

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. E. SHREPPARD, Walkerton P. O., Bruce Co.

Will you please explain the following Scripture: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."—James 5, 14-15.

Among the miraculous or spiritual gifts dispensed among the believers in the first age of the Christian church was the power to heal the sick. "To another the gifts of healing by the same Spirit," 1 Cor. xii. 9. And though all had not that gift, as may be clearly inferred from the 30th verse of this same chapter, "Have all the gifts of healing?" Yet it is most likely that the elders of each congregation were endowed with this power for the confirmation of the truth of the Gospel in every locality where churches had been established. Christ himself, during His earthly ministry, proved by innumerable cures, not only the divinity, but also the beneficence of His ministry; for He "cast out the spirits with His word, and healed all that were sick."

It appears that the anointing with oil was practised in the healing of the sick by the twelve whom our Saviour sent out; and is here enjoined by James; probably as a sanatory means united with the prayer of faith for recovery; for oil in Judea was celebrated for its restorative virtues; so much so that it is recorded that they seldom took a journey without a supply on hand.

"The prayer of faith" would appear to be the faith which is the supernatural gift mentioned in 1 Cor. xii. 9. "The Church of Rome however retains the practice of anointing the sick with oil, but perverted the design for which it had been instituted (viz., recovery from sickness) into that of a sacrament conveying grace to the soul, the sacrament of extreme unction, which is certainly one of the most audacious perversions of Scripture on record."—Lange.

A land without the Bible is a land of darkness and misery.

The Saviour that God has sent into this world is eternal, all-powerful, divine. He is the author of eternal salvation.

The reading of the Bible should have the first place in our religious employments, for it is upon the Word of God that our faith is founded. We recognize this, but too often we only read it as a duty.—Pastor Monod.

For a number of years I have made it a rule not to read any book that does not help me to understand the Bible. I am a greater slave to that Book than any man is to strong drink, and I am sure it does me a deal more good.—D. L. Moody.

Woman's Work.

Conducted by Mrs. B. M. Brown and Miss Jessie R. Agnew. Everything intended for this column should be sent to Mrs. B. M. Brown, Ridgeway, Ont.

The 4th Annual Convention of the Ontario C. W. B. M. is numbered among the things that are past, and its record is before the sisters in the last EVANGELIST.

As was anticipated, the meeting was the largest, and in many respects the best, that we have yet held. The loving spirit of the Master prevailed, each appearing anxious to fulfil the injunction: "In honor preferring one another." All went of "one heart, and of one soul," in regard to going forward with the work with more activity and earnestness than before. I believe that while listening to sister Jessie Brown's address, many of us realized more intensely than ever before that "we are not our own"; that we have nothing that is our own, not even our children. And just here is where our giving might touch the point of sacrifice. Are we willing to give our children, that they may go into all the world to teach all nations that Jesus saves to the uttermost all who will come? I think, too, that it was borne in upon our hearts more deeply than before that the King's business requires haste. Time flies as the wind flies; precious souls are perishing—

Just as if Christ had not lived, As if He had not died. How shall we answer the Master when we meet Him, if we have not "done what we could"?

There was a unanimous and hearty concurrence of those present, with the proposal that we should at once take up work in the foreign field; and as none of our own dear sisters are yet fully prepared to go out to the regions beyond, it was resolved to ask for a lady medical missionary from among our sisters across the line.

On hearing of this, my old time friend, and dearest school mate, Dr. Jennie K. Trout, sent me another gift of jewellery, valued at \$25; proceeds to aid in the foreign work. We accept all such offerings as tokens of our Father's approval and blessing upon our efforts. In regard to the personal pledges to this work, spoken of in our report, we trust that many of our sisters throughout the Province, who are not connected with our Auxiliaries, will also find it in their hearts to aid in this effort to reach out another helping hand to our helpless, suffering, dying sisters in heathen lands. Whatever objections may be made to the Home Mission work, surely none will feel that the foreign work is needless, or over done, so long as there remains a single soul who has never heard that Jesus came to save the lost and perishing. Is it too much to ask that every sister in this fair and favoured Province, who realizes that Christ is precious to her soul, will give something to this special work? If you feel indifferent or lukewarm on this matter, just put yourself to the proof; sit down for a little while alone with the Master, and contrast your condition and surroundings with those of any woman in a heathen country, and then ask yourself what you would take and exchange places with her. Even if your lot is not a bright one, if you have cares and burdens and trials that make life seem sunless and cold, still you have God as a refuge and strength, a very present help in trouble; you have Christ a living loving personal friend, and you have the many mansions of the Father's house as your certain and eternal rest and home. But what of your sister

In the land of darkness? she has all your burdens and trials—increased a hundred-fold—to bear, with many other miseries of so appalling a nature that we shudder as we read them, and yet not a ray of hope or light to penetrate the thick darkness, for either this life or the next. If we make a personal application of this matter, and ask why our life is brighter than hers, there is but one answer—because Christ has redeemed us, and lifted us up. Dear sisters, if we have found consolation in Christ, and comfort in His love, then, in His blessed name, I ask you to help now to pass on the joyful news "that Jesus saves" to our suffering, dying sisters who sit in the region and shadow of death. What- ever you can give or promise for this year for this special work, send the money or your pledge soon to Sister McClurg, Ivan, or Sister Jennie Fleming, Kilsyth. And we ask more than this—your prayers. Those who labor in mission fields, either at home or abroad, are constantly asking for the prayers of those who send them to the work. Dr. Trout said to me in one of her recent letters: "I believe that one great reason why so little is accomplished by missionaries is because the continuous prayer of faith does not follow them as it should."

I distinctly remember that several of the sisters who were at the meeting in Toronto promised to send in something for woman's work; items of news concerning their Auxiliaries, suggestions, words of encouragement, questions concerning difficulties met within the work, or hindrances to the success of the monthly meetings—all of these things are interesting and helpful to others engaged in the same work. We are like travelers on a journey; as we go forward, we now and then gain heights from which we can view the country, and the road before us for a long distance; we pause and rest for a moment, and gather strength and inspiration from the scene, and then descend to the level and perhaps rugged path before us and go forward again. Just now we are descending from such a hill top to the level of daily duties, which may bring with them burdens and cares, but we journey never alone, and while—

The Master's work may make weary feet, It leaves the spirit glad. S. M. Brown.

Children's Work.

Mrs. Jas. Leitch, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

DEAR CHILDREN,—We are now entering upon a new year's work, and you will be glad to know what was the result of what you have done in the past. Some of you may have read the annual report in the last EVANGELIST, but for the sake of those who did not, I will tell you how much money was raised during last year. I am sure you will be glad to know that instead of \$90 the amount reached \$178, which with the balance of \$10 from last year's make more than double. I hope you will all be pleased and satisfied with what the sisters at the convention decided to do with it. We intend to save it for a little while until we hear of some lady who wants to go as a missionary to one of our foreign mission fields, and then use it to help pay her expenses. The lowest cost of sending out a lady missionary is \$300 per annum, so that we could not nearly pay it all ourselves, but the sisters of O. C. W. B. M. will help us until we are strong enough to do it all ourselves. Of course if we could nearly double our income during the next year, and raise at least \$300, that

would go half way to paying our missionary's expenses, and I think we may be able to do it. I hope to see a number of new bands organized this year, and that new members may be added to all now in existence. I was very much pleased at the interest shown and the kindly words spoken in connection with the children's work, and as you all helped in the work, so you should all share in the praise. I hope you will all feel like beginning another year of work, cheered and encouraged, and that we still take for our motto, "More and better work for Jesus." J. E. L.

"Swear Not At All."

It is profitless. As George Herbert says:—

"It gets thee nothing, and hath no excuse; Pride and lust plead pleasure, avarice, gain; But the cheap swearer through his open sluice Lets his soul run for naught."

It is unnatural. "No man," said Archbishop Tillotson, "is born with a swearing constitution." Men do not swear in solitude. "I will give you a sovereign," said a pious Englishman to one who had been using terrible oaths, "if you will go into the churchyard at midnight, and repeat that language alone with God." The blasphemer went to the churchyard at the appointed hour, but the words "alone with God" rung in his ears, and he could not swear.

It is suspicious. Swearing is merely an expression of a desire to be bad. It says, "I do not fear God." Men who do not fear God are seldom honest. They are not safe.

During the building of St. Paul's Cathedral, Sir Christopher Wren posted on the walls the following:—

Notice.—Whereas among laborers and others that ungodly custom of swearing is so frequently heard, to the dishonor of God and contempt of His authority; and to the end that such impiety may be utterly banished from these works, which are intended for the service of God and the honor of religion, it is ordered that profane swearing shall be a sufficient crime to discharge any laborer, and the clerk of the works, upon sufficient proof, shall discharge him accordingly. (By order) CHRISTOPHER WREN.

It is without excuse. A clergyman relates the following anecdote:—

"What does Satan pay you for swearing?" said a pious man to a profane youth. "He don't pay me anything," was the reply.

"Well," added the good man, "you work cheap! To lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer so much in your conscience, and to risk losing your soul, and all for nothing! You certainly do work cheap—very cheap indeed."

Says Robert Burns:— "An atheist's laugh's a poor exchange For Doity offended."

All irreverent words and acts are indeed a poor exchange for the displeasure of God. "Swear not at all."—Selected.

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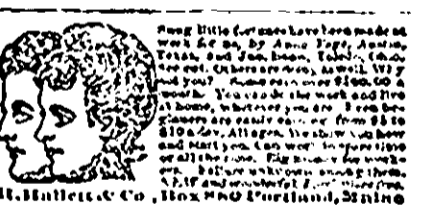
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