# Reminus Intementer.

# AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

VOL. XXV.-No. 18.

Co.,

TABLE

NS.

RGANS

ur Instru-wo years.

& CO.

Rody and

& CO.

tures,

atest care

rn in the

LY,

nnl—ly

RY TEAR,

de BEST de. For retailers,

Conn.

t fail to This is a

street,

STORE,

PTLY

LION

Co.

00.,

NE

, ----

4) sec

ker.

"THAT GOD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST." -- Peter.

SAINT JOHN, N. B., FRIDAY, MAY 3, 1878.

[EDITOR AND PROPRIETOR.

WHOLE No. 1266.

## DRY GOODS

Capeting

LOGAN'S.

50 PACKAGES Staple & Fancy

Dry Goods OF EVERY DESCRIPTION.

CARPETINGS.

TAPESTRY, WOOL,

Hearth Rugs

DUTCH,

DOOR MATS.

From 1 to 3 Yards Wide.

Lace Curtains

CURTAIN NETS.

### Gilt Cornices

WINDOW POLES TOGETHER WITH A FULL LINE OF HOUSE FURNISHING

General Dry Goods.

THOMAS LOGAN.

Fredericton, May 3, 1878.

The Great Sale of BANKRUPT STOCK of DRY GOODS at the Store lately occupied by McDONALD & KEDEY, still continues. P. McPEAKE.

SPECIAL SALE OF

FURS,

Cloth Jackets.

SURPRISING BARGAINS IN THESE GOODS 1

Silks, Velvets, Laces, FEATHERS, FLOWERS,

Tailoring Department. THE Tailoring and Clothing Department of this Establishment will be found at the old stand in Edge-

Fredericton, February, 1878. SPECIAL NOTICE. The Intelligencer.

JESUS' NAME. A little girl, with golden head, Asked me to read a minute.

That Jesus' name should be so sweet

That e'en a child should love it.

"A pretty story," as she said, "For Jesus' name was in it." The pleasant task was soon complete. But long I pondered o'er it,

O, sweetest story ever told! What tongue would dare begin it, If it were riven of its gold, And Jesus' name not in it?

THE FALSE LIGHT-A Reply to Canon Farrar's Sermon on Eternal Punishment. A SERMON.

PREACHED BY JUSTIN D. FULTON, D. D.

commenced in the seventh century, and was completed in 1245. It is a part of English history. Canon Farrar preaches there. The posi-

ERROR ITS SOURCE OF POPULARITY.

out of good laymen than would be given him if ing. There is no other book like it. The Lord all remembered the apostolic injunction, "Fight | Jesus is " the way, the truth and the life to all. the good fight of faith," and that the Church of As well might a man say you could not judge of

book. The navigator, before he begins a voyage of His kingdom all the causes of offence, and "there are a thousant notions associated with this point." over an unknown sea, examines his chart that those who do iniquity, and will cast them into them which did not originally belong to them." he may know where lie the dangers to be shunned | the furnace of fire; there will be the wailing and and the path of safety to be followed. What the gnashing of teeth."-Matt. xiii. 41, 42.

The arrogance of the man is noteworthy. He tion gives a weight to his words which does not says: "But I would ask you to believe, my belong to them. His audiences are necessarily brethren, that I speak now not with natural passmall and insignificant in character. The preacher sion, but with the most accurate theological prewon reputation by his admirable Life of Christ. cision, when I say that though texts may be duty." It is pitiable that he should throw it away by quoted which give prima facie plausibility to Canon Farrar," says John Hall, D.D., "is not fact that the light and love which God Himself don bridge into the Thames. There has been a the cloak of pretended scholarship the man indisciplined in the accuracy of logical thinking." has kindled within us, recoil from them, those texts are, in the first place, alien to the broad, unifying principles of Scripture; that in the next place they are founded on interpretations demonstrably groundless; and, in the third place, that for every scholar in the world, and he atfords the first place, alien to the broad, and Canon Farrar cries out against the reports when he finds that he is the laughing stock of every scholar in the world, and he atfords their trust in sayless gloom. Out abroad, and Canon Farrar cries out against the reports when he finds that he is the laughing stock of every scholar in the world, and he atfords their trust in sayless gloom. Out abroad, and Canon Farrar cries out against the reports when he finds that he is the laughing stock of every scholar in the world, and he atfords their trust in sayless gloom. Out abroad, and Canon Farrar cries out against the reports when he finds that he is the laughing stock of every scholar in the world, and he atfords the reports when he finds that he is the laughing stock of every scholar in the world, and he atfords the reports when he finds that he is the laughing stock of every scholar in the world, and he atfords the reports when he finds that he is the laughing stock of every scholar in the world in the reports when he finds that he is the laughing stock of every scholar in the world in the reports when he finds the reports when he finds the reports in the world in the stock of every scholar in the world in the world in the stock of every scholar in the world in the stock of every scholar in the world in the stock of every scholar in the world in the stock of every scholar in the world in the stock of every scholar in the world in the stock of every scholar in the world in the stock of every scholar in the world in the stock of every scholar in the world in the stock of the st This is, no doubt, a correct estimate of the man, texts are, in the first place, alien to the broad, as all will see before we are through with him. unifying principles of Scripture; that in the next The question is asked, Why has his sermon for every one so quoted two can be adduced on received so wide a circulation? Because of its the other side." Here, then, we reach the posierrors. Those who fear helf are in the majority. tion of Canon Farrar. Let us bring before us Any words from a minister claiming to be or in distinctness his positions. The first is, that thodox, who denies the existence of hell, are the doctrine of hell is alien to the broad and uniread with delight by those who will not go to fying principles of Scripture. That is, if we un-Christ. In our own land there was a reaction derstand him, the doctrine of hell might be against the time-honored power of the gospel of dropped out of the Scripture and yet the pur-Christ, which has been the sheet-anchor of a world's hope in the past, and which is holding men fast in its terrible grip at this hour. In New England a Congregational minister avowed

New England a Congreg New England a Congregational minister avowed his universalism. Soon it was claimed that the Congregationalists were going over to the enemy. A president of a New England college and men well known in the Christian world gave their chart of eternal life, to the rocks, and treesher.

Ohrest, would not be impaired. Here the Canon in Westminster avowed future each of us will behold the great white graves of the dead and in the presence of the divine truth than on the truth itself. The positive each of us will behold the great white graves of the dead and in the presence of the divine truth than on the truth itself. The positive each of us will behold the great white graves of the dead and in the presence of the divine truth than on the truth itself. The positive each of us will behold the great white graves of the dead and in the presence of the divine truth than on the truth than on t Congregationalists, seen going to the tends and in the presence of the dark and in the presence of the set of the presence of the set of the dark and in the presence of the set of the presence of the prese the sermon was weighed and found wanting in scholarship, in argument as in facts. Many be part from the tree of life, and out of the holy life warrants the supposition that the punishment life warrants are supposition that the punishment life war

good deal more help out of good ministers and texts furnish sure supports to Scriptural teach-

reek of alcohol you may hear snatches of foul to the law and to the testimony. This teaches instead of a man's actual words, the things which a view very closely analogous to it, was held by O, then, how important that Christ purge our oaths and odious songs—streets where women that there is a hell, that it is a locality, and that after a day or two he will wish he had said.

Origen, Gregory of Nyssa, Clement of Alexan-souls of past transgression, and help us for the

with their sins, and living in their sins; and going "to the inspired original and not to the the word and its adjective form are used one huncovetousness, and drunkenness, and last, and erroneous translations." Here again he is dredandninety-seventimes in the New Testament. Have faith in God; there is hope for you—hope It blinds the eye to the beauties of holiness and lying, and dishonesty and hatred, claim each guilty of deceiving the people. He knows, and It is a remarkable fact, which every thoughtful for you even if death overtakes you before the to the excellence and merits of Jesus Christ. It their multitudes of votaries and of victims." A every other student of Hebrev and Greek unman ought seriously to consider, that this phrase final victory is won; hope for the poor in spirit, causes you to reject the love of Him "who is few Sabbaths previous he had preached a ser- derstands, that the revisers of King James's ver- translated forever and ever is predicated alike for theirs is the kingdom of heaven; hope for the mon about heaven. In view of these facts, the sion translated correctly those terms meaning and without qualification of three ideas. These mourners, for they shall be comforted; though altogether levely." A young man had commitpreacher imagines his people asking him, in their "hell" and "forever," and that there have been three ideas are: God's existence; the punish- you, too, if you should continue in sin, may ted murder. He was condemned to be hung. ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise about the condition of the lost. This sermon on would to any degree modify the positions then righteous, If the Greek word means "age yound the grave." ignorance, not to tell them about heaven, but no changes in the language since that time which ment of the wicked, and the happiness of the have to be purified in that gehenna of fire be- He had friends of wealth and influence, whom Eternal Punishment, preached in the midst of taken and now maintained. But even if it were long" for one, it means "age long" for on

A STRANGE QUESTION.

discredit upon the guide-book and cause the navithe lake of fire and brimstone, where are also be the popular teachings about hell if we calmly a word for the prison of evil spirits, not after, coming and saying: "Though you are bitten, gator to lose faith in the chart? At this time, the beast and the false prophet; and they will and deliberately erased from our English Bible but before the resurrection. It is in five places though death is on your track, be calm; don't long to the word and the false prophet; and they will be tormented day and night forever and every life of the words another is best of all towards another is best of all as never before, attention is called to the Word be tormented day and night forever and ever." the three words, 'damnation,' 'hell' and 'ever- 'Hades,' which simply means the world beyond think of the serpent lifted up; don't obey God; towards another is best of all. of God, which contains the chart of the future. —Rev. xx: 10. "He that overcomes shall in- lasting." Should I be permitted to answer him the grave, and it is in twelve places 'Gehenna,' don't surrender your will, and look and live; but In it we learn what is the condition of the soul in the world beyond the grave and of the coom and he shall be to me a son. But the fearful, just where they were before Canon Farrar should be and unbelieving and defiled with above in the result of the saying and defiled with above in the result of the saying and defiled with above in the result of the saying and defiled with above in the result of the saying and defiled with above in the result of the saying and defiled with above in the result of the saying and defiled with above in the result of the saying and defiled with above in the result of the saying and defiled with above in the result of the saying and the saying ever hanging over the wicked. The story of and unbelieving, and defiled with abominations, do so worthless and foolish a thing. As well polluted by Moloch worship, corpses were flung there." No! He cried, Look at God's offering, the house and foolish a thing. As well polluted by Moloch worship, corpses were flung there." No! He cried, Look at God's offering, the house and foolish a thing. As well polluted by Moloch worship, corpses were flung there." No! He cried, Look at God's offering, the house and foolish a thing. As well polluted by Moloch worship, corpses were flung there." No! He cried, Look at God's offering, the house and foolish a thing. As well polluted by Moloch worship, corpses were flung there." No! He cried, Look at God's offering, the house and foolish a thing. Dives and Lazarus proves that the soul lives and murderers, and fornicators, and sorcerers, might a man ask where would be the law of and fires were lit; and secondly, it is a meta-the brazen serpent ! Look and live. So was it, which half !" after the body dies; that it does not sleep; that it does not sleep; that it is conscious. The soul of the righteous finds part in the lake which burns with fire and brimphor not of final and hopeless, but of that purifying and corrective punishment which, as we rest in Paradise; the soul of the wicked finds stone, which is the second death."—Rev. xxi. rest in Paradise; the soul of the wicked finds stone, which is the second death."—Rev. xxi: spect we should say the law would be where it all believe, does await impenitent men both Christ and believe in Him, and thou shalt have which he might not eat of, debarred himself from trouble, anguish and painful forebodings of a 7, 8. "The way of life is above to the wise, that was before. The more important question for here and beyond the grave." judgment to come in the under world. Hell he may depart from hell beneath."—Prov. xv: the man to ask is, not where would be the law.

The first remark we wish to make in regard to no other message is the right message; for they who believe in Lorent law. begins immediately after the death of the body, 24. "Therefore hell hath enlarged herself, and of gravitation, but where would he be? A man this statement, is, it contains no information. who believe in Jesus Christ have eternal life, because the held is a removed, the spirit beholds facts in their true light. Dives in hell, or in Hades, saw that his rejection of truth was a fearful mistake, and so he prayed the same and kindred passages furnish scription.

Therefore hell hath emarged hersen, and opened her mouth without measure; and their multitude, and their pomp, and he that rejoiceth, shall descend into it."—Is. v: the fires of sin, Satan, and strife by all means to the body, opened her mouth without measure; and their multitude, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."—Is. v: the fires of sin, Satan, and strife by all means to the body, opened her mouth without measure; and their multitude, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."—Is. v: the fires of sin, Satan, and strife by all means to the body, opened her mouth without measure; and their multitude, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."—Is. v: the fires of sin, Satan, and strife by all means to the body and their multitude, and their pomp, and he that rejoiceth, shall descend into it."—Is. v: the fires of sin, Satan, and strife by all means to the body and their multitude, and their pomp, and their multitude, and their pomp, and their multitude, and their pomp, and their pomp, and their multitude, and their pomp, and their multitude, and their pomp, and their pomp, and their multitude, and their pomp, and truth was a fearful mistake, and so he prayed 14. These and kindred passages furnish scripof straw, as to attempt to blot out the words part of the under world, or Hades, where the lamp shining in a dark place, until the day dawn yourself or others, by procrastination or fear of sinthat Lazarus might be sent to warn his brothers of their peril.

It is not pleasant to contemplate the conduct of Rev. F. W. Farrar, D.D., Canon of Westminster, in Westminster Abbey, who discredits minister, in Westminster Abbey, who discredits minister, in Westminster Abbey, who discredits minister, in Westminster Abbey, who discredits minister in Westminster abbey, who discredits minister in Westminster Abbey, who discredits may be at the day and a specific and to the words of the word of the words of the minster, in Westminster Abbey, who discredits God. I arraign them as mercilessly ignorant. the balance. Canon Farrar tried to blot them over to chains of darkness reserved unto judg-they desire to break its power. The Canon finds upward to the sure and immutable refuge in the

words ought to stand any longer in our English Bibles, and that being, in our present acceptation of them, simply mistranslations, they most unquestionably will not stand in the revised version of the Bible if the revisers have understood their data.

noise, and nothing but noise. The devil knows tends to deceive those who put their trust in earth. Without Christ it is rayless gloom. Out. Bishop Wilson. tempts to hide behind the reporters, and say, I did not say that. The trouble is, he did say it and no one believes him. Sitting Bull with his The sin of sins in this foolish parade of scholar-ness." There is no need of the sinner's groping to admit that he "can't bear" to be asked many half-staving Indians, squatting on reservations that do not belong to them and issuing decrees ly, it (hell) is a metaphor, not of final and hopeagainst the United States Government; the buf- less, but of that purifying and corrective punishfalo confronting the iron horse on its way across ment which, as we all believe, does await imthe continent and attempting to destroy the train penitent sinners both here and beyond the NO DECEPTION ABOUT THIS SALE.

It is well knows why it is that I am in a position to be offer Goods at such LOW PRICES. "Goods well as blowght are hardless of Bory Goods well as better to sputiation this Establishment has so houself earner to being the CHEATEST House is the trade. Any purchase of Dry Goods can prove this by comparison, which are written of in this world, and gets a world of the holy of the support of the fact is, plant from the tree of life, and out of the holy was to be corrective. The fact is, if there is no hell, was to be corrective, one uniform the tree of life, and out of the holy was to be corrective. The fact is, if there is no hell, was to be corrective on the tree of life, and out of the holy was to be corrective. The fact is, if there is no hell, was to be corrective. The fact is, if there is no hell, was to be corrective. We want a minimal to the enemy been lowed it was a harmless against the "ignorant to be weather to disappear." The kind the about arise, to it would have been had not the enemy been do result the soul; but rather fear Him who is able to destroy both soul and is better to sputation this Establishment has so houself earned to result and to disappear. The learner again. There is no tyranny of isolated texts. The fact remains after and the shout arise, the world have been had not the enemy been do result to destroy both soul and is the soul; but rather fear Him who is able to destroy both soul and isposed to sow tares while the there is a hell, we to resign I Fort feat is, if there is no hell.

I'll well knows thy it is that I am in a position to the tries of the soul; such as the soul; such as the soul; such as the soul is the soul; such as the soul is the soul; such as the soul is the which Spurgeon, Hall and many more invite not correction. their hearers.

THE CANON, AND NOT THE REPORTERS TO BLAME.

sit shuddering in wretched garrets, to think of it is a prison into which the wicked are cast:

2. Notice some of the Canon's assertions. "The dria—all of which proves nothing, and is to be future to have the answer of a good conscience." the brutal hands that will strike, of the brutal where the worm dieth not, and the fire is not verb to 'damn' in the Greek Testament is nei-turned over to the account of delusion and sham toward God. feet that will kick them when the drunkard quenchel. Just as the life of the good is eter- ther more nor less than the verb to 'condemn.'" or a desire to secure the favor of an ungodly Follow a step further, O sinner. "And death staggers home; and where the young lads of the hal in heaven, so the life of the evil is eternal Suppose we admit this assertion, has the Canon world who care not to be plagued with the teach- and the under world—all who know not God schools, upon which we spend so many millions in hell. Hence it is that a highway passes withof money, are being daily ruined and depraved in reach of all, called the way of holiness; the
condemned? Is there any difference between damaged and leaves it to do its tersecond death, the lake of fire." That "lake of by being lured into low haunts of gambling and unclean shall not pass over it, but it shall be being condemned to eternal burnings and rible work among those who repose confidence fire" is the prison house of the damned. There degradation; or walk, again, in the thronged for those, the wayfaring men, though fools need being damned to eternal burnings? does this in his teaching: "If any hardened sinner here, is no escape from it. Men say, I cannot beand recklessly absorbed in that lasting to be As we intimated at the outset, this sermon is duration of them? Most assuredly not. The suffering of his Saviour, trifle with that docword condemn affect the burnings or the shamefully loving his sin and despising the long lieve in the existence of hell. So much the rich which shall not be innocent; or, judge from one long and malignant attempt to presume word in our English version (Mark xvi: 16 trine, it is at his own deep and awful peril. But whether you believe it or not. There are those the stage and the opera, that vice in higher upon the ignorance of his hearers. It could not translated damned may be rendered condemned; if, on the other hand, there should be souls who make light of hydrophobia. At length one places is none the less dangerous because it is have been addressed to audiences like those to it also means punished. Again he says the word which which which william Landels, John Cummings, or translated everlastingly, is simply the word ful, indeed, but not yet hardened in sin; souls The virus is in the blood. As a result water majority of men and women whom we see are not saints, but sinners, and too often contented is impossible to get a correct conclusion without Boise of the Theological seminary of Chicago says long, and pray, and love, and agonize, and strive behold. The victim is in the grasp of disease.

HOW HE DOES AWAY WITH HELL.

Well, what has been the result? About the more and no less than "the place of the dead, will of man, but of God."

A FOOLISH PARADE OF SCHOLARSHIP.

HIS CONCLUSIONS

God was ever to be kept on a war footing. "For a cable by a single link as to declare you cannot The Canon in disgrace finds fault with the re- every man is at death irrevocably determined, I saw a great white throne, and him who sat up vast library, lined from floor to ceiling with books, o us the contest is not against flesh and blood, judge Scripture by a single text. Break one porters. It is a trick not confined to London. shake off the hideous incubus of atrocious cop- on it, from whose face the earth and the heaven in fear and trembling. He stood in awe of this

A gentleman was walking on the coast of the direct poverty and most abject ignora ce of necessary to go to the inspired originals the world admits all we claim, viz: that the eternity of Christ to use such language? Is he not acting he could not bear to hear an allusion made to Calais, and drew near the lighthouse famed London, gives professedly the opinion of scholar- would not be left in night. Thousands and tens happiness and of misery is to be measured by the part of a traitor to the truth? Men call death in his presence. At length his mother throughout the world for its revolving light. ship regarding the condition of the wicked who of thousands are able to go to the inspired originate of the wistence of God, which is from everlasting such preaching the result of liberalism. It is a went to the Governor and asked him if he was Seeing the lighthouse keeper, he said to him, die without God and without hope in the world, nals. The worls are easily translated. Any to everlasting. It is said that "Dean Stanley poor name for a bad product, Such preaching going to pardon her boy. The Magistrate replied, "Suppose your light should go out?" "That He then ridicules the popular notion of hell, one can obtain, and so avail themselves of the is in sympathy with Canon Farrar." This decomes from yielding to temptation, and from "It is impossible." "Then, in God's name, go light go out? That light never is permitted to saying: "Many of us were scared with it in our best scholarship of the world as displayed in the fection is not to be wondered at, as Rev. J. M. nothing else. Our Lord said (John iii: 14) "And to him and tell him that he is lost, and that he go out." "Yes; but suppose it should?" "Sup- childhood. It is, that the moment a him in revision of the New Testament published by the Pendleton, D. D., wisely remarks, "when we as Moses lifted up the serpent in the wilderness, will be executed at the appointed time." Canon pose it should? Look out on that stormy sea! being dies, at whatever age, under whatever dis- American Bible Union, and can find there a per- remember that Dean Alford of Canterbury years so must the Son of man be lifted up; that every- Farrar would have said, had he practiced what It is full of ships going up and down the coast— advantages, his fate is sealed hopelessly and for- feet translation of the inspired originals. Some ago, in his notes on 1 Peter iii: 19, virtually ex- one who believes in Him may have everlasting he preaches, "Have faith; it will come out some starting for India, some for America. If ever; and that if he die in unrepented sin that fault has been found with the rendering of the pressed himself in favor of probation after death. life." Behold the preacher among the poor and right." The Magistrate was a more faithful that light should go out we would hear of ship- fate is a never-ending agony, amid physical tor- Greek into Greek idioms rather than into the Oh, how much mischief may result from one lost of London, and saying to them: "Go or in minister of the law. The Governor went to the wrecks and disasters for months and months to tures the most frightful that can be imagined; language of the common people. But no one false exposition! Canon Farrar devoutly escome. No, sir, that light cannot go out. I never go up to kindle it but I think of the eyes man race, we must conceive of a vast and burnthat will be translated the saints; in this he shows either his lack of scholyound the grave!" Analogy is against him, and saints; in this he shows either his lack of scholyound the grave!" Analogy is against him, and saints; in this he shows either his lack of scholyound the grave!" Analogy is against him, and some will be the saints; in this he shows either his lack of scholyound the grave!" Analogy is against him, and saints; in this he shows either his lack of scholyound the grave!" Analogy is against him, and some will be the saints; in this he shows either his lack of scholyound the grave!" Analogy is against him, and saints; in this he shows either his lack of scholyound the grave!" Analogy is against him, and some saints; in this he shows either his lack of scholyound the grave!" Analogy is against him, and some saints; in this he shows either his lack of scholyound the grave!" Analogy is against him, and saints; in this he shows either his lack of scholyound the grave!" Analogy is against him, and shows either his lack of scholyound the grave!" Analogy is against him, and shows either his lack of scholyound the grave!" Analogy is against him and scholyound the grave!" Analogy i that will be turned toward it in anxiety all over ing prison in which the lost souls of millions words of one language into those of another. In arship or of honesty." For the man, "who says he knows it. The fire did not bring the dead by Him who sits on the "white throne." God the world. There are thousands safe on the writhe and shriek forever, tormented in a flame Matt xxv: 46, we find the Greek translated, that the same Greek adjective when used in congreat sea to-night because I do my duty." Canon that never will be queuched."

And these shall go away into everlasting punnection with the punishment of the wicked and burned them, but no purified and saved body ten in the Lamb's book of life you will be cast Farrar has not this joy. In England, in Now, we admit that the description conforms ishment, but the righteous into everlasting life." the life of the righteous, denotes in the former walked back from the Valley of Hinnom to Jer-America, and wherever the words of the preacher to the teachings of Scripture. It paints the letter endless usalem. There is no way out of hell. It is Then look away to Christ, for have gone, souls are going down into the night second death in none too glaring colors. There describes the perpetuity of punishment and the duration, cannot be trusted as an excepte. He not a corrective or a purifying establishment; it of an eternal hell because of the false light this might be difference of opinion whether the Scrip- perpetuity of life. In Rev. xx: 10 the word is is influenced by feeling, by sentimentalism. Ex- is a place of punishment; it is the prison-house man has kindled. He has covered, to the best tures teach that the sinner goes at once to this used again, where we read they shall be tor- egesis is not a matter of feeling . . . . The of the damned. As the tree falls so it lies. of his ability, the light burning in the world's place of torment after death, but we do not care mented day and night forever; lit- trouble with such expositors is, that in the Those who get into hell stay in. The filthy are lighthouse with his surplice, designing to ob- to engage in that discussion at this time. God's erally, in the Greek, to the everlasting of the pleastable of their kin lly feeling they are in- filthy still. Can you imagine Moses pursuing scure the radiance of the gospel, and pursning a Word declares unequivocally, "The wicked shall everlasting. In these utterances, in the Greek fluenced to take the side of the devil and of this course with the bitten Israelites? The service of the devil and of this course with the bitten Israelites? ourse that will make sinners rejoice in a false be turned into hell, and all the nations that for- or in the English, the sense which originally be- wicked men—against God. This may be thought pents swarm in the air; they are in the bed security while Christians mourn. The traveler, get God."—Ps. ix: 17. "The Son of man will longed to them still adheres to them, and so it is a hard saying, but I believe it is true; and every they are on the table; their sinuous forms are before he starts on a journey, studies the guide- send forth His angels, and they will gather out not true, as Canon Farrar falsely asserts, that man of very large benevolence is in danger on felt twining about the limbs; they curl up in the bosom; they look with their bright eyes into the face; their long, lithe tongues protrude

would be thought of a man who should throw "And the devil who misleads them was cast into The Canon asks the question: "Where would one place the Greek word Tartarus, borrowed as is wailing in the air. Can you think of Moses "And finally, the word rendered hell is in their danger. There is death in the camp; there happy at home will never be happy anywhere.

this statement and makes light of this cry of agony. The place where the Canon preaches is contained in his peculiarly modest way, as contained in the word "hell," and every one would understand the be migrated to blot them over to chains of darkness reserved and judgment. When the balance. Canon Farrar tried to blot them over to chains of darkness reserved and judgment. When the balance. Canon Farrar tried to blot them over to chains of darkness reserved and judgment. When the balance. Canon Farrar tried to blot them over to chains of darkness reserved and judgment. The balance out on the balance of the balance o celebrated more for being the sepulchre of English kings, statesmen, poets, historians, novelists and artists then for any audiences that can find whether and artists then for any audiences that can find whether are the damped at the damped artists then for any audiences that can find whether are the damped at the damped a and artists than for any audiences that can find Westminster Abbey he denounces them as a with the calmest and most unflinching sense of replaces, and simply means "the world beyond been brought into the harbor safely. "In for the tiplest drop of dew inner forth the tiplest drop of developed the tiplest drop of the t a place to gather in any of the small chapels "blasphemy against God's exceeding and eternal sponsibility—I say, standing here, in the sight the grave." It is a law of philology that the Christ is life, and His life is the life of men. He though not the full redience of the small chapels the grave." It is a law of philology that the grave." of God and of my Saviour—that not one of these true definition of a word will make good sense was in the world, and the world was made by though not the full radiance of the sun. —Bethune

"Come to the light, 'tis burning for theo-Sweetly the light has dawned upon me, Once I was blind, but now I can see—

The light of the world is Jesus." day dawn .- A brighter day is coming. It is of divine truth than on the truth itself. The posi-

glory and dominion forever and ever. Amen. an opportunity to show their power. For those who reject Christ and continue in sin, Many years ago the errand-boy employed by a there is now and forever a fearful "looking for- publishing house in a great city was sent to pro-"Thus, then, finding neither in Scripture nor | ward to of judgment and fiery indignation, cure from Edward Everitt the proof-sheets of a in anywhere anything to prove that the fate of which shall devour the adversaries." "And I book he had been examining. The boy entered the Lishment will be found at the old stand in Edge but against principalities, against powers, against powers, against principalities, against principali the spiritual powers of evil in the heavenly places. Therefore take on the whole armor of man Catholic pulpit, which declares that the single word or passage, an intimation or suggest the rocks to fall on them, to hide courtesy, bade him sit down, chatted kindly as he evil day, and having done all to stand."

The local ty of the abbey is not favorable to securing a large and intelligent congregation; it is surrounded by the poorer class. The Canon is surrounded by the poorer class. The Canon is surrounded by the poorer class. The Canon is surrounded by the poorer class. The same tion pointing to his conclusion. Here he turns matter there is no liberty. "The Catholic must believe in order to be saved, and if he rejects one doctrine of purgatory nor avow Universalism, and in sins will see their mistake. They be SPECIAL NOTICE.

Learning independent of McDonald is surrounded by the poorer class. The Canon, single article of faith he rejects all." This is as its blessed radiance over the world. The trouble he intimates that "the belief that good shall lieved a lie. They will find that the Word of the boy departed in a very comfortable state of the boy departed in a very co A ckedey, will please make immediate payment in his sermon, describes them: "Walk at night true of Protestants as of Catholics. The Word is, when a man cuts loose from God, he cuts fall at last, far off, yet at last, to all, does, indeed, God is true. The conscience, seared now as mind. He had been raised in his own esteem by in squalid purliens, not far even from this abbey, of God is the religion of Protestants. This is loose from truth, for God is truth. There ought derive much support from many passages of with a hot iron, will then be active. The murwhere glaring gin-palaces are busy, and amid the the standard of conscience, to be for such men some way found of reporting, Scripture" (none of which he quotes); and it, or derer will see his victim. Hell will be a reality. the lesson it learnt him.

There is life for a look at the Crucified One, There is life at this moment for thee; Then look, sinner, look, unto him and be sayed, Unto him who was nailed to the tree.

RANDOM READINGS.

He who is not better for his religious knowledge, will assuredly be the worst for it. She who does not make herfamily comfortable will from their mouths; they bite; the bitten know herself never be happy at home, and she who is not

eternal life. No other way is the right way; the tree of life of which he might have eaten.

had we used the word Hell?" which means no of blood, nor of the will of the flesh, nor of the temning the world when we can command it at pleasure, continuing instant in prayer even when pandering to the worst uses of infidelity. such modes of teaching, yet, to say nothing of the law heed, as to a lamp shining in a dark we receive not that we ask; these, and such like

> and to all climes the words of Christ have gone, ple what he or she "can't bear." A woman isn't "I have come a light into the world, that who- apt to confess that she "can't bear" to see attention ever believes in me may not abide in the dark- paid by gentlemen to a rival, nor is a man likely questions by his children-though both these instances have frequent parallels. In fact, if we listen well, we cannot help perceiving that the things we "can't bear" are remarkably light afflictions.

It is notorious that the attacks of unbelief are 3. They who believe in Christ shall enjoy the usually made rather on the human interpretation

P. MCPEAKE. God, that ye may be able to withstand in the doctrine of eternal punishment "is necessary to seen at a glance, utter nonesnse." True, he tion pointing to his conclusion. Here he turns them from the presence of the saints. The sin-