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THE CHRISTIAN

"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."—Paul.

Vol. II.—No. 6.

SAINT JOHN, N. B., APRIL, 1885.

Whole No. 18.

The Christian.

BE SURE YOU ARE RIGHT!

How often it has been said and that to by honest hearts, "That there are so many different ways, it is impossible to know the right way" and such naturally conclude, judging from the many conflicting ways, that there is no sure way of life and salvation; that it is impossible to know what is right or true or safe. Many are thus seriously jostled in their faith as to any reality or truth in religion and some are led to deny in toto, the truthfulness of Christianity. We have heard such ones say "that if God gave to the world a revelation, He would certainly reveal Himself, so as to be understood, but the fearful jargon of doctrines show plainly that God is not understood, which is sufficient evidence He has not given us a revealed will." This seems to be quite plausible, admitting, as we must, that God is both able and willing to reveal His will to man unmistakably clear, so that man may know the truth. The conclusion would be true, if the promise was not false. In the first place, the different opinions and ideas that are so prevalent do not exist in the Bible, but in other books that are not of God. In the second place, the truth of God, the doctrine of Christ through which man receives his life and salvation is believed by all, and about which there is no dispute. Hence all believers of the Bible are united on the *revealed* way and plan of salvation. Notice, please, that we are not saying there are no divisions and disputes about what the Bible is said to teach, but that there is taught in the Bible the plan of salvation; that is not in dispute, never has been, and probably never will be. This places the man who would be saved out of the reach of a possible doubt so that he may be *sure* he is right.

If we can find one person whose salvation or conversion is admitted by all believers, about which there is not a doubt or a dissenting voice, then it must be admitted the way or plan of salvation is not in doubt. Let us turn now to the eighth chapter of Acts and read carefully the conversion of the Eunuch. Here we find a genuine conversion a man who was in sin, and hence unsaved. He turns to God and becomes a happy man and goes on his way rejoicing. Who in the religious world ever thought that the Eunuch was not truly converted, and therefore not safe and sure as far as his acceptance and forgiveness was concerned? Here is a man that all admit was a Christian. Is it not true, therefore, that the *way* in which he came to Christ is also universally admitted, and hence out of the arena of doubt. All can see that if the Eunuch's conversion is beyond dispute, that what he did to be saved must also be beyond dispute; the effect must partake of the nature of the cause. Now comes the fact that to be sure and safe and beyond a dispute, as to our conversion, is to do as the Eunuch did. His conversion being admitted genuine, so must ours be, if we do as he did. We need not record the

story of his conversion. We could not make it any plainer than it is in the good Book. How he believed in Christ the Son of the living God, by or through the preaching of the Evangelist Phillip and was baptized into Christ and went on his way rejoicing. Some one, perhaps, may say that his baptism is in dispute. We think not. The record says he was baptized and all standard authorities say that baptism is to immerse. Not a person known to the writer seen or heard of, was ever in doubt about his baptism when immersed. All the doubts belong to something else that is believed to be baptism. We have known persons who had been, as they supposed, baptized, but becoming dissatisfied, were afterwards immersed, but none are ever dissatisfied with immersion as far as the act is concerned. Let any who may think there is no safe and undisputed way to salvation as to the conversion of the sinner, make a special note of what we have said, and if not satisfied with the correctness of the position, let him test it by asking any professor of any denomination whether the man's conversion is genuine who honestly and heartily believes in Christ as the Son of God, repents of his sins and is immersed into Christ; there is no risk in saying he will find none who doubt his conversion. He may find many who honestly believe that there are other ways to be saved. But this does not invalidate the fact that the way of life and salvation as taught in the Bible is safe and sure and beyond a question. The same is true of our final salvation in heaven. The way all along from earth to the vaulted skies is plain and delightful, beyond a doubt, and as certain and true as its heavenly author. I am more than anxious that precious souls who are unsaved should know how plain and sure and how undisputed God has made the way of salvation. I feel-assured that many would accept the claims of Christ who are now kept in darkness by the supposed objections and differences, could they see this safe and universally admitted way. Our heavenly Father knew our natures. He was able to meet their demands. He therefore gave us a religion suited to our condition and made it so plain and easy that none need be unsaved. He has made no demand but what is in perfect keeping with our best and highest interest. To believe what is true cannot be unpleasant and to do what is right is always a delight. To trust in one who cannot lie, cannot be a hardship to an honest heart. The way of true religion is the path of wisdom. Her ways are ways of pleasantness and all her paths are peace. "The way to heaven is heavenly and the road to bliss is bliss." Christianity is true manhood to keep step with the voice of God, is fulfilling the true wants of man. To be right with ourselves we must be right with God. To lose the salvation offered in the Gospel is the loss of manhood. No one need look for success outside the principles of Christianity. Joseph Cook has lately said "that no political ideas will ever succeed on any scale, broad or narrow, without exalted personal character;" this is as true of the individual as the nation. True character is true religion, without which there is no true

success. Don't neglect the true and safe way. Be sure you are right and then go ahead.

H. MURRAY.

READING.

It is frequently said that by far too little reading is done, and the statement may be, and probably is, true. But if the time spent in the perusal of useless and pernicious books, were given to those of an ennobling and instructive character, the remark would not be heard so often, because the fact would be less obvious. It is much lamented, and deservedly so, by those having the well being of humanity at heart, that the worst kinds of books are the most popular; and those the least that are best. May the reverse soon be the case.

There is one book in particular that is too much neglected, viz.: the Bible. There are but few houses in which there is not a copy; there are many in which it is in a dark corner, or on a high shelf, and, judging from the amount of dust on it, we at once arrive at the conclusion that it is seldom touched, less often read, and studied less. These things should not be so. The grand opportunity, the inestimable privilege of growing in the knowledge of Jesus Christ is offered to all. If we were deprived of the Word of God, and all the books that have been written since the beginning of time, many of them unquestionably good, could not supply its place. There was a time when the Scriptures were not so extensively circulated as they are at present. Until the art of printing was invented, the Bible was written on parchment, by man's hand, and thus preserved. On account of the enormous amount of time and labor required in writing each *one* copy, it is evident to all, that the number of copies in existence must have been exceedingly small, and the price that would have to be paid to obtain one, correspondingly large. The only way for a very large majority of the people to become acquainted with the Bible, was to meet in one place and hear it read; the attention they would require to give before they could become comparatively familiar with the Word, is easier imagined than described. How great are *our* privileges; how little *we* use them.

As already said, the Bible is too much neglected. Not a few ever read it; a great many read it too carelessly. Very little benefit accrues from reading in the casual, listless way secular newspapers are read; and a large number, from pursuing this course, find Bible reading very uninteresting; whereas if they did, as do the true, earnest student of the Bible, read attentively and prayerfully, they would see its sublimity and value. The fault lies in themselves, not in the Bible; and if they read slowly, dwelling on words and phrases, on clauses and sentences, and try zealously to understand what they read, the result will be most gratifying, for the Book that has hitherto appeared uninteresting and uninteresting, will prove the reverse. Of course more time will be required by

proceeding in the way suggested, than by following the usual course: but, since we do not read the Scriptures for practice, but rather to learn our duties to God, to our neighbor and to ourselves, the objection is of little importance.

He who does not make the Bible a lamp to his feet, and a light to his path, but walks entirely after the counsel of man, must be in doubt and fear, since, among fallible mortals there exist such a diversity of opinion and practice on vital points. He who investigates for himself the Word of God, and by it tries the statements of ministers and others, whether they are in harmony with it or not, and accept or reject them accordingly, is truly wise. The servant of God, who is trying to make known his whole counsel, would, for a moment, think of being irritated with any of his hearers, who proves all things by the Word of God and holds fast that which is good. We know that the Bereans were commended for searching the Scriptures daily and seeing whether or not what Paul said was true. (Acts xvii. 11.)

Another matter that may not be foreign to the nature of this communication, and one that professing Christians and even the true followers of Christ neglect too much, is committing to memory as many of the choice passages of Scripture, as by diligence, they can. It is not absolutely necessary that we do so; but, if such an amount of pleasure accrues to him that memorizes portions of the most beautiful writings of uninspired men, surely much more will to him that does the same with the Word given by inspiration of God. When from home we cannot always have our Bible with us; but it is impossible to leave the verses behind; and during the spare moments in the day and the sleepless ones at night, we can meditate upon them and derive such benefit therefrom, that we will be the better prepared to resist the devil so successfully that he will flee from us.

It is necessary that Christians study the Word diligently, that they may grow in grace and the further knowledge of Jesus Christ, and be able to give an answer for the hope that is in them, that the professing Christians may find what yet they lack, and finding, obtain it, that yet they become meet to be partakers of the inheritance of the saints in light, and the ungodly be warned to flee from the wrath to come and lay hold on the hope set before them in the Gospel. All should study it till they become familiar with its contents; then they will know what is right and pleasing to God, and what is displeasing to Him and consequently wrong.

A concordance, a Bible dictionary and biblical study, and all should have them. Of the three, probably the most valuable is the concordance, enabling those that consult it to find all the passages with ease, that bear on any subject they may be studying. Dr. Smith's Bible Dictionary comprises, "antiquities, geography, biography, and natural history," and must be seen to be appreciated. The value of maps was shown by a communication in the February number of THE CHRISTIAN, entitled "Geography."

S. F. H.

P. E. Island, March 16th, 1885.

FROM NEW ZEALAND.

DEAR BRO. CRAWFORD,—In addition to the Salvation Army and American Evangelists, we have a new sect calling themselves the Church of Christ, who teach and hold the souls-leeping, materialistic doctrine of "conditional immortality," which being interpreted means that immortality can only be obtained by the believer and follower of Jesus, all others are lost in the grave. Their bodies return to the dust, but as they have not immortal spirit,

when the vital spark quits this mortal frame it goes out like a farthing rush light, without hope of being relighted in the hereafter, except through a belief in Christ. This is a convenient doctrine, and gets rid of the inconvenient notion of future punishment, and gives those who are so minded to follow in the steps of him who

"When he lived he lived in clover,
And when he died he died all over."

a full opportunity to do so, as the consequences are simply non-immortality, otherwise annihilation.

This strange notion was introduced to New Zealand by a Mr. G. A. Brown, who I believe was at one time a Baptist minister. He is a very clever speaker, and has succeeded in gaining a good number of followers. Their teaching in almost every other particular approaches extremely close to the plea of the Disciples, while their church order and many other items are identical. Mr. Brown has recently gone to America and it is not improbable that you may hear of him.

Bro. Exley, who has on several previous occasions combatted their conditional immortality notions, has recently delivered a course of lectures in opposition to their views. These addresses have been well received and have caused considerable interest in Auckland where they were delivered. They will be published in pamphlet form and circulated at a low price. Owing to the very great interest aroused by these lectures our brother's intended visit to the Thames has been delayed until after the commencement of the New Year.

This brings to my mind the near approach of that interesting season—a season of joy as well as one of serious reflection—and I think I shall just conclude this short epistle by wishing you and all the readers of THE CHRISTIAN a Merry Christmas and a Happy and Prosperous New Year.

Yours, etc.,

L. J. BAGNALL.

Thames, Nov. 10th, 1884.

[The above was mislaid.—Ed.]

A SUCCESSFUL PRAYER-MEETING.

It is the purpose of this article to offer a few suggestions upon the means of creating and sustaining a good prayer-meeting. There is no service, in our judgment, that presents such opportunities for mutual helpfulness and spiritual development, as this one. Here we gather as a family at the evening fireside. All the restraints of the day's conflict and toil are laid aside, and the family's cares and disappointments, triumphs and hopes are discussed with a common interest. It is essentially the people's meeting and under modern restrictions the only meeting that the people have. It ought to be the happiest and most joyful service of the week, a place where the weary soul could find rest and refreshment, where the sorrowing could find comfort, and where all could sit down as members of a great family to cheer and encourage one another onward in the struggle. It should be such an occasion that weary mothers may find it refreshing to tear themselves away from cares and sit for an hour under its cheering influence; that the tired workman will go home renewed in spirit and encouraged in his daily toil. Such results may be realized in many of our now lifeless prayer-meetings with proper attention, zeal and earnestness.

Perhaps the most serious problem with most leaders is to secure such an attendance as is essential to success. It is next to impossible to work up a very strong interest with a handful scattered about over the audience room. One of the failures of most prayer-meetings is in not reaching church people as a class. There is generally a startling difference between the Lord's day morning and the Thursday evening attendance.

Perhaps a congregation of one hundred and fifty can muster thirty or forty who have the heroism to go through with the average prayer-meeting. Every such prayer-meeting, however beneficial to those who attend, is in a measure a failure, since a large majority gain nothing from its exercises. One of the efforts, then, should be to increase the attendance, fill the house, if possible. It will require that all the energy of the pastor and people be bent to that end. Let the same effort be made to get the people to attend prayer-meeting, that there is to get an audience on Sunday and it can be done. In the first place make its services attractive and profitable. It is often unprofitable because it has failed to draw out the sympathies and sustain the interest of those who attend. Its very tediousness causes weary men and tired mothers to prefer their own cheerful firesides and the warmth and glow of family companionship to the weary monotony of such an hour. On the other hand if the meeting is made interesting and helpful to those who attend its influence will begin to spread through the congregation. Then let every one act on a committee of invitation and its influence for good will be doubled. The young people will soon find that the prayer-meeting has something for them, and the weary sinner will here find himself nearest the divine presence, whose pardoning love he desires.

A great many fail to make the meeting interesting because they neglect to give attention, in the preparation of exercises. They have gotten into a rut, and there they remain the year round. A few long prayers and tedious exhortations, interspersed now and then with a lifeless song, to fill in awkward pauses, is often the weekly fast before set weary souls who have come hungering for blessings. If an effort were made to get out of this rut it would have a wholesome effect. Let the exercises be varied to suit the occasion; and as it is the people's meeting, in some way give each individual a share and responsibility in the service. The timid shrinking servant of Jesus Christ, must not be pushed aside by the stronger and more ready of speech. The tender girl who has just confessed her Saviour must have an opportunity to testify of her love. There must be a part for the young and a part for the old and the Master's spirit over all. By prayerful thoughtful preparation, under the management of a skilful leader, the prayer-meeting may be made the most interesting, soul-inspiring service of the Lord's house. And where it is made such, we will not need to lament as we often do now, the absence of the membership from this service.—*The Christian Evangelist.*

HOW TO PREACH.

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not get excited too soon. Do not run away from your hearers. Engine driving wheels run fast with no load, but when they draw anything, they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not brawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. If you have lightning you

can afford to thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat saying, "as I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation and talk to folks. Come down from stilted and sacred tones and become a little child. Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Look people in the face, and live so that you are not afraid of them. Take long breaths, fill your lungs and keep them full. Stop to breathe before it is exhausted. Then you will not finish off each sentence-ah with a terrible gasp-ah!

Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse if it strikes him edgewise.—*Exchange.*

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

CORBURG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday School at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Society meets every Wednesday evening at 6.

The women's meeting during the Quarterly was a decided success. Brethren Capp and Murray gave us very interesting addresses on Mission Work.

Some of the little girls of the Sunday-school have organized a Society, calling themselves "The Little Helpers." The object is to make and sell articles, the proceeds of which will be given to aid our missionary work.

The only excitement during the Quarterly, was on the first Lord's Day of the meeting. Just after the Sunday School had been dismissed and while the teachers were in session, some one rushed in and cried, "The church is on fire!" Some little excitement occurred until the fire brigade arrived, when the fire was quickly subdued. The total loss amounted to twenty-five dollars.

THE QUARTERLY.

The Quarterly Meeting was held according to appointment, commencing the third Lord's day in March. The meeting was in every respect a success. We were fortunate in having with us Bro. Wm. Murray, of Lubec, who preached for us throughout the meeting. Our only drawback was very stormy weather, which prevented a good many from attending some of the meetings. Two persons confessed the Saviour during the meeting, but others were interested, and we feel confident the good seed sown will yield more fruit. Our brethren were much pleased with Bro. Murray's manner of presenting the Truth, and we hope he may be long spared to sound forth the Word of Life which he loves so much.

G. F. D.

THE WOMEN'S MISSIONARY AID SOCIETY, CORBURG STREET.

DEAR SISTERS.—In the last CHRISTIAN I mentioned that we would have an evening meeting during the Quarterly; if agreeable. Well, the

brethren were not only agreeable, but gave us all needed assistance to make our effort a decided success.

The meeting opened by singing hymn 21, "Zion awake! thy strength renew." Then the President, Sister Martin, read a portion of the lii. chapter of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good that publisheth salvation; that saith unto Zion, thy God reigneth, &c," and the corresponding passage in the x. of Romans, after which Brother Murray led in prayer asking God's blessing on our work. Then the President made a few remarks and gave an invitation to those present who were not members to join our Aid Society. Sister J. E. Barnes then read the Secretary's report. The expressive hymn 717, "Work for the night is coming," was then sung in which the audience joined heartily.

Here I will take the liberty of copying from a report as it appeared in a daily paper: A missionary meeting under the auspices of the Women's Missionary Aid Society, was held in the school room of the Church on Monday evening, Mar. 24. There was a good attendance; the reports which were submitted showed that there were at present fifty-seven (57) members. The Society was organized in September. The treasurer has on hand sixty dollars (\$60.) After reading the report, Bro. Wm. Murray, of Lubec, Me., addressed the meeting, pointing out that the object of the Society was the salvation of souls.

It was an individual work to save the people in these provinces—about our homes. We must not measure our contributions by those of our neighbors. We must remember that He who was rich, for our sakes became poor; although you cannot work yourselves, still you have the power of helping to send men out to preach the Gospel. All can consecrate something towards God's service.

Brother Capp followed, pointing out the object of this meeting was to consider missionary work, which meant the sending out the Word of God. He briefly traced the growth of mission work since the Divine command "To go into all the world and preach the gospel." Missionary work is to aid in strengthening weak churches as well as build new ones. It is love toward our Saviour and towards our fellow men that prompts persons to engage in such work. He congratulated the society that since September the membership had increased from nine (9) to fifty-seven (57.) The average collection of each month being ten dollars (\$10.) He hoped a preacher would be sent out into these provinces by these Home Societies. Every member should be a missionary.

Previous to the collection, Sister McInnis sang "Not a sparrow falleth" with wonderful pathos. Just before the dismissal Brother Capp buried with their Lord in baptism, a young brother and sister, who came out and confessed Christ the evening before, thus making a happy conclusion to our first missionary meeting.

Since the meeting reported we have had our regular monthly, and we had a good attendance, the numerous meetings of late did not seem to cripple us, as we had a good meeting every way and some new members.

A MEMBER.

LEONARDVILLE, DEER ISLAND.

A letter from Brother Emery, dated 19th March, reports: "I have been holding a week's meeting at Leonardville and three were baptized last Lord's Day, and one yesterday, making four to date. Today there is a very severe snow storm, but we hope to continue the meetings when the weather is more favorable."

Bro. George Leonard who is now on a visit to St. John, informs us that the brethren at Leonardville are very much encouraged by the labors of

Bro. Emery. Since the annual meeting, six have been immersed, and four others have taken their stand with us upon the Bible as their only rule of faith and practice, while many who formerly had grown discouraged, were now working with a will.

Bro. Hughes who lives on Deer Island, has been very poorly during the winter, but we are pleased to learn that he is somewhat better.

NOVA SCOTIA.

DEBBY COUNTY.

Since my last report the number of meetings held, sixteen; families visited, twelve; number of preaching stations, five; interest manifested, fair; attendance, good. The few brethren at Gulliver's Cove are in quite a healthy condition spiritually, but by reason of "snow banks, &c.", they have not met as regularly upon the Lord's Day as desired. We predict a brighter future for this little church in this locality. Our beloved brother and sister Hines enjoy much of the presence of the Master in their isolated home over the mountain. March 25th, 1885.

RIGHT ESTIMATE OF MAN.

Let men speculate as they will on man's origin and place, let them expound the stages of development by which he has attained his present structure and power, this much, at least, is clear about him, clear on the face of God's words—that he is a being whose rescue from moral evil is held on high to be worth the agony and the bloody sweat, the cross and passion, the precious death and burial, the glorious resurrection and ascension of the Son of God. His sacrifice is the eternal witness to the truth that man at his very worst is worthy of being ministered to from Heaven, and at a cost which defies expression in terms of our earthly sacrifices. If, brethren, you are tempted to think meanly of man, if, face to face with the dark facts of his vice and frailty, all the fine things that poets have sung of him, prophets have forecast, seem to you but a hollow mockery, then remember that there is a judgment above yours; remember that however little you can see to honour or admire, there must be in each one something of infinite value since God would fain redeem each for Himself by an infinite sacrifice. The humblest personality is glorified by this thought of redemption, and you cannot stand before a human being, no matter what his race, his creed, or his character, without being in the presence of one whom God loves, and for whom Christ has died.—*Canon Duckworth.*

A CURIOUS EXPOSURE of a mesmerist named Townsend is related in Chicago papers. It seems that he had hired "subjects who presented themselves at his lectures, and, under the supposed influence of mesmerism, underwent the most painful tests. One of these men, who are said to be called "horses" in the "profession," failed to get his wages and exposed the fraud, declaring that the endurance of pain was due simply to practice and nerve. In the presence of physicians and without any "mesmerism" this man was "prodded with needles, burned with lighted cigars and had cayenne pepper thrown in his eyes. He swallowed the bitterest drugs and submitted to all sorts of torture without the slightest perceptible tremor, and allowed needles to be inserted under the finger nails or through the tongue without wincing."

John Foster of Bridgetown, N. S., 76 years of age, has chopped, split and piled 26 cords of wood during the past winter.

The Christian.

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SAINT JOHN, N. B., APRIL, 1885.

EDITORIAL.

It seems due to the readers of THE CHRISTIAN and the cause of truth, to notice the communication of Robert Stewart, in the March number. I had invited criticism on my articles on the "Baptism of the Holy Spirit," in the December and January numbers, provided it were not too long, in a Christian spirit and addressed to the editor. Bro. Stewart fulfilled the first condition, it was not too long, but I cannot say so of the other two. Had he spoken or written to me, I think we could understand each other better.

I would here say that I wrote a long article on the same subject which was published in *Lard's Quarterly*, over 20 years ago, and has been before an intelligent brotherhood ever since. Neither the logical and discriminating Lard nor his numerous contributors ever wrote a word of dissent. Since then many have written of that article, but from no pen have I ever seen a demur to the sentiments till I read Brother Stewart's article.

Being anxious to hold and advocate only the truth, as it is in Jesus, on every scriptural subject and fully aware of my liability to err, I am more than pleased to have everything I may advance on which others do not agree with me, subjected to the most searching investigation. But I am just as anxious to avoid even the appearance of unfriendly strife, especially in the columns of THE CHRISTIAN. It was not got up for anything of the kind, and no pains on my part shall be spared to keep the like out of it. I can think of nothing fairer to all concerned, than to kindly look at the points in Brother Stewart's article, and ask the readers with an open Bible, to carefully and impartially read my articles in the December and January numbers along with Bro. Stewart's, and decide for themselves on which side truth and justice lie.

If I understand him, instead of reasoning on the matter, he prefers charges against me and tells the readers how he and they must be humiliated at my conduct, I shall as best I can gather up and answer these charges.

1st. It seems wrong in me to attempt to unsettle a matter which was ably discussed by Alex. Campbell and others forty or fifty years ago. I am confident that Alex. Campbell would not oppose a full and free examination of the points in hand, and I have no reason to think he would oppose what I have written. What he contended for all his life was to speak of every Bible subject as the Bible speaks. That any man in his day should take such a clear and comprehensive grasp of the Christian system as Alex. Campbell did and handle so correctly the many subjects which came before him, is to many a cause of wonder and gratitude to God who raised up and sustained such a man for

such a work. Still Mr. Campbell was not inspired, did not claim to be an oracle, and frankly admitted that he had at different times changed his views on subjects. He often used the aphorism, "Wise men change sometimes, fools never."

2nd charge. I "contradict a statement of Scripture which is as plain, both in prediction and fulfillment, as any in the Bible." He does not say what the statement is that I contradict, nor directly charge me with the crime, but assumes it as a conceded fact and deplores my reasons for it. To this grave charge I plead "not guilty." I contradict no statement of the Bible.

Next, my reasons which are so "humiliating" to him. I gave three reasons for my conviction that baptize was not a proper word to literally describe the gift the apostles received at Pentecost. He ignores two of my reasons, misquotes the third, and gathers two from other parts of my article to make up the trio. My third reason is this: "There was present on that occasion neither the literal element in which to baptize them, nor the personal administrator to do it. How then could they be literally baptized?" A man with less than Bro. Stewart's intelligence, knows very well that the Holy Spirit is not a literal element, and if called an element, it must be in figurative language. He knows also that Jesus was not personally present in Jerusalem at Pentecost. He was once personally present but must go away, or the Comforter would not come. Is that not plain enough? Bro. Stewart professes to quote my reason over and over, but leaves out the two words *literal* and *personal* every time and thus materially changes it.

Again, I said that Jesus on one occasion and only one, when predicting the miraculous gifts which the apostles would receive at Pentecost, said they would be baptized with the Holy Ghost and used baptized figuratively, that being the language of prophecy. But Luke in recording that event, did not use *baptize*, but said they were filled with the Holy Ghost, using literal language, the language of history. And that no New Testament historian said that they were baptized with the Spirit. To meet this, Bro. Stewart quotes Peter's language, Acts xi.—15, 16, "And as I began to speak, the Holy Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord how that he said John indeed immersed in water, but ye shall be immersed in the Holy Spirit." Well, what does this prove? Just what I said that Jesus, when prophesying of that event (or of the same) calls it immersion, but the historian does not. Peter records the events thus: "And as I began to speak the Holy Spirit fell on them as on us at the beginning." After he had told what had happened, then he told what he had remembered the Lord to have said.

In chapter ii. John tells us literally what Jesus did and said in the temple. He drove out the sheep and oxen, overturned the tables of the money changers, &c., &c., &c., verses 15, 16. He next tells at verse 17, that his disciples remembered that it was written the zeal of thine house hath eaten me up. No one would affirm that John here said in literal language that the zeal of God's house had eaten up the Saviour. But rather that John had told plainly how Jesus had cleared the Temple, and then that the disciples had remembered how David had foretold that event in figurative language. So in Peter's case.

Bro. Stewart says "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 that wonderful figure."

Nothing can be truer. We have filling as the meaning of that figure. Had Jesus here used baptize literally, filling could not be its meaning; but filled is what he meant, hence he did not use it literally. With all who believe that Acts

ii.—1 records the fulfillment of Jesus' promise, Acts i.—5 this is a settled point. Our "imaginings" whether "disordered" or not, have nothing to do in the matter. We must either believe or disbelieve the word of God. I again urge the readers to treat the matter fairly and may the Lord be our Saviour and the Holy Ghost our comforter and guide, till we know as also we are known. D. C.

WHEN circumstances allow, the Roman Catholic priests are not slow to excite and intensify in the hearts of their people the bitterest feelings toward Protestants. If space permitted, we would give copious notes of a sermon delivered March 8th, by Rev. Father McGivern, to the unmarried men in St. Ann's Church, McCord street, Montreal. From the extracts given below you will notice among other things that no objection is made to Catholic girls marrying Protestants, only, Catholic men must not marry Protestant girls. Why not? For the reason that the earliest impressions are the most lasting, and the mother's influence gives tone and direction to the whole course of life.

John Randolph, of Branoke, said: "I would have been a French atheist, were it not for the recollection of the time when my mother used to take my little hands in hers and make me say on my bended knee, 'Our Father who art in Heaven.'"

"I have found out what made you the man you are," said a gentleman one morning to President Adams, "I have been reading your mother's letters to her son."

Napoleon, when asked what is the great need of the French nation, replied, "*Mothers.*"

Notwithstanding that Protestants are aware that such bitterness is engendered against them; that the priests control and direct the Catholic vote in the interests of their Church, which would pluck up and annihilate root and branch of Protestantism, which has given to us religious liberty; that their children are not even allowed to attend our schools, that our books, institutions and discourses are contemptuously spoken of, and that the young men cannot marry a Protestant girl, without having pronounced upon him the curse of the Church, &c. Yet, our politicians and people will frequently concede to them almost anything, (and they always want something) to get their vote. Our people will send their children to Catholic schools and convents and neglect our own. It is high time that we examine carefully what we are doing that the final results be not against us.

"Protestants erect large buildings and stock them with books whose object was the propagation of unbelief, and these were largely made use of by the adherents of their faith; . . . Another danger was in reading of bad books, novels and Protestant sermons, also in going into Protestant churches and listening to Protestant discourses. . . . The fashion of a lavish expenditure upon horses and hearses, and the elaborate emblems of woe—which in many cases, were only for a hollow show—with the throwing of the corpse into the grave as though it were an animal, was unheard of until the introduction of Protestantism, and many Catholics, he was sorry to say, had not hesitated to copy the un-Christian method. Let them, instead of thus burying their parents, bring the remains into the church, in front of the altar, have the holy sacrifice of the mass said, and the blessing of the priest invoked; and instead of a large expenditure, let them give some of the money to the priests to offer up masses for the repose of their souls which may be in purgatory.

The curse of God, the curse of the church and the curse of the priest was upon the young man who married a Protestant girl. How, then, could he expect to prosper or be happy in such a marriage? Suppose such a marriage took place, and suppose the Almighty blessed the parents with children, the father might have them baptized in the Catholic Church, but while he was at his work the mother would pour into their young hearts the poison of bigotry. She would tell them that the priests were anti-Christ, Papists, and all manner of evil things would be said against them. Thus they saw the evil of such connections.

It is becoming more generally conceded that skating-rinks are a curse to any community where erected. School teachers complain that the children

are neglecting their studies and school; the merchants, that their clerks are unfitted for their daily duties; the churches, that their weaker members neglect the prayer-meeting and other means of grace. In addition to the waste of time and money and the probabilities of catching cold after being overheated, what effect have they upon the moral character? You can scarcely bring an argument against the race course or the public dance hall, but what can be applied with equal force to the skating-rink. Some may not be willing to admit this now, but the time is *not far distant*, when the above statement will be unquestioned. Here is a comingling of persons of both sexes and of all grades and with purposes corresponding; here are men and women too, struggling in the race to win the promised prize; here is the shouting, screaming, yelling and waving of hats to encourage those in the race, and the undisguised betting as to the results. And, at times, the sports of the evening close with (as one of our dailies termed it) a *grand dance* on the ice. And yet in the face of all this some professors ask "where is the harm of attending the rinks!"

AN article or two have been withheld from publication for the reason that the name of their authors are unknown to us. Let it be remembered that *no article* can appear in the columns of THE CHRISTIAN unless accompanied with the author's name and address. It need not appear in print, but it must be forwarded to the Editors.

WE are delighted to hear that Bro. Garrison is growing in favor with the brethren in Boston, and that his efforts are being crowned with success. The brethren there and elsewhere have long since realized that but little good could be done in Boston while compelled to meet in hired hall; but we understand that a building fund has been started under favorable auspices and that possibly in the near future we will have in Boston a meeting house of our own.

OUR obituary notices reveal to us the sad intelligence that Bro. Ossinger, one of the elders of the Church at Tiverton, has been called to mourn over the loss of his beloved partner in life. We sympathize with our brother in his deep affliction, and would remind him of that blessed promise—All things work together for *good* to them that love God, to them who are the called according to His purposes.

BRO. F. D. POWELL, of Washington, L. C., writes to the *Christian Star*:—"To-day, March 10th, I baptized and received into the Vermont Avenue Church the Rev. J. H. Ely of Philadelphia. He was for sixteen years a clergyman of the Episcopal Church. He is a man of fine talents as a preacher and a devoted disciple of Christ.

WE have learned from a few of our subscribers that they have failed to receive regularly their papers. Enquiry at the office reveals the fact that they have been sent and must therefore have been lost on the way. If any of our readers are desirous of the missing numbers and will write us, we will try and supply them.

THE brethren and friends in Kempt have been showing their appreciation of Bro. Murray's labors in their midst by giving him a donation. We are pleased to hear this as it will greatly encourage him in his labor of love.

DURING the past month we have received several new subscribers, but we are anxiously waiting to hear from several of our readers as to what they are doing to aid us in raising the required number.

We learn that the revised version of the Old Testament is already printed in England, and will be issued immediately after Easter.

POSSIBLY we shall be able, in our next issue, to announce the place for holding our next annual.

ORIGINAL CONTRIBUTIONS.

A WONDERFUL LAMP.

The one hundred and nineteenth psalm is a remarkable one, not only for its length (being the longest chapter in the Bible), but for other things also. Its great object is to show what a wonderful and excellent book the Bible is. Among other things it is compared to a *lamp*. "Thy Word is a lamp to my feet." God has hung out this blessed lamp in a dark, dark sky, and its heavenly light shines calmly down on multitudes of poor, weary wanderers, who, without this welcome light to guide them, would be groping their way amidst all the horrors of midnight gloom and darkness. The Bible is a wonderful lamp—more wonderful even than the famous one of which we read in the Arabian story of Aladdin, which was said to possess the marvellous power of bringing to its possessor whatever he desired. Even were this true, it would be an unmitigated evil, as one of the worst things which could happen to any of us would be the ability to gratify our every wish, and to get whatever we wanted, without any regard to proper and legitimate exertion. The blessed thing about the Bible is that it promises only those things that are really good for us; and these it not only *promises*, but *secures* to us. Passing our many other excellent points in this lamp, we only stop now to notice one or two things about it.

It is wonderful for the *safety* which it affords. Persons who go into coal mines are exposed to many dangers. One of the chief of these arises from a peculiar kind of gas which is sometimes found there, and which explodes the very moment it comes in contact with the flame of a lamp or candle. Many lives have been lost in this way. Sir Humphrey Davy conferred a great boon on mankind by his invention of a safety-lamp, which greatly lessened the dangers of coal mining and saved many valuable lives. Now, this world is like a great coal mine, and all its inhabitants are like miners. The sins that abound here are like the dangerous gases found in the mines, and when they come in contact with our evil passions, violent explosions are produced. We need a safety-lamp to show us where the dangers lie and to point out how we may escape from them. The "Word" is the lamp which our heavenly Father has given us for this very purpose. If we carry it with us as we move about in this vast mine, and use it properly, it will afford us entire safety. It will warn us when danger is at hand, and help us to escape it. Those who use this lamp rightly are said to be "under the shadow of God's wings," and "in the hollow of his hand." What a position of safety is this! This was the position which David occupied when he said, "The Lord is my *light* and my salvation; whom then shall I fear?" He knew that an eye which never slumbers was watching over him, and that an arm which never wearies was outstretched for his defence. And this is as true of us as it was of David, provided we are walking by the light of this wonderful lamp.

AS THE CHRISTIAN is published under the auspices of the Mission Board, it might not be amiss to add that those who have experienced the benefits arising from a proper use of this wonderful lamp, should interest themselves in the work of making its good qualities known to those around them. Many around you, for whom Christ died, are "walking in the shadow of death." They are unconscious of their deadly peril. They need to be aroused to a sense of their danger. They need to be shown the pitfalls that lie in their path. They need to have the light of God's wonderful lamp shed along their pathway, that they may escape the snares of the fowler. May God give to the readers of this paper, grace, to make a right use

of this lamp themselves, and to do all they can to make it known to others. "While ye have the light, walk in the light, lest darkness come upon you."
W. H. E.

Montreal, March, 1885.

"DID PAUL MAKE A MISTAKE?"

DEAR EDITORS.—In THE CHRISTIAN for March there appears an interesting article from Bro. R. W. Stevenson on the above subject, and, though I do not feel "more competent" to investigate the matter, still, with your permission, I will offer a few thoughts, not in the spirit of controversy, but by the way of inquiry.

Was the action of Paul in taking upon him the Nazarite vow a mistake? Bro. Stevenson has reached the conclusion "that the Apostle unwittingly made a mistake." I confess I am not ready to accept this, without more light. I have given the question some consideration since it appeared in our Sunday-school lesson, and have thought that instead of a mistake being made, the Apostle had acted wisely and in this action has given us all a beautiful lesson.

I will note some of my reasons for thinking he acted wisely. What he did on this occasion was done at the instance of the elders of the church at Jerusalem, with James at their head. They were on the spot, were well acquainted with all the circumstances, and were certainly competent to judge of the wisdom of such a course. To conclude that Paul's action was a mistake is to condemn the combined wisdom of the church at Jerusalem, and the great Apostle of the Gentiles. This is rather too much for my credulity. Again, it is thought that in taking this vow Paul acted contrary to his teaching; having taught that the law was done away. But will the circumstance justify this conclusion? I do not so read Paul's teaching. He certainly had taught that salvation was not by the law, but by the gospel. But does this mean that a Jewish Christian should not have the privilege of keeping certain customs of the law if he desired to do so? Was it a "streak of inconsistency" in Paul to "hasten if it were possible for him to be at Jerusalem the day of Pentecost?" Acts, xx: 16. Was it not just as consistent to take a vow according to the law, as to attend a feast according to the same law? Or must we conclude that Paul, and James, and the elders at Jerusalem were blundering all along in this matter?

The question raised at the Council held at Jerusalem, as recorded in Acts xv, was not whether the Jewish Christian should cease to keep the law, but whether they should bind it on the Gentiles who had turned to God. The decision of this council, as advised by James, the same who advised Paul in the matter under consideration, was that the Gentiles should be free in this matter. And with this the teaching of Paul agrees when he says: "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith that works by love." Gal v: 6. Hence Paul was free to circumcise Timothy if he would, or to attend a Jewish feast, or even to take the Nazarite vow, so long as he was not looking to such things for his salvation, nor seeking to bind them upon any man. It was purely a matter of expediency by which he aimed to conciliate his brethren to whom his teaching had been misrepresented. But did it have the "desired effect" or was it a failure?

To decide this question we must try and learn the object they had in view. If it was to conciliate the unbelieving Jews, then it was a failure. But was this the object? From Acts xxi: 20, we learn that it was the Jews "which believe" in whose interest this vow was taken. And is there any evidence that it did not have the "desired effect" on them? Was it the brethren in Jerusalem who stirred up the people against Paul? Is there any evidence that they took any part in the riot that followed? For the credit of the Christians in Jerusalem I should hope not. On reading the history of the case we find that Paul had been in Jerusalem a week, nearly the

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

terrible results of this list of evils have yet to be considered. Even supposing we grant that from the moral point of view it is allowable that, for the gratification or a mere animal desire, we may risk both our own health and reason, there can be no doubt that, to risk the entailment of the above terrible afflictions upon those who are to come after us, is among the most wicked and unjustifiable deeds. Yet this is the guilt of all who indulge in the fatal vice of drink. Many diseases are well known as being capable of transmission by inheritance, so that the wickedness of one individual may literally cause the "iniquity of the fathers" to be "visited upon the children and upon the children's children," even "unto the third and fourth generations," entailing such results in future upon the innocent unborn that even the most hardened sinner may turn with horror from the prospect of such a crime. To give one instance, Dr. Howe, in his report on idiocy to the Legislature of Massachusetts, says, "The habits of the parents of three hundred of the idiots were ascertained, and one hundred and forty-five, or nearly one-half, are reported as known to be habitual drunkards." In the social world, alcohol is equally a source from which many evils flow. But a short time since, a medical man who had large experience among the work-houses of the metropolis, and who, though not himself a total abstainer, has taken great interest in this question, assured me that he had never known a teetotaler to apply for parish relief. In Edinburgh, out of twenty-seven thousand cases of pauperism, twenty thousand were traceable to drunkenness; and, in London, it is estimated that two-thirds of our paupers owe their condition to the same terrible evil. This is no matter for wonder, when we come to consider the amount of money which is squandered in drink, coupled with the unprofitable and unproductive nature of the trade to the community at large. During four years, up to 1879, the amount spent in the United Kingdom upon intoxicating liquors amounted to £574,000,000, a sum within £18,000,000 of the total of our export trade with the whole world during three years! And judging from the number of workmen in proportion to the money value of the various liquors sent out at the large Caledonian Distillery in Edinburgh, the drink money spent in the country would, if more productively applied, employ nearly two million instead of two hundred and fifty thousand of our population.—*Science Monthly.*

TEMPERANCE NOTES.

THE VOTE ON LIQUOR.

Vote no! and the mother's heart will leap,
The sister's tears be dry,
The poor inebriate clasp his hands
And raise his voice on high.

Vote yes! and the careworn heart will break,
The pale lip hush its prayer,
The wretched drunkard, clamoring, haste
To realms of dark despair.

Oh, then, by the life which God hath given,
By your power to curse or bless,
By your fears of hell and hopes of heaven,
Let not your vote be Yes.

By the cherished hearthstone's bitter wrong,
By the spirit's deathless woe;
In name of God and name of man,
Let every vote be No.

CONSTITUENCIES WHICH HAVE ADOPTED THE SCOTT ACT.

NOVA SCOTIA.

Annapolis, Cape Breton, Colchester, Cumberland, Digby, Hants, Inverness, King's, Pictou, Queen's Shelburne, Yarmouth.

NEW BRUNSWICK.

Albert, Carleton, Charlotte, Fredericton, (city), King's, Northumberland, Queen's, Sunbury, Westmoreland, York.

P. E. ISLAND.

Charlottetown (city), King's Prince, Queen's.

MANITOBA.

Lisgar, Marquette.

ONTARIO.

Halton, Dundas, Bruce, Renfrew, Leeds, Lennox, Guelph (city), Northumberland, Elgin, Lambton, Oxford, Stormont, Dufferin, Norfolk, Grenville, Kent, Addington, Carleton, Simcoe, Glennarry, Huron, Brant, Kent, Lanark, Durham, St. Thomas, (city).

QUEBEC.

Arthabaska, Stanstead, Brome, Drummond.

CAMPAIGNS IN PROGRESS.

ONTARIO.

Toronto, (city), Haldimand, Grey, Perth, St. Catharines, (city), Ontario, York, Frontenac, Wellington, (county), Wentworth, Hastings, Kingston (city), Middlesex, Prescott and Russell, Waterloo, Essex, Lincoln, Peterboro', Belleville (city), London (city).

QUEBEC.

Chicoutimi, Shefford, Pontiac, Argenteuil.

MANITOBA.

The whole Province, including Winnipeg City.

NEW BRUNSWICK.

St. John (City and County),

NOVA SCOTIA.

Guyborough, Halifax, Lunenburg.

SUMMARY.

Nova Scotia has eighteen counties and one city, of which twelve counties have adopted the Act.

New Brunswick has fourteen counties and three cities, of which nine counties and one city have adopted the Act.

Manitoba has five counties and one city, of which two counties have adopted the Act.

Prince Edward Island has three counties and one city; all have adopted the Act.

Ontario has forty-eight counties and ten cities, of which twenty-three counties and two cities have adopted the Act; campaigns are going on in many counties and several cities, and proposed in nearly all the rest.

Quebec has fifty-six counties and seven cities; four counties have adopted the Act, and agitation has begun in others. Two counties have the Dunkin Act.

Record of seventy-one contestants! Victory in fifty-nine with a total majority of 44,199! —*War Notes.*

CURRENT EVENTS.

DOMESTIC.

The slippage and wharfage of the North and South Market wharves has been awarded, by the harbor committee, to Mr. Andrew Malcolm, who was the highest tenderer—\$2,436. Thomas Dunlap and Thomas Littlejohn also submitted tenders.

The number of failures in New Brunswick for the past three months of 1885 is less than for a number of years previous. In 1883 there were 16 failures with \$281,851 liabilities; 1884, 19 failures, \$308,400 liabilities; 1885, 8 failures, \$62,650 liabilities.

The Logan tannery at Pictou, which has been in the hands of the Pictou Bank for some time past, has been purchased by a local syndicate and will be immediately started under the management of John Logan to run to its fullest capacity.

Government engineer Thomas Rideout, in company with Messrs. Archibald and Brown, inspected the bridge operations at the Falls Saturday afternoon. It is said that the bridge will now be rapidly extended across the gap and hopes are entertained that it will be ready for traffic by the first of June.

Riel, the noted outlaw of the North-West, has excited the Indians and half-breeds of and about the Prince Albert settlements, to rebellion. The situation is becoming more serious each day, and the time, money and life it will take to suppress it cannot be told. Already several lives have been lost.

WINNIPEG, March 30.—The city to-day is greatly excited over the outlook in the North-West on account of a general uprising of Indians reported to be imminent. A despatch from Qu'Appelle reports an outbreak of Indians in File Hills reserve, 30 miles north-west of Fort Qu'Appelle, General Middleton having ascertained that 300 Indians had joined the rebel movement there and killed Indian Agent Nichols there, sent forward to that point three companies of Winnipeg rifles and one gun and a portion of the field battery. General Middleton will not, however, move his main force until the arrival of volunteers from the east, as his present force is not equal to the emergency should the Indians join Riel.

Despatches from Battleford are alarming. The Indians have gathered at Poundmakers reserve over 500 strong and are encamped in sight of the town. They threaten to attack the barracks. All the settlers with families are within the barracks for safety and every available man has been enrolled for service. The half-breeds in the neighborhood have left the place, and it is feared they will join the insurgents. A large settlement of half-breeds in the vicinity of Duck Lake, forty miles west of Brandon, are leaving quietly. The settlers are much alarmed and many families are being sent to Winnipeg for safety.

There is no word from Col. Irvine to-day. The mayor of Calgary has telegraphed for troops, which indicates great fears are felt that an Indian outbreak is liable to occur any moment.

The troops at Fort Qu'Appelle is a detachment of rifles and field battery with one gun, have gone to quell the Indian rising at File Hill reserves. A report that Nichol the Indian farm instructor on that reserve has been killed is generally believed to be correct and that the Indians with emissaries of Riel are in possession of the supplies. Those Indians number nearly 300 and embrace the following: Chiefs, Chief Little, Blackbears reserve, Chief Star Blanket reserve, Chief O'Kausers reserve and Chief Popekesis reserve. They have hitherto been considered very peaceable and industrious Indians.

FOREIGN.

The Chinese have recaptured all their positions in the vicinity of Lang Son.

The report that Osman Digna is in full retreat is confirmed by several more deserters.

The belief has become general that the Russo-Afghan question will be amicably adjusted within a few days.

It is rumored that the Anamese have risen against the French, owing to the reverses in Tonquin and to the intrigues of Chinese mandarins.

The government has received a despatch from Gen. Delisle, commander of the French forces in Tonquin, in which he entreats the war office to send reinforcements immediately. Eight thousand men have been ordered to proceed immediately to Tonquin to reinforce the French army. Much alarm is felt over the fact that no news has been received for upwards of 36 hours from the French army in Tonquin.

For the first time in more than two hundred years the Roman Curia has granted a dispensation for the marriage of a Catholic lady, Countess Blanche Castrone, to a Hebrew, Baron Podraghy, of Hungary. The parties are Hungarians. The Pope, in a brief founded on the canon law, states that marriages between Catholics and heathens or Hebrews were permissible, on condition that the ceremony is by a Catholic priest in a Cathedral church, and that the children be raised in the Catholic faith, for the reason that thereby there was the possibility of saving a soul by conversion to the Catholic faith.

WHEN a writer says a certain thing is impossible to describe, and then uses half a column in its description, he doubtless means that nobody but himself could describe it. Not so with Minard's Liniment, for when we say it is the King or Conqueror of all pains, we describe it in brief.

RECEIPTS FOR MARCH.

Thomas Beatty, 50 cts.; D. F. Lambert, \$1.50; C. A. Lambert, 50 cts.; Mrs. James Cameron, 50; John McN. Cameron, 50; Mrs. Geo. Peavy, 50; Mrs. John Wisdom, 50; D. O. Thomas, 50; George Clark, 50; Benj. Mirey, 50; James Bell, 50; Isaac Richardson, 50; James Richardson, 50; Miss Emma Johnston, 50; James Leonard, 50; S. Sherwood, 50; Saml. Wyand, 50; Chas. Wyand, \$1.00; Mrs. E. Ludy, 50; R. Robblee, 50; Mrs. E. Callbeck, 50; A. Hale, 50; P. Welch, 50; J. M. Stevenson, 50; Benjamin Houston, 50; N. Gilles, 50; William Stevenson, 50; Geo. McKay, 50; Mrs. J. Arthur, 50; Geo. F. Houston, 50; A. Parkman, 50; Mrs. E. Jewell, 50; A. Dickieson, 50; John Orr, 50; Geo. Stevenson Sr., 50; Mrs. A. Gregor, 50; Ernest D. Crawford, 50; Ellen McPhail, 50; Mrs. R. E. Bagnall, 50; Mrs. Wm. Willis, 50; Everett Wing, 50; William Murray, 50; Miss Bertha Reed, 50; Miss Hattie Welch, 50; Robert W. Byers, 50; James Hooper, 50; Mrs. Esther Fountain, 50; George H. Stewart, 50; Alexander Campbell, 50.

I CERTIFY that I obtained immediate relief during a severe case of bronchitis, when in camp at Sussex, by the application of Minard's Liniment.—C. CREWE READ, Lieut.-Col.

THE N. B. AND N. S. MISSION.

RECEIPTS.

William Gordon, West Gore, N. S.,	\$2 00
Church " " "	14 00
Church East Rawdon, " "	5 00
Cyrus Webster, Cornwallis, " "	3 00
Milton Outhouse, Tiverton, N. S.,	2 00
Sister Wesley Outhouse, " "	5 00
James Flaglor, St. John, N. B.,	1 00
Total	\$32 00

MARRIAGES.

KAY-CLINE.—At the residence of the bride's father, William Cline, Esq., on Thursday evening, Mar. 5, 1885, by O. B. Emery, Mr. William E. Kay, and Miss Georgiana Cline, all of Deer Island, Charlotte County, N. B.

DEATHS.

LEEMAN.—At the residence of his father, Deer Island, N. B., on Thursday evening, March 12, 1885, Joe. Cline Leeman, sixth son of Bro. James Leeman, ended a quiet life at the early age of 17 years, 1 month and 13 days.

Our young friend never publicly confessed the Christ, the Divine Redeemer, but he had learned to love Him and loved to have the friends of Jesus pray in his room, and read to him the Word of life. The great desire of his heart, also, was to obey Christ to the uttermost; but, while his friends were preparing, at his request, the means by which he might take the first steps in the life of faith and obedience to the Divine will, no immediate danger being thought of, the messenger came and he went forth into the great unseen.

"Life is a span, a fleeting hour."

A large family and a large circle of friends mourn the loss of one beloved. "Be ready."

O. B. EMERY.

March 19, 1885.

CRAWFORD.—Died at Giberalta, Musquodoboit, N. S., Sister Frances Crawford, in her 76th year. Sister Crawford was baptized in June, 1871 by Brother Thomas B. Knowels; her only opportunity of meeting with the Disciples of Christ was when she visited Halifax. Her delight was to meet with the people of God. She fell asleep trusting in Jesus her Saviour.

HENRY CARSON.

Halifax, N. S., March 19, 1885.

OSSINGER.—At Tiverton, March 9th Sister Elizabeth Ossinger, in the 58th year of her age, leaving a husband and a large family of grown children to mourn their loss. She was the wife of Bro. Thomas Ossinger, one of the elders of the church at Tiverton. We extend to our brother our hearty sympathy in this his hour of sore trial. Ho "sorrows not not as those who have no hope," for he is cheered with the assurance of meeting his loved one on the other side of the river where there is no death, but where our mourning shall be turned into rejoicing. May the God of all grace comfort the afflicted ones, in my prayer.

E. C. F.

Westport, March 20, 1885.

HENRY ROBERTSON,

Importer and Wholesale and Retail Dealer in CHINA, GLASS, EARTHENWARE, and Fancy Goods. MILK PANS, CREAM JARS, FLOWER POTS, SPITTOONS, WITH A VARIETY OF COMMON WARES. No. 5 North Side King Square.

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J. J. CHRISTIE & CO.

65 King Street, St. John, N. B. IMPORTERS AND DEALERS OF French Calf Skins, FRENCH FRONTS AND KID SKINS. English Fitted Uppers, English Kip, OLE LEATHER, UPPER LEATHER, LINING SKINS, And a full stocked KIT and FINDINGS Retailly in a full stocked business. WHOLESALE and Retail. Orders Solicited and Carefully attended to.

W. C. GIBSON,

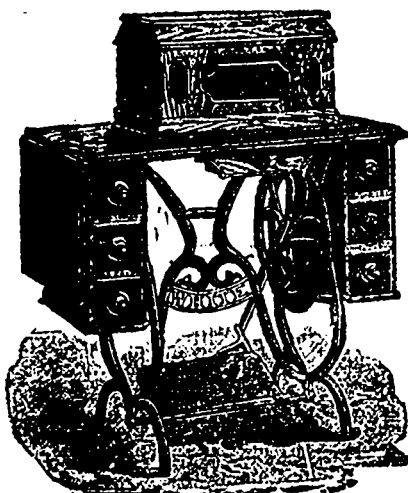
Importer of WATCHES, CLOCKS, and JEWELRY, English Watches, Swiss Watches, Waltham Watches, Watchmakers' Tools & Materials. WHOLESALE AND RETAIL. Waltham Watches a Specialty. 95 King Street, - - St. John, N. B.

"DOMESTIC."

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SELF-THREADING SHUTTLE.



PERFECT SELF-SETTING NEEDLE.

It is the LIGHTEST RUNNING Machine, hence produces less fatigue in operation, and on that account is especially recommended by the Medical Faculty.

C. H. LEONARD,

Commission Merchant. IMPORTER AND DEALER IN GROCERIES, SHIP STORES. Dry, Pickled, and Fresh Fish, &c. 31 & 32 SOUTH MARKET WHARF, SAINT JOHN, N. B.

CURES RHEUMATISM,



CURES DIPHTEHRIA,

ALSO CURES

Sciatica, Neuralgia, Headache, Earache, Toothache, Cramps, Bruises, Sprains, Coughs, Colds, Quinsy, Erysipelas, Colic, Croup or Rattles, Hoarseness, Burns, Bronchitis, Numbness of the Limbs, removing Dandruff and producing the growth of the Hair, and as a Hair Dressing is unequalled.

\$500.00 REWARD

Offered for a better article, or the Proprietors of any remedy showing more Testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Flourish, Hoarseness and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever. Minard's Liniment For Sale by all Druggists and Dealers. PRICE 25 CENTS.

Etherington's Adjustable Spring Bed.

The Spring Bed consists entirely of

STEEL SPIRAL SPRINGS,

which lock on the slats of a common bedstead; making a most DESIRABLE BED WITH BUT A SINGLE MATTRESS, thus a saving in the price of bedding. They are the best laying, the most easy, most comfortable, most elastic, the cleanest and the easiest cleaned, the best ventilated (therefore the most healthy), the most durable, the cheapest and the easiest repaired. Most adjustable, as it fits all bedsteads without regard to length or width, and is perfectly noiseless. It can be packed in a trunk 16 inches square, so the most portable; no hiding place for vermin, no sagging to the centre, no slats to become bent and remaining so, but can be adjusted to the unequal weights of the occupants, permitting them to lie on the same level. On all points of merit we solicit comparison with any other Bed in the market.

All orders by mail will receive prompt attention.

ADDRESS, A. J. ETHERINGTON, Manufacturer Adjustable Spring Bed, jly-6m Milton, Queens County, N. S.

JAMES J. JOHNSTON,

CUSTOM TAILOR,

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