

The Nashville Convention.

We have found that our readers are interested in hearing about the General Convention of our brethren in the States. In addition to what was said in last EVANGELIST, we give here extracts from some of our American exchanges, and first we give some of Geo. Darsie's interesting notes in the *Apostolic Guide*:

"We never had a better convention in all respects than that which closed its sessions in Nashville, Tennessee, last Friday, after a week's continuance. Five hundred delegates were in attendance, the representation being unusually general, ranging as it did from Massachusetts to California, and from Michigan to Texas. There was, of course, a large delegation from the Southern States, who never before had the general convention so near. Harmony reigned, the fellowship was delightful, the entertainment by the big-hearted Nashville people hearty and ample, while all the three missionary societies—the Woman's Board, the Home Board, and the Foreign Board, reported increased receipts and enlarged work. It was one of our very best conventions."

"The C. W. B. M. held the platform from Friday to Monday, and dispatched business in their usual quiet way. Without brag or bluster the women undertook to double their membership the past year and to push their annual income up from \$40,000 to \$50,000. They succeeded, of course, on both counts, their income reaching nearly \$53,000. The General Home Society whose convention followed that of the C. W. B. M. exceeded its receipts of the previous year by something like \$1,000, the amount raised being, exclusive of the receipts for Church Extension and Negro Education, \$41,201.82. The Foreign Society whose convention closed the sessions, made an advance of over \$10,000 over all past records, the greatest increase of its history. In all the three conventions there was a spirit of quiet determination for the future that means continuous advancement. Altogether our missionary work is in good shape and coming years will show great and gratifying enlargement."

"The speeches of the conventions were unusually well prepared, pointed, practical, brief. We never knew a higher average or a larger number in any previous convention. Mrs. Alice Williams handled 'Woman's Opportunity,' with grace and power; C. C. Smith pleaded the cause of the Negro with rare breadth and incisiveness, his address being one of the leading features of the convention. It will duly appear in print and should be read and pondered by all. Professor J. W. McGarvey on the Home Work and F. D. Power on Church Extension, made telling pleas. President C. L. Loos on 'The development of our Missionary Work,' M. D. Adams on Missions in India, E. T. Williams on Missions in China, C. E. Garst on Missions in Japan, made deep impressions. Frank G. Tyrrell on Sunday-schools and Missions, J. Z. Tyler on Christian Endeavor and Missions, President H. McDiarmid, of Bethany, and President B. O. Aylesworth, of Drake, on Colleges and Missions, all gave admirable addresses. J. H. O. Smith closed the last session with a forcible plea for Missionary Intelligence. But good as the set speeches were they gave no greater enjoyment to the convention and no greater help to the work than the dozens of brief, informal addresses with which the sessions abounded and of which no specific mention can be made. The convention in short, was as marked for its intellectuality as for its spirituality. The editor of the Nashville *American*, the leading daily of the city, who was present through a considerable portion of the time, is credited with the remark that he never attended the sessions of any convention where he saw a greater amount of ability. Many of the speeches carried the delegates by storm and called forth repeated demonstrations of approval and delight."

"The Foreign Society is to have two additional secretaries to assist A. McLean in pushing the work the coming

year and in devising methods for increasing the offerings and stimulating the liberality of our people. Beyond this there are no special changes in the officiating of that society. In the Home Society J. H. Hardin succeeds R. Moffett in the corresponding-secretaryship, the latter having declined a reelection. His valuable counsel and service, however, are still retained by his election to the office of treasurer. It will seem very strange to those who have known R. Moffett during the years of his connection with our general home work, not to have him at the helm. But we think his mantle has fallen upon worthy shoulders and we hereby salute our new secretary."

"Our Boston church, under the leadership of its aggressive pastor, E. W. Darst, came to the Convention asking aid in paying the \$11,000 debt on its church building. It makes to our brotherhood the generous proposition that if it will give the Boston church for this purpose, \$1,000 a year for five years, it will be relieved thereafter of any further expense in regard to that church. That is to say, the Boston church will pay the remainder of the debt itself, and when the debt has been paid, will assume and discharge all its own running expenses, pastor's salary included. To this end E. W. Darst asks of our brotherhood one hundred pledges of ten dollars a year to run for five years. He received over thirty at the convention and the other seventy or less will no doubt come to him promptly. We have no more prosperous mission among us than the Boston mission, nor a more liberal, self-denying, active, enterprising congregation. It is doing a magnificent work and our people should show its appreciation of this fact by cheerfully giving it the aid requested in discharging its debt."

"Campbellism" Among Baptists.

"The American Baptist," which represents the left wing of the Baptist army, has had its attention for a brief time called away from "Campbellism" as it exists among the Disciples, to the "Campbellism" of the Baptist Publication Society and certain eminent Baptist theologians. We first quote its *casus belli*, and then its castigation:

Commenting on Acts ii. 38, Dr. Hovey says: "Here repentance and baptism are represented as leading to the forgiveness of sins." Of 1 Peter, iii. 27, Dr. Hovey says: "But in this passage, baptism itself is spoken of as an embodied request or prayer unto God." "Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ; and indeed, an earnest request for pardon; it expresses the act of the soul in turning to God and seeking his grace."

Dr. Hovey closes his appendix in the following language; "But it (baptism) is prerequisite to salvation only as the known will of Christ is prerequisite."

To our readers that will seem quite orthodox teaching, but to the eyes of that staunch defender of Baptist landmark—Dr. Ray—it appears to be the rankest heresy. See how summarily he deals with Dr. Hovey, of national and international fame.

Such is the intolerable rottenness and falsehood of the theology of the American Baptist Publication Society. Surely this Campbellite doctrine of baptismal salvation, as taught by the American Baptist Publication Society, is no better than it was as taught by Alexander Campbell. If allowed to go by unchallenged and unexposed, it will do more harm than Campbellism has ever done. It will lead a large class of worldly preachers and members into the doctrine of baptismal salvation, and finally true churches will be compelled to repudiate the leaders of this new departure as wholly unsound, as teachers of falsehood.

We hardly think the leaders of this new departure will be "repudiated" now, as Alexander Campbell was more than a half century ago, for teaching the same truth and others like it. It is too late in the century for that. Baptists have made too much advance since the days of Alexander Campbell

to commit any such folly. It is a remarkable fact that the matured utterances of leading Baptist authors to day on the design of baptism conform, in all essential points, with the views held by leading or representative Disciples. This is not a comforting fact to the "American Baptist," but it must learn to "grin and bear it."

Dr. Ray should know that Prof. Rackett in his splendid Commentary on Acts takes the same position, and so do a score of eminent Baptist authorities. Before he begins the work of excommunication he should count up and see if they who be against him are not more than they that be for him. This is undoubtedly true as to the weight of scholarship, and in the end truth always conquers error, as light does the darkness.—*Christian Evangelist*.

Threw away his Crutches—A True Account of a Remarkable Event.

STATEMENT OF MR. MCNEE.

For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines, but with no benefit. In 1883 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream, and my leg swelled to twice its natural size. Eleven running sores developed on it, which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black erysipelas and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B. B. B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches, after taking three, I threw away the crutches, took a scythe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cords came back to their natural places again. That was nine years ago and it has never broken out since. I can walk five miles to-day as fast as any one, and all this I owe to B. B. B., which certainly saved my leg, if not my life. I cheerfully recommend it to all sufferers. Give B. B. B. a trial, and it will cure you as it did me.

Yours truly,

WM. MCNEE, St. Ives P. O., Ont.

Mr. F. C. Sanderson, the druggist of St. Marys, Ont. certifies to the entire truthfulness of the remarkable statement made by Mr. McNee, and says that several other wonderful cures have been made in his district by this unrivalled remedy for bad blood, dyspepsia, biliousness, constipation and all diseases of the stomach, liver, bowels and blood.

Some one says, "Wherever we can send a thought, God can send a blessing." This should encourage us in our prayers for absent friends.

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