

JULY

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WHOLE NO. 998.

Trinitarianism vs. Socialism.

My Reviewer Reviewed.
EDITOR OF POST—I have written for my
frugal Theologians to get with their
frugalism.
I am pleased with his own plume. He
does not claim to be a theologian or would
have taken the name Theologian. He has
an adjective to express that he belongs to
theology. I wonder if it is by marriage?
Glad he did not subscribe to Zeno. That
might have been appropriate, but I should
have despaired of an ending to this matter;
for men of that profession (Titus 3:13) thought
"acquainted with Zeno."
Glad, too, he is not yet a full fledged social-
ist, notwithstanding the caption of his
article. He admits the "eternity" and the
pre-existence of Christ. What he said then
about the devil existing before Abraham was
not necessary and a comment on John 8:58
out of place. I quoted that passage in my
series to prove Christ's pre-existence. It
proves that fact. It is not the "eternity" of
him it proves more. The Greek original is
much more forcible than the translation.
The verb which is used of Abraham is the
same as that used of Christ. The first
signifies existence which has an origin
("was born") the other existence absolutely.
"I am." Dr. Hovey says of the last "I am"
the timeless present and by using it Christ
claimed for himself the same eternal, absolute
being which was claimed for himself when
he said to Moses "I am that I am."
In the criticism on John 17:5 I think
there is a little vagueness. Let me say that
Christ was God who did not glorify him-
self. Why did he ask the Father to do it?
Does it not imply subordination? He asks
the Father to glorify him. He asks his
people to glorify him. e.g. in Isa. 24:16 he
says to Israel "Glorify ye the Lord in the
east even the name of the God of Israel the
Isles of the sea" (New Version) If the
Father was God why did he not glorify him-
self? Why did he ask the people to do it?
Does it not imply subordination to men?
But does my learned friend forget there
was a mutual glorification between the
Father and Son. See John 17:1. Here the
Father was to glorify the Son and the Son
the Father and in this perfect oneness with
the Father the Son glorified the Father also.
To place the next paragraph "beyond a
question" and to prove "Christ was not only
not God but only a creature of God" he
quotes Rev. 3:14 "the beginning of the
creation of God."
Chas. Elliott, D. D., one of the first
Greek scholars of England and chairman of
the British company of New Test. revisors
says "The beginning of the world" is the
beginning like the world faithful (above)
"must be understood in an active sense He
has originating powers, acts 3:14 as well as
priority of existence." Again "Theologians
will allow there are two ideas
running through the word "arche" in the
New Test. and hence the people to do it
viz. primacy of time and primacy of rank.
That of rank or authority is of frequent use
e.g. in Luke 11:22-23. I. Cor. 12:28. Eph.
1:21 and Titus 2:13. It is rendered "rule"
or "ruler." In Rom. 8:28. Eph. 3:10. Col.
1:16 and 2:10. It is rendered "principality,"
"principality." Hence I have ever conceived,
Rev. 3:14, to teach that Christ is not
only the origin of creation but he has
supremacy over it. The passage in the
fact accord with the statement "all power
is given to him in heaven and on earth,"
that "all things are under his feet" and
"he is exalted over all." But it can be
shown that "arche" has for its only proper
meaning "primacy" in time, which is not
to be done, the assertion "Christ is only a
creature of God" is far too bold to rest upon
his data.
But how would a glance at the other
verses of Heb. 1 have destroyed my assump-
tion and what insuperable difficulties in his
being "annointed above his angels" and
"sitting on the right hand of the Majesty
on high" is it not known that to "anoint
with oil" has reference to the way kings and
priests were anointed apart to office?
Here it implies that Christ was not only
set apart to kingship but was exalted above
all who bore the name of king. Among all
rulers he stood peerless and alone. And his
exaltation to the Father's right hand refers
without doubt to his taking his place on the
mediatorial throne, where "we have such a
high priest who sat down on the right hand
of the throne of the Majesty in the Heavens."
Heb. 8:1.
Then we are referred to Isa. 9:6 and told
"it affords a good instance of Trinitarian
coloring in translation"; that "the fairest
translation would be 'mighty power' instead
of 'mighty God.'" I am not a theologian. I
read a little Hebrew, but am not such a
master of the language as to be able to say
what that would be "the fairest translation,"
but I submit two things. 1. Theologians set
himself against the best Hebrew scholars
of the age and 2nd, his "fairest translation" is
very unfair. And let the best Hebrew
scholars of the age with the most ancient
manuscript before them, were engaged on
the work of the "New Version" they would
translate Isa. 9:6 "And his name shall be
called Wonderful, Counsellor, Mighty God,
Everlasting Father, Prince of Peace." In a
foot note on "Everlasting Father" they say
"Father of Eternity."
In view of the fact that these men represent
different branches of Christianity, well
educated and Godly, I don't know that
either of us should say their translation was
not fair, or hint that they "set upon their
prejudice to establish their doctrine." Were
theists of world wide reputation such
statements might have weight with us being
"Not otherwise."
2nd: when he says "ET in the original
is not the word used for God in the Bible"
my astonishment increases. What does he
mean? Why that is not only unfair, but in-
correct. Had he said "It is not the only
word it would have been true. The word
Elohim, e.g., is very frequently used. But
he knows the word Elohim is a plural noun,
and so implies more than one. St. John
Xeres a converted Jew, nearly 200 years ago
published his reasons for becoming a Christian.
In speaking of the unity of God he says
"Elohim asks "Why else is that frequent
mention of God by means of the plural
nouns as in Gen. 1:2, where the word
Elohim denotes several persons in the same
Divine nature or essence." So in Gen. 1:26
Jehovah said "Let us make man in our image
and after our likeness." Kings in modern
times use the plural to denote the concurrence
of their council, but who except Christ "has
known the mind of the Lord or been his
counselor?"
But if the readers of the Post have re-
ceived from Theologians the impression that
"ET is not the word used for God in the
Bible" and that the translation has only
been given here by Trinitarian influence
"forger," I have to say it is not correct.
Who is responsible for the impression, the
writer or the reader? Theologians have
not had time to get through the whole
Bible in haste for the passage where ET
is translated God, unless they would allow
to publish all I have found. Give a few
examples, it is in Isa. 18:3, 22:21, 38:
49, 46:7, 68:21, etc. In Isa. 5:16, 8:10
49, 10:21, 12:2, etc. A little strange that
in the 8th and 10th chapters, it should be
correct and be a forger in the 9th of Isa.
But there is something about its being
"a poetical meaning." Well I never thought
the book of Gen. or any of the pentateuch
was very "poetical." But ET is rendered

GENERAL NEWS.

—In Winnipeg, farmers are paid
from 10 to 12 cents per pound for
butter.
—It is estimated that 1,200 peo-
ple were killed in the conflagration
in Lechan, China.
—Rev. Dr. Partridge, rector of St.
George's, Halifax, has been appointed
a canon of St. Luke's cathedral.
—Col. Sprangler, commissary gen-
eral says 25,000 persons are fed
at Johnston out of the relief fund.
—Senator Carvell's name is men-
tioned in connection with the Lieut-
enant Governorship of Prince Ed-
ward Island.
—The citizens of Truro have
offered a bonus of \$30,000 to the
proposed Hants Central Railway
from Truro to Windsor via Matfield.
—Rhode Island has carried the
rest of the Prohibitory clause of the
State Constitution by a vote of 29,
000 in favor of Repeal to 10,000
against.
—William O'Connor the Canadian
carman has started for England
where he will go into training for
his match with Searle, the famous
Australian sculler.
—A young Jewish lady at Men-
torville who is related to one of the
principal dealers in that city,
has embraced the Catholic faith and
married a Catholic.
—The Prince of Wales has sent to
the Lord Mayor of London £100 to-
wards a fund to be used for the ex-
penses of English patients who are
treated by M. Pasteur at Paris.
—The C. P. Railway will build a
roundhouse at McAdam Junction in
the rear of the N. B. R. shops.
This roundhouse will be capable of
accommodating six locomotives.
—A proposal is being made to in-
crease the length of the Halifax
Graving Dock, which is now ap-
proaching completion, and which is
one of the largest docks in the
world.
—The Methodist Conference of
Nova Scotia has passed a resolu-
tion by 46 to 11 condemning
the use of the Jesuits' satelites act.
The debate was very animated and
exciting.
—Wm. E. Howard, convicted of
grand larceny in connection with
the electric sugar refinery fraud,
has been sentenced to nine years
imprisonment in Sing Sing, with
hard labor.
—According to the Pall Mall
Gazette, Mr. Persico, in his report
on Irish affairs to the Pope, stated
that he feared death at the hands of
the Nationalists if he should return
to Ireland.
—The Londonderry Iron Com-
pany's works at Acadia Mines N.S.,
are now in full blast. Every depart-
ment being run to fill present orders,
and many contracts remaining to be
filled at future dates.
—Sir R. D. Moir, the British
Ambassador at St. Petersburg, is
coming home. It is claimed that
he will be in England for a
short holiday, and that his visit has
no political significance.
—The lobster catch on the Nova
Scotia coast this year is exception-
ally large. The season opened ear-
lier and the lobsters are of a larger
size. Some of the factories have al-
ready put out more than double the
amount of cases they did last year.
—Cable despatches indicate that
Mr. Gladstone has fully adopted the
federal plan as his policy for the
settlement of the Irish difficulty
with England; Scotland and Wales
to be given Home Rule as well as
Ireland.
—Le Caron, the British military
spy, has been tried by his comrades
in Winfield Hancock Post, G.
A. R., and summarily dismissed
from the order. The charge against
him was that he was unworthy of
being a comrade of the other mem-
bers.
—The average daily output of
Joggins mines, Nova Scotia, during
the first five months of 1889 was
180 tons. The mines have a present
capacity output of 400 tons per day.
The estimated quantity of coal still
unworked is 2,500,000 tons, with
an annual output of 100,
000 tons, to last 25 years, and this
exclusive of 500,000 tons for pillars.
—The Government has accepted the
offer of Sir John Lister Kay to
grant him lands at a dollar per acre
adjoining his present settlements in
the Northwest on condition that he
bring out and settle within one
year fourteen hundred families, and
to whom he binds himself to advance
if necessary twelve hundred dollars
per family at a reasonable rate of
interest with security on the lands
settled by them.
—Herbert Barclay, chief engineer
of public works for Newfoundland,
is at Ottawa to select a staff to
commence the construction of a rail-
road from St. John's northward to the
copper district. The railway is to
be constructed as a public work,
Barclay says that the job which
will be executed by Newfoundland
in building this road will oblige
the colony to seek admission to the
Canadian confederation.
—Messrs. J. C. Ayer & Co., of
Lowell, Mass., have entered a claim
for \$125,000 against the Dominion
Government for damages sustained
through the illegal seizure of their
preparations at St. John, Montreal,
Toronto and Hamilton several years
ago. The amount involved was
over half a million. The govern-
ment claimed that the Ayer firm
many years had been entering at
undervalued materials used in the
manufacture of the preparations at
the company's Canadian factory.

WOMEN'S COLUMN.

White Ribboners.
Second Convention of Dominion W. C. T. U.—Miss
Willard's Address.
(Toronto Globe 12th.)
The second convention of the
Dominion Women's Christian Tem-
perance Union was begun in the as-
sociation hall yesterday afternoon.
Delegates are present from all
parts of the Dominion, and the de-
sire of the promoters of the conven-
tion—i. e., to bind the unions of Can-
ada into a harmonious whole—birds
fair to be satisfied.
This large gathering of repre-
sentative Canadian women is not only
a spectacle well worth a visit, but
will become an historical event of no
mean importance.
It represents the politically un-
represented half of mankind, and
surely every citizen is interested in
learning what are their wants and
what their opinions.
The Toronto ladies had decorated
the hall very tastily and appropri-
ately. Miniature flags hung in gar-
lands from the facing of the gal-
lery and from all prominences, while,
at equidistant points about the gal-
lery, the colors of the various provin-
ces were displayed. The banners of
gold the colors of the provincial un-
ions: "British Columbia," "Manitoba,"
"Ontario," "Quebec," and "Maritime
Provinces." The display was
celebrated lavishly on the platform,
which presented the appearance of
a mass of flowers, richly colored
banners and fresh mottoes. The ban-
ners were by no means the usual national
standards, but marvels of silk, satin
and velvet bearing the name, the
proverb and the chosen flower of
each union. To the right stood
the colors of a group, made up of
Miss Francis E. Willard, Mrs.
Bright Lucas and "Our own Mrs.
Youmans," draped with the ming-
ling folds of the Union Jack and the
Stars and Stripes, while opposite to
the left, the colors of the province
of Ontario, and the colors of a
white ground and the words "For God
and Home and Native Land." This same
sentiment appeared in green at the
rear of the stage with "Welcome"
and "Prohibition Our Aim" hanging
over it.
The delegates were somewhat slow
in finding their way to the conven-
tion, but at half past two a fair num-
ber of ladies, bearing upon their
faces the unmistakable lines of
thought and refinement, had seated
themselves throughout the hall.
Mrs. Amelia Cowan, one of the
oldest and most successful workers
in the Toronto unions, found it pos-
sible to
OPEN PROCEEDINGS
A few minutes later without going
through the usual "call to order,"
when she led in the initiatory devo-
tional exercises.
PAPERS ON PROHIBITION.
The leading subjects in which
the union is interested are put in
order upon the program and are to
be introduced in turn by papers
from ladies representing various
provincial unions.
The first topic on the program
was Prohibition, and Mrs. Sanderson
of Rimouski, Que., set the ball
rolling by reading a memorial paper
in favor of general prohibition.
Mrs. Symington, of Napanee, fol-
lowed, dealing particularly with the
weeping repeal of the Scott Act.
Keen ridicule was heaped upon those
licensed victuallers, who profess to be
in favor of prohibition while voting
for repeal, and the action of the
house of commons in debating and
voting down Mr. Jamieson's prohibi-
tion resolution was dramatically
described and vigorously denounced.
Mrs. Clifford Duffon, of the Man-
itoba union explained at length the
working of the licence law in the
prairie province, and endeavored to
demonstrate its superiority to the
Scott Act. The lawless tactics of
saloonists when their craft is put in
danger was vividly described, pro-
viding a long and interesting paper
without their kindred in western
Canada. Speaking of the North-
west prohibitory law, Mrs. Duffon
said that it was concocted by the
people of the eastern provinces who
knew nothing of the circumstances
in that country and that it was much
inferior to the old act adopted by
the Northwest council. She also re-
counted the attempts made thus far
to force a licence system on the
Northwest and the manner in which
it had been combated, and appealed
to the convention to materially as-
sist the Northwest prohibitionists in
securing an effective law for that
country.
The session was concluded by a
half hour with the question box, and
many questions connected with the
working of the organization were
asked and answered.
Thursday evening Miss Willard
delivered an address on the various
phases of the work of the organiza-
tion of which she is the head. The
Toronto Globe says:
In glowing words she asked the
question: How shall we make the
home the cornerstone of the State?
The women who more than twenty
years ago stood up for the cause of
women, and the protection of the
home, and the forgotten and the de-
graded, Josephine Butler, had blaz-
ed a path for reforms in the clear-
ance of social purity. As an Ameri-

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Who has fine Hair, and desires to pre-
serve its color, abundance, and lustre,
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dressing. It keeps the scalp clean and
cool, and is by far the most exquisite
toilet preparation in the market.
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Vigor in my family for a number of
years, and regard it as the best hair
preparation I know of. It keeps the
scalp clean, the hair soft and lively, and
prevents the ordinary color. My wife
has used it for a long time with most
satisfactory results."
Mrs. S. A. Rock, of Anderson, Texas,
writes: "At the age of 34, in Monroe,
La., I had a severe attack of swamp,
and my hair fell out. I got well, my
hair commenced coming out, and so con-
tinued until I had well nigh all gone.
I used several kinds of hair restorers,
but they did no good. A friend gave me
a bottle of Ayer's Hair Vigor. Before
finishing the first bottle my hair began
to grow, and by the time I used three
bottles I had a fine head of hair."

Ayer's Hair Vigor

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harbor is obtained from its windows.
00128 A. B. SHERATON, Manager.
SACKVILLE HOUSE,
Opposite I. C. R. Station,
SACKVILLE, N. B.
THIS Large and Commodious House
has just been finished and furnished
throughout in first-class style, and is now
ready for the reception of guests. The
Table will be supplied with all the deli-
cacies of the season, and every effort will
be made to ensure the comfort of visitors.
Good Sample Rooms for Commercial
Travelers.
A first class Livery Stable in connection.
A full share of Public Patronage is re-
spectfully solicited.
CLIFFORD CHAPPELL,
Proprietor.
Railways, &c.
INTERCOLONIAL RAILWAY.
1889 SUMMER ARRANGEMENT 1889
ON and after Monday, 10th June, 1889, the
Trains will run daily (Sundays excepted) as
follows:
WILL LEAVE SACKVILLE:
Fast Express for Halifax, Moncton, &c., 8:37
Fast Express for St. John and Campbellton, 10:25
Day Express for Halifax and Pictou, 11:20
Day Express for St. John, 11:25
Fast Express for St. John, Quebec, &c., 12:00
Fast Express for St. John, Quebec, &c., 12:00
WILL LEAVE DORCHESTER:
Fast Express for Halifax, Moncton, &c., 8:12
Fast Express for St. John and Campbellton, 10:00
Day Express for Halifax and Pictou, 11:20
Day Express for St. John, 11:25
Fast Express for St. John, Quebec, &c., 12:00
Fast Express for St. John, Quebec, &c., 12:00
ALL Trains run by Eastern Standard Time.
D. POTTINGER,
Railway Office, Moncton, N. B.,
June, 1889.
N. B. & P. E. I. Railway.
1889-SUMMER ARRANGEMENT-1899
IN EFFECT MONDAY, JUNE 10th, 1889.
Trains Run by Eastern Standard Time.
ON and after Monday, June 10th, 1889,
Trains will run as follows:
Leave Sackville daily (Sundays excepted)
at 12:30 P. M., Arriving at Cape Tormentine
at 2:55.
Returning, will leave Cape Tormentine
at 3:30 and Arrive at Sackville at 5:55,
connecting with Evening Express Trains
both East and West.
Every Monday morning a Special Passen-
ger Train will leave Sackville for
Cape Tormentine at 5 A. M., returning
will leave Cape Tormentine at 7 A. M.
All Freight for the Eastward, to insure
being taken on day of delivery, will be
at Sackville Station or Wood's Shilling
before 11 o'clock A. M.
JOSHUA WOOD,
Sackville, June 10th, 1889.
JOCCINS RAILWAY.
1889-SUMMER TIME TABLE-1889
GOING EAST:
No. 1 No. 3
Leave Joggins..... 8:45 12:15
" River Hebert..... 8:45 12:15
Arrive Maccan..... 9:05 12:40
GOING WEST:
No. 2 No. 4
Leave Maccan..... 9:50 14:10
" River Hebert..... 10:20 14:12
Arrive Joggins..... 10:25 14:35
W. C. MILNER,
Maccan, June 10, 1889. Sec'y.
"To connect with No. 9."
"To connect with Nos. 1, 2, 3 and 24."

Children Cry for

Pitcher's Castoria.
It is not the word used for God in the Bible
my astonishment increases. What does he
mean? Why that is not only unfair, but in-
correct. Had he said "It is not the only
word it would have been true. The word
Elohim, e.g., is very frequently used. But
he knows the word Elohim is a plural noun,
and so implies more than one. St. John
Xeres a converted Jew, nearly 200 years ago
published his reasons for becoming a Christian.
In speaking of the unity of God he says
"Elohim asks "Why else is that frequent
mention of God by means of the plural
nouns as in Gen. 1:2, where the word
Elohim denotes several persons in the same
Divine nature or essence." So in Gen. 1:26
Jehovah said "Let us make man in our image
and after our likeness." Kings in modern
times use the plural to denote the concurrence
of their council, but who except Christ "has
known the mind of the Lord or been his
counselor?"
But if the readers of the Post have re-
ceived from Theologians the impression that
"ET is not the word used for God in the
Bible" and that the translation has only
been given here by Trinitarian influence
"forger," I have to say it is not correct.
Who is responsible for the impression, the
writer or the reader? Theologians have
not had time to get through the whole
Bible in haste for the passage where ET
is translated God, unless they would allow
to publish all I have found. Give a few
examples, it is in Isa. 18:3, 22:21, 38:
49, 46:7, 68:21, etc. In Isa. 5:16, 8:10
49, 10:21, 12:2, etc. A little strange that
in the 8th and 10th chapters, it should be
correct and be a forger in the 9th of Isa.
But there is something about its being
"a poetical meaning." Well I never thought
the book of Gen. or any of the pentateuch
was very "poetical." But ET is rendered

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