

"Rest in the Lord."

E. S.

My precious Saviour, through the passing years, Thy servant knows how weak his work has been; But thy forgiving love removes his fears, While he upon thy steadfast arm may lean. And now a suppliant at the throne of grace, For healing unction in a time of pain; Thou wilt not turn away thy smiling face, Nor his imperfect, humble prayer disdain. Thou see'st the impulse of thy servant's heart, And though vain thoughts his many errors prove; Thou know'st his will has been to do his part, And that he trusts Thee with confiding love. In sickness, then, he now will humbly wait, To bide the working of Thy sovereign will; He'll sit in meek submission at Thy feet, And seek Thy gracious purpose to fulfil. Walkerton, Oct., 1893.

On Christian Union.

Last evening there was a large congregation at James Street Baptist Church, who listened with deep attention to a deeply impressive discourse on "Christian Union" by Rev. John Morton, pastor of the Congregational Church. The text was 1st Cor., xii. 12. The preacher said: We are here in the interest of Christian union. Not merely spiritual, but embodied and visible. Such a union must be comprehensive, including every variety of the Christian Church, which is uniform in type but multiplex in form, like life in nature. The union which will include every variety of the church must be like our Dominion, a federation. Such a federation might have its general assembly made up of representatives from every church. The power of this assembly would be exercised not through legislative decrees, but through the suasive influence of truth. It would focus the ripest thoughts of the entire Church and be the exponent of the public opinion of the Christian world, but while advisory in relation to individual churches or groups of churches, it might be executive in relation to general work. It might, for instance, found and equip a great theological college, as no single denomination can do; might give expression to the mind of the whole Church on certain matters; and might also give direction in the proper adjustment of foreign missionary enterprises. Such a federation would preserve all that is good in the denominational method, for denominations are good though denominationalism is evil. Denominations have had their uses in giving expression to the natural affinities of Christians. They have also been of use in emphasizing neglected or foreign truths, the Established Church standing for the nation's need of Christ; Methodist for the spiritual life of the Church; Congregationalists for individuality; Baptists for a regeneration as a condition of membership. And while this federation would preserve all that is good in the denominational method it would, by bringing Christian men together and leading them to understand each other, tend to efface its evil. There are signs that progress is being made towards such a federation, not through the formal action of Christians, but through a spiritual process acting apart from their conscious will. Several signs of this process may be mentioned. 1. We recognize all

Christians of whatever denomination as one in Christ. 2. We claim everything in any denomination as belonging to all of us—a great preacher, a great book, a great convention or a great hymn. All is ours, whether of Paul, of Apollos or Cephas. 3. We are more conciliatory in our theological discussions, setting less importance on minute differences. 4. We are combining against common enemies and in behalf of all that makes for the service of mankind; and finally, Christian leaders of all denominations are earnestly seeking union. All these signs are clearly pointing to the grand federation of the churches which God, through His regenerated children, is to work out. What hinders? Let me mention two denominations which hesitate to enter such a federation. Episcopalian brethren think there is no church but theirs. Are willing to recognize other bodies as societies of Christians, or gatherings of Christians, but cannot in conscience recognize them as churches. Presbyterians and Methodists and Baptists are bodies of Christian men and women, but not "churches." No "church" but theirs. They reason, when Christ founded His Church He appointed officials for forming churches. These were to appoint successors and they in their order to appoint others to all time. And our Episcopalian clergymen believe that they, and they only, are (in this day) the representatives of these officials. They are (what has been called) the Historic Episcopates. The consequence is that any body of Christians, not formed and managed by them, may be composed of excellent men and women, but is no church. This in brief being the Episcopalian view, you can see that they have a difficulty in recognizing other bodies as being part of the one Catholic Church.

What are we to do? Wait. And while they say there is no Church but theirs, let us not reply, theirs is no Church.

You, the most radical of all, and in many respects the freest of all, have a difficulty. Believing that immersion is the only baptism, you feel that you must protest against our defect by holding yourself apart. What are we to do? In this case also—wait. Meantime I commend to you the words of one of your leaders in your own church: "The basis of church membership is regenerated life. I speak not only for myself, but for many of my brethren—though not all; for we should not be Baptists if we were all absolutely agreed in opinion—when I say that we regard the basis of church fellowship precisely in the same way as you [Congregationalists] do. And in reference to the matter of individual churches, I am happy to inform you that the church of which I am pastor has a Quaker on its Diaconate. Independents and Presbyterians we have in abundance, and officers who have been trained in the Church of England. On the basis of church fellowship we work most happily and joyously, and I may add that out of 26 churches formed under the auspices of our Baptist Association 23 are on that basis. So we are accepting regenerate life as the basis of communion."

In your case also while you say there is no baptism but yours, we will not say, yours is no baptism. In conclusion I come from these conflicting opinions into the gracious presence of the Saviour and feel that here we are to find the spirit that is to bind all into one. The nearer the centre, the nearer one another.—Hamilton Times.

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The Tower of Babel.

It has been discovered that Nebuchadnezzar reared his Temple of Belus on the foundations of the original Tower of Babel. An inscription on a cylinder has brought this to light; and the inscription declares that the old tower, on the foundation of which the Temple of Belus was built, was begun forty-two generations before the time of Nebuchadnezzar—that is, reckoning between thirty-five and forty years to a generation, as was commonly done—about 1600 years before—a date that carries us back to the years when men were scattered over the face of the earth by the confusion of tongues.

But we shall give the inscription in full. It was deciphered and translated by Oppert, a man of great learning, sent out by the French government in 1857. It is Nebuchadnezzar's own composition, apparently:

"The temple of the seven lights of the earth—the planets—the ancient monument of Borsippa, was built by an ancient king; since then are reckoned forty-two generations. But he did not reach the summit of it. Men had left it since the days of the flood, which confused their language. Earthquake and thunder had shattered the bricks and thrown down the tiles of the roof. The bricks of the walls were cast down and formed heaps. The great god Merodach has put it into my heart to build it again. I have not altered the place, nor disturbed the foundations. In the month of Salvation, on the auspicious day, I pierced the unburnt bricks of the walls, and the bricks of the casings with arches. I inscribed the glory of my name on the frieze of the arches."

Is not the discovery of this cylinder, under the rubbish of Babylon, like the raising up of a witness from the dead to attest the truth of the ancient history of the Tower of Babel?—Episcopal Recorder.

Three million dollars is the estimated annual cost of the liquor traffic of Toronto, which sum, the civic authorities' records show, would defray the Queen City's expenses for a year without a cent of taxation. Toronto has been suffering from the collapse of a building boom, but the liquor traffic, which fattens on misery and causes so much want, appears not to have participated in the collapse to any extent. The inspiration of the foregoing figures is the prosperity which would result from the suppression of the liquor traffic in that and every city. It is a hopeful sign that from all quarters comes news of a general awakening of public sentiment on the temperance question, which, when thoroughly aroused throughout the Dominion and registered at the ballot-box, will, it is to be hoped, mean the overthrow of the drink power and ultimately the suppression of the liquor traffic.—Montreal Witness.

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