

to extend light to its humblest and most unlearned members and to bring them into closer fellowship with the apostles. Granville Penn very justly remarks: If those laborers work no further than to enable some scores of learned men to discourse learnedly among themselves on texts of Scripture, and to catalogue the multitude of conflicting, but undetermining critics which they have consulted, however gratifying and elevating the exercise may be to themselves, it is absolutely useless to the church. The Christian religion has this peculiar character that all it has revealed is extended and adapted equally to the most unlearned, as the most learned. It has no arcana, no secret or reserved doctrines above the reach of a plain and honest understanding, to foster the pride of the few, in contradistinction to the many; it belongs to no one order of believers more than another, because it is equally the proper concern and business of each. The entire dispensation of the gospel, under all its temporal circumstances and vicissitudes is proclaimed to every creature under heaven and there is no difference. The Biblical critic, therefore, be he lay or clerical, is only as a pioneer for clearing away the accumulated obstructions by which former ages have impeded our clear discernment of the primitive truth. His learning is not to be regarded as an end but only as a means towards an end, and that end the edification of the body of Christ. It thus appears that the great Master has in infinite wisdom laid upon each succeeding generation of the Christian church, and upon every individual of each generation, the important and blessed duty of cleaving to the apostles and their fellowship, and holding fast the apostolic word. And this is done by diligently seeking and enquiring, by searching and proving, and thus experiencing for ourselves the very things which the apostles heard and saw and handled and tasted of the word of life. Here is the life and safety of the church, here the secret of her prosperity and success. The same may be said of each individual Christian. If this word dwell in you, says one of them, it shall make you that you be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. What shall be said then of those, who, with the Bible in their hands, translated into their own language, and its study facilitated by helps innumerable, both from the pulpit and the press, who by their neglect of that study indicate that they neither have nor desire to have fellowship with the apostles, nor with the Father and the Son whom the Scriptures set forth as waiting to be gracious; and it is here in his word that in a most important sense he waits. Our responsibilities are very great, and measured by our privileges, for through this word of truth we are come to the mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than the blood of Abel.

"See that ye refuse not Him that speaketh, for if they escaped not him who refused him who spake on earth, much more shall not we escape if we turn away from him that speaks from heaven." In this study we have seen the honored and important place which is occupied by the apostles of the Lord Jesus Christ, which they have never ceased to hold through all the ages of this dispensation so far, and which they are destined to hold until he shall come again. Then will their work be done. Then will they receive the promised and expected award. How often and with what intense desire others speak of that day. How do they in all their writings teach us also to wait for the Lord from heaven and describe the glory of his appearing, with his holy angels, when the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed, caught up together with them to meet the Lord in the air, and so shall be forever with the Lord. 'Tis to an absent Saviour and King they have borne witness. When he appears their witness is no longer asked for, we shall see him as he is. When he comes every eye shall see him and they who pierced him. Then that which is in part will be no more. We shall know as we are known for we shall see him as he is and be like him. Glorious hope of all believers. Being our hope it is not seen, and we have to do with those who are witnesses to us of the unseen. There is a positive necessity for the arrangement, we could not bear the vision now. Till by our expected change we are freed from all hindrances, and till earthly duties with earthly relationships cease, till we have spiritual bodies to make the presence of Christ no longer isolated or partial, our very physical condition demands that Christ be unseen. Our very spiritual life demands it. Faith is the basis and condition of that life, but faith is the "ground and confidence of things hoped for," the conviction of things not seen. By this principle, man's spiritual life is maintained, and to perfect it is one grand design of nature, providence, and revealed truth. To awaken and sustain this faith is the object of the apostles' testimony and to that it is primarily adapted and to prepare for that future state. Much of that testimony refers only to the invisible objects of our faith and hope, and to that mediatorial and priestly intercession which will cease when the Saviour comes. And also to that work and office of the comforter which the Saviour promised, but whose presence depended on his own absence from his people on earth, and his presence

with his Father in heaven. It is till he comes, then that we rest assured that the apostolic testimony will maintain its place in the Christian church, and when he comes it will pass away—being no longer needed. Glorious assurance, it will never fail us till he comes when our faith will be turned to sight as we enter into the joy of our Lord.

### Sabbath School.

#### BIBLE LESSONS.

Lesson 11.—March 13.

Luke 7: 36-50.

#### THE SINNER'S FRIEND.

GOLDEN TEXT.

He said unto her, Thy sins are forgiven.— Luke 7: 48.

TOPIC.—Good news for sinners.

DAILY READINGS.—Monday, Luke 7: 36-50. Tuesday, Luke 15: 11-19. Wednesday, 2 Sam. 12: 7-14. Thursday, Rom. 5: 1-10. Friday, John 21: 15-22. Saturday, Luke 15: 20-32. Sunday, Luke 23: 39-49.

NOTES BY A. C. KENDRICK, D.D. L.L.D.

The anointing of Jesus with ointment by a woman of disreputable character, while he was at table, has been by some confounded with the somewhat similar anointing by Mary, sister of Lazarus in Bethany, recorded by Matthew in chapter 26: 6, and by John in chapter 12: 1 and following verses. The events, however, are clearly different, and the two different anointings are no more unlikely to have taken place than the two different cleansings of the temple by the Lord; one at the beginning, the other at the close, of his ministry. The purpose and significance of the two anointings were widely different. The first, that of the present lesson, was by a woman of bad character, but repentant, and a token of deep repentance and of grateful love over forgiven sin. The other was by one of the Lord's purest and most devoted friends, at the close of his life, and in prophetic symbolism of his approaching burial. The comments occasioned by the two events were also widely different. The critic in the one case was stumbled by the disreputable character of the performer; in the other by the prodigal wastefulness of the act. The name "Simon" common to the two hosts, was so familiar a name among the Jews as to occasion no difficulty.

Vs. 36, 37.—A PHARISEE. Apparently a cold, critical, doubtful friend, certainly neither an open enemy nor a devoted disciple. His invitation marked a degree of friendliness; his comment on the anointing showed him half inclined to regard Jesus as a prophet. A WOMAN WHO WAS (that is, who had been, and was still regarded as) A SINNER; that is, of bad character, unchaste, licentious. IN THE CITY, in which the Pharisee lived; what city is uncertain. She had been brought to repentance, probably by the words of Christ, and hearing that he was in the Pharisee's house, impelled by gratitude and love, enters with a box of precious ointment to demonstrate her affection.

Vs. 38.—STANDING BEHIND HIM. Jesus reclined, according to custom, leaning on his left arm, his head toward the table, and his feet, the sandals being removed, turned outward. Her purpose, doubtless, was simply to anoint his feet; THE WEEPING, so copious as even to bathe his feet, showing them with her tresses, the repeated and eager kissing of them (for all this is implied in the form of the verb), were all undesignated, and spontaneous and irrepressible tokens of affection, called forth by the presence of him to whom she was so deeply indebted. Kissing the feet was an oriental sign of profound reverence. The repeated and earnest kissing is also expressed in Acts 20: 37, "They fell on Paul's neck and kissed him."

Vs. 39, 40.—The Pharisee saw only the surface of the transaction, not its moral significance, and was unmoved, apparently by the deep spiritual emotions of the woman. WITH HIMSELF: He did not utter his thoughts aloud. IF THIS MAN WERE A PROPHET. He is inclined to recall his previous half-formed favorable judgment. A prophet would know the character of the person whose contact is thus contaminating him. His religion is purely outward and ritualistic. JESUS ANSWERING: To his thought, not his utterance. Instead of failing to recognize the woman he knew both her and Simon far better than Simon knew either. He read the hearts of both. SIMON, I HAVE SOMETHING. Thus prefacing a weighty communication, and showing to the Pharisee that he had read his thoughts. TEACHER, SAY ON. The respectful tone implies that the Lord's manner and apparent anticipation of his unuttered thought, had already half dissipated his doubt.

Vs. 41-46.—The Lord does not reply in form to Simon's criticism, which proceeded on the assumption of a radical difference between himself and the woman. He rather, in his parable, puts them both on the same level as sinners,—both debtors to the divine justice—as the Pharisee's conscience must acknowledge, only conceding for the moment that she was far more deeply implicated than he. Taking substantially Simon's own estimate of himself and the woman, their case resembled that of two debtors of whom one owed five hundred denarii, the other fifty. Being alike unable to pay, they both receive from the generosity of their creditor a free remission of the debt. Which of the two now will most love the generous benefactor? The reply is, of course, the larger debtor. He has received the greater favor; he will feel the deeper obligation. Such, says the Lord, is the corresponding conduct of the two parties in the present case. The Pharisee has given him a civil and friendly invitation to his house and table, but no mark of special love; not even the customary formal kiss of friendly greeting; no water for his soiled feet; no oil for his head. The woman has repeatedly, and with eager earnestness, kissed his feet; has supplied the place of water for his feet by her tears, and

of a towel by her locks hair; and for the oil with which Simon should have anointed his head, she has poured the more precious ointment on his feet. If she was the deeper sinner, she has shown far deeper penitence and gratitude. We must remember that the Lord by no means necessarily admits the relative guilt of the two parties to be that indicated by the two sums mentioned. In reality, the self-righteous Pharisee may have been far the greater transgressor of the two. He may, in reality, have been the debtor for the five hundred, and the woman for the fifty denarii. But taking them at his own estimate, he paints in glowing terms the loving gratitude of the self-convicted sinner, and with what must have been felt to be keen yet deserving irony, the formal coldness of the Pharisee's half-hearted hospitality. While in form explaining and defending the conduct of the deeply sinful woman, he is in reality turning the tables upon the Pharisee, and revealing to him his own supercilious self-righteousness. The triple antithesis of "no kiss" for the face, and the eager and repeated kissing of the feet; of "no water" for the feet, and the woman's tears; of "no oil" for the head, and of her ointment for the feet, beautiful and forcible in itself, is enhanced in the original by a felicity of arrangement which a translation can hardly reproduce. DENARIUS: About seven cents in value.

Vs. 47.—WHEREFORE: In view of the truths thus illustrated. HER SINS WHICH ARE MANY ARE FORGIVEN HER, BECAUSE SHE HATH LOVED MUCH. In strict logic it should have been, "She hath loved much, because her sins," etc. But it matters little; the forgiveness and the loving really come together, and as her loving much follows upon the forgiveness, so the declaration and assurance of forgiveness follows again upon her loving. BUT HE TO WHOM LITTLE IS FORGIVEN. The severest condemnation of Simon under the form of explanation and justifying of his conduct. He had certainly loved little; well, the explanation doubtless is that he has had little to be forgiven! How wide to the Saviour's eye the contrast between that which lay on the surface of his speech and the language which the deeper truth would have justified. We can hardly suppose that Simon's self-righteous complacency remained unruined.

Vs. 48.—HE SAID TO THE WOMAN: For the fuller assurance of the weeping penitent, and also (as at chapter 5: 20) to startle those around him by the assertion of his divine power and authority.

Vs. 49.—WHO IS THIS, etc. The question may imply only wonder, not necessarily hostility. At all events, they would naturally be led to inquire. THY FAITH HATH SAVED THEE. Faith is the specific exercise that lays hold of and appropriates the divine power and mercy. It is, indeed, born of love, and can exist, as genuine faith, only in connection with love. But while love, as the absolute and universal, is also the higher grace, faith is that form of love which brings the soul into union with Christ. SAVED is here spiritual salvation. GO IN PEACE: Strictly, INTO OR FOR PEACE, as that which is to be thy future condition. Faith, love, peace, were the three gifts of Christ to the sinning woman.

#### LIGHT FROM BIBLE LANDS.

BY REV. GEORGE E. POST, M.D., BEIRUT, SYRIA.

PHARISEES (Luke 7: 36).—A person analogous to a Pharisee is a seeming necessity to Asia. All sects have them, and this not in the modified sense of our Christian self-righteous men and women. The Asiatic Pharisee, be he Brahmin, Sheikh, Alim, Sofra, Akil, Khaham, or Priest, is a proud, bigoted, fanatical character, or at the bottom of all the tumults and revolutions, and all the ignorance and stolid conservatism of evil among the people.

Sitting at meat should be reclining, this having been the Roman method, though not the modern Arabic mode.

THE WOMAN'S KNOWLEDGE OF CHRIST.—The attitude of the woman at Christ's feet *behind* him (v. 38) indicates his attitude—reclining on the couch with his head toward the table and his feet toward the outer edge of the triclinium. It will be seen by this touching description that common sinners then as now knew more of the purport of Christ's kingdom than the learned and great. The sinful woman would seem by the sequel to have understood Christ's mission as the forgiver of sin.

THE DEBTOR LAWS (v. 41) still allow imprisonment for debt. The insecurity of debts is, notwithstanding this, shown by the high rate of interest—12 to 60 per cent—demanded. As interest, however, is contrary to Moslem law, the debtor counts in the interest with the principal, and promises to pay for value received the full sum of the two. When the time arrives for payment he is usually unable to meet his obligation. He then estimates the value of the note with interest for another period, and promises a gain to pay for value received—the new sum. This process goes on until the man who owed fifty owes five thousand; and his estates are swept away by the remorseless creditor. Debt is nearly universal among an improvident and thoughtless race like the Asiatics. Hence the pungency of the illusion in the remarks of Christ.

SIMON'S DOUBTFUL ANSWER (v. 43) expresses an uncertainty as to the measure of gratitude which accords with the facts.

WASHING THE FEET (v. 44) is no longer common in public, but water is offered to wash the hands after, and often before, a meal.

THE KISS (v. 45) is a token of courtesy not confined to intimate friends. Perfect strangers will sometimes salute in this way when introduced under circumstances which warrant the familiarity. The kiss is always given on the cheeks, not on the lips.

ANOINTING THE HEAD OF THE GUEST (v. 46) is no longer a custom, but sprinkling with fragrant water or essences is regarded as a delicate compliment.

#### NOT A BEVERAGE.

"They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not tear down an already debilitated system, but build it up. One bottle contains more hops than in more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them."—Rochester Evening Express on Hop Bitters.

## VEGETINE.

### FEMALE WEAKNESSES.

No better remedy in the whole materia-medica has yet been compounded or the relief and cure of Female Complaints, of the ordinary kind, than VEGETINE. It seems to act in these cases with unerring certainty, and never fails to give a new and healthful tone to the female organs, to remove laxated debility and unhealthy secretions, and restore a healthy vigor and elasticity. One of the most common of these complaints is Leucorrhoea or Whites which are brought on either by the presence of Scrophula in the system or by some affection of the womb or even by general debility. For all these complaints, and when danger begins to threaten women at the turn of life, Vegetine can be commended with qualification. The great prevalence of simply shows that the sure alleviating agent remains not yet to be discovered, but already known, and is a favorite with American ladies. Too long has it been the custom to prescribe nauseating and uncertain remedies in place of what is pleasant, efficacious and cheap. Try Vegetine, and do not doubt its power to carry you safely through danger and disease.

A Splendid Medicine.—Heart and Kidney Disease, Female Weakness.

GRIGGSVILLE, ILL., JULY 25, 1874.  
H. R. STEVENS, Boston.—Dear Sir: I was afflicted with Heart and Kidney Disease, and other Female weaknesses, and doctors with severe physicians and received no benefit, until I tried your Vegetine, and after taking two bottles I was completely cured, and have been a healthy woman ever since, although I am in my sixty-sixth year. I do heartily recommend it as a splendid medicine to all afflicted as I have been, and I bless the day that it fell into my hands.  
MRS. MARIA HOBSON.

For all Ladies Who are Sufferers.  
CINCINNATI, O., March 28, 1877.  
MR. STEVENS.—Dear Sir: I have taken several bottles of your Vegetine for Female weakness, and in justice to the medicine, and to all ladies who are sufferers from such complaints, I will recommend the Vegetine. I must say it has helped me very much; indeed it is invaluable for such complaints.  
MARY E. MEREDITH, 160 Eastern ave.

It is What is Needed.—Female Weakness  
DES MOINES, IA., Sept. 6, 1878.  
H. R. STEVENS, Boston.—Dear Sir: For a long time I have been troubled with Female weakness and a weak, sinking feeling at the stomach, and through the advice of a friend I tried your Vegetine, and it just what is needed. I can recommend it to all suffering from these complaints.  
Yours, respectfully,  
MRS. ANNABELLA HARWOOD, 312 Fourth St.

Scrophula, Liver Complaint, Dyspepsia, Rheumatism, Weakness.  
H. R. STEVENS, Boston: I have been practicing medicine for 25 years, and as a remedy for Scrophula, liver complaints, Dyspepsia, Rheumatism, Weakness and all diseases of the blood I have never found its equal. I have sold Vegetine for seven years, and have never had one bottle returned. I would heartily recommend it to those in need of a blood purifier.  
Sep. 18, 1878.  
DR. W. ROSS, Druggist, Wilton, Ia.

VEGETINE acts directly upon the causes of these complaints. It invigorates and strengthens the system, acts upon the secretory organs, allays inflammation, cleanses, and cures ulceration, cures constipation, regulates the bowels, headache and pains in the back cease in fact, there is no disease no complaint where the Vegetine gives so quick relief, and is so effective in its cure, as in what is termed Female weakness. It has never failed in one instance.

## VEGETINE.

PREPARED BY  
H. R. STEVENS, Boston, Mass., and Toronto, Ontario.

VEGETINE IS SOLD BY ALL DRUGGISTS.

### PROVERBS.

"The Richest Blood, Sweetest Breath and Fairest Skin in Hop Bitters."  
"A little Hop Bitters saves big doctor bills and long sickness."  
"That invalid wife, mother, sister or child can be made the picture of health with Hop Bitters."  
"When worn down and ready to take your bed, Hop Bitters is what you need."  
"Don't physic and physic, for it weakens and destroys, but take Hop Bitters, that builds up continually."  
"Physicians of all schools use and recommend Hop Bitters. Test them."  
"Health is beauty and joy—Hop Bitters give health to the muscles weak with Hop Bitters."  
"There are more cures made with Hop Bitters than all other medicines."  
"When the brain is wearied, the nerves unstrung, the muscles weak, use Hop Bitters."  
"That low, nervous fever, want of sleep and weakness, call for Hop Bitters."

Hop Cough Cure and Pain Relief is Pleasant, Sure and Cheap.  
For sale by all Druggists. feb 16

## FARMER STOP!

1,000,000 Acres of  
Fine Farming and Stock Raising Lands in the World  
For Sale at a Great Discount for Cash. Address  
JAS. G. McNALLY, Opposite City Hall, Fredericton, N.B.

1881.

My Stock is now complete; I have recently added  
527 Packages Furniture; Crockery; 41 crates Lamps, Lamp Stock and Table Glassware 72 packages 25 packages containing Household Fancy Goods.  
I am now manufacturing  
Parlor Suites, Chairs and selling them cheap. 600 Chairs received.  
We are finishing them up and can make prices below every other store.  
TO CARLETON COUNTY READERS.  
I have opened a Branch Store in Connell's Block, Woodstock, where may be seen the only complete stock of House Furnishing Goods ever opened in the County. Furniture suitable for Parlor, Chamber, Dining Room, Hall or Kitchen Crockery of all kinds imported direct from Staffordshire; Table cutlery, Bohemian Vases, Silver Ware, Majolica, Lamps, Table Glass Ware, New Silver Jewelry, Japanese Fancy Goods and a thousand and one fancy and useful articles suitable for Christmas, Birthday or Bridal presents.  
JAS. G. McNALLY, Opposite City Hall, Fredericton, and Connell's Block, Woodstock, Nov. 23d, 1880.

GOLD DUST MEAL!  
Received at "Annie Carrier"  
250B BLS. above Choice brand Corn Meal  
For sale low HARBOUR BROTHERS

## VALPEY'S

IS THE BEST PLACE IN TOWN TO BUY FINE AMERICAN AND DOMESTIC GOODS

## SHOE STORE.

Ladies' Gent's and Children's FINE AMERICAN BOOTS SHOES and SLIPPERS. Ladies' Cork Sole Boots Made to Order.

We have received a splendid Assortment of Children's Shoes.

L. N. VALPEY.

oct 6 ly

## HALL'S BOOK STORE,

Fredericton.

Great reduction in prices of Sabbath School Libraries, Cards, Papers, etc.

FAMILY BIBLES, TEACHER'S BIBLES, POCKET BIBLES, direct from the publishers

Books of Devotion, Prayer and Praise.

Baptist Hymn and Tune Book Service of Song. Psalms, Psalmsody. Church Hymns, Presbyterian Psalms. Church Services, Prayer Books. Birth Day Books.

TEXTS FOR EVERY DAY IN THE YEAR!

M. S. HALL, Opposite Normal School, Fredericton.

nov101880 and281yr

## J. R. CAMERON

HAS REMOVED HIS LAMP & OIL DEPOT TO Ennis & Gardner Block, PRINCE WILLIAM STREET.

## J. & J. D. HOWE,

MANUFACTURER OF SETTEES, Church Furniture

For Churches, Sunday Schools, and Public Halls, in Ash, and Ash and Walnut, of superior quality. All kinds of

Made to order. PHOTOGRAPHS furnished on application. ESTIMATES made from Architects' Drawings. All work Warranted.

WAREHOUSES Market Building, Germain Street

FACTORY East End of Union Street, St. John, N. B. jun 21

## A GREAT OFFER FOR HOLIDAYS!!!

PIANOS, ORGANS at EXTRAORDINARY LOW prices for cash. Instruments received. Splendid ROBEWOOD PIANOS, \$60 and over only \$160. Warranted 6 years. Illustrated Catalogue mailed. Agents wanted. HORACE WATERS & Co., Manufacturers & Dealers, 526 Broadway, New York. Box 3530.

## MILL SUPPLIES.

Extra Quality Rubber Belting. Pure Oak Leather Belting

H. DISSTON & SONS CELEBRATED

Gang, Edger, Botter, Lath, Shingle, and Rotary Saws.

Lard, Seal, West Virginia Tallow and Wool oils. Lacing Leather, Hemp wheels, Files, Nivens, Rubber, Flax, Gum and Soapstone Packing, Rubber Hose, Iron Pipe and Steam Gauges, Gauge Glasses, Lath and

Paling Ties.

ESTEY ALLWOOD & Co., Prince Wm. St., St. John N. B. ap12ly

Chubb's Corner, St. John N. B. RICHARD HEANS, (Late with H. CHUBB & CO.)

BOOKBINDER, Paper Ruler and Blank Book manufacturer. Music Magazines and News papers bound neat and cheap. The Standard Blank Book ruled and bound to any pattern. Orders sent to above address, or to Messrs. E. W. OFFICE, will receive my prompt attention. Satisfaction Guaranteed. feb 18