

For the Visitor.

Nearer to Jesus.

BY R. S. MORTON.

Jesus, thou Lamb of God,
My Saviour, and my king,
Thine all redeeming blood.
Thy righteousness I sing;
O let me now, thy glory see,
And bring me nearer Lord, to thee.

Through all my pilgrimage,
In trouble and in joy,
Do thou, my powers engage
In such divine employ,
As shall from Satan's service free,
And keep me, Jesus, nearer thee.

When Satan tempts my heart,
Or worldly pleasures lure,
O, then, thy grace impart,
To keep my conscience pure,
And let temptations only be
Employed, to drive me nearer thee.

When tempests around me blow,
And earthly comforts die,
Then to thy servant show
How near to thee I lie,
How safe within thine arms I be,
And press me Jesus nearer thee.

And when this life is o'er,
And I from earth remove
To the celestial shore,
To dwell with thee above,
My bliss eternally will be,
That I am ever near to thee.

Millville, Feb. 4, 1884.

Visitor Pulpit.

For the Visitor:

BALAAM'S ASS A TEACHER.

"If Balaam's ass instructed Balaam, what is there fairly to startle us in the Church's doctrine, that the water of baptism cleanses from sin, and that eating the consecrated bread is eating the body of Christ?"

The above is from the famous "Tracts for the Times"—the repository of the doctrines of the Puseyite party in the Church of England, and to a greater or lesser extent of a vast number in the church who have not formally assumed the designation of Puseyites.

The question propounded by the writer opens with a clause which is rather perplexing. It assumes and virtually asserts, that "Balaam's ass instructed Balaam." Most persons have hitherto supposed that it was God by the instrumentality of the ass, that conveyed the instruction, and that the ass was, so to say, a mere automaton, and as unconscious of the meaning of what he uttered as any automaton, made by the hands of man, would have been. It is generally held by divines that even prophets sometimes spoke the truths of God in the same manner.

But this was manifestly not the view of the writer, as the context shows. For on the alternative supposition, the argument employed would lose all its force. It was, we are asked to understand, a dull, stupid ass that taught Balaam—himself as dull and stupid—"What then," the Tractarian could logically ask, "is there to startle us in the church's doctrine that the water of baptism cleanses from sin, etc.?" We may, however, admit the relevancy of the example adduced, that is, on the ground occupied by the writer, namely, that it was the ass, as such, was the instructor of the obtuse prophet.

But here we must be careful not to do any injustice to Balaam's teacher. The ass is generally regarded as an unintelligent, unintellectual animal, but those who know him best assert to the contrary. He is almost universally very badly treated, unfeelingly, cruelly, brutally, and therefore like imbruted human beings, when similarly treated, his native powers and dispositions are all outraged, distorted and blunted. The writer of the Tract, it is hoped, did not wish us to understand, that those who in "the church" teach the doctrines which he propounds, are as dull and obtuse as he implies that Balaam's teacher was. But leaving that point, let us proceed to "the doctrines" announced as those of "the church."

The word "the" here is significant and too important to be passed over unnoticed. We know from other "Tracts" of the Times what the writer means. It is primarily the Anglican church—an integral part of the heterogeneous, triplex, mythical nonentity (monstrum informe), made up of the English church, the Romish church and the Greek church—three very similar and very dissim-

ilar communions; which notwithstanding all the coquettings of the Puseyite and High Church parties in the Anglican establishments, are yet as unalloyed and antagonistic as they have ever been, and with as little prospect of a closer union till the end of time.

But let us consider some of the doctrines and first the ones mentioned in our text. It would have been very convenient if Balaam's instructor had been here to tell us how "the waters of baptism cleanse from sin"—the modus operandi by which the liquid element applied to the body removes the defilement and guilt of the soul. But as he had "melted away into the infinite azure of the past" it remained for the church catechism to reveal the truth and inculcate the doctrine. See also in Book of Common Prayer, "Ministration of Baptism."

It would have been of service also had the perverse prophet's instructor reconciled the teaching of the Prayer Book, which requires the subject of baptism to be dipped,—"discreetly and warily dipped"—in the water, with the practice of the church which substitutes for dipping the application of an infinitesimal portion of water to the face of the individual to be baptized, as it is called.

Balaam's instructor could also doubtless have thrown much light upon the other doctrine of the text and expounded the mysteries of transubstantiation, consubstantiation and the Real Presence, but he was inconveniently out of the way, and so it was necessary for the new school of theology to perform the duty. We consequently learn from the Sacramentarians of the Church of England that "what the Catholic (i. e. Anglican) Church seems to hold concerning the Lord's Presence in the Sacrament is that He there is personally and bodily present with us in the way in which an object is, which we call present!" (see Tract 90) or as is quite as intelligent and lucidly expressed in another passage of the same Tract, "The true determination of the question may be this—that Christ's body and blood are locally at God's right hand, yet really present here—present here but not here in place!"

But the above are only some of the doctrines of "the church" others are as worthy of notice. If Balaam's teacher had lived in our day he might have shown how it is that Scripture is not of itself a sufficient rule of faith, and explained the mysteries of tradition—in what manner it originated, by what means it was kept safe from the incursions of error, how it is that conflicting and irreconcilable traditions have been made to blend into a homogeneous embodiment of truth, and above all where it is that we are to look for an intimation from heaven that such a supplement was to be provided for the elucidation of the written Word. But as there was no such instructor to describe the process and reveal the truth, it devolved upon the Tractarians of Oxford to solve the problem and to prove that without the voice of tradition the Scriptures would be unintelligible—see Tracts 78, 85, 90 and that able expounder of their utterances, entitled "Plain Words."

Had Balaam's teacher lived a few thousand years longer, he might have given Luther some hints which would have preserved the world from "the soul-destroying heresy of justification by faith"—see British Critic, the great organ of the Tractarians,—but as he was mortal, it devolved upon the Puseyites of the 19th century to expose the error and the danger, and to show, as is shown in Tract 90, that "although faith alone justifies the sinner before God, yet there is nothing inconsistent in saying that baptism also alone" performs that office! and further, that "no heresy ever prevailed in the church so subtle and extensively poisonous as Luther's doctrine of justification."

If Balaam's instructor had lived in the 16th century he might by his teachings have prevented the introduction into the church and spread of the "Protestant Heresy," and saved the world to Catholicism. But as he was dead and buried, nothing remain-

ed but for the Tractarians of England to denounce and anathematize the reformed faith "as in its essence and in all its bearings characteristic of the religion of corrupt human nature," and to prove that "the Protestant tone of doctrine and thought is essentially anti-christian"—see British Critic.

Had Balaam's teacher lived in the age of the christian church he might have established the doctrine of Apostolic Succession and shown how all the gaps may be filled and all chasms bridged, so that the present Bishops—Roman and Anglican—may follow step by step their pedigree direct and unquestioned to some one or all of the Apostles. But as the ass belonged to the times of the Old Dispensation, it remained for a later and more advanced age to trace with a pen of light the glorious succession, or rather, ex-cathedra, to declare that it exists—there not being a break even in the case of Pope Ivan.

Had Balaam's instructor lived in New Testament times, he would doubtless have exposed the error of the Apostles, who held that the great work of the christian ministry was to preach the gospel as the appointed means of the world's conversion. But as he had long been gathered to his fathers, it was left for the Sacramentarians of our day to proclaim with trumpet tongue that "the Sacraments and not preaching are the sources of divine grace," Tract No. 1, and that "they are the only instruments of communicating the atonement," Tract 90. And we all know how little preaching of the gospel, or indeed of any preaching, there is in the Anglican churches of our day. The liturgy, the intoned prayers and the chanting and singing make, up most of the service, leaving the preaching for "the sects."

Whether Balaam's teacher knew much about the Mosaic priesthood is questionable; it may, however, be considered certain that he knew nothing of a christian priesthood, as distinguished from the entire christian family. But the sacerdotalism of the Anglican church, as embodied in its bishops, priests and deacons, is not in such ignorance, "the church" by its organs has declared that "the sacerdotal office is the foundation of all the rest," and has further informed us as to the principal functions of the priesthood, which we are told are "to offer up that holy service (in the language of the Romish church sacrifice) whereby the fruits of our Lord's atonement are daily impetrated and diffused through the church"—see British Critic. By what authority we may inquire in passing, does the organ employ the word "impetrate" in such a connection? or is it merely a word, et-praeterea nihil?

These are sacred subjects, and we can only deplore that they should have been rendered ridiculous and ludicrous by accredited ministers of religion, and doctors and dignitaries of the church. Some of their utterances are so perfectly unintelligible and nonsensical that they sorely need an interpreter, and we cannot but wish that Balaam's instructor was with us to furnish the needed elucidation and assist our perplexed and bewildered understandings.

The New Testament fortunately knows nothing of such jargon, and as little of the doctrines which are promulgated in some sort by it. In that volume—the christian Statute Book—we learn that baptism is a profession of faith and an entrance into the visible church; and that the Lord's Supper is a memorial of His sufferings and death for us. In it we shall look in vain for Apostolic Succession—or "lords over God's heritage," except those that are anathematized as such; nor shall we find in it any mention of traditions but that which we are warned to fear and abjure, as "making void the law of God."

PHILADELPHES.

Wolfville, N. S., Jan. 21, '84.

For a club of five new subscribers to the *Record* at its subscription price 50c each we will send the party getting up the club a gold dollar. For a club of twelve with cash subscriptions we will give a half sovereign, and for a club of twenty a sovereign. Boys and Girls try the work and let us hear from you.

Mr. Spurgeon on Heaven.

Of late, Mr. Spurgeon has been growingly severe upon modern thought, and on a recent Sunday morning he returned to the charge. Preaching from the Saviour's parting word to the disciples, "Let not your heart be troubled. . . . In my Father's house are many mansions" (John xiv.). Mr. Spurgeon declared that Christ was still flouted, jeered at, scoffed at, and rejected of men, and to-day the same spirit was manifested towards the gospel as was manifested towards Christ. "My heart," proceeded Mr. Spurgeon, "has often sighed, 'oh, for an hour of the Son of Man, in these latter days! oh, that he would preach another Sermon on the Mount!'" But he cometh not. It is well nigh two thousand years since he passed away, and the night grows darker and darker, and he is not with us. We know that he is with us in spirit; but oh, that we had him in the glory of his power and in the manifestation of his divine person! There was much to cause believers to be troubled in these times. Ministers of the gospel there were whose main business appeared to be to undermine our holy faith, who seemed to be ordained not of God but of the devil, and avoindred not with the Holy Spirit but with some blackness from the infernal pit. They attacked everything under the notion of advanced thought, which meant the denial of everything for which the martyrs bled, and by which saints have been sustained in the dying hour. If the attack came from the avowed enemy it would be less hard to bear. "It daggers my soul," exclaimed Mr. Spurgeon, "that Judas should be represented to-day by hundreds and thousands of ministers of Christ. Others, overcome by fear of being thought dogmatic, spoke of Christ with bated breath, and apologized for him instead of declaring him to be the Son of God. Hence the hearts of those who loved the Master best grew heavy in these days, and needed the consolation which he gave to the disciples. Passing from this subject, Mr. Spurgeon remarked that the mansions of the Father's house are not built to stand empty, so there must be countless souls who will rise in due time to inhabit them. 'I do not care how much men fight against the gospel,' he went on; 'the Lord has a remnant according to the election of grace, whom he will bring in, and this stands fast as a rock.' We can tell men by what they say against Christ. Their rejection of him shows that they are not the chosen of the Most High. 'It is not left a sort of toss-up whether men shall have Christ or not. There will be no failure in the redemptive work of Christ, let the devils in hell and the opposers on earth say what they may.' Heaven is a state, and also a place, and ultimately, it will be more distinctly a place. Christ went away in his body, and a body must have a place; and he went away to prepare a place for us, not as spirits, but as body, soul, and spirit. When the child of God dies, where does he go? Absent from the body, present with the Lord. Christ did not die for the spirit alone, but for the body also; and he means to have a place for the individuality of the believer, that they may be where he is. This made the ultimate heaven no longer a merely spiritual place, for it is as truly a place as this earth is a place. There will be a place for spirits if spirits want a place; but he has gone to prepare a place for us as body and spirit. Christ will come again in the body in which he went away, and our bodies, too, will rise again from the dust. Christ will come again as a man to fetch us, and we shall be presented to him in all the perfection of manhood. The sweetest idea of heaven is that we shall be with Christ, shall see him, and shall be made partakers of his glory for ever and ever.—*Christian World*.

ADVICE TO MOTHERS.—How often do you see your children pining away, and their little features pinched, and their whole frame emaciated, for the want of some TONIC or FOOD. BUD'S EMULSION, will at once put flesh on them, and give them relief at once, to those diseases so prevalent in children, and they like BUD'S CREAM EMULSION. Just try it.

Satan.

The Rev. Peter Mackenzie, a popular Methodist preacher in London, lately lecturing on "Satan" remarked: "Some people said that the devil was dead; but this was only one of the lies of which the subject of his lecture was the father. He was announced some time ago to give this lecture at Hanley, and an old man who saw the bills about said to one of their friends that he did not believe in a devil. Now this old man was like another of whom he had heard, who was not a teetotaler, and was heard to say, as he was staggering home one night, that he 'thought he could have carried it better in a jug.' So the friend replied to his objection, 'Were you ever tight?' 'Rather,' said the other. 'Did you ever have the blues?' 'Yes,' said he, with a shudder, 'three times.' 'And did you see 'little 'uns?' 'See 'em, I should think I did. They were awful. Like tigers and serpents and toads. I never want to see the like again.' 'Well, then,' said his friend, 'when you saw the family, you may be sure the daddy was not far off.' Upon which the old man 'made tracks.'

From the beginning, the vast majority of Bible readers had had a firm belief in the existence, personality, and power of Satan. The only source from which we could obtain the idea of a Supreme Being was the Bible, his own revelation of himself. Down below us there was a long chain of human beings. Man formed a sort of connecting link between earth and heaven, and was there not room for an equally long chain of being between us and God? Satan was originally one of these holy angels, and just as man made himself a sinner, Satan made himself a devil. The lecturer then discussed various theories as to the cause of Satan's fall from holiness. With regard to his personality, we found in the scripture that works were ascribed to him. He tempted Eve. He plagued Job. He had tempted us. And did not works suggest personality? There were many who still believed that the devil was only an evil principle. But no principle could exist apart from a personality. You could no more have evil without an evil-doer than roundness or squareness without something being round or square.

Then as to Satan's character. He was such a non-descript that no one had ever been able to get him to sit for his photograph. There was a fine statue of him outside Strasburg Cathedral, and a grand description of him in Dante; but the best idea of his character was to be got from the Bible and from the results of his work. Speaking of the power of Satan, Mr. Mackenzie said that it was related of Napoleon that he ruled Belgium, Italy, Portugal, and France while sitting at his desk in the Tuileries; and of Charles V. it was recorded on his tomb that he was "Dominator of Europe, Asia and America," though he never was in either of these continents. But the devil was the greatest power in this world. He was the great central telegraph operator. Yet, thank God, his power had been conquered by Christ on the cross, and he could have no power over the Christian except by his own criminal consent."

Ayer's Sarsaparilla is the best medicine for every one in the spring. Emigrants and travelers will find in it an effectual cure for the eruptions, boils, pimples, eczema, etc., that break out on the skin—the effect of disorder in the blood, caused by sea-diet and life on board ship.

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CHAPTER II.

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relief or cure until I used Hop Bitters.

"The first bottle
Nearly cured me;
The second made me as well and strong
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Kidney, liver, and urinary complaint.
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Seven bottles of your bitters cured him,
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In my neighborhood that have been
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the lowest or any tender.

By order,

F. H. ENNIS,

Department of Public Works,
Ottawa, 29th Jan., 1884. } 6-7