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which he preferred, replied, "Well, Martha before dinner, and Mary after.' After all, looking at all the circumstances, it would be a little difficult to say whose place one would choose were the question put, and a definite answer demanded. A writer in the Christian Union says :-

I cannot choose—I should have liked so

much To sit at Jesus' feet, to feel the touch Of His kind, gentle hand upon my head, While drinking in the gracious words He

And yet to serve Him! O Divine employ, To minister and give the Master joy! To bathe in coolest springs His weary

And wait upon Him while He sat at Worship or service-which? Ah that is

To which He calls me, be it toil or rest-To labour for Him in life's busy stir, Or seek His feet, a silent worshipper. So let Him choose for us: we are not

To make the choice; perhaps we should Mistaking zeal for service, sinful sloth For loving worship, and so fail of both.

Brother Luscomb.

The brethren did not like to have Mr. Luscomb speak in the evening meeting. He was slow, ungrammatical and uninteresting. His gestures were awkward, stories without point, experiences absurd; in fact, he was totally unfitted to exhort. Yet no meeting passed without a word from him. No one liked to tell him that his remarks were not acceptable; and so things went on. The deacons offered long prayers and exhortations ' to take up the time,' but Brother Luscomb was not to be crowded out. The boys tittered and whispered over his antiquated pronunciation, but the old man was not to be giggled out of countenance.

There was also another provoking thing about him, he seemed always to enjoy every gathering for prayer-When all felt that a meeting had been as dead as it is possible for a midweek prayer-meeting to be, Brother Luscomb would come out of it as bright and glowing as if just from an intense revival service, and say with all his heart: 'Raal good meetin', wan't it, brethring?"

He was a consistent Christian, nobody disputed that, but he was not a consistent grammarian. He said 'set' instead of sit, and when the youngsters laughed, he obligingly changed it to sot.' Words ending in 'ing' were always deprived of the g, and those in 'in' or 'en' as invariably had a added. 'Prehaps, presuasion, persentiment,' were favorite words with

him. There would have been some hope in the hearts of the brethren and sisters, if there were any signs of his overcoming his faults, but on the contrary, he became worse years grew to be more of a burden. It was suggested by some that he be kindly requested not to 'take part, when something happened that opened many eyes.

A young man of eighteen strayed into one of the prayer-meetings, He was well known through the town as hard case, and to see him there was a wonder. Brother Luscomb sat so far in front that he did not see the new comer.

All of the brethren tried to make the meeting as interesting as possible. Deacon G. spoke fluently of a shipwrecked sailor clinging to his mother's testament, even in the pangs of death. Mrs. M. sang very touchingly a song that had awakened many a heart to its lost condition. Brother M. said earnestly and meaningly, ' Choose ye' this day whom ye will serve,' and then when the tone of the meeting was deep and reverent, Brother Luscom got up and spoke. Just what he said hardly any one seemed to know. He meandered through some sort of a story about a "Chinee boy which had stole suthin', an' couldn't git no peace till he made ' restitootion' and 'prehaps' and 'brethering' with a few other choice words were about all that most of those present remembered of the story after the speaker ' sot ' down.

the attack as usual with martyr-like faces, and a feeling of righteous indignation, that the good impression the the young man had already gained should be thus lost.

A few weeks after this the same young man came before the church

committee to be examined for admission to the church. In the course of the questions that were put to him it was asked,-

When did you first decide to serve the Lord?"

'What led to that choice?' asked the

At the prayer-meeting three weeks

'Something that one of the speakers said,' was the reply.

'What was it?' The young man hesitated, then said,-

'When I came into that meeting, I had in my pocket a twenty-dollar bill that belonged to a certain man here in town. I did not deliberately steal it. from him, but as I was sure that he would never know where it went, I was going to keep it. The only part of that service that I remember was where Mr. Luscomb spoke about the stealing and restitution. It seemed as if he was talking to me, and what he said hung to me until before I went to sleep that night, I had resolved to return the money.

At the next mid-week meeting, Mr. Luscomb being detained at home by sickness, the pastor told the whole story and thereafter when Mr. Luscomb spoke or prayed, neither the grammar, the accents, nor the gestures were noticed. but rather the hearty love for the Master, which had been the means of saving a soul.

Boston, 1884. - Watchman.

Correspondence.

H. C. P.

For the Christian Messenger. Is Joseph Cook right or wrong?

MR. EDITOR,-From week to week I feast upon the Lectures of this great man. The wonder is, that in giving so much which we feel free to accept, there is so little which we are bound to reject. This is said to the praise of Cook's heart equally with his head. But a statement which should not go unchallenged appears in the 7th Lecture of the present course, Messen-

GER April 9th. Passing from the Interlude to the Lecture, "Spiritual Truths verifiable by experiment," the lecturer outlines his creed in Natural Theology.

It is the emphasized sentence of proposition (1) to which I take exception. That "Natural laws enswathe us, satu. rate us, fill everything above us, below us, within us. If we take the wings of the morning and fly . . : they are there," I believe. But that "they are He," I disbelieve.

That natural laws are infinite as in finity, eternal as eternity; but in them we live and move I can believe. But that they are God I can not believe. At most natural laws are but a part of nature. Then is the Creator a mere part of the creature!

Standing not in the "sublime pre sence" of "Keshub Chunder Sen and Marcus Aurelius, and Plato and Socrates," but in the sublimer presence of "holy men of God," who "spake as they were moved by the Holy Ghost,' with ineffable joy I learn that, "In the beginning God created the heaven and the earth." But an introduction to Kesbhu Chunder Sen dissipates the delusion and clearly shows that "natural laws created the heavens and the earth.

That the winds could blow, and rocks rend, and the earth quake, and natural laws operate in various ways without God even being in them, I always thought, until Marcus Aurelius is from a Boston platform loudly echoed by Joseph Cook: "But they are He."

God may even "touch us," and "press upon us in all natural laws in the world of facts, in the world of laws, in the world of worths." This we may learn standing in the presence of "holy men of God."

But to put it beyond doubt that these laws are God, we must seek the presence of another set of men headed by Keshub Chunder Sen. If the Lecturer's position is well taken, then is the very foundation of Revealed Religion shaken by one of the first facts in Natural Theology.

Yours truly, L. M. WEEKS. Shelburne, April 16th, 1884.

> For the Christian Messenger. Surprise Party.

The Baptist congregation and others The 'pillars' round about endured of Shalburne, made the Baptist pastor. Rev. Mr. Weeks, and family a "Surprise Party" on the 7th inst.

Early in the evening a large number, led by Rev. Mr. Mack, (Methodist) gathered at the parsonage, and it soon became evident that all felt themselves

versation and "innocent amusements," Dea. Wm. Johnson presented Mrs. W. with a purse of \$16 00, and useful articles amounting in toto to \$30.00, (not included in salary).

The pastor replied, and after a pleasant repartee by the clergymen, the "old folk" went home, leaving the young people to further enjoyment for an hour or two.

ONE PRESENT.

P. S.-I understand that presents equal to the above amount have been given Rev. Mr. W. and family during the winter. O. P. April 16, 1884.

> For the Christian Messenger. From France.

> > Paris, April 9, 1884.

The Government is alarmed over the sudden and large emigration to this city of Irish dynamiters. The plain evidence of fresh activity among the Fenians in Paris have led to many disquieting rumors. It has been accertained that Captain McCafferty, who is still believed by many to be the mysterious " Number One" of the invincible conspiracy, arrived in Paris with four companions, last Friday. They are believed to have come direct from London, frightened away from that city, and interrupted by the unexpected arrests last Thursday of Fitzgerald, Daly and Eagan. They are hiding in an obscure house in the Rue Rochichouart, and only emerge from that refuge at night and in disguises which are frequently changed. They have not, however, escaped the attention of Inspector Moser, of Scotland Yard, who is still here on the watch for dynamiters, and the Inspector, with the assistance of Commissary Bugnottel, of the police, is keeping the new suspects under constant surveillance.

The bourgeoisie has been thrown into a state of fierce alarm by the acceptance by the Chamber of Deputies of the principle of the new Army bill. Under the present system young lawyers, doctors, and other persons are able to avoid the five year's term by volunteering for one year, but the new law proposes that nothing short of physical incapacity shall exempt anybody from three years' service. The bill would raise the peace footing of the army from 480,000 to 760, 000 men and the annual cost from £24-000,000 to £30,000,000. Peace with such an army would be as expensive as war.

To one accustomed to the quick busi

ness movements in America, and the especial rapidity with which banking operations are performed, it is quite ludicrous to enter a Paris bank, and watch the performances there. If you present a cheque for payment, instead of handing it directly to the teller and getting your money instantly, or in two or three minutes at the latest (as in New York bank,) you walk up to an official in uniform, of whom there are dozen walking about the counting room in large banks like the Credit Lyonnais, outside the space reserved for the clerks. He conducts you to one of the places constructed like cells, in which the book-keepers are serving out a sentence of solitary confinement. You hand your cheque to the prisoner's assistant, who hands it to his "boss." The latter consults a big ledger. If there is sufficient to the credit of the drawer, and the signature is all right, he returns it to the boy, who in turn hands it to you with the request that you pay two sous for a revenue stamp. This being gummed on the back, the deputy prisoner asks your address, then enderses it on the back of the draft, and you write your name across the revenue stamp with date, &c... and then, a second time underneath your address. This done, you are presented with a bronze medal the size of a saucer, with a numeral upon it. You accept it modestly, believing it to be a a sort of Legion d'Honneurarrangement, or a reward of merit. You are then requested to seat yourself on one of the numerous long settess ranged around the room, which you do, and wait prayerfully till your turn arrives. After meditating in this position for half an hour on the transitory nature of life, the slowness of French bank officials and kindred topics, after reading all the morning papers through twice, including the advertisements, you begin count. ing the panes of glass in the roof, or study the countenance of your neighbors, all patient creatures (like yourself) who have become quite resigned to this mode of transacting business, and would be alarmed if they should enter an American bank and draw their money in five minutes instead of half an hour. They would think there was something the matter with the coin-bogus, perhaps, or something of that sort.

AUGUST.

The Deceased Wife's Sister Bill, which was on the orders of the House of Commons, will not be proceeded with during the present session. A resolution affirm-After two or three hours spent in con- ever, be submitted.

The Christian Messenger.

Bible Lessons for 1884. SECOND QUARTER. Lesson VI. - MAY 11, 1884. VICTORY OVER DEATH. 1 Cor. xv. 50-58.

COMMIT TO MEMORY: Vs. 55-58. GOLDEN TEXT .- " Death is swallowed up in victory."—1 Cor. xv. 54.

DAILY HOME READINGS.

M. The Lesson. T. Jesus Christ the Resurrection .-

John xi. 23-27. W. Christ's Discourse on the Resurrection -Matt. xxii. 29-32.

T. Resurrection of Lazarus - John xi.

F. Our Resurrection Proved by Christ's. 1 Cor. xv. 12-20.

Our Bodies in the Resurrection. 1 Cor. xv. 42-44. The Great Change.- 1 Thess. iv. 13-18.

ANALYSIS. - I. The Great Mystery, Vs. 50-54. II. The Exultant Song, Vs. 55-57. III. A Closing Exhortation, Vs. 58.

Questions .- Vs. 50-54 .- Give meaning of flesh and blood. Of corruption. Of kingdom of God? Of mystery. Of sleep. Of what period is the apostle speaking? Shall we have long notice of his coming? What does Paul say about its suddenness? What shall announce his advent? What change shall come to the dead? What change upon the living? Is our victory over death complete without the resurrection?

Vs. 55-57.-To what is death likened in the first question? What takes death's sting away? How is rendered in the New Version? What gives us the victory over death? What gives death its sting? What gives sin its strength? What is sin? 1 John iii. 4. Is there sin where there is no Rom. iv. 15.

Vs. 58.—What is the meaning of steadfast? In what are we to be steadwhat unmovable? Why are we to be laboring for the How much? Where, in this esson do we find-1. The teaching of the Lord's second coming? 2. That the grave is not a gloomy place to the Christian? 3. That the body of the Christian is dear to the Lord, as well as the soul? 4. The kind of body we shall have in the resurrection? 5. That the Lord's people will be complete conquerors, and reign with him forever?

The Corinthian Church was composed of both Jews and Gentiles. Some of the Jewish converts may have been of the sect of the Sadducees who (Matt. xxii. 23) denied the resurrection. Some of the Gentile converts may have been tainted with the unbelief of the Athenians who (Acts xvii. 32) mocked at the resurrection of the dead. Hence there was a disposition in this church to deny this great doctrine. On this account, Paul defends and establishes its truth in the fifteenth chapter. He proves our resurrection: 1. By Christ's resurrection. 2. By showing that unless it be true, death, the last enemy, is not conquered, and our salvation is incomplete. 3. By the language of baptism which is death and resurrection. He illustrates it by reference to the dving of the planted seed, and the springing up of the plant from it. The raised body is a real, but spiritual one. Our lesson tells of this great change in the resurrection.

Notes.-The great doctrine of the Resurrection is the theme of the whole of this fifteenth chapter. It is the very ground work of the gospel; for, as the apostle shows, if we be not raised, then is Christ not risen, as he was the first fruits of them that sleep; and if Christ be not risen, our faith is vain, we are yet in our sins. Hence this full and earnest description, which it is important that the teacher should become familiar with. The lesson presents but little more than the conclusion of the whole matter.

Vs. 50.-Flesh and blood. Our bodies as now constituted. They have the seeds of death and corruption in them, and hence cannot inherit God's spiritual kingdom, or heaven. The apostle does not say that the body cannot enter, but this body-one in which "flesh and blood" are the fitting type of sin. Inherit. With a claim of right. To have such a claim, it must be changed into the image of Christ's body. Corruption. Referring to our bodies, which decay in the grave. Though corruption cannot inherit, it is the path to incorruption.

Vs. 51, 52.—Behold, as a sign board, points to something important. Mystery which relates to the change in those alive at the coming of the Lord. We shall not all sleep. While generations of believers shall have been put to sleep by the Lord, and lie in cemeteries (sleeping places) awaiting his coming, there will be a generation living on the earth when he comes. But these shall not enter the kingdom above in "flesh and blood"; for, we shall all be changed. To those alive when Christ comes, the

same change will be by another process. It will be in a moment, in the twinkling of an eye-an instantaneous transition, and it will be at the last trump. The trumpet was used in Old Testament times to summon assemblies of the people, or to sound a warning. The Lord will descend with its sound (1 Thess. iv. 16); and at this signal, the dead shall also be raised. The dead. The very ones whom we have put away with tears, and whom Christ himself lulled to sleep. Shall be raised. Words of positive promise; and though heaven and earth pass away, not a jot or tittle of this word shall fail. Incorruptible. The same, and yet differing how gloriously-no more to die. W (living ones) shall be changed. Made like the risen ones.

Vs. 53, 54.—This corruptible must put on, etc. Hence it is a real resurrection of the body of which he speaks. Immortality. The resurrection body shall be both spiritual and immortal, the consummation to be earnestly looked for is the resurrection. That is written See Is. xxv. 8; Hosea xiii. 14. Death . . swallowed up, etc. It is only in the resurrection that this completed victory is gained over the "last enemy.".

Vs. 55-57.-O death where is thy sting? Death is pictured as a poisonous beast, or serpent, armed with a sting. O grave (New Version, death). victory which is snatched away in its very hour of triumph, and given to its victim. Sin. Christ came to put away sin, and he puts away death with it. The law. But Christ's people are longer under the law, in him sin loses both its strength and its sting. Giveth us. Salvation is of free grace-a gift, not a thing of our merit or purchase. Victory. A word of wide reach, triumphing over all foes-a victory through our Lord Jesus Christ, who, by his death and resurrection, conquered death.

Vs. 58.—Therefore. The exhortation which follows rests on a solid foundation. Steadfast. Not faltering by reason of your own lack of faith. Unmoveable. Not turned about by others. Always. In season, out of season. Abounding, etc. Giving to the Lord's work that enthusiasm and fulness of labor warranted by so great a reward. Ye know. It is not a matter of mere speculation or theory, but of solid fact. Not in vain. The resurrection being true, your faith it not vain (v. 14). You are not in your sins (v. 17). In the Lord. This seals the great truth beyond all possibility of it escaping you.

SUGGESTED LESSONS.

It is a blessed thing for the believer to die, when, by dying, he is on the Lord's prescribed way to incorruption, immortality, and a perfected victory over every foe.

Death and the resurrection cure all bodily defects. No weak limbs, chronic ailments, sightless eyes, dead ears, or maimed forms, when this mortal shall put on immortality.

What light and force this lesson gives to the grand saying of Jesus: "I am the resurrection and the life."

The Lesson Story for the little ones.

Were you ever very tired, or sick and in pain? You will be glad to know that though all must die, yet when Jesus calls, and we rise out of the grave, we shall not have these bodies that grow tired and sick so easily; but they will be changed for new ones which can never get tired, or sick, or die. We cannot tell just how this will be done; but neither do we know how God changes the dark seed or root, which is planted in the ground, to a bright colored flower. Nor, just how a beautiful singing bird comes from the hard. round egg. You have seen a green caterpillar crawling on the ground, and would laugh if told it would fly. But by-and-by it wove a sort of tough covering round and round itself, and in which it seemed to go to sleep. At last it broke the shell, and soared gaily into the air, changed into a pretty butterfly. God will change our bodies into better. far more beautiful ones.

To the rich man God has committed much, to the poor man little; but the poor man is just as much bound to spend his little aright as the rich man is to spend his wealth. Besides, money is not all. A steward has all sorts of goods in his charge, and so had God's steward. Money is one sort, but time and health and strength are goods also. Every one has something. Every one is a steward of God .-- Rev. F. Boudillon.

A Scotch clergyman at Ayr recently. prayed, "O Lord, bless the Established Church, and the Free Church, and the United Presbyterian Church, and all the other churches-thou knowest the various nicknames, Lord, by which they are called—bless them all !"

Bemperance.

"I have made a thousand dollars during the last three months," said a saloon keeper, boastfully, to a crowd of his townsmen. "You have made more than that," quickly remarked a listener. "What is that?" "You have made wretched homes-women and children poor, and sick, and weary of life. You have made my two sons drunkards," continued the speaker, with trembling earnestness; "you made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. O, yes; you have made much-more than I can reckon up, but you'll get the full count some day-you'll get it some day !"

Dr. Lyman Beecher said: "I defy any one to prove that rum-sellers are not murderers." The Bishop of Manchester said: "Beer and wine shops with vaults are gateways to hell." Dr. Willard Parker, of New York, said: " Alcohol is the one evil genius, whether in wine, or ale, or whisky, and is killing the race of man." Senator Morrill, in the U. S. Senate, said, "The liquor traffic is the gigantic crime of crimes in this age, particularly in this country."

A boy murderer suffered the extreme penalty of the law, in Ohio not long since. As he stood upon the scaffold. his pitiful appeal to the men of Ohio was this: "That rope means first a glass of poisoned lemonade, at last a bottle of rum, and over in that saloon now filled with boys and men, my ruin was wrought. Oh! let me implore you with my dying breath, close the saloons as you love your boys; close them for their protection!"

An old negro at Weldon, N. C., at a recent lecture said: "When I sees a man going home with a gallon of whisky and half a pound of meat, dat's temperance lecture enuff for me, and I sees it ebery day! I knows that ebery ting in his home is on de same scalegallon of misery to ebery half-pound of

The British army in India boasts of 11,000 abstainers from intoxicating drinks, who are admitted to be better soldiers than their comrades who drink.

THE COST OF ALCOHOLICS. - Hopes blasted; bodies diseased and loathsome; intellect impaired; usefulness terminated; influence for good lost; friendships severed, loved ones estranged; pride humbled; self-respect immolated; business reputation wiped out; character destroyed; social standing a thing of the past; domestic relations torn asunder and bleeding; poverty, crime, a felon's cell, a hangman's rope. Everything worth striving for, living for, gathering in, cultivating or retaining, bartered, sold, lost-for rum-r-u-m! And then !-then !-O, what then? What a dreadful price to pay to satisfy the appetite. Well may parents, wives, husbands, Christ's sons and daughters, cry out: "How long, O Lord; how long?"

DRINK AND CRIME. -- In a letter to last Friday's Manchester Courier, Rev. Wm. Caine, M. A, vicar of Christ Church, Denton, says:-" Let me mention the results of an examination of 1,000 prisoners. Of these 714 were males and 286 females. Of the females 157 confessed they were drunkards, and many of them not twenty years of age. Of the males 554 confessed they were drunkards, and many of them not twenty years of age. So out of 1,000 prisoners 711 admitted they were drunkards. Of the other 289 many were doubtless drunkards, but perhaps not as often drunk as those who confessed their drunkenness. In the case of many drunkenness commenced at a very early age-so early as twelve, and thirteen, and fourteen years of age. Some were made drunk by their cruel and unnatural fathers and mothers at the age of six and seven years. Of the married female prisoners, 103 told me they had drunken husbands. Of the married male prison. ers, thirty-eight had drunken wives. Out of the 1,000 prisoners, 415 said they had drunken fathers, and 113 said they had drunken mothers. Of the Protestant prisoners, nine out of ten had been Sunday scholars, and out of 724 prisoners eighty-one had been Sunday-school teachers.

Mr. Fawcett has decided against the adoption of a farthing rate of postage for printed matter not exceeding one ounce. He says it would entail a loss of revenue of not less than £250,000 a year.