

Dune and Robertson,

U. W. v. ...

# 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 Order of Confirmation.

To the Editor of THE CANADIAN EVANGELIST:  
DEAR SIR,—Many thanks for your promise that I should have an opportunity of a reply to my friend Mr. Sheppard.

Was the primary and only intention of the laying-on of hands by the apostles that extraordinary manifestations of the "gift" might follow? or was the primary intention, that by prayer and laying-on of hands, the candidates might receive by faith the "spiritual gift" independently of the way it might manifest itself? I speak of the "spiritual gift" rather than of "the Holy Ghost," as the article is not in the original (Acts viii. and xix.), nor is it in the passage which speaks of the assembled disciples being "filled with Holy Ghost at Pentecost" (Acts ii. 4). That which was received was not the Spirit as a Person for the first time in the New Birth; this can only occur once; it was the infusion of spiritual strength, called sometimes "the seven-fold gift." Mr. Sheppard and myself agree (I presume) that a "spiritual gift" was given, and by faith received, and that in two recorded cases extraordinary manifestations followed. But the laying-on of hands was *habitual and ordinary*. This is quite clear from Heb. v. 2, where it is classed as one of the six fundamental principles of Christianity; the reason why the two cases in Acts viii. and xix. are recorded seems simply because in these cases extraordinary manifestations did follow the laying-on of hands.

Although all the baptized received the laying on of hands, yet extraordinary manifestations were not given to all. "Are all workers of miracles? do all speak with tongues? do all interpret?" (1 Cor. xii. 29). Those who did not receive visible manifestations could still receive by faith a "gift" far "more excellent" than these extraordinary manifestations which were all to pass away, viz.: "the ordinary working of the Spirit in the heart." As a Christian believer I am sure from experience we have the "gift" still with us (thank God), a Saving Spirit, willing at importunity of prayer to give His sustaining and strengthening "gift" to those who have the faith to receive it. This is the message of the laying-on of hands, to-day, no less

than in the days of the apostles. I have all the early Christians on my side. Mr. Sheppard may answer—the Bible is his only guide—but then it is mine too; we simply differ in our interpretations of it. If Mr. Sheppard is justified in backing up his interpretation of a passage from Hartnoll Horn, surely I may back up my interpretation of the New Testament by the undivided voice of the first age of early Christian writers.

I said our Lord indorsed modifications of the externals (not of the essence) of the Passover as laid down in Exodus xii. Mr. Sheppard says the first Passover was not meant as a model for its yearly memorial—just read Exodus xii. We are very well aware that the Jewish writers, in the Mishna, lay great stress on the distinction between the "Egyptian Passover" and the "perpetual Passover," but this was after their altered circumstances had gradually brought about the modifications. The posture of unrest and hurry gradually gave way on their arrival in the Holy Land to that of reclining in token of attained rest and possession. The Ten Tribes, in all probability, but certainly the Samaritans, who followed their customs, and who clung to the Books of Moses no less firmly than the Jews, observed the ancient custom of the First Passover by a hasty eating of the Lamb in a standing attitude, with loins girt and shoes on the feet, the Passover is still, to this day, yearly so eaten by the Samaritans on Mount Garizim, for of course they have never heeded the voice of the Jewish church. But long before the Incarnation the Jews had ceased to eat it standing, or to observe the rule which forbade anyone to leave the house till morning.

The laying-on of hands has been the token and pledge of blessing throughout the ages. During the Patriarchal Dispensation it was the token of such blessings as it pleased God then to bestow, and so throughout the Mosaic Dispensation, and from the days of our Saviour and the apostles, it has been the token and pledge of that spiritual blessing which is peculiar to our own dispensation. However objectionable a few unimportant accessories of our English Confirmation Office may be to Mr. Sheppard, he will find it a difficult task to overthrow this sacred rite of the ages. As to Mr. Sheppard's quotation from Colossians, torn bleeding from the context from a letter written to counteract the fantastic errors of Gnosticism, it has nothing to do with the subject. The laying-on of hands is not an ordinance of man; in our dispensation it is an apostolic ordinance. Even were it only to stand upon an injunction of the church, it would not be a mere ordinance of man. Our Saviour gives a few samples of what he meant by "the doctrines and commandments of men" in the context, viz.: the selfish distortions and destruction by individual Jewish teachers of plain moral precepts. He has also told us to "hear the church." The keeping of the "Lord's day" is an ordinance of the church, so our friends the seventh day Baptists do not observe it—for them it is an ordinance of man, and yet why they

observe the seventh day with St. Paul's observation on the matter in near context with the passage quoted by Mr. Sheppard before them, I cannot understand. By "letter" St. Paul refers to the written Mosaic law, I know, the New Testament had not then been written (reduced to the letter). "All Scripture" refers to the Old Testament; the New Testament bears witness to the Old but never to itself, the church which collected it, bears witness to it. Now that we have the New Testament in the "letter," there is a way in which we may speak of the letter killing but the Spirit giving life as regards it. If the Church had not acted in her corporate capacity (in her Episcopal synods), but if she had left this matter of the New Testament canon to every little independent community of Christians (humanly speaking), how would the matter have ended? Mr. Sheppard quotes from 2 Timothy, which large numbers of critics have rejected as St. Paul's; 2 Peter is also rejected by numbers; Luther rejected St. James' epistle. The controversies were numberless among the early Christians, and are so still, about the Apocalypse and the Hebrews; but I am glad to see so large a number of Christians still respecting the stamp of authority given the New Testament canon, which was finally collected and sealed about three hundred years after Christ by the church. The legalistic mode of interpretation would effectually do away with baptism and its complement the laying-on of hands; as far as Christendom is concerned, the Quakers' position would alone be logical. Our Saviour commanded that all nations (viz., heathens) should be baptized in the name of the Trinity. We find (see Acts) that Jews were baptized in the name of the Lord Jesus only, being already in covenant with God the Father. We find St. Paul saying that the children of believing parents are holy (hagios), and although we have a history (in the Acts) of the early Christians for the first thirty-four years, we have no recorded instance of the baptism of a person of Christian parentage; therefore baptism is simply the mode by which Jewish and pagan believers may be admitted into the church. Join with this St. Paul's warning about being "over-ridden with ordinances," and the Quaker position is secure. But then the meaning of Scripture must be determined by its whole drift and tenor, and not by picking out of it a few isolated passages to be tessellated into systems to which they are quite foreign. A text may be made to mean anything or nothing according to the prepossessions of the interpreter. Problems like these must be measured by wider considerations, considerations based upon the great principles of revelation. Texts have been arrayed against the advance of science and knowledge, the martyrs of science have been slain with well-sounding texts. When we remember that the word "servant" is generally "slave" in the original, no wonder slavery had abundance of texts; but then the grand spiritual truth of the brotherhood of Christian believers whirled the cart-load of texts advanced

in favor of slavery. The great spiritual principles of our religion outweigh the "letter." The laying on of hands is so religiously natural, so simple, so certainly apostolic, as to have taken its place among the few Christian ordinances, and to be counted from the beginning a foundation principle.  
Yours truly, Wm. DEWAN.

## Tobacco.

Tobacco—This word means in Indian language a pipe in which the weed was smoked.

Let us examine into the harm to the young that all—doctors, writers, fathers and mothers—agree that there is in the use of tobacco.

It contains a poison called nicotine which is as deadly as prussic acid. One drop of it has been known to kill a cat in a minute, a rabbit in three minutes. This poison all who use tobacco in any of its forms, cigars, snuff, cigarettes, etc., are bound to take into their system. Cigarette smoking is the most hurtful of all tobacco. Formed of refuse—the thrown-away stumps of cigars, collected from roadside or wherever they may be, saturated with opium, wrapped in dirty paper! Think of it, you delicate, aristocratic gentlemen; you cleanly, particular

lads. This nicotine acts on the brain, dulling it. It makes a bright boy stupid; the ambitious boy forgets all his dreams of advancement and becomes lazy, stunted, unhealthy, unhappy and prematurely old. We pity those poor afflicted creatures, dwarfs, idiots, who have come into the world so mis-shapen, but what can we say of those who, of their own free will, by daily using tobacco, have stunted their growth, dwarfed their intellect, spoiled their lives, and, more than all, it may be, lost their souls? Do not think, boys, that this is wild talk. Facts bear out the statements. Out of 294 insane through drink, 216 of the cases followed the use of tobacco. Another authority says that nine out of ten boys and young men who use tobacco become drunkards. The wise person is he who, seeing the danger ahead, avoids the path. How foolish he who, seeing the pitfall, puts something into his mouth to blind his eyes, and goes surely forward into it. Certainly this is self-murder, the worst of all murders.

Look at some facts from another point. God puts into our mouths a moisture; those who use tobacco spit it upon the ground, or—the horror of it!—wherever a convenient place be found, thus saying in their ignorance and folly that they know better than God. This moisture—saliva, spittle—was given to help change food to blood—life. "The blood is the life." "We are fearfully and wonderfully made." Now the tobacco user has knowingly wasted, spat away, one of the things needful to perfect digestion. Then anyone can see imperfect digestion must follow, imperfect blood, finally dyspepsia. This last is but another name for misery—misery to self, misery to all connected with you.

Now see one reason for a stunted body, a pale face, a weak intellect. The throat, the lungs, the heart, are

all sufferers from the silly habit of smoking.

Above it has been said that tobacco users in many cases become drunkards. It is but a natural effect, for tobacco causes thirst. Then, too, tobacco being a narcotic, the conscience is not fully alive. Indulgence in tobacco causes an "itching desire" for further use of it. Thus the will power is weakened. Temptation to drink comes, and the higher nature being weakened or lulled into false sleep, the animal nature clamors to be satisfied. Thus are you betrayed. Coming in the guise of a friend you find, maybe too late, how false was your trust.

Can you see the danger ahead, my young friend? While you are yet able escape from a habit that will surely make you a slave.

What more can be said? The millions of souls who have never heard of God. Those mortals "wait on the generosity of God's people."

Look at our boasted generosity! Seven dollars and twenty cents yearly is given for liquor and tobacco by each one of us, and FIVE CENTS for souls to know of Christ. Oh, the shame of it!

Boys, you are free: break this record! With you it rests whether, or not this disgrace, which we of to-day cannot deny, will be wiped out.

Which will you choose,—that noble giving up for God and thy fellowman, or that ignoble service—self and the devil.  
CLARA REID.

Holiness indicates our state towards God, righteousness our state towards man.

No sermons are quite so good as those the preacher aims at himself. Only the divine Master could afford to preach to men except from the common level of sinfulness, and even He seeks the common level of humanity that He may reach us. The most penetrating preaching is that of men who have looked into their own hearts to discover the common needs of all their brethren. Alexander Vinet exerted a wonderful power over his hearers through the sense he awakened in them that his teaching was his invitation of them to a struggle in which he himself was sharing. His hearer might not find his eloquence or his literary skill comparable to that of others, although both were great. But, their unflinching comment on every sermon was: "You have done me good." An illiterate old woman who lived not far from him made her way to his house to lay before him difficulties about her life as a Christian, to which her own pastor could not speak. He welcomed her, made her stay all day with him, talked with her as a brother with a sister, and sent her home full of strength and comfort. She said to her pastor: "You others talk down to us, very finely no doubt. But M. Vinet gets right beside us, and we feel his words." The teacher, as well as the preacher, must get beside those he would reach. Elisha's attitude in recalling the dead child to life is the symbol of the best work of the Sunday school.—Sunday School Times.

### What the Disciples in the States are Saying and Doing.

COLLINGS AND CLIPPINGS FROM EXCHANGES.

(From the Gospel Advocate.)

Sitting by my window one day I chanced to notice a sight that is not unusual in this part of the country; indeed, it is, I suppose, quite common in many places where there are many negroes. It was only an old negro trudging along the road beside a mule on which rode his wife. This started a train of thought in my mind. Mentally I compared this negro with his savage brethren that live in Africa now, and with other barbarous peoples of the same kind. Should you ever see such a spectacle as this in those savage countries today, or could you have seen it here a hundred years ago? Is not the negro the same as he was a hundred years ago, and is he not the same as those who live in the Dark Continent? He has the same complexion and features, the same superstition, the same indolence and improvident habits. But there is one point of difference. He has the Christian religion. And one of the noblest qualities of that religion is, that it brings temporal advancement, social elevation, as well as spiritual comfort and hope. The religions of the ancient nations, invented mostly by themselves, are systems worthy of study for their greatness of conception and the assurance they give, in different forms, of a life beyond this.

But their votaries have worshiped, sacrificed, built temples and given up their lives to devotion while still remaining comparatively uncivilized. True, the Egyptians, Assyrians, Greeks, and Romans attained great heights of material progress in some respects. But in the purity of social intercourse, and, most of all, in that principle that lies at the foundation of true religion, "Thou shalt love thy neighbour as thyself," they were all more or less deficient. Selfishness was the controlling thought in the action of individuals as well as of states. If a man could enrich or elevate himself at the expense of his neighbor, if a state could achieve power by sacrificing all other states, such action was considered a sign of greatness of intellect as well as of energy. Such a state of opinion now exists among individuals in such an enlightened country as America, but it is no longer the characteristic of a nation, no longer even considered an index to true nobility of character. In fact, so deeply is this principle of self-denial and generosity implanted in our consciences that it forces even the semi-civilized among us—the negro, the Indian, the Chinese to follow or be ostracized.

(From the Apostolic Guide.)

J. M. Van Horn has held a fine meeting with fourteen additions at Bethany, West Virginia.

ONE DAY.—On our return last week from Baltimore we met at Winchester, Kentucky, F. M. Rains, who was just returning from Middlesborough, whither he had been to dedicate the new church. We asked him how many churches were being put up, and he replied that we would average one every day. This is a most encouraging outlook. Let the good work go on.

A good meeting is reported in the Standard at Miles-ave. church, Cleveland, Ohio. The meeting was begun by Updike and Easton and continued for three weeks, with forty seven additions. The evangelists having to leave for the Des Moines work, J. E. Hawes was called in and continued it, with

thirty-three more additions; eighty in all. F. A. Wight, who is preaching for the church, is a strong preacher and has done for this congregation a good work. When he took the work in 1886 the church could only pledge \$650 towards an \$800 salary. Since then the net increase to the congregation has been 500 souls; a mission has been established, having now a preacher and a membership of 110. Meanwhile the church has built a \$11,000 house on which it has paid all but about \$1,500. We note this case particularly as an illustration of the value to a church of a good preacher, and the wisdom of getting one and holding up his hands when it has got him.

H. W. Everest, in the *Christian Evangelist*, gives us a stirring paper concerning the "Ninety Thousand" young men in the United States under the age of twenty-six, who are now confined as criminals in our penitentiaries. Among various causes for such a lamentable state of things, he gives one that parents can not too deeply ponder. "The boys are exposed to all corrupting malign influences. They can not well be kept from contact with vile companions; and vice is more contagious than small-pox or yellow fever. They mingle with wicked men and listen to all manner of profane and obscene communication. They are on the street by day and by night. They crowd railroad stations and attend games and races. They are allowed to read and gloat over the vilest dime novels and criminal histories. If our daughters were exposed in the same way, who would not expect even worse results, if worse are possible? Where are your boys? What do they read, who are their companions, and how do they spend their leisure hours, especially their night hours?" His closing appeal should reach every heart: "Save the young men and you save the nation, you save the church, you save the race. Oh! the dear boys in prison! Oh! the ninety thousand and more who are getting ready to take their places! Now they are in the arms of mothers and under the protection of pleasant homes; then they will have passed beyond our reach."—Geo. Darsie.

(From the Christian Evangelist.)

UNTERSVILLE, Ohio, March 21.—Our very remarkable meeting continued seven weeks, closing March 12. Bro. R. S. Groves of Hamilton, O., assisted us four weeks. His preaching was plain and direct. He is an able preacher and a fine evangelist. If you want a helper in a meeting, who can be trusted in every particular in and out of the pulpit, secure Bro. Groves and you are safe. We baptized 140 persons and received by relation 16. A grand total of 186 accessions during this most wonderful meeting for this part of Ohio. We have been with this mission church two years and a half. We have now a good house worth \$8,000, a Sunday school of near 160 in attendance every Lord's day, a children's hour conducted by Mrs. Frost every Lord's day afternoon, and a Young People's prayer meeting, which will soon change to a Y. P. S. O. E. We have only given part of our time to this struggling church since coming here. We come to remain all the time from this on indefinitely. A. P. Frost.

A new constitution is soon to be submitted to the people of Kentucky for their adoption in which there is a clause which deprives of the right to hold office in the Commonwealth any person who engages directly or indirectly, as principal or accessory,

in a duel with any kind of deadly weapon. It provides also that the offender shall be punished in such a manner as may be proscribed by law. For ten years Col. Henry Watterson has been trying to make dueling odious in Kentucky. He has attacked and ridiculed it unsparingly through his paper and on the platform, and the recognition of the principle he has sought to establish is a triumph of his efforts. We heartily indorse this feature of the new constitution, and hope it will be adopted. But Kentucky must go further. She must create a public sentiment against the ready use of the pistol on provocation, against carrying deadly weapons, against vendettas, and against the outlawry which makes her "the dark and bloody ground." In the North the settlement of private difficulties by the pistol is now confined to toughs.

We give below, from the *Independent*, an argument for the inspiration of the Old Testament Scriptures drawn from the indorsement of those Scriptures by Christ and his apostles. The same argument was made recently in our editorial columns, and is important enough, we think, to justify us in presenting the *Independent's* statement of it, as follows:—

What shall Christians, whether in the pulpit or the pew, or in the theological seminary, do with this indorsement? The one answer to this question is that they should regard it as final and conclusive in respect to the point involved in it and affirmed by it. It absolutely settles the question by the highest possible authority to known Christian thought. To suppose that Christ and his apostles committed a mistake in their view of the Old Testament Scriptures, or that they openly adopted and avowed a current Jewish belief which they did not really accept, is to assume a theory that discredits them as religious teachers, since it either calls in question their capacity, or impeaches their absolute integrity. It is not logically possible to avoid this result, if we reject their teaching on the point to which it is so clearly committed. We must accept the teaching, or discredit the teachers.

Paul tells us that the church of Christ is "built upon the foundation of the prophets and the apostles, Jesus Christ Himself being the chief corner stone," and if so then the doctrine of Christ and his apostles in regard to the Old Testament should be the doctrine and the law of that church on the subject; what they thought the church should think and should teach in her pulpits, her Sabbath schools, her seminaries of Christian learning, and her confessional literature. She has no place and no use for that sort of rationalistic criticism which makes the Old Testament a very different book from what it appears to be, and different from what Christ and his apostles declare it to be. The fatal objection to all such criticism is that it contradicts the great Teacher, and contradicts His apostles, and virtually imputes to them either ignorance or insincerity, and in either event discredits their supremacy as teachers.

The church, built as it is upon the Bible, including both Testaments, must adhere to it with a cordial and unflinching faith in its divine authority, believing what it says, and seeking to do what it commands, and in both respects "earnestly contend for the faith which was once delivered unto the saints." The dogmatism of the Bible, in the absoluteness with which it both teaches and commands, is but the just consequence of the divine source whence it came. We shall not, until we radically change our opinions of the Bible itself, follow any rationalistic criticism, no matter on what lips found, that contradicts this dogmatism. One word from Christ is worth more than the whole of it.

(From the Christian Standard.)

BROOKLYN, N. Y., April 2.—On March 29, I concluded my six months with

our mission at this place. The total ingathering was thirty-six. Of this number there were thirty baptisms, two restored, two by letter, and two from the Baptists. Those baptized were, excepting two, from the outside. These two came from the Sunday-school. We are thus averaging six per month.—E. R. Edwards.

CANTON, Ohio, April 8.—Four added since last report. Our meeting closed the 8th inst. with thirty-six additions. Canton had a good shaking up by our evangelist, B. C. Black. Some small souls fell through. We look for a better church in the future. Bro. Black drew the line between the church and the world clear and sharp. He gives strong doses of the pure gospel. They killed some and cured others in which we rejoice.—E. R. Black.

Channing's Unitarianism was very much superior to the Unitarianism of to-day, though it was a step in the wrong direction. The unsuspecting might see nothing lacking in these words from his pen:—

We believe firmly in the divinity of Christ's mission and office; that He spoke with divine authority; that God dwelt in Him, manifested Himself through Him, taught men by Him, and communicated to Him His spirit without measure. In Christ's words we hear God speaking; in His miracles we behold God acting; in His character and life we see an unaltered image of God's purity and love.

Allowing a little for extravagance of speech these fine words might apply to Paul or John. Still in justice to Channing it ought to be said that he wrote in 1832 that he was "always inclined to the doctrine of the pre-existence of Christ." He, however, let go the true deity of Christ, and his scholars have become satisfied with Christ's humanity alone.

Dr. James Butchart, who has been in New York almost a year, pursuing certain special studies, to more thoroughly equip himself for the work of a medical missionary in China, recently completed his task, and this week left us with the confidence and love of every member of the church who had the pleasure of his personal acquaintance. His influence in the church has been of unusual value. The love of all, but especially the affection of the young people for Dr. Butchart is beautiful. In his medical studies he stood at the head without a serious rival in the way of efficiency. The Foreign Christian Missionary Society is to be congratulated on securing the services of such a young man. Our mission band in China, already strong and efficient, is to be congratulated on this important acquisition to the working force of the missionary colony. It is difficult to place before the readers of the *Christian Standard* the merits of Dr. Butchart without seeming to exaggerate. Heaven bless him, is our united prayer.—B. B. Tyler.

A despatch is sent out from Hazelton, Penn. (to join many like it gone before) as a "warning" to youngsters against cigarette smoking. It is the same old story. Disease, insanity, suicide; but how many will be warned? Warnings have much weight with the mature and prudent, but with the young and giddy they amount to but little. They are well-nigh powerless against the strange fascination of fashion. We may not be able to explain this omnipotence of fashion; the determination on the part of boys and girls to do what others do through perdition itself stand in the way. Boys will drink if it is the vogue in their set through you "warn" them that their end is *delirium tremens*; they will smoke cigarettes if

it is "the style" although "warned" that insanity is the price, girls will engage in fashionable follies however faithfully "warned" that they bring forth something worse than death. What, then, is to be done? By all means warn, though it profiteth little, but let it be supplemented with constant parental influence, backed by firm, consistent parental authority.

The sad news of the death of Bro. Wm. Wallace comes to us from Indianapolis where he passed away on the 9th inst. A sketch of his life will appear next week in these columns, which we shall make no effort to anticipate. His was a most useful and honorable career. Though advanced both socially and politically as few men in his State have been, he was so rooted in the principles of the current reformation that his whole life and influence have been made to contribute to the growth and stability of the church in Indianapolis, as well as in the whole State. It would be a happy day for both State and Nation if political honors could be reserved for such as he. Bro. Wallace was one in an eminently Christian family. His brother, Gen. Lew Wallace, has made in "Bon Hur," the most striking contribution to Christian literature of this generation. And of the family who gathered to pay him the last sad rites, there are many who are bulwarks in the churches where they live. Sister Wallace, his bereaved companion, is one of the sweetest and bravest spirits in the National C. W. B. M. It will, to her and to all who mourn him most be a source of consolation to know that the memory of his good works will add many tears of sympathy to their own.

Will you please answer through your columns the following questions and oblige one who is greatly interested?

1. Is it right to keep a brother in the church who is in the habit of getting drunk, or, at least of frequenting saloons and drinking?
2. Is it necessary to have the evidence of church members to convict such a one?
3. If not, is it right for the officers to refuse to take notice of such conduct when it can be proven by plenty of good reliable citizens who make no profession of Christianity?
4. Is it a good reason for keeping such a person in the church because he gives liberally to the support of the cause?

1. It is not. No brother should be borne with in such conduct any longer than the time that may be required to prove that he really means to continue in his course in spite of all counsel and warning.

2. It is not. Any reliable evidence is enough. Why require that the witnesses be church members? Proof is proof, and it is a matter of no concern whether the witnesses are members of the church or not, so long as they can be trusted to tell the truth.

3. It is not.  
4. No. It is a bad reason. Money should cut no figure in the matter at all.

Hear instruction, and be wise, and refuse it not.

The Rev. R. W. MacAll relates that M. Bersier, in his address at the Montmartre mission room on the night before his death, emphatically condemned the use in Christian churches of titles, implying that those bearing them were of higher station, or more holy than the rest of the community, though he did not object to the term "father" being applied to those from whom spiritual benefit and education in the things of Christ had been received. At M. Bersier's funeral Dr. Presenté was too unwell to read the address he had prepared.

Selections.

What I Live For.

I live for those who love me, Whose hearts are kind and true, For the heaven that smiles above me...

I live to learn their story, Who've suffered for my sake, To emulate their glory, And follow in their wake...

I live to hold communion With all that is divine, To feel that there is union Twixt nature's heart and mine...

I live for those who love me, For those who know me true, For the heaven that smiles above me...

Hard Times.

What causes the hard times? There are various opinions. One political party will have it that it is all owing to the National Policy...

This Province last year licensed 2,992 taverns, 445 shops, 27 wholesale liquor dealers, and enough extra sellers to make in all 3,609.

Some taverns take over the bar \$8 to \$10 per day, some \$20 to \$25, some \$50 to \$75, some in cities as high as \$150. The average is probably \$25 per day.

Shops should realize from counter sales (not including supplies to taverns) an average of \$40 to \$50 per day. \$10 x 445 = \$4,450 per day.

Wholesale liquor dealers should do at least a business of \$100 per day direct with consumers who purchase in kegs and barrels. 100 x 27 = \$2,700 per day.

In all cases we are leaving out the sales made by licensees to one another, only taking into account what they sell directly to consumers.

Then add together \$21,013,920 + \$5,573,020 + \$845,000 and we have \$27,431,940 spent in liquor drinking in this Province in a year.

The whole Dominion of Canada last year exported in its largest lines of produce as follows: Cattle \$6,650,000,

cheese, \$9,400,000, peas, \$1,600,000, barley, \$1,600,000, horses, \$1,000,000, eggs, \$1,800,000, potatoes, \$300,000, sheep, \$1,300,000, pork, \$600,000, apples, \$1,000,000. Total \$28,150,000.

It will be seen that the balance between what we export in agricultural produce from the whole Dominion and what we spend to make swill barrels of ourselves in one Province is small. This Province drinks within a million of the whole Dominion export in these lines.

Then what makes hard times, will some one please tell us? Is it a fluctuation in the price of eggs, or horses, or barley, or beef, or cheese? Or is it this infernal whiskey business that we are making a little more respectable every year?

We might go on and add to this \$27,500,000 spent in whiskey, \$500,000 spent in legal proceedings arising out of crimes and other troubles caused by liquor; \$2,000,000 for time lost loafing around taverns and putting in terms of imprisonment; \$600,000 per annum as interest on \$10,000,000 looked up in the buildings and furnishings in which the business is carried on; \$1,000,000 losses caused through accidents by men being drunk on railways, steamboats, etc.

Now we do not undertake to say that our contemporary's figures are correct, but even if they were one-half true, they are sufficient to show that the liquor traffic and its consequences must produce hard times.

National Policy, Commercial Union, Restricted Reciprocity, Unrestricted Reciprocity or any other party nostrum, will never cure the body politic of its ills so long as its strength is sapped by drink. Presbyterian Review.

The Reason.

A lady who had been a quiet but successful Sunday school worker, gathering an earnest class about her and holding its members, was asked by a young girl, enthusiastic but discouraged, the secret of her success.

"I know," said the girl, "that there must be something at the bottom of it all, or you could never hold them as you do. I cannot keep my class interested so. They whisper and play at one end of the class while I talk to them at the other."

The lady considered a moment and then said: "The great principle is, I think, that they are interested in the lessons and in the study of the Bible. So, as a natural consequence, they are attentive."

"Oh, yes," answered the girl; "I see, of course, that they are interested in the lessons now, but will you please tell me how you got them so interested in the Bible study?"

Still pondering the question, the lady replied. "I suppose that is due to the fact that they come regularly. In that way they keep the thread of the subject. I could never keep them interested in the lessons if they were irregular in attendance."

"Yes," persisted the girl, "I can see all that, but will you tell me how you get them to come regularly?"

Still speaking low, as if fooling her way, her friend answered: "Well, as to that, I always made a personal matter of their coming. They understood from the first that I should be pained at their needless absence. Although I trust that they have a higher motive now, I suppose they mostly came at first because—they loved me."

The eager questioner hesitated, and

then continued, speaking earnestly. "I am not surprised that they should, but will you excuse me if I ask you what special means you took to make them love you?"

And then the lady smiled. "My child, you are teaching me many things. The reason why they loved me was because I loved them."

Is it not true that, although many elements may seem to enter into Christian work, the fundamental principle must be love for those whom we are trying to help?—The Congregationalist.

True Heroism.

On the deck of a foundering vessel stood a negro slave—the last man on board. He was about to step into the life-boat at her last trip. She was already loaded almost to the gunwale, to the water's edge.

He pressed to his bosom what he carried in his arms, and seemed loath to part with it. They insisted. He had his choice—either to leap in and leave that behind him, or throw it in and stay to perish. He opened its folds; and there, warmly wrapt round, lay two children whom their father, his master, had committed to his care.

Our cry to the perishing, Come to Jesus, Come; "yet there is room." —Guthrie.

The Men That Fell Out.

Dr. M. D. Hogo, of Richmond, Virginia, tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him, and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside, and the former said, "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and, when the prayer was over, the man who had sought the interview, said, "Now proceed with what you have to complain of in me."

But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour; and there are several other difficulties that might be settled the same way. Try it.

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TORONTO, MAY 1st, 1891.

Volume Six.

With this number THE EVANGELIST enters upon its sixth year of publication. During the first four years of its life it was published monthly and known as THE ONTARIO EVANGELIST, during the fifth year semi-monthly under its present name, THE CANADIAN EVANGELIST. We hear of none of our friends who would like to go back to the monthly, but there are those, and not a few, who want to know when they may expect THE EVANGELIST weekly. The semi-monthly issue is intended as a step between the monthly and the weekly; how long it will take to make the step depends largely upon the friends of the paper and their anxiety to have a weekly as shown by the manner in which, and the extent to which, they support the semi-monthly. The increase of circulation during the last twelve months has been considerable, and, all things considered, encouraging. But there is still a large number of the Disciples in Canada who are not subscribers to THE EVANGELIST, and who, judging from the testimony of those who do take it, would be highly benefited by receiving its visits. We therefore ask the continued and increased assistance of our friends in greatly and immediately enlarging our subscription list, and we would further trespass upon the territory of the business managers by reminding our readers that it is very desirable that all subscriptions should be paid promptly in advance. Paying arrears on a paper, even a religious paper, is as difficult as it proverbially is to pay for a dead horse. Prompt payment in advance saves people from such unpleasant experience. The mercenary cheapness with which papers are offered to the public in our day seems to have the effect of fostering the idea that it matters little whether they are paid for at all. While the fact is that no man can better appreciate the truth of the saying that "Money makes a muckler" than the newspaper publisher who has many unpaid subscriptions on his list, and it does not help him much to know that the condition of his list is like unto that of many others.

It is our purpose to carry on THE EVANGELIST on much the same lines as during the year just closed. We desire to make such improvements from time to time as our opportunities and abilities will enable us to make and as the need of the work may seem to require. We have received many expressions of commendation of the course hitherto pursued, and we trust to be worthy in an increasing degree of the support and confidence of our brethren, and hope to be able, by the blessing of God, to give them a paper which will do them and the cause of Christ much good and no harm. With such purposes, desires and expectations we begin our sixth year of editorial labor.

Summer Sunday Schools.

Summer Sunday schools usually open about the first of May. A summer Sunday school is better than no Sunday school—a great deal better. Much good can be done in five or six months of faithful work by earnest and consecrated teachers. Such teachers are a primo necessity to a Sunday school; they can make a good school in very untoward circumstances; they can overcome adverse circumstances. This we desire to impress upon those who must carry on Sunday school work amid unfavorable conditions or not at all. We remind them that with scholars, teachers, and the Bible and a place to meet, there may be a school which, if not first-class according to the standards of cities and towns, may do a large amount of good to both scholars and teachers. A well-arranged and commodious place of meeting, all approved helps to the study of the lessons, and all appliances which aid in teaching the lesson are not to be despised, but rather to be obtained and used if possible, but let those who are unable to enjoy these advantages remember that good work was done before such things were known, and may be done where they cannot now be had. Sometimes when we hear people extol the present at the expense of the past, we wonder how our ancestors managed to exist at all, and do religious work. We say, then, let no church hesitate to call the children, and young people, and even older people together for the study of the Word of God because of the lack of all the modern facilities for carrying on a school. Let them use the best means possible, proceed to the work in faith and in prayer and assuredly the Lord's blessing will attend their efforts and eternity toll of good seed sown and bearing fruit in the hearts and lives of even such as seemed heedless and unresponsive. We send out this word of encouragement to our fellow-laborers in the summer Sunday schools, with the prayer that they may have great joy and great success in this season's work.

"To Worship."

There is much of interest and importance in the narrative of "Philip and the Eunuch" in Acts viii. 26-40. Verses 27 and 28 have long had for us a peculiar charm, and we direct attention to them here, in the hope that any of our readers who have not hitherto found them striking may hereafter find them to be attractive and stimulating. Let us write them out in full: And he (Philip) arose and went: and, behold, a man of Ethiopia, a eunuch of great authority, under Candace, queen of the Ethiopians who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.  
He had come to Jerusalem to worship; as he was returning he was reading the Scriptures. The purpose of his going to the Holy City and his occupation on his way home are what have furnished us with delightful and profitable reflection. There is something we more than admire in a devout worshipper of the Almighty, and a reverent student of His Word. We feel that all God's intelligent creatures should worship Him and hearken to His voice, and that that is a sadly, nay, an awfully, imperfect life, which disregards God and despises His word. Let us think of that "man of Ethiopia," and ask ourselves whether we are worthy to stand with him.

Distrust a man that cannot look you in the eyes, and a woman that can.

Did you read the article on second page of last number, "Alexander Campbell and the Baptists"? It is worth reading and preserving.

We are unusually favored this issue by having two articles direct from the missionaries in foreign lands. Our interest in and attachment to the work is increased as we learn more of and more from these consecrated men. Another of our Ontario brethren, Dr. Butchart, as page second testifies, is about starting for China. We wish him a very pleasant voyage, and very great success in ministering to the physical and spiritual wants of the Chinese; as Dr. Macklin shows, physicians have exceptional means of reaching the heathen with the Gospel.

THE MAY COLLECTION.—We add a word here concerning the proposed collection for Home Missions on the first Lord's day in this month, or on some more suitable day before June 1. It is really a case of urgency. Even if the brethren think the Board has ventured too far this year, they should stand by them and see them safely through this time. Will our readers carefully peruse and meditate upon the "Co operation Notes" in this issue? The Elders and Preachers can do much if they will. A plain, earnest statement of the case will be kindly received by the churches and generously acted upon. The work must go on; we dare not let it fail.

We commend the statement relative to "Bible Clubs" to the favorable consideration of our readers:—

Referring to the stories of cruelty practised towards Queen Victoria's granddaughter, the Russian Grand Duchess Elizabeth, by her royal husband, in forcing her to renounce her religion and to enter the "Orthodox" church, the London Times and Echo declares that "as a matter of fact all the Protestant Royalties of Europe hold themselves ready to change their religion at five minutes' notice, if matrimonial exigencies demand it." If this be true, Protestantism compares unfavorably with Catholicism, which has the courage of its convictions, however irrational or indefensible those convictions may be. And this constitutes the strength of Catholicism—its consistency and persistency. But there is a good deal of this accommodating, convictionless religion outside of royal families, and it is found with some who have not state considerations to plead as an excuse.—Chris. Standard.

There is indeed "a good deal of this accommodating, convictionless religion outside of royal families," and a very poor kind of religion it is. Examples of it are furnished when persons who believe that the immersion of a believer is the only baptism prescribed by the Saviour join Prebaptist churches to please husband, or wife, or other friend. "Voxily they have their reward."

"Church Rounder" of the Canadian Advance visited the Disciples on Cecil Street one Lord's day morning. We give here an extract from his account of what he saw and heard:—

It was Easter when I found myself there. The congregation was gathering silently, and the glorious sun shone in on eager, reverent faces, but no flowers. One to whom I spoke of the unusual departure, said that he thought the matter had been overlooked.

The opening exercises were entered into with the true spirit of worship, and I could not fail to notice that the Easter service was attended by many whose age or infirmity prevented a regular attendance at the house of prayer.

The pastor is the Rev. J. R. Gaff, a slender man, with keen blue eyes, a gentle but firm mouth, a persuasive manner and an enunciation which betokens his American birth.

His sermon was thoughtful, earnest, and suited to the day on which ministers, churches and people speak of the

coming up from death in its reality, its fulfillment of promise and its glorious hope.

The rev. gentleman spoke tenderly of the disciples who were full of doubts and fears during the days when death held captive their Lord. In his earnestness he presented this one point excellent, beyond all others—that because the calling of a fisherman trained the eye and the ear to superlative distinctness, the Lord chose these men of humble trade to go forth in His name, not as orators or teachers, but as witnesses to tell of what they had seen and what they had heard.

Co-operation Notes

CONTRIBUTIONS.  
M. N. Stephens . . . . . \$10 00

We do not often "tell upon" our friends in these notes, but we are moved to do so now by an expression in the latter containing the above contribution; it may do the rest of us good to meditate upon it: "It just occurs to me that probably Bro. Stephens has not done all that he could, and as he thinks it best to be on the safe side he sends you ten dollars." We thank Bro. Stephens for that expression, "on the safe side," and for what it suggests. Brethren, are we also anxious to be "on the safe side"? When we all become so, there will not be so many wearisome appeals for money to carry on mission work. Brethren, are we "on the safe side" this year? If not, let us get there.

Those who have never had anything to do with managing mission work cannot enter fully into the feelings of the Board when they contemplate the possibility, not to say the probability of a deficit in the mission fund. It does not relieve the mind of the Board to reflect that they are simply acting for their brethren and trying their best to carry out faithfully the wishes of the Annual Meeting. The fact that stares them in the face and will not down is that, if the money is not forthcoming, faith will be broken with the preachers at the mission points and with the mission points, too, and that frequently leads to hardship, unnecessary hardship. Now, brethren, shall we have that additional \$500 by the first of June or not? Shall we not have some liberal individual gifts as well as large collections?

The brethren must pardon this iteration and re-iteration regarding the needs of the mission fund. If it is monotonous, it is necessary.

The circular letter referred to in last issue has been sent out to the churches, and to a number of isolated brethren and sisters. We give a copy of it here:—

DEAR BRETHREN.—The Board of Managers of the Co operation once more extends a Christian greeting to the Disciples of Christ throughout the Province, and respectfully addresses them with reference to,

I. THE MAY COLLECTION.

The Annual Meeting at Owen Sound directed the Board to ask the churches to take up a special collection for Home Missions on the first Lord's day in May. The necessity for general and liberal offerings will be apparent when it is known that in addition to the sums already paid and subscribed about \$500 more is required in order to enable the Board to meet the obligations incurred for this year. The Board is contributing towards the support of six preachers, two in Muskoka, one in Collingwood, one in Owen Sound, one in Hamilton and one in Toronto. Appeals were received from other points, but the Board felt that it would not be safe to undertake further this year. Latest reports inform us that the work is going on prosperously at all the mission points, and a general study of the situation in the Province leads to the conclusion that there is a

bright future before us, if we faithfully and earnestly preach the Word, and cheerfully and promptly enter the doors opening on every hand. The Board esteems it a pleasure and a privilege to invite the brethren to assist in the glorious work of preaching the Gospel of Christ, and requests the elders and preachers to cordially assist in pressing the matter upon the attention of the churches.

In this connection the Board would ask those who have made subscriptions towards this year's work, but have not paid them, to do so at once, if possible; and would also invite other brethren and sisters who may not be able to meet with churches to assist the good work to whatever extent may be in their power. All contributions should be sent to George Munro, Erin, Ont., who will promptly acknowledge the same.

II. THE ANNUAL MEETING.

The Annual Meeting is to be held with the church on Cecil St., Toronto, June 4th to 8th. The church extends a hearty invitation to the brotherhood and will entertain all who attend. Those who expect to be present should send in their names in good time to the Secretary of the Billing Committee, C. W. McMillan, 238 Huron St., Toronto.

Bro. A. N. Gilbert, of Cleveland, Ohio, is engaged as chief speaker. Bro. Gilbert is an uncompromising preacher of the Ancient Gospel. His speech is with clearness, tenderness, eloquence and power. Our aged brethren will be delighted with his beautiful and faithful presentation of the Truth they love. It is to be hoped that a large number of them will be in Toronto to hear him.

Full particulars as to programme, reduced rates on the railways, etc., etc., will be published in due time.

On behalf of the Board,  
HUGH BLACK, Pres.  
Geo. Munro, Cor. Sec.

Church News.

WEST TORONTO JUNCTION.—Two confessions and baptisms on Sun. day, 19th ult. J. M.

BOWMANVILLE.—A man and wife made the good confession at our Thursday night prayer meeting. E. B. B. April 22.

TORONTO EAST END MISSION.—The work here is moving on very encouragingly. Arrangements have been made with Bro. Ballah to labor with them during the summer. D. M.

WELLAND.—Things are moving on nicely. Repairs are in progress on the building, and by a week from Sunday it will have a greatly improved appearance. ALEX. McMILLAN. April 22.

WALKERTON.—Some three months ago a Young People's Society was organized in Walkerton, and already much good has resulted in drawing out the young people in the matter of taking part in the devotional exercises of the church. Bro. Sheppard has announced the following subjects for Lord's day evenings, beginning with April 19: "What is man?" "A bad start in life." "Eternal Life Insurance"; and "Woman, her influence for good or evil."

EVERTON, April 22.—On Lord's day, April 12, we were surprised and pleased to have Bro. Crowson, of Huntsville, meet with us. In the evening he preached to us on 1 Cor. x. 2. Our faith in Christ is strengthened when we meet men who, like Bro. O., have for half a century been walking "as becometh saints." Bro. Crowson, in all probability, was the first white child born in Erin Township, and it is now almost fifty years since he obeyed his Saviour. His interest in the work of the Lord is manifested by the fact that he is now preparing for more effectual work in Muskoka by having

his family permanently associated with him in Huntsville. As we remember such in our prayers may we not forget the words of James: "Go... be ye warmed and filled and yet give them not the things needful to the body; what doth it profit?" May we pray as if all depended on prayer, and work as if all depended on work. One baptized on the evening of the 15th.

P. B.

GALT.—By the Lord's blessing upon the little flock here I am enabled to report two received into fellowship to day—a sister, who on this beautiful morning was baptized into Christ, in the presence of a very considerable and respectful audience, at the quiet creek where we have usually symbolized the burial and resurrection, her husband, a baptized believer of some months standing was the other. May the word of the Lord have free course and be glorified. R. W. McDONNELL. April 19.

WALKERTON—Golden Wedding.—On the 18th April Bro. Moses Whitehead and his wife, of Walkerton, reached the fiftieth anniversary of their wedded life. It was strictly a family gathering that celebrated the day at the aged couple's home, with the exception of the writer, who has been intimately acquainted with them all his life. During the evening he made some congratulatory remarks on their long and faithful union, and their abiding faith and hope in Christ, which remarks were followed by a relation of the many changes and eventful incidents, a feelingly given by Bro. Whitehead. Their son Thomas Whitehead conducted devotional exercises, while others gave recitations and engaged in singing appropriate songs. The Truax Band serenaded them with a number of their finely executed pieces. They have eight sons and four daughters, all living, and ninety-four living grand-children and great-grand children. The pleasant reunion with their children, and the presents given, made the hearts of the worthy couple glad and thankful.

NATHAN C. ROYCE.

OWEN SOUND.—After five months in this field I am in a better position to speak of the condition of the church here, and of the outlook for the future. This is not one of the oldest churches in the province, for its charter members come up from the church in Esqueving, and some of them are with us now, but it has had an existence here for a good many years, and has passed through the usual varied experiences of church life. In the past it has not been a particularly aggressive church, and has not made itself felt to any great degree in the town. I am constantly meeting with persons who either have no knowledge of us, or, what is often worse, some very distorted ideas of our position and teaching. Now this is not because the Gospel has not been preached clearly and scripturally here, for it has, and with power, too. Such names as W. A. Stephens, C. J. Lister and others, who have been faithful workers here, are a proof of this. But the people did not come to hear, or, coming, were unwilling to learn. But the patient labors of those men have made the present effort possible, and it is ours to use the opportunities of the present, and by God's grace do our work as faithfully as they did theirs. What, then, is the present condition of the church here? A membership of about fifty persons, about one-third of them aged disciples, well informed and deeply interested in the success of the cause of Christ. The other portion of the church are young people full of energy and zeal.

It is a noticeable feature of our church life here that the young people are engaged in all our services with great profit to themselves, and pleasure and profit to those of us who are older. We have the usual Lord's day services, with a good Sunday school and two Bible classes. A young people's prayer meeting on Lord's day morning is an excellent beginning to the day's work and worship, and is largely attended. The Tuesday night prayer meeting and the Thursday night meeting for Bible study are not only well attended but are both intellectually and spiritually helpful to us all. Our audiences are growing in numbers about as fast as can be looked for; there is a spirit of helpfulness in the congregation; harmony prevails, and I see no reason why this season of seed sowing should not be followed by a harvest of souls before long. This town is a busy place of some 8,000 or 9,000 inhabitants, with educational advantages above the common, the Collegiate Institute being one of the most important in the province, and the Northern Business College, of which Bro. C. A. Fleming is the principal, is amongst the largest and best in Ontario. The usual religious denominations are of course represented here, with a Y.M.C.A. and several Temperance organizations, W. C. T. U., Royal Templars, and others. There is plenty of room for aggressive Christian work, and as far as I know no special hindrances. But it calls for work, earnest prayerful work. Growth here will not be rapid, but if we are true to our convictions, and loyal to our Lord, we shall reap a harvest of souls, I doubt not. I am enjoying my life and work here very much; the preacher's work is a delight, where all are united, and rival each other only in seeing who can help him most. JAMES LEDIARD.

Bible Clubs.

We have clubs of various kinds organized for various purposes, and why should we not have clubs for the study of the Bible? That systematic Bible study is needed goes without questioning. That it is generally secured through our present Sunday-school system we very much doubt. A uniform series of lessons do not secure such practical, definite results as might be expected from a school. The failure of Sunday-school work in this particular has arisen partly from the fragmentary nature of the system, partly from the artificial methods of study and teaching; but largely from that carelessness and inattention which arises from the false but very prevalent idea that the Sunday school is not a place to study for the purpose of really learning something. Of the nearly 20,000,000 Sunday-school scholars and teachers in the world that during 1890 studied Luke's Gospel, but comparatively few could pass a creditable examination upon it.

As an incentive for more thorough work upon the part of both scholars and teachers, the American Institute of Sacred Literature have organized a system of annual examinations. The result of the examination for 1890 on Luke's Gospel was to stimulate an increased interest and delight in more systematic Bible study. The Institute holds out the incentive and rewards which are commonly offered for meritorious work in educational lines by awarding certificates bearing the seal of the Institute to all whose work warrants such recognition. Two general examinations will be offered for 1891: (1) The Gospel of John; (2) The Life of the Christ, based upon the four Gospels. There are four grades

of the examination adapted to different classes, viz.: elementary, intermediate, progressive, advanced. The examinations will be held in all parts of the world on January 15th, 1892, and continue for two hours under the direction of special examiners. The fee for each person taking the examination is fifty cents, and all applications with fee should be in before December 1st, 1891.

For the benefit of groups of persons who wish to do thorough work to fit themselves to take the highest grade of examination, or to prepare for teaching the Bible, the Institute has provided a systematic, comprehensive, inductive study by means of "Bible Clubs." The club, through its chosen leader, will receive instruction, by the correspondence system of the Institute, from competent instructors, under the supervision of Professor W. R. Harper, of Yale College, who is the Principal. The Institute furnishes all material except the studies which form the basis of the work, gives correspondence instruction to the leader, regular criticism of the class work, and an examination and certificate at the close of the course. The charge for Correspondence Clubs is \$6, in addition to the membership fee of fifty cents already referred to. The material required is: For the leader the Old and New Testament Student, \$1.50 per year; for the members, the "Inductive Bible Leaflets," forty cents per set, and for both the Cambridge Bible on the book studied. The Student and the "Leaflets" can be furnished by the undersigned. Clubs that do not require the assistance of the Institute instructors, but prefer to manage their own studying, may form a Non-correspondence Club by the simple payment of the membership fee of fifty cents. The club will receive through its leader the suggestion-sheet as required; also final examination and certificate. Where clubs cannot be formed, provision is made for individual correspondence, instruction and examination.

From personal knowledge of the work done, and experience in the plan of study pursued by the Institute, I can most heartily recommend the Bible Club idea to the favorable attention of all who are interested in a more systematic method of studying and teaching the Word of God. Officers and teachers of Sunday schools, Bible classes, Young People's Societies, and in fact all who want a more general and accurate knowledge of the Scriptures, should form Bible clubs. There should be at least one in connection with every church, studying John's Gospel with a view to the examination. The course on John has been prepared with special reference to teaching the Sunday school lessons of July-December, 1891. Because of this fact it is very important that, especially, teachers should avail themselves of this home training school, and at once take steps to organize a club. For the purpose of stimulating greater enthusiasm in Sunday school work superintendents should get teachers and scholars committed to the examination on John, and have the work of the last six months of the year bend to that.

For the purpose of arousing a greater interest in the study of the English Bible, we ask the hearty co-operation of all. We wish to hear from any who desire to take the examination, or to have correspondence instruction, and also from any who will undertake to form clubs or to act as special examiners. Enclose stamp for sample questions, specimen studies, Bible Club pamphlet, etc., to A. M. PHILLIPS, Special Secretary, 11 Avenue Place, Toronto, Ont.

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The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. E. SHEPPARD, Walkerton P. O., Bruce Co.

DEAR BRO. SHEPPARD,—I was much pleased with your explanations of my questions. Thanks. I suppose I may now ask for more information.

1. In confessing that Jesus is the Christ, the Son of the living God, does the penitent confess that He is his Lord, and also that He is his Saviour?

Certainly. These are the words used by Peter at Caesarea Phillipi, and is the fundamental Confession of Faith embracing all the relations in which Jesus was manifested to save man;—and, hence, the rock on which He built the church. It is a declaration, not of human opinions, but of that which the Father had revealed to Peter. "It is Christological, that is a confession of Jesus Christ as the centre and heart of the whole Christian system."

2. Is it possible to prove from the New Testament that it is necessary for believers to confess by word of mouth that Jesus is the Christ, the Son of God, before being baptized, or may the confession be made after baptism?

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," and as faith precedes baptism, so we judge the confession of Christ as the Son of God should precede it also; the case of the Eunuch would seem to make this plain, for, admitting that the latter part of the 37th verse of Acts viii. is not authentic, still an answer to Philip's words: "If thou believest with all thine heart thou mayest" (be baptized) must have been given in the affirmative before he was baptized—which would be a confession of Christ.

But, in regard to a difficulty stated in a letter accompanying the above queries, "how to take into fellowship one who is a believer, who has been baptized by one not in our brotherhood, and who has never yet confessed by word of mouth the good confession," we have no hesitation in saying that if that "believer" honestly, with a true heart obeyed the Saviour, though he may not formally have confessed with the mouth, yet, certainly in asking for baptism he must have made known his belief in Jesus as his Saviour, and ought to be received into full fellowship with the brotherhood. E. S.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie R. Agnew. Everything intended for this column should be sent to Mrs. S. M. Brown, Ridgestown, Ont.

DEAR SISTERS OF THE PROVINCE,—You will have noted that preparations are being made for our Annual Meeting, or fifth anniversary. Do we realize it is so near us, and think we have so much to prepare for it! Toronto is an important centre, and we should come fully prepared so the representation of our work would be clear and pointed so as to consume as little time as possible, that we may give the more earnest heed to the Word. No doubt our sister, Jessie H. Brown, will have some good things to say to us if we give her the time. We hope to see one or more delegates from each Auxiliary, knowing it will increase your zeal and build you up in your most holy faith; you will go home better qualified to do valiant work for the King. It is gratifying to know that last year all the Auxiliaries reported the work done; some came in a little late of course, but this year we will ask the President to call their May meeting on the 5th, or as early in the

month as convenient, so as to give the secretaries ample time to report before the middle of the month. You know it is not easy to patch up the Secretary's report during the meeting, therefore, I will beg you to see to this promptly. We hope to see the Minnedosa building fund paid up, as they have their hands full up there; however, we expect to hear a good report from them. Let us come earnestly seeking to do more for the Master. Yours, in Christ. Mrs. E. McClure, Cor. Sec.

Ivan, April 18, 1891.

At this glad resurrection time of the year, when all nature is responding to the quickening touch of the life-giving band, it is most fitting that the children of the King should put on new garments of praise and thanksgiving for the infinite mercies of the past, as well as for the blessed assurance that for us, too, there awaits the glorious brightness of a resurrection morn. Wherefore, beloved, seeing we have this hope, this living hope, let us anew.

"Wash the dark stains on our traveling robes, white in the fountain of His blood," and open wide our hearts that the warming, quickening rays of the Sun of righteousness may fill us with new life, and vigor, and activity in the work He has committed to our hands. We have been as those that slept, and did but dream of working, and giving, and living for our Lord. He has been very patient with us, bearing with our selfishness and lukewarmness, and even giving us liberal and great rewards for the little service we have given Him. But, leaving the things that are behind, let us now renew our vows before Him, and trusting in His all-perfect strength, and over present help, consecrate ourselves and all we have cheerfully, lovingly to His service more fully than we have ever done before.

The program for our Convention will be given in next issue. We trust that our sisters are eagerly looking forward to the time of meeting and greeting. Some writer has said that "the greatest pleasure in life is in anticipation." There are exceptions to this, as we have often proved in the past, when we have come together in our Annual Meetings, and realized, not the sorrow that flows from eye to eye, but the "joy from heart to heart."

All will regret that our beloved Treasurer, Sister Jennie Fleming, is not at all well. The months of anxious watching and nursing by the sick bed of the dear sister, who has at last passed over into rest, have sorely tried her strength. But we hope and pray that she may be able to be with us in June. We need her wise, thoughtful counsel in our deliberations. S. M. Brown.

Temperance.

The Sights that Make Fanatics.

The most of us confess that the inordinate use of strong drink is a great evil, but we are too busy to think of it, and we pass on. But let a man or a woman once become known as interested, and such a swarm of skeleton arms reach up their fingers, clutching for help! Such a wail, such a chorus, such a diapason of groans salute the reformer; all because he is a reformer, and now to the business. "Help me! Have mercy on me!" Gentle reader, these are the voices and sights that make men fanatics. You know nothing of them. . . . But he who has once turned an inquiring and friendly face toward the victims of drink is besieged with crowding horrors.—The Voice.

Children's Work.

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

DEAR CHILDREN,—I have only time to remind you that it is nearly time to be thinking about your annual reports. Will you try and let me have them not later than the 20th of May, which will give me time to prepare mine and will take in the second meeting in May for the bands who have two during the month? Your report should state your present membership; how many gained or lost during the year; how much money you have raised for all purposes, how raised, and to what it has been applied. Be careful to state what you would like done with the money in the hands of the Treasurer for next year's work. Will you state whether any of the members of the bands have united with the church during the last year, and how many? What studies have you taken, and what have you found most interesting in your meetings? If anything of special interest has occurred I should be glad to hear it. J. E. L.

DEAR MRS. LEDIARD,—The "Willing Workers," of Cecil Street church, Toronto, have worked very faithfully for some months past. We meet from house to house, twice in the month for sewing; and have made during that time, nine quilts. The proceeds from the sale of these quilts, including the birthday box collections, amounted to \$25.00, which we paid into the Church Furnishing Fund. Our regular Mission fees amount to \$2.75. We are glad to see the other bands are working so faithfully.

Mrs. JOHN LOBBAN, Treasurer.

Mother's Work.

"My mother gets me up, builds the fire, and gets my breakfast and sends me off," said a bright youth. "Then she gets my father up, and gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school; then she and the baby have their breakfast." "How old is the baby?" asked the reporter. "Oh, she is most two, but she can talk and walk as well as any of us." "Are you well paid?" "I get two dollars a week and father gets five dollars a day." "How much does your mother get?" "With a bewildered look the boy said:—"Mother! why she don't work for anybody." "I thought you said she worked for all of you." "Oh, yes, for us she does; but there ain't no money in it."

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Letter from China.

DEAR BRO. MUNRO,—I am sorry I have not written you more lately, but I have been quite busy. I have two dispensaries now, one on the largest and busiest street in the city, and the other, while out of the city, in the most conspicuous part of the city, and near our houses. I see a great number of patients in a month. Perhaps ague and itch are the most prevalent troubles. Quinine is the sheet anchor for the former, and sulphur for the latter. We have few diseases that you are not accustomed to at home. Among these few are leprosy, of which I sometimes see two or more cases a-day. It is known as an incurable disease, but there are remedies that can do great things for it. It is a horrible disease; the face becomes set in expression, and insensible to the prick of a needle. This is the lion-like expression spoken of. The fingers contract and become stiff, and after months or years drop off. Ulcers form on the feet, and the toes drop off. Later, limbs contract and may ulcerate off. The patient may go blind. This is not wrongly taken as an emblem of sin, but the leprosy of the Bible was probably itch in many cases and other diseases of the skin. Ulcered legs are much more prevalent than with us, and eye troubles also, especially in grown lashes. These can nearly all be cured by us. Is it not a glorious mission of the church to introduce the healing art into a heathen country where great reliance is placed in charms and worthless remedies for the cure of disease? Christ introduced charitable medical treatment, and the church introduces it into China. It cannot be self-supporting now, but by and by the Chinese will take it up. I am teaching three students, and they seem to learn very satisfactorily. My eldest student can now, when I am away, treat two-thirds or more of the cases that come. May the Lord bless our efforts so that we shall be able to send many qualified men out to practice among their own people.

Yours sincerely, W. E. MACCLIN.

Nankin, March 1, 1891.

Our Missions in the Far East.

C. E. GARSTH.

That we will in the near future be a great missionary people I have no doubt. Though at times the apparent lethargy of the saints dampen our enthusiasm, still the signs of the times are on the whole hopeful. As our work enlarges, one of the most important questions that can arise is the locations of missions; reference is not made to the countries, but to the location of workers in countries. Work has been opened in India, China and Japan, all heathen countries. "The greatest good to the greatest number" expresses what is desired in evangelizing. In any country of importance there are certain foci, few in number, yet from which all parts of the country are easily reached; people flow in and out of them from and to all parts.

Business men locating extensive establishments go to such places. These cities are almost invariably cosmopolitan; in heathen countries the dwellers in them are apt to be away from the conservative influences of

home, and the more readily take up with new ideas. These foci are the natural locations in which to open mission work. As it grows it can extend in all directions along lines of travel, churches will be in easy supporting distance of each other; they are also easily united for co-operative work. This is the day of "trusts." "Co-operate or die," said Professor Hinchour. Again, the modern accessories in evangelizing are the school and the printing press. Even if large cities are not the best places for schools, they should be near, and cities are the places to issue publications, especially periodicals. Missions, even if in different countries, have a strong influence on each other. For instance, if the Japan mission were to suffer, China would feel it owing to the intimate relations of the two empires; on the other hand, success in one country exhilarates the work in the other. Though our missions are, as yet, weak, we have a line through the heart of Japan and China, which only needs to be strengthened and extended a little to make it a wonderful base of missionary operations. At the eastern end of this line is Tokyo, the capital and largest city in Japan, throbbing with life, from which most of the empire is easily accessible. The population of Tokyo is twelve hundred thousand. The next point is Shanghai, a seaport at the mouth of the Yangtze river, the largest in China and one of the largest in the world, and is the main artery of the "Flowery Kingdom." Shanghai, perhaps the most important city in China, now has more than a million people and will grow; we are fortunate in having a good worker there. Two hundred and fifty miles to the west, up the same river, is Nanking, formerly the capital of the empire and still one of her most important cities. The Nankinese is the mandarin dialect, like gold, current throughout the empire. Here there is comparatively a strong band who learn the mandarin at the purest spring, which is of incalculable benefit. Three hundred and fifty miles up stream is the great city of Hankow, of more than a million of people, at the head of navigation for the largest ocean steamers, in the very heart of China. As yet we have no workers there, but doubtless we will before long.

From Tokyo to Hankow is a base line through Japan and China, having a population of four hundred millions of people. The human side of the work of converting can well engage the noblest powers man may possess. Between Tokyo and Shanghai is Osaka, the Chicago of Japan; a work is needed there to make the chain complete. If the points can be fairly manned for a few years the work will be established, and will, when once established, grow with great rapidity. If the principles of the reformation are true, we should as fast as possible make their influence felt throughout the world.

Strong missions on the lines indicated in this article will help our standing (and hence the spread of our principles) at home and abroad as nothing else will do. Missions will keep us from being considered the Pharisees of the nineteenth century. "They say well, but do ill." There is cause of congratulation on the location of the mission stations in the forecast, and my prayer is that the good beginning may be closely followed up till it becomes a grand success to the glory of God.

Men and means are needed at a greater rate than the pittance of seventeen cents per member per year will furnish. I read the other day: "A lion cannot be caught in a mouse-

trap." One man preaching to thirty or forty millions of people is about as absurd as the attempt to thus catch a lion. Is it not our duty to preach to those people?

Shanghai, Japan, March 8, 1891.

Obituaries.

Died April 12, 1891, aged nineteen years, at Nassagawoya, Sister Eliza Ann Playor. She was the only daughter of her widowed mother, and the great comfort of her aged grandparents. For a long time she has been an invalid, and longed for rest. Her last song "I Long to be There" will indicate her heart's desire. She lived a pure life, and was a devoted Christian. Elder Kilgour, of Guelph, preached the funeral sermon, assisted by Bro. Heator, and the writer. D. MUNRO.

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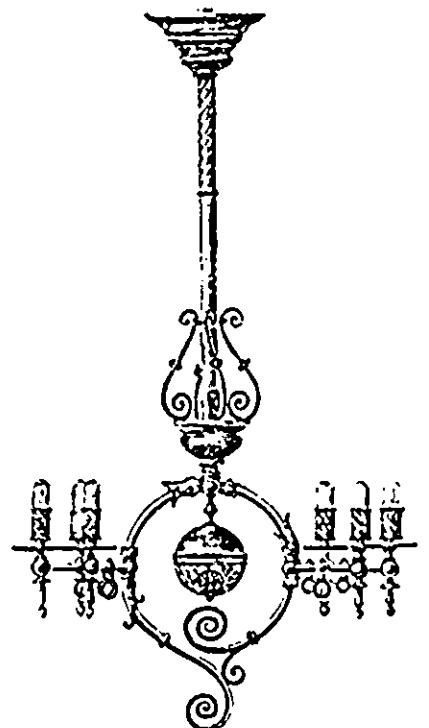
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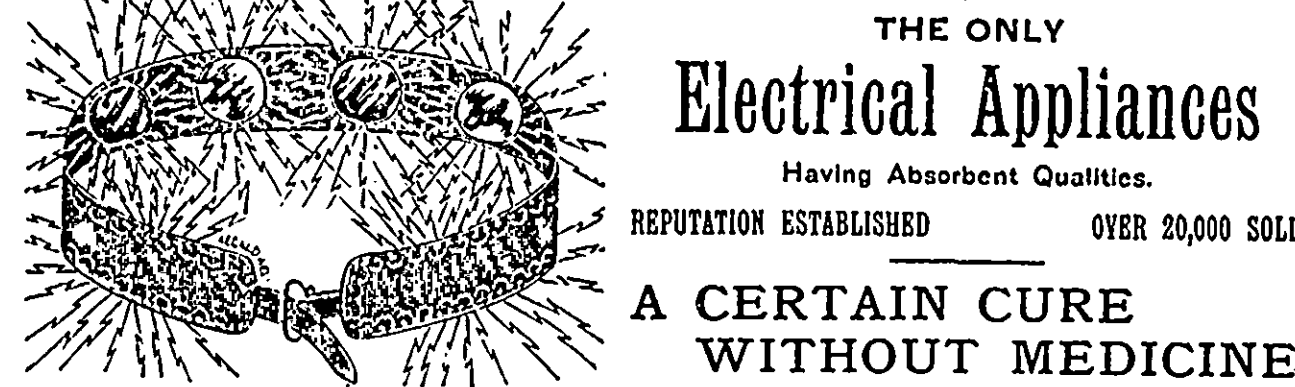
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