

and Lord of Lords. That this was the beginning of a new era—an era of grace—what meaneth this? It means that Christ superseded Moses. "Hear ye Him."

A new law of pardon, in the name of the new-crowned King, was at that time proclaimed. What was it? Simon Peter explained the phenomena which had called the people together, and proceeding to furnish a demonstration that Jesus who had been crucified as a malefactor less than two months before is now alive and is both Lord and Christ, convicted the multitude of the sin of rejecting God's Son, even of putting Him to death on the cross; when hearing these things they exclaimed in keenest anguish, "Men and brethren, what shall we do?" To which the reply came in an instant, heaven inspired, "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit."

There was erected on that day a new standard of right living—the man Christ Jesus.

What would Jesus do if He were here in my place? is the solution of the hard problems of life.

Many thousands of people during the last few days in this city and all over the country have exclaimed as they saw this religious uprising of the young people, "What meaneth this?" The great Pennsylvania Railroad Company and the New York Central exclaimed, when their means of transportation was tested to the utmost, "What meaneth this?" Newspaper reporters and hotel-keepers said, "What meaneth this?" "Christian Endeavor!" "Never heard of it before!" Some church members, whose eyes and ears have only been partially open to the great movements of our times, found the same question trembling on their lips.

Well may we speak of this movement toward Christ of so many tens of thousands as the new Pentecost—for such it is. What, then, meaneth this religious movement among the young men and women of this and other lands? It means the exaltation of the Christ, the Son of God. Every young person belonging to a Society of Christian Endeavor says: "Trusting in the Lord Jesus Christ, for strength, I promise Him that I will strive to do whatever he would like to have me do." Christian Endeavorers exalt the Bible. Is there no significance in the fact that more than 1,300,000 young people have entered into "solemn covenant" to read the Bible every day? Christian Endeavor means the doom of sectarianism. What is sectarianism? Sectarianism is not a dogma, an interpretation, a teaching. Sectarianism is narrowness; sectarianism is meanness.

Christian Endeavor means Christian union. It is a spiritual union first, and then a union with one another.

In closing, he said: Keep the pledge. It is a solemn thing to take the Christian Endeavor pledge. It is a pledge not to your pastor, not to the officers of the church, not even to the church. It is a pledge to the Son of God. I promise Him. You have entered into covenant with Him to strive to do whatever he would like to have you do; you have entered into covenant with Him to make it the rule of your life to pray and to read the Bible every day; you have entered into covenant with Him to endeavor to lead a Christian life; keep this pledge. There is nothing higher in life than to strive to please the Lord, than to endeavor to lead a Christian life.

At two o'clock in the afternoon the garden was crowded again, so much so that there was no room for us in the

space allotted to the Canadian delegates, so we had to be contented with a seat on the steps leading to the part occupied by the Missouri delegation. The first words that struck our ears as we entered were, "The Disciples of Christ yesterday in their meeting raised \$1500, for the completion of a home in Japan, and these same young people are to erect a church in Salt Lake City, Utah, a monument to Christian Endeavor."

Ira D. Sankey addressed the meeting on Christian Endeavor in England. In closing he touched the two flags that draped the speaker's desk, the "Union Jack" and the "Stars and Stripes." "I am glad to see these two flags entwined here," he began, but the cheers that arose from the gallery where the Canadians sat drowned his words. As by common impulse the good subjects of our Queen stood and sang "God save the Queen" amid the applause of our American cousins. Then the Americans struck up, "My Country, 'tis of Thee," accompanied by the cheers of our delegation. When the hymn was finished, under the leadership of one of the Hamilton, Canada, delegates, was started, "Blest be the tie that binds." Voice after voice took it up until the building was filled—and so ended Mr. Sankey's speech.

Mr. John G. Woolley gave a temperance speech that carried the Convention.

Mr. Young, for many years a missionary among Indians about Hudson Bay, gave an interesting account of his work in that ice-bound region.

At the evening session it was unanimously decided that the thirty thousand delegates representing a million more will not visit, aid, or countenance the "World's Fair" if opened on Sunday.

Nine o'clock was striking when President Clark announced that the closing hour of the Eleventh Annual Convention of Christian Endeavor Societies had come. It was the hour for consecration. President Clark called on the pastors to rise and join him in consecrating themselves "to the work of the morrow." Several hundred responded, "I am not ashamed of the Gospel of Christ." Sunday school teachers were called upon, then public school teachers, next the roll call of states and provinces. This done, the doxology was sung, the benediction was pronounced and the great convention was ended. LIZZIE V. RIOCH, Hamilton, Aug. 8, 1897.

A Suggestive Answer.

Sunday school teachers might learn much about the lives of the friends of their scholars, from the answers they receive to questions that have no apparent reference to them. A teacher asked why St. Paul, when approaching Rome, thanked God and took courage? Up goes the hand of a bright little fellow, and out comes the answer, "Because, teacher, he had come in sight of three taverns." Is it not probable that this boy lived with people who talked much about drinking, and preferred the inside of a public-house to any other place? At all events, the answer would suggest to the zealous worker the advisability of looking them up.—The Quiver.

The son of a certain German farmer found in getting ready for mill, that the sack of grain would ride just as well on the horse's back by dividing the load as by putting a stone in on one side and the grain in the other. So he called his father's attention to the improvement. But this improvement was an innovation, and his father said: "Hans, your vater und your grand-vater, und your great-grand-vater vent to mill mit dot shtone in der sack, und vat vas goot enough for tem ish root enough for you. Put back dot shtone."

Letter from Indiana.

BEDFORD, INDIANA.

DEAR BROTHER MUNRO:

In looking over the EVANGELIST of July 15, I saw you had moved to the beautiful city of Hamilton. That brought up many pleasant reminiscences. My visit there winter before last will always be one of the pleasant memories. It is now the annual meeting of the Bethany Park Association; and brethren from all over the United States, Canada, and missionaries from all over the world meet here, and have sweet and holy intercourse, and go out refreshed and strengthened to work more zealously for the Master. How often I think of the struggling little band of disciples in Hamilton and wish they could attend in a body the encampment at Bethany Park for the entire three weeks. The C. W. B. M. have a two days' convention next Thursday and Friday, and the Endeavor young people next Saturday. Delegates of both organizations will go from this congregation. Husband and daughter are there now.

This congregation here is in splendid working order. We have just renovated our meeting house, at an expense of \$1200, and will build a parsonage before long. We number 555 members, and if there is a jai among them, we don't know it. A disloyal creature, a restless wandering spirit, from another State, has been trying to create a disturbance, but has only more firmly compacted the body, while his efforts in the way of schisms are futile, and himself the laugh and scorn of the community.

This is husband's sixth year here. We think every year will be our last, and we will move back to our old home in Anderson, where we left our children and natural gas. Bedford is noted for its numerous stone quarries, and business is on the increase. And so is the Master's work; and I don't know when we will leave, as the brethren say we need another preacher instead of letting the one we have go. The population has doubled since we have been here. The Bedford stone is of superior quality, and is in great demand for fine public buildings. There will be the biggest show of stone in the world from Bedford at the Chicago exposition.

Our Father has poured out his greatness and wealth, with a lavish hand in this part of the State, and His children here have a great and loving work to do in showing forth His goodness and loving kindness to the children of men. The weather for five days averaged 100° Fahrenheit, but He in His tender mercies has sent His refreshing showers, and now the burning sun is veiled with fleecy clouds, and once more we fairly breathe.

MRS. JOSEPH FRANKLIN.

August 1st, 1897.

Manitoba Letter.

DEAR EVANGELIST: We wish to report five baptisms during the past week. This makes ten additions since our last report.

We had a very pleasant Sunday-school picnic and garden party on July 21, in Sister Conner's grounds. What with the family reunions, the singing, the swinging, and the games, the strawberries, lemonade and ice cream; all enlivened by the music of the town band, a most enjoyable afternoon and evening were spent.

The Sunday-school also gave, in the late winter, a temperance entertainment, a cold water concert, which was well executed and much enjoyed. Proceeds went to library fund.

Then on "Missionary day," or rather the Tuesday following, they gave a missionary concert, "The Building of the Missionary Ship." The audience (and the church was packed) was

lighted with the way in which the little ones brought in and placed the properly labeled stones, delivered their little orations, and sang their beautiful songs in such sweet harmony and perfect time.

The offering amounted to \$25.35, which was sent to A. McLean a day or so before we learned of the arrangement to send Sister Rioch from Canada to Japan.

We are proud to-day of our prairie province, "the heart of the Dominion," and if the Dominion is right at heart, it will soon be right all through. Some time ago our local government decided to (1) abolish dual languages in official matters and use only English, (2) abolish state-aided separate schools, presumed rights to which were held by Roman Catholics, Episcopalians and Presbyterians, and establish a uniform system of national schools, where all should fare alike.

The "dual language" bill became law unchallenged. Not so, however, the "school bill." Both Catholics and Episcopalians made test cases, refusing to aid the national schools. The highest court in Manitoba decided in favor of the Province. It was appealed to the Supreme Court at Ottawa, and the decision reversed. The Province then appealed to the Privy Council of Great Britain, and at the same time appealed—their term of office having expired—to the country. They were sustained at the polls two to one. Then a few days following the decision was given unanimously by the Privy Council, sustaining the school bill of the Province. So we have been enabled to shake off that relic of "antediluvian mosebackism," separate, sectarian, state-aided schools, before it had fastened itself on us like an immovable incubus.

Have we not reason to be proud?

But still more reason have we to rejoice over another matter. In the spring, the temperance people presented to Parliament a largely signed petition asking that at the general elections a ballot be provided to enable the electors to say whether it was their wish that the government should prohibit the manufacture and sale of intoxicating liquor in the Province or not. The plebiscite was granted without a division. Almost every candidate pledged himself to do his best to give us such a law as we asked for, and to see it enforced. Temperance speakers were on almost every political platform. The vote was overwhelmingly in favor of prohibition. More than 75 per cent. of the vote polled in the cities and towns where liquor is sold was for prohibition, and in many country places every vote was for prohibition.

A. H. FINCH.

Aug. 1, 1897.

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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. F. SHEPPARD, Walkerton P. O., Bruce Co.

In the 19th chapter of Job, verse 26, we have these words: "And though after my skin worms destroy this body, yet in my flesh shall I see God." How can we reconcile this aspiration with the declaration of God, "There shall no man see me and live"? or with Paul's assertion, "Flesh and blood cannot inherit the kingdom of God"?

ELEVE.

The marginal reading in the Common Version removes all the difficulty—"yet out of my flesh shall I see God."

King James' translators seem to have had a very misty view of the Hebrew text of this scripture. The words "worms" and "body" are used in the translation without any warrant from the original text; and they have, in their free rendering, made it very obscure, and, in one point, contradictory to a truth elsewhere taught.

In the Revised Version, the words "worms" and "body" are both wisely omitted, and has "from my flesh" in the text, and "without my flesh," in the margin, instead of "in my flesh" of the C. V.

For the sake of our erudite readers, we call attention to two other passages in the book of Job where the Hebrew preposition *min* is prefixed to nouns in the negative sense as it is to *basar* (flesh), in the passage under consideration—namely, chap. xi. 15, "without spot," and in chap. xxi. 9: "Sole from fear," in C. V.; "In peace without fear," in R. V.

It would appear that Job, through the prophetic impulse of inspiration, has reference to the second coming of the "Redeemer;" when, instead of the poor, wasted body reduced to skin and bone by his sufferings, he will have the spiritual body which is promised in the New Covenant to the believer; in which, as one of the "pure in heart," he will "see God." "My servant Job shall pray for you: for him will I accept," and we may rest assured that one thus accepted of God will have all the joys and privileges of eternal life.

"You have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy" (James v. 11).

E. S.

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