

whole time in the Temple, and notwithstanding there were many of the Jews which believed in the city not a man had laid hands on him till certain Jews from Asia, who, doubtless, had followed Paul to do him injury, saw him in the temple. These were not believers but riotous Jews.

From all of this I am of the opinion that Paul made no mistake when he went into the Temple on this occasion; but rather that he acted wisely, and succeeded in showing his brethren his true relation to the law and the gospel. The spirit of conciliation here manifest is a beautiful lesson, and well worthy our careful study and imitation.

I love thus to exchange thoughts with brethren whom I have learned to love for their works sake

Truly yours, E. C. FORD.

Westport, March 10, 1885.

PAUL DID NOT MAKE A MISTAKE.

DEAR BRO.—In the March number of the CHRISTIAN, I read an article from the pen of Bro. R. W. Stevenson, headed, "Did Paul Make a Mistake." As it is important that an inspired man, whose words and actions are set forth as an example, should be placed in a proper light, if we are able to do so, I feel it my duty to assume that Paul did not make a mistake.

The first question our brother asks, "Why did the Apostle take the vow?" I answer, being a Jew he had the right to take the vow. Question second: "On what ground did he take it?" I answer on the ground that it was the custom of any devout Jew to take a vow, for even their father Jacob took a vow before the law of Moses came into existence, as we read in Gen. xxviii: 20—22. By reading Acts xxi: 21, we find that Paul was accused by the believing Jews, (not the unbelieving) of throwing aside the rite of circumcision and the "customs." Now, as a vow was a custom, Paul carried out this vow to show (as would appear) that he was accused wrongfully, for he had been accustomed to take a vow, as we read in Acts xviii: 18. Our Bro. states next: "This vow was a part of the Jewish law which was taken out of the way by Jesus, according to the epistles of Paul to the churches," and refers us to Col. ii: 14, Rom. vii: 4—6, 11 Cor. iii: 11, Gal. iii: 24—25. Now, I cannot understand how taking a vow was against or contrary to a Jew, because he had the privilege to take the vow, or not take it. But the law of Moses proper, which prefigured Christ, "was a schoolmaster" and was so binding on them, that they could not throw it aside if they wanted to; "which was also contrary to them" until "taken out of the way" when "nailed to his cross." Therefore, I take it that a vow being in use before Moses' law, it could be used after Moses' law had departed, or until God gave a revelation to the contrary.

But our Bro. says, "I take it that the apostle unwittingly made a mistake. Being infallible only in his preaching when he was guided by the Holy Spirit; but apart from that he was liable to make a mistake, at least as much so as Peter in regard to the Gentiles. See Gal. ii: 11—12." We find there "Paul withstood Peter to the face because he was to be blamed."

I ask why was he "to be blamed?" Because he (Peter) acted contrary to his own teachings; for by turning to Acts x: 28, we read: "And he said unto them, 'Ye know how that it is an unlawful thing for a man that is a Jew, to keep company or to come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.'" But in Gal. ii: 12, we read that when the Jews from James came to see Peter, he separated himself from the Gentiles, thus making them common or unclean.

Now, I ask was Paul over blamed? No, but the contrary, for we read the apostle James and other

brethren urged Paul to take a vow, and he never mentioned after as though he had done wrong, but at the end of his career he exclaimed, "I've fought a good fight, I have kept the faith."

Yours, W. M.

Saint John, N. B., March 19th, 1885.

THE CHRISTIAN'S DUTY.

The promises of the Bible are alone to the faithful. "Grow in grace" is a command and must be obeyed, in order to become "strong in the Lord and in the power of His might." In fact, without the adding of those virtues recorded in Scriptures, to our faith it becomes dead, and such a faith is without a promise. "If ye do these things," says Peter, "ye shall never fall," &c. True faith grasps the promises of God with a determination of spirit, not only to "be a hearer, but a doer, of the Word," and such ever enjoy the blessings of the Lord and the promise of "an inheritance among the sanctified." Christians cannot *live* and *grow strong* upon past experiences, but on a living, present faith that "works by love." We cannot remain neutral in this spiritual warfare. We are either growing stronger in the Lord, and by so doing reflect the light of the Master through our lives and conversation, or we are "stumbling blocks" in the way of our fellow beings. I find that the want of the Church at the present time, is earnest, faithful, God fearing men and women, who are willing at all times to give a reason of the hope within them with meekness and fear. There is too much lukewarmness, a conforming to the things of time, grasping for the mammon of unrighteousness, which does not satisfy the soul, nor benefit (spiritually) our fellow men. In order that the cause of the Master prosper in our provinces, there must be an awakening and rallying around the standard of truth. Some trifling affair should not hinder our meeting on the Lord's Day, and thus discourage the few who are willing to bear the "burden and heat of the day." Preaching the Gospel will not bring *desired* results, unless upheld and encouraged by the sympathy, prayers and faithful living of the brotherhood. The cause of Christ must languish, sinners must perish, unless a spirit of zeal and holy living is manifested among those who profess to love the Lord Jesus Christ. Soldiers, in order to become victorious, must obey their leaders command. So the army of the "King of Kings" will never go forth conquering and to conquer, unless they take unto themselves "the whole armor of God," and show unto the world that they intend to uphold the "truth as it is in Jesus." Individuality is a Bible doctrine; the *talent* entrusted will be required of each. Will it then be said, "well done good and faithful servant." Remember it all depends upon our faithfulness in *time*. "Be thou faithful unto death and I will give thee a Crown of Life." P. D. NOWLAN.

"CHINESE GORDON."

"So you want to hear about Gordon?" said Major Swordsleigh to a listening group of children. "Well, the first time I ever saw him was at Gravesend in 1867, when I brought him a message from London. Almost the first thing I saw was "God bless the Kernel," chalked on a fence; and as I went on I found a boy writing the same words on a wall. "What Colonel's that?" I asked. "Why, Colonel Gordon, of course," he answered; "don't you know him?"

"I did know him, for all England was ringing with what he had done in China. When the Taiping rebels were carrying all before them there, in came Gordon, raised an army of Chinamen, and beat the Taipings wherever he met them. Even when the rebels thought themselves safe among the great swamps, in a cobweb of rivers and canals where no army could pass, Gordon's light gun-boats came creeping along over reeds and mud, and bang went their guns,

and down tumbled the earth-works, and away ran the rebels, thinking him a magician who could make ships go on land.

"When I reached Gordon's house, a dozen ragged boys were just coming out, and in the doorway stood a quiet, pleasant-faced man of thirty-four, with a keen, bright eye, who invited me in very heartily. Not a word did he say of his great deeds in China: but he told me plenty about his 'kings,' as he called the boys whom he was teaching, and for some of whom he had already found work. "See these pins in my map," said he, "they show where some of my young 'kings' are, for whom I've got places on shipboard. I like to keep track of them."

"And so he did; and in after days, when he was fighting for his life in the African deserts, he still had a kind thought to spare for his English boys.

"In 1871 he was sent to Turkey, and he had hardly done with that when the Egyptian government wanted him in Central Africa. And what a life he had there! Sometimes he had to ride over the desert on a camel for days and days, with his skin peeling off with the heat, and his lips cracked and bleeding from thirst, and the sand-flies stinging him all over. Or he would be struggling up the Nile, among horrid swamps where the fever mist curled up like steam, or through dark gullies where armed savages lay waiting to pounce upon him.

"Many a hard fight did he have with the cruel Arabs, who were kidnapping the poor negroes and selling them for slaves. Sometimes a boat would come down the river, loaded with wood and ivory; but when Gordon took up the wood he found a close-packed crowd of slaves, almost choked for want of air, and so weak that they could hardly stand when they were taken out.

"In 1879 he came home quite worn out; but even then there was no rest for him. He was sent back to China, then to South Africa, and then to Central Africa again; for by this time war had broken out in the Soudan between Egypt and the Arabs, the Egyptians had been beaten, and a few handfuls of them were left shut up in fortresses far away in the desert, hemmed in by fierce Arabs.

"Every one said that Gordon was just the man to get these poor fellows out of their difficulty, so he was sent to do it. But instead of giving him the soldiers he needed, they sent him out almost alone; so in place of being able to help off the besieged Egyptians, he was soon besieged himself. For months he defended Khartoum against the enemy's whole army, with only a few cowardly Egyptians recruits to help him. But at last his own men betrayed him, and when the English came up to the rescue they found that the Arabs had taken the town, and that poor Gordon was either killed or made prisoner. There! We won't talk about it any more, children. Good-night!"—*Harper's Young People*.

THE EFFECTS OF ALCOHOL.

The power of alcohol to cause either temporary or permanent insanity is well known to all of us. I have been told that one single visit to the padded room of the London Hospital, where those suffering from delirium tremens are confined, is simply sufficient to shake the faith of the most confirmed alcohol worshipper in his mistaken creed. As regards its relation to permanent insanity, we have the statement of a former bishop of London, who has informed us that, out of twelve hundred and seventy-one maniacs whose previous histories were investigated, six hundred and thirty-nine wrecked their reason by excessive drinking. But the most