

The inscription itself is of great importance and significance. It reveals Jesus in His humility and His exaltation, in His humanity and His divinity. It describes Him as "Jesus," the Saviour of sinners and the true Messiah; as to His human nature, the Nazarene, despised for our sakes, who bore our sin and shame; but at the same time also "the King of the Jews," that is of the people of God, given Him by the Father—a king, as He confessed Himself before Pilate. So the inscription proclaims Him the true Messiah and the King of the Jews.

While Jews and Gentiles by this inscription sought to brand the Lord Jesus with guilt and shame, God employed it at the same time to proclaim His righteousness and His honor and the guilt of those who crucified Him.

The fact that the inscription was in the three languages most prevalent at that period seems to foreshadow the fact that not only should all nations hear of the death of Jesus Christ and have an interest in it, but also that He should in the future reign over all nations. While other kings in dying lay down their power, Jesus Christ in dying triumphed over all His enemies, and therein, as never before, entered upon His universal reign.—*Translated from the German of Moritz Geissler.*

### DOES DEATH END ALL?

Mr. Cook having adjusted his charts so that the audience would have a full view of them, Rev. Mr. Read invoked the Divine assistance. The chairman, Dr. Macrae, then introduced the lecturer in a few appropriate and complimentary sentences.

Mr. Cook, in stepping to the front, protested against what he termed the undeserved kindness that had been shown him while here. He would carry back most delightful memories of the Maritime Provinces; also of Montreal, joining these memories with those of the rich region of the Saskatchewan Valley and Vancouver Island. He anticipated a great future for the Dominion.

A little while, said he, in opening his subject, we were not in the world, and a little while hence we will be here no longer. Shall we be nowhere? Is there no Thomas Carlyle anywhere in existence this moment? No Lord Beaconsfield; no George Eliot; no Nugent; no Wilberforce; no Robert Burns; no John Knox; no Longfellow; no Washington; no Lincoln; no Garfield; no Sumner? Is death then like the breaking of a flask? Is there for those now occupying a prominent position in the world's stage,—a Bismark, a Tennyson,—no more personal immortality than a consumed candle? These questions come home to every man's bosom. It raises the question what is the relationship of the soul to the body. Is it that of a harper to a harp, or that of harmony to the harp? Materialists assert that the connection is analogous to that of the harmony to the harp; and as when the harp is gone the harmony is lost, so when the body dies there is nothing left alive. What is materialism? Any doctrine which makes mind the product of matter. Voltaire says, "Can the song of the sparrow revive, after the eagle has eaten the bird?" You know that some fishes and eels have power to give an electric shock. You drive your horse to the edge of the water and trample on one of them, the electric cells are destroyed forever. The same way with death, say materialists. More strong men are choked with that kind of skepticism than we dream of. Having pointed out what Thomas Carlyle had to say on the subject, he said that he was not anxious to prejudice his hearers against materialism. If materialism prevails it will upset everything. Most men will say:—Is there no second life? It will be very difficult for people to keep their hands out of each other's pockets if materialism prevails. If materialism is the truth Robert Burns was a fanatic when he penned his ode to Mary in

heaven. So with Dante! That Queen, that widow, that mother,—God bless her—is a fanatic when she expresses a hope to meet her Prince Consort on the other side of the vale. "I know not," said the lecturer, "how many eyes before me weary the heavens for a sight of dear departed ones, but I know my eyes do." If materialism prevails we will never see that mother, that father, that wife, that daughter, that fair-haired little boy. Though it should sear out eye balls the truth must be looked at. If materialism be the truth we cannot die as brave as Socrates. If it be the truth there cannot be in existence any Socrates, any Plato, any Paul, any John the beloved, or any Jesus the Christ. Does death end all? Is the soul not immortal? It may be that death does not end all and that something else does. We have no reason to believe that death ends all. Having proved this to our satisfaction we have a right then to turn to the materialist and ask him, what does end all. If death does not end all immortality must follow. "I would ask you," said the speaker, "to ascend to the vestibule of the temple before entering the Holy of Holies. You will pardon me if I keep the Bible shut at this stage. It has been to the earth what the sun has been to vegetation, the sunlight of the earth." Look at Rome in her highest estate. When Julius Cæsar was sentencing Cataline he objected to death, because he claimed that death ended all. He wished for a long torture for the conspirator. Cicero heard it, Cato heard it, yet there was no answer from any of the benches. Now, the lecturer believed, the stars are less clouded on this theme than they were in Cæsar's day. "You know," said he, "that the moonlight is so bright in the tropics at times that the eagle mistake it for daylight and rise to the heavens. If I can make some eagle arise to-night I shall not have spoken in vain."

His argument he said, was drawn from three sources—conscience, physiology and revelation. "You ask me to close the Bible, you do not ask me to close Shakspeare. I find in it a very strong argument on behalf of conscience. I never go to a theatre, but I read Shakspeare." The lecturer pointed out that in Macbeth, King Lear and other portions of Shakspeare's writings, he found treaties on conscience. Shakspeare says: "There is an undiscovered country from whose bourne no traveller returns." Again, "Conscience makes cowards of us all." He does not say that Buddhism, or Brahminism, or Confuciusism makes cowards. It does not make cowards of Greeks, or Romans, but of us all. The argument in a scientific form may thus be stated. Where there is a fin we have water to match it, where the migratory instinct climate to match it, where the eye light to match it. And so on. Where there is a strong tendency in nature you will always find something to match it. So you may reason with the same instinct to rewards and punishments hereafter. Christianity strengthened this tendency, but it existed before Christianity. Exercise will strengthen the muscle of your arms, but you can't strengthen it unless you have an arm. He cited Emerson's theories on this point. Barton Tennyson is said to have a supreme contempt for any man who does not believe in immortality. His argument is that he has reason to believe God is good and wise. Just as the migratory instinct in the bird points south, so the organic instinct of conscience points to something—to Heaven. On this argument he would stand. He had never studied the laws of self-defence, but if attacked he would throw himself into a fighting attitude. Just so with the young eagle. It is an organic instinct which makes the eaglet fly. It is an organic impulse in man which points to a supreme power. It points directly to a personal God. He maintained that in conscience there is an organic instinct. Bishop Butler in his comments on human nature, was cited. Herbert Spencer was also quoted. He says man is an animal, but the

lecturer would reply that man is a religious animal. If there is nothing beyond death the moral sense of the race is a lie. Will God not keep his promises? There is more of conscience in this age than any other. He once heard a German professor say to his class, that it was not so much that men had conscience, but that conscience has man. The lecturer replied to what he termed the vulgar materialistic theory that conscience was hereditary. Conscience is in man as man. All history proves it. Having disowned Darwin's theory on this point, the lecturer asked, if we distrust conscience why not distrust all our other faculties. If the 999 cords of the harp are right, why not strike the 1000th cord and say it is right because it sings of Heaven. He parted from this argument by calling upon Æsop to weave an allegory. Here is a swan—a 19th century swan—which should fly south. But it doubts. "How do I know there is a South? I never saw it. I can only be sure of what I can touch with my wings. I am an agnostic." If the bird were a reasoner, it might reason from the impulse that it has to go south, that there must be a south, and if it does not it must be a goose.

(To be continued.)

## NEWS OF THE CHURCHES.

### NEW BRUNSWICK.

#### ST. JOHN ITEMS.

CONUNG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday School at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Society meets every Wednesday evening at 8.

Our services still continue interesting and profitable. Since last month's report, five others have obeyed the Saviour.

Our attendance last Lord's day evening was considerably over the average. Bro. Capp's discourse on "Union" was listened to with great attention.

The next quarterly meeting will be held with the church here. We are anticipating a good meeting. G. F. B.

#### OAK BAY.

DEAR EDITORS.—I receive the CHRISTIAN monthly, and will be glad when it becomes a weekly visitor. I never read its pages without feeling more desirous of working for Christ. I am glad to hear of the success of our brethren in different parts, and, although, our minister at Deer Island was silent in the last two issues, I trust he is meeting with success in his endeavors to win souls for Christ.

As the travelling on the Island is generally poor, during the winter season, the sisters thought it better to wait until spring before organizing a "Missionary Aid Society," but as the winter has brought us so little snow, I hope soon to hear of a Society being formed; and if once we get interested in this grand work, our labors will be crowned with success. There are no Disciples where I am at present, but I have my missionary box and cast my mites in that.

Dear friends, if each of us would resolve to give to the Lord one cent each day, do you not think we would have a larger surplus at the close of this year than we had last? I am sure you will answer in the affirmative.

Jan., 1885.

Yours truly,

A. WELCH.

### NOVA SCOTIA.

#### HALIFAX.

DEAR CHRISTIAN.—Our committee in whose hands the church property at Halifax is intrusted, feel it their duty to inform their brethren