

point at which He humbled Himself until He became obedient to that death the most replete with agony and shame—the death of the cross. It was for Him to humble Himself for others' good but for God to reward all the sufferings. He has also highly exalted Him and given him a name above every name and He is to be worshipped by all intelligent creation. When the grandees of the universe behold His glory it is the glory of the only begotten of the Father full of GRACE and TRUTH. He is not ashamed to call us brethren. Shall we, O, shall we make it the grand study of our life to bear His image and honor His name. P. C.

Mrs. McLAUGHLIN, of Boston, the famous temperance lecturer, delivered in the Mechanics' Institute of this City, three of the most powerful addresses on "Total Prohibition" ever listened to by a St. John audience. Long before the advertised time for her to commence, every available place was taken, so that the Institute was literally packed and many could not secure an entrance.

The time (Sunday afternoon 3.30) having arrived a suitable hymn was sung, a prayer offered and the 5th chapter of Matthew read, the chairman introduced the lecturer; then, in an easy and graceful manner she stepped to the front of the platform and for about one hour and a quarter earnestly pleaded with the fathers and mothers not only to use their influence in teaching the children the evils of intemperance but to do their utmost to eradicate from their midst the cursed traffic and thus save from ruin the Boys of our country.

Her style of dress so neat and in keeping with the nature of her work, naturally of a retiring disposition, the entire absence of affectation, and not the slightest effort to make a flourish, made every one feel that her position as a lecturer was not sought, but the outgrowth of a heartfelt conviction. Her language was so pure and choice, her arguments so pointed and heart-searching that many resolved there and then to labor for "Total Prohibition."

An earnest petition signed by the preachers of our City has been sent to Mr. Moody, the renowned evangelist—that at his earliest convenience he come and labor in our midst for two or three weeks. The reported success attending his efforts in other places has produced a conviction that his earnestness and manner of presenting his themes would drive out much of the cold indifference that exists in and among the many so-called followers of Christ; and that a class who seldom visit a place of worship might be led, through curiosity at first, perhaps, to attend such meetings as he would conduct, and be influenced to review their lost condition and the Saviour's claim upon them and finally be among the saved.

BRO. MURRAY in the January number suggested as a profitable subject for consideration, "How to Secure Good Prayer Meetings," remarking at the same time he knew how to spoil one. He, taking for granted that we all are well versed on the killing of a meeting, omitted to give us his views on this side of the question. But for the benefit of those who may be injuring a meeting and not know it, we call special attention to an article clipped from an exchange and found on page 7, "How to Kill a Meeting."

THE severity of this winter and the frequent snow storms have, during the last two months, greatly interfered with our missionary efforts in these parts. We realize that to keep up the interest of the Brotherhood in this work we must keep it before them and report from time to time what is being done.

WE are glad to notice that Bro. Ford has received from the brethren at Tiverton a token of their appreciation of his labors. We sincerely hope that the brotherly love manifested by such a gift may grow stronger and stronger.

SOME friends have been asking what has become of some of our favorite correspondents? We answer—do not know, but will write and see.

FROM a report of the Board of Foreign Missions sent us by Bro. McLean we quote the following:—

"During the year six new missions have been established, while seven new workers have been put in the field. There have been 305 added, with a net gain of 270. After nine years' work we have 16 stations, 25 missionaries and 1,400 converts. If we include the church at Southport the number would be 1,511."

ORIGINAL CONTRIBUTIONS.

BAPTISM OF THE HOLY SPIRIT.

Those of your readers, who, like myself, are getting on in years, will remember that during the controversy on baptism forty or fifty years ago, the baptism of, or rather in, the Holy Spirit, was ably discussed by Alexander Campbell and others. Such readers will be surprised to learn, by leading articles in the CHRISTIAN of December and January, that it is still an unsettled question among us. We are told that it was not and could not be a baptism, for the following reasons:

1. It is never called a baptism by those who recorded its fulfilment.
2. It could not be a baptism: because there was neither the element, nor an administrator.
3. The language is figurative, and had its fulfilment in their being filled with the Holy Spirit.

It is humiliating to find such reasons in an editorial of the CHRISTIAN, for contradicting a statement of Scripture which is as plain, both in prediction and fulfilment, as any in the Bible. As it appears that *prophecy* and *history* have so much to do with the meaning of Scripture language, I shall quote a passage from each in answer to the first objection. As we take the "Bible Union Translation" to be a true translation of the Greek, I shall quote from it. In Acts i: 5, the Lord Jesus tells his disciples, "John indeed immersed in water; but ye shall be immersed in the Holy Spirit not many days hence." So much for prophecy. With regard to its never being called a baptism by those who recorded its fulfilment, I quote Acts ii: 15-16, where the Apostle Peter relates the descent of the Spirit on the Gentiles. "And as I began to speak the Holy Spirit fell on them, as on us at the beginning; and I remembered the word of the Lord, how he said: 'John indeed immersed in water, but ye shall be immersed in the Holy Spirit.'" Peter was not only a witness, but a partaker of the gifts of the Spirit, and he records the facts as a fulfilment of the prediction. With reference to the second objection—that it could not be a baptism, because there was neither the element, nor an administrator. If there was neither the element nor the administrator present, then neither the Holy Spirit nor the Lord Jesus could be present; for one was the element and the other the administrator. With reference to the third reason—that the language is figurative, and has reference, not to a baptism, but to their being filled with the Spirit. The figurative baptism of the Spirit has been a fruitful source of modes of baptism. People have been trying to imitate what they conceive to be the baptism of the Spirit by pouring water, and sprinkling water, and now we have filling as the true meaning of this wonderful figure. The fact is, that the word baptism, whether used literally or figuratively, always conveys the idea of an immersion. Figurative language is subject to rules of interpretation, and not intended to mean anything or nothing, according to the dictates of a disordered imagination. Just here, I would take the liberty to say, that we have no evidence of a baptism of the Spirit after the conversion of the Gentiles in the house of Cornelius. If any person in our day has been baptized by or in the Spirit I would be glad to hear from him. We sometimes hear persons praying to be baptized with the

Holy Ghost and with fire. The first request is small, if they expect no more of the Spirit than they use of water. The second is needless; and I say in all kindness, that if they do not cease to "wrest the Scriptures to their own destruction," they will receive it without asking. The careful student of the Scriptures will see that the baptism of fire is always mentioned in connection with burning the chaff with unquenchable fire.

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PRAYER-MEETINGS.

BRO. H. MURRAY, in a very interesting article in the CHRISTIAN for January, writes: "I wish some one would tell us how to secure good prayer-meetings." I write, not so much to give the desired information, as to ask that some one tell us how to secure prayer-meetings.

What are called prayer-meetings, very often, are not prayer-meetings at all; the only prayer offered being that at the opening of the meeting, by the leader, or some person requested to do that service, and the benediction at the close of the meeting. If after the opening prayer there is activity in the meeting, it is in singing and exhortation, both frequently being rendered in a very formal and lifeless manner.

Is this a dark picture? Is it a true picture? If so, why is it so? Simply because Christians sometimes lose their first love, the warmth of their zeal and the brightness of their hope, and are again living, comparatively, without God—in the church, having a chilling influence on every one with whom they come in contact. Just warm the heart, strengthen the faith, brighten the hope, and give more of a sense of our indebtedness to God for mercies past, and our dependence on Him for blessings to come. Yea, let the heart be filled with gratitude to God for salvation from sin through the Lord Jesus Christ, and faith in His power to still sustain us in the great conflict of life, and let us understand, indeed, that men out of Christ are in a lost state, and then it may be possible that Bro. M. ask: Is there such a thing as a dull prayer-meeting?

Give us real living Christians and we will have good prayer-meetings all the time. Give us Christians who have a name to live while they are dead, and the thing is an impossibility. As is the Christian, so is the prayer-meeting.

No man will bow down before God and thank Him for mercies past, if not conscious of any mercies past; nor will he ask for favors, if needing no favors; nor will he ask to be sustained or defended in danger, if conscious of no danger; nor will he exhort his neighbor or his friend to flee from the wrath to come, if that also, to him, has ceased to be a reality.

Why did the Israelites fall in the wilderness, and why do we fail to have good prayer-meetings? The reason is one—a lack of faith.

Brethren in Christ, everywhere, let us arise from our lethargy, "Cease to be at ease in Zion," and let us take the council of the glorified Jesus: Buy of me gold tried in the fire, and be rich; white raiment and be clothed; and eye-salve that we may see the goodness and mercy of our God, His mighty power to sustain in every hour of danger; the rich provision which He has made for us poor, sinful mortals, in the Lord Jesus Christ, and our undone condition out of Christ, and then methinks there will be live prayer-meetings; the thanksgivings and supplications will arise from grateful, loving, trusting hearts, and the exhortations will have a living power to strengthen and build up the saints, to bring the rebel back to God, to win souls to Christ.

O. B. EMERY.

Deer Island, Jan. 24, 1885.