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The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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THE Canadian Evangelist

is devoted to the furtherance of the Gospel of Christ; and pleads for the union of all believers in the Lord Jesus in harmony with his own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

The Press.

Our Questions of the Day.

RELIGIOUS QUESTIONS OF THE TIME VIEWED FROM THE STANDPOINT OF UNIVERSAL THEOLOGY.

Suppose, instead of taking a vote on the question of revision of certain articles of the creed, and instead of but one communion being occupied there-with, the question of revision of Christianity itself should be taken up. And suppose, further, that instead of but one section, the whole of Christendom was interested, in it. How the excitement there would be! How the finest minds would be agitated! Papers, magazines, pamphlets, would flood the community! The result would be of the utmost benefit. But this consummation, so very devoutly to be wished for, is not likely to be. We quoted last week from a letter in which the writer bewailed the effect created in the minds of the Japanese in their city of Tokio by reason of the diversities of religious opinion presented by the many Christian sects occupied in missionary work in that place.

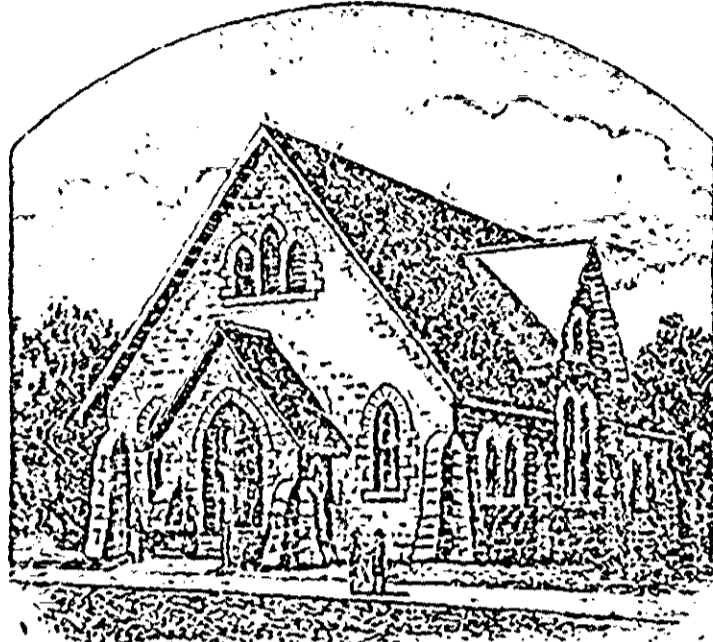
That all who are active there are in earnest is certain. But to any Japanese capable of thinking, what a strange thing Christianity must be, if he pauses to examine the sectarian divergencies! And when he marks the animosities, jealousies, and rivalries, must he not come to the conclusion that these Christians do not love one another? They may unite in preaching and teaching the Word which enjoins mutual love; they may alike hold up the example of life offered by Christ. They may together declare that charity is a Christian virtue, that humility is another, and that unity is a third. But the thinking Japanese, as he ponders, must doubt the love of his rival Catholic and Protestant; must condemn the hypocrisy of those who preach but follow not the example of Christ; must ridicule their assertions as to charity, humility, and unity, when they show so little of any.

Every Christian Church, by retaining its special differences, prevents Christian union. Every Church believing that it is the only holder of the keys of heaven must believe that the educated members of other churches are crazily obstinate, wickedly wilful, and therefore deservedly condemned to penalties.

What must our friend, the intelligent Japanese, think of all this?

"Do not be a Protestant," exclaims the Catholic missionary to him. "If you become one, you will be everlastingly damned."

"Do not be a Catholic," exclaims the Protestant missionary in his turn. "If you become one you will be an idolater?"



DISCIPLES CHURCH, OWEN SOUND.

"Yes," will chime in another Protestant, "the Pope is Antichrist!" "Yes, indeed," adds another. "But if you do not become a member of my division of the great Protestant body, and receive our articles of faith as your articles, you will in the future life be condemned to everlasting punishment; you will be given to perpetual fires and never-ending pains."

"Not quite so," will reply another Protestant. "Our friend, a blue Presbyterian, is not quite correct. We do not believe it. We do not think that infants or people who have never known of Christianity or of this or that special Christian doctrine, will be condemned to such terrible pains and penalties. Better join us, think with us, and be a Congregationalist!"

And so the chorus goes on in the ears of the luckless Japanese. For we are told from Tokio that besides the Greek and Roman Catholic communions there are "various Protestant Churches conducting missions in that great city: Congregationalists, American Baptists, American Episcopalians, American Methodists South, Methodists North, English Baptists, Christian Connection, Church of England, Evangelical Association, General Evangelical Protestant Missionary Society (German and Swiss), Methodist Church of Canada, American Reformed Church, Reformed Church in the United States, Society of Friends, United Presbyterian Church of Scotland, Unitarian, St. Paul's Associated Mission, Plymouth Brethren, Disciples of Christ."

Will ever men be men enough to cast off the thought that they are infallible? Looking through the spectacles of religion, men see motives and beams in others' eyes, never in their own.

What immense strides Christianity would make if all its divisions would unite and prove that Christians really love one another!

Christianity has carried civilization to the highest pinnacle that human history uncovers as the canvas of time unfolds for human study. The faith of the cross has transformed wildernesses into Eden. Wherever the cross has been planted, wonderful flowers of rare beauty and exquisite fragrance have sprung up. But the rot of sectarian creeds has invaded every civilization. Serpentine subtlety has destroyed the Eden. Human folly has blasted the beauty and scattered the perfume.

It is just this subtlety, this folly, that prevents Christianity from conquering the world.

After nineteen centuries of existence the millions of Buddhists, Brahmans, Mohammedans, Hebrews, will not ac-

cept it. After nineteen centuries of existence Christianity still finds itself only a sojourner in Asia and Africa, the most thickly populated continents. After nineteen centuries of exertion Christianity finds itself dispossessed of its holy places and of lands where once it was triumphant. After nineteen centuries of work it presents to the world three great splits and innumerable small splits.

It is to the disgrace and shame of toleration that these schisms are let us put a plain question to our Christian, Mohammedan, and Jewish brothers.

Setting aside the Japanese in search of a faith in Tokio, let us ask this:

If Christ came on earth to which denomination of Christians would He belong? To the Catholic or to the Protestant or to the Greek Church? And if to the Protestant, to which sect? To Methodists North or to Methodists South? To the Methodist Church of Canada or to the Reformed Church in the United States, to the United Presbyterian Church of Scotland, or to the Church of England, all of which search for souls in Tokio? Maybe, it will be said, it would not much matter to which sect Christ should become attached. For men may argue if Napoleon should come to earth again and want to be a common soldier, it would hardly matter what branch of the service he should join so long as it was one that was doing good and useful work, let it be cavalry, infantry, artillery, engineers, sappers, commissariat—any department in the army.

Similarly it would not matter to which church Christ should become attached, for all are doing good work.

This may be true. But they are working on different lines. What a difference there would be if there was united action, perfect agreement, harmony of thought!

Thinking Christians have a right to demand of their spiritual leaders some effort at least toward union, agreement and harmony.

Nineteen centuries is time enough to pass without more unity being apparent.

Who among the ministers will have the bravery to suggest that representatives of all churches meet to plan for a union and to discard all divergencies as non-essential, while retaining those points on which all agree?—*Rabbinicus, New York Sun.*

THE REVISION QUESTION.

The vote for revision of the Westminster Creed, which was referred to the presbyteries, has resulted as fol-

lows:—In favor of revision, 133; against, 69; declining to vote, 6; not heard from, 6. The total number of votes, including ministers and elders as recorded, is:—For revision, 3,331; against, 2,332. There is some doubt whether it will be decided that a two-thirds vote is necessary for revision, or a bare majority. If the former, the friends of revision have failed to muster the necessary strength being a little short of a two-thirds majority. Of the 69 presbyteries voting against revision, 16, or nearly one-fourth, are in Pennsylvania, 9 are in mission fields, 16 are in Southern States, 16 in Western States, and but 11 in the Eastern States outside of Pennsylvania. Only 5 of the presbyteries in Pennsylvania are recorded in favor of revision. The vote that has been taken does not however, even if the requisite majority is obtained, decide what changes shall be made. It will decide this alone—that some change is desired. It will probably be a much more difficult thing to unite a majority of the presbyteries on any specific changes. As it stands, though, the vote is very significant of the unrest under the present creed. It seems likely, also, to bring prominently before the public mind the question—what are the province and purpose of a creed? There is a species of idolatry that sometimes grows up in connection with a declaration of faith that has been handed down through the centuries, that has been contended for by generations of theologians, and that has become intimately associated with all the religious life and faith of a great denomination. We are apt to forget that the declaration was formulated by mere fallible men; that it was, perhaps, decided by a bare majority vote whether the declaration should be thus and so, or so and thus. There is likely to come up, also, the question, just how far a church can go, and conform to the designs of Christ, in requiring one that seeks its membership and the means of grace and the channels of usefulness therein afforded, to subscribe to formulas of faith not given by inspiration. Some declaration of purpose all associations of men must have, whether in a trust, a political party, or a church. But whether a church can require for admission within its portals more than it is conceded the Heavenly Father would require for acceptance with him, is, we presume, a question likely to come up with increasing frequency in the near future.—*The Voice.*

In the book which is noticed in our Table, entitled "How Shall We Revise?" by seven Presbyterian Doctors of Divinity, the Westminster Confession of Faith is shown to be unscriptural, partisan, inefficient, unsatisfactory—in short, so far gone that there is no hope of patching it up. One of the D.D.'s says that even among its friends one thrusts the knife in here and another there, "until the Confession is as full of knives as St. Sebastian of arrows." These Doctors do not see, however, that the strongest arguments they produce against the Confession is valid against all other creeds, and against any creed that shall be devised to take its place. The chief *raison d'être* of a creed at all is its alleged unifying power. The denominations have insisted that without a creed the Disciples could not maintain a consistent teaching everywhere, and that we must break up into all sorts of sects and factions. But while there is a wonderful uniformity and simplicity of doctrine and practice amongst us, Dr. Briggs says, "Presbyterianism changes its complexion as we pass from State to State, and from city to city." Again, what Dr. Evans says has happened to the Confession happens to other creeds. It is regarded as a fetish, an idol, and at last becomes

in the eyes of many, "beyond the possibility of amendment for all time to come."

These and several other faults and learned men, and it is astonishing that they fail to see that they are not peculiar to the Confession, but inherent in all creeds. So they coolly recommend "a new creed." This reminds us of the clown's answer to a man who returned to him a counterfeit bill with the request, "Please send another." After some delay, the clown returned it with his regrets that he could not get hold of "another counterfeit." But these divines, having shown that the Confession is a counterfeit gospel (not a very close imitation either), go about to hunt another counterfeit.—*Christian Standard.*

In the course of a year's keen discussion, which has prevailed in the Presbyterian Church in the United States, most of the arguments for and against the revision of the doctrinal standards that ingenuity can invent have been advanced. The question has been considered with a degree of thoroughness that leaves little to be desired. All shades of opinion have found opportunity for full and adequate expression. The religious papers have given up ungrudgingly large portions of their space to the consideration of the subject. The great dailies have also felt that it was a matter of interest to general readers, and, with more or less ability and comprehension, they have been kept duly informed of the progress of the movement that has so deeply engaged the attention of the Presbyterian Church in the United States.

For some time it has been apparent that the feeling in favor of revision is strong, and that the conviction is generally entertained that some modification of the doctrinal standards is necessary for a more rounded and complete expression of the Church's belief. On both sides of the controversy there are men of great ability and strong personal influence. Though in a matter of this kind personal authority may go but a little way in influencing the final decision, it cannot be but that the attitude taken by such men as Dr. John Hall and Dr. Benjamin Warfield will command respect, and induce some who favor revision to consider the question all the more carefully, and make sure of their ground. On the other side, also, there have been extremists, whose somewhat radical opinions have alarmed many who are prepared to concede the principle of revision. Some have taken the untenable position that the Confession of Faith is almost too sacred to be touched. They are but few in number, however, who entertain the notion that a compilation, however admirable, made by learned and wise but fallible men, must be authoritatively binding on successive generations of Christ's people. The Presbyterian Church commands influence and respect, and is doing a great work at home and abroad, but it would soon lose immeasurably were it to countenance even an inferential claim to infallibility. This happily it has never been so far left to itself to suggest.—*Canada Presbyterian.*

Specimen Copies.

Many will receive specimen copies of this number also. We wish to give our friends ample means of judging whether they desire to become subscribers. From the very large number of hearty commendations we have received we expect a great increase to our list. Will all those who intend to take the paper kindly send in their names without delay? Send all names and remittances to our Toronto office, 55 Yonge St. Arcade.

Contributions.

Help the Minister.

A. H. FINCH.

"Monday, May 18th, the subject at the young people's meeting, Portage la Prairie was "How can we help our minister in his work?" The following are some points of general interest brought out in the study of it. Pray for him. Don't scold him. Attend all the Church services. Be punctual. Be attentive. Talk His work up not down. Bring your Bible and hymn book to every service. Bring pencil and paper and note all good points for future use and study. If he has ideas that do not agree with yours, don't be continually harping on the fact before the outside world to his detriment; he is as apt to be right as you. If you are ashamed of him and do not care to invite others to hear him tell him so in plain terms, don't let him learn it second or third hand. If he tramps on your 'corns,' reform and do not blame him or call him hard names. Don't absent yourself for every slight cause; he attends rain or shine, sick or well. Be faithful to him always and everywhere; a General can dare but little if his troops are mutinous. Stand by him in any reform he may be trying to carry out in the community, and don't have him depend for all his moral support on members of other religious bodies. If he gives you work to do, do it cheerfully and gladly. If he does not any, or enough work, open your eyes to the work lying round you. Try and have some one with you to service every time, who is unaccustomed to attend. If his sermons help you, don't be afraid to tell him so. Never flatter him, 'flatteries are lies.' Speak kindly to him, and of him. Station to him to gain help for his onward places—not to detect his errors, he makes plenty—not to hunt for heresy, you can find plenty nearer home. Try and have as much sense as the barn-yard fowls—pick the grains of truth and leave the chaff. It is hard for him to shake hands with, and make welcome, all the strangers on both sides of the Church, please help him. Take a good Church paper or two (e.g. THE CANADIAN EVANGELIST), read it, and show it to your friends."

If there are any grains of thought in the above worth picking, pick them and leave the chaff. Did you ever see wheat grown without chaff? Is it too much to expect that each Christian should be the means under God of converting one soul every year? How long at that rate would it take to convert the world to Christ? The world has a population of, say, 1,400,000,000. The Disciples alone amount to nearly one million. Leave out all the drones, the kickers, the useless and unworthy ones, and we surely could depend on half a million workers to start with to-day. Then by doubling their numbers every year, twelve years hence, when the great American Christian Convention should meet in Portage la Prairie in June, 2002, and the reports should be read from Greenland and Patagonia, from India, China, and the far-off isles of the sea, it would be to the effect that every son and daughter of Adam's race, who had come to the years of understanding had turned to the Lord. Half a million doubled twelve times, come to the enormous number of 2,048,000,000, more than double the present adult population of the world. My brother, my sister, are you doing your share? How are you using your talents?

"If at the dawn of the early morning
He should call us one by one,
When to the Lord we restore our talents,
Will He answer then 'well done'?"

Prayer.

It is so natural for man to pray that no theory can prevent him. Not more natural is it for a child to cry for its mother than for man to call upon a Superior Being. The world is orphaned without God. From the first recorded instance of prayer when "man began to call upon the name of the Lord," until the present, the world has been always at prayer. At rosy morn, or sombre eve, or high noon day, at every hour of every day's cycle, through all the years and centuries somewhere, some one has been praying. There has not yet been found a nation or a people devoid of prayer and worship. Since prayer has been universal among those ignorant of the true God, how much more should it prevail among people who know "the only true God and Jesus Christ," whom he has sent, who have found "The Authc." every good and perfect gift," the One "in whom we live and move and have our being!"

Rightly, therefore, and of necessity, is prayer enjoined upon God's people. We shall consider four things concerning prayer:

I. The time for praying. The pious Moslem prays five times a day—(1) before sunrise; (2) at noon; (3) before sunset; (4) after sunset; (5) when night has shut in, and whosoever he may be, in his shop, or in the street, he steps aside, spreads out his cloak, takes off his shoes, and, with his face toward Mecca, performs his devotions. The Christian is exhorted to "pray always," and "in everything by prayer and supplication," to make his requests known to God. "I will therefore, that men pray everywhere, lifting up holy hands," said the great apostle. The Koran calls prayer the pillar of religion and the key of Paradise.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of heav'n,
He enters heaven with prayer.

"Pray without ceasing" is not an intended hyperbole, as we have heard it explained; neither does it necessitate our always being upon our knees. But the Christian must live in an atmosphere of prayer. The prayerless soul is a Christless soul. "Prayer is better than sleep," said the False Prophet. "I have so much to do that I cannot get on without three hours a day of praying," said the bold Luther. Jesus found it necessary to pray, and sometimes "continued all night in prayer." (What Christian dare neglect this privilege?)

II. The character of our prayers. The secret of successful prayer is (1) faith. "Let him ask in faith, not wavering." "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." There must be a (2) realization of our helpless condition. "God be merciful to me a sinner," will often be the cry of the devout believer. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Our prayers must be (3) fervent. "God respecteth not the arithmetic of our prayers—how many they are, nor the rhetoric of our prayers—how neat they are; nor the geometry of our prayers—how long they are; but the divinity of our prayers—how heartsprung they are." "The effectual fervent prayer of a righteous man availeth much." "Being in agony He prayed more earnestly, and His sweat was as it were great drops of blood." "God requires deepfelt heart prayers, the welling up of desires from souls that feel their sin and their need of a Saviour, and that burn with love and zeal." We must be (4) persistent in our prayers. "Men ought always to pray and not to faint." "Because of her continual

coming I will avengo her," said the unjust judge. "And shall not God avengo his own elect which cry day and night unto him?" Among the Romans prayer must be repeated at least three times a day in order to insure success. Some Mohammedan prayers must be repeated forty times a day.

This does not encourage long prayers, but frequent ones. Rather multiply their number than increase their length. The prayers of the Bible are nearly all short ones. Present your promise to God as you would a cheque at the bank, receive the blessing and go your way. Do not stay around the bank all day. Our prayers must be (5) submissive. "Thy will, not mine, be done," must forever be the spirit of prayer. "We know not what to pray for as we ought." We know not what foolish things we ask sometimes, nor what an injury it would be to us if God would answer our prayers as we desire. "God sometimes answers bad prayers in his deepest anger." "Lord teach us to pray."

III. The object of our prayers. Seek spiritual blessings rather than temporal. Ask for such things as relate to character rather than to our condition. We need the grace of self-denial, humility, benevolence, purity, rather than health, or strength, riches or prosperity. Of the seven sentences in the prayer our Lord taught his disciples, only one has relation to man's temporal condition. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." "If any of you lack wisdom let him ask of God." But our prayers must not be selfish. He who has the spirit of Christ loves all mankind, and will pray for all men, that they may know the Lord. He will pray for himself, for his family, for his friends, converted and unconverted, for his own sake, for the sake of the church, for the success of the Gospel, "that the Word of the Lord may have free course and be glorified."

IV. The effect of our prayer (1) upon ourselves. The man who prays belongs to two worlds, the prayerless man but to one. He who looks up to something higher than himself is made better. Nothing can make our souls as pure and strong; nothing can arm us so completely for life's conflicts as to be alone with infinite truth and infinite love. "Prayer will make a man cease from sin, or sin will entice a man to cease from praying." We cannot earnestly pray without being made better. The sense of God's presence, his authority and love, of our own obligations and unworthiness, will possess us, and we shall thus be made grateful, humble, resigned, and anxious for a better life. Like Cromwell's soldiers, we shall rise from our knees to go forward to victory. The men who have revolutionized society by their heroic deeds in the cause of God have been mighty through the inspiration of prayer. (2) As we pray for others our prayers will affect them. "I fear the prayers of John Knox more than any army of ten thousand men," said the unfortunate Mary of Scotland. Eternity alone will reveal the numbers of the redeemed who can attribute their salvation to the prayers of some loved one. Prayer moves the world, and orders the destinies of millions. (3) Our prayers also affect God. "The very essence of prayer is the belief that the divine is accessible to supplication, and the divine will capable of being moved thereby," says Argyle. "I have heard thy prayer. I have seen thy tears." "In my distress I called upon the Lord, and cried unto my God. He heard my voice out of his holy temple, and my cry came before him even unto his ears. Then

the earth shook and trembled." God hears, God answers. How, we know not; when, we care not. He loves us with an everlasting love; He makes all things work together for our good; no good thing will He withhold from them that fear him. Somewhere, somehow, sometime, He will answer. God ways are right ways. God's time is the best time.

"When you pray be sure to direct your prayers to the care of the Redeemer, and then they will never miscarry."

E. R. B.

The Church in Galt.

Letter from the Church of Christ at Galt to the Disciples of Christ, assembled in Convention, at Owen Sound, 6th June, 1890:

BELOVED BRETHREN,—We regret that we are unable to send you such encouraging information regarding the progress of the Church here as we would desire, and as undoubtedly would give you pleasure, in view of your interest in the advancement of our blessed Lord's Kingdom everywhere, but circumscribed as we are we have been unable to accomplish great things, but we can at least let you know that we have not ceased earnestly to contend for the faith once delivered to the Saints. No special effort has been put forth in the place during the past year, and we regret this when we see our sectarian friends adding continually to their congregations this way.

Our number remains unaltered from last year save for our aged sister Smith, who has gone to her rest.

From circumstances beyond our control the Sunday-School has slightly declined in attendance latterly. Competing with the sects for the children, we are in some respects at a serious disadvantage, but the teachers continue on in the work, never desisting.

When the time arrives that our brethren in the Province can make that concentrated effort in Galt which the importance of the place will warrant, we believe that there are many who can be reached and gathered into the fold, as the way has been broken and prepared to a considerable extent now.

Financially we are very poor, so that we may not presume to suggest or ask much for ourselves; that would be a tax on your funds. We do not wish just now, however, to build any meeting-house, plain or handsome, but prefer in the meantime to put up with such accommodation as we have, unsatisfactory though it may be, and rest content to see souls gathered into the Kingdom—living stones added to the spiritual temple. Could not our brethren afford to introduce to the Province, and sustain for a time an effort of such evangelists as Updike and Hawes, or others of the most eminent of our brethren in that line, so as to awaken the people and let them know that we are here at their doors with the primitive gospel? They do not realize it at present, and look upon us very much as being only a few odd "cranks" here and there, without any particular claim to their attention.

Could such an effort be made in the principle cities and towns, the Disciples of Christ might be brought into more prominence, and be correspondingly placed at advantage for obtaining unprejudiced consideration; and in such circumstance we would trust that you would deal liberally with Galt, in order that the Church here might be strengthened and more firmly established.

On behalf of the Church at Galt.

R. W. McDONNELL,

Secretary.

Selections.

God Holds the Key.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
Rather would I unlock the day,
And as the hours swing open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I can not read His future plan,
But this I know,
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough, this covers all my want,
And so I rest,
For what I can not, He can see,
And in His care I sure shall be
For ever blest. —Anon.

Presbyterian Creed Revision.

Many of our readers have been, no doubt, interested observers of the revision movement which has for some time past been agitating the minds of our Presbyterian brethren in the United States. We have briefly noted from time to time the progress of the movement. The meeting of the General Assembly, which was held the week before last had been looked forward to with a good deal of anxiety. The facts that the debates were carried on with exemplary Christian courtesy and good feeling, and that a course of action was agreed on with a good degree of unanimity, have been hailed with corresponding gratification and thankfulness. The Independent thinks this meeting may be known as "The Unanimous Assembly."

The first question raised, and one of the most difficult, was that of the powers of the General Assembly. Was it competent to revise the creed, or was that the prerogative of the Presbyteries? A Special Committee appointed to consider the question presented a kind of compromise report, providing that after the Assembly has passed on an overture as to its form and constitutionality, it shall be debated in the Presbyteries, and if approved by two-thirds of them shall be finally enacted by the General Assembly. The report was adopted with a good degree of unanimity. Thus, what many regarded as the critical point in the revision discussion, was safely passed.

Then came the revision question itself. It was found that one hundred and thirty-four Presbyteries had voted in favor of revision, and sixty-eight against it. Others had failed to vote. Practically two-thirds had given their voice in favor of revision.

The debate which followed was long and able. The Anti-revisionists did not pursue an obstructive course, but contented themselves with insisting that the revision should not impair the Calvinistic character of the Confession. Three motions were submitted, and at the close of the speeches in support of each a Special Committee was appointed to try to combine them, if possible, in such a manner as would be satisfactory to all parties. They succeeded beyond expectation. The exact situation is stated as follows, by Dr. Charles L. Thompson, Correspondent of the Independent:

"The General Assembly has decided that a committee of twenty-five, fifteen ministers and ten elders, shall proceed to formulate a revision of the Confession of Faith, and submit the result of the work to the next General Assembly. In this formulation there is no restriction put upon it, except that it shall propose no revision which

shall interfere with the integrity of the Reformed or Calvinistic system of doctrine held by the Church, and furthermore that their work shall be based upon the returns made by the Presbyteries. As is very well known, those returns comprise, first, a revision of the third chapter so far as to modify or eliminate the doctrine of reprobation and preterition. The tenth chapter is to be so amended as to avoid the implication that any children dying in infancy are lost, and to modify or remove the declaration regarding the impossibility of the salvation of the heathen who have never heard the Gospel. It will be in their provinces also, under these directions, if they see fit, to eliminate from the Confession those statements which declare that the Church of Rome is idolatrous and that the Pope is anti-Christ. It is probable that the Committee will confine its revision within these bounds.

But the work of the Assembly did not stop here. The Committee on Bills and Overtures reported recommending that a committee be appointed to prepare a new creed which should not be a substitute for the Confession, but should be explanatory and for practical use in the churches. One or two strong speeches were made in opposition by those who feared the new creed would displace the Confession, but in the end the recommendation of the committee was approved by a very large majority. The Committee to frame the new creed has accordingly been appointed.

The Presbyterians of the United States are to be congratulated on the spirit of the meeting. Dr. Johnson says:

"If asked for the one prevailing characteristic, I would say, brotherly love. There was not one harsh word, not one unbrotherly personality, not one acrimonious debate. And this was the Assembly toward which the Church and the world had looked as a great battle field. It was more like a love feast. The prayers of the saints have been answered. The spirit of unity is the spirit of the Lord. Say it to the world that the Presbyterian Church is strong enough, brave enough and brotherly enough to undertake the most critical changes without one unfraternal word. Surely this is the oil on Aaron's beard, and the dew on Hermon."

The example is a grand one and worthy of all imitation.—Canadian Baptist.

Belief and Character.

The editor of the *Charleston News and Courier* asked Lyman Abbott (Henry Ward Beecher's successor, and editor of the *Christian Union*) why it is, if religion is free and if belief in Christ is the only necessary requirement, that large numbers of people do not avail themselves of the seemingly easy method of gaining eternal life? He asked, also, how Mr. Abbott accounted for the great indifference manifested towards the question of personal salvation. The answer presents so much valuable truth that we copy it here:—

Belief in Jesus Christ is not an easy method of gaining happiness and life eternal. Salvation is not a crown, a robe, a harp, and a palace. Character is salvation, and there is no short and easy way about it. The heresy of heresies—worst of all heresies, labeled or unlabeled, that has ever corrupted mankind—is the notion that there is some way by which a man may get admission into heaven without purity, truth, love. Heaven is purity, truth, love. No man can get into heaven unless heaven gets into him. The blessedness of heaven is to be poor in spirit, meek, merciful, pure in heart. The kingdom of God is not wheat and drink, nor songs and golden streets, but righteousness and peace and joy in the Holy Ghost—that is, in the fellowship of Him who is Himself righteousness and peace and joy. Believing in the Lord Jesus Christ is not a substitute for obedience, but a method and a standard of obedience. We believe in Him when we obey Him.

Why do not large numbers of persons

avail themselves of His offer? For the simple reason that it has no attractions to them. They do not believe that to be poor in spirit, to be meek, to be merciful, to be pure in heart, is to be blessed. Their beatitudes—the beatitudes they really believe in—are of a different order; they read as follows:—

Blessed are the high-spirited, for theirs is the kingdom of the earth.

Blessed are the grasping, for they shall get possession of the earth.

Blessed are they which do hunger and thirst after riches, for they shall be filled.

Blessed are the proud, for they shall have their own way.

Blessed are the pleasure seekers for they shall have a good time.

To believe in Jesus Christ is to revolutionize these ideals, to count it more blessed to give than to receive, to serve than to be served, to be than to have, to see God than to acquire the earth. Believing in Christ means thinking as Christ thought, estimating life as Christ estimated it, obeying Christ, following Christ, doing as Christ did, becoming Christ-like. This is very simple; but it is not easy. Large numbers of people do not avail themselves of Christ's offer because they do not really care for what Christ offers. They want to be happy, but they are not particularly desirous to be good. And it is goodness which Christ offers to those that believe in Him, obey Him, follow Him.

We regard the following truths especially as worthy of double emphasis: "Believing in the Lord Jesus Christ is not a substitute for obedience," and "We believe in Him when we obey Him." To believe in Christ is to believe in all He says. It means more than that, but it includes it. Jesus says, "Blessed are the meek." Those who believe in Him accept the declaration as true and build their lives upon it. He says the gate is strait and the way to life is narrow. Those who believe in Him intelligently do not expect an avenue of roses underneath fragrant foliage, wherein the sweetest birds are always singing. They expect to tread often and alone the desert path and to strive and agonize to enter into life. Heavenly promotion costs earthly tribulation endured in following Christ. And yet Christ, not tribulation, is the price of salvation. The precious growth of the heavenly nature into the stature of Jesus Christ is fed by the decay of the carnal disposition and life.

It is important to notice, further, that men are not saved because they have been baptized upon a confession of their faith, but because they have thereby entered into the life, communion, and covenant of Christ. It is the life or communion itself into which they have entered that saves them. If they abide therein they are safe; if they abide not in Christ they are cast forth and are withered. Christ is "our life," says the Apostle Paul. And Christ in us is "the hope of glory." Let us not be deceived when men preach an easy "faith alone" religion, or faith-repentance-and-baptism-alone religion. The Lord Jesus alone, in His example, as revealed in the Bible, in His indwelling, and in His providence, saves in the beginning and at the end—who is the Alpha and Omega in salvation. The great apostle to the Gentiles, writing to the Galatians, in exquisite tenderness, called them His little children, of whom he travelled in birth again until Christ should be formed in them, for he knew that except Christ were in them they should never enter into the rest that remains for the people of God.—*Missionary Weekly*.

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An employer, pointing to two men working side by side in his shop, said to me: "Though I pay them the same wages, one of them is worth twice as much to me as the other, because he puts his heart into everything that he does. He is interested. He is always anxious to do his best. His neighbour, on the contrary, thinks only of his wages. He will shirk whenever he thinks that he can do so and not be found out. I cannot trust him. I have to watch him closely, or he will send out work that is imperfect, and will injure the reputation of the shop."

"Well, what does the man you commend gain by putting his heart in if you pay the same wages?"

"Nothing at present except the satisfaction one feels in trying to do his duty. But I shall need a forerunner one of these days, and he will get the place. I can't discriminate now between them, for the union, to which all our workmen belong, won't permit that. But, in spite of its arbitrary rules, the man who does his best will be rewarded in due time."

While my friend was talking I could not help thinking about Christian workers. Though God says at the outset, "My son, give Me thine heart," and "With the heart man believeth unto righteousness," yet how few of us serve the Lord "heartily?" I sometimes think that the reason some preachers are more successful than others is just because they put more heart into their work. A man may write a first-rate sermon, and he may preach it well; the logic, rhetoric and elocution may all be admirable, and yet it will neither edify a Christian nor awaken a sinner. Why? It lacks the element of life. The heart's blood of the speaker is not in it. It does not throb with the spirit of John Knox, when he cried, "I'd, give me Scotland, or I die!" If to love the Lord with all the heart is the first and great commandment, surely we ought to serve Him heartily. Heart-work is always earnest work, and it is nearly always successful work. *Herald and Presbyterian*.

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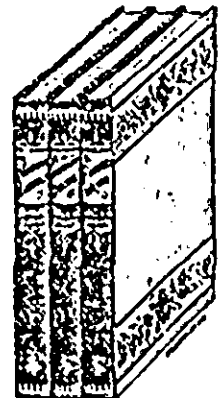


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TORONTO, JULY 1st, 1890

A Baptist Minister Once More.

We have received another communication from Mr. Waddell, Baptist Minister, Hillsburg. We could not find space for it in last issue. It will be a convenience to the reader to divide it into sections. Let the reader peruse attentively his remarks that our observations may be as brief as possible.

I am not surprised that you ask five questions on a different subject and plead that it is my duty to answer them. It is about as good a way as I know of to prevent an exposure of the combination of ignorance and sophistry that make up your reply to my letter. We were discussing the nature of faith and repentance and you are not going to load me away from that subject by any such craftiness.

In your first answer, rather than go back on your father, you endorse the comment of Mr. Campbell that faith goes no farther than belief that "Jesus the Nazarene is the Messiah," which any one can see is only the intellectual element of faith. And you seem to be willingly ignorant of the fact that saving faith has also an emotional and a voluntary element. Had you known this you would never have asked such a question as the following: "What further truth, according to scripture, is a person required to believe in order to salvation?" That question amounts to this: "Is the intellectual element of faith spent in the belief that Jesus the Nazarene is the Messiah?" while you know nothing of the equally important elements, the emotional and the voluntary. But such blunders are not uncommon among those who despise what you are pleased to call "fossilized theological works." Time was when disciples despised an educated, paged ministry but they found out that an intelligent people would not be led by unlearned and ignorant men, and disciples are now stepping forward along educational lines, which is indeed an encouraging sign of the times and I must say that your denomination of theological works is a relic of the past darkness.

Now, as to repentance, you say disciples do not use the word as simply equivalent to reformation. Well, if you would like proof of the fact that they do, I think I could undertake to fill a column or two for you with quotations from their ablest writers showing that they use the words "reform" and "reformation" as their translation instead of "repent" and "repentance." See Cambridge & Rico Debate, pp 436, 443.

True repentance has an intellectual, an emotional and a voluntary element. The intellectual element is indicated by the scripture phrase epignosis hamartias, an example of which we find in Romans iii. 20: "Through the law cometh the knowledge of sin." The emotional element is indicated by the scripture word metamelomai an example of which we find in 2 Cor. vii 9, 10. "Now I rejoice not that ye were made sorry but that ye were made sorry unto repentance, etc." The voluntary element is indicated in the scripture term metanoia, which includes and implies the two preceding, and is therefore the most important aspect of repentance, and this is the word used in Acts ii 38: "Repent and be baptized, etc." If disciples noted this they would see that the repentance which Peter demanded was much more than a "reformation" of life.

But notwithstanding these facts, you think that repentance and faith have not these elements and think the term "complicated" is very applicable to such definitions. Well, all I need say to that is that it just shows all you know. But I am glad that all disciples are not so ignorant on this point. Evidently Mr. Richardson knew something of these distinctions. In his principles of the Reformation, p. 30, he writes as follows: "In the Greek of the N. T. two different words are used to express these two different conditions, but in the common version these words are unfortunately always rounded "to repent" or "repentance." Mr. Isaac Errett is also against you. In his "First Principles," p. 95, he gives the meaning (metanow) as "to come to a conviction afterward," which is the intellectual element, and "a turning away from sin unto God," which is the emotional element, and "In-tornal submission to Christ," which is the voluntary element.

They are also against you in saying that faith goes no farther than belief that "Jesus the Nazarene is the Messiah." On p. 19 Mr. Richardson writes: "To believe in Christ is to receive Him in all the glory of His character, personal and official, to trust in Him in all the relations He sustains to us as our Prophet our Priest our King; to behold in Him our only hope and refuge; and renouncing ourselves our own self-confidence, our righteousness and every vain device, to lean on Him only as our stay and to look to Him only as the "Lord our Righteousness," as our salvation and our life.

It is not merely to believe what is said of Him as the Son of God as the Son of Man, as living, dying, rising, reigning, returning, but believing this: "To trust in Him as our Saviour, to walk with Him as our teacher, our friend, to realize His gracious presence with us and to discern His footsteps in the path we tread. It is to be brought into direct fellowship with Him, to think of Him as a person whom we know, and to whom we are known, to speak to Him as one who hears, and listen to Him as one who speaks." With this definition of faith by Mr. R. I most heartily agree. It contains the elements I am contending for, and is opposed to your position that faith goes no farther than belief that "Jesus the Nazarene is the Messiah." Mr. Errett in "First Prin." p. 67, writes: "There is therefore a moral as well as an intellectual aspect of faith. Intellectually viewed it is the belief of testimony; morally viewed it is such a belief of testimony as allows it all its legitimate results over conscience, heart and life."

I suppose that Mr. Munro will now try to explain as much meaning into the belief that "Jesus the Nazarene is the Messiah," as is given by those two writers quoted above as definitions of faith, but if he does he will include the two elements of faith which he in last issue repudiated. But I have no doubt he can do that in such a way as to cover up his admission so that the average reader will not detect it.

Now, gentle reader, let us tell you what Mr. Waddell is like. He is like unto a prosecuting attorney who would bring a man into court and charge him with having committed a certain crime, and then upon the man's pleading guilty, he would proceed with a great flourish of trumpets to introduce witnesses to prove the man innocent. If you do not see the point, re-read the above extract. Now, you can make the application yourself. In his article in our June 2nd No., Mr. W. charged the Disciples as a people with holding unscriptural views relative to faith and repentance, and in support of his charge as to faith, quoted Alexander Campbell. Now, when we stand by Mr. Campbell's statement, what does our critic do? Why, he brings in Robert Richardson and Isaac Errett, two of the most prominent and most representative men among the Disciples to prove us wrong. We wonder he did not quote from Mr. Campbell himself. For it would not be difficult to find in his writings expressions quite similar, and even equivalent to those of Richardson and Errett, and Mr. Campbell was too clear-headed a man to be so palpably inconsistent with

himself, as Mr. W. seems to think him, with Mr. Richardson and Mr. Errett. But however that may be Mr. W. has convicted himself, over his own signature, according to his own view of the case of bearing false witness against the Disciples. And mark that he does not make the slightest attempt to answer the question proposed by us to him. "What further truth (than that 'Jesus the Nazarene is the Messiah') according to Scripture a person is required to believe in order to salvation." Let Mr. W. give his mind less to the nature of faith, and more to the object of faith, and he will presently receive light which he does not now enjoy, and understand a distinction which does not yet seem to have dawned upon his mind, and he will not quote Richardson and Errett against the statement of Mr. Campbell referred to above.

Now as to repentance: Mr. Waddell in his former article charged that the Disciples hold repentance to be equivalent to reformation. We asserted that he was mistaken on that point. In the present article he repeats the charge, and offers columns of proof. We distinctly and emphatically deny the charge, and in support of our denial we refer to the quotations Mr. Waddell himself makes from Robert Richardson and Isaac Errett. It is a curious thing that Mr. Waddell in appealing to these representative Disciples to prove that repentance is not equivalent to reformation did not see that he was refuting his own charge against the Disciples. We cannot understand his lack of discernment, unless on the ground that he was so eager to put the editor of the EVANGELIST into a corner that he forgot everything else for the moment. When he reads his article in print he may leisurely contemplate the joke he has perpetrated upon himself. We may just say here that there is not much satisfaction in following a man who takes both sides of a question within the space of a few lines. For our own part, as, of course, the reader will have observed, we have not undertaken an exposition of faith and repentance; we leave that for future articles. And we have sufficient confidence in the intelligence of our readers to believe that they can, without our assistance see that Rev. W.'s paragraph on repentance contains no definition of repentance. He says it includes and implies the knowledge of sin and being sorry, and speaks of "the most important aspect" of repentance, and "the voluntary element," but he sheds no light on what repentance is. Indeed, a reasonable interpretation of his language would be that the most important aspect of repentance is repentance. Without pursuing this further at present, let us repeat that it is an entire mistake to assert that the Disciples consider repentance equivalent to reformation. The Baptist view, as expounded by our friend, is as absurd and complicated as it is unscriptural and confusing.

With regard to the statement that the "Time was when the Disciples despised an educated p-a-y-e-d ministry, etc.," we have only to remark that we never heard of a "p-a-y-e-d ministry" before, and so cannot say whether the Disciples ever despised such a ministry or not, but we can say "at the time never was when the Disciples, as a people, despised an educated ministry—a truly educated ministry, educated not merely in general knowledge but in particular in the Word of God. And, though it may astound Mr. W., we venture to offer the opinion that the prejudice against educated ministers never was so general among the Disciples as it was once among the Baptists.

We hope it will not be considered unkind to suggest to Mr. W. that it does not become one who writes about a "p-a-y-e-d ministry" to make unpleasant allusions to those who despise an educated ministry. If some Baptist churches were careful to find ministers well educated in the Scriptures rather than imperfectly educated in fossilized theological works, some Baptist ministers might find their occupation gone until they had made themselves acquainted with at least the first principles of the doctrine of Christ. Moreover, within 100 miles of Hillsburg, we can find some of those whom Mr. W. sneers at as "unlearned and ignorant," who can not only give him instruction in the Scriptures, but in orthography as well.

Regarding your five questions, I would say that I frequently use all the passages you quoted, and do not see anything in them that teaches that baptism is a saving ordinance in any sense. This letter is too long now to admit of taking up these passages in order and explaining them, but if you so desire I will in a future article explain each of them as I understand them. It does not follow that because baptism is mentioned with either repentance or faith, before pardon or forgiveness of sin is named, that therefore it comes before it in Christian experience. For example, suppose I said in answer to the question "What must I do to be saved?" "Repent and be baptized, and join the Church, take communion, and pay your debts, take part in prayer, visit the sick, give as God prospers you, for the remission of your sins, etc." Would it, therefore, follow that all these were conditions in order to remission of sins? Surely not. Yet baptism is a duty among these others, and it may so happen that a person performs many of these acts of duty before he is baptized. Not so with repentance or faith; these cannot be separated from the spiritual experience which we call "new birth." John v. 1, "Whosoever believeth that Jesus is the Christ is born of God." Our forgiveness does not depend upon acts performed by human hands. Acts xiii 38, "Through this man (Christ) is preached unto you the forgiveness of sins;" Acts x. 43, "Through his name whosoever believeth in him shall receive remission of sins." Baptism and all other acts of Christian duty come after this not in order to remission; but as evidence that our faith is not the dead but the fruitful faith of which James speaks, 2nd chapter.

We shall not weary the reader by following our friend through this paragraph. It is a very good specimen of the way in which Baptists explain away the plain statements of our Lord and His apostles. But we cannot refrain from directing attention to a remark in the which we most cordially agree. We most heartily say, Amen to Rev. W.'s "Surely not!" If He said in answer to the question, "What must I do to be saved?" "Repent and be baptized, and join the church, etc., etc., for the remission of your sins," it certainly would not therefore follow that all these were conditions in order to the remission of sins. But (and here is where, we regret to say, Mr. W. does not agree with us), it might make a difference if the Lord Jesus gave such an answer to the question, "What must I do to be saved?" or, if an inspired Apostle used such words; and it was an inspired Apostle who said in response to anxious inquirers, "Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit;" and it was the Lord Jesus who said, "He that believeth and is baptized shall be saved." The pity is that the Baptists do not agree with the Saviour, but persist in teaching that "He that believeth and is saved may be baptized."

The concluding portion of Mr W.'s article does not deal with the matters treated of in the former part; it may

therefore be omitted for the present. And, indeed, unless he insists, we do not care to publish it at all, inasmuch as it contains some very unkind and ungenerous allusions to two highly respected brethren. If Mr. W. desires to further set forth his views in the EVANGELIST, he will be expected to restrain his propensity to make offensive personal remarks. And it would also be desirable, that when he undertakes to speak for the Baptists he should be sure that he faithfully represents them, for it is the position of the Baptist people we desire to have placed before our brethren, and not the position of an individual Baptist, even though that individual should be the Baptist minister in Hillsburg.

PRESIDENT FOWLER.—We are very much pleased to learn that Bro. Fowler is to devote all his time to college work next session in Fairfield College, Nebraska; and that he has been elected President of the College. We extend to him our hearty congratulations. Bro. F. expects to spend his vacation in Ontario.

We have received a letter from Bro. M. Putman, of Smithville, stating that he wishes to spend the summer in Canada evangelizing. We understand that he has been attending Hiram College, Ohio. He has been preaching for the church at Fowler's Mills, Ohio, for sixteen months. Upon his leaving there the church passed highly complimentary resolutions and cordially commended him to the brotherhood as a strong, forcible and pleasant proclaimer of the Gospel of Christ. Churches desiring his services can address him at Smithville, Ont. He is ready to go to work at once.

Did you read the selection in last number entitled "How to have good singing in the Church?" If not, it will pay you to do so. The subject of congregational singing, has rarely received the right kind of attention. We should like to see a systematic effort put forth to carry into practice the suggestions of the Guide. Have we in Ontario a brother competent to undertake such a work and willing to do it? If so, it is our humble opinion that "the Lord hath need of him" in that capacity.

It is necessary to point out occasionally that we cannot publish any communication unless we know the name of the writer. Recently we received a note signed "A Scribbler" and "An Old Friend," with the request not to throw it into the waste basket. We would like to oblige our "old friend," but really cannot unless he will furnish us with his name.

The article on page three, clipped from the Canadian Baptist, on "Presbyterian Creed Revision," will give the reader a correct idea of the present state of the Revision question among the Presbyterians in the United States.

Annual Meeting Notes.

(CONTINUED FROM LAST NUMBER.) Bro. Alex. McMillan was appointed reporter for the Toronto daily papers. We are glad to see his reports copied into local papers, such as the Guelph Mercury and Erin Advocate.

Saturday afternoon, according to the published programme, was devoted to Sunday School work. All the essayists were present with the exception of Miss Agnew, and Bro. Law. Mrs. Malcolm read Miss Agnew's paper. All the papers were interesting, and contained helpful suggestions to Sunday School workers. An au-

ated discussion followed the reading of the essays, which was participated in by a large number of the brethren.

The social, devotional and song services were much enjoyed, and formed a very conspicuous feature of the occasion.

On Lord's Day evening Bro. Gaff preached in the Baptist Church, and Bro Bronoustuhl in the B. M. E. Church. The other churches of the town did not ask to have their pulpits filled. If they had, they could have been supplied with good preachers.

On Tuesday morning the young men present who have it in their hearts to become preachers of the Gospel were each called upon to make a few remarks. The number of them was probably a surprise to not a few in the meeting. There were R. W. Ballah, A. C. Gray, D. H. Stewart, Alex. McMillan, Amos Tovell, D. A. Sinclair, and D. Munro. These all made most speeches, and we are sure that all who saw and heard them must have felt proud and thankful that such a earnest, intelligent body of young men, giving such promise of ability as ready and effective speakers, is among us, and ready to give up the prospect of business or professional success that they may devote themselves to the work of the ministry. May the Lord bless them.

One of the most interesting discussions was on the motion to adopt the report of the Committee on Education. It was adopted, the President said, by the most hearty and most general vote of the entire convention. As a copy of the report was given in last EVANGELIST we need but allude to its provisions here. There is good reason to hope that the Disciples throughout the Province will endorse and support the action of the Annual Meeting on this most important question. We have a first class University in Toronto, where all that is needed in the way of general education may be obtained. A competent man being procured to give special instruction in the Bible, our young men will not be going to the States to be educated.

The proposition to employ one of the ablest evangelists in the brotherhood for a length of time, with a view to his conducting series of meetings at central points met with great favor. In a few minutes \$363.00 of a guaranteed fund was subscribed, the understanding being that the subscribers will be called upon whenever it is found impossible to raise the expenses of a meeting at the place where it is held. Additional subscriptions to this fund are solicited; those already received range from \$50.00 down to \$3.00. The Board hopes to be able to announce soon that one of the best preachers in America has been secured for this work.

All admired the new meeting-house in Owen Sound. We expect to have a picture of it for this number, and also a short description, so that those who were not there may have a good idea of its exterior and interior.

Many expressions of surprise were heard relative to the fine appearance and progressive character of the Town of Owen Sound. The trouble was most of the visitors had not time to "take in" all the sights. The next time the Annual Meeting is held in Owen Sound, it would be a grand scheme to charter one of the C.P.R. steamers for an afternoon; business would not need to be interrupted; a session might be held in the spacious cabin.

Owen Sound has excellent educa-

tional advantages. We presume the Public Schools are good. The Collegiate Institute is said to stand in the first class. Then there is the Northern Business College, of which our enterprising, indefatigable brother, C. A. Fleming, is the Principal. This is a well-equipped, well conducted, prosperous institution. Its motto is *Labor omnia vincit*, and everything and everybody about the establishment seems to indicate that the motto is not simply for ornament. Those of our people who want to give their sons a business education will do well to patronize the Northern Business College. Send to C. A. Fleming, Owen Sound, for a copy of the Announcement for 1890.

Sometimes we hear (though not so frequently as a few years ago), even from brethren, that the Disciples have no future in this country. To any of our own people who think or feel that way we would recommend attendance at one of our Annual Meetings. If the Disciples remain faithful to the pure, undiluted Gospel of Christ, and with unswerving loyalty to the Master, push on his work, no question but the blessing of the Lord will rest upon them, and that, let us remember, is what insures a future to a people, and not ecclesiastical pomp and machinery, not present numbers and popular prestige. "Not by might nor by power: by my Spirit, saith the Lord."

It is feared that these notes will not be found complete and satisfactory, therefore: All we can say to our readers is, as some notices we have seen in certain stores read, "If you don't see what you want, ask for it." We shall give any information in our power with pleasure. It is highly proper and every way desirable that those who are interested in and supporting our Mission work should have full knowledge of everything pertaining to it. THE EVANGELIST is at the service of the brethren and sisters for that which will further the work of the Lord in which they are engaged.

In and About Toronto.

Our Annual Meeting has come and gone; but it has left a great deal behind it—new acquaintances, stronger friendships, greater enthusiasm in the Master's work, and a stronger determination to do His will. We all looked forward to the meeting with large expectations, and I am sure our most sanguine hopes were more than fulfilled; in fact, participation was pleasanter than anticipation, an exception to the general rule. The enthusiasm aroused is not dead, nor yet dying, but is living and growing, and will continue to grow so long as it continues to exercise itself, and so long as it continues to feed upon such viands (material, intellectual, spiritual), as were served to it in Owen Sound.

While the Convention was the best (the verdict of many) we have held for sometime, it was not at all inferior to those of the other denominations, but on the contrary, so far as my experience goes, it surpassed them in many respects, e.g., in the order of business, and in the freedom and thoroughness of discussion; this, however, is what we would expect regarding discussion, for it is a peculiarity of ours to accept nothing simply because "Sir Oracle" proclaims it as truth. The man who is afraid of discussion is one who is not sure of his position, or one who is not willing to acknowledge his error if he be in error, hence does not wish his position brought to the light of day.

Then our Convention differs in its object from that of the Assemblies, Conferences, etc., of other bodies. They

meet together to make, to revise, etc., "Confessions of Faith," "Disciplines," "Church Manuals," etc., to excommunicate heretics, to decide what is orthodox or heterodox and many allied questions; with such our Convention has nothing to do. We are thoroughly independent as congregations and are not in subjection to any council. The Baptists also claim to be independent congregationally, but that independence only exists so long as conformity to Baptist rules endures; let a congregation cease to believe "total depravity of man," "final perseverance," or "election," (i. e., unless you are of the elect you cannot believe) and it ceases to be a "regular Baptist" church. Not long since a church was refused admission into the Baptist Association because it did not conform to "Baptist usage" in one particular point.

The Baptist Association of the Toronto district, which includes a number of rural congregations, met in West Toronto Junction on the 17th June. The attendance was good, but the time, one day, was too short to permit of the questions being discussed. The resolution recommending the Dominion Government to pass a prohibitory measure, after evoking a warm discussion, passed almost unanimously.

In the evening Dr. Newmau gave an address on "Christian Education." He spoke very highly of the Baptist institutions in Ontario, and advised Baptists to patronize said schools. He also spoke of McMaster University, which will open next fall; he endeavored to impress upon Baptists the necessity of supporting said university by sending their children to it instead of sending them to other institutions, such as Toronto. I felt sorry for the Doctor when he was making the appeal; he must have done it as a duty—an unpleasant duty; too.

It is bad enough to have a sectarian school in which to teach theology, but one in which to teach Arts is absurd, especially when we have such a university as Toronto. McMaster left a large sum of money, but not nearly large enough to endow and equip such an institution as our needs to day require. Many of the Baptists are aware of this fact, and they are also aware of the fact that McMaster will always be overshadowed by Toronto, so much so that the best of their young men will continue to attend Toronto. Why should a young man leave Toronto, which has a large staff of professors and four or five hundred students in the Arts course, and go to McMaster, which will perhaps have two or three professors and ten or twelve students? Because he is a Baptist, and therefore should patronize a Baptist school, no matter what its deficiencies; so reasons Dr. Newmau, but I am glad to know that there are many among the Baptists who think otherwise.

Literary Notes.

TWELVE TONS OF TRACTS.—During a vacation in the summer and autumn of 1889, spent by J. K. Hastings in London, he issued an illustrated edition of H. L. Hastings' "Lecture on the Inspiration of the Bible," which required twelve tons of paper to print it, and numbered more than five hundred thousand copies. This is in addition to a previous circulation of a million of copies of the same lecture in about a dozen different translations, in every quarter of the globe. Copies of this tract may be obtained of H. L. Hastings at 47 Cornhill, Boston, at five cents each, and persons bothered with skeptical doubts will do well to send twenty five cents for an assortment of his Anti Infidel tracts, and read them and distribute them.

IMPORTANT ANNOUNCEMENT.—Following in the hue of the large English

publishers who have opened Agencies to the United States comes the announcement that the Religious Tract Society of London are also about to establish a Depository in this country. Mr. Fleming H. Revell (New York and Chicago) has been appointed sole Agent for the Society, and will supply both the wholesale and retail trade from both points. The publications of the Religious Tract Society are by no means confined to "Tracts." On the other hand they are among the largest publishers in Great Britain of fine illustrated Gift Books, Works of Travel, Science, Healthy Fiction, and popular Juveniles, as well as most valuable Theological and Devotional Volumes. Owing to the somewhat conservative policy of this Society in the past, their valuable issues have not been known in this country except to a very limited extent, but in literary worth and attractive style of production, they are second to none.

Co-operation Notes.

Standing Committees for 1890

On Obituaries. Edmund Sheppard, R. N. Wheeler.

On Missions. James Lediard, Andrew Yule, M. N. Stephens, S. Woolner, Geo. E. Williams.

On Education. D. W. Clendonan, Geo. Munro, F. W. Baughman, O. A. Fleming, John Munro.

On Statistics. J. W. Kilgour, D. A. Sinclair, C. C. Poinoroy, D. Munro, J. B. Lister.

On Sunday Schools. C. A. Fleming, J. R. Gaff, C. Sinclair, J. B. Lister, R. Windatt, E. S. Kilgour, Miss L. Whitehead, Miss Clara Reid, Miss Sarah B. Thomson, J. W. Kilgour, Rec. Sec.

A. C. Gray and D. H. Stewart proceeded from Owen Sound to Muskoka, where as before announced they will spend the summer preaching. J. D. Stephens will go up about the first of July.

Any churches that would like to have students with them during the vacation are invited to communicate with the Cor. Sec.

After the meeting of the Board, July 1st, there will be some interesting things to lay before the brethren in these notes.

Church News.

OWEN SOUND.—Bro. Jas. Lediard remained here to conduct special services after the close of the Annual Meeting. There have been splendid meetings, and nine altogether have confessed their faith in the Saviour. C. A. FLEMING.

MOSA.—Our meeting here opened most auspiciously yesterday (June 16th). Large congregations. In the afternoon the house literally packed, and about 80 persons could not get in—a most solemnly attentive audience. Morning discourse from Rom. xii. 1-2; afternoon, Job. iv. 7. I am to preach at a new point near "Inwood," in the Presbyterian meeting house, next week. E. SHEPPARD.

WALKERTON.—The following items were clipped from the Walkerton local press:—

"Last Sunday, May 13th, Elder Sheppard and Rev. C. E. Stafford, in their respective churches, discussed the question of recognition of friends in the heavenly world. Both were able sermons, one dwelling upon the rationale of mutual recognition in the social relations of the heavenly community, and his reasonings were logical and convincing. The other fortified the rationale with Scripture proofs. One of these sermons would form a natural complement of the other. We understand that Elder Sheppard intends next Sabbath afternoon to answer the question 'Why am I a Christian?'"

"Elder Sheppard preached a forcible sermon on 'Why am I a Christian?' on Sunday afternoon, May 26th. He showed in a clear logical style that to be a Christian was without doubt a reality. A gentleman who is some

what of a substantial skeptical turn of mind sent a book teaching infidel doctrine to the elder during the week. Mr. Sheppard made several selections from it, and from them and other facts proved to a demonstration that Atheism had a very strong tendency to make man lower, while on the other hand Christianity had the very reverse for its aim."

Bro. Sheppard recently accepted a challenge to debate on Infidelity with Mr. Underwood. It is not known, however, whether the discussion will be held. If it be not it will not be Bro. Sheppard's fault.

TALES OF THE BIBLE, by J. W. McGarvey, A. M., Professor of Sacred History and Evidence in the College of the Bible, Kentucky University.

"This seems to me to be, for the general reader, the very best work on Palestine in existence. It may not equal certain treatises in their specialities, but it unites many kinds of excellence, and gives the intelligent reader what he wants. The author spent an unusually long time in the Bible lands, after careful preparation in previous years, and has combined his own observation with the results of recent explorations by others."—Prof. John A. Broadus, Baptist Theological Seminary, Louisville, Ky.

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.

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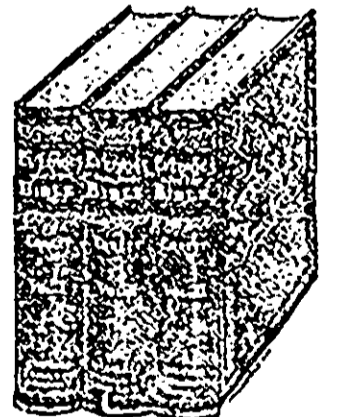
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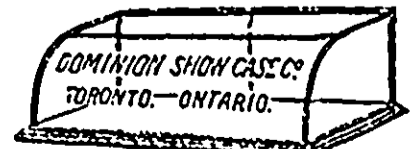
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The Critic's Corner.

Arrangements have been made for the undersigned to occupy 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. E. SURPRIAN, Walkerton P. O., Bruce Co.

Does the word "water," in John 3rd chap., 5th verso refer to baptism? L. B. Winton.

Some critics say no, as it attaches too much importance to that institution, excluding from the Kingdom of Heaven all unbaptized persons. "Let us rather understand," say they, "that the word 'water' is used figuratively to signify the cleansing influence of the Spirit of God." This exegesis is out of the question, making the declaration of Christ tautologous.

On the other hand, the E. isopalianus not only accept the meaning to be baptism, but regard it an essential oven to the salvation of infants.

Dean Alford, a moderate churchman too, in his notes on the Greek text, says in Titus iii., 5:—"The font representing the external portion of the sacrament of Baptism and pledging the internal. Thus, complete (see John iii., 5) baptism is the new birth."

His reference to Titus, as confirming the meaning of "water" in John iii., 5, is certainly relevant, though its application to infants is absurd.

Another view of this important Scripture is, that the "water" represents a birth into the Church of Christ by baptism, and the "Spirit" the power of the Holy Spirit, by which the believer is begotten from the grave at the resurrection for his entrance into the everlasting Kingdom of God.

As the resurrection is ascribed to the direct power of God, and to the Son of God, and not to the agency of the Holy Spirit, it is, among other reasons, a sufficient ground for the rejection of this theory. In making this statement, the writer has not forgotten the language of Rom. viii., 11, which he judges has reference to the quickening of the believer's body during this life by the Spirit, that all its members may be used "as instruments of righteousness unto God."

Nicodemus came to Christ, no doubt, expecting that all the instruction and all the blessings to be communicated by "a teacher come from God" would pertain to him because he was born of Abraham. Our Saviour seeks to remove his mistake by the assurance that in order to enter the Kingdom of God he must be born again, or rather "born from above." Nicodemus, having in view only the natural birth, fails to understand Christ. In explanation he is assured that unless a man is born of water and the Spirit he cannot enter into the kingdom of God; that what is "born of the flesh is flesh"; the literal conception of the "Master of Israel." That what "is born of Spirit is Spirit"; the allegorical teaching of Christ.

Hence, the import of the words we are considering, confirmed and explained by other Scriptures, seems to be, that the Holy Spirit, through the agency of the Word of God, begets us to a new or spiritual life, and that our obedience in baptism is a birth into the Church of Christ, where we, as "new born babes," may be nourished by all the means of grace, and grow thereby "unto Salvation" (see 1st Pet. ii., 2, N.Y.), and finally enter into the everlasting kingdom of our Lord and Saviour Jesus Christ. E. S.

NOTE.—It may be interesting to the reader to know that in the Sinaitic, the oldest Greek text, we here, at the close of the 5th verso of 3rd chap. John, read "So is every one that is born of water and the Spirit." E. S.

It is a common fault never to be satisfied with our fortune, nor dissatisfied with our understanding.—Rochefoucauld.

THE BEGINNING OF DEATH.

Disease is the beginning of death, its approach should be met at once by appropriate remedies. No better means exists than the use of Burdock Blood Bitters whenever symptoms of any disease of the stomach, liver, bowels or blood appear. B.B.B. is the best life preserver.

Woman's Work.

The Annual Meeting of the O.C.W.B.M.

The third Annual Meeting of the C.W.B.M. for Ontario was held in Owen Sound, commencing June 6th and closing June 9th. Sisters from all parts of the Province were present, there being sixty-four delegates and visitors, and twenty-six points represented. In point of numbers and missionary zeal this was the best Convention the C.W.B.M. has yet held.

In THE CANADIAN EVANGELIST of June 16th will be found the Address of Welcome from Owen Sound Auxiliary to the sisters in convention. Letters of Christian greeting were received from Auxiliary in Kansas City and the Recording Secretary of the American Board. A slight alteration had to be made in the programme owing to delay in trains. The open meeting of Friday, to which all the brethren and all Christian friends of the town were invited, was postponed until Monday afternoon.

The Corresponding Secretary's report as well as the Superintendent's report for "Children's Mission Bands" were encouraging. These reports have been published in full in THE CANADIAN EVANGELIST.

The Treasurer reported that all the Auxiliaries had fulfilled their pledges, and many of them have exceeded by quite a number of dollars.

In response to the appeals made through THE CANADIAN EVANGELIST for aid to build a church in Minnedosa, \$187.48 has been contributed. During the Convention \$110 was raised for this fund. There is \$60 required yet to complete the payment on the church building. In another column will be found the Financial Statement.

It is urged that all the Auxiliaries of the C.W.B.M. meet as early in the month as possible.

The second Lord's Day in December has been set apart for a C.W.B.M. collection in all the churches.

Mrs. S. M. Brown, assisted by Miss Jessie R. Agnew, were appointed to edit "Woman's Work" column in THE CANADIAN EVANGELIST. All communications to be sent to Mrs. S. M. Brown, Winton.

Miss Jessie R. Agnew, Mrs. Gaff and Mrs. C. C. Pomeroy, were appointed a Standing Committee on Obituaries. All obituary notices to be sent to Miss Jessie R. Agnew, 372 Shaw Street, Toronto.

All money collected by "Children's Mission Bands" to be sent to Miss Jennie Fleming, Kilsyth.

It was found that nearly all the Auxiliaries are using the Missionary Tidings. Those desirous of getting the paper or renewing subscriptions can do so by applying to Miss Annie Leary, 400 Manning Avenue, Toronto.

The Board of Management, together with the Committee appointed at last Annual Meeting to consider the matter of a Constitution and union of work with American C.W.B.M., reported: "We do not deem it advisable to unite work with the American Board, and for the present no steps will be taken to adopt a Constitution." This report was adopted.

The Committee on Future Work presented the following, which were adopted by the Convention:

- 1st. That Minnedosa receive the first consideration of the Board.
- 2nd. That the Board employ a man at \$600 for Minnedosa mission field. Of this amount Minnedosa can raise \$200.
- 3rd. That \$100 be paid the sisters of Denison Avenue, Toronto, for church furnishing funds.
- 4th. That Owen Sound be considered.

The following resolutions were unanimously passed:

- 1st. That we urge those churches which have not yet sent delegates to our Annual Convention to send representatives next year, and to take immediate steps to form Auxiliaries.
- 2nd. That all sisters who have organized Mission Bands and are not already Auxiliaries to the O.C.W.B.M. be asked to become such.
- 3rd. That we recommend churches in which "Children's Bands" have not yet been organized, to take steps to begin this work as soon as possible.
- 4th. That we tender to the Trustees of the Baptist Church our most sincere thanks for their Christian courtesy in

granting us the use of their school room for our O.W.B.M. meetings.

5th. That the thanks of the delegates and visitors be tendered to the friends in Owen Sound for their kind and hearty hospitality.

The old Board of Managers was re-elected.

ANNIE KILGOUR, Rec. Sec.

Financial Statement of the Ontario Christian Woman's Board of Missions for the Year 1889-90.

RECEIPTS.	
Balance from last year's account	\$ 72 92
Received on last year's pledges	37 35
Collected from the Auxiliaries this year 1889-90.	470 03
Received from the Ontario Co-operation, being balance of Manitoba Fund in their hands	116 36
Collection at the Annual Meeting at St. Thomas, June, 1889 (This was taken up to defray Sister Christian's travelling expenses)	31 00
Total receipts	\$731 58
PAYMENTS.	
Muskoka Mission	\$ 43 60
Minnedosa Mission	350 00
Hamilton Church Building	100 00
Owen Sound	150 00
Guelph Church (minister's salary)	25 00
Mrs. Christian's travelling expenses to St. Thomas, Annual Meeting	30 00
Incidental Expenses	9 48
Total payments	707 98
Cash balance in hands of Treas.	23 60
Assets	23 60
Liabilities	
Due Guelph Church	76 00
Excess of liabilities over assets	51 40

JENNIE FLEMING, Treasurer.

To the Sisters.

Our Annual Meeting for 1890 is a story of the past. For months we looked forward to it with joyful anticipations, and now we trust that all who were there can look backward with happy memories. There was so much to encourage and inspire us, and to increase our faith in God's loving guidance and approval of our work, that we heartily wish that all the dear sisters who so faithfully aided us during the year could have been with us to share the joy of the meetings, and the greetings. We know that they share with us in spirit, and who shall say that the prayers of the absent ones did not add much to the success of the meeting, as well as bring to themselves the blessing that always comes with the thought and desire for the happiness of others. It is one of the sweetest consolations of our holy religion that its blessings are not confined to times or places. They who must needs tarry at home, as well as those who have the privilege of meeting with their brethren and sisters, may prove the truth of this, that—

"Companionship with Jesus Makes life divinely sweet."

And now we trust that all on turning their thoughts towards the work of another year with more zeal, more love, more earnest consecration to Christ and His work than ever before. Each year we leave behind us lessens the number given us for our labor of love, and this may be our last. With God's rich blessing—which is sure—let us make it the best.

Many things pertaining to the advancement of our work were spoken of by the sisters in convention. As had been suggested, the matter of having a monthly program prepared for our Auxiliary, and published in THE CANADIAN EVANGELIST, was brought up, and the general opinion expressed was, that in nearly all, if not all, of our auxiliaries the Missionary Tidings is taken, and as there is a monthly program published in that paper, it was thought to be unnecessary to prepare one specially for ourselves—but all agreed upon this—that we ought, through the medium of our "Woman's Work" column, to assist each other with our best methods and suggestions for making our monthly meetings interesting, instructive and helpful. Now, dear sisters, will you not do this? Just look upon this as a part, and a very important part, of the work that the Lord requires of you.

Our monthly meetings ought to be, and may be, a great help and stimulus to our spiritual growth. We can aid each other much in making them so, and the Lord will bless our efforts. B. M. B.

NOTE REDUCTION IN PRICE OF "PURE WORDS." Our Sunday-School Supplies FOR 1890.

Call your special attention to our complete line of supplies for this year. We shall be pleased to have you examine our series before placing your orders.

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PRIMARY LESSON PAPER.—A small and attractive paper for children. Five or more copies to one address, per quarter, 4c. each; per year, 15c. each.

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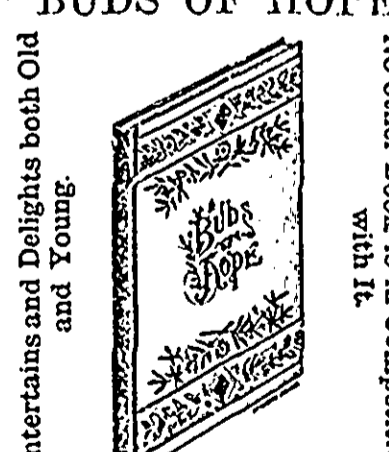


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Foreign Missions.

Contributions.

J. R. Gaff . . .	\$10 00
Sunday School, Acton	10 00
Sunday School, Collingswood	7 50
Church, Rodney.	8 20

News from the Foreign Society.

The Executive Committee met in regular session in Room 55, Johnston Building, Cincinnati, Ohio, May 17, 1890. Devotional exercises were conducted by P. T. Kilgour.

FINANCERS.—The receipts for the month amounted to \$2,825.90, the disbursements to \$3,749.36.

CONVERSIONS.—The following were reported: 1 in Marsivan, Turkey, 6 in Antioch; 4 in London (Tasso Tabernacle), 4 in Southampton, and 9 in various other places visited by John Maxted.

WORKS FROM THE FIELD.—Turkey—G. N. Shishmanian writes that he has been in Smyrna superintending repairs on the Isaac Errett Memorial Chapel. He is extremely anxious that a suitable man be sent to take the work at that point.

Japan.—The triumph of the Gospel has stirred up the Buddhist priests to work and to fight. Miss Harrison writes that the persecution is so bitter that it effects everything. "Last night the Buddhist priests broke up our lecture and created an uproar equal to that in Ephesus."

India.—There is need of a Bungalow for the ladies in Hurda. They cannot do their best work unless they are in good health. They cannot keep in good health in native houses; there are few suitable buildings for rent.

China.—E. T. Williams writes: "I returned from Luho a week ago. The people are growing less suspicious of us, and I had some delightful times preaching in the villages along the road. One night I put up at Kotantzi, a large village utterly ignorant of the Gospel. I found quite a decent inn which had lately been burned out and rebuilt, and where, therefore, vermin had little time to collect.

RESOLUTIONS OF SYMPATHY. McComb.—Resolutions of the Wainfleet Auxiliary O.C.W.B.M., on the death of Mrs. John McComb: Whereas death has entered our circle and taken from us our beloved sister, Saluda McComb;

New Missionaries.—Dr. Jas. Butchart has been appointed medical missionary to China. He is taking a special course in New York to prepare himself for his work. W. P. Bentley and E. S. Muckley, both members of the present Senior Class in Bethany College, were appointed missionaries to China.

TEETZEL.—Since it has pleased our Heavenly Father in His wisdom to remove from our midst our beloved president, Sister Teetzel, we realize that in her death our auxiliary has sustained a most grievous loss.

Children's Work.

Mrs. Jas. Leitch, Secy., Poplar Hill, Ont. to whom communications for this department should be addressed.

DEAR CHILDREN.—You will have read the report of our work for the past year, and how your money is to be spent, and I hope you are all prepared to start another year, cheered and encouraged by our success, and the appreciation of our efforts which was shown so freely at the annual meeting.

With the doctrine of celibacy the State has nothing to do. It may be right or it may be wrong. Every church or society is entitled to impose upon its members such restrictions as it thinks necessary or proper. The Roman Catholics may onjoin celibacy upon their priesthood; the Anglicans may require their clergy to subscribe to the thirty-nine articles; the Methodists may demand that their ministers shall use neither wine nor tobacco.

While the former attends to the spiritual wants of the people, the latter protects all civil rights. Marriage is an institution having a civil as well as a religious side. It is religious in that it was ordained by God; and civil in that it involves a contract between the parties and with society, which the State has, in the public interest, the right to enforce.

But the Church and the State are in these days two distinct entities. While the former attends to the spiritual wants of the people, the latter protects all civil rights. Marriage is an institution having a civil as well as a religious side.

Obituaries.

McComb.—Resolutions of the Wainfleet Auxiliary O.C.W.B.M., on the death of Mrs. John McComb: Whereas death has entered our circle and taken from us our beloved sister, Saluda McComb;

Resolved, That there is a place made vacant in this Society, and in her home that can scarcely be filled, and that our sympathies be tendered to the afflicted family, who with us can be comforted with the thought that she was striving to follow the Master, and we believe and trust she has gone to the possession of an inheritance that fadeeth not away.

Resolved.—That we feel that in her death our Church and Mission Band have lost a faithful worker, that we tenderly sympathize with her bereaved husband and children in their great sorrow, and pray that our Father may

cheer and comfort them until they, too, are tenderly gathered home;

That a copy of these resolutions be sent to the CANADIAN EVANGELIST and the Christian Standard.

Signed on behalf of Wainfleet Auxiliary O.C.W.B.M.,

ELLA SINCLAIR, Secretary.

Church vs. State.

The case of Mrs. Martin, related in our Montreal despatch, is an exceedingly hard one. A young woman marries a man who had been a priest, and there are two children as the result of the union. Suddenly, the husband disappears, and it is learned that he has returned to his mother church, and that the woman has now no claim upon him—is, in fact, no longer a wife, because, although the marriage was legally solemnized, the Church, holding that a priest cannot wed, declares it void.

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Resolved.—That we feel that in her death our Church and Mission Band have lost a faithful worker, that we tenderly sympathize with her bereaved husband and children in their great sorrow, and pray that our Father may

return to the Church a free man, grave wrongs may be perpetrated? It is of no avail to say that no injury can be done to the woman because she should know that marriage with one who has been a priest is no marriage. The State recognizes no such distinction in marriage, and it has not withdrawn its protection from the woman whose husband has been an ecclesiastic—Toronto Mail.

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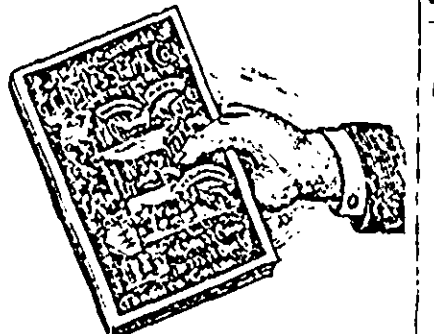
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