

(Continued from first page.)

him to find out what new move the Russians were making."

This was a time of fierce trouble in China. For various reasons the people of the province of Kwang-tung, in which is the city of Canton, were very much discontented and on the point of revolt against the government. A schoolmaster, named Hung, in a village near Canton, got the idea from somewhere, and persuaded many people around him, that he was sent of God to deliver them from their oppressors and reign himself on the Dragon Throne. In a short time he gathered a large army, marched north for about seven hundred miles, spreading ruin and desolation wherever he went, captured all the cities in his path leaving them in command of his chiefs or Wangs, and finally reached Nankin which soon fell before him; and here he set up his throne and proclaimed himself the Heavenly King, the Emperor of the Great Peace. Soon all the cities between here and the coast fell and Shanghai itself was threatened. The foreign merchants and traders in the city seeing that there was no help to be expected from the Chinese Government, and fearing for their lives, raised an army composed chiefly of the paid-off ship hands and idlers and vagabonds of all nationalities always to be found about Eastern ports. The command of this was given to two American adventurers, Ward and Burgevine. Ward was soon killed and Burgevine was dismissed for corrupt practices, and Li Hung Chang, the governor of the province applied to the British to send them a new leader, and Gordon, who was then engaged in surveying the country around Shang-hai was appointed. This was early in 1863.

He had undertaken a hard task. They had called themselves the Ever Victorious Army but had never deserved the name until Gordon took the command. Space forbids going into any details of the campaign, but city after city was soon captured and there remained only Soochow. But Gordon was almost discouraged. The Chinese authorities with little sense of honor continually broke faith with him, refused to pay his men regularly, and once actually fired upon them. He was disgusted and started to Shanghai to resign his command. When near the city, however, he heard that Burgevine, the former commander of the Ever Victorious Army, had raised a well armed band of foreign rowdies, joined the rebels in Soochow, and was planning to win over his old followers. The aspect of affairs was graver than ever. For Gordon to abandon the cause now was to give the country over to misery and ruin for years to come. And yet he stood alone. He could not trust the Imperial Government and he could not trust his men. But he concluded to stand and see the end of the rebellion. Burgevine was doing his best to take Gordon's life and Gordon knew it, and yet when he heard that the rebels had suspected Burgevine and threatened him with death he wrote begging them to spare him.

Gordon himself worked harder than any one in the army and was always in the front of every battle. When a leading officer faltered he would take him quietly by the arm and lead him forward. He had so many hair-breadth escapes that his men came to believe that he led a charmed life and that where he was there was safety. He carried no arms; his only weapon was a little bamboo cane with which he pointed in directing the fight, and this the natives called "Gordon's magic wand of victory." Soochow fell, and with it the main part of the rebellion.

But side by side with his victory General Gordon experienced the greatest sorrow of the whole campaign. When the Wangs surrendered the city it was on condition that their lives would be spared and their city saved from plunder, but the next day as he went alone into the city expecting to find everything settled he found to his horror that Li had broken faith and that the five Wangs had been murdered and the city given up to plunder of the Imperial troops. In a fury he seized his revolver and started off in search of the treacherous governor, but Li was nowhere to be found. There is no doubt but that if Gordon had found him then he would have shot him on the spot. He never spoke of the murdered kings afterwards without tears. A little more fighting and Nankin fell; the rebels were conquered and China was saved.

The gratitude of the people was un-

bounded and they at once proceeded to heap upon him both riches and honor. But Gordon would none of them. Twice a fortune was offered him but he would accept nothing. After much persuasion he consented to accept the title of Mandarin of the yellow jacket, the highest Mandarin in the service of China, and with this Prince Kung presented him with a magnificent gold collar from his own neck which he could not refuse. He had spent all his pay in relieving the wants of the poor people around him, he had refused to accept any reward from the government for his services, and he returned to England in the end of 1864 as poor a man as when he left. An incident on the voyage home serves to show his character. A collection was being taken up for a poor widow on board. Looking in his pocket he found that he had only enough money to bring him home but he went down to his cabin and returned bringing, as his contribution, the gold collar. And many other gifts to him, medals etc. have since shared the same fate.

It would be easy to fill the whole paper with the story of this remarkable man but we must stop. The story of the next few years of his life among the blacks in the heart of Africa reads like a fairy tale, and we will try and give some account of it in another number.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VI. [1 Cor. 15: 50-58.] May 11, 1884.]

VICTORY OVER DEATH. COMMIT TO MEMORY VS. 55-58.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed.

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy sting? O grave, where is thy victory?

56. The sting of death is sin; and the strength of sin is the law.

57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

GOLDEN TEXT.

"Death is swallowed up in victory."—1 Cor. 15: 54.

HOME READINGS.

M. 1 Cor. 15: 50-58. Victory over Death.

1. Matt. 28: 1-28. The Resurrection of Christ.

W. John 11: 18-44. The Resurrection and the Life.

Th. 1 Cor. 15: 20-34. Christ the First-Fruits.

F. 1 Cor. 15: 35-49. A Spiritual Body.

S. John 5: 10-29. The Dead shall Hear His Voice.

S. Dan. 12: 1-13. As the Stars For Ever.

LESSON PLAN.

1. The Great Change. 2. The Final Victory. 3. The Believer's Duty.

Time.—A. D. 57. Place.—Written from Ephesus.

INTRODUCTORY.

The doctrine of the resurrection of the dead was denied by some in the Corinthian church, and Paul in this magnificent chapter sought to correct their error. In discussing the subject he makes the following points: 1. Christ's resurrection was predicted in the Scriptures. 2. It was established by abundant testimony. 3. It had been preached by all the apostles. 4. Hence the dead must rise, for if the dead rise not then Christ is not raised. 5. Two objections are then considered—the first referring to the physical possibility of the resurrection, the second to the nature of the bodies to be raised. Our lesson to-day follows the answer to the second of these objections, the nature of the resurrection body.

LESSON NOTES.

I.—V. 50. FLESH AND BLOOD—our bodies, subject as they are to decay and death. (Compare Heb. 2: 14.) INHERIT THE KINGDOM OF GOD—as it is to exist after the resurrection. NEITHER DOETH CORRUPTION—the same truth in an abstract form. That which is subject to death cannot be immortal. V. 51. A MYSTERY—something that could not have been known unless revealed by God. WE—all believers. SLEEP—die. Matt. 27: 52; John 11: 11; Acts 7: 60. SHALL BE CHANGED—so that these corruptible bodies shall become immortal. Both the living and the dead shall be so changed as to be fitted for their immortal state. V. 52 IN A MOMENT—Instantaneously. AT THE LAST TRUMP—on the last day. THE TRUMPET SHALL SOUND—compare Matt. 24: 31; Isa. 27: 13; 1 Thess. 4: 16. THE DEAD SHALL BE RAISED—as described in vs. 42, 43, incorruptible, glorious and powerful. WE—all who are alive. 1 Thess. 4: 15. V. 53.

THIS CORRUPTIBLE—this body. PUT ON—as a garment. 2 Cor. 5: 2, 3.

II.—V. 54. THEN—at the resurrection, when our bodies are raised incorruptible. THAT IS WRITTEN—Isa. 25: 8. The victory over death will be complete and final. V. 55. EXULTING WORDS OF TRIUMPH! Christ has conquered, death is disarmed, Hades is no more! Death is personified as a venomous serpent, and the apostle shouts the song of triumph as if he were already witnessing the resurrection and exulting in victory over death and the grave. V. 56. THE STING OF DEATH—that which makes death terrible. Take the sense of sin away and death is disarmed. THE STRENGTH OF SIN IS THE LAW—for without the law there would be no condemnation. V. 57. THROUGH OUR LORD JESUS CHRIST—through whom the victory is obtained.

III.—V. 58. THEREFORE—because of the resurrection, because death does not end all nor keep his trophies for ever. STEADFAST—firm in mind and purpose. UNMOVABLE—undiscouraged by opposition or difficulty or fears. ALWAYS ABOUNDING—the Greek is even stronger: "always richly abounding," "super-abounding;" "diligently doing God's will. YE KNOW—it is no uncertain thing, hanging on a "perhaps." NOT IN VAIN—as it would be if we were to die and not live again.

WHAT HAVE I LEARNED?

- 1. That life and immortality are brought to light in the gospel by Jesus Christ.
2. That Christ by his own resurrection has secured a glorious resurrection for all who trust in him.
3. That there is no sting in a Christian's death, for there is no unforgiven sin there.
4. That the bodies of saints shall be rescued from the destroyer.
5. That our work for Christ will not be labor spent in vain.

LESSON VII.

May 15, 1884.] [Acts 19: 23-41—20: 1, 2.]

THE UPROAR AT EPHESUS.

COMMIT TO MEMORY VS. 38-40.

23. And the same time there arose no small stir about that way.

24. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands.

27. So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29. And the who's city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30. And when Paul would have entered in unto the people, the disciples suffered him not.

31. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35. And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these men, which are neither robbers of churches nor yet blasphemers of your goddess.

38. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39. But if ye inquire any thing concerning other matters it shall be determined in a lawful assembly.

40. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this course.

41. And when he had thus spoken, he dismissed the assembly.

CH. 20: 1. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece.

GOLDEN TEXT.

"Why do the heathen rage, and the people imagine a vain thing?"—Ps. 2: 1.

HOME READINGS.

M. Acts 19: 23-20: 2. The Uproar at Ephesus.

T. Ps. 2: 1-12. Why do the Heathen Rage?"

W. Ps. 115: 1-18. Trust Only in the Lord.

Th. Luke 12: 15-26. Beware of Covetousness.

F. Acts 18: 16-25. Humbled from Gains Lost.

S. Acts 20: 3-16. From Corinth to Miletus.

S. Acts 20: 17. Farewell to Ephesus.

LESSON PLAN.

1. The Appeal of Demetrius. 2. The Exultation of the People. 3. The Quieting of the Uproar.

Time.—A. D. 57. Place.—Ephesus.

INTRODUCTORY.

The best introduction to this lesson will be a careful review of Lessons I and II, with which it stands in an immediate historic connection. It shows how great had been the influence of Paul's teaching and preaching during his three years' ministry in Ephesus, and on what interested motives the gospel was opposed.

LESSON NOTES.

I.—V. 23. THAT WAY—the new religion which this Paul was propagating. V. 24 SHRINES—for Diana; perhaps models of her temple containing a little image of the goddess. NO SMALL GAIN—pilgrims bought them as memorials of their visit. V. 25 OUR WEALTH—he appeals first to their selfish interests, and then (vs. 26, 27) to their religious feelings. V. 27. TEMPLE—a magnificent building, one of the Seven Wonders of the world.

II.—V. 28. FULL OF WRATH—at the prospect of losing their gains. So now, when the truth interferes with wicked ways of making money, those engaged in such pursuits are enraged. V. 29. THE THEATRE—an unroofed enclosure with tiers of stone seats rising one above the other, capable of accommodating it is said twenty-five thousand persons. GAIUS AND ARISTARCHUS—see ch. 20: 4; 27: 2; Rom. 16: 23; 1 Cor. 1: 14; 3 John 1: V. 30. SUFFERED HIM NOT—would not allow him uselessly to expose himself to such peril. V. 35 THE CHIEF OF ASIA—"Asarchois;" officers chosen from the cities of Proconsular Asia to have charge of the games and festivals. V. 38 ALEXANDER—some think this was Alexander the coppersmith mentioned in 2 Tim. 4: 14. V. 34. WHEN THEY KNEW—the Gentile hatred of the Jews was roused, and they refused to hear him. WITH ONE VOICE—an act of worship as well as an expression of devotion to their goddess. 1 Kings 18: 26.

III.—V. 35. THE TOWN-CLERK—keeper of the public archives, an officer of great authority. WORSHIPPER—"temple-keeper." WHICH FELL DOWN—the statue of the Ephesian Diana, like some other heathen idols (the Palladium of Troy and the Venus of Paphos), was supposed to have fallen from the skies. V. 38. IF DEMETRIUS—if any law had been broken he should bring legal proceedings against Paul. V. 40. CALLED IN QUESTION—before the Roman government Ch. 20: 1. DEPARTED—after Pentecost. 1 Cor. 16: 8. TO GO INTO MACEDONIA—see ch. 19: 21. V. 2. THESE PARTS—the entire region of Macedonia, including Philippi. INTO GREECE—to the city of Corinth.

WHAT HAVE I LEARNED?

- 1. That selfish interests sometimes lead men to oppose the gospel.
2. That what brings profit to the purse may bring loss to the soul.
3. That error is best opposed by teaching the truth.
4. That zeal for religion is sometimes a cloak for sin.

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THE NORTHERN MESSENGER is printed and published on the 1st and 15th of every month, at Nos. 33 and 37 St. James street West, Montreal, by John Dougall & Son, composed of John Dougall and John D. Dougall, of New York, and John Redpath Dougall, of Montreal.