CHARLES HADDON SPURGEON. IN MEMORIAM.

Y FRANCIS ADAMS (OF HALIFAY, NOVA SCOTI

th morning, Jan. 31st, the service, I was putting se of the the gro

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at want." Then in an unofficial to those who were in any torm of trouble, the target of the second that experience, for the target of the targ

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all never longet an exhibition of present one summary in the phint after a lement at the close of bia Friday considerable aickness, I think of about son "lectures to my students," he six works. His text, was John 13, 7: d to a private room in the college "levels and weeks. His text, was John 13, 7: d to a private room in the college "levels and weeks and a side on the bia for advice they might need. Bee this counsel on a subject of some of that sermon in its published form was rance, I sought his aid. Knocking "Ome now see him leaning on the public rail, of on ra farmiliar voice said, "Come on my opening the door he said, with the marks of suffering in his face

frame. "Gone from our gaze, like a glorified vision, Passed to the home where the ransomed ones dwell; Like a bright scraph, thy spirit has risen Foully, but sadly we bid thee farewell. Padeless thy fragrance, though aught else may periab. marks of sum of sympathy qui taking words of st In fils face person, ring in his Crowned by the laurels thy conquests have won Tender and truly thy mamory we'll cherish, " Always remembered BY WEAT THOU HAST DONR.

(the list up annexes the second to float, sell any time labor section to float, where the second second second second second Uraning them back to the path than hast tool. Loyal list these, may they tool on while living, which to be set like a bright setting man. Second second second second second second second Ever remembered at what related a void second Ever remembered at what related a void second second Ever remembered at what related a void second second second Ever remembered at what related a void second When Inspiration is Gone, What ?

BY REV. B. F. SIMPSON.

of his people of humo This question is not asked as assuming that the Christian doctrine of inspiration is to be given up entirely. It is asked in view of the fact that some are assum-ing that to-day, and are taking it for granted that when formal theories of in-spiration are gone the Scriptures will have no authority, and must be relegated boot of the way corners of antiomarian Is that the logical conclusion

t came into from his ings, or con-, all was de-e. For the object of his libraries. Is that the logical conclusion of the matter ? No dogms of the Christian church has been so persistently opposed, nor so per-sistently defended as that of the inapira-tion of the Bible. This fact is indicative of two things: (1) That this dogma is based upon fact, and (2) That the dog-matic statement of the fact has been imperfectly given. These suppositions account for the fact that the Bible still holds its place as an inspired book, and also for the other jact that opposition to formulated theories of inspiration'still remains, and is as releated as ever. THEORIES OF INSTRUMENTION. cheve to be success. the took his stand Janu-great metropolis, and years he stood without a early part of Mr. try in Brooklyn was the ch to a rival, but the s great American's min-a departure from the the star destroy

well understood, that the more orics of inspiration which have ories of inspiration which have remulated by the church are anatively recent origin. The of the fible, themselves, have the to say about impiration, o affirm that their message is a lor the most part, they let the rest there. Neither the Apse-thers nor the church Fathers, a the Reformers held any such o mechanical or verbal inspiraarmers held any such ical or verbal inspira-vogue in the post

In the con was ent and novelty regarded omplish-without ritualis-held to-live to

the Reuse at mechanical or ver-ane into vogue in the par-ion period. theories of inspiration were pro-theories of inspiration were pro-greenliar circumstances. They set to have had a polemic said to have had a polemic attempted to de-mible alto ubtful if any with him in uence of his red volumes origin. They are special expedients of a sgrowth which attempted at the special expedients of the special expedient of the special expedience of the wn productions ed into sixteen from different like can no His grea ke it im

know that the very forms in ought is uttered, its words, i.e. They must know, too, by which God communica-f to men; or else they will ag to do with the book that be a guide in matters of stom. tom. ' e a very different view of . They look on with great hey behold long-established

Others take a very different the situation. They look on with great calmness as they behold long-stabilished theories as to the mode of inspiration passing away. They believe in inspira-tion; that is, they believe that the flible is a field given book, but they do not pro-fess to know the process by which He wrought upon the united of the human writer in giving us that book. They do ond presume to analyze and explain God's processes in anything. They rec-ognize an element of mystery as always present at that point where Deity and humanity come into contract with each other. They hold it to be presumption to say that we must know, at any point, the process by which God acts or else demy His activity allogether. They look upon human theories as to the method of inspiration as, for the most part, cal-culated to hamper and narrow our view of the real word of God. Mr. Spurgeon been a preacher en thousand souls baptized into lowship of the Tabernacle churgh have crowned him the greatest er of his time. nthor only, he would

bim from what standpoint be was truly a great man; but y the monuments of all his Word

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theon, a any for the amper and na, word of God. . theos same persons a ampan element in the dra. hey know of no way that God real Himself to men except to buman medium. They recoge to the written word and the the written word and the or man desperience ognize this dual form and esperience ognize this dual form and esperience ognize this dual rought They action hment of this book in en meet and mutually

recognize each other. But there is yet another class of men who are differently affected by this un-settlement of old views. Perhaps they have, formerly, assumed that some me-chanical theory represented all there was of inspiration—all there was of any value in the Bible. They are now con-vinced that in the flight of present in vestigation these old theories have be come untenable and they follow to its desperate conclusion the principle enuncitated by the advocates of verhal come - internation and they follow to its desperate conclusion the principle emutricated by the advocates of verbal goes the Bible mant go with it. This is the class of people to whom the title of this article is addressed. We aubmit that their conclusion is too radical, and is not warranted by the facts of the case. We ask such persons candidly to view the situation and see if the Bible case. We ask such persons candidly to view the situation and see if the Bible has not some value for them, and has not some legitimate claims upon them if they cannot form a definite theory of its inspiration, or even if they must, for

of knowledge that came to hard for quick appropriation, and, withal, posses-sing capacity for work that was simply elephantine. His like cannot be found in history. He stands alone the marvel of the ages, and our tiny faith presumes that another great soul like his will never again be enshrined in a mortal frame. n, or even reject any belief For them inspirati

ing this, one more question: When in spiration is gone what remains ? ISSETLATION GONE, THE' BOOK BERMAINS, One-thing is certain, the Book remains The Bible is here, and it looks as though it was here to stay: As a book, as a fit earry production, it has qualities which will insure a permanent interest in it will ensure a permanent interest in it winterer may be our theory of its origin Aimost every book has some value. In our large libraries there are books ab ibraries there are books nat are seldom read. aps scarcely one book in ion that is not of interes somebody or that is not of interest somebody or that will not at someti-be called for. Don't throw away Bible. You may want to refer to sometime. Keep it for its libr worth. That it has bigh literary va all will concede.

TTS HISTORY REMAINS. Another thing is worth keeping ind, even by him who has rejected iews of inspiration. The Bible is a b

Amo-ind, even p-iews of inspiration. In a bit of the acquestioned every the more radius initatorical critics. They may change the order of some or the books. They he order of some or the books. They drop out some perione that we drop out some perione that we a which will be a which will be a which will be a which will be a bit of the books. evolution, the fact remains that the idea of evolution is regnant in human thought to-day. And this idea is revo-lutionizing our educational processes, and is giving to historic studies a prom-nence unknown in other times. As a historical document the Bible has claims on him who has tock fuith in its inspira-tion. On this ground it is worthy of being preserved, and it would be a very unscholarly act, to say the least, to quite ignore it or to relegate it to the limits of wornout and obsolete litera-ture.

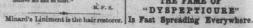
THE PERSONAL CHURT REMAINS. THE PERSONAL CHURT REMAINS. But with the bistorical character of the Bible acknowledged and established its bistorical character of the the Bible acknowledged and established its is decidedly unique. Leaving our the larger part of the book for the pres-ent, let us look at this four-tion the state of the book for the pres-ent, let us look at this four-tion the state of the book for the pres-ent, let us look at this four-tion the state of the book for the pres-ent, let us look at this four-tion the state of the book for the pres-ent, let us look at this four-tion the state of the state of the Wark, Luke and John. Is this authern to history? Do these men speak that which they look convoir that we car rely upon them as Stating Instorica facts? It will be generally conceded to day that they are. But is this notan ex-traordinary series of facts? I cut us look at this hero of the Gospel marrative We have, first of all, a supernature. We have, principles enunciated. Of an chick and the progress of the intervening time and are the despirit of the moralis and religionis at to-day. We have the record of a eath which with its accom-panying circumstances is a manifesta-tion of the supernatural. We have THE PERSONAL CHRIST REMAINS and religionist of today. We have the record of a death which with its accom-panying circumstances is a manifesta-tion of the supernatural. We have a resurrection which is the miracle of miracles, and which is as fully attested as any historical event can be. Now these things are surely matters of his-tory. Their reliability as facts is in no way affected by our theories of inspira-tion or of no inspiration. They have the simple but sufficient authority of truth. That is all their writers chim for them. We need not urge any fur-ther claim. But these facts have an apparent supernatural basis, and on a basis of unquestionable history they establish all that any one needs to claim as to the supernatural character of the Christian religion.

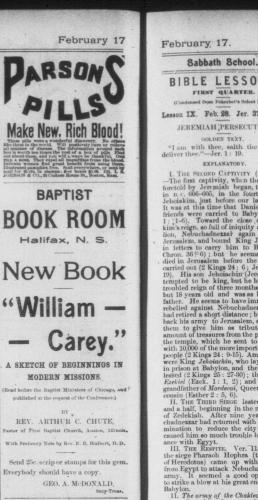
OTHER THINGS REMAIN

Other similar facts could easily by added. There is, preceding the events mentioned, a line of prophecies whose fulfilment is evident of their super-natural character. There are the won-derful manifestations of the day of Pen-tecost. There is the conversion of Saul of Tarsus. There is the church itself as a factor in this great world's history waiting to be accounted for. But there is no need to multiply examples. This much we must admit, that the fact of a supernatural revelation, independent of any theory of inspiration, must main-tain its hold on all candid minds and must retain the authority which its in trinsic merit demands. He who-speaks truth always speaks with authority, and the special truths of the Biblical record have an interest and a force which in peculiarly their own.

Then let those disturbed sours who pet theories of inspiration are vanishin and who are about to say adieu to the Bibles, be calmed, be restrained. The theory was only an assumption—phage, a presumption. But the Bibler mains intact. Manet immote fides. haps, a point mains induct. Mame-this record is not so much a revenue-trom God as it was formerly, in *I* from God as its was formerly, in *I* reader perspective of its historical ch mader perspective of its historical ch mader perspective of its historical ch mader perspective of the his Tran God as re-broader prespective of its history actor and interpretation, it is be every day a more real and a nu-plete revisition of God. It has quired a new human interest, a more strongly than ever, will more strongly than ever, will mand the recognition of every

16 HINGS ARE by advant convergence I have a HIG with Christ to live, and the second second second second Of this or that book's date; I have a life in Christ to die, I have a death in Christ to die, And must I wait till second second All doubts a full reply? Nay, rather, while the sea of doubt is rating while the sea of doubt is rating while not adden and sin, durationing of His and dash and sin, Thy fold, ah Christi and ai Thy foct Take but the lowest seat, And hear Thise awful voice repeat, in genifies accents, haven'ny wreet, "Gome unto Me and rest:"





ad before the Baptist Ministers of C published at the request of the Cont REV. ARTHUR C. CHUTE,

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THE FAME OF "DYSPEPTICURE"



Baiylon. I. The army of the Chalden was at that time the general the people of Babylonia. We proper Jarusalan, They brok camp around the city, and mn meet the Egyptian army we could more advantageously ja-with them. For four of Pharm Not the fear of a panic, but foi in their present attantion they at a disadvantage (see ver. 5). Hottow-nEARED REPSEN titr worthlessness of the r which led the nobles to free this in the hour of darger is show fact that as soon as the dange to be removed, they immedin pelled their alaves to return service (34: 11–22). For this declared from God that noti-be the moved, they immedin-pervice (34: 11–22). For this declared from God that noti-declared from God that noti-declared from God that noti-declared from God that noti-be removed, they immedin-pervice (34: 11–22). For this declared from God that noti-declared from God that noti-be the whole army of the Chald-destroyed, and only wounded yet these men, "thrust thro-arrows and spears, would ri-bum the city (ver. 8). Ther-my LiceMath UNDERTAKANST A STATIOTH HOME. Ver. 12 While the besigging army was the road was clear. Jeremiah at of Jerusalem to go into th Benjamin. His home was at the odi was clear. Jerus this declared in means of subsister dat of produce of the Levitical the wild, edue to him as priotist, the distribution bein most later commentators. It has a right to share in the pi-dark in the means of subsister the key indent the chaldeanses therither to see whether any s-the road was one of the priotical bas in the distribution bein bas in the distribution bein the chaldeanse. The How Mark there of the watch. If the road and the distribution bein the how the subst or guard. Lord of he watch, stright. The and hard the bas and the distribution the here and the same attrice to the here of the watch. If the road and the watch. If the road and the watch in the removed the here and a distribution the in-ant the distribution bein the and advine the di

(1) The same active of the second second