Business Notice.

The ADVANCE office is open for business from 8 a.m. until 6 p. m. every week-day.

It is not open for delivery of papers in the evening. Town and local country subscribers will, therefore, please call for their papers at the delivery window before 6 p. m.

ADVERTISEMENTS.

The insertion of advertisements can only be insured each week by their reach in this office by 6 p. m. on Tuesday.

Miramichi and the North Shore, etc.

THE "RIPPLE" was again laid up this week, to the inconvenience of travel between Chatham and Newcastle.

CAPE BRETON HERRING were being sold last week from a schooner at Muirhead's wharf in half, quarter and full-sized barrels. The price asked was at the rate of $6 a barrel.

RACING AT BATHURST.—A good afternoon's racing is in prospect at the opening meeting of the Bathurst Driving Park Association, which is to take place on Wednesday next.

CURLING.—Chatham Curling Rink Co. is to hold its annual meeting on Tuesday evening next, and the Curling Club will hold its annual meeting on the following evening—Wednesday.

VALISE LOST,—Lost between the Canada House and Railway Station, Chatham, a brown valise containing clothing and papers. The finder will confer a favor by leaving it at the Canada House, Chatham.

THE TEACHERS' INSTITUTE is to meet at Chatham, on Thursday and Friday of next week and Mr. Crockett, the popular Chief Superintendent of Education, is expected to be present and deliver a lecture on Thursday evening.

THE "ADVOCATE" accuses the friends of the Valley Railway—not directly of course, but none the less spitefully—of "jealousy—miserable petty jealousy" and, yet, we have its "Calamity Joe" making periodical visits to Chatham fawning on its people for patronage. Of course, there is no jealousy harbored by Chatham's accusers!

YACHT IN PORT.—The handsome steam Yacht, *Pastime*, Capt. Kirby, from New York, bound for Detroit, by way of the St. Lawrence, is in port, having put in for repairs to her boiler, the tubes of which are leaky. The work is being done by Mr. Ruddock, of the Miramichi Foundry and Machine Works.

A FINE STORE.—Sutherland & Creaghan are having their fine store front handsomely finished, in black and gold. The work is being done most creditably by Mr. Humphrey Fayle, a skilful workman, and when completed, will very much improve the appearance of the store, which is the finest building in town. Messrs. S. & C. are evidently determined to keep pace with the times. —*Advocate.*

THE VALLEY [illegible]—The abutments for the railway bridge [illegible] the Nashwaak are now completed, and the stringers reach over half the distance. The bridge will be completed in another week. Track-laying is completed to this bridge. The bridge over the Penniac is also nearly finished. The piers of this bridge were completed Thursday evening.—*Gleaner.*

THE SUNKEN RAILS.—The *Globe* of 17th says that a diver arrived from Halifax that morning for the purpose of raising, if possible, the N. & W. Ry Co's steel rails lost at the foot of the Falls a short time ago. At slack water he proceeded to the Falls with his apparatus and a scow, but the force of the tide carried him away from the spot where he wished to descend and he accordingly abandoned the attempt.

BRIDGES.—The *Telegraph* says that a bridge across the Miramichi at Derby is in the course of construction. Our contemporary is in error. The ADVANCE has been working on a paper bridge for Derby. Perhaps that is the one meant by the "Telegraph."—*Advocate.*

The *Telegraph*, doubtless, confounded the Barnaby River Bridge with the one proposed for Derby and which Mr. Mitchell has for a time, prevented from being built.

NEWCASTLE P. O.—"There is a hum about the new post office site. The cellar or basement is being rapidly excavated—stone-cutters are at work—and it is expected that the concrete on which the foundation will rest will be laid this week."—*Advocate.*

This is just what we told the *Advocate* and *World* when, only a few weeks ago, they were casting mean reflections on the Government and contractors in connection with the new Post Office.

THE I. B.—Referring to the Indiantown Branch, the Montreal *Herald* says "Mr. Snowball has engaged to have the road graded by the 31st December and the ballasting completed and the road ready for the rails by the 31st May next. There are not less than sixty stone culverts included in the contract. The road will be first-class in all respects, and owing to the extremely low figures for grading, ballasting, etc., it is understood that with the rails laid, station houses and all complete, the branch will not cost over $8,500 per mile. The branch will be built and will be running by June next."

A SINGULAR FIRE.—An alarm of fire was caused on Tuesday morning about 7.30 by smoke which was discovered issuing from the Golden Ball building, occupied by Messrs. Fotheringham & Co., Boot and Shoe and Furniture dealers. When the fire was reached it was found to be in the cellar of the building, towards the rear, among some sawdust and it was evidently of incendiary origin, some one having effected an entrance for the purpose. It was extinguished by a few buckets of water, although the hand engine, under Capt. Brennan and the Steam Fire Engine were both on hand and promptly made ready to throw water. The occasion was improved for testing the engines, both working first rate.

PERSONAL.—Hon. Richard Hutchison and the Misses Hutchison have returned home from quite an extended trip to the upper provinces, having included a trip up the Saugenay in their route of travel.

Rev. Dr. Partridge of Halifax, left Chatham by yesterday morning's train. His visit has been much appreciated by all who heard him here and especially by the Church of England people.

Charles Fisher and Samuel Akerley, Esqrs., of Fredericton, were among Chatham's visitors of this week.

Mr. Snowball returned home from Ottawa on Saturday night, having while away entered into the contract for building the Indiantown Branch of the Intercolonial Railway.

Miss Susie Benson, who has been organist of St. Mary's Chapel, Chatham, for several years, has resigned the position, with a view, we understand, of entering into new relationships under very happy auspices, involving a future residence in Ontario. At a meeeing of the Church Wardens and Vestry, held on Friday last, the following resolution, moved by G. A. Blair, Esq., and seconded by Messrs. F. E. Winslow and Richard Carman, was unanimously carried,—

Resolved that the thanks of the Corporation of St. Paul's Church be and are hereby respectfully tendered to Miss Susie Benson for her zeal and efficiency in the discharge of her duties as organist of St. Mary's Chapel, coupled with an expression of their cordial good wishes for her continued happiness.

Mrs. Sadler has been appointed organist of St. Mary's Chapel, Chatham, in place of Miss Susie Benson, resigned.

R. B. Crombie, Esq., of the Bank of Montreal, Picton, Ont., is in town, and is to leave by to-day's noon train, taking with him one of our best and fairest young ladies as his bride. The interesting event is, we believe, to take place at St. Mary's at 9 a. m.

Hon. Peter Mitchell will, it is again stated, soon visit the County.

LUMBERING.—Mr. Lynch, who has been a heavy lumber operator on the Miramichi, states that the outlook for the coming season is very poor. He is not aware that any preparations whatever have been made yet for the woods. Everything at present points to a very dull season. Last season there was only about one-half the amount of lumber cut of former years on the Miramichi; and this winter's campaign will fall far below that of last season. Mr. Lynch has several million feet of lumber harbored near the mouth of the Miramichi which he summered over from his operations last year.

Mr. Gibson is getting parties ready for the woods.—*Gleaner.*

COMPLIMENTARY SUPPER.—Mr. O. A. Barbarie, the I. C. R. Station Agent at Campbellton, and local agent for the managers of the steamer "Admiral," on Friday evening last, 12th, entertained Captain Dugal and Purser T. J. Bogue, of that vessel, at an oyster supper. The affair took place at Williams' restaurant, and besides Mr. Barbarie and his guests a number of railway men and merchants of Campbellton were present. The usual toasts were drank, the speech-making being highly complimentary to Messrs. Dugal, Bogue and Barbarie, to whose affability and good business habits the steamer's success is no doubt largely due. The "Admiral" has been running to Campbellton only three years. The business has in that time increased ten fold and the present season has been more favorable than any other. All present report having an enjoyable evening, the general feeling being that the host and his guests are not only "jolly good fellows," but useful members of the community.—*Times.*

St. Mary and St. Paul.

At a meeting of the Guild of St. Mary and St. Paul held at the rectory on the 22nd Sept. 1884. the following officers were elected for the ensuing year,—

Mrs. W. B. Howard, President.
Mrs. D. G. Smith, Vice-President.
Miss Williston, Sec.-Treasurer.

The Secretary's report showed that the closing year had been most prosperous, while all the members were unanimous as to its being a most agreeable and happy one. Based as it is on correct principles we pray that God will bless our labours and suffer not our work to decrease.

The ladies of the Guild, while thanking their numerous friends in Chatham for their patronage, beg a continuation of their confidence. All orders received will be quickly attended to. An extra charge is made for cutting out work.

K. M. WILLISTON, Sec.

The Municipal Elections.

It is said that several candidates for the representation of Chatham in the Municipal Council are on the war path, endeavoring to secure pledges of votes from ratepayers, either for themselves, singly, or others associated with themselves. So far, we have heard of no serious opposition to the present representatives, although there are, doubtless, aspirants enough for their places. In such matters, however, the people should seek the candidates and not allow men to thrust themselves upon them.

It is also said that some of the outlying parishes are to be visited by a professional politician or two, with a view of the people being instructed as to who they should send to represent them. Most parishes would resent that kind of dictation, but we have some peculiar elements in our politics. The people should learn to think and act for themselves as much as possible in parish matters. They should neither be coached themselves, nor vote for men who have to be coached when they go to the Council.

Visit of Rev. Dr. Partridge.

The Rev. Dr, Partridge, Rector of St. George's Church, Halifax, visited Chatham during the past week, and assisted the Rector, Rev. D. Forsyth, at the services in St. Mary's and St. Paul's on Sunday last, which was the anniversay of the formation of the Guild of St. Mary and St. Paul. The Rev. Dr. delivered three very powerful and influential sermons to large and appreciative audiences. On Monday evening, Dr. Partridge delivered an able lecture on "Some difficulties of unbelief" in St. Mary's Sunday School Room, a report of which follows.

Pursuant to notice given by the Rector to the Congregation at St. Mary on Sunday last, a number of parishioners met in St. Mary's Sunday School Room, on Tuesday evening last, for the purpose of arranging a parochial Guild or association for the furtherance of systematic work in connection with the Church. The chair was occupied by the Rector, who having further explained the purposes of the meeting, called upon the Rev. Dr. Partridge to address the Parishioners on the subject of the proposed organization, which he did in his usual lucid and effective manner.

It was then unanimously determined to proceed with the organization of the Guild. W. B. Howard, Esq., was appointed Secretary pro tem., and a Constitution of the Guild was adopted, and signed by nearly all the ladies and gentlemen present, while assurances were given of a large increase of membership at the next regular meeting. The Rector named a committee of gentlemen to act with himself in framing bye laws which are to be submitted to the next meeting to be held on Monday evening next, in the School Room at 8 o'clock.

"Some Difficulties of Unbelief."

The announcement of a lecture by Rev. Dr. Partridge, Secretary of the Diocese of Nova Scotia and Rector of St. George's, Halifax, attracted quite a large audience to St. Mary's Sunday School Room on Monday evening last. The chair was taken by the Rector, Rev. Dean. Forsyth, who, in introducing the lecturer, remarked that he had induced him to spend a few days in Chatham with a view of increasing the interest of Church people generally in the important matter of church work.

Dr. Partridge, in opening, referred to lectures that had recently engaged attention in Halifax on some of the difficulties, in their modern, form which beset belief in the truth of Revealed Religion, which lectures had for their object the answering of gainsayers and the establishing of the faithful. Mysteries surround us on all sides. Truth of every kind that is really comprehensive cannot fail to contain the element of mystery, which is not a special attribute of theology as distinct from other sciences. After enlarging upon and illustrating this thought he said we fully admit the existence of mystery in Revealed Religion and defend its probability. We see in it a sign of its origin; and we cannot take up a single subject connected with Religion or Theology without being confronted at once by mystery. The shallow, flippant unbelief of the day says it draws back from mystery. It will have none of it. God is a God of love. He could not will to hide Himself in a cloud of darkness from His intellectual creatures, and so they object to Christianity and Revelation because it contains mysteries unfathomable by mortal ken. In its place they construct a new Religion and create a new God;—and they fondly think the mystery is gone.

The lecturer next proceeded to compare the chief truths of Theology as usually accepted by christian men and believers with the dogmas laid down by the modern unbeliever to show that the mystery and the difficulty were not all on one side. The doctrine of Theology relating to God is that he is the great first Cause—a beneficent Creator who has given us an account of the time, method, object and plan of his creative work. He has stated to us sufficient for our moral guidance here and future safety hereafter; has provided us with a code of laws progressing with the advance of mental power and moral capacity of the race; has described its failure to keep them laid down the penalty and provided the Redemption. In connection with these truths, of which we could have no knowledge whatever save what He has vouchsafed to us, there are some mysteries,—the existence of sin and of vicarious suffering, of miracle going beyond the ordinary condition of things, of the dim vail which advancing time must inevitably throw over the past, of future punishment, of Life and Death. But God reveals himself as omniscient, loving and good, who "so loved the world that He gave His only begotten Son" for it, whose providence is a special one and who is just because He is merciful. This idea of God is rational and clear and there is no essential difference of opinion among the vast majority of christian teachers in regard to it.

Looking at the other side we need not pray with Job that our enemy had written a book, for they have written books without number and laid themselves open on all sides. Passing over the agnostics, pure and simple, who say that God is unprovable and unknowable and do not attempt to put anything in His place, the lecturer referred to the expressed opinions of Mr. Matthew Arnold who says, "Our popular religion is brimful of miracles—and miracles do not happen." Thus, Mr. Arnold, one of the apostles of modern "Cultshaw," clears away a whole world of difficulty with one stroke of his magic pen, and settles the question. Then, coming to the idea of the Divine, he conceives of a religion which is to be severed from dogma—from a personal God in Trinity, He asks—"What is religion?" and answers—"Religion is conduct," and "What is conduct?"—"Three quarters of human life.', The idea of a personal God is in the nature of abstruse reasoning or metaphysics with which religion has nothing to do.

But man will think and, on the conditions of religion, and forthwith he finds these beyond himself. "To talk of God as a person—as a personal first Cause, the moral and intelligent Governor of the Universe, is to talk," says Mr. Arnold "unverified nonsense. He does away with our God for us. He deprives us of our loving Father by a wave of his wand. He blots out of the heart of man the instincts of his nature which bids him cry out to his God, In His place this Champion of the "Zeist Geist"—this expounder of the "Modern Spirit" tells us in the language of Science what God is—"the stream of tendency by which all things fulfil the law of their being." God is "The Eternal;" "the enduring Power, not ourselves, making for righteousness." These are the intellectual forms which he would have us receive.

Professor Seeley, the Author of "*Ecce Homo*" and of "Supernatural Religion"—who has been promising the world, ever since the publication of "*Ecce Homo*," a treatise on what the spirit of the times demands as the God we should worship and adore, says the real object of worship and trust is Nature (with a big N.) "Cast your net wide" he says "and take in the entire physical universe. Bring it to the philosophical font and boldly baptise it with the name before which the world has hitherto worshipped—call it God!" We are a little startled at this audacious transfer of the name of the Holiest. But the Professor hastens to assure us of its advantages. "You obtain," he says, "a deity which the senses can perceive and the hands can manipulate; you can get a comprehensible theology; for as soon as Nature is called God, all the natural sciences, chemistry, astronomy, geology, etc. at once become branches of divinity. You have only to feel admiration of natural beauty and thereby you become worshippers in the Temple of the Highest!" "And if you want a church, why, there are all the scientific societies to choose from: join any one of them and there you are!"

If you still hesitate and hint that a religion or theology, a church and a worship, from which God has disappeared is the play of Hamlet with Hamlet left out, and that Nature, when enthroned on the altar before which we are to worship looks too much like a lay figure, like a puppet, like a sham, we are graciously encouraged to accept the travesty. "Nature," they say, "dresses up very well in the garb of God—As soon as you become accustomed to see her in her borrowed robes, you will find that she looks the part to admiration and gives every satisfaction."

This is the difficulty of unbelief with regard to God. It gives us an absurdity. Can ridiculousness further go than to give the aching heart of man, burdened with sin and crying to the Infinite for aid "a stream of tendency"—"a power not ourselves, making for righteousness?"

Ask a modern philosopher to define his God. "We are not atheists" he says "We believe in a first Principle." Well, what about it? "Oh, a law—a principle!"—But define it, what is it? "Well—we cannot tell what it is." Thus, the God of all the earth is rejected and in his place is offered a name—an idea—an abstraction. Do they think we are going to give up our God for this thing? Nay, let it go again into the recesses of their own brains and we wish them joy of it! It requires more faith to take in in this than the God of the Bible. The rational impulse which compels men to ask whence?" and "why?" has proved too strong for them, and it is through their yielding to them that the weakness and absurdity of their position have become so strikingly manifest.

Passing from God to man, let us ask these sapient teachers what they have to say about the creation of the world: How did it originate? The Christian religion tells us of an Almighty will creating, endowing, evolving, if you like—and ordering, so as by gradual processes to produce this magnificent world, with all its superb garniture of grandeur and beauty. This is contemptuously rejected. It is an old fable. They will have none of it. Science tells us differently. Now let us hear the other side. "The universe has grown of itself! it has been evolved by its own inherent forces. It is automatic—self-moving and self-sustaining." You ask, how is this? They answer "We can trace it back by evolution to a primordial cosmic cloud, a formless immense of attenuated vapour, reposing or whirling, no one knows how, in the bosom of boundless space." "There," they say with exultation, "is the parent of everything" There is the germ out of which the All has developed itself! There is the mighty Egg from which Being was hatched! In that elemental world mist, were held in solution all the noblest births that have adorned the annals of time. There, floated in automatic shoals the triumphs of art, the resolves of heroism, the emotions of saintliness, the genius of a Plato, a Shakespeare, a Newton. There, within the primeval nebulosity, were seething and fermenting in embryotic promise of potency, the beauty and glory of the countless galaxies which people boundless space! This takes away our breath. Oh! we gasp Mighty is this cosmic cloud! But presently recovering ourselves we deem it prudent just to ask a question or two. Stay, my friend, that sounds very nice, but pray tell me—Whence came the amazingly prolific chaos of ebullient vapour? What started it from its eternal repose into the activity of self-organization? and how has it been sustained and guided in its passage from (don't be startled) chaotic homogeneity into the multiform complexity of the cosmos? and here comes in the difficulty of unbelief. It can pull down. It cannot construct. It whines in its puling weakness and complains that we ask it for a substitute for what it ruthlessly deprives us of. It says "If a doctrine is false, pull it down but do not ask us to put anything in its place." The Communist levellers who killed and maimed and destroyed the fair city of Paris justly deserved the execration of the civilized world. Of how much sorer judgment shall they be thought worthy, who would take away the blood from our Common Christianity and leave with us a stream of tendency for a living God; and a nebulous vapour for the origin of the world and man?

To our simple questions then 'whence' and 'from whom' answers are as difficult to be got as Glendower's spirits were to be evoked by his summons from the vasty deep. Our high flying cosmic builders have overlooked one difficulty, the originating and working force. They will not have a Living God. See then, what they recognize instead. Dead matter is the origin of Life. Could absurdity farther go? And this is called science!

Let us advance a step further. We will ask these kind teachers to get over another little difficulty. Now, we do not care one atom what may have been the origin of the body. It may have been evolved. It may have been created. I had as lief be evolved from an ape(simian, I believe is the correct term) as created from the dust under our feet.

But what about the mind, the soul, the rational, moral, spiritual element, that which we feel to be our true self, that which lives and loves, lasts for ever? Of what is it not capable? Its character is seen in genius; and in what is far higher, that goodness which triumphs over every temptation, in that saintliness which bows down in rapt adoration before the Father of lights. What is the origin of this? Whence does it spring?

The answer to this question we vainly crave. We beg it on our knees. For we poor christians have a doctrine about this. We are content to believe that it is the living breath of a living Creator. This satisfies us. We are content with it. It is something to lean on and rest in. What about that, my philosophers?

To this they condescendingly reply that it it quite an easy task to answer that question; "You must have noticed," they say, the insect communities, with their aptitude for social order, the cawing of the rooks in their council, the sagacity of domestic pets, the humours and rivalries of many a bird and beast. All this is doubtless quite familiar to you. And in like manner the instincts of man find their evolution out of chaos by an advance along the same line. Throw in reason, add on experience, and you perceive how the soul of man has become sublimed, has risen higher and higher, has become perfected and purified, and man becomes the highest grade in the social scale. "You mean," we say, "that man has a higher kind of spirit than that which is found in the lower animals." "Oh, no!" they reply, "not at all. The ideas of spirit and immateriality have no place in our enlightened creed. Instinct, mind morality, religion, all these are nothing else than vibrations of the particles or molecules of the brain." With a coarse set of vibrations we may get a goose or a bear, or a dogmatic bigoted parson; a little more refined stiff, a dog or an ape; with a more delicate set, a poet, a philosopher or a saint. Charles Dickens in one of his books explains of pies that it is the seasoning which does it. So here it is the quality of the vibrations that does it. The brain secretes thought, just as the liver secretes bile. Here is a wonderful discovery! Here is an opening for the cookery of the future! But oh! the little difficulty—we must not let them off. How do you explain this, my scientific friends? Every one knows that secreting glands create nothing. Every particle of the substance which issues from them must first have been conveyed to them from the circulating blood. If the brain is to secrete thought, it must first be supplied with the materials, the elementary particles of thought, by the blood which nourishes it. But all that the blood carries to any organ of the body is derived from the food that is eaten. If then it be true, as the last word of scientific discovery, that thought is a natural secretion of the brain, eating and thinking, food and ideas are bound indissolubly together. Will science get over the little difficulties of discovering how the diet is to be arranged and varied so as to produce the required mental article, whether it be mathematical genius or poetical imagination, or maiden modesty, or motherly love, or the lofty self devotion of the hero and the martyr.

It is such stuff as this that the modern disciples of free thought ask us to adopt instead of the old faith. We have problems which we cannot with our present knowledge solve. We have to wait for clearer light and larger capacity. But our souls loathe and abhor the wretched substitute which demand such senile credulousness; which reason rejects, and which the sanctified common sense of humanity will never accept!

But we must pass on rapidly. The greatest difficulty which unbelief has to face—a mighty fact which it will take a good deal of moral blindness to overlook and an immense amount of bad logic to efface—is the existence and power of the Christian religion. Here the believer has a clear case. We see that Christianity exists. That is one of the phenomena of the world's history. Even skepticism itself cannot doubt that. We account for its existence tracing it back with unerring surety to a certain era about 1900 years ago, to a certain person called Christ. It is now wide spread over the earth. It did not have its origin lately. It did not begin before Christ. It originated, then, at the period and under the circumstances which it claims for itself. Now unbelief demurs to all this. Are there any difficulties connected with their theory? Yes, I do not hesitate to say that their theory is surrounded with and steeped in such difficulties, so great that nothing but a credulity which defies all reason can overcome them. The most important theories may be reduced to four.

I. It originated in priest-craft and imposture during the dark ages.

But this requires us to suppose that there existed at the same time an acuteness, genius, and capacity in the impostor altogether unparalleled, and a darkness of stupidity of those ages darker than history reveals. Yet this theory supposes that the blindest and stupidest age in the history of man, produced impostors of a genius, daring, and intellectual grandeur before which all the illustrious names of the world's best and highest ages sink into utter insignificance. This is a greater wonder than any those impostors ever devised.

II. It originated at the time to which it refers itself. But it was then the work of imposture and falsehood. But this involves all the absurdities of the first theory, with the additional difficulty of not having the "dark ages" in which to play off its fantastic tricks. Think of the union of pre eminent villiany with transcendent purity—of low artifice with heroic chivalry, of satanic acumen in arranging prophecies and their fulfilment, joined with a stupid thoughtlessness in exposing themselves to detection by unnecessary reference to dates places and names which would disgrace even 19th century stupidity—these and a hundred other absurdities? Can you accept all this? I think not.

III. It originated 1800 years ago but was the work of well meaning but mistaken enthusiasts who attributed natural events to supernatural causes. This is the theory of German rationalism of present day. When men gravely attribute the restoration of sight to the blind to the modern operation for cataract, only a little more rapid; the restoring of speech to the dumb as a rapid teaching of the dumb to speak by some quick system of symbols; Jesus calming the waves, as meaning that by unknown mesmeric power he magnetised them, we can only laugh, but when the devotion and teachings of Jesus are said to be remarkably pure and good for the age and under the circumstances, yet as only such as a well meaning but deluded impostor might have developed, we can only shudder at the ridiculous impiety?

IV. It did originate 1800 years ago, not in imposture nor ignorance, but in legends and myths which were designed by their authors to convey great moral truths in the form or allegory—but these were mistaken for fact and reality. (Transcendental of Strauss.)

The first difficulty about this is to conceive it possible for the human mind to have devised it, and if challenged we can shew that there is more difficulty in believing that a certain German doctor named Strauss lived who projected this theory of the Gospel than in believing the proposition which asserts the most remarkable miraculous event in the Gospel. You must believe that in the Augustan age of the Roman Empire, in the age of lawyers and critics who had reduced the law of evidence to a science, in the face of a learned priesthood on one side and of sceptical Sadducees on the other, and in spite of the prejudices of Jewish people celebrated for their fanatical attachment to their religion; this wonderful "myth', was mistaken for truth, was adopted with zeal, was embraced by such numbers that it revolutionized the Roman Empire itself. This surely requires more credulity to believe than the simple historical fact of Christ's life and teaching as recorded for us in our Bible.

Now come to the Bible. We believe this is the word of God. It proves its origin by its power. Unbelief says it is not. But if it is not, then you have to believe and maintain that a succession of vile imposters and deceivers (for such they were if not inspired) through a period of 1500 years, when universal corruption prevailed among all nations, became the authors of the purest code of morals the world ever saw, a code condemning most severely vice in all its forms, commending most strongly every virtue that can adorn the human character, approaching the mind with persuasions to virtue by every avenue; a code of morals which has been cherished by the good and hated by the evil in every age, which, wherever it has been received, has dried up the fountains of pollution and misery, and opened up those of purity and joy! Come boldly forward and proclaim that false principles produce finer morals and more elevated virtue than the truth, and therefore that falsehood and lies are a greater blessing to men than purity and truth!

Then, you must believe that a succession of ignorant, unprincipled men, in the darkest ages of the world's history, compiled a volume embracing in its vast ranges not only theology, but several of the most important branches of science, as history, geography, chronology, law, mental and moral science—which book has successfully asserted its claims over the most enlightened nations and over the most gigantic intellects richly stored with human learning—nay, which gave to the greatest philosophers the true clue to their discoveries, and is the most successful patron of learning in all its branches. Proclain it then, that ignorance is wiser than wisdom, and that darkness shines more brightly than the light!

You must go further and affirm that those mistaken and degraded men understood better and taught more clearly the great principles of civil and religious liberty, and did more fully define the duties and guard the rights of individuals in all the relations of life than any other men who ever lived, and through their writings have broken and are breaking the yoke of tyranny and proclaiming liberty to the nations.

You must believe that the greatest imposture the world ever saw has been the greatest blessing to the world, has done more than all other causes to dry up the fountains of human crime and wretchedness—to make every man a blessing to his fellow men and earth a blooming paradise—to meet and satisfy the noblest aspirations of the human mind, inspire it with glorious hopes, smooth the rough pathway of life, and make the dying hour an hour of peace and triumph and joy!

Are you able to swallow that? Truly the difficulties of unbelief are greater than those of faith. There is one point more which can hardly be passed over. I will endeavor not to tire your attention too much and too long. We cannot forget the part which personal religion has played in the story of man's life. In all ages tired and suffering hearts have turned with an irresistible impulse, to seek consolation and strength from a Being above them, who they were persuaded could feel for their woes, and was worthy of their Trust. This is our Faith. There are some difficulties connected with it. We do not know everything. But we feel we have a Father who loves us and we bear the difficulties for the sake of the love. But let us be fair and hear the other side. What are we to do when our instincts of worship overpower us, and we fain would fall down before a higher power and offer our tribute. The philosophers are quite ready to answer us. They can supply the want. But there is a little difficulty in deciding which to accept, and which to endorse. They admit the necessity of religion. They say that worship is an instinct of the heart. To be sure it is somewhat difficult to find in a universe of imponderable matter any object worthy of worship. But they are brave, and go to work manfully. At the present moment there are two factions contending for the mastery — One side is shouting "Worship the Unknowable." The true refuge under the pressure of mortal ills is the great Unknowable—veiled in impenetrable, everlasting darkness. Before the veil which curtains this viewless imaginable phantom we are to bow down in grim silence. We could not speak to it. We must, they say, concentrate our thoughts on this when we feel ourselves in need of tender consolation or moral support. To this we are to refer the stricken children of mortality, Sin! Death! The other faction cries that all that is the merest nonsense. Worship "Humanity" they cry—(Write it in large capitals) Brothers and sisters they say what matters this little fleeting existence of any of us? We may come, we may go, but the race goes on for ever. What nobler immortality can any one desire or conceive of than to live hereafter in the books he has written, the sermons he has preached, the speeches he has delivered, the chairs and tables which his hands have fashioned! You may have your individual trials and dissappointments. In the time of tribulation, and in the hour of death, think upon the ever evolving organism of the race—the Concreate Ideal of Humanity—the Sum Total into which the best and worst of man and beast is sublimed—think of all this and depart in peace!

I forbear remarks on this, the latest outcome of scientific religion.

It is time that I drew to a close. Professor Huxley, in one of his earlier reviews, says — "Extinguished theologians lie about the cradle of every science, like strangled snakes round that of Hercules." This is the ungracious sneer of a man of science who yet has invented the title of agnostic or "know nothing" to describe himself by. It is as untrue as it is ungracious. Truer far were it to reply that it is science which has always, like Kronos, devoured her own children as soon as they were born. The Copernican theory of the universe extinguished the Ptolemaic. Newton's doctrine of attraction devoured DesCartes' theory of Vorticals. Astronomy extinguished Astrology; Chemistry ate up Alchemy; in Geology the Convulsionists have been devoured by the Uniformitarians; in Natural Philosophy the Corpuscular Hypothesis of light has given way to the Undulatory Hypothesis; Evolutionists are trying to dispose of Creationists. It would be more exact to say—"Extinguished scientific teachers lie about the cradle of every science. For it is Cuvier and Agassiz, not Augustine and Calvin, that Darwin and Hackel are strangling, and it is Comte and Harrison, not Paley and Butler, that Huxley is devouring. And at the present moment the thinking world is being edified, and their faith in scientific certainty is being strengthened by a pretty quarrel between Harrison, the disciple of humanity, and Spencer the apostle of the Unknowable, in the pages of the *Contemporary Review*. In the presence of quarrels and differences like these the petty squabbles of the theologians sink into insignificance. To sum up then: The authoritative standard of Christian Faith presents a unity, little short of miraculous, between men of every variety of natural gifts extending ever 1500 years. The diversities of unbelief are almost equally wonderful, but only as exhibiting the endless vagaries of the human mind. Christian philosophy with its fundamental fact of a revelation admitted can explain on almost any theory the phenomena of humanity and the universe. Unbelief, repudiating that fact, runs into every conceivable absurdity in the attempt to construct a theory of the universe. Christianity contains mysteries. Unbelief exhibits endless contradictions. Christianity is accused of setting at naught the law of reason and of evidence and of opening the door to all manner of imposture upon the credulity of the world. Unbelief subverts all the laws of evidence, and if consistent with itself makes all history one vast blank.

You have reached the climax of puerile folly and recklessness in the latest doctrine taught in a Halifax pulpit in what may be called the Apotheosis of Doubt, when doubt is advised to be taught to our children and then doubt is set up as a God. We are thankful for this ultimate exposition of the logical outcome of advanced thought.

In short, in its sublimest results unbelief leaves man's soul doubtful of his own existence, without moral principles to guide and enlighten it man's intellect is rudderless—the whole race is condemned to an eternal orphanage, wandering forever the sport of a fitful chance or (what is no better) left to the guidance of certain blind natural laws, or to the iron rule of a cold, heartless and remorseless destiny.

Say which do you consider fraught with the most tremendous difficulties?

A GRAND CHANCE for a fortune in the St. Mary's Coach Manufacturing Co' grand distribution of shares, which comes off on 22nd October next. By taking a ten dollar share you receive a registered Certificate, which procures you an interest in a business paying twenty per cent. yearly, and likewise gives you a chance of getting a money prize, ranging from ten dollars to fifteen thousand dollars, there being sixteen hundred and forty two prizes in all. By enclosing ten dollars with your full address to me, I will send, by return of mail, a registered share for the above. Further particulars can be had on application to

JOHN F. GEMMELL. Chatham, N. B.

Sole Agent for the County of Northumberland. No ticket will be sold after 15th October.

BORN.

At Teazerville, Hardwicke, on the 22nd of September, the wife of Alex. G. Williston, Esq., a daughter.

MARRIED.

At Redbank, on the 15th inst., by the Rev. John McCarter, William Leach, of the Parish of North Esk, to Maggie Howe, of South Esk.

On the 11th inst., by the Rev. John McCarter, Redbank, Charles Mullin, of South Esk, to Sarah Jane, eldest daughter of the late Mr. George Matchett, North Esk.

DIED.

On Tuesday, the 16th inst., at her late residence, Morefield, Janet, beloved wife of the late William Creighton, Sr., aged 85 years, a native of Dumfries, Scotland.

SHIPPING INTELLIGENCE.

Port of Chatham.

ARRIVED.

Sep. 8.- Bk. Canada, 780, Spillane, Cork, Guy Bevan & Co.
10—S. S. Racilia, 1169, Boston, Guy, Bevan & Co.
11.—Bk. Lammergier, 679, Whiteside, Belfast, J. B. Snowball.
15—Bk. Pomatar, 580, Bonde, Limerick, J. B. Snowball.
19.—Bk, Tagal, 654, Sorensen, London, J. B. Snowball.
20—Bk. Ressource, 528, Jonsen, London, J. B. Snowball.
22.—Bk. Bertha Bahlruks, 526, Welschky, Bordeaux, Guy, Bevan & Co.
—Bk. Famigli S, 799, Schiaffino, Cape Town, J. B. Snowball.

CLEARED.

8.—Bk. Malta, Albrechtsen, Barcelona, deals, Guy, Bevan & Co.
13.—Schr. Edmond, Brown, Boston, Grindstones J. Read & Co.
—Bk. Calharena, Oberg, Cardiff, deals, Guy, Bevan & Co.
Bk. Mou, Pezzolo, Penarth Roads, deals, J. B. Snowball.
19.—Bk. Lammergier, Whiteside, Belfast, deals, J. B. Snowball.
20.—S. S Racella, Cox, Liverpool, Guy, Bevan & Co.
Bk. Henry Amandsen, Adelaide, Liverpool, Guy Bevan & Co.
Bk. Britannia, Gronvald, Garston, J. B. Snowball.
22.—Schr. Isaac Burpee, Weldon, New York, laths, &c., Guy Bevan & Co.

Port of Newcastle.

ARRIVED.

Sept. 20.—Bk. Thinca, 441, Jensen, Maryport, R. A. & J. Stewart.
23.—Europa, 864, Kullenberg, Rochfort, G. McLeod.
23.—Ocean Child, 299, Williams, Port Madoc, do.
23.—Condor, 393, Nielson, Ouistreham, R. A. & J. Stewart.

CLEARED.

Sept. 18.—Bk. Johannes Rod, 444, Gjertsen, Antwerp, Exl. Hemlock Bark, J. & J. Miller & Co.
20.—S. S. Billow, 1065, Adwick, Fleetwood, Timber and Deals, R. A. & J. Stewart.
20.—S. S. Clintonia, 1289, Sullman, Queenstown, Deals, G. McLeod.
20.—Bk. Agnes, 358, Schepler, Plymouth Deals, G. McLeod.
20.—Ottavina, 448, Bulling Marseilles, Deals, R. A. & J. Stewart.

New Advertisements.

EQUITABLE LIFE
Assurance Society
OF THE UNITED STATES.

Assets, - - $45,529,581.45
Income, - - 13,470,571.68
Undivided Surplus, 12,109,756.79
New Assurance written in 1883, 81,129,756.00

The amount of Surplus over Liabilities is larger, than that of any other Life Assurance Society.

The Society Policies are incontestable after three years.

In case of death, a Policy which has become incontestable is paid *immediately* on receipt of Proofs of death.

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This system of Insurance combines protection with investment and is more advantageous than any other form of Policy ever devised.

Persons desirous of insuring, best consult their own interests by communication with the Agent

WARREN C. WINSLOW.
Barrister at Law.
BENSON'S BLOCK, CHATHAM

Mr. Winslow, who has lately been appointed agent of the above Company, will furnish all information in reference to the various plans of insurance offered, and parties should consult with him in order to fully understand the benefits to be derived.

CHAS. A. MACDONALD.
General Manager.

Northumberland County
Teachers' Institute

The Eighth Annual Meeting of the Northumberland County Teachers Institute will be held in the Grammar School, Chatham, on

THURSDAY & FRIDAY,
2nd & 3rd OCTOBER, 1884.

It is expected that Mr. Crockett, Chief Superintendent of Education will be present and deliver the Public Lecture on Thursday Evening.

Newcastle, Sept. 1884. W. J. FOWLER, SECY.

Teacher Wanted.

A Second Class Female Teacher is wanted for district No. 2, Parish of Newcastle.
Apply, stating Salary, to
WM. GRAY,
10.r.9. SECY.

Teacher Wanted.

A Second Class Female Teacher is wanted for the School in District No. 3, Alnwick, (Burnt Church) to commence 1st November—Salary $140
Address,
JAMES ANDERSON,
10r9 SECY. TO TRUSTEES.

CATTLE SHOW
—AND—
Ploughing Match!

The Northumberland Agricultural Society will hold a Cattle Show and Ploughing Match on the

Farm of Dr. Pallen, Chatham
—ON—
Tues., 14th October.

The Conditions and Prize List will be made known by posters in the usual way.

B. STAPLEDON, President. D. T. JOHNSTONE, Secretary.

TO LET.

The Dwelling House with Barns and out-houses and cleared farming land attached thereto, being part of the Percival property at Chatham Head. The property has also an extent of Marshes in front, capable of cutting considerable hay, and is favorably situated on the Road leading to Newcastle, is a desirable location for farming and stock raising. May be let for one or more years as agreed. Rent moderate and possession given immediately Apply to the subscriber.

10.r.2. G. BURCHILL, Agent.
Nelson, 9th Sept., 1884.

IN STOCK
AND ARRIVING
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