

their own ideas of the promised Messiah, makes such a creation an impossibility. The fact that such a life as that of Jesus has been delineated by them, is the unanswerable proof that it was actually lived.

Others, by suggesting that he was God only by representation. In Exodus 7: 1, Moses is said to be made God—i. e., by representation to Pharaoh. The Lord Jesus was made man; but it is nowhere said that he was made God to any one. He is God by a sublime necessity of his nature. He is not a delegated, but an inherent Godhead. The Word was, is, and ever will be, God. It is sought also to evade its force by referring to passages which represent him as inferior to the Father. That as the Son of Man, and in his official capacity as Mediator, he is inferior to the Father, has never been questioned by any. But the admission of this does not militate in the least against the maintenance of his essential equality as God, with God the Father. He, emptied himself, taking the form of a servant, being made in the likeness of man; but this emptying to take the form of a servant, does not imply that he ceased to be God, or that the human nature which he assumed as Servant, was defied. The Godhead is not merged in the manhood; nor is the manhood absorbed in the Godhead. He is God-man in one Person. As a natural consequence of these two natures united in his person, we find that some things are ascribed to him generally, which are true only of Christ as man; and that others are ascribed to him, which are true only of Christ as God. We have something analogous to this in the language of every day life: "Man is constituted of body and mind. In every human being these two opposite principles are so united as to form but one Person. The peculiar properties of each remain unchanged, and the acts of each are ascribed to both. We say with equal propriety that man walks, or thinks, or moves, or loves, though one set of these acts belong properly to the body and the other to the soul. Even when the terms we employ are direct contraries, we never hesitate to use them in describing the complex man. It is equally true that he is mortal and immortal; that he is material and spiritual." And so with the complex person of the Christ: He is represented as weeping, praying, dying and in one instance—Acts 20: 28, according to the Authorized and English Revised Version it is said that God purchased the church with his own blood. Not that God shed his blood, or died, or prayed, or wept, but that the Person of the Christ, who is man as well as God,—and as Jehovah's servant,—bled, died, prayed; and so on the other hand, we hear him speak of himself as the Son of Man, who came down from Heaven and who is in Heaven—John 3: 13. Not that his human nature was omnipresent, but that he, as to his unique personality, though on earth, was as the God-man in heaven. And so we are to understand the statement, that—"The Father was greater than I." i. e., in his official capacity as Mediator, and by the way, this last statement, which some have supposed to be a denial, is an assumption on his part, of Godhead. For it he was only a man what need to tell us that the Father was greater than He. "Would we not regard that man as a maniac, who seriously announced that, the Supreme Being is greater than he?" "To compare one's self with Deity, is it not in truth equalling oneself with him? Is there any proportion either greater or less, between God and man, between the whole and nothing?" Thus to admit that our Lord, as Son of Man, and Mediator, is inferior to the Father in one sense, does not do away with his equality in another. To prove that he was man does not shake, or even touch the evidence that he is God. While holding to his absolute Deity, we may also intelligently and consistently accept the blessed assurance that, "He is bone of our bone, and flesh of our flesh." While rejoicing in Him as "One touched with a feeling of our infirmities" we are under no necessity to refine away by a subtle and unfair criticism the ascription to His Person of the Name, the Attributes and the works of God. Both natures are essential to his work, as the one Mediator between God and man. Take away either and he ceases to be the Saviour of the world. But being what he is—God man—he is

in the fullest and sublimest sense, "The Way, the Truth and the Life."

Married.

CAIRNE-BROWN.—At the bride's home, July 27 by Rev. C. T. Steeves, Mariner T. Cairnes of Waterside, Albert Co., to Edna B. Brown of Fairfield, N. B.

BURKE-BARNED.—At the Baptist Parsonage, Fairville, on the 26th ult., by the Rev. A. T. Dykeman, George F. Burke of Cumberland Bay, Queens Co., N. B., to Mary Ida Barned of Carleton, St. John.

MERTHEW-WRIGHT.—At the residence of the bride's parents, Temple, York Co., N. B., July 6th, by Pastor C. N. Barton, Frank E. Merthew, of Canterbury Station, to Lena H. Wright of Temple, N. B.

PRESGOTT WHITNEY.—At the residence of the bride's father, Sussex, N. B., on Aug. 1st, by the Rev. W. Camp Joshua, Steadman, Prescott, to Mary Hall Whitney, both of Sussex, N. B.

LIPSETT ROGERS.—At Bristol, N. B., July 6th, by Rev. A. H. Hayward, Harry Lipssett to Dora J. Rogers, all of Bristol.

NEVERS-REELY.—At Ashland, Carleton Co., N. B., July 13th, by Rev. A. H. Hayward, George A. Nevers to Nellie M. Reely, all of Brighton.

CAIKIN-STEEVES.—At the home of the bride's parents, Moncton, July 26th, by Rev. Ira M. Baird, Roy P. Calkin and Alice S. Steeves.

HARROP-BERRY.—At the home of the bride's parents, Moncton, July 27th, by Rev. Ira M. Baird, Algernon O. Harrop and Agnes E. Berry.

HALEY-BOYLE.—At the Baptist parsonage Moncton, July 30th, by Rev. Ira M. Baird, Howard A. Haley and Agnes O. Boyle.

PARLEE-PARLEE.—At Jofferies Corner, on Aug. 4th, by Rev. W. Camp, Levi John Parlee to Minnie Parlee both of the parish of Hammond, in the County of Kings.

DAVISON.—By Rev. Christopher Burnett, at St. John, on Saturday Aug. 6th, Frank Aaron King of Petticoe and Tean O'Brien Davison of De Bert, Colchester Co., N. S.

MACDONALD-YERKS.—At River House, Cove Point, York Co., Aug. the 3rd, by Rev. Geo. Howard, Edgar MacDonald of Temperance Vale, York Co., and Hattie Yerks of the Mouth of Keswick.

MCCURDY BUDD.—At the home of the bride's parents, Bartlett's Mills, Char. Co., June 15th, by Pastor W. J. Gordon, Frederick McCurdy, of St. Andrews to Mary Budd of Bartlett's Mills.

GILLMAN-BARTLETT.—At the parsonage, Oak Bay, Char. Co., N. B., July 13th, by pastor W. J. Gordon, Frank Gillman of Waweg, Char. Co., and Mrs. Ida Bartlett of Bartlett's Mills.

JEWELL-TILLEY.—At the officiating minister's residence, Woodstock, N. B., Aug. 7, by the Rev. Z. L. Fash, Emery G. Jewell Monticells, Me., and Ertha J. Tilley, Houlton, Me.

TITUS TABOR.—At Hampton Station, Aug. 10th, by Rev. Allan Spidell, Joseph J. Titus of Centre Hampton, to Lizzie May Tabor of Upham, both of Kings Co., N. B.

PERKINS PORTER.—At Fredoncton, N. B., Aug. 9 by Rev. J. H. MacDonald, Mr. Perry Blaine Perkins, M. A. Principal Leland and Grey Seminary, Townsend, Vermont, to Miss Emma E. Porter, youngest daughter of the late Rev. F. H. Porter.

Died.

MCELLELL.—On July 30th, Doris Leslie, infant son of Leslie and Alice McLellan aged 6 weeks. Of such is the Kingdom of heaven. Interment at Cedar hill.

CLARK.—At Mount Pleasant, N. B., July 24th, Mrs. Darius Clark, aged 76 years. Mrs. Clark was a member of the Rockland Baptist Church. She was baptized by Rev. J. W. S. Young in the spring of 1879. Her end was peace.

PHINNEY.—Mrs. William Phinney of Centrevillage, West Co., N. B., in the 83rd year of her age. She leaves three young children and many friends to mourn. Mrs. Phinney was a consistent Christian and for some years a member of the Baptist Church. She

was a great sufferer for a year. She bore her sufferings with Christian courage and resignation. All that medical skill and sympathizing friends could do was done. She died in the hospital, Mass. The remains were brought home and interred in the Midgie cemetery. The funeral obsequies were conducted by Rev. C. S. Stearns assisted by the Rev. E. L. Steeves of Sackville.

JONES.—At her son's on Steeves Mountain July 4th, Mrs. Elizabeth Jones relict of the late Henry Jones of Petticoe in the ninety-fourth year of her age. Deceased was a daughter of Daniel Pugsley of Penobscot. She was a consistent member of the second Baptist church in Salisbury. Her home was always open to ministers, friends and kindred as well as the wayfaring of all kinds. Christ and the Bible were her daily support and meditation. The funeral was conducted by the Rev. H. V. Davies.

PHILLIPS.—At the home of her daughter Mrs. Randolph Brittain, Upper Woodstock, N. B., July 30, Mrs. Mary Ann Phillips passed away aged 78 years. Mrs. Phillips was a widow for 15 years. Her husband was David Phillips. She was the daughter of the late Nathaniel Slaws of Victoria Corner. For 2 years she had been ailing, but the immediate cause of her death was a paralytic stroke. One son Richard of Houlton, Me., and one daughter Mrs. Randolph Brittain, remain. Mrs. Phillips was a consistent member of the Free Baptist church and was a worthy woman.

ESTABROOK.—At Cookville, Aug. 7th, 1904, Mr. Allen Estabrook in the 67th year of his age. Our brother was a consistent member of the Cookville Baptist church for a number of years and one of its largest and chief supporters. By his death the church and community sustain an irreparable loss. During his life, he had the esteem and respect of the whole community. His illness continues through about five months but was without pain. Without murmuring or repining, he lay, awaiting the call of his Saviour and God to service in a higher realm. He confidently entered the shadow of death to find no alarms, for the Lord was with him there. He leaves a large number of friends and relatives to mourn and yet to rejoice in the thought of such a happy death and glorious future. The funeral obsequies were conducted by the Rev. C. S. Stearns, assisted by the Rev. E. C. Steeves of Upper Sackville.

Forming the Appetite.

A young man of education and refinement became an inveterate drinker. When asked how the appetite was formed, he said that when a boy at home, the men in his father's harvest field had rum, and the boys had cider. When he grew up and went abroad, he drank ale in England, beer in Germany, and wine in France, but they do not satisfy him now. The appetite started with cider in the hay-field now demands brandy—and that young man is a wreck.

A Christian man desirous of training his seven sons aright could not be made to see the danger of having a cider press and making his own cider. He was repeatedly warned, but he persisted in his course, saying, "Sweet cider will never hurt me nor my boys."

One by one the boys left the farm, and as they were led into temptation they fell easy victims, the appetite for strong drinks having been already formed by the use of cider. When they became entangled in business, the father sought to help them, and the old farm was mortgaged. Again and again was he called upon till at last the house where his children were born, the broad acres which had been his pride were swept away, and the old man and his wife were left homeless.

One after another the boys died the death of the drunkard. At last, the youngest son, the Benjamin of the family, when life was almost gone, made his way to his broken-hearted mother, and there when life was ebbing away, he groaned out, "If it had not been for father's cider-press we should never have learned to drink."

Oh, the anguish of that father's heart! Childless, homeless, broken-hearted, and all for the sake of sweet cider! Father, beware! Your boys are treading dangerous ground when they indulge in this so-called "HARMLESS DRINK!" If your boy falls a victim to drink, it will be no consolation to you in the last sad hour to hear him say that the appetite was formed on the cider pressed out by your own hands from the fruit of your cherished orchard.

And please remember, he can no more avoid forming the alcoholic appetite if he indulges in cider or any other kind of alcoholic drink, than he can avoid being poisoned when he takes prussic acid. Alcohol is a nerve poison, and the poisoned nerves cry out for the stimulant.