

# The Canadian Evangelist.

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

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## THE Canadian Evangelist

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 Nations—Apostles—Bishops.

To the Editor of THE CANADIAN EVANGELIST:  
DEAR SIR,—I hope my friend, Mr. Sheppard, will not allow my being a clergyman to prejudice him against my arguments.

I still respectfully beg to differ from him on the matter of the meaning of "ta ethnē"; he seems to imagine he has an exception to the rule in Matt. xxv. 32. Our Saviour delivers a discourse, and in this discourse He gives, first, the judgment of the Jews, Matt. xxiv. 15-41. Then He gives the judgment of the church of Christ, Matt. xxiv. 42 to xxv. 30; and then, lastly, the judgment of the Gentiles, xxv. 31-46. Our Saviour recognizes the three-fold division—the Jews, the Gentiles, and the Church of God.

In Holy Scripture the Jews are not "a nation" but "the nation," and the peoples outside the covenant are "the nations." May I refer Mr. Sheppard to his favorite authority, Dean Alford, who takes this view of the matter.

In Christ there is "neither Jew nor Greek," or, as it is put in another place, "Jews nor Gentiles (ta ethnē), and so we have Jews, Gentiles, and Christians.

One of the points in the Judgment of the Nations is their behavior to Christ's "brethren," who are clearly a different class to those being judged, viz., "the nations." "Inasmuch as ye did it unto one of the least of these my brethren, ye did, etc." The word brethren may possibly refer to the Jews, Christ's brethren according to the flesh, or to members of His Body or Church; in which the members were a distinct class, neither Jews nor Gentiles, but the Church of God.

The author of the Epistle to the Hebrews, in Chap. ii. 3, 1, says: "How shall we escape, if we neglect so great salvation which having at first been spoken through the Lord, was confirmed unto us by them that heard, God also bearing witness with them both by signs and wonders, and by manifold powers, and by distributions of the Holy Spirit according to His will." It is "merismous," or distributions, not "charismata," or gifts, of the Spirit; and it was God who bore witness according to His will,—God imparted not the Apostles. St. Paul would have been the last of the Apostles to have acknowledged that he had received the Gospel in any way but immediately from the Lord, and this is one among many reasons why Calvin, Luther, and very many in the early ages of the

church, and the vast majority of the learned to-day, do not think St. Paul wrote the Hebrews. Here, then, we have the opinion of an unknown writer, whose letter the church has accepted—and thus made it canonical—that God witnessed to the Apostles' work; but then he goes on to mention in Chap. vi. "the laying on of hands" as one of the abiding principles of the doctrine of Christ. What more could we ask for as a warrant for our "laying on of hands," than that a writer should mention the "laying on of hands" as an abiding principle, long after the date of the Epistles of the Apostles. In the Epistle to the Hebrews we have this crowning proof for our present rite. Yours faithfully,

WM. BEVAN.

As Mr. Bevan desires to be heard again, the Editor consents to the insertion of the above, giving me the privilege of responding.

In the first place I wish to remind Mr. Bevan and the reader that the dispute about "all nations" has grown out of the assertion that the Apostles assumed the responsibility of modifying, or rather altering, the formula of Christ's Commission, without the divine warrant, in leaving out the names of the Father and the Holy Spirit when baptizing the Jews; ergo, the Episcopal church has the right to change believers' baptism to infantile-rantism, and to supplement the change by, what I assert to be, the purely human rite of confirmation; and yet he, rather inappropriate to his illustration, turns about and declares that the Jews were not included in the commission at all.

Let it be understood that I do not deny that *ethnos* is frequently used in the plural to denote the Gentiles as distinguished from the Jews, but that I positively deny the unmodified declaration of my critic that it "always" excludes the Jews. Put this "always" beside this definition of a most learned and famous Episcopalian lexicographer: "*Ethnea*, plural, in the N. T. frequently signifies the Heathens or Gentiles as distinguished from the Jews,"—Parkhurst. In particular do we object to its limited application in the commission, which has in Mark's record, "*Pantē tē ktiētē*," "every creature"; in R. V. "the whole creation"; which is as unlimited as is "*Pan ethnōs*," used by Paul at Athens. Acts xvii. 26.

Space will not admit of a full review of the remarks on Matt. xxv. 32. I know that some premillennarians, Olshausen, Steir and Alford, have taken such views as Mr. Bevan presents, but it would have been better that in giving what he styles my favorite authority, Dean Alford's views, that he had given his comments at the close of this chapter in the third edition (p. 233): "I think it proper to state in this third edition that, having now entered upon the deeper study of the prophetic portions of the New Testament, I do not feel by any means that full confidence which I once did in the exegesis, *quod ad* prophetic interpretation here given of the three portions of this chapter xxv. But I have no other system to substitute, and some of the points here dwelt upon seem to me as weighty as ever. I very much question whether

the thorough study of Scripture prophecy will not make me more and more distrustful of all human systematizing, and less willing to hazard strong assertion on any portion of the subject." This is honest, and I question if anyone who has no system to maintain will differ from Dr. Adam Clark, who says on this passage: "All nations, literally all the nations—all the Gentile world—the Jews are necessarily included, but they were spoken of in a particular manner in the preceding chapter." I could fill a page with philological and exegetical reasons for maintaining the inviolability of the sacred words of Christ, but I will close by asking Mr. Bevan if he is so thoroughly convinced of his position that he, as an Episcopalian clergyman, could, if called upon to baptize a Jew, nay, if he dare, in the face of his bishop, in opposition to the ritual to which he has solemnly subscribed—or, what is of much more consequence, in the presence of the Son of God, who gave the commission without any exceptional clauses—baptize him in the name of Jesus only?

Next we have more about Apostles and Bishops, but no retraction of the assertion made in a previous article, that the bishops of the Church of England have just the same powers as the Apostles had.

The passage in Hebrews was quoted to show the recognition of the Apostles' mission; a recognition not given to modern bishops,—as Mucknight put it, "God Himself bearing joint witness to the salvation preached of the Lord and His Apostles, both by signs and wonders and miracles of divers kinds, which He enabled these preachers to perform, and by distributions of the gifts of the Holy Ghost which they bestowed, not according to their will, but according to His own pleasure."

And there is the plain record that these Apostles did according to God's will communicate the Holy Spirit by the laying on of hands, which bishops of no church nowadays can do, for all the signs are wanting.

"Long time therefore abode they, speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands." Acts xiv. 3.

"And fear came upon every soul: and many wonders and signs were done by the Apostles." Acts ii. 43.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Acts xix. 6.

Let these quotations suffice, by contrast with the most unwarrantable and presumptuous claims for ecclesiastical power ever made by man, to settle this matter.

But "in the Epistle to the Hebrews we have this crowning proof (vi. 2) for our present rite." Indeed! if this is his crowning proof, weak indeed and worthless must be the subordinate ones! In the first place Mr. Bevan and the writer of the Epistle take exactly opposite views. One says, "the laying on of hands is an abiding principle"; the other says, "leaving these principles of the doctrine of Christ." The one gives it as a crowning proof of the order of confirmation (*mirabile dictu!*),

including the previous christening of the subject in infancy, the appointment of sponsors, and the laying on of the hands of an Episcopalian bishop to impart the gift of the Holy Spirit; the inspired writer probably referring to the Jewish ritual; as Dr. Adam Clark puts it (and other commentators agree with him), "I am inclined to think that all the terms in this second verse, as well as those in the former, belong to the Levitical law, and are to be explained on that ground," or, at any rate, it is not explaining "our present rite"; and he that can see all the belongings of that rite in it must have either a miraculous or, more likely, a very bigoted eyesight.

I will close by a brief quotation from Barnes, whose notes on these words in Hebrews are before me: "The Saviour did not appoint the imposition of the hands of a bishop to be one of the rites or ceremonies to be observed perpetually in the church. . . . No one now is entrusted with the power of imparting the Holy Spirit in that manner. There is no class of officers in the church that can make good their claim to any such power. What evidence is there that the Holy Spirit is imparted at the rite of confirmation?"

E. SHEPPARD.

### The Theology of the Future.

PHILIP SCHAFF.

In the scholastic periods, that is, during the Middle Ages and in the 17th century, the orthodox system controlled the Biblical and historical investigation. In the age of Anselm and Thomas Aquinas, it was Catholic orthodoxy as handed down from the Greek and Latin Fathers; in the age of Quenstedt and Turrotin it was Biblical orthodoxy as understood by the Reformers. In both cases the doctrines were settled beforehand by the Fathers or the Reformers, and confirmed by proofs arbitrarily selected from any part of the Bible, with little or no regard to its historic character and the difference between the Old and New Testaments. Now it is just the reverse. Exegesis must rule dogmatics, and the Bible must be used as an organic whole.

During the present century a new and most important branch of theological science has grown up, which is technically called *Biblical Theology*. It sums up the results of exegesis, and gives us a connected view of the teaching of the Scriptures in its unity and the variety of its types according to the periods of revelation and the peculiarity of the leading writers. Biblical theology must hereafter form the basis of churchly and speculative theology. We want to know, first of all, what Christ and the Apostles teach before we consult the Fathers and the symbols of the different churches. New and fresh truths are to be dug out of the quarries of the Bible, and old truths must be renewed and re-stated. The theology of the future lies in this direction. Then we shall have no more "bodies" but living souls of divinity. Pastor Robinson, the Moses of the Pilgrim Fathers, broke the shell of narrow bigotry when he said: "The Lord has more truth yet to break forth out of His Holy Word.

Luther and Calvin were great and shining lights of their times, yet they penetrated not into the whole counsel of God. I beseech you, be ready to receive whatever truth shall be made known to you."

A theology constructed on the metaphysical doctrine of premundane decrees, or on the absolute sovereignty of God, is out of date. It has done good service in the 17th century, but does not satisfy the wants of the 19th. Every age must produce its own theology.

What do we know about decrees, passed millions of years ago in the hidden depths of eternity? Can we conceive of God as deliberately discussing with Himself a plan of constructing a world, and finally coming to a conclusion and making out a program? Is this not subjecting the infinite and Eternal Being to the limitations of time, and the conditions of a logical process of ratiocination?

But we do know the historical manifestation of God in Christ. We do know the God of the Gospels and of the Epistles. And the God whom Christ has revealed to the world is a God of saving love. He is sovereign indeed; but Divine sovereignty out of Christ is a terror to a poor sinner. It belongs to the Old Testament rather than to the New.

There is no greater word in the whole Bible than the sentence: "God is love," and the other which is like unto it: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life." Shall we substitute for this: "God is a sovereign?" "God loved the elect?" Paul teaches that God "willeth that all men should be saved, and come to the knowledge of truth." (1 Tim. ii. 4) Shall we change all into some! And shall we in like manner pervert the plain meaning and destroy the force of the passage, 2 Peter iii. 9, where we are assured that God is "not wishing that any should perish, but that all should come to repentance?" John says as distinctly as words can make it: "Christ is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Shall we deliberately strike out the "not," and the last clause, to conform it to the doctrine of a limited atonement? *Amicus Augustinus, amicus Calvinus, sed magis amica veritas.*

God's love is universal in its aim and intent, and abundant in its provision for the salvation of every human soul made in the image of God and redeemed by the blood of Christ. If any one is lost he is lost by his own unbelief, not by any eternal decree of reprobation or an act of preterition or any lack of intention or provision on the part of God.

The idea of the love of God to all men and the consequent duty of the church to offer the Gospel sincerely to every creature have taken hold of the church of this age with irresistible force as never before. This idea has kindled all the philanthropic movements and all the missionary operations at home and abroad, and carries them on with increasing energy and success.

The theology of the future will be a theology of love and as broad as God's love, and as impartial as God's justice. Such a theology will give new life to the church and prepare the way for the re-union of Christendom.

## Confessions of Faith.

The request to publish the New Hampshire Confession was too late for the issue for which it was intended. This communication is thus rendered a little out of date.

I do not wish to waste words over nice distinctions. What I have been pleading for in the past is simply the continuance of the practice of the Regular Baptist churches of America up to the present. Churches on their recognition have ever been expected to give assent to a statement of doctrine embodying the historic and traditional belief of the Regular Baptist denomination. The statement generally accepted has been one of two. In most cases it has been that published last week in the *Baptist*; in fewer instances it has been that known as the Philadelphia Confession. Both these are in substantial agreement. I know of no case where a church has received the recognition of the body without assent to such a statement. The fact that this statement is required before a church is endorsed by the body, carries with it the further consequence that when a church has departed from the general view of doctrine contained in the statement, the recognition which was dependent upon assent to it is withdrawn. The instances are not few wherein this act of dis-fellowship on the part of the body has followed a departure of this kind. What has been true of the reception of churches has been true also of the reception of ministers into the body or by the body through its councils, from its churches. Candidates for our ministry are subject to a rigorous examination, and their ordination is conditional upon their substantial agreement with the traditional views of the body as expressed in its standard confession of faith. Consistency requires that the condition of entrance into our ministry abide as the condition of continued recognition as one holding this high office among us. Dr. Brown is guilty of the rhetorical subterfuge, popularly known as erecting a man of straw, when he asks: "Did he (the candidate for ordination) vow that he would always, after twenty or forty years of ministry, state truth in the same way, hold truth in the same relations, give to each separate truth the same emphasis, etc.?" Who asks this at his hand? Is there not room for all this without a denial of a statement of doctrine like that published last week? Cannot a man have a deeper view of a truth without changing it? Can a man not see new relations between truths without denying the truths between which the relations subsist?

But what I wish to say just here is this: The practice of the Regular Baptist churches of America has been just what is above described. If this is what is meant by having a creed, then I plead for having a creed. If this is what is meant by having a creed, then a great deal that has happened in the *Baptist*, editorially and otherwise, against creeds, as infringing upon liberty and perils to truth, has been directed against the practice of the Regular Baptists of this continent, and we have the spectacle of a denominational paper, which, as I opine, is expected to uphold the denominational doctrine and practice, using its strong influence against the one if not the other. If what I have stated constitutes having a creed, then it is no use quoting statements from any quarter to the effect that Baptists have no creed. If the practice of American Baptists, as stated above, does not lay them open to the charge, or what not, of having a creed, then all that has been said, editorially and otherwise, has nothing to do with my

position or that of the Baptists of America, and is wide of the mark. I hope this is clear.

It will be noticed that the first article of the New Hampshire Confession declares that all creeds are to be tried by the supreme standard of the Scriptures. Now, is it not possible to have a statement of Scripture truth? Must we not have such a statement? What is teaching, whether in professor's chair, pulpit, or seat of Sunday-school teacher, but a putting of Scripture truth into some kind of statement? Men deny that the Scriptures are the Word of God. Have we not the right to put the counter declaration that they are the Word of God as an article of our faith? Men deny that Christ is God. Have we not the right to accept the declaration that He is God as another article of our faith? Men deny that Christ was the substitute for sinners, and made an atonement for their sins. Have we not the right to make the statement that He is God, and has, as our substitute, made an atonement for sin? Men deny that there is such a thing as justification by faith. Have we not the right to make the statement that justification is by faith an article of belief? Why should a man not have a right to make all these, and others we might name, articles of his faith—of his creed, if you will, as well as the statement that immersion only is baptism, and that believers are the only proper subject of the ordinance? If fifty others, from a study of Scriptures, or by a comparison of this statement of doctrine with Scripture, come to the same opinion, why should they not have the right to band themselves together in a common fellowship to defend and advance the truth as they have, from their best judgment, concluded it to be, in reference to those other doctrines, as well as to thus band themselves together in the support of the doctrine of baptism? If the right is equal in each case, then the denial of this right in the case of doctrines other than of the form and subjects of baptism must involve the denial of this right in the case of the form and subjects of baptism, and this means that Baptist churches have no right to exist.

But if any number of men have the right to band themselves together on the basis of this larger creed, shall we say that they have not the right to refuse to receive into their doctrinal and church fellowship those who deny the doctrines they in common esteem precious? Must they accept as pastor one who will subvert the very views they have from study of God's word and from fullest conviction united to advance? Is it any violation of the minister's liberty that they refuse to endorse him and give him the vantage ground of their pulpit to inculcate teachings against which their consciences rebel? Would this be any more a violation of his liberty did he teach erroneous doctrines other than about baptism, than though he were a Pædo-baptist minister, seeking to secure the pulpit of a Baptist church? If a minister holding views out of accord with the well understood beliefs of a body of men should seek to foist himself upon them on the ground of his right to liberty, would not the reply be that these men and women have their rights as to the kind of doctrine they support and endorse, and that for him to claim the liberty to do this would be to claim on the score of liberty what would be an outrage upon the rights and liberties of others? Is the reasoning any less valid, if we put church in place of minister as the party seeking to bring into the fellowship of a body doctrines repudiated by them, and then compel

a quasi endorsement of what may be regarded as pernicious? Is the reasoning less valid if we put a candidate for membership in place of ministers? Is it true that every one must have the privilege to foist himself upon those who have adopted certain views of truth, no matter how diametrically opposed his own views may be to theirs, or have the right to rail at them, forsooth, for interfering with his liberty and conscience?

This is not the liberty I as a Baptist am proud of, and would be willing to suffer something to maintain. It is a hypocritical devil of pretence seeking to get the advantage of the name of liberty in order to prey upon the true liberty.

Much is said about the evil of a recognized belief which is a condition of membership in a denomination because it tempts men to continue to profess it after they have rejected it, in order not to lose their denominational standing. Put side by side with the words of our Lord that men must be willing to sever the dearest ties and give up life even before they can be His disciples, all the care to make loyalty to truth and conviction so easy as to cost nothing, seems inoffensively weak and should be shamed out of sight. God has not made it easy and why should we? He wants to cultivate a more rugged type of character than this hot-house kind.

But I have already taken up too much of your valuable space, in this issue, and will close with a request for the favor of a further hearing in the *Baptist* of next week.—C. Goodspeed, in *Canadian Baptist*.

## The Bible.

The life of man was never so significant and glorious as it is to-day. Man in the fulness of his existence is being drawn upward, man in the full capacity of his life. Science begins to study in the rocks and in the stars, and by and by she is coming home to man. What he was, how he came to be here on this earth, what has been the history of his development, what he is to do and what he is to be—these are the great questions which before every philosophy system of religion present themselves and will not down. I think they are answered.

Men know the mystery of their simple humanity as they never knew it before. The simple intrinsic mystery of human life, the simple wonder of being a man, that has come to us, I believe, in the richness of our progress, in the largeness of our sympathy, in the deep study of ourselves as it never came to our fathers, to the generation of dreamers and poets and philosophers of other days. It is in this significance of the present and the future that it seems to me there comes the great promise, at once of the perpetual influence of the Bible and also of a deeper use of the Bible and a profounder understanding of its meaning, to a closer touch upon our human life.—Address by Phillips Brooks.

The Duke of Argyll tells us in a Glasgow lecture: "In the last year of Mr. Darwin's life, he did me the honor of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of our conversation I said that it was impossible to look at the wonderful processes of nature, which he had observed, without seeing that they were the effect and the expression of mind. I shall never forget Dr. Darwin's answer. He looked at me hard, and said: 'Well it often comes over me with overpowering force, but at other times (and he shook his head) it seems to go away.'"

## Selections.

## Things that Never Die.

The pure, the bright, the beautiful,  
That stirred our hearts in youth,  
The impulse of a wordless prayer,  
The dream of love and truth,  
The longing after something lost,  
The spirit's yearning cry,  
The striving after better hopes—  
These things shall never die.

The timid hand stretched forth to aid  
The brother in his need,  
The kindly word in grief's dark hour,  
That proves a friend indeed,  
The plea for mercy, softly breathed,  
When justice threatens nigh;  
The sorrowing of a contrite heart—  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do;  
Lose not a chance to waken love,  
Be firm, and just and true;  
So shall a light that cannot fade  
Beam on thee from on high,  
And angels' voices say to thee:  
"These things can never die."  
—Dawn of the Morning.

## Rich and Poor.

BY REV. PHILLIPS BROOKS, D.D.

When Jesus said to the rich young man, "Go and sell all that thou hast, and give to the poor," He had simply found a man who did not know how to be rich. There was nothing to do with that man but to send him back to the preparatory school of poverty. To make that special treatment of a single man the universal rule of human life would be to shut up one of the great higher schools of human character in sheer despair. Sometimes, perhaps, a rich man feels that if he could get rid of his money he could be a strong and unselfish man. It is the old delusion. The sinner in the Tropics thinks he could be a saint at the North Pole. It is only that he knows how the sun burns, but has never felt how the frost freezes. There is a special strength and a particular unselfishness which the rich man's wealth makes possible for him. It is his duty to seek after them, and never rest till he has found them. Not to make himself poor, but to know how to be rich is the problem of his life.

These thoughts rise up in us with every outcry of poor men at the anomaly—almost, some of the poor would call it, the atrocity—of some men being rich while other men are very poor. Such outcry there will always be; but at its heart that which makes such an outcry pathetic, and that alone which makes it dangerous, is that, often blindly and not able to understand or to define itself, it is an outcry not against rich men, but against rich men who do not know how to be rich. Always there will be angry protests against any man holding in any way, even the highest and most unselfish, wealth which the man who protests has failed to reach; but it is not this—it is not wealth simply in itself—it is the pride of wealth, the indifference of wealth, the cruelty of wealth, the vulgarity of wealth—in one great word, the selfishness of wealth—which really makes the poor man's heart ache, and the poor man's blood boil, and constitutes the danger of a community where poor men and rich men live side by side. Let riches know "how to abound" and poverty will not lose its self-respect and so will not struggle after the self-respect which it feels that it is losing, with frantic and tumultuous struggles. Oh, that every rich man and woman here might know this truth, and use it when their lives touch the sad and sore and hopeless lives of poor men at their side!—"The Light of the World," and other sermons.

## Giving and Trading.

Giving is giving, and trading is trading, but the two things seem to be strangely confounded in the religious world. And here it is that church fairs and church bazaars and church concerts, and other modes of trading, are so often spoken of as if they involved or included the element of giving. If, indeed, a person wants to secure money in order to give it away, it is perfectly proper for him to enter into any legitimate mode of trading as a means of getting money, regardless of the use he is to make of that money when he has obtained it. He can sell coal, or potatoes, or soap, or dry goods, to such customers as he can secure, and at such prices as he can get; and whatever profit he makes on his sales he can give away as he deems best; but in such a case the trading and the giving are two distinct operations, and ought not to be looked at as belonging together. Yet how often one person asks another to buy a doll, or a dish of ice-cream, or a fancy quilt, or a concert ticket, as a means of getting and doing good! The effect of this mode of double dealing is clearly injurious to the community; for it confuses important moral distinctions, and whatever pecuniary gain comes from it is more than canceled by the moral loss. This is a truth that might profitably be borne in mind by Christian workers generally, as well as by a young girl of earnest spirit who writes from Ohio for counsel in this realm of practical religious effort, after this sort:—

I have been appointed, by the Young People's Society of Christian Endeavor of our church, to write for information as to the best way or ways to raise money to buy a piano for the lecture-room of the church. Societies are not a success in this town, and we are at a loss to find a way to obtain money for a piano. At the same time we are anxious to have one, for we need it very badly. Of course, the members of our Sabbath school are interested as much as the Young People's Society of Christian Endeavor is; for they will use it too, if we get it. Now I hope you will answer soon, for we are anxious.

A very simple way of raising money in such a case, is for all who are interested to give what they can afford to give, and then to get others also to give. If, indeed, there is not enough available money in the community for the purchase of a needed piano, no peddling of dolls and ice cream, or selling of concert tickets, would secure the requisite sum; but if the difficulty be only in the lack of a spirit of giving, then it would be better for all concerned that the spirit of giving, rather than the trading spirit, should be cultivated there. It is better to be without a piano than to gain a piano at the risk of lowering the moral tone of the community by fostering the feeling that a man can eat four saucers of ice cream on a hot night, and charge a large percentage of the outlay to his charity account. The best way to get money for the Lord's cause is to get it both honestly and directly.—*Sunday School Times*.

According to the Persian proverb, all the world is represented by four men. "First, he who knows nothing, but does not know that he knows nothing. He is a fool, shun him. Second, he who knows nothing, and knows that he knows nothing. He is willing, teach him. Third, he who knows, but does not know that he knows. He is asleep, wake him. Fourth, he who knows, and knows that he knows. He is wise, follow him." Where do you belong? Are you satisfied with a little knowledge, or anxious for more, or too lazy to think, or alert and watchful of current events?



Revision of the Confession.

A great many people think the changes recommended by the Committee on the Confession of Faith do not fully meet the complaints of those who desired a revision. And yet it is by no means certain that these changes will be adopted. Some of those who opposed any revision will continue to oppose this revision. In the July number of the Presbyterian and Reformed Review, Professor Warfield, of the chair of Dogmatic Theology, in Princeton, strongly protests against the proposed "radical revision of the Third Chapter." He says that it "proceeds on the principle of lowering and lessening the expression of one of the essentially involved doctrines of Calvinism until it is all but expunged." The New York Independent says: "Now this is the particular chapter which 106 out of 104 Presbyteries desiring revision specially asked to have modified; and if this is not modified, then there is no reason whatever for any revision. A protest against this is really a protest against revision, and we may regard this as an attempt to reverse the will of the church as expressed a year ago." Professor Warfield also opposes the reconstruction of the section on infant salvation. He believes that, while we may have a personal conviction of the salvation of infants, there is no such clear and direct Scripture for it as would justify its dogmatic assertion. But still more he believes that no statement of infant salvation should be made which does not lay stress on the two elements which he says require emphasizing—"that infants need salvation, and that they owe their salvation to the electing love of God." The difficulty in carrying out any satisfactory revision of the Confession of Faith arises from two incompatible things. It was the outspoken Calvinism of the creed, with its unconditional election and reprobation, that caused the outcry for a revision; yet those who favored revision, as well as those who opposed it, agree that no change should be made in the doctrines of the Confession.—Christian Guardian.

The Armor of Light.

Christians are bidden to "cast off the works of darkness, and put on the armor of light." They are children of the light, the servants and followers of one who clothed himself "with light as with a garment." Their warfare is against "the rulers of the darkness of this world," and the remedy for that darkness is the light that flashes from the over-living word of God. A certain statesman baffled the wisest ambassadors and the most astute and crafty politicians by simply telling them the honest truth. One eminent statesman who had personal experience in the matter, defined an ambassador as an honest man who was "sent abroad to lie for the good of his country;" and there are people who suppose that falsehood and deception can advance the causes which they seek to further. They are mistaken. No lie thrives. The remedy for the evils resulting from such instruction is simply telling the truth. Let the truth come out without malice, without partiality. Let the secret works of darkness be brought to light, and the exact truth be told concerning men and things, concerning secret clans and hypocritical pretenders; concerning every organization that seeks approval and covets the support of honest men. And any body of men who cannot stand under the light of truth should fall, and the sooner they come down the better. To prevent this telling of truth, to

hush the voices that speak the truth, and gag the men who proclaim the truth, and stifle the investigation which seeks to arrive at the truth, is the aim and object of men who love darkness, who hate light and who serve "the prince of darkness" and resist the progress of the truth of God. Let Christians who love the truth tell it, let those who love the light let it shine, and in so doing they will lead men to the knowledge and to the acknowledgment of the truth as it is in Christ Jesus; and they will find in "the armor of light" a potent and invincible equipment for life's warfare, and an impregnable defence against the lies, and hypocrisy, and works of darkness which prevail.—The Armory.

We are pleased to be able to congratulate Principal Fleming on the completion of his tenth collegiate year, at the head of the now famous institution—the Northern Business College. His advertisement has been before our readers during all this time, and many young people from this district have availed themselves of the practical training offered by this college and are now profiting yearly by their judicious outlay of capital in education. What better can we say of the College than this. It is worthy of note, however, that no other Business College in Canada or United States—and there are none elsewhere, for such institutions are distinctively American—has such a record as the one we are referring to. A college building is owned only by three Business Colleges, two besides the Northern Business College. No other Business College has a steam printing and publishing office as this has, and besides, the faculty of the Principal has produced more commercial text books than that of any other single writer. Five have already been published, the sixth is in press, and the seventh will likely go to press next month. We need not refer to his fame as a fine penman, that would not be new to any person. The College re-opens on September first.

On Monday, April 20, in the city where the writer lives, a boy of sixteen died after a short and agonizing sickness. His father was away in Canada on business, and did not reach home for nearly a week. The father's long, lonely agony of the journey home was thornily crowned by discovering that the boy had died from cigarette smoking. He had contracted the habit unknown to his parents, and here was the end of it. "Poor boy!" cried the stricken father, "Cigarettes caused his death. He had been smoking those death-dealing things." How far these parents were negligent in this case we know not, but we do know that thousands of parents are foolishly blind and criminally careless as to what habits their children are contracting. Never were the enticements of sinners more cunning, persistent and brazen than they are now in our cities. Nothing but the utmost vigilance on the part of parents will answer. Nor is this enough. The very attitude of the parents towards such evils as drinking, cigarette-smoking, etc., has much to do with the attitude of the children towards them. No bright boy can think that his father is very radically opposed to drinking, or looks upon it with much horror, if he votes for the licensing of saloons. The indifference to evils, and to efforts for their reform, on the part of parents is a fruitful cause of the ruin of countless children.—Standard.

Dr. T. A. Slocum's

OXYGENIZED EMULSION of Pure COD LIVER OIL. If you have Tightness of the Chest—Use it. For sale by all druggists.

Temperance.

To Cure the Taste for Liquor.

A correspondent of the New York Sun, in answer to the question, "Can any one give me a cure for drunkenness?" says:—

Indulgence in spirits after awhile—which is longer or shorter, according to the constitution of the person—produces irritation, inflammation and fever of the stomach, hence the craving for drink; and the greater the fever the greater the craving. As spirits act also on the nervous system and on the brain, the nervous system becomes impaired and the brain weakened. Who can deny that a person ailing in these several ways is laboring under a serious disease? He has then no will power to exercise, because the seat of the will is in the nervous centres, and when these are impaired or destroyed so is also the will power.

Here is the cure: Let the person have within his reach a small vial of the best kind of tincture of Peruvian bark, and when the craving for liquor comes on let him take a teaspoonful of the tincture every two hours. In a few days the taste for liquor is destroyed, and destroyed while indulging in it, for tincture of Peruvian bark is spirits into which has been drawn all the substance of Peruvian bark. It is to be found in every drug store, but it should be of the very best.

Peruvian bark is a tonic. It is also the best, if not the only cure known for fever. It is from Peruvian bark that quinine is extracted, and, moreover, it is anti-periodic. It is by those three agencies that it destroys the craving for liquor. Any one wishing to be cured of that ailment can be in the way I have described, but there are few drunkards, indeed, who wish to be cured.

If this tonic is a physical cure for this dreadful physical disease, it will prove a great blessing to all who use it, but the fact is, "there are few drunkards, indeed, who wish to be cured." This is a still greater disease—a disease of the mind, of the soul, that no mere physical means will cure. The man who is sick and does not want to get well, will not use the means God has given him for recovery, will die. So the soul that is sick unto death with sin, the intellect blunted by the heat of internal fire and outward shame, that refuses to take hold upon God and his remedies, will be lost. The love of God is not only the passport to salvation in the next world, but it will also make the drunkard desire to be cured, will lead him to physical means for cure if God wishes to use them, and will give him the strength to withstand any future temptations.—Alabama Baptist.

Eis! Eis!! Eis!!!

Would you like to see the testimony of leading Greek scholars of Canada, United States and Great Britain on the meaning of eis (for) in Matt. xxv. 28; Acts ii. 38. If so send for the Great Controversy. This testimony will cover nearly ten pages of the book. It was obtained for this work. It cost the author more than six copies of the book will cost you, 200pp., price 50 cents a copy. Address Prof. Ashley S. Johnson, Kimberlin Heights, Tenn. Ask the brethren to join you. The form of the book is a great convention representing all the leading denominations, and Infidel Inquirer, Iconoclast, and (four addresses) Peacemaker. The array of history and Scripture is well worthy of your attention.

It is seldom that a woman gets religion enough to love people who do not praise her baby.

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TORONTO, AUGUST 15TH, 1891.

### Children's Day.

As announced in last number of THE EVANGELIST, the first Lord's day in September is the day on which the Sunday schools are asked to take up special collections for Home Missions. The interest taken in the matter by a considerable proportion of the schools during the past two years leads to the hope that a greater number of schools will contribute this year. Whether a school will give, and how much it will give, depends largely upon the superintendent and teachers. We therefore earnestly entreat these brethren and sisters, as they love the Lord and know the needs of His work, to do all they can to encourage the scholars to assist the Co-operation in building up churches of Christ in our country. Sunday school superintendents and teachers are usually intelligent, zealous Christians, and so it is simply necessary to draw their attention to a good work in order to insure their co-operation. The work carried on by the Co-operation of Disciples of Christ in Ontario is a good work, and it is, we are thankful to know, growing upon their hands every year. The Co-operation is showing a commendable spirit of enterprise in undertaking new missions in important centres; London, Ont., and Winnipeg, Man., are added to the list this year. This enterprise should—and, we trust, will—be responded to by the Disciples throughout the country; and in a special manner, we hope at the present time, it will enlist the sympathy and secure the support of those brethren and sisters who are endeavoring to instruct the rising generation in the knowledge of the Word of God. All the scholars should be encouraged to give something, however small, those who can give much should be exhorted to give much. The young Christians should be specially interested in the work and urged to deny themselves for the cause of their Saviour. The sooner young Christians get into the true meaning and spirit of giving for the furtherance of the Gospel the sooner they will be delivered from a bondage in which not a few old Christians remain until this day. Sunday school teachers can do much to help the young under their care to see and enjoy their duty in this regard. How many young Christians spend not a few dollars per year in trifles, who would be appalled almost at the thought of giving one dollar a year for missions. Why do they do and feel so? Lack of education explains most, if not all, cases. The teacher who succeeds in delivering a young Christian from such a state confers a great blessing upon him. Now, fellow-teachers, here is an opportunity of not only aiding a good cause, but also of doing good to the young people we are seeking to bless with the fulness of the Gospel of Christ. Let us all cheerfully and faithfully do our duty on the present occasion; let none despise his influence and say he can do nothing.

### Communion Wine.

Last season we called the attention of the churches to the propriety of providing themselves with a supply of unfermented wine for communion purposes. We were glad to be informed that a number of churches adopted the suggestion and used one or other of the recipes published in THE EVANGELIST. We give here a recipe that was found quite satisfactory, with the hope that others may find it useful:—

To four quarts of grapes add three pints water; put on the fire and let it boil until the skins are broken. Take off and strain as you would for jelly. Put liquid on the fire and add one pound of white sugar. Let boil five minutes, then take off and bottle. If sealed air-tight this will keep for more than a year. Seventy pounds of grapes will make fifty-two pint bottles of wine. This makes an excellent wine, much superior to the fermented, at about one-half the cost. We would highly recommend it to all the churches.

There need be no hesitation in undertaking to make a quantity of unfermented wine for the church. It requires no knowledge but what every house-keeper possesses. It takes some time, of course; but it is time well spent, when the result is a supply of the unadulterated fruit of the vine for the Lord's table. It is not creditable that oftentimes vastly more trouble and expense has been gone to in furnishing our own tables than in arranging for the decent ordering of the Lord's table. For instance, we have known of persons, who were scrupulously tidy and clean in their own table appointments, and would be horrified at the thought of placing a second time on their tables the same plate or cup unwashed before the same guest, appearing to think nothing of setting the Lord's table with the unwashed cups out of which the entire church had drunk the previous Lord's day. Such barbarism is only to be explained, we suppose, as thoughtlessness; but it is a thoughtlessness that does not a little towards prejudicing people against the weekly observance of the Lord's Supper. "Let all things be done decently and in order," is a precept which should ever be in our minds in connection with the Lord's table. Reverence for the Master requires us to respect His table.

### Mr. Moody Silent.

Mr Moody, at his Summer School at Northfield raised a question of this character: Suppose you had another Pentecost and sinners were crying out, "Men, brethren, what shall we do?"—*what answer would you give?* Speak right out. One said: "I would reply, 'Believe on the Lord Jesus Christ.'" Another with more definite aim arose and said, "I do not believe that I could improve on the answer that the Apostle Peter gave to those who asked the question. I would therefore reply as he did, saying, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit.'" There was nothing further to be said—no gainsaying the answer. Quick as a bankrupt debtor, when coming face to face with his creditor, turns from his path and busies himself in finding something to do in another field Mr. Moody turned without a word of remark to another field of investigation. How often has the appropriate quoting of Peter's answer made an end of further inquiry and disarranged religious proceedings. Blessed is the man who is not non-plussed by a Scriptural answer to any question that may arise.—*Standard.*

Is it not possible that the *Standard* misinterprets Mr. Moody's silence? Mr. Moody was certainly aware of Peter's answer on Pentecost; it is inconceivable that his attention had never been drawn to it. Is it not possible that Mr. Moody put the question in the particular way he did, expecting,

perhaps, desiring to draw out that particular reply, and that the reason he passed it by in silence was to excite remark and incite to the study of the Pentecost incident? We should not be surprised if Mr. Moody himself would by and by boldly answer his own question in Peter's way.

Acts ii. 38 is "a stone of stumbling" to very many who profess to reverence the New Testament. Many are the devices used to explain away its obvious interpretation. The Baptists for their part cannot endure the expression "for the remission of sins." The Disciples flatter themselves that they are not afraid to quote the verse entire, and yet how often is the concluding clause omitted or unthought of! Let us say to our brethren, that we should be careful in quoting Acts ii. 38, not to stop with "remission of sins"; we should quote and emphasize, "and ye shall receive the gift of the Holy Spirit." Perhaps some of us have been blameworthy in this respect heretofore; let us not be so any more. Let us not fail to declare the whole truth.

### Are Presbyterians Calvinists?

The Presbyterian church is Calvinistic, but are Presbyterians Calvinists? The Presbyterian church is Calvinistic because it has adopted the Westminster Confession of Faith, which teaches Calvinism. When its ministers and elders are ordained they have to subscribe to that confession, and so declare themselves Calvinists. But our younger readers may ask, what is a Calvinist? Briefly, it may be said that he is a person who believes, according to the Westminster Confession, chapter 3, sections 3 and 4, that, "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." These statements contain the very heart of Calvinism; with them stands or falls the whole system. We ask the reader who has never considered them particularly to do so now; read them over carefully, think upon them patiently, and say whether they declare the truth of God.

Now we return to our question, are Presbyterians Calvinists? Do the rank and file of the Presbyterian church in Canada believe those statements? Do the Presbyterian ministers of Canada publicly teach that doctrine? Ask the first Presbyterian friend you meet whether he believes that "some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." He will, most likely, indignantly declare that he abhors such doctrine and that his church does not teach it, and that it is not in the Westminster Confession of Faith. According to our information it is very seldom that a Presbyterian minister in Canada propounds and defends Calvinism in his pulpit. What would be the effect if with one consent the Presbyterian ministers were to devote three or four Sundays to setting forth and maintaining the doctrines of election and reprobation as quoted above? Would there not be a stampede from the Presbyterian churches?

Sometimes we hear of Disciples, to please husband or wife, or for the sake of the style or for business advantage, or from some other unworthy motive, identifying themselves with the Presbyterian church. There is, perhaps, little use in reasoning with people so devoid of conscience and principle, but if this should meet the eye of any such, it may teach them what they may

never have thought of before, that they have assumed a position in which they may reasonably be held to believe, "that some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

Holiness is not an acquired quality of mind; it is rather a state or relation into which we enter by a voluntary surrender of ourselves to God.—*Sunday School Times.*

The Disciples of Christ in the Maritime Provinces will hold their Annual Meeting at Westport, N.S., beginning Sept. 4. The *St. John Christian* publishes a good programme in its August number.

What would you call a woman who left a church in which she believed, to join a church in which she did not believe in order to be in the same church with her husband? A Christian? A reading of Matt. x. 37 and Luke xiv. 26 may help to a proper answer.

We are pleased to see in the last number of the *St. John Christian* a portrait of our venerable and highly respected brother, Donald Crawford, of Prince Edward Island. Accompanying the portrait there is the first installment of a sketch of Bro. Crawford's life and labors written by himself.

The *Christian Courier* of Dallas, Texas, has been changed to a sixteen-page paper, and is printed on a better quality of paper. We are glad to note these improvements and to infer from them that the *Courier's* influence and subscription list are growing in the Lone Star State. The *Courier* is a good paper—sound in doctrine, Christian in spirit, and a thorough-going advocate of missionary work.

But it is a question whether the new-fashioned prayer-meeting now urged upon the churches will prove itself worthy of life. The old is indeed a most valuable instrument for growth in grace. But in the new, "snap" takes the place of unction, hymns are "sampled" on the Lord by those who haven't the energy to sing more than two verses, "testifying," which means holding forth on one's own feelings, takes the place of exposition of the Word, and the "interest" is measured by the number who take part.—*Western Recorder.*

We are given to understand that Bro. Hugh McDiarmid meditates an invasion of the south-western part of Ontario the latter part of this month. We give him timely notice that he is wanted in Wellington county. We do not exactly threaten him with physical pains and penalties if he should not materialize in those parts, but we can safely say that if he does not show himself among us there will be many grievously disappointed. Bro. McDiarmid is a great favorite hereabouts.

Happy is the man who does not study the Scriptures simply to overturn some doctrine that displeases him, or even chiefly to find material for effective discourse, but who studies the divine word to find divine guidance in all things that concern his duty to God and to man. It is possible to use the Scriptures as a powerful weapon against sin, while we are neglecting its precepts in our own lives and failing our own hearts to be comforted by its precious promises. We should often read the Scriptures without having in mind some false doctrine, or some religious article to be written, or some sermon to be delivered; read it with the view of receiving strength and grace and spiritual refreshing of soul.—*Standard.*

Yes, happy is such a man, "his delight is in the law of the Lord and in His law doth he meditate day and night."

Bro. T. L. Fowler recently spent a few days with friends in and about St. Thomas. He reports a good session for Fairfeld College, Nebraska, last year, notwithstanding the rather hard times caused by the drought. There is a fine prospect for a bountiful harvest this year in Nebraska. Bro. Fowler expects a large attendance at the College next session. We are glad to know that he enjoys his work in the College, but sorry to hear that Sister Fowler's health is not good.

On page 2 of this issue will be found an article clipped from the *Canadian Baptist*, written by Professor Goodspeed of McMaster University. Professor Goodspeed it may be remembered is the "O. G." who so fully supported, in opposition to the editor of the *Baptist*, the statements made by a committee of Disciples relative to Baptist doctrine and practice. The article is long, but it is very interesting, and no reader who wishes to understand the Regular Baptist denomination can afford to pass it by. It abundantly confirms what we have from time to time said in these columns as to the position and practice of the Regular Baptists with reference to the New Hampshire Confession.

Many of the readers of THE EVANGELIST will be surprised, as well as sorry, to learn that Bro. J. R. Gaff has resigned his position as preacher for the Cecil Street church in this city, and that his resignation is to take effect soon. We are informed that the cause of this sudden step, as it appears, is the uncertain character of Bro. Gaff's health, and his consequent fear that his physical strength would not be adequate to meet the increasing labor and responsibility which will necessarily fall upon the minister of the Cecil Street church. We trust that rest, or lighter work, will fully restore Bro. Gaff's health, and that he may be able to do much more good service in the Lord's vineyard.

It is announced that G. L. Wharton expects soon to leave his family in this country and return to his missionary labors in India. The decision has been reached after long and eager waiting and hoping that Sister Wharton's health might be restored sufficiently for her to accompany him. As she is yet far from well, they feel that Bro. Wharton must return alone. Bro. Wharton believes that God calls him back to India, and his wife will care, as best she can, for the children. It was the decision of Brother and Sister Wharton nine years ago to go to India that stirred deeply the sympathies of the brotherhood, and now that he and his wife take up the cross, for Christ's sake, we see again their spirit of zeal and sacrifice. The board wants others to go with him, especially some consecrated man and his wife.—*Missionary Weekly.*

As we anticipated in our July 15 number, action has begun to be taken to prevent Presbyterian students from attending Union Theological Seminary. We find the following in the *Standard* of Aug. 8:—

The action of the Union Theological Seminary in retaining Prof. Briggs, notwithstanding the action of the Assembly, has led the Presbytery of Butler, Pa., to resolve thus:

WHEREAS, the officers of Union Theological Seminary still continue the Rev. Charles A. Briggs, D.D., as one of the professors of said Seminary, notwithstanding the fact that he has been disapproved by the General Assembly, Resolved, That we direct all candidates under the care of this Presbytery to attend some other theological seminary than Union, while the matter is unsettled, and while Dr. Briggs is professor there.

Other Presbyteries will do likewise, no doubt, and Union will be compelled to find students in other quarters.



Church News.

WAINFLEET.—I had thought that before this I should drop THE EVANGELIST a few lines to let its readers know how we were prospering at Wainfleet, but I have been so busy with the work that I thought I had not time until now.

Bro. Appleman is still working for the church at Gainsborough and I think from what I can hear is doing a good work. We have both been so busy that we have not had time to see much of each other.

The church here at Wainfleet is in a very good condition. There are some things we lack of course but in many respects we are considerably in advance of the average country church.

I don't think I ever stood before a congregation made up of so many young people and so few old ones as this one which assembles here at Wainfleet church, Lord's day morning and evening. Our old members are few and growing fewer. The death of Elder Geo. Thompson occurred but recently, and in him was removed a staunch supporter of the church.

We also have a Christian Endeavor Society with an attendance of from fifty to one hundred. Our young people, young men and women, are taking hold of the work in the right spirit, and if they only continue in well doing they cannot help but succeed.

Since the people have learned that we have regular preaching our audiences are growing. Taking every thing into consideration the prospects look bright for a successful work.

Wainfleet, Ont., Aug. 7, 1891.

Important Notice.

A conference of Sunday school workers from the Northern churches will meet for the consideration of all matters pertaining to this important part of the church's work in Owen Sound on Tuesday and Wednesday, Sept. 1st and 2nd, commencing on Tuesday evening at 7.30 p.m.

God offers to every mind its choice between truth and repose; take which you please, you can never have both.

Co-operation Notes.

A quantity of small collection envelopes is being procured, and they will be distributed among those Sunday schools that contributed to the Home Mission Fund heretofore, and also among such other schools as we can learn the names and addresses of the superintendents or secretaries.

The envelopes should be distributed among the scholars two or three Sundays before the first Sunday in September, and the children told that if for any reason they cannot return them on the appointed day, some other Sunday soon after will do.

It was proposed at the Annual Meeting that an effort be put forth to make quarterly payments to the mission points. The treasurer will be happy, very happy, to make such payments if the brethren will provide the funds in due time.

New York State Convention.

The New York Ministerial Association, will convene at South Butler (Savannah Station), Wednesday, September 9th, at 10 o'clock. Many of the able ministers of the State will present papers of great subjects.

All the doors that lead inward to the secret place of the most high are doors outward—out of self, out of smallness, out of wrong.—George MacDonald.

Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse and can glorify God and bless mankind with that; but perhaps you have nothing in the world but a kind, sweet smile; then let that fall upon some poor life that has no smiles in it.

Work for Young People.

One feature of the June meeting has thus far escaped mention in THE EVANGELIST, and to this we desire to call the attention of THE EVANGELIST'S readers, especially all young people. It is well known that a number of young brethren are laboring in destitute fields, depending largely for support upon the contributions of those among whom they labor, and it is also well known that these contributions are very often extravagantly meagre.

We wish also to impress one fact upon the minds of all; that if you have been giving regularly to the collections of the Board, do not withhold those collections for the sake of giving through this medium. Give just as you have been giving, and if your giving has been to the best of your ability, this appeal will not apply to you.

Then we would like one in each congregation whom we shall notify later, to thoroughly canvass the young people and awaken them to their responsibilities and opportunities. Have special collections taken up from time to time. The influence of the young is too powerful to be allowed to remain idle.

Amount received for the Welland work since last issue: Y. P. S. C. E., St. Thomas, \$7.00.

The first section of the little railroad which is to connect Jaffa with Jerusalem has been completed, and tourists are now able to travel by rail from Jaffa to Ramleh, about one-third the distance.

Literary Notes.

Rev. Dr. Thain Davidson recently preached a sermon on "The Curse of the Age" What was his theme? Not intemperance, prevalent as that is. Not lust, debauching and seductive as it, too, is. But betting, gambling, the passion for suddenly acquired, unearned wealth. That is the curse of the age.

It is surprising how little literature has been issued bearing on the evil of gambling. Intemperance, a more open but no greater curse, has called forth endless volumes. A prize, equal to five hundred dollars, was recently offered by an English society for the best story on the evils of gambling, and resulted in the issue of "The Fall of the Staindlices," by A. Colbock, a very effective portrayal of the pernicious results of this wide-spread mania.

"Alone with God" is the title of a book recently written by J. H. Garrison, editor of the Christian Evangelist, and published by the Christian Publishing Company of St. Louis, Mo. It is well gotten up, nicely bound in cloth, and sells for seventy-five cents a single copy.

Doing is the great thing; for if, solely, people do what is right, in time they come to like doing it.—Ruskin.

What do we mean by giving ourselves to Christ? Exactly what we mean by giving ourselves to anything else. If we were to think of the terms which we use in the religious life as in their ordinary acceptation, we should have less difficulty in accepting them, and in living up to them.

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Woman's Work.

Conducted by Mrs. H. M. Brown and Miss Jessie R. Agnew, 72 Shaw Street, Toronto. Everything intended for this column should be sent to Mrs. S. M. Brown, Hildesheim, Ont.

O. C. W. B. M.

President, Mrs. W. H. Malcolm, 80 Church St., Toronto. Cor. Sec., Mrs. E. McClurg, Ivan. Hill, Hildesheim, Ont.; Treasurer, Miss Jennie Fleming, Kilsyth.

The words "Woman's Work," which stand at the head of this column, often present themselves before me, and seem to ask the question, "What is Woman's Work?" I have tried again and again to set them aside, but still they come back and stand before me silently asking the same question. Well, I cannot answer it. I wish that some wise person who has studied the subject well—ascended to its heights, and gone down to its depths, and reached out to its vast circumference—would tell us all about it, for I am sure there are many who want to know. When I try to grasp the thought of all that woman has done, can do, and may do, I am so lost and bewildered that I have to let it all go, and gather up my thoughts into the very narrow compass of the question: "What is my work?" It is just possible that some of my sisters who read these words may be able to sympathize with me in my efforts to find the answer to even this one simple question.

Years ago, when, for me, the world was new, and life with its vast possibilities lay all before me, I had visions and dreams of all that I should do and be. I know, of course, that others who had gone over the path before me, had planned and often failed to realize; but mine was not to be "the common lot." Sweet dreams and aspirations of youth, they served their purpose and have passed away; and to day, with face toward the west, and the shadows beginning to lengthen, I can look back upon them without sadness or regret. Have the hopes and dreams of youth been fulfilled then? Have all the kindly, helpful words been spoken—the unselfish deeds that were to show the better side of humanity all been performed? Oh no; but now I lay all down at the Master's feet and say:—

Here I'll raise my Ebenezer,  
Hither by Thy help I've come.

The sweet words, "Just for to day," are enough for me now. Of to-morrow and its work I do not know, but, if Thou hast thought for me to do to day, dear Master, bring it to my hands; and open mine eyes to see the opportunities that each hour may bring to honor Thee and speak of Thy wondrous love.

My joys to Thee I bring,  
The joys Thy love has given,  
That each may be a wing  
To lift me nearer heaven.

The latest joy our Father's love has added to my life is this of visiting again my old home, and meeting with the many dear friends I love. I cannot but think of the joyful greetings there will be

When the saints of all ages in harmony meet,  
Their Saviour and brethren transported to greet.

If such the sweetness of the streams,  
What must the fountain be  
Where saints and angels draw their bliss  
Immediately from Thee?

In regard to the prospects and progress of our own Mission Work we hope to hear very soon through Sister McClurg. And as this month ends the first quarter of this mission year I hope the Auxiliaries will remit promptly whatever amounts they have in hand. It is much better for those who are depending upon us to receive a part of the amount due promptly than to wait longer and receive the whole. And this is not all they ask. Dear sisters, pray for them, that utterance may be given them to speak boldly in the name of Christ.

I will take it as a kindness if some of the sisters will send in contributions for our column for Sept. 1, as my work for these does not seem to me to lie in the line of using my pen.

Warton, Aug. 10. S. M. Brown.

The Sick Child.

There is in the sight of a little child who is ill, a pathos which appeals at once to every tender heart. The baby hands clutch so strongly at our heart-strings, there is such music in the halting speech, the little feet that patter about so tirelessly are such wonders to us, that when pain lays an arresting, detaining hand on the bright, busy, restless darling, and the toys lie about unheeded, and the breath comes in gasps, and the speech is a pitiful moan, the heartache we bear is beyond description. Childhood should be exempt from disease, if care and mother-love could compass it, and when little children are ill we look about to see what has been neglected, what committed, that so great a violation of the order of nature should have come to pass.

In point of fact, common sense in bringing up our children, and due attention to the laws of health, will avert from them many attacks of illness, keep them, as a rule, in good health. Children ought not to regulate their own diet, clamoring for this dainty or the other, which is not good for them, and which parents know will be injurious; they should be fed on appetizing food, selected for its qualities of nourishment, and served as invitingly as the food prepared for grown people. To say that a child shall never eat between meals is absurd, as are all arbitrary regulations of this sort. Some children should be urged to eat between meals. A delicate little one who cannot eat heartily at breakfast time should, at half-past ten or eleven, have a bowl of bread and milk, or a slice of plain bread and butter, a piece of ginger-bread or a little fruit; an intermediate luncheon which will by no means interfere with the generous later mid-day meal. A child's dinner should consist, if possible, of a nutritious soup, a bit of roast or boiled meat, two vegetables, and a nice helping of pudding, and then, if ever, such candies, bonbons and sweets as father and mother care to bestow. Sweets taken after a hearty dinner are not usually taken in excess.

A little growing boy or girl, and a boy or girl up to the age of fifteen or sixteen, alike require an abundance of sleep. We sometimes overlook this, and weakly allow the children to sit up until we retire ourselves, after which idleness we are amazed that the young people are so sleepy in the morning. No wonder they cannot rise betimes when the bed-going hour was several hours too late.

Do not, dear martinet of a mother, insist on waking the children. Let them sleep till they waken of their own accord.

City children who cannot go to the country should be allowed to sit on the front stoop or verandah, while the shade is there, and to play in the yard when that is shady. On no account should they play in the hot sun. During the heated middle of a summer day children should find quiet occupation in cool, semi-darkened rooms in doors. Frequent outings to the parks, rides on the open horse-cars, and short sails on the ferries, are among the easily accessible city luxuries for stay-at-home children.

When the little one is ill, do not fuss over him with domestic remedies. Too much is at stake. Send, as early as you can, for the family doctor. Early attention from the doctor will often prevent a long and severe illness on the part of a child, and prevent also great anxiety and protracted nursing on the part of the parents.—*Christian Intelligencer.*

Children's Work.

Mrs. Jav. Ledford, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

DEAR SISTERS,—My letter this time is intended more for the leaders of the Children's Bands than for the children themselves. The first quarter after the Convention is a very quiet one, and I am quite anxious to be hearing from some of you again. It is more than likely that you are all finding the work itself quiet if you are trying to carry it on during the vacation. In the meanwhile perhaps a few words regarding our work generally will be helpful. In the first place I would like to impress upon your minds the truth that our work among the children in its fullest and primary sense is to educate them in every phase of missionary work which is possible. I made this remark in conversation a while ago, and the friend to whom I was speaking replied that "the primary thought of the band here is to get up an entertainment and raise some money." Now I do not underrate the value of money. We need it and must have it to make our work a success. Neither do I underrate the getting up of entertainments when they are of the right kind, but I would give the raising of money a secondary place, and make education the primary thought when dealing with the children. Indifference is the offspring of ignorance, and nothing will arouse the interest of children so wholesomely and keep it so firmly as to help them to understand intelligently what the real object of their work is, and what is expected of them. Perhaps this side of the work is the most difficult to deal with—in fact I am sure it is. All the hard toil of getting up an entertainment is easy compared to giving the children something like a clear geographical idea of one of our foreign mission countries. It favors too much of lessons and school, and will need "sugar-coating" in some way or other to make it quite palatable. And yet the child who can tell you the boundaries of Chir what and where is its capital city, and the funny names of its rivers, is the child who will grasp best some idea of the work there. The same thing is necessary respecting the history, manners and customs, etc. I fancy I hear you saying, "Quite true, my dear sister, but how is it to be done?" And I say frankly, "I do not know." I can only remind you of the proverb, "Where there's a will there's a way;" and better still, "If any man lack wisdom let him ask of God." Don't be alarmed at the gender in the promise. I think it will apply to all leaders of Children's Mission Bands at any rate. Before closing, I would like to say a word as to the nature of entertainments best suited to our work. In drawing up a programme I would suggest that every item on it should in some way or other tend to the education and elevation, not only of the band but of the audience. Always bear in mind that the presence of the Saviour Himself, in whose name and for whose sake we are working, will be with you, and you should take care that nothing be done which can grieve Him or dishonor His name. If in any way I can help any of you I shall be very glad to do so if you will let me know in what way. With an earnest prayer for success in the labors of each one in your individual work I must close, hoping to hear from some of you soon.

J. E. I.

The only joy we have on earth is to love God and to know that God loves us. Oh, when I think that there are some who will die without having tasted even for an hour the happiness of loving God!—*Wm. May.*

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## Foreign Missions.

## The Story of Isai Dai.

Many years ago a missionary in India baptized a convert from idolatry, calling him Isai Dai, which means the servant of God. Isai Dai afterwards became an active preacher of the Gospel, suffering many things because of his renunciation of his paternal religion.

One day when he was journeying on foot he was attacked in a forest by robbers.

"Who are you?" they asked him, abruptly.

"I am a preacher," replied the man. "And you, friends, who are you?"

"That's none of your business," was the rough reply. "And don't say 'friends' to us: we are all your enemies. Where is your money?"

"I have not much, only five annas."

He gave them what money he had, and a watch which a missionary had given him a year before, adding, "You have not found my most precious treasure."

The robbers, surprised at this, commanded him to give it up at once.

"In one minute," was the reply, and then Isai Dai began to sing a Christian hymn.

The robbers listened in attentive silence. When the hymn was finished he began to tell them about Jesus Christ, the Son of God, saying that He was the greatest treasure in the world. When he ceased the head robber said:—

"Friend, you have found the key to our hearts. You have conquered us; but you must come with us."

Then, giving back his coat and his watch and mounting the preacher upon a horse, they hastened away to their home, where the head robber was mayor.

Arriving there he said to the preacher: "You must stay here. My wife is sick, and if you are a man of God you must cure her."

"By the grace of God," replied Isai Dai; "I can do it no other way."

Having already had some experience in sickness, he made a medicine, and praying to God with all his heart, the woman in time recovered.

After twenty days the mayor said: "Now you are free to return to your own home. But you have benefited us much, therefore take these two *liras* (eight dollars and twenty-five cents) and go." And the preacher went in peace to his home.

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The air, with God's sweetest and tenderest sunshine in it, was meet for mankind to breathe into their hearts and send forth again as the utterance of prayer.—*Hawthorne.*

Here is a short sermon by a woman, though not preached from a pulpit. It is a good one, and is pretty sure to hit you somewhere, whatever may be your age and circumstances: "The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to a child, a good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity."

## Obituaries.

Thompson.—In speaking of the death of a person, and especially in speaking of the death of an elderly person whose life has been well spent and in the service of the Master, it is necessary to say something more than to state simply the facts of birth and death.

When servants of the State are called hence they are given much honor by society, and long and well written obituaries carry the intelligence of their death and those things of their life which merit respect and reverence from the people into distant parts of the land. If this is due to those is there not some thing due to the memory of the servants of the King of kings when they depart from the scenes of this life, especially if they have been true to all duties imposed upon them both by the laws of society and the Word of God?

Geo. Thompson was born in Prince Edward Co., Ont., January the 22nd, 1820, and died in Wainfleet, Wolland Co., Ont., July 26th, 1891, thus being seventy-one years, six months and four days old. He was laid to rest in the Henslar family, burying ground July 29th, 1891.

Bro. Thompson came to Wainfleet when twenty-one years of age, and lived in the same place and on the same farm until the time of his death.

In 1842 he married Sarah Henslar, and from this union there were five children: David James, who resides not far from the place so long the home of his father; Almira, wife of Wm. H. Swayze, of Wolland, Ont.; Wm. H., a physician in Cleveland, Ohio. Mary R., the only one of the children who does not survive the father, and the youngest of the five children, Ella E., who is still at home.

Bro. Thompson's first wife died in 1871, and he afterwards married Eunice Divans who survives him.

Bro. Thompson obeyed the gospel and became a member of the church early in life and has since been a constant worker.

The Wainfleet church is one of the oldest in Canada, and since its organization he has been a member and the greater part of the time an officer. First he became a deacon and afterwards an elder. The latter position he held acceptably up to the time of his death, almost a quarter of a century. He was a man cautious and conscientious desiring and laboring for the good of the church. The Wainfleet church has much of the time been without a regular minister, and so a good part of the work of teaching and exhorting devolved upon the elders, and Bro. Thompson always bore his full share of labor and responsibility. He was faithful to the church, taking an active part in all good works and making himself a good citizen as well as a good Christian man.

Being usually blessed with good health it was seldom indeed that he allowed anything to keep him away from the Lord's house on the first day of the week. When others younger and stronger than himself thought the storm too severe or the distance too far, he never faltered but was always found at his post carrying out the will of his Father.

He was sick but a few weeks and confined to his bed only a very short time; and while his family and friends knew that he had lived man's allotted time yet they did not think they would be called upon to mourn his departure so soon.

About the last of May the writer received a letter from Bro. Thompson, as elder of the church—which brought him here to labor with the people. He was then attending school in the States.



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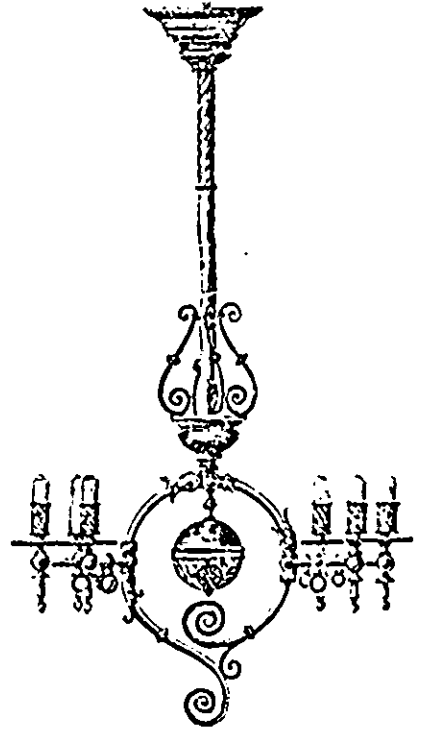
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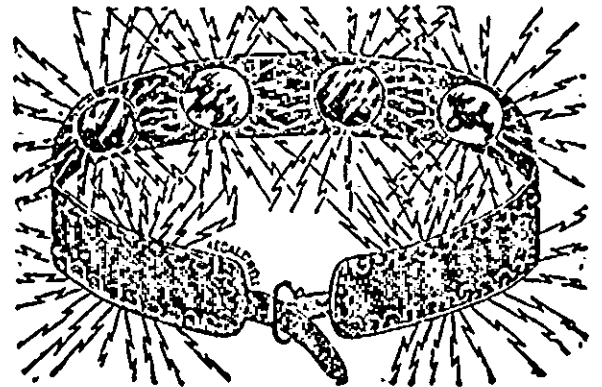
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