

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticism 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. S. SHERMAN, Walkerton P. O., Bruce Co.

In Acts, second chapter, 17th and 18th verses, the phrase: "All flesh," presents to me a difficulty.

The words "all flesh" seem, in their usual application in the Bible, to be equivalent to all men, or to men of all nations. In the original, as in our language, the same words occur in Isaiah xl, "all flesh is grass," and "all flesh shall see it together." It is in distinction to the word flesh in a restrictive, national or family sense as used by Paul: "If by any means I may provoke to emulation them which are my flesh, and might save some of them." It is also used to signify this natural relation or descent in Genesis xxix. 14; xxxvii. 27, and in Judges ix. 2.

It would, therefore, appear that the words in Joel, quoted by Peter, simply mean Gentile as well as Jew, so that not only was it predicted that "all flesh (Jew and Gentile) shall see the salvation of God," but also be made partakers of the heavenly gifts. To this it may be objected that no Gentiles did receive the miraculous manifestations of the Spirit on the day of Pentecost. True, but the record does not, in any way, show that the prophecy of Joel was wholly fulfilled at that time. The apostle's object in quoting the passage was to denounce the insinuation that they were drunk with new wine and to declare that what they saw and heard was "that which was spoken by the prophet Joel."

The Gentiles afterwards received the Holy Spirit, and in the different churches both Jewish and Gentile believers were made partakers of the Spiritual gifts; and we would further state that it appears to the writer that some parts of that prophecy remain yet to be fulfilled when all the wonderful phenomena there predicted shall be seen at the second coming of the Saviour.

We think it right before finishing this brief exegesis to refer to the exposition of a very learned and popular commentator, which is as follows: "And the Spirit was poured out then (on the day of Pentecost) upon all flesh, that is on people of different countries, speaking the languages of almost all the people of the earth, which intimated that these were the first fruits of the conversion of all the nations of the world . . . on whom this mighty gift was poured out, each hearing and apprehending the truths of the Gospel in his own language wherein he was born." It was not poured out, however, upon the hearers but upon the apostles, who spoke in all these tongues as the Spirit gave them utterance; and further, though assembled from different countries and speaking with different tongues, they were all Jews; nor is there any account of the daughters prophesying on that occasion; or of old men dreaming dreams; or of the young men seeing visions. And thus we think it safe to say that while the prophecy of Joel related to the wonders of that day it was not wholly fulfilled, but that "the manifestations of the Spirit" were "given to every man to profit withal" until the church of Christ was fully established, and then, as declared in Revelation, that they shall cease. E. S.

A few weeks ago a letter of enquiry was received from a much esteemed

sister concerning women speaking in the church, and though a private letter has been sent in answer, we thought it well, as this subject is one of general interest, to make a few remarks in our special corner.

There are several reasons of propriety and delicacy why it was not made obligatory, either in the Jewish or Christian age, for a woman to officiate publicly in giving public addresses or in the administration of the ordinances; but does it follow that she is prohibited from taking part in exhortation and prayer in public if it is done with modesty and meekness?

Paul says in 1 Cor. xi. 5: "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." The 16th verse would seem to make it plain that it is praying and prophesying in the church that the Apostle has reference to; not a prohibition, but a caution as to the manner of the woman's ministrations. And it appears to us that the different portions of scripture usually taken to signify the disallowance of woman's services in the church only have reference to the manner in which they should be rendered.

In the 10th verse of this same chapter occur these remarkable words: "For this cause ought a woman to have power on her head because of the angels," or, as in the Revised Version, "to have a sign of authority on her head." A learned man has discovered a passage in Lucian which indicates that *Exousia*, the Greek word, translated power or authority also means a certain kind of head dress, probably something like "rats" or "waterfalls"; and the careful reader will observe that the whole tenor of the Apostle's teaching here is to warn the female Christians against the immodest practice of uncovering their heads in the places of meeting, aping the authority of the men, and to prohibit the men from the effeminate practice of keeping their heads covered.

A careful and unprejudiced reading of 1 Cor. xiv. 34, 35 will, we judge, lead the reader to understand that Paul has the "obedience" of the woman to the man under consideration; that she is not to speak in the church in dictation, but "To be under obedience as also saith the law," which law will be found in Genesis iii. 16. "Thy desire shall be to thy husband and he shall rule over thee." "For it is a shame for women to speak in the church." That is with their heads uncovered; setting aside the decree that the head of the woman is the man, or in any other way, we presume, boldly domineering over man.

The words of the same Apostle, in 1st Timothy ii. 11th and 12th verses, have the same meaning: "Let the woman learn in silence with all subjection, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"; the language following giving the same reason for subjection as in 1 Cor. xiv., viz: "He shall rule over thee."—Gen. iii. 16.

At any rate it is obvious that an inspired Apostle would not in one place tell how women are to pray and prophesy (or teach) decently, and then in another place insist that they are not to pray or teach in the congregation at all.

In our prayer meetings, in our Christian Endeavor gatherings and in various other assemblies, how tender and sympathetic are the voices of song, of prayer and exhortation coming from the loving hearts of our Christian sisters. E. S.

Lying for the truth is bad, and scolding for it is not much better.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie H. Brown. Everything intended for this column should be sent to Mrs. S. M. Brown, Ridgetown, Ont.

Ontario Christian Woman's Board of Missions.

The following sums have been received since last report—

Auxiliary at Walkerton	\$5 00
" Walkerton	10 00
" St. Thomas	7 00
" Aurora	9 00
" Rodney	6 00
" Glenora	5 00
" Owen Sound	10 00
" Guelph	10 00
" Ridgetown	11 15
" Ridgetown (Collection)	3 20
" Everton	9 00
" West Lorne	3 75
" Erin Village	6 46
" Blenheim	5 00
" Blenheim (Collection)	2 00
" Lobo	15 00
" Warton	4 75
" Erie Centre	5 00
Jennie Fleming, Kilsyth	10 00

I would say to the many dear sisters who are not connected with an auxiliary: Will you not help along this good work, with your prayers and your money. The fields are large and golden, and laborers few; let us work while it is day. JENNIE FLEMING, Treasurer.

Kilsyth, Mar. 24, 1891.

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." God has given us the measure of His love for the world, what is the measure of ours? We are called His children, therefore our love ought to be measured in like manner—by what we give to save the perishing. With much fervor we sing—

Were the whole realm of nature mine
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Might it not be well for each of us to ask ourselves how much meaning for us there is in the words, "my soul, my life, my all."

In a letter recently received, Bro. J. B. Lister speaks hopefully of the work in Milledosa and vicinity. He has good and attentive audiences in a school-house a few miles out of the town. I have not his letter by me, as I passed it on to another member of our Board, but there was one sentence in it that I think I can remember. Speaking of finances, he said: "It is not creditable to you, and is hurtful to the work here, to be so remiss as you are." I felt badly before that to think that we were not able to meet our pledge promptly, and I did not feel any better after receiving the letter. To such of the Auxiliaries as have not realized the necessity of remitting promptly at the end of each quarter, I would say please do so, even if you have only a part of the quarter's remittance to send. Bro. Lister is right. It would be very much better for us, and for him, if we could meet our engagements promptly.

Our annual meeting is again approaching, and we expect it to be the largest and the best in every sense that we have yet held. The power to make it so rests largely with our sisters throughout the Province. If they come in greater numbers than ever before it will be the largest, and if they come better prepared than ever before to give their thoughts, and energies, and hearts, and money to the work of the Lord, it will be the best we have ever had. There is another reason why we may all look forward to the coming meeting with more than our usual joy:

ful anticipations—we hope to have Sister Jessie H. Brown, of Cleveland, with us. That alone ought to, and doubtless will, greatly increase the attendance at our meeting. Sister Jessie needs no introduction to the Disciples of Christ either in Canada or in her own country. Her name wears a wreath of pure, sweet thoughts in the hearts of the many whom her words have helped and "lifted higher." The programme for our meeting will be published in THE EVANGELIST in due time. S. M. BROWN.

Church and Sunday School Music.

Of course in a book business that is just developing, one is not expected to carry a large stock of all books published. The dealer must feel his way. Find out what books are likely to be demanded then keep those. The Evangelist Pub. Co. have found that for our Canadian trade, the church music that is demanded is the new "Christian Hymn and Tune Book," complete in three parts. For Sunday School music, the only book we keep in stock is "Gems and Jewels," the latest and best book yet published by Fillmore Bros.

For church music we have only had one order as yet for any book other than the "Hymn and Tune Book," and for Sunday schools we have only had two or three orders for any books other than "Gems and Jewels." So for this reason the only music books we intend keeping in stock are those mentioned above. Of course we will get our customers any books they wish, but they will have to send us their orders early and wait till we can get them from the States. Now it will be a favor to us and a benefit to all the churches and Sunday schools in Canada if they get these books. We will always have them ready for you, and every church will be using the same books. In this way parties moving from one congregation to another will not need to be getting new books. We, who plead that all should be one, should use one book.

Every one using the "Hymn and Tune Book" should get it complete in three parts. This is likely to be the book that will be used for years. In that this is true it is wise to get the books in good strong cloth binding. They are now sewing the board binding just as well, but it is our judgment that cloth binding is cheaper in the end. Let all the churches get well supplied with books and it will add greatly to every service. Some places we have been there are so few books that strangers have to do without any. Or if there are any, some of the leaves will be torn out. Or perhaps the hymns sung will be out of part third when a number of the books in the seats have only the first two parts. All these things tend to injure the work, whereas we should do everything in our power to help it. Evangelist Pub. Co.

Grace is of a stirring nature—it will show itself in holiness and good works; it will walk with you and talk with you in all places and companies; it will buy with, and sell with you, and have a hand in all your actions. It is a sad thing when believers are off their guard, when they profess to have been on the mount as Moses really was, and yet, like him, no sooner come down than they turn and break the commandments. A Christian should let us see his graces walking abroad in his daily conversation, and if such guests are in the house, they will often look out at the windows, and be publicly seen abroad in all duties and holy actions.

CATARRH.

CATARRHAL DEAFNESS—HAY FEVER.

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

The Wonderful Springs

— AT — FAIR HAVEN, MO.

FAIR HAVEN, in VERNON Co., MISSOURI, has become widely known from the fact that the FAMOUS HEALING SPRINGS are at that place. These Springs are known all over the West as the WONDER OF THE WORLD!!!

No other medical waters, known to man, possess the same healing and life-giving properties as do the waters at Fair Haven.

The CURES effected by them are simply wonderful—the action of the waters being immediate and effective!

These waters have attracted the attention of scientific men both in Europe and America, who attest to their wonderful curative powers.

The new city of Fair Haven is being built at these Springs—the proprietors and projectors being Christian men, whose aim is to establish a Great Health Resort free from the wickedness and vices that obtain at so many watering places. Thousands of dollars have already been expended in beautifying the extensive grounds, and many more thousands will be expended to make it the most attractive place for invalids and pleasure seekers in all the great West.

Homes in the new city can readily be obtained now by persons of small means! Young men, especially, who desire to own property at a place where values are increasing at a rapid rate, and where the moral atmosphere is all that could be asked for, would do well to examine into FAIR HAVEN!

Pamphlets containing history, description and full information respecting these wonderful Springs and the new city of Fair Haven can be obtained, either in person or by letter, by application to THE FAIR HAVEN AGENCY, 55 Yonge St. Arcade, Toronto, Ont.

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