

## SATISFACTORY REPLIES.

A Marked Increase in the Sale of the New Specific Remedy.

Detroit, Mich., May 20.—City druggists have reported a great number of enquiries with regard to the specific remedy for Bright's disease, diabetes and all forms of kidney complaint, known as Dodd's Kidney Pills. A practical investigation has shown that in every case the reply of druggists to the questions of their customers have highly laudatory of the remedy and that they have been able to cite many cases from their own personal knowledge where the most signal benefits have been derived from its use. The result has been a very marked increase in the number of sales made and several unusually large orders have been given.

## Curious Tenure of a Vicar.

Among curious tenures, certainly rivaling the chopping of fagots by the London City town clerk, or the cracking of the whip in Caistor Church, is one performed at Colehill, in Warwickshire, on Easter Monday. The vicar holds his globe on condition that if the young men can catch a hare and bring it to him before ten o'clock, he is bound to give them a calf's head, a hundred eggs for their breakfast, and four pence in money. This tenure must have existed before the Game Laws, otherwise in addition to the eggs, a month or two in prison would have been the reward of the young men.

## It's her Absent-Minded.

A learned gentleman told the boots at the hotel where he was staying to call him next morning at four, as he wanted to leave by the five o'clock steamer. The man did so, but by mistake hung up the uniform of a lieutenant who occupied the next room on the door of the professor's apartment. The latter did not notice the oversight until he was on board the vessel, when he exclaimed:—"I declare if that stupid fellow hasn't wakened the lieutenant instead of me!"

## Where Water is Valuable.

In Venice water is somewhat of a luxury, as the inhabitants have to depend upon the rains, and there is no company for supplying the city. The water for drinking and domestic use is collected in subterranean reservoirs, where it is said to be filtered. It is doled out at the public wells, which are opened one hour daily for that purpose, and then are carefully locked up.

## Wasted on Him.

The wayward man had fallen in the street in a very good swoon. The usual crowd gathered and the usual man who knows what to do shouted—"Stand back! And give him air." The wayward man got up. "Air!" said he with fine scorn. "Air! When I ain't had nothin' but air for three days!"



GALLONS FOR 25¢

Not of the preparations of coloring matter and essential oils so often sold under the name of rootbeer, but of the purest, most delicious, health-giving beverage possible to produce. One gallon of Hires' is worth ten of the counterfeit kind; it costs five cents less than the genuine Hires; the same amount of sugar and trouble is required; you save one cent a gallon, and get an unhealthful imitation in the end. Ask for Hires and get it.

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The prize winning advertisements will be one of our property and no others will be returned unless they will have been accompanied by postage stamps for the purpose. CONDITIONS:—1st. That competitors be under sixteen years of age. 2nd. That the wrapper of a cake of Baby's Own Soap accompany the advertisement.

3rd. That the age, name (in full) and address of the competitor be plainly written and attached to the submitted advertisement. REMEMBER: One prize is given every week and if not successful at first, try again.

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