

already a member of the One Body, and that is quite enough till you have the pleasure of meeting with the true disciples of Jesus Christ. The Baptists of Astoria kindly invited us to fill their pulpit on Lord's day as they had no regular preaching; but it was afterward ascertained that one of their own ministers from Fort Canby had sent an appointment for that day, so we gave way to him.

We like to forgot to state that Bro. Sale is a full blood Kentuckian, and being one ourself we knew what that meant. Any good preacher who can make it convenient to visit this interesting family will find a hearty welcome and can have an opportunity of doing good in preaching the gospel. Taking our leave of Woodland farm we returned to the pleasant home of Mr. Trullinger, in Astoria, and prepared to visit other points of which we will speak in our next.

**MEN'S RIGHTS.**

"I have a right to smoke" is a remark one often hears from those who are accustomed to use the poisonous weed. Suppose we grant it, has he a right to puff the offensive smoke into the face of his neighbor? If one man has rights, that implies that all men have rights. If the tobacco user has a right to smoke his pipe and chew his quid, does that give him a right to smoke out the eyes of some one else or to spit in his face? We think not. Because I have certain rights it does not follow by any means that I have the privilege of depriving others of their rights. Most men who use tobacco will readily grant the correctness of this universal principle, but violate it every day in their intemperate use of the narcotic. Should a man whom the use of tobacco is offensive step up to the smoker and snuff his pipe from his mouth, it could be received as an insult, and the smoker can puff his smoke into the face of his victim with an air of perfect contentment, and no one dare protect himself by even ministering a gentle rebuke. This is what they call their "right to smoke!" God has created the atmosphere for the benefit of every man, and all have a right to breathe the air free from the poison of tobacco smoke. If the smoker refuses, after proper admonition, to remove it from his own house, fill it with smoke and slowly but surely die of its effects, then we say let his

blood be upon his own head; but if he proposes to come into my house and poison me and my family by this process, then I have a right to protect myself.

Now we hold that this principle is also applicable to the public. If I am travelling on the public highway, walking the streets of your city, stopping at a hotel or step into the post office or store, while I may grant to all men a right to smoke or chew, they have no right to disturb me and destroy my pleasure by their filthy habit. We lift up our voice in protest against this wholesale smoking in public. It is a disgrace to those who practice it and an outrage on the more decent part of the public. Let them learn to respect other people, or abandon the habit.

**Selections and Comments.**

WHEN INTRODUCED—The New York Independent says:

Speaking of the discovery that immersion was introduced into England in 1642 instead of 1633, as previously supposed, *Zion's Advocate* says that the credit of the discovery belongs not to Dr. Dexter but to Prof. A. H. Newman, of Toronto, in *The Examiner* of April 12, 1882: "In this matter one of our own scholars has taken the lead. In other words, that date was not settled by Dr. Dexter but by Prof. Newman." But THE INDEPENDENT proved the date of 1642 in a series of discussions two years before; and the item of proof since given is only cumulative.

All this discussion about when immersion was introduced into England or any other country practically amounts to nothing. The question is, Was it commanded by Jesus Christ for all countries and people? If so, that settles the matter so far as we are concerned, for we prefer to follow the commands of the Bible in preference to the traditions of men.

REACHING THE MASSES.—The New York *Observer* in speaking of reaching the masses gives us these sensible remarks:

The *Outlook*, a British religious newspaper, says that a gentleman had taken part in some efforts for the moral and religious welfare of working men, which were described as endeavors to "reach the masses," when a horny-handed son of toil rose to thank him for the interest he took "in us poor fellows," but added, "We should like it better if you didn't call us such hard names." "What names?" he asked, "I would never use hard names." "But you do," answered the workman, "you speak of reaching them asses!"

Explanation soothed his ruffled spirit and raised a hearty laugh. We have our own thoughts however about this. The masses are very far, indeed, from being asses; but is not their ignorance of sacred truth appalling? Ask a few questions from the Bible, or in regard to our Savior and the history of our religion, of the average man of the masses, and you will begin to wonder at what Day school or Sunday school was this man when a boy? Little marvel that any sort of ranting is more welcome to the populace than thoughtful preaching which has language and allusion altogether beyond their capacity.

Perhaps there is in these remarks some truth, and we may here get at one reason for the "masses" going in crowds to hear mere rant, when sensible preaching disperses the crowd as if it were the riot act that is read. But it is not that alone. Earnestness and love will win multitudes, and the masses can be reached without resorting to vulgarity, clap-trap or nonsense.

Yet preachers may take a useful hint from this incident. Much preaching is above the understanding of the people. They gather no ideas from what is said: terms used as unintelligible: and although familiar to the ear make no impression on the mind. Make the words very simple, and even learned hearers will prefer such gospel to one that is labored, stately and cold.

SENTIMENTAL RELIGIOUS LIFE.—It will hardly be questioned that the disciples of Christ are always in danger of living a sentimental, rather than a practical Christian life. That danger seems expressed in our common mode of speech. We say that we make a profession of religion. Would it not be better, less exposed to misunderstanding and mistake, if we were to say that we have begun and are trying to lead a Christian life? We may easily become satisfied with making a profession; we can never be satisfied if our effort is to live a godly, righteous, sober and Christian life. The danger of sentimentality starts with us in the very beginning of our religious history. The great force of influence brought to bear on us then tends to nourish feeling; very little effort is made to urge on us the doing of duty and the acceptance of a life of charities and sacrifices. We must witness a good confession; but it is not to be witnessed by telling what we have felt, so much as by showing what we have done. "By their fruits ye shall know them." We are told to have faith and to cultivate faith; but it is too seldom impressed on

us that the true faith "worketh by love;" nor is the word of that Apostle sufficiently commended to us who said, "I will show thee my faith by my works." The young professor's life is often very sentimental, very full of high, forced, fictitious emotions and feelings; but very weak in masteries of evil, power of principle, holy charities, and good works. But the danger does not rest alone on the beginnings of religious history. A serious estimate of many advanced Christian lives brings to light the mastery of this evil. The searching Spirit of Christ sees men who have long been in the Church, who have a name that they live, but are dead. Perhaps our very modes of worship tend rather to give force to this danger. We meet rather to raise feeling than to win strength for active life. Our expressions, our hymns are so often higher in tone than our real feeling. It is dangerously sentimental to utter words beyond us, because we may become satisfied with uttering these good and worthy things, and fail in the effort to be them or to do them. When ministers deal largely with the practical duties of everyday life, they often have a slight put upon them, and are called moralists. It is too evident that people prefer that which cultivates the sentimental, increases knowledge, or pleases with the delicacies of high feeling; they are often offended when, with plainness and point, the claims of the Spirit of Christ are shown bearing upon temper, and home, and indulgences, and business, and charity. We need to put this danger of living a sentimental life very plainly and forcibly to ourselves.—*Primitive Methodist*.

SEMPER EADEM.—These words glittered on the standard of Elizabeth when it was unfurled at Tilbury in the midst of her warriors. Bus, alas! it is not easy to be truthful in affixing to our lives the motto "Always the same." So variable are we, like the ever changing sky above us, now fair and shining, now storm-clouded, now glorious, now gloomy. We almost envy the quiet equability of some folks who seem to travel first class along life's journey with the complacency which looks out of such carriage windows. But, after all, they have their trials too, none the less eating away at the roots of their happiness, though we see it not. First-class carriages