

## POPULAR AMUSEMENTS.

The pursuit of amusements has come to be a conspicuous feature of society. How shall we amuse ourselves and others is made one of the great questions of life. And surely the variety provided in response to this demand is sufficient to meet the desires of all. If a few friends are to be invited to spend the evening, she hostess proceeds to the task of selecting from this variety that which she thinks will best amuse her guests. The church even must make provision by popular entertainments for amusing the people—the younger people. Great organizations are formed for the sole object of the amusement of their members. Vast sums of money are expended in the pursuit of this object.

That which occupies so prominent a place in social life deserves to have its merits discussed. From the Christian standpoint we ought to consider the effect of this craze for amusement on spiritual life, and decide thereupon the attitude Christianity ought to assume toward it. We have convictions on the subject, and fancy, at least, that we have good ground for the convictions we entertain. We state as briefly and plainly as possible these convictions.

We shall divide popular amusements into three classes: first, those which find their fascination in positive evil, subtle and disguised at the time it may be; second, those which, however innocent in themselves, carry with them associations that are undesirable; and third, those which we are accustomed to regard as innocent both in themselves and in their ordinary and characteristic associations.

We shall have little difficulty in deciding what attitude Christians should assume towards amusements of the first class. If there be positive evil in a thing, the Christian is to decisively "away with it." The Christian is not for a moment to entertain the feeling expressed by a French lady respecting a certain amusement, that "it would be positively exquisite if there was only a little more sin in it." If there be sin in it, little or much, obvious or subtle, developed or incipient, the Christian, in loyalty to Christ, is bound to take his stand against it. There may be a diversity of ideas regarding the amusements we should put in this category. Even genuine Christians differ widely regarding the moral characteristics of certain popular amusements. Take, for instance, the dance of society. There are many who agree with Dr. Wilkinsons that, "passion—passion transformed if you please ever so much, subsisting in no matter how many finely contrasted degrees of sensuality—passion, and nothing else is the true basis of the popularity of the dance." There are other good people who differ broadly from this view of the case. One thing, however, is pretty clear, we think, viz., that dancing Christians are not very active in the spiritual work of the church. Whatever the dance does for them, it does not develop piety and spiritual zeal. We would scarcely like to have a dancing Christian as our minister or Sunday-school superintendent. We think most of us would feel that there was incongruity in this. May we suggest that what is not a good thing for the minister is not a good thing for the members of the church? We have a very peculiar feeling when we see a young man professing Christianity deliberately going to the dancing academy to learn this fine art. We are in somewhat of a quandary to know whether it is his brain or his Christianity that is becoming diseased. There are some of the symptoms of that softening of the brain which characterizes a first-class "dude." And certainly his Christianity goes into quick decline. Perhaps he has become more genteel of his physical movements, but we see nothing of the increased gentility in his manners—in the prayer meeting. But as we have said, there is divergence of idea as to whether we should place this and some other amusements in this first-class or not. There will be a general concurrence of opinion, however, that what goes into this class is to be abandoned.

Regarding the second class there may be less difference of opinion as to the things that belong to it, than as to the attitude Christians are bound to assume towards them. Take, for example, card-playing. We all admit it has very bad associations; it is one of the gambler's chief instruments. It is the occupation, if not the amusement, of the most notorious black-legs in any city. It sustains very tender relations to the bar-room. There is no doubt about its classification. Its associations are unquestionably bad. Then what should be the Christian's attitude towards it and other amusements of its class? Is this habit of the drinking saloon and the gambler's den to be introduced into the Christian lady's parlor for the entertainment of her evening guests? Is the Christian mother to familiarize and fascinate her boy with it, so that when he goes out into the world the saloon and the gambling den have

at least one attraction for him? What do our Christian mothers say about this? What do our Christian people say about all such amusements, allow them to be as innocent in themselves as may be, which have bad associations? Is this "innocent in themselves" certificate of character a sufficient passport into Christian society? We have a most decided conviction that it is not.

In the third class we place those amusements which we may allow innocent in themselves and in their associations. We hold that that which is evil, and that that which naturally leads to evil, should find no place in Christian society. Much less should it find its advocates in the Christian church. Total prohibition should be the law of individual Christian life regarding such things. But respecting those evils which do not hold evil lurking in them, and which do not tend to lead into evil, or into evil associations, the Christian law should be that of temperance. We are so constituted that we need something in the way of relaxation from the continued strain of earnest thought and labor. Provision has been made in our constitution to meet this requirement, and that a provision which is most admirable. The pleasure of recreation leads us to seek it, before a complete breakdown drives us to it. But then, life is not to be all recreation, and the relaxation of amusement. That is one of the perils. Many become so fascinated with their chosen amusements that these pursuits virtually fill their lives. They have little thought for the earnest affairs of life. Business men find their youthful employes in many cases so engrossed with their favorite games that the business they are paid to transact receives little thought and care. And in regard to religion, it is apt to have no place at all in their thoughts. When the most innocent amusement becomes so engrossing, it thereby becomes an evil, and imperils the soul.

"How shall we escape if we neglect so great salvation?" If we are so captivated with even innocent pleasures, that we neglect the soul's interests, these pursuits are imperilling our eternal well-being. We are thereby turning that which, in moderate degree, is innocent in itself, into that which issues in the ruin of the soul.—*Can. Baptist.*

Difficulties finched from or minimized for temporary relief usually average themselves at some future time by assuming more formidable shapes; and he who would help others towards the "yea" of a well assured conviction must measure with them the full force of every "nay" which obstructs their path.—*T. Vincent Tynms.*

## LITTLE FAITH.

When the disciples awoke our Saviour, during the storm on the Sea of Galilee, he said to them, "Why are ye fearful, O ye of little faith?" But their little faith was both wonderful and precious. Let us see, first, how wonderful it was. Jesus was lying in the stern of a storm-tossed boat, asleep. He looked like a weary, toil-worn man. They had seen him work miracles on the land, upon the persons of the sick and afflicted. But they had seen him exhibit no power on the water; no control over the elements. Yet, when the waves were filling and sinking their vessel, they went to him and cried, "Lord, save us." They evidently believed that, if he exerted in that emergency the power by which he had rebuked disease and demons, he could deliver them. They had no definite idea as to how he would do it, but they certainly thought that he could, somehow, or they would not have gone to him with that prayer. And who beside that little company of disciples—who else in all the wide world that night would have dreamed that the humble carpenter could save a sinking vessel? The more we study that scene the more we are astonished at their faith. If we had been in their places would not we have waked him up and said, "Fellow voyager, we are sinking; there is no hope for our lives; join us in crying to God to have mercy on our souls?"

But the little faith which prompted them to call upon him as if he was able to save was precious as well as wonderful. It brought upon them a gentle rebuke, but it brought also, and speedily, a clear sky and a waveless sea. What might have been the result if they had not prayed, we know not, and we need not puzzle ourselves about it. This is certain, and it is a certainty full of instruction and of comfort: when they went to him with a little faith, he heard and answered. Hence we learn that it is not the quantity so much as the quality of our faith that gives it value. Jesus said to these same disciples on another occasion, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence, and it shall remove.' Now the mustard, he himself declared, is 'the least of all seeds.' Hence he taught that the least amount of a living faith

has in it the germ of great possibilities in the kingdom of God. Blessed, then, are they who have faith, though it be feeble. As the low wail of the infant reaches the ear and heart of the mother, the cry of the babe in Christ reaches the ear and heart of our heavenly Father. That low wail is not only the evidence of life, but of a life that may grow to the vigor of manhood.

A century ago a child was born in a New England home so puny that it weighed only four pounds. A few days after its birth the mother died. Nobody thought the sickly, puny thing would live. But a loving woman took it to her home, and fed and cherished it. That motherless babe became a strong man in body and in spirit. He was one of the most eloquent preachers of the age, and died at four-score after a life of pre-eminent usefulness. True faith is like that child. Its innate vitality is great, and great therefore are its possibilities of growth. If we have only faith enough to cry, "Lord save us," we cannot perish. And that faith also is "the substance of things hoped for." It is the foundation on which may rise a noble Christian life and a glorious immortality.

But little faith though safe and saving is "fearful." The disciples believed in Jesus, and yet they were anxious and troubled. Jesus himself believed in God, his heavenly Father, who holds all the winds in his hands. He had great, absolute, perfect faith, and hence he could sleep on through the storm. We see then how desirable it is to grow in grace and in the knowledge and love of God, that we may have faith like that of Jesus—assurance of faith. We don't want to believe only that we may be saved. That would be a low and selfish idea of the gospel. We want to believe so that we shall have a hope that is "full of glory;" so that we shall be able to "rejoice in the Lord always;" so that we shall be able to commend the gospel to others, and finally so that we shall not be found among those who are "scarcely saved," but among those to whom is ministered "an abundant entrance." Though the disciples had only a little faith that night, what heroes of faith they grew to be! They were not "fearful" when they encountered storms of persecution fiercer than any tempest that ever swept the Sea of Galilee. And we who also are fearful, because we are of little faith, may attain to their stature and strength in Christ if we will.

But in order that little faith may grow and become great it must have food and exercise. These are the conditions of all healthful growth. Without appropriate nourishment the child will sicken and die. With insufficient nourishment it may live, but the life will be feeble and the development dwarfish. God has provided food for his children—food in abundance. Milk for the babes and meat for the strong men. That food is the Word. Read the sixth chapter of John. It is the Christian's menu, or bill of fare. "I am that bread of life," "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever." And who is the "I" in these passages? Turn back to the first verse of the first chapter: "In the beginning was the Word." Christ is our living bread, because he reveals to us in the gospels the truth and the love of God. There is no mystery in this matter. "The words that I speak unto you they are spirit and they are life." "If my words abide in you, ye shall ask and what ye will and it shall be done unto you." The earnest, prayerful student of the Word will grow in grace. As Paul writes to Timothy, "Nourished up in the words of faith and of good doctrine." (1 Tim. iv. 6). All the heroes of faith in the history of the church have lived much on the bread that came down from heaven. They have esteemed the words of his mouth more than their necessary food. (Job xxxiii. 12). The reason that so many in our day are "fearful" is that they do not feed upon the promises; they try to live on a few verses read in the morning when they are in a great hurry, or at night when they are tired and sleepy. They do not give half as much time to the nourishment of the soul as they give to that of the body. We must eat as much gospel manna as we eat of the bread that perisheth if we would be strong in the Lord.

But little faith must take exercise as well as food. When we find a promise we must test it. When we are brought face to face with a duty we must not shrink it. "He that doeth his will shall know of the doctrine." Study and toil must go together. He that would be a true disciple of Christ must deny himself and take up his cross. He who would be a soldier under the great Captain must be ready to march and fight and "endure hardship" as well as to wear his uniform on dress parade and draw his rations. Christian work gives us an appetite for gospel manna, and the manna gives us new strength to work. A lazy

Christian must always be a weak and fearful one.

Then let little faith take courage. There is life, and prayer and fidelity to duty may quicken it to a blessed experience of hope and joy. Little faith is safe. Its little earnest prayer is heard. It cannot perish, neither can any one pluck it out of the Saviour's hand. But why not cry, "Lord, increase my faith," and try to be filled with all the fulness of God!—*Interior.*

## SELF-DENIAL AND REWARD.

One who sets out upon a life of consecration to Christ leaves the habits, the associations, the pleasures, the idolatries which are native to the unrenowned heart, and sets his face towards the dwelling-place of God's people.

In the world where he has dwelt there is much to charm the eye, and delight the ear, and enliven the spirits. We would by no means undervalue the pleasures and honors and temporary advantages that are to be found in a worldly and thoughtless life, for then we should diminish the value of the sacrifice which is made in leaving all for Christ. It costs something to follow Christ, and he who would take up the cross and tread in the footsteps of this Master must deny himself. The friendship of the world is enmity with God; and the deities which are worshipped by worldly people are rivals to the Infinite Jehovah. One cannot worship money, or pleasure, or ambition, or selfish ease, and be also a true worshipper of the meek and poor and self-denying Jesus. And so it comes to pass, that one who has been called to leave the sinful world and journey to the heavenly Canaan must prepare for a life of self-denial from the start. One who would be a Christian must leave behind all Christless company, and thus Christ's true disciples have been ready at his call to part with dear friends and relatives who would not enter the straight and narrow way. True, this separation is not always a bodily absence, but it is a sundering of the ties of association and sympathy and purpose. The heart of one who has set out on the journey from worldliness to holiness has other hopes, and desires, and emotions, from those which fill the breasts of ungodly and irreligious friends. He is no longer captivated by the fascinations which entrance them, nor moved by the excitements which delight them, nor ruled by the motives which control them. He is leaving, as it were, the land where they find their home and their happiness, and as a pilgrim and stranger is seeking a better country, even an heavenly. He may regret that they would not go with him, that though there may have been some signs of a desire to go, they finally turned back into the world, but he must not turn back after them if he would win the salvation which he seeks.

But though the man who decides to follow Christ must leave some friends, and perhaps be thenceforth an alien and a stranger to his family, there is compensation for his denial. He is admitted to another fellowship, and becomes a member of another family. If he is consecrated to God, the people of God are his people. The true Christian is a member of the household of Christ; he belongs to a family, born not of blood, nor of the will of man, but of God; he is a member of a glorious fraternity, "the general assembly and church of the first-born, whose names are written in heaven;" and in association with those who have entered into the service of the same Master, he finds the noblest employment, the choicest society, and the richest delights. Those who have tested the value of real Christian sympathy, love, mutual labor, thought, and prayer can bear witness to the nearness and worth of Christian fellowship. There are no bonds so dear as those which are cemented by a common love to Christ, and that are strengthened by a common faith in him; there are none so truly related as those who have "One Lord, one faith, one baptism, one God and Father of all," who is above all and through all and in all. Their union is not for this world only, but for eternity. The friendships of this world must be broken, but those which are formed in consequence of the great decision to follow Jesus, shall increase in desirableness and perpetuity as each one of the redeemed grows more and more into the image of the Saviour, and will be perfect and complete, wanting nothing, when all the saved, gathered from the poor and the rich, the learned and the ignorant, out of all nations and tribes and tongues, are made kings and priests unto God, and reign forever with Christ in his new and everlasting kingdom.—*N. Y. Observer.*

The way for Christians to be near to each other is to be near to Christ. When they are close to him they cannot be far apart.

## SUBSTITUTION.

I was in conversation with an intelligent carpenter who was building a greenhouse for me, when religion became the subject of our talk.

"What I object to," he said, "in your idea of the way of being saved, is the doctrine of substitution. I believe that at the last a man will be what he really is. If he has no merit of his own, how can the merits of another save him?"

I told him I was pleased to hear him speak out, I wish all persons would do so. I then asked him if the conservatory would be mine if he built it.

"Of course," he replied, "if I am willing to build it, and you to have it; of course it will be yours."

"And do you know why I engage you? Just because I can not do it myself. I have no idea how to set to work, and if I had, have neither strength nor skill enough."

"That's right enough," he said, rather surprised.

"But is not that just what substitution means? You can not save yourself, you know not how. If Jesus Christ is willing to work out for you salvation, and you are willing to have it—where is the difficulty?"

He made no reply; so I went on: "Will you really build this greenhouse yourself? You must be an ingenious fellow to cast the iron work, make the glass, and do it all with your own hands."

"Certainly not," he said at once: "I shall get the iron and glass work done by others."

"And you will expect me to pay you for what you will not have done?"

"What difference can that make, sir?" he replied, "so that the work is properly done."

"Substitution again, my friend. Do you not see how unreasonable is the objection? It runs throughout all business."

"Look how different this view is to that of merit. That dishonors God; it makes him bargaining with us; it makes religion a mean thing, just giving to God some worship, and doing some alms, or attending to some good works, and so trying to buy an entrance into heaven. And when we think what a glorious place heaven is, how can we imagine any deeds of our own could ever purchase a mansion there, if even our sins were washed away. But when we trust to Jesus Christ the Son of God, we find that his merit is infinite. He can secure us all that we need and, if he undertakes to do so, all must be well to those who trust him?"

"But how will he do it?" asked the man, a little puzzled.

"That is not my place to ask. If he promises, it is enough. I suppose if I engage you to build this conservatory, you will not deceive me, although I tell you candidly I have no idea how you will accomplish the work."

"Of course not, sir," he answered, "it is not your place. Give me the order, trust to me, and the work is done."

"Well, now then," I said, "that is, with reverence be it said, just what Jesus Christ says to you. Common sense, my friend, common sense will satisfy you that the grand old doctrine of substitution is reasonable, but the doctrine of salvation by merit is not."

"But," said he at length, "there will have to be payment."

"Exactly so," I replied, quickly; "it will be for you to name the price, and if I agree to it, you will undertake the work. Jesus Christ has named his price. It is to be accepted as a gift. Suppose he sees fit to take it out in love? He has given us his terms. It rests with us, as in every bargain, to refuse or accept."—*Rev. J. H. Cook, in Baptist Weekly.*

## CORSIKAN WOMEN.

The Corsicans are Italians by blood and language, Frenchmen by a political accident, and idlers by nature. The women are the laborers, and also the beasts of burden. A French traveller says he has seen women and girls emerging from the woods bending under the heavy loads of brush-wood for fuel, while their male companions rode behind them on ponies or mules.

Another traveller says that passing one evening through a Corsican village, he saw a troop of young girls carrying on their heads jars containing five or six gallons of water. Before them marched their male relatives bearing flaming torches to light the burden-bearers on their way.

Water is brought into the city by aqueducts. The women gather at the city fountains to fill their jars, and to gossip. Resting the jar on one upturned knee, and holding it by the ears, they fill it from the plashing jets. When it is filled, they raise it to their heads, square their shoulders, and march off without spilling a drop.

## Ho! for Christmas! 1885!

## LEMONT'S VARIETY STORE! (Established 1844.)

Boys and Girls supplied with all Christmas Knickknacks.

Sleds and Sleighs; Moccasins and Snow-shoes; Blackboards, Cars, Blocks, Gun-boats, Dolls, Chairs, Towers and Cottages, Zitherns, Telephones, Wooden Guns, Students' Book-racks, Frisky Cows, Combination desks.

A NEW LINE OF Velvet, Brussels and Tapestry Folding Chairs.

A Beautiful Collection of COLORED GLASSWARE.

LARGE VARIETY OF SINGLE CUPS AND SAUCERS, AND MUSTACHE CUPS.

DOLLS! DOLLS! In large numbers.

INDIAN CURIOSITIES, (Latest.)

Our stock of Silver-Plated Ware is well assorted and consists of the usual kinds—CASTERS, 4, 5, 6 Bottles, large variety.

Cake Baskets, Pickle Bottles, Butter Dishes, Card Receivers, Tea Sets, (Plated), Plated Knives and Forks, Spoons, etc.

THE PERFECTION IRON GRANITE TEA AND COFFEE POT; FANCY AUSTRIAN GERMAN, FRENCH AND ENGLISH GLASSWARE AND CHINA.

We have two upholsterers making up PARLOR SUITES, LOUNGES, EASY CHAIRS, SOFAS.

PATENT ROCKERS, &c.

Buy a nice Parlor Suite, or a beautifully finished Bedroom Set.

EASY CHAIRS.

Furniture of all kinds

and qualities in large Warehouses.

Feathers, Mattresses and Spring Beds, Woven-wire Mattresses, Davenport and Book-cases, Lamps, Chandeliers, Hall and Side Lamps, Knives and Forks, (different handles), Looking-Glasses, (low and high priced), White Stone and Colored Dinner, Breakfast and Tea Sets.

And Thousands of Crockeryware sold by the piece or dozen.

A magnificent stock of goods at very low prices. Don't forget, at—

Lemont & Sons.

ESTABLISHED 1844.

Dr. John M. Howe's Inhalant Tube.

To be carried in the Pocket, for breathing Pure Air. Used as a remedy for diseases of the Throat, Lungs and Digestive Organs, expands the Chest and Lungs from two to six inches in a few months use. Has been sold thirty years. Very best of testimonials. Price at store, \$2.25; by mail to any address in Canada, \$2.50.

LEMONT & SONS,

Agents for Dominion of Canada.

Dec. 1, 1885.

COMMENCING TO ARRIVE

—AT—

Thos. W. Smith's

FASHIONABLE

Tailoring and Clothing

Establishment,

EDGECOMBE'S BUILDING,

Queen Street, Fredericton, N. B.

ENGLISH, SCOTCH, GERMAN & CANADIAN TWEEDS.

Of the best quality and newest patterns.

GERMAN WORSTED SUITINGS, AND FRENCH TROUSERINGS,

Of the latest Designs.

The latest styles of GENTS' PUR HATS and GENTS' FURNISHING GOODS, in great variety.

Satisfaction Guaranteed. All the latest Fashion Plates to select styles from.

Call and Examine. Will be pleased to show our Goods.

T. W. SMITH.

decl4-tf

1885. Fall and Winter. 1886.

NEW GOODS!

WM. JENNINGS,

MERCHANT TAILOR.

HAS NOW IN STOCK A CHOICE SELECTION OF GOODS SUITABLE FOR THIS SEASON'S TRADE, amongst which will be found

BEAVERS, NAPS, AND MELTONS,

In Plain and Fancy Colors.

Fancy Worsteds Overcoatings, Diagonal and Corkscrew Coatings, Worsted Trousers, in Stripes and Checks.

Also—All the Latest Patterns in ENGLISH, IRISH, SCOTCH AND CANADIAN SUITINGS.

WM. JENNINGS,

Corner Queen St. & Wilnot's Alley, FREDERICTON, N. B.

Watches!

Page, Smalley & Ferguson,

Have a Large Assortment of

Fine Watches,

In Gold and Silver,

Hunting and Open-face,

Engraved and Plain Cases,

Keyless and Key-Winding,

of English, Swiss, and American Manufacture.

Persons wishing a Good Time-keeper should examine our stock before making a purchase.

EXTRA DISCOUNTS TO CASH CUSTOMERS AT

43 KING STREET.