

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

EDITOR AND PROPRIETOR.

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NEW GOODS

The Intelligencer.

FALL and WINTER

DRY GOODS

LOGAN'S

Selling LOW.

GREY COTTONS,

SWANS DOWNS,

GREY FLANNELS

Dress Goods, Shawls,

"PARKS" WARPS,

DRY GOODS

DRY GOODS

DRY GOODS

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THE STORY OF JOSEPHUS.

Tell me the story of Josephus! With pleasure, for I think it important that you should know something about him, as it is chiefly in that that we are interested in the history of the war between the Jews and the Romans, and the last days of Jerusalem. And what he tells us is valuable because he did not write from hearsay, but was himself engaged in the war, and so was an eye-witness of what he relates.

Well, Josephus was a Jew, and was born in Jerusalem about the year A. D. 37, four years after the crucifixion of Jesus. He was of noble birth. His father, Matthias, was descended from a long line of high-priests, and his mother belonged to the family of the Maccabees, who delivered their country from the cruel oppression of the Syrians, and for 126 years ruled the Jewish nation.

And Josephus was destined to become as famous as any of his predecessors. He had the best education that was given in his day, and when quite a child was noted for his love of knowledge, his good memory, and his clear understanding. So clever was he, indeed, that when only fourteen years of age the chief men of the city went to ask his opinion on disputed points of the law.

But more knowledge can satisfy no one; and even as a boy Josephus knew what it was to long after higher things. His greatest desire was to live a perfect and holy life, but he was in the dark, and like many others, thought he must please God, not by undergoing the many blessings bestowed, but by undergoing a great many hardships. So much in earnest was he that, on hearing of a man named Bannus, who lived a life of self-mortification in the woods, he left his luxuriant and happy home, and went to live with him, doing exactly as he did.

But leaving home duties unperformed, and inflicting unnecessary hardships on oneself, is not the way to peace and happiness; and, after three years' trial, Josephus still unsatisfied, left Bannus, and mixed with the various sects of Jews, to see which he thought the best. At last he chose to be a Pharisee. I wish I could tell you that he became a humble follower of Jesus, and found that peace that no amount of self-mortification can bring. But he remained a Pharisee, though, I believe, a sincere one.

When twenty-six years old he went to Rome, to beg of the emperor to set free some prisoners whom Felix had unjustly sent thither; and, while there, he became better acquainted with the character of the Romans, whom he greatly admired.

On his return to Jerusalem he found that the Jews were on the point of rebelling against the Romans, and he did all he could to dissuade them from it, telling them that their conquerors were so great a people, and so skilled in war, that rising against them was sure destruction; but they would not be influenced by anything he could say.

When war was declared, however, Josephus was chosen governor of Galilee; for, though he did not approve of war, he resolved to stand by his countrymen. And a capital soldier he made. He constantly exhorted them, not to indulge in plunder and needless bloodshed, but to keep a clear conscience; and, in this way he must have done good.

But I must tell you how he signaled himself when the Romans came. In Galilee there was a city called Jotapata, that was one of the greatest strongholds of the Jews. It stood on a high rock, and could only be approached on one side. On the three sides were ravines so deep that those who ventured to look down them became giddy. To this place thousands of the bravest Jews fled, and the country round found for refuge, and Vespasian, the Roman general, resolved to take it. But he little knew how brave and ingenious a defender he had.

Josephus built a wall on the exposed side, and the Romans drew up on the neighboring hill, and set up their engines, that day and night, sent darts, arrows, lances, stones, and even fire, down into the city, over the wall. So Josephus found that the wall must be raised higher, or Jotapata would soon be destroyed.

But how was the wall to be done when the messengers of death were flying around in thick profusion!

Soon Josephus found out a plan. He had stakes fixed in the ground, and over them he laid cords of his own newly killed, under cover of these the Romans were made to pass, and the arrows did not burn the moist skins, and the fire did not burn the buried ghastly aside.

The Romans then gave up the attack, resolved to reduce the city to starvation. But Josephus was not so easily overcome. On one side of the city there was a passage so steep and dangerous that the Romans never thought of guarding it. So Josephus dressed men up in sheepskins, so as to look like dogs, and sent them out on their hands and knees with letters to the chief Jews. In this way he was supplied with all that he wanted, while the unsuspecting Romans were watching before the city.

When the secret was discovered, Josephus showed himself as ingenious as before. The Romans, from their watch-towers, having seen water flowing down on to the people of Jotapata, concluded that the city would not hold out long. But Josephus, preferring fighting to famine, hit upon a plan for making them renew the attack. He ordered the people to dip some of their garments in the little water that was left, and to hang them on the walls. When the Romans saw them all dripping they thought they must have been under a mistake about the water; and the terrible battering-ram was brought to the wall of the city.

The stoutest walls must soon fall under the blows, they thought; but Josephus ordered a number of sacks to be filled with dirt, and suspended from the wall by ropes, to soften the blows of the destructive engine. So bravely and cleverly did Josephus defend the city that it held out seven long weeks, and would not have been taken then had it not been betrayed by a base deserter.

Christ Jesus taught no more beautiful and beneficent principle than that "we are not our own. No man liveth to himself, or dieth to himself. We are debtors. Every man is to love his neighbor as himself, and also to love the things of others. We are to bear one another's burdens, and so fulfill the law of love." Our Master set us an example of ineffable bounty in this regard. He "pleased not himself." He came not to be ministered unto, but to minister to others. As the sun expands itself in giving light and warmth, so Jesus made his earthly existence one constant expenditure of blessings.

That journey to the coasts of Canaan was probably just for the relief of one afflicted woman and her daughter. Never does my Saviour appear more lovable to me than when he gives the towel about his loins and stoops to wash his disciples' feet. "So ought ye," he sweetly says, "to wash one another's feet." This is the meaning of the phrase, "Ye are the salt of the earth; for the prime use of salt is not to keep itself, but to preserve other objects from putrefaction."

It is not about time for every Christian professor to feel that, if he is not a standing rebuke to rascality and falsehood, and if he has no antiseptic qualities, when he is a fraud himself! It is not time, then, that the idea of absorbing the Gospel every Sabbath, and giving out none during the week, should be regarded as a disgrace to his Christian profession! This question cannot be pushed home too close to every member of Christ's Church. "What are you here for? Who is the better for your influence, your gifts, your acts, and your example?" Our self-denying Redeemer gave the chief reason for his coming on earth to make men and women Christians when he said: "I have chosen you and

ordained you that ye should go and bring forth fruit. That fruit is godly and beneficent living. No other religion in the universe ever had so noble a purpose. If all who profess and call themselves Christians, would simply live out their holy professions, the conversion of the world would soon be achieved. If even a single man or a single country were thoroughly Christianized in every house, every school, every place of business, and if Jesus shone out in the domestic, social, and civil life of that whole community, then the whole world would be attracted to look at so heavenly a spectacle. Then the whole world would see that men and women could be made Christians, for infidelity would hang its foolish head before such a triumphant argument for the religion of Calvary and the Gospel. But until Christ's representatives live out more thoroughly the teachings and spirit of their Lord, there will be an abundance of that secret skepticism which stings the human heart against God's glorious Gospel. It is for this very reason that so much of the headway made by the Gospel is so quickly lost during the other six days of conventional church life. Other six days of good preaching is no match for six days of inconsistent practice. God will never honor his church with complete success until its members are holy.

The highest reason for being a Christian is for God's glory. "Herein is my Father glorified," says Christ's supreme argument for a Christian life. The Westminster Assembly fully paraphrased this truth when they defined the chief end of man to be "the glory of God, and his own forever." The supreme teaching of the parable of the Prodigal Son is to set forth God's delight in saving lost sinners. "Even so is the joy in the presence of the angels of God, every sinner that repenteth." The rescuing shepherd is always glad when he rescues a lost sheep. It was for the joy before him, that our Saviour endured the cross and despised the shame. My salvation will be a jewel in his diadem. My life, if I live according to his beautiful teachings, will be a trophy of his cross.

If Isaac Newton was so immensely happy at the completion of his great problem, that he could not eat or sleep, what must be the rapture of Him who shall yet "see the travail of his soul," and be divinely satisfied! O brethren, we shall be glad when we have been rescued and sanctified for when we behold the praise of his ransomed hosts.

"CHINKING." SOME years ago, when I was spending a few weeks in the Far West, I became very much interested in the progress of a log-house that a neighbor was building. It was not a cabin, such as first settlers in new country constructed by merely piling up the rough logs, making a picturesque but uncomfortable place of abode. This was a house of some pretensions, as befitting a man of some pretensions, and the logs were hewed and laid up with great care. The architect and builder were two well-grown sons, but I was particularly entertained in watching Master Johnny, a small man of perhaps ten summers. He seemed to be in the habit of looking at the logs, and thought he was only making a memorandum of his own juvenile studies. I saw that his play, as I supposed it to be, had some object to do with the house, and I asked my friend what it was.

"Chinking," he replied, after a moment's glance at the log house. "I looked at her blankly, when she said, with a laugh, 'That word is the very expressive word that indicates Johnny's occupation. Perhaps you would understand it better, if I should say, 'he is filling up the chinks.'"

Oh, yes, I did understand her better; and my heart went out in great sympathy to Johnny. He was a boy of the very occupation which it had seemed to me to be his life. He was a little man, but his eyes were full of life. He was a little man, but his eyes were full of life. He was a little man, but his eyes were full of life.

"What are you a Christian for?" is a question which the unconverted often address to those who profess to be followers of the Lord Jesus. They have a right to ask it, for the Gospel means "What reason hasst thou for being?" What are its fruits? Jesus forewarned his followers that they must stand their searchings of practical results. "By their fruits ye shall know them. A tree that bringeth not forth good fruit is hewn down, and cast into the fire." One of his apostles reiterated the same idea when he reminded his fellow-Christians that they must "be ready always to give an answer to every man that asketh you a reason for the hope that is in you." The evident meaning of this passage is that every Christian must have good and sufficient reasons for being a Christian. These reasons he must be willing to give to every one who either challenges his creed, or who honestly seeks for enlightenment.

The strongest of all inducements would be practical fruits which Christianity should produce. "What are you a Christian for?" is a question which the unconverted often address to those who profess to be followers of the Lord Jesus. They have a right to ask it, for the Gospel means "What reason hasst thou for being?" What are its fruits? Jesus forewarned his followers that they must stand their searchings of practical results. "By their fruits ye shall know them. A tree that bringeth not forth good fruit is hewn down, and cast into the fire." One of his apostles reiterated the same idea when he reminded his fellow-Christians that they must "be ready always to give an answer to every man that asketh you a reason for the hope that is in you." The evident meaning of this passage is that every Christian must have good and sufficient reasons for being a Christian. These reasons he must be willing to give to every one who either challenges his creed, or who honestly seeks for enlightenment.

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Not long since, a lady was speaking of her three lovely daughters. The two older ones were very promising artists, in different departments, and looked forward to the time when they should leave their studies, and make their own way in the world. "How about the other daughter?" I asked.

"Oh, she will spend her life in doing what for nobody else thinks to do," and the mother's voice took a fonder tone as she said it. "Yes," I thought to myself, "she is one who is fated to be forever filling up chinks," and I could not help the mental query, "Who and how will she be the most useful of the three?"

Every church has—no man who does what everybody else neglects. He sees that the coal is bought, and the furnace cleaned, and the gas-bills paid, and the sexton looked after, and the pew-rents collected, and the broken windows mended, and so the service of the Lord's house is conducted decently and in order. The rest of the congregation, who sit comfortably and quietly in their pews, think the institution "runs itself." They find out their mistakes as they go, when that man dies. Then they begin to appreciate him.

The minister, too, sometimes finds it convenient to have a person to "fill up the chinks" in pastoral labor. Perhaps it is Mrs. Minister who quietly makes it in her way to call on the neglected parishioner, the poor family, the sick child, the minister's school scholar. Or it may be the good deaconess devoted child, who goes around looking after the people, and supplementing, in the best possible manner, the work of the pastor. In fact, many a successful pastor is largely due to the efficient, but often unnoticed, labors of those who have done an excellent deacon.

Happy the Sabbath-school superintendent who has a few good hands at "filling up the chinks," in whom he can depend in all emergencies. If a teacher is absent, one of these can fill the vacancy. If absent scholars need to be looked after, here is a person to do it. Given a picnic, or a festival, or a Christmas entertainment, to be gotten up on short notice, here are the hands that will work, willing, and well, and there will be no danger of a "filling up the chinks" in the world's great work, and receive the world's applause.

There are plenty of people in the Lord's army who are perfectly willing to be captains, colonels, and generals, but few who are ambitious to be merely his privates. So among his workmen there are many who are willing to be captains, and are fully competent—to do the great work, and to place them conspicuously before an admiring world, but not so many who are yearning for the privilege of just "filling up the chinks."

Yet at the last day it will perhaps be seen that they all joined in the pledge, and it was then determined to notify Mrs. Hayes of this immediate and direct effect of her example. In discussing the method of notifying her, one of them proposed that they form a temperance society to be called by her name, and invited her to preside over the same. The proposal was unanimously adopted, a pledge was signed by all present, each solemnly swearing on the police code bible to abstain from all intoxicating liquors, and to do all in his power to secure abstinence from the same.

One of the reporters thought the best way to notify Mrs. Hayes would be to publish an account of the organization of the society, and send her a marked copy of the paper. Merely an announcement was made, and notice given, incidentally, that a meeting of this society would be held at the Central Police Station that evening. Much to the surprise of the boys, the idea was very popular, and about a hundred people attended the meeting, filling the police station to overflowing, so that there had to be an adjournment to the hall below. Since then about three hundred have signed the pledge, and meetings are held each Wednesday evening, which are largely attended.—*Washington Correspondent Chicago Inter-Ocean.*

It is not very difficult for a person to be sunny-tempered when everything is going prosperously with him. When a man has made two or three hundred dollars a day, and all the signs are favorable for his making the same amount tomorrow, how good natured he can be! When the hour comes to close the store, he takes his hat from the peg, buttons up his overcoat, draws his gloves, and starts for his home with the feelings of a king. He feels kindly towards everybody. When he comes to his house he smiles at the servant, kisses his wife, bounces the baby, and fills the entire household with a sense of his own supreme satisfaction. Ah, me! when a man has made two or three hundred dollars a day, and all the signs are favorable for his making the same amount tomorrow, how good natured he can be! When the hour comes to close the store, he takes his hat from the peg, buttons up his overcoat, draws his gloves, and starts for his home with the feelings of a king. He feels kindly towards everybody. 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