

Students of the Word of God would be delighted with Bro. Sheppard's reply of "S" in last EVANGELIST. But they would note that the punctuation was quite imperfect in places. It will be understood that Bro. Sheppard is not accountable for that; nor for "instrumentality"—col. 8, l. 10; nor for "water" col. 9, l. 5 from foot of column; nor for other such errors. We regret to have the articles of our contributors typographically marred. We shall endeavor to avoid such errors so far as possible. Our friends would have no difficulty in identifying "Bro. McGorvey" in Bro. Knowles' "Fragments."

We have been informed that a certain Baptist minister complains that our way of putting the Baptist position relative to Mark xvi. 16 is not fair. He says that the Baptists do not teach, "He that believeth and is saved may be baptized," but, "He that believeth and is saved must be baptized." We have not the slightest desire to misrepresent our Baptist friends; if we have been laboring under a misconception, we regret it; we want to be exactly right. If we are not forbid, hereafter we may say that the Baptists teach that "He that believeth and is saved must be baptized." But does not that make baptism something like "a saving ordinance?"

Speaking about "a saving ordinance," reminds us to ask a question we have frequently thought of, viz.: "What is a saving ordinance?" What scriptural basis is there for such a classification of ordinances as is implied in the expression? Does it mean that some of the Lord's ordinances we must obey, while some of them we can treat as we please? Suppose some one were to say that every ordinance of the Lord is "a saving ordinance," would that make him a heretic? What think you?

Des Moines, Iowa, July 18.—As my heart wanders back to my loved work in Minnesota, I long for news from that field, and would, therefore, ask you to send me THE EVANGELIST to the above address. Enclosed find one dollar for the same. Yesterday at Drake University occurred the funeral services of Prof. Norman Dunlap. The grand old man continued his labors till the day before his death and then fell asleep in Jesus without a pain. In him the church loses a pier. He was one of the ripest scholars of the age. For three and a half years he was Garfield's teacher at Hiram, Ohio, and contributed much to the success of that great man. Scores of men in all the professions will be moved at this announcement. There was none truer to God than he. May we profit by his life. I have engaged with the church at Swan, Ia., for the coming year. Fraternally, F. H. Lemou.

The father said, "I have seen the folly of it, my son;" and the son replied, "But I want to see the folly of it, too." And this piece of evil wit has actually been the excuse to many parents in allowing their children to go in the paths of the destroyer. If I went into the blacksmith's shop, and saw a man carelessly picking up an innocent-looking piece of iron, and then drop it quicker, I should conclude that although it was not red-hot, yet it was hot enough to let alone. And if he showed me the welts on his hand, I should not insist on handling the iron myself, in order to ascertain whether it was hot. Must a man set the muzzle of the gun to his own head, and draw the trigger with his toe, to find out if the gun is loaded?

The above reminds one of the old saying, "That a young man must sow his wild oats." It is time that many

young men do perform that operation, but it would be vastly better for them if they did not. "Whatever a man soweth, that shall he also reap."

Rev. W. H. Wade, of Woodstock, has just preached a sermon in which he denounces Church entertainments as "a foe in our midst, an intruder inimical to the best interests of the Church." There are two views of this question, each of which seems reasonable. Mr. Wade's idea is that religion must not be made a basis of amusement. In New York, on the other hand, some excellent clergymen are using the amusement hall as a stepping stone to the Church. It is there felt that the man who can be induced to visit the smoking and billiard-room under Church auspices will soon become an elder. Nevertheless, it cannot be denied that the bazaar and the concert, as means of raising funds for Church purposes, are reflections upon Christianity. People should be induced to give for the sake of religion, and not for the pleasure temporarily secured.—Mail. Very good doctrine for Mr. Wade and the Mail.

The Rev. Dr. Schaff is not one of those who deem it discreditable to the Presbyterian Church to admit that the Confession of Faith needs revision. In a letter from Switzerland to the Independent he says: "No judicious Presbyterian minister preaches reprobation and preterition in the Church or in the catechetical class, or in the Sunday school; and if he did, he would limit or destroy his usefulness. Why, then, retain them in the public Standards, and require a solemn subscription to what the subscribers either do not believe at all, or at least never dare to preach? The cause of truth and honesty imperatively demands an elimination of those features which are now far more objectionable and obnoxious than they ever were before the recent discussion. What would the Christian world think of the moral honesty of the Presbyterian Church if she should continue to bind her ministers and elders to doctrines which an overwhelming majority of her presbyteries have openly rejected?"

The foregoing is strong language for a Presbyterian, but it is wholesome. It would be well for all Presbyterians—both ministers and people—to weigh Dr. Schaff's questions calmly and conscientiously. The present condition of things in the Presbyterian Church cannot last.

A writer in the Belfast Witness, who is critically examining the new Articles of Faith of the Presbyterian Church of England, thinks that the Church is placed in the awkward position of seeming to have two creeds—the old Confession and the new Articles, the latter for those outside her Communion and the former for the Church herself, and that members of other denominations will naturally conclude that the Confession is her true creed and that the Articles were deliberately prepared by the Church for the sole purpose of beguiling into her fold those whom by other means she had been unable to attract. He also comes to the conclusion that the doctrine of the Confession is not summarized in the Articles, and that the doctrine of one is not the doctrine of the other. He goes on to show that in some of the most important Articles the doctrine is so ingeniously and adroitly expressed, and there is such a dexterous balancing of words and phrases in expressing it, that the intention evidently is to leave behind a meaning of such beautiful ambiguity that evangelical Christians of opposite creeds might each find in it his own views. From an examination of the use of the personal and possessive pronouns we, us, our in Articles vi, vii, viii, and ix, he affirms it is difficult to say whether the Articles favor the doctrine of a limited or of a universal Atonement.—Presbyterian Review.

The writer in the Belfast Witness, we judge, makes a very fair criticism. We should like to have the opinion of the Review itself on the subject.

IMMERSION NOT A SCRIPTURAL MODE OF BAPTISM. By Rev W. A. MacKay. M.A. Toronto: Wm. Briggs. Pp. 130. Paper, 25 cents.

We hail with satisfaction the sixth edition (eleventh thousand) of this trenchant controversial brochure. The book has been carefully revised and improved. We may refer particularly to the critical examination on page 49, of Acts viii, 38, 39, in which it is shown that the "going up," of verse 31, was going up into the chariot; that the "going down of both together," was going down from the chariot—that the chariot came up to "(epi) a certain water, and was there brought to a standstill; that then the travellers went down from the chariot to" (eis), not into the water; and that the going up "from" (ek) the water does not imply any wading out of water, but simply going away from the water, the couch again ascending the chariot, and Philip being "caught away" by the Spirit. Mr. MacKay has made the price of the book very low, in the hope that it may be more freely introduced among the young. We recommend this little book, and can, from the testimony of not a few, say that it has been very useful in settling the minds of those who have been assailed by the spurious arguments of the immersionists.—Presbyterian Review.

We were thinking such reasoning was out of date. We are sorry the Review endorses it. Those whose minds are settled by it, will find it difficult to keep them settled if they will take up their New Testaments and read the passage for themselves without note or comment. We often wonder how hard-headed people like the Presbyterians can accept such absurdity for sound reasoning.

Brother Baughman's Death.

DEAR BROTHER MUNRO,—I send an account of the sad accident of last week for the information of distant friends.

On Monday morning last our highly esteemed young pastor, with his estimable young wife, her mother and sister, Mamie, and a few other friends left town for an outing of two or three weeks on the back lakes, with a view of recruiting somewhat wasted strength in order to future energetic labor. On the following Friday night the Church and town were stunned by receipt of the following fatal missive:—

"From Mrs. F. W. Baughman, Peterboro':—
"To Mr. R. Windatt, Bowmanville: Meet the morning train leaving Peterboro' at 6.40, with hearse for Mr. Baughman's remains; was drowned at seven this morning."

Accordingly a large number of friends, with sad hearts, proceeded to the depot at the time named. The terrible fact—so hard to realize—received ocular demonstration as the train rolled into the station with the box containing the remains of our departed brother exposed to view. The coffin having been transferred to the hearse, and the heart-stricken young widow and companions to carriages, the procession slowly wended its solemn way to the now desolated home—a home which its occupants had with light hearts left but a few days before, little thinking of this sad return.

"So swift and sorrow on the heels of joy." The scene which followed I shall not attempt to describe. Friends crowded in; the contagion of sympathy spread, and not in all the house could a dry eye be seen.

During the day the coffin was well-nigh buried out of sight with a profusion of beautiful flowers, sent by sympathizing friends and societies, with which the deceased and his good wife were associated.

The funeral was to have taken place on the following afternoon, but in the morning it was found impossible to defer it so long, and notice was circulated that it would take place at

once, and, though the notice was but a few minutes, a procession of half-a-mile was formed to our beautiful cemetery, where the remains of our dear departed brother were decently laid away to await the resurrection of the just. The funeral services were conducted by Brother T. D. Butler, a former pastor of the church, assisted by Brother Hester, of Guelph, a fellow-student of the deceased.

To all human appearance a dire calamity has befallen this Church through this sad event. Brother Baughman was a man of very superior ability, and a hard worker in the promotion of every department of Churchwork. By his kindly disposition he won all hearts, and everyone who had the pleasure of his acquaintance feels that he has lost a personal friend. He was esteemed and loved by the other religious bodies of the town no less than by his own brethren. He was invited to participate in their social gatherings; their ministers freely exchanged pulpits with him, and they draped their churches on the occasion of his funeral. He did not hesitate plainly to point out the differences between us and them, but he did it in so kindly a way as to give offence to no one.

The Church here has assumed heavy responsibilities in the erection of a new house of worship in expectation of the large assistance that Brother Baughman would have brought us in completing the undertaking. But he has left us in the midst of this work in which he felt such a deep interest.

The manner of Brother Baughman's death was as mysterious as it was sad. He was an expert swimmer. He went into the water for a bath before breakfast, and after being in the water for some time, he took in his wife's sister, whom he was teaching to swim. The shore at the place, it seems, is a rock gradually descending till the water is three or four feet deep and then a sudden perpendicular descent of some twenty feet. Very shortly after the girl had entered the water, for some unknown reason, he pushed her toward the shore. The mother, who with the wife was standing witnessing what was passing, went in and seized the girl by her hair and pulled her out. She says she could have taken hold of him too had she known there was danger. As soon as it was seen that really something serious was the matter, the wife, had she not been forcibly restrained, would have rushed in to his rescue, and likely have perished with him. He sank to the bottom and never again came to the surface till two hours later his body was recovered. The body was placed in a boat and for fifteen long, weary miles the faithful wife sat by the recumbent form, till a place was reached where a coffin could be procured and communication with friends at home be made.

It is unspeakably sad to see a life so full of promise brought, as it seems to us, prematurely to its close. But we must still strive to exercise faith in the great, good Father who can bring good out of evil, and light out of apparent darkness. R. WINDATT. Bowmanville, August 1, 1890.

Co-operation Notes.

As usual, not much money is coming in at this season. Those who find it convenient to pay their subscriptions now will oblige by doing so. The Board is anxious to make prompt payments to the missionaries.

The meeting house in Hamilton is nearly completed. A few of those who subscribed at St. Thomas towards the fund for erecting it have not yet paid their subscriptions. Will they kindly send in the money as soon as possible

in order that this matter may be finally disposed of?

The Board will be glad to receive subscriptions to the Evangelist's Guarantee Fund. As heretofore explained, this evangelistic enterprise is to be carried on without drawing upon the General Home Mission Fund. As it is a large undertaking, it should have the support of a large number of the brethren.

The following sums have been received since the Annual Meeting for Home Missions:—

Mrs. C. McMillan	\$5 00
Annie Kilgour	2 00
J. R. Gaff	2 50
Mrs. Fisher	2 00
G. McArthur	1 00
Wm. Bousfield	2 50
P. L. Weeks	5 00
Jas. V. Crawford	1 00
Mrs. Jas. V. Crawford	1 00
Church, West Lake	2 00
May Collection, Muskoka	3 20
Charles McKinlay	5 00
General Christian Missionary Collection	25 00

New York State Convention.

The Annual State Missionary Convention of the Disciples of Christ will be held with the Church at Rochester, beginning Thursday, Sept. 11, at 10 o'clock, and continue over the Lord's Day. The Ministerial Association will convene on Wednesday, Sept. 10, at 10 o'clock. The C. W. B. M. will hold their session on Friday afternoon, Sept. 12. Bro. G. L. Wharton, missionary to India, will address both the General Meeting and the C. W. B. M.; besides other speakers from abroad will take part in the deliberations. All the preachers of the State are expected on the occasion, with a very full attendance of the leading brethren. Any brethren coming from Canada will be made very welcome. Reduced rates returning to all who obtain a Trunk Line Association certificate when purchasing railroad tickets. This applies to all roads within the State of New York. Persons coming should report at once to the church, corner of Monroe Ave. and Howell Street.

O. G. HERTZOG, Cor. Sec.

Church News.

STAYNER.—Bro. Alex. McArthur, recently of Texas, but formerly of Middlesex Co., Ontario, has been spending a few weeks with the brethren at Stayner. We should be glad to hear of his being retained in that region.

BLKINRIM.—Bro. E. R. Black is to begin a series of meetings here Aug. 17th. We also expect Bro. J. R. Gaff of Toronto to be with us on that day. We extend a hearty invitation to brethren and friends to come to hear these brethren. D. A. SINCLAIR.

RIPOKTOWN.—Our meetings continue to increase in interest. Two confessed the Saviour on Lord's Day, July 27th, and were baptized the following evening. A good work can be done here by a faithful continuance in well-doing. May the Lord bless our weak efforts. H. BROWN.

ERIN VILLAGE.—A lady who had long been connected with the Methodist Church, having had her attention drawn to the teaching of the Disciples, searched the Scriptures for herself, and decided that she had not been baptized. She was buried with Christ in baptism on the evening of July 30th.

WHARTON.—Bro. Amos Tovell has been with the Church here for about six weeks, and must soon return to take up his studies. We recognize that his manner of life is worthy of the Gospel of Christ. All have learned to esteem him very highly in love for his work's sake. During his short stay, two confessed their faith in Christ, and were buried with Him in baptism.