

THE COMING MAY BE SOON. A Discussion of the Views Advanced by

e

Dr. Herron.

A correspondent in the Montreal Witness, under the captio, "The personal reign of Christ," says: The latest apostle of socialistic teaching in Montreal has come and gone, leaving many of his audience in doubt as to what would be the actual result, if such utopian ideas as Dr.

Herron has enunciated could be actually carried out to their ultimate completion. I have no wish to add further criticism of his doctrines to those which have already appeared in the public press, but I feel more inclined to ask his critics if they are not wandering somewhat from the teachings of our master. The one absorbing question of the day to all thinking people is, what are the future probabilities and possibilities of the human race. We see the drama being played out before our eyes, we see the social fabric of civilization being strained almost to its limit, and we are all strong-

ly tempted to theorize as to what can be done to avert the apparently approaching catastrophe of a universal social revolution, possibly, (aye, probably) ending in anarchy.

When we consider the fact that the goson the Mount) has been given to the world through preaching and reading for nineteen hundred years, with all its lessons of morality and self-denial, with its great prototype of perfect humanity aud divinity unit-, and, above all, with this wonderful ise of great reward, eternal life, when consider this and look upon the world as it is today, it cannot but appear that it is not within the divine providence that the preaching of the gospel is to regenerate the world or bring about the millenium. The gospel of grace was to be preached during a certain period for the purpose of nard, whose single evil deed was that unbad to worse, until it gets beyond its own control, and then One is to come back who will have power to take the reins of govern- There is no disturbing renown to be got ment into his own hands and govern the world in righteousness. If not only brilliant idealists, like Dr. Herron, but our more regular-going teachers would trouble themselves to study the signs of the times, as they were warned to do, it they would read the words of our Lord as they have come down to us in the gospels, and believe what he said, they could not escape the belief that we are rapidly approaching is He that cometh in the name of the Lord.' If Christ did not mean us to believe that he is coming back to establish his literal kingdom on this earth he would not have told us so in numerous passages. It he did not wish us to expect and wish for his return he would not have so treque ntlyreiterated the command to 'Watch.' If the apostles did not believe and hope that he would return they would not have referred to it over and over again. It seems wonderful that our church leaders have nothing to say about Christ's return when all the world is discussing these absorbing questions of the future. We are not · left in darkness as to the time of his second advent any more than Simeon aud Anna were at his first advent. Many signs were foretold of which one example will be sufficient for this present discussion. 'Jerusaself ! lem shall be trodden down of the Gentiles until the times of the Gentiles be tulfilled.' Today Jerusalem contains nearly fifty thousand Jews, where a generation past scarcely one could be found in the holy city. They seem to be driven back by the Almighty to that land which he gave to Abraham for an everlasting inheritance, and which has been so long lying desolate. They seem to be preparing the fulfilment of the annuciation, 'And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.' This is to be the solution of these terrible troubles which are coming upon the earth, and which will be increased many-fold rather than improved before the words of the angels to the apostles atter the ascension shall be accomplished. This same Jesus which is taken up from you into heaven, shall so come in | "Out of the depths have I called unto Thee, like manner as ye have seen him go into heaven.' Let me be explicit. The scriptures teach that Jesus Christ, "the King of the Jews," came the first time in humility, and that he will the second time as a king to take is placed in so remote a country because it the government of this earth upon himself and fulfil all the prophecies from Genesis to Revelation, that he and he alone will be able to regulate the earth and settle all these difficult problems so far as the world is concerned, but thanks be to God all his church, all those true believers who are gathered together from all nations dur- | hold silence; whereas they might be "opering this dispensation of grace, have far ating"-beautiful word !-- upon the Stock greater prospects, a grander future than Exchange, or painting Academy pictures, even those who are living on this earth when our king shall rule with equity, for "The dead in Christ shall rise first, then we which are alive and remain shall be They might be among the involuntary busycauget up together with them in the clouds bodies who are living by futile tasks, the to meet the Lord in the air, and so shall need whereof is a discouraged fiction. we ever be with the Lord." So, I say to There is absolutely no limit to the super-

who seem timid in giving the warning that the bridegroom is coming. Let your voices be heard, for the time is short.

'He who testifieth these things saith surely I come quickly, amen, even so, come Lord Jesus.

AT MONASTERY GATES. (Pall Mall Budget.)

No woman has ever crossed the inner threshold, or shall ever cross it, unless a queen, English or foreign, should claim her privilege. Therefore if a woman records here the slighter things visible of the monastic life, it is only because she is not admitted to see more than beautiful courtesy and friendliness were able to show her in guest-house and garden.

The Monastery is of fresh-looking Gothic. by Pugin-the first of the dynasty; it is by the white roads of a limestone country, high up among the hills of Wales.

Here, in North Wales, remote as the country is, with the wheat green over the blunt hill tops, and the sky vibrating with larks, a long wing of smoke lies round the

horizon. The country, rather thinly and pel of Jesus Christ (including the Sermon | languidly cultivated above, has a valuable sub-soil, and is burrowed with mines; the breath of pit and factory, out of sight, thickens the lower sky, and hes heavily over the sands ef Dee.

With large aprons tied over their brown habits, the Lay Brothers work upon their land, planting parsnips in rows, or tending a prosperous Lee-farm. A young friar, who sang the high mass yesterday, is gaily hanging the washed linen in the sun. A printing press, and a machine which slices turnips are at work in an outhouse, and the yard thereby is guarded by a St. Bergathering together out of the world a der one of the obscure impulses of a dogs body of believers which we call the heart-atoned for by long and self-conscious remain in the presbyterian church as a Church of Christ. We are certainly remorse-he bit the poet; and tried, says private member-his good standing in this taught that during the closing period of one of the friars, to make doggerel of him. respect not being involved. this dispensation, the world is to go irom The poet, too, lives at the monastery gates "The question relates to his in a seclusion which the tidings of the sequence of his editions hardly reaches. among the cabins of the Flintshire hills. To the coming and going of the friars, too, the village people have become well used, and the intrequent excursionists. for lack of intelligence and of any knowledge that would refer to history, look at them without obtrusive curiosity. It was only from a Salvation Army girl that you heard come to the place with some companions, me, remains. Are these theories and sentithat period of the Christian dispensation and with them was trespassing, as she was ments in accord with the holy scriptures when all true believers will say, 'Blessed welcome to do, within the monastery and our contession of faith? If this question grounds. She stood a figure for Bournemouth pier, in her grotesque bonnet, and questions follow, but if answered in the watched the son of the Umbrian saintthe friar who walks among the Giotto of Bello Sguardo, and has paced the centuries continually since the coming of the triars. One might have asked of her the kindness of a fellow-feeling. She and he alike were so habited as to show the judges, I rule out other questions. But world that their life was aloof from its after listening to the arguments in the case "idle business." By some such phrase, at I am compelled to answer the main least, the friar would assuredly have attempted to include her in any spiritual honours ascribed to him. Or one might have asked of her the condescension of torbearance. "Only fancy," said the Salvation to reply to committee. He was suffering Army girl, watching the triar out of sight, slightly with hoarseness, but was able to "only fancy making such a fool of one-

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lists. But he would have found himself in acting under distinct influence of the Holy good company. Uwing to the indiscrim- Spirit, which we call inspiration. inate way in which the names of authors "E. The result is a book which in its and works are mixed up, in the former | totality is the church's permanent and incase being often arranged under the Chris- | falliable rule of faith and life." tian names-the largest number of entries Dr. Smith reiterated that he had no de-

occur under the letter J, because John is sire to lay undue emphasis on his special a common name-it is somewhat difficult | theory. If there was any way of accountto discover who are among the victims of | ing for all the facts which will allow Prespapal censure. However, a glance will byterians to hold to absolute inerrancy disclose many well known names. James | they should know it. The question before I. and Henry VIII. appear as pro- the assembly to-day is whether the theory hibited authors, an exception being of inerrancy of the autographs is fundamade in favor of a tract issued by the mental to the Presbyterian system that latter king against Luther. Nearly all the a minister who does not hold it must be English poets figure on the list, headed by excluded from office. He would not Milton, Spencer and Chaucer; Dryden question the right of the committee, to hold forming a notable exception. Dante is certain theories of inspiration, and he did there for his treatise on monarchy, and not think that his theory was so destruc-Petrarch also. Addison, Swift, and Oliver tive that it should debar him from his Goldsmith are side by side with Bacon, ministry. He closed with the assertion Galileo, Robertson, and Gibbon. Philoso- | that the heart of the whole case is that the phers are thick, from Locke downward, inerrancy of the original autographs is a including Rousseau. Hume, Kent, and new doctrine. It is also an unnecessary John Stuart Mill. Voltaire is proscribed doctrine. It defends nothing which is of and Victor Hugo appears thus: 'Hugo, value to the faith of the church. Victor, F. D. de Paris, an. 1834, Dec.' It gives no surer hold on the However, it were weary work to count up | truth of God; and then he treated it as a further entries; suffice it to know that dangerous doctrine and opening the door prohibition has never been able to check | to the very foe that it is trying to shut out, the vital force of genius; indeed, it may substituting for the present rule of faith and backed by a young plantation, and it be said to have the opposite effect: as and life a lost and probably irrecoverable gathers its group of buildings in a cleft Milton points out in his 'Areopagitica,' document. 'the punishing of wits enhances their au-But he added, that if the assembly would

thority and a forbidden writing is thought to be a certain spark of truth that flies up found, he would remain in the ministry for the rest of his life without the fear of susin the faces of them who seek to tread it out.'-Cornhill Magazine. pension hanging over him. His last point was that the doctrine itself was not formu-

HERESY OR NOT.

Prof. Smith's Defence Before the Presbyterian Assembly.

The plea made by Dr. Smith before the presbyterian assembly at Saratoga is worthy of general perusal. Dr. Bread, for the assembly said :

"The question before this assembly is not one of the appellant's attitude to the holy scriptures, whether it be reverent and sincere; nor of the spirit in which he has presented his studies and conducted his professional work, nor is the question one of his private opinion, nor even of any personal sentiment which he may have expressed in private conversation ; neither is the question whether the appellant may perfect in knowledge? How thy garments circulation and distribution both widely and repeatedly. Nor is the particular ation germain to the question, but only their acknowledged or proved authorship. This assembly having first ascertained that Dr. Henry Preserved Smith is the actual author of certain published theories and sentiments and that he still adheres to be answered in the affirmative no other negative then we ask, can these sentiments his determination of declaring them be permitted to continue to exercise his functions as a public teacher? As a member of this court and one of the appellant's question in the negative and to vote not to sustain the appeal.' By the understanding adopted by the assembly Dr. Smith had an hour in which make himself heard with ease, without any attempt at oratory and no appeal whatever, and no peroration, he stood before his accusers and friends for an hour, exto the committee's criticism of his phrase, "analysis, sifting and cross questioning," and added : "The member drew a dark picture of who would cross-question the Creator. He showed the motive of the crossquestioner to be to discredit the witness, because cross-questioning is done by the opposing attorney, but I must confess to a little carelessness here. I never thought of that aspect of it. In my unfamiliarity with legal matters I had forgotten that cross-questioning is intended to discredit

are warm, when he quieteth the earth by he south wind?" Job. 37 : 16, 17. utterances, printed for the purpose of "Remove far from me vanity and lies give me neither poverty nor riches; feed me with food convenient for me: lest I history of the delivery and publication of be full and deny thee, and say who is the these utterances at the time of their origin- Lord? or lest I be poor and steal, and take the name of my God in vain." Proverbs 30:8.9. "Seek thee out of the book of the Lord and read." Isiah 34: 16. "In the multitude of my thoughts within me thy comforts delight my soul." Psalm the brutal word of contempt. She had them, one single question, as it seems to 94:19 "Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble." Psalm 102: 1, 2. "I love the Lord, because he hath heard my voice and my supplications. Because be approved in the ministry of the Presby- he hath inclined his ear unto me, therefore frescoes at Assisi and between the cypresses terian church, and shall one who declares will I call upon him as long as I live." Psalm 117:1, 2. Saved Her Life. Mrs. C. J. WOOLDRIDGE, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral. "One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard night I was startled by the child's hard breathing, and on going to it found it stran-gling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of **Ayer's** Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that **Ayer's** Cherry Pec-toral saved her life." the witness. "In my simplicity I had supposed it was

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Every midnight the sweet contralto bells call the community, who get up gaily to this difficult service. Of all duties this one hibiting the same gentle spirit which had never grows easy or familiar, and therefore been such a marked characteristic of the never habitual. It is something to have present session. He referred pleasantly found but one point of victory over habit. What art, what literature, or what lite but would gain a secret security by such a point of perpetual freshness and perpetual initiative? It is not possible to get up at mid- the audacity and wickedness of the creature night without a will that it is new night by night. So should the writer's work be done, and with an intention perpetually unique, the poet's.

The contralto bells have taught these Western hills the "Angelus" of the French fields, and the hour of night-l'ora di notte-which rings with so melancholy a note from the village belfries on the Adriatic littoral, when the latest light is passing away. It is the prayer for the dead: O Lord."

The little flocks of novices, on these paschal evenings, are folded to the sound of that evening prayer. The care of them is the central work of the monastery, which Almighty. is principally a place of studies, so much elect intellect and strength of heart withdrawn from the traffic of the world ! True,

the triars are not doing the task which Carlyle set mankind as a refuge from despair. These "bearded counsellors of God" keep their cells, read, study, suffer, sing,

intended to bring out the truth. When I look at it that seems to me at least an allowable meaning, and if you will examine the sentence in the pamphlet which has given so much offense you will see it says nothing about cross-questioning the

Dr. Smith then took up the criticism of the committee relative to his language about the chronicler, and said :

"No one can deny that the chronicler actually omits the darker features from the account of David's life. Now, I wish to take the full responsibility for what I have said. The evidence of the pamphlet does undoubtedly show divergence from the views set forth in the charge framed by this committee. All of these inferences being correct, it is yet true that I have asserted the following points:

"1. The chronicler has omitted from his book sundry statements of fact. "2. The inspiration of the scripture is



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LIST OF PRINCIPAL NOS.

lated until last year after he had been con-

victed, and that, therefore, it could not be

retroactive in its effect. His closing sen-

tence was a plea for toleration and forbear-

Messages of Help for the Week.

Lord of hosts ! my soul longeth, yea, even

fainteth for the courts of the Lord

For a day in thy courts is better than a

thousand * * * For the Lord God is a

sun and a shield; the Lord will give grace

and glory : no good thing will be witheld

from them that walk uprightly." Psalm 83.

clouds, the wondrous works of him which is

"Dost thou know the balancing of the

"How amiable are thy tabernacles, O

ance.

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