

# Sunday Reading.

## IN THE NEW JERUSALEM.

Sermon by Rev. Richard Simonds, Preached in St. Mary's Church, St. John.

"I, John, saw the holy city, New Jerusalem, coming down from God, out of Heaven, prepared as a bride adorned for her husband."—Rev. xxi: 2.

In the last two chapters of that wonderful book which St. John was inspired to write, towards the close of his long life, a very beautiful and striking description is given of a grand and glorious city, which the apostle calls "New Jerusalem" and which, although pre-eminently the city of God, is not the old Jerusalem where once His glory appeared on earth, and His presence long dwelt. It bears, indeed, the same name; for it is a significant and most suitable one—"the vision of peace," or "the inheritance of peace." The first Jerusalem was, no doubt, at times in its history a vision of peace; and we call to mind especially the vision of King Solomon, when all foreign wars had ceased, and when internal discord and selfish ambition must have been overwhelmed and hidden by the glare of the unparalleled magnificence of the city, the court, the gorgeous temple. For years then Jerusalem was at peace, and seemed a fitting resting-place, (if any spot on earth could be such) for the visible symbol of Jehovah's presence glowing mysteriously and constantly upon the mercy seat within the temple. And, Oh! how long might that peace have blessed and made illustrious the earthly Jerusalem if the people had been pure as the flashing gold upon the temple, stainless as its snow-white walls!

But the living city—the hearts within Jerusalem were not pure, the great mass of souls there were a most unfit abode for the infinitely Holy One, and the time at length came, when, almost with one accord, the maddened—the doomed people rose up, in wicked rage, against the blessed Son of God, and put Him to a malefactor's death, outside the gate. There was no peace in that Jerusalem for the "Prince of peace," no place, in hearts darkened by sin, for the "light of the world." But, amid the Babel voices of execration and unbelief, out of the deep gloom of sin that hung like a pall over the unrepenting city, a heavenly voice was heard saying to the faithful few: "I go to prepare a place for you." "Where I am there ye may be also." No fitting place on earth, my brethren, then, or now, no satisfying joys for souls joined to Christ the Saviour, visited by the holy spirit, "purified by grace within." But through the grave and gate of death these souls, these sanctified bodies of Christ's people shall pass, the one by a great translation, the other by a joyful resurrection into the place of Christ's presence, into the wondrous glories of the holy city—the new Jerusalem. From the earthly Jerusalem to the heavenly will have passed direct some of the Lord's early disciples, the favored James, the saintly Stephen; to be followed from other points on the earth's surface, along invisible, but converging paths, by "the glorious company of the apostles, the noble army of martyrs," and, in due time, will be followed by "the holy church throughout the world."

St. John is inspired to give a somewhat minute description of the glorious city yet to be revealed, with its foundations, "garmented with all manner of precious stones," "its walls of jasper," "its street of pure gold, as it were transparent glass." And while it is possible that this striking description may be, to a great extent, figurative, we have no authority for affirming positively that it is so. Richness, and beauty of coloring are marked features in the works of God, with which we are familiar, the deep green of the fields in the summer time, varied and lightened and adorned with many flowers of exquisite delicacy and fineness of texture, and of varied and charming colors. And these productions of the earth were not made in vain, nor this beautiful painting spread abroad over its surface without a purpose.

The same all-wise and benevolent Creator who so adorned His inanimate works, has furnished man, His noblest creature here, with faculties for admiring and enjoying the beautiful in form and color; and further gives to the teachable heart the power, the tendency to look up for the beautiful creation to the benevolent Creator. And, as the same intelligent, observing, gifted beings, who, here on earth had gazed with pleasure, with rapture even in many instances, and with profit, upon the beautiful, the curious, the wonderful works of the Almighty, will hereafter, be transferred to the higher sphere, and will possess, no doubt, the old familiar bodily senses (though wonderful improved and perfected), it is not, I think, taking a low, or too materialistic view of the enjoyments and surroundings of the heavenly life, to suppose that objects, arrangements, adornments will be there provided, which the sublimed and quickened senses may intensely enjoy, and out of which the pure hearts of the redeemed may receive ever fresh, constantly recurring incentives to praise and devotion. And if so, we may infer that St. John's description of the beauties of the new Jerusalem is not figurative, or metaphorical only. And may it not be a help to our faith, if we often picture in our minds the glories of heaven as fitted to give delight to all the faculties of the redeemed to the pure and holy instincts of souls and bodies dwelling in the very presence of their Creator, and made like unto the gracious Redeemer, Himself. It is, at least, very desirable that our thoughts of the heavenly world and the heavenly life should not be so undefined, shadowy, mystical, as to leave upon the mind chiefly an impression of vagueness, and almost of unreality. It is right, certainly, it is most important that we should entirely avoid, that we should make no approach to the miserable imaginations of the untaught pagans, whose highest notion of the nature and happenings of heaven was derived from what they knew of this world and its attractions, from what they

had experienced of the lowest emotions of the earthly and debased body. The Bible clearly gives us a very different idea. What do we learn from the lofty teaching of the Saviour, from the many and most earnest exhortations to the practice of self-denial and mortification of the flesh with its affections and lusts, to be found all through the New Testament, but that the heavenly life will be very different from the earthly; the powers, faculties, emotions of glorified saints infinitely more exalted and spiritual, approaching in a degree of which we can now form but a very faint conception, even the emotions of the divine nature. "It doth not yet appear," writes St. John, "what we shall be, but we know that when He shall appear, we shall be like Him." Like the Saviour will His redeemed people be, and He was full of devotion, adoration, love and holy spiritual affections. Yet can we doubt that His eye also looked with pleasure upon the beautiful things of earth, upon the pure flowers that grew in the fields, upon their wonderful and exquisite delicacy of texture and upon the rich and varied coloring that adorned them, and concerning which He declared that "even Solomon in all his glory was not arrayed like one of these." And we may remember also that the richness of material and harmony of color which must have been so conspicuous and so attractive in the holy and beautiful house at Jerusalem, and in the robes of the anointed high priest,—the twelve jewels in the breast-plate, the gold, the blue, the purple, the scarlet, the fine-twined linen were furnished according to express divine directions and so may be interpreted (reverently) as indicating a taste for material beauty, even in the divine nature. The heavenly world, therefore, may be so furnished and adorned as to supply sources of exquisite and perfect enjoyment for all the faculties and tastes with which pure spiritual, intelligent, greatly gifted saints above may be endowed. We know, certainly, that the taste for music and for song will be there indulged and gratified, for St. John tells of the harpers before the throne of God "harping with their harps;" and says again, "I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord, God Almighty. Just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy: for all nations shall come and worship before Thee."

No doubt, in such views and representations of heaven and the heavenly life, they will take most interest, who have been endowed in this life, with tastes and faculties to which such representations most directly appeal. But, surely, there may be attractions in them for those also who are not so gifted! And there are many such Christian people, many who are but faintly impressed by the beauties of nature, many whose tastes are not specially gratified by graceful architectural arrangements and proportions in churches, by richness and tasteful blending of colors in windows or on walls, or by exquisite sculpture or carving. Some also there are who have not, by nature, the love of music, or the gift of song. And for these there are certainly fewer enjoyments now. Yet, if they have in their hearts an idea of the beauty of holiness, if the words of praise and thanksgiving, independent of the musical sounds, are grateful to their souls, they have the highest enjoyment derived from holy worship; and their service is not less true, and acceptable to the Heavenly Father than that of Christian worshippers more variously endowed. The absence of certain gifts of sense can't debar anyone from the highest spiritual experiences, or prevent his attaining, in this life, to the supreme love of God, and to the most perfect devotion of which the soul of man is capable. And when, hereafter, such persons, saved by the sacrifice of the Lord, whom they had learned to know and to love, shall stand with the other redeemed before the throne, and in the Great Presence, we may be sure they will be conscious of no lack of gifts, but will be able to bear their full part in the grand harmonious worship, and will perhaps with an added feeling of delight and gratitude, use joyously the new gift of sacred song, in instant praise of the Bountiful Giver, and will enjoy, with a new and before unknown rapture, the visible, holy I say the material beauties of "the holy city," "the new Jerusalem," "the glorious eternal home of the elect."

They too, who, endowed by nature with fine powers of taste, and with a keen appreciation of the beautiful in form, color, harmony, proportion, have used these enviable powers here on earth first, and above all, in the service of their God, and in thankful acknowledgement of His good gifts, will find in their enlarged sphere and powers, ever fresh incentives as well as perfect ability, to worship worthily the Gracious Giver of all.

In the case of some, many alas! favored with choice gifts like these, there seems to be no acknowledgement of the Giver, no holy use is ever made of the gifts; but, on the contrary, the correct musical taste, the melodious voice are used only in the interest of the evil one, and serve to invest with a fatal fascination of perverted beauty, the profane indecent, ribald song. Ah! what must be the view God takes of such perverse sinners as these! Will there be a place for them in "the holy city?" Shall they stand, in white garments, on the crystal sea, and take up the harps of God, and join the multitude of the pure-hearted in the noble, the jubilant psalmody of heaven? The inhabitants of the new Jerusalem will be a select company. The infallible word says, "there shall in no wise enter into it anything that defileth, neither maketh abom-

ination or a lie; but they who are written in the Lamb's book of life." And again,—"blessed are they that do his commandments, that they may have a right to the tree of life and may enter in, thro' the gates, into the city." And, as "there shall be no night there," and "the Lord God and the Lamb shall be the light thereof," souls trained only to thoughts of sin and deeds of darkness, etc., only writhe in agony in the pure overwhelming brightness of God's Presence.

## BECAUSE HE KILLED A MAN.

The Trouble of an English Archbishop in the Olden Time.

The English archbishop who killed a man was George Abbott, who was born at Guildford on the 29th October, 1562, and became Archbishop of Canterbury. In the summer of 1621 Lord Zouch invited him to a hunting party at Bramshill park, Hampshire. Crossbows were used in the sport, and on the 24th July, Abbott, when shooting at a buck, had the misfortune to kill one Peter Hawkins, a gamekeeper. The man had already been warned to keep out of the huntsmen's way, and the coroner's jury returned a verdict of "per infortunium sue proprie culpæ." News of this occurrence was sent to the King, who declared that none but a fool or a knave would think the worse of a man for such an event, and that the like had often nearly happened to himself. The archbishop was greatly distressed; he prescribed for himself a monthly fast on Tuesday, the day of the misfortune, and sent £200 to Hawkins' widow, which in Old's words, soon procured her another husband. But others would not allow the matter to be so easily passed over. At the moment four bishops-elect were awaiting consecration; one of them, John Williams, who had been nominated to the See of Lincoln, refused to be consecrated by Abbott, declaring that to receive consecration at Abbott's hands would be sacrilege. After a halting decision of a commission, whose members were evenly divided as to a scandal caused to the church by the homicide, it was thought fitting to grant Abbott a formal pardon or dispensation, which was duly signed by King James. Abbott's reputation, however, never quite recovered from the slur which had been cast upon it. Three of the bishops-elect later on refused to be consecrated by him, and he in deference to their views delegated the duty to the Bishop of London.

## FOLDED HANDS.

He Believed That the Lord Had Some Duty for Him.

You may have heard the story how long ago, in quaint old Nuremberg, lived two boys, Albrecht Durer and Franz Knigstein. Both wished to be artists, and both studied and wrought with great earnestness. Albrecht had genius, but Franz had only love for art, without the power to put on canvas the beautiful visions that haunted him. When they compared their work, that of Franz was cold and lifeless, while Albrecht's was instinct with beauty and pathos. The Franz saw it all, and knew that he could never be an artist. His heart was almost broken, but he said in a voice choked with tears, yet full of manly courage, "Albrecht, the good Lord gave me no such gift as this of yours; but something—some homely duty He has wanting somewhere for me to do. Yet now, be you artist of Nuremberg, and I"—"Stay Franz," he still one moment," cried Albrecht, seizing his pencil. Franz waited patiently in this attitude of surrender, his hands folded together. With swift pencil Albrecht drew a few lines and showed the sketch to his friend. "Why, those are only my hands," said Franz. "Why did you take them?" "I took them," said Albrecht, "as you stood there making the sad surrender of your life so very bravely. I said to myself, 'Those that may never paint a picture can now most certainly make one.' I have faith in those folded hands, my brother-friend. They will go to men's hearts."

Durer's famous "Folded Hands" is but a picture of the hands of Franz Knigstein as they were folded that day when he gave up his heart's dearest wish, and yet believed that the Lord had some duty still worth his doing.

## Messages of Help for the Week.

"Let us go into the house of the Lord." Ps. 122: 1.  
"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3: 5, 6.  
"The blind man said unto Him, Lord, that I might receive my sight. And Jesus said unto him, . . . Thy faith hath made thee whole. And immediately he received his sight."—Mark 10: 51, 52.  
"Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.  
"Be not overcome of evil, but overcome evil with good."—Romans 12: 21.  
"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for those that love Him."—1 Cor. 2: 9.  
"Be ye doers of the word, and not hearers only, deceiving your own selves."—James 1: 22.

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Every sick, suffering and diseased man and woman is called upon to make a weighty and momentous decision, when relentless disease has obtained the mastery. At such a juncture, the first thought is for a remedy—a medicine that will drive off disease, banish suffering, and bring back to the weak and run-down body new strength and vitality.

This work of health-building and securing a new life is a grand one; no worthier undertaking can claim the best efforts of the afflicted thousands in our land. An all-wise Providence has left the cure of disease in human hands and to human agencies. Shall sufferers, then, carelessly attend to life bestowed by God, or allow others to trifle with interests so sacred?

At present, the sick and suffering, and friends of such, are too frequently misled by designing dealers in medicines. This is notably the case when people desire to purchase Paine's celery compound. It is then that human selfishness is clearly revealed; and a total disregard shown for the value of life.

The sufferer, or a friend of the sufferer, asks the dealer for Paine's celery compound, and is met with the impertinent statement, "I have something else just as good, and can recommend it." It is just at this critical point that the death knell of thousands is sounded; and, without doubt, the failure of the sufferer to obtain a cure, and his ultimate death, is owing entirely to the dealer's deception.

The careless and those easily convinced and influenced, often take what is suggested to them: the cost of such action is a deeper and more aggravated form of suffering. The wise and prudent, and those who have stability of character, will not take a recommended substitute for the great saver, Paine's celery compound; they must have the genuine article at any cost, as their faith is firmly fixed in its efficacy.

Readers, especially you who suffer, and who long for release from the bondage and slavery of disease, we ask a simple question: Do you buy medicine for the purpose of pleasing and benefitting the dealer, or do you buy it with a view of securing speedy relief and cure? If you are honest to yourself you will allow no one to force a substitute on you for Paine's celery compound; not one of the recommended substitutes can meet your case successfully.

When heartless dealers recommend you something just as good as Paine's celery compound, ask them to support what they say by showing you the same, strong, honest and convincing testimonials that Paine's celery compound produces every week, and that come from people around you. When dealers can furnish you with proofs as complete and as strong for their just good medicines, then you may risk trying them; but until this is done, beware of substitutes; your life depends upon the best and most reliable medicine that has established a record and name for wonderful cures.

Probably the public are not aware of the fact that there exists another strong reason why certain dealers recommend the something else they call just as good as Paine's celery compound. It is this; the just as good medicine pays them a much better profit on every bottle sold. This is indeed a very strong reason why they should push the common article on unsuspecting people.

With dealers who act in this heartless way, money and profit is their prime object; your health and life to such men is but a secondary consideration.

Once more we strongly urge upon the afflicted and their friends the great necessity of procuring Paine's celery compound and nothing else; carefully avoid all who would have you take the medicine that carries long profits, and that cannot benefit you.

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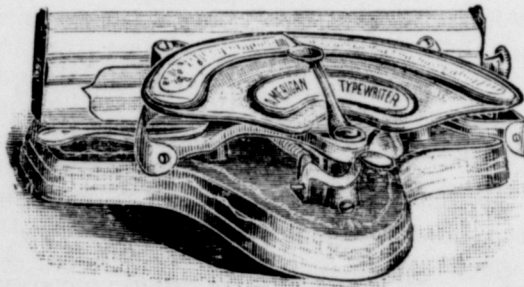
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Cash Capital.....\$2,000,000 0	J. H. MITCHELL, Vice-President.
Reserve for Unadjusted Losses.....285,831 7	GEO. H. BURDICK, Secretary.
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