

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. SHERRARD, Walkerton P. O., Bruce Co.

DEAR BROTHER IN CHRIST,--Can you help me to a clear understanding of what the words "this do ye," occurring in 1 Cor. xi. 25, mean.

If the words "this do ye, as often as ye" were left out, the latter half of the verso would read: "This cup is the New Testament in My blood, drink it in remembrance of Me;" and this is about the general sense in which it appears to be understood, the words "as oft as ye" being, by a very free interpretation, construed to imply that this memorial service is to be attended to often.

This is not the way it reads, however. And if you set aside the word "it" which is in italics, and not belonging to the original, the sense is unaltered.

There is something implied by the "this do ye" -- "as oft as ye drink." What is it? Is it give thanks implied by the words "after the same manner also."

If you can throw any light on this passage it will be much appreciated by Yours very truly,

R. W. McDONNELL

I think our intelligent brother is right in his conclusion that the words "as oft as ye" do not mean a frequency of the service; that it should be attended to every Lord's day is to be gathered from other scriptures. And just as surely is Roman Catholicism wrong in the application of these words as a justification for sometimes omitting the cup in the Lord's supper; which they do in the administration of the ordinance to the "laity"; not only is this a forced, unwarrantable construction of those words, but in direct opposition to the Saviour's words in Matt. xxvi. 27: "Drink ye all of it."

It appears to me that the words: "This do ye, as oft as ye drink it," taken in connection with the preceding and succeeding verses, simply mean, when you break the bread and drink the cup in this institution always do it in remembrance of Me; and so Paul, in those admonitions, is impressing upon the Corinthian brethren the words of Christ used when He instituted this memorial service: "And He took bread, and gave thanks, and brake it, and gave unto them, saying, this is My body which is given for you: this do in remembrance of Me. Likewise the cup after supper, saying: This cup is the New Testament in My blood, which is shed for you." Luke xxii. 19, 20.

And that they needed this admonition is evident, for they sometimes seem to have lost sight of the precious blood of Christ and the loving remembrance of Him who shed it and partook of the ordinance as a common meal. E. S.

How am I to understand the words in the Lord's prayer: "Lead us not into temptation?" S. W.

This is, in general, regarded as a difficult passage, and various and differing explanations have been given. Dr. Geo. Campbell renders it "Abandon us not to temptation." He gives the following reason for doing so: "The verb *etapherein* in the Septuagint is almost always used to express the Hebrew verb *Es*, 'to go' in the conjugation *Hiphel*, which, agreeable to the usual power of that conjugation, denotes to cause to go, to bring, to lead. But though this be the usual, it is not the constant, import of that form of the verb. The *Hiphel* some-

times, instead of implying to cause to do, denotes no more than to permit, not to hinder."

A careful examination of several passages where this Hebrew verb is used in the conjugation, referred to by this learned and candid scholar, leads me to the conclusion that the evidence for his rendering is rather doubtful.

Another eminent commentator seeks for an explanation in a varied meaning of "Peirasmon" (temptation), "which may be here rendered sorcery . . . several of the primitive fathers understood it something in this way, and have therefore added: *quam ferre non possimus* (which we cannot bear)." There is certainly some reason for this view of the petition, for the word translated "temptation" comes from the Greek word *Peiro* which means to pierce through with a weapon.

At any rate we may be sure that God does not tempt His people to do evil, for as James says: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempted He any man;" so that if we adopt the meaning of the word temptation, in the prayer, to be an inducement to do evil can only mean our request to be preserved from the temptations that might lead us into sin, or else that God would "with the temptation also make a way of escape, that we may be able to bear it." 1 Cor. x. 13. E. S.

Woman's Work.

Conducted by Mrs. H. M. Brown and Miss Jessie H. Agnew, 372 Bloor Street, Toronto. Everything intended for this column should be sent to Mrs. H. M. Brown, 114 Kingston, Ont.

O. C. W. B. M.

President, Mrs. W. H. Malcolm, 89 Church St. Toronto; Cor. Sec., Mrs. E. McClurg, (van. Miss) Essex Co.; Treasurer, Miss Jennie Fleming, Kitley.

A sister writes to me thus: "I wish our sisters all understood that the 'Woman's Column' is open to all who wish to say what they are doing in their own hands, and what helps them may help the others. If there were more of 'W. A. S.'s' stamp now the column would demand a page, and would be helpful to us all." If the sisters do not all understand that the column is open to all, let me now say that it is, and always has been; and more than that, they are earnestly requested to use it. I believe it to be not only their privilege but their duty to do so; and I now claim the fulfilment of the promise of our Assistant Correspondent Secretary to contribute to "Woman's Work." I think there were others who, at our Annual Convention, gave me similar promises which are yet unfulfilled. When we come together in convention or in our auxiliaries we talk to each other freely, tell our difficulties or our successes, suggest, advise and exhort as those ought to do who have a common interest and common cause at heart. Why not do so through the paper? It is for that very purpose that a part of it has been placed at our disposal. And the editor has, more than once, kindly assured me that we need not fear that it will be counted a trespass if we occupy more space than we generally do. "They helped every one his neighbor; and every one said to his brother, 'Be of good courage.' So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smiteth the anvil." Have we no words of cheer and encouragement for each other? I know that we have. Then in His name, say them. S. M. Brown.

The interest now taken in missions has caused a general brushing up of old geography lessons. Missionaries have sent us much valuable and accurate information we should never have

had from mere "globe-trotters." Let us look up China to-day: We find it comprises one-third of Asia and one-tenth of the habitable globe. It has 8,000 miles of coast line. The Hoang-Ho is nearly three times longer than the Ohio, and the Yang-tso-Kiang is longer than the Mississippi. Its coal fields extend over 119,000 square miles, that is twenty times greater than those of all Europe. One-third of the human race lives in China; its population is estimated at 400,000,000. China has a history of forty centuries, its laws were codified 2,000 years ago and are revised every five years; its Government was consolidated in 1088 B.C. When Moses led the Israelites through the Wilderness Chinese laws and literature rivalled, and Chinese religious knowledge excelled that of Egypt. The Chinese invented firearms as early as the reign of Edward I. of England, and printing 500 years before Caxton was born. They made paper A.D. 150, and gunpowder about the beginning of the Christian era. They sold silk fabrics to the Romans. Their great wall was built 220 B.C. At present China has 1,700 walled cities and 2,000 canals. There is a universal system of day schools. In spite of the dislike Chinese bear to foreigners they have placed French, British and Americans over their arsenals and Camps of Instruction.

"In China, considering the number of missionaries and the number of years they have been working in that country, the results have not been satisfactory. This is due to the stolidity of the Chinese character. In this country there are 1,205 missionaries (Protestant), while the number of adult communicants is 87,287 (males). Missions were established in China long before 1842, yet owing to Protestant countries."--Missionary Tidings.

"I see no reason why China may not be converted in the next fifty years. We have not prayed for China as we ought. Oh that Christian men and women would agonize in prayer for the salvation of this the greatest of heathen nations! . . . But the church must rally to the work with her men, her money and her prayers. We must have enough men to do the work. Four hundred millions of people cannot be evangelized by 1,400 missionaries. One missionary to 50,000 people would require 8,300 missionaries for China."--Missionary Review of the World.

The first part of this paper is compiled from different sources.

J. R. A.

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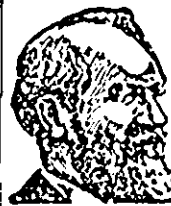
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