

W. J. W. O. Libby
W. J. W. O. Libby
Robertson

The Canadian Evangelist.

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

Vol. V., No. 7.

TORONTO, AUGUST 1st, 1890.

\$1 PER YEAR IN ADVANCE.

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.

In and About Toronto.

The Protestant world is occupied with many questions which relate to the progress of morality and Christianity; but one of these I think surpasses all the others in importance; the question to which I refer is Christian Union. The various religious denominations have expressed themselves on this subject; no denomination seems to have a monopoly of it at present; neither is it confined to the religious press, but the secular papers also deal largely in it. While many of the opinions advanced are really amusing, as coming from those who profess to know the Scriptures, still I think we should feel encouraged and rejoiced at the present condition of the question, at the freedom with which it is discussed, and the desire that it may be accomplished.

It must be a matter of great interest to us, who have come so largely from the Presbyterian ranks to see the attitude of that influential body toward union. I have enjoyed the pleasure of listening to several able speeches on the subject by the leading men of the denomination, and one thing I have been convinced of is, that many of them desire union; but they are still at sea as to the manner in which to accomplish it. So far as I have heard they all deem it necessary to have a man made creed. One able advocate of it said: "I think it is possible to prepare a confession of faith broad enough for all to unite upon." It seems strange to us that intelligent men cannot see that every human creed will be imperfect; this has been demonstrated so many times in the past that it is quite useless and foolish to attempt to prepare another. Seven Presbyterian ministers in the book "How Shall We Revise" the Westminster Confession of Faith? have declared that the old document is, "unscriptural, partizan, inefficient, unsatisfactory." The first of these is a sufficient reason why it should go. These learned doctors fail to see that all human creeds will likely have the same faults. Then again it is rather strange, that while the Confession is acknowledged to be unscriptural, those who are ordained to the ministry take an obligation upon themselves to teach it. At present we have more than one

thousand ordained Presbyterian ministers in Canada, and all these are supposed to subscribe to that document, which, by their own showing, is unscriptural. To my knowledge, however, several young men rather than take those vows and teach those things which are unscriptural have abandoned the ministry.

Of all the Presbyterians who have written on the question, Professor O. A. Briggs, of Union Theological Seminary, seems to be the clearest. In the *S. S. Times* of June 21st, he has a long article on "Church Unity." In it he says: "The movement in the direction of church unity underlies, pervades, and will eventually absorb, all others; for Christ is the sovereign of the world, and He reigns to sanctify and glorify His church in the midst of the world. The Christian world is passing through a transformation in all departments under the direction of the Divine Spirit, who is ever coming forth from the Father and the Son to guide the church into all truth, holiness and excellence." "Thus liberty and variety have been won in the battle of the centuries by breaking the organizations of the church, and each of the fragments of the church has had its own share in its accomplishment. There is no farther need of separate ecclesiastical organization to conserve or to promote liberty or variety. The problem now waiting solution is to construct an authority out of this liberty, and unity in this variety. This can never be accomplished by taking the larger pieces and throwing the smaller ones away, or by cementing them together by schemes of human devising, or by endeavors to conserve the frames constructed in the times of separation. These broken pieces of the mirror of our Lord must go into the furnace, frames and all; they must be fused in the flames of Divine love, and compacted by the energy of the Divine Spirit. . . . The unity thus far considered is the unity of a mass, an unorganized unity. This is, indeed, the actual condition of the church today. The problem of church unity is to organize this mass; for Christians are something more than a mass, they are living persons united in living and loving communion to Jesus Christ, our Head, and they are to be united in the same living and loving union to all Christians. What an enormous power there is in the life and love diffused throughout the Christian church! What vast energy there is in the unorganized, or partly organized, forces of Christianity! The waste now going on in the Christian world is appalling. Christianity is crying as never before after a master mind that will organize these resources and combine those churches in one all-comprehending organization."

Nothing is more silly than the pleasure some people take in speaking their minds. A man of this make will say a rude thing for the mere pleasure of saying it, when an opposite behavior, full as innocent, might have preserved his friend, or made his fortune. —Steele.

The Press.

On Questions of the Day.

PUBLIC SCHOOLS.

Probably the most difficult, and unquestionably the most important problem now before the people of Canada for solution is that of the Public schools in relation to the Churches and religious instruction. Recent discussions in the Church courts have set in a pretty clear light the objections that lie against any solution yet proposed. It will be admitted by most of those who have given thought to the subject, and whose opinions carry weight, that the existing educational methods are unsatisfactory in more than one respect. They are politically unsatisfactory, because they accord special privileges to one section of the population, and permit funds collected by the agency of the State to be used for the propagation of religious tenets which are not only peculiar to one Church, but deemed erroneous and and hurtful by the members of all the other Churches, that is, by a large majority of the whole people. The Public schools are unsatisfactory on moral grounds, because they fail to impart that thorough moral training which is the most potent influence in the formation of good character. It is consequently essential to the best interests of society and the State, and which, in the opinion of many of those who have given thought to the subject, can be made effective only when based on definite and positive religious teachings. As a matter of fact and experience, nearly all competent educators and nearly all thoughtful and observant men and women of every class must admit that, viewed from the standpoint of their success in moulding virtuous character and giving to the State high-minded as well as intelligent citizens, the Public school systems of Canada and the United States have been more or less disappointing. The expectations so fondly cherished a generation or two ago, of great things to be accomplished through the agency of free schools and universal education in the way of diminishing vice and crime, have certainly not been realized. Many are, we dare say, ready to go much farther and agree with Mr. LeSueur that the vaunted free schools have, to a large extent, failed even in that work of mere mind-training or intellectual development which is too often made their almost exclusive aim, to the neglect of those higher faculties of the soul which must always be the criterion of the truest manhood and womanhood. But, leaving aside for the present this branch of the subject and confining our attention wholly to political and ethical considerations, the still unsolved problem is to devise a Public school system which shall include the essentials of sound religious instruction, and yet neither do violence to the rights or convictions of any citizens, nor permit unwarrantable intrusion by either State or Church within the exclusive domain of the other.

Speaking generally, the modes of dealing with this difficult question,

which have been proposed and advocated may be reduced to three. First, it is proposed that the State should undertake, in connection with the Churches and subject to their approval, the work of unsectarian religious instruction. It is recommended that the Churches should agree upon a series of Scripture readings, and, we presume, expository or catechetical exercises in connection therewith, and that the course of religious instruction thus agreed on by the Churches should be made compulsory by the Government upon the teachers. This may be said to resemble, to some extent, the system now in vogue in Ontario, but it would go much farther. Though the course of Scripture readings now prescribed by the Education Department had the sanction of individual clergymen of the various denominations, they were not prepared by representatives of the Churches, nor were the leading clergymen who are said to have approved them authorized, so far as we are aware, to represent in the matter the various religious bodies of which they were members. Moreover, no religious instruction is prescribed or permitted in connection with the Scripture readings. The plan for concerted denominational action above outlined seems to have the approval of at least large and influential sections of most of the Protestant denominations. It is open, however, to very serious and, in the opinion of many, fatal objections. It takes no account of the views and convictions of agnostic, Jewish and infidel parents, and of many Christians as well, who might not approve of the selections or the accompanying instruction. It trenches upon the principles which are generally in America considered sound touching the relations of Church and State. It empowers the State to impose upon its officers, the teachers of the Public schools, religious duties which lie beyond its proper sphere. It virtually authorizes and requires the Government to undertake religious teaching as a part of its duties, thus implying that the Government shall undertake to enquire into the religious opinions of candidates for the teacher's office. It also tacitly involves the exclusion of sceptics of all classes from the teaching profession, inasmuch as there would be an impropriety and lack of good faith in religious instruction imparted by irreligious, or agnostic, not to say atheistic teachers. All Christians will, no doubt, agree that religious teaching, which is merely perfunctory, much more that which is irreverent or hypocritical, is worse than none. Moreover, *quis custodiet ipsos custodes?* When the Government undertakes the work of religious instruction and of testing the religious qualifications of teachers, who shall instruct or test the Government and the chiefs of the Education Department, in order to be sure of their fitness to superintend such a work? Difficulties multiply on every hand. It is tolerably clear that the solution of the problem can never be found in religious training by the State.

A second method is that proposed by Dr. Langtry and approved no doubt by a considerable section of the

Christian population—denominational schools supported by state-imposed taxes, but managed and controlled by the different religious denominations; in short, Separate Schools not only for Roman Catholics but for each of the various bodies of Protestants, or such combinations of them as might be agreed upon. This plan would certainly have its advantages. It would leave each Christian sect free to exert its fullest influence in the work of moral and religious instruction. But it would be beset with difficulties at the outset and a host of minor evils would follow in its train. In the first place the limits of the aggregated Christian Churches are by no means identical with those of the whole population. A large number of citizens of various nationalities and of non-Christian creeds, or of no creed at all, would thus be left unprovided for. The children of such parentage must either be forced within the precincts of one or another of the sectarian schools, or the State must provide secular schools for them, leaving the problem of religious education still unsolved so far as those who most need it are concerned; or worse still, these children must be wholly neglected. The Government must either undertake the invidious task of supervising and inspecting religious schools, or prove recreant to the political principle that Government supervision is the correlative of Government aid. There would be an end of all uniformity, and schools would overlap each other as churches now do far beyond the needs of the different localities or their ability to support competent teachers. Petty and perpetual rivalries and jealousies would spring up amongst the competing sects. Both education and religion would be very likely to suffer and the last state of public education would be worse than the first. Moreover, what could be more wasteful and absurd than for the Government to use its money and machinery to educate the children of the country in religious systems in many respects diametrically opposed to each other, knowing that a large part of the powers thus developed in after life to mutually combatting the doctrines inculcated at school? Clearly the solution of the educational problem is not to be found in a denominational or sectarian system of Public schools.

There remains only, so far as we can see, the method of absolute secularization of the Public schools, so far as the laws and regulations of the State are concerned. This does not imply, as we may presently show, that the schools must necessarily be destitute of religious teaching and influence of the best kind. Because the Government may not prescribe it does not follow that it must forbid. It is certainly its duty—there can be no quarrel or question on this point—to prescribe and enforce a course of thorough moral training in the schools, and it is worthy of serious consideration whether it is not now a radical defect in our Ontario system that no text-book, dealing with questions of character and conduct and the right and wrong of things

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Contributions.

John III, 5th

MR. EDITOR.—In the last EVANGELIST some one asks the question: Does "water" in John 3rd chapter, 5th verse, refer to baptism? To which E. S. replies, "Some critics say no."

I would suggest that those critics probably mean that water is used to signify the cleansing power of the Word when applied by the Spirit of God. Jesus says to His disciples, "Now ye are clean through the Word which I have spoken unto you."

Water is often used in the Old Testament as a type of the Gospel. "Ho, every one that thirsteth, come ye to the waters."

In his conversation with the woman of Samaria, Jesus also uses "water" to illustrate the same truth, but from a different standpoint.

In speaking of the new birth the apostles make it to depend upon the united agency of the Word and Spirit. Peter says, "Being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever."

Nicodemus had an opportunity of knowing something about "these things," or Jesus would not have expressed surprise at his ignorance.

Trench says of *Palingnesia*, the Greek word, translated regeneration in Titus, iii. 5, which he justly considers of the same import as the *another genuathanai* of John iii. 3.

The reader will thus be enabled to see that important and beneficial changes; revival from wintry death to the spring time of life and beauty; restoration from exile to liberty and enjoyment, were figuratively set forth in the new birth, while its use in the New Testament implies still greater and more wonderful changes—from darkness to light, from spiritual death to spiritual life, from the service of sin to the liberty and the affections of the children of God.

The above is a kindly criticism from a lady, on the brief explanation given of the meaning of "water" in the passage under consideration in the Critics Corner of No. 5 of THE CANADIAN EVANGELIST.

As the meaning of the Scripture is not only very important, that as it is,

at the present time, eliciting a good deal of discussion, we will give the further consideration of it, a larger space than is convenient for the Critics Corner.

In the first place, as the Saviour's language is metaphorical, it is essentially necessary, in order to understand his meaning, that we keep in view that the change necessary to fit a man for the Kingdom of God is compared to a natural birth, and to be cautious neither to mix this metaphor with others, nor "to consider the resemblance or analogy to extend further, i. e., to more particulars than it does."

This precaution would have saved our critic from the introduction of several portions of the Word of God in which the word "water" occurs, which are totally irrelevant to illustrate or explain the use of that word in connection with regeneration.

What a marked distinction there is between "water" as a metaphor in the quotations from Isaiah, and in the words addressed to the woman of Samaria and as used in speaking to Nicodemus! What has the drinking of water to do with birth? How much it has to do, in its figurative significance, with the free access to the refreshing and satisfying joys of the Holy Spirit, Divine truth and of eternal life!

Then we have a number of quotations from both the Old and the New Testament, where cleansing by water is figuratively used to indicate the necessity of man's heart and character being changed or cleansed by the Spirit of God through the agency of His Word and ordinances. The most of these are, in no way, any guide to the exegesis of our text unless we discard the figure of a birth.

Just here it will be well to show that baptism is analogically used by the inspired writers in the inculcation of different truths and to illustrate different facts.

In Romans and Colossians, the figure of a burial and a resurrection. In Romans and Galatians, the believer is said to be transferred into Christ by baptism.

It appears to be referred to in Ephesians, and Titus as a washing or cleansing, while, if our view is correct, in John iii. it is connected with regeneration.

Among the Stoics the word set forth the periodical renovation of the earth when building and blossoming in the spring time. Cicero calls his restoration to his dignities and honors after his return from exile, *"hanc palingnesian nostram."*

The reader will thus be enabled to see that important and beneficial changes; revival from wintry death to the spring time of life and beauty; restoration from exile to liberty and enjoyment, were figuratively set forth in the new birth, while its use in the New Testament implies still greater and more wonderful changes—from darkness to light, from spiritual death to spiritual life, from the service of sin to the liberty and the affections of the children of God.

This great change is effected by God:

"Which were born, not of the will of the flesh, nor the will of man, but of God."

It is effected by God through the agency of the Holy Spirit setting us to a new life: "That which born of the Spirit is spirit."

The agency of the Holy Spirit in this great renovation is through the instrumentality of the Word. "Of His own will begat He us with the Word of truth." "Having been begotten again not of corruptible seed, but of incorruptible through the word of God, which liveth and abideth." (N.V.)

The influence of that Ark (which is quick and powerful) uppour spirits to effect the renewal is through our faith. "Whosoever believes that Jesus is the Christ is begotten of God." (N.V.)

Our correspondent says, "In speaking of the new birth the Apostles make it to depend upon the united agency of the word and Spirit," and to prove the assertion, she quotes the scriptures we have just given to prove it is by the instrumentality of the word or gospel, in not one of which it said "by the word and Spirit."

Not to set aside or deny an influence that the Holy Spirit may exert in connection with the work, we only desire thus to show that the work if the Holy Spirit and the power of the truth he has made known, are not used as the complement of one another, but are used interchangeably by Christ and the Apostles.

This sets aside any probability that the Saviour meant as suggested in the above article, that "Water is used to signify the cleansing power of the Word, when applied by the Spirit of God," which would be equivalent to Born of the Word and Spirit. And it is birth and not cleansing that he is speaking about.

In another Scripture quoted by our objector, "That he might sanctify and cleanse it (the Church) with the washing of water by the Word." To apply her rule of exegesis it would have to mean with the washing of the word by the word.

To put it in plain words it is not birth that gives being and life to the child, but only a change of state; it is not baptism that imparts a spiritual life to the child of God, but the Holy Spirit and baptism is only a birth or change of state from the world to the Church of Christ, in order to develop and nourish unto eternal life in the Kingdom of God.

This view requires no straining or forced interpretation of the metaphor used by the Great Teacher, and compares with the other passages where the same figure is used.

If it be urged that this application of the Scripture attaches too much importance to baptism, we can easily show from the indisputable authority of inspiration that baptism is declared to be a resurrection to a new life which implies as great a change as a new birth. Peter, speaking as the Spirit gave him utterance, expressly stated that it was for the remission of sins. In all cases, however, whether as a birth, a resurrection or for the remission of sins, it is of no avail, only a mockery or an abortion, unless the subject of the holy ordinance be a true believer in Christ, and made willing to obey Him through love and confidence.

In regard to the observation upon the rendering of verse 8, "So is every one that is born of water and the Spirit," we only need observe that the water must have made it unthinkable, for she must know that no one for a moment ever could conceive that baptism was the whole process of regeneration, and thus apply the sub-

lime words of Jesus to it as being like the wind that bloweth where it listeth.

In conclusion we would ask, why should such repeated efforts be put forth to avoid obedience to a command the Saviour gave just before he ascended up on high, a command which the early Christians obeyed at once "gladly?" or, why should others who, themselves, have thus obeyed Christ, be seeking to extenuate the disobedience of others, and to excuse the folly of those who have changed this sacred institution of Heaven? Why not, rather in faithful allegiance to Him that loved us and gave Himself for us, show our reciprocating love by keeping and honoring all his commandments? Walkerton. E. SHERRARD.

That Last Word.

MR. EDITOR.—Your Hillsburg correspondent seems to be in an unsettled state of mind. He is not satisfied with "that last word" published some months ago, as he has twice returned to the attack under cover of his letters to the Editor. He seems to attach vastly more importance to knowing exactly how many Baptists and Disciples there are than the clear understanding of a principle. Had he met the union proposition in the spirit of union, he would have appeared to a better advantage in the EVANGELIST than he has. No doubt all the other readers of my letter, published originally in the *Globe*, saw clearly the point in question, that it was to show the growing greatness of the two people, and the moral force they would have by becoming one. Yet he persists in seeing only an intent to misrepresent numbers to the disparagement of the Baptists. In his last insinuation he makes me say the Baptists number only two and a-half millions and the Disciples one million. I refer him to my letter to see that this is not my statement. I said the Baptists number two millions and a-half (not only) and the Disciples about one million, giving, as I believed, the approximate numbers to illustrate my argument. It matters not to me in this connection how many there are of us all together, so that in the spirit of Christ we seek for a Scriptural ground of union. A dignified inquiry into differences and agreements might be profitable, if done in a spirit of fraternal confidence, but ungenerous suspicions and personalities are neither desirable nor profitable. The gentleman has not told us on what grounds he excludes other immersionists from the Table, whether they are not of the Church of Christ, or whether they are not Baptists; and why Disciples are considered regenerate when individually any of them are willing to join the Baptists, and not regenerate when they wish to consider Scriptural grounds of union. J. R. GAFF.

Failure, after long perseverance, is much grander than never having a striving good enough to be called a failure.—George Eliot.

Christ did not spend His life in trying not to do wrong. He was too full of the earnest love and longing to do right; to do His Father's will.—Phillips Brooks.

Sunlight through a red glass becomes rose-colored light; through a blue one, indigo. God, manifested in a sweet, sympathizing, magnanimous disposition, becomes to those in contact with us a loving Father.

ONLY A SISTER.

"My sister and I each tried a bottle of Burdock Blood Bitters with great success for bilious headache. We recommend it to all as a specific for headache." Miss CARRIE SCHERER, Baden, Ont.

Selections.

Holy Land.

This is the earth He walked on; not alone
That Asian country keeps the sacred stain
'Tis not alone the far Judean plain,
Mountain, and river! Lo! the sun that shone
On Him shines now on us; when day is gone
The moon of Galilee comes forth again
And lights our path as His; an endless chain
Of years and sorrows make the round world one.
The air we breathe He breathed, the very air
That took the mold and music of His high
And godlike speech. Since then shall mortal dare
With bared thought front the ever-sacred sky,
Soil with foul deed the ground whereon He laid
In holy death His pale, immortal head?
—Richard Watson Gilder.

Free From Righteousness.

For when ye were the servants of sin ye were free from righteousness. Rom. vi. 20.
Perhaps there is not a strange anomaly in the Bible than the expression "free from righteousness." How can anyone be at liberty to do wrong and be free from right doing? An outlaw may engage in every crime within his reach, but he is not free but a fugitive from justice. We can scarcely meet a man who will affirm that he is free to injure others whenever he has the opportunity, but the apostle says, "Ye were free from righteousness."

The word of God often addresses men according to their own estimation of themselves, and reasons from what they assume as true to convince them of their errors by their own admission. When the Pharisees and Scribes murmured, at Jesus for eating with sinners and giving so little attention to them, who in their own opinion were so righteous, He met them on their own ground. He told them that when one of them lost a sheep he would leave all the rest and hunt for it, and would rejoice more when he found it than over all the rest that went not astray. "So," said Jesus, "there is more joy among the angels over one of these lost sinners when he is found than over ninety and nine of you righteous persons who went not astray." By this means He showed them their error and deep depravity in blaming Him for seeking lost sinners, and desiring a Messiah like themselves, who cared so much less for lost souls than they did for lost sheep (Luko xv.).

In this place the apostle describes the state of his brethren before their conversion to Christ. They were in sin and the servants of sin. They could not serve two masters. If bound to serve sin they were free from righteousness. At their conversion they changed masters. They gave up sin and became servants of God. Both in those days and now men who are servants of sin declare openly that they are free from righteousness. Not that they are at liberty to wrong their fellowmen, but they are at liberty to wrong the Son of God though He has given Himself to save them. Ask an unconverted man the following questions and he will give about the following answers:

- "Do you go to hear the Gospel?"
- "I go sometimes when convenient and sometimes I do not. I am free to go or not. I don't profess to be a Christian."
- "Is it not right to go always when it is possible?"
- "O yes; but I am free as I am not a Christian."
- "Do you assist in paying the expenses of the Lord's cause?"

"O yes; I do something in that way, for my wife is a member of the church and the children like to go, and I pay on their account; but I am free myself and under no obligation, although the thing is right and proper enough."

"Are you in the habit of praying in the closet and in your family?"

"No."
"Is it not right to do so?"
"Yes, it is right; but I am not a Christian and hence free to omit it."

So with other Christian duties. The man who is not a Christian says and feels that he is free from their observance. He carries with him the constant impression that he is rejecting Christ—is not under His government—will not have Him to reign over him and is free from righteousness. How absolutely necessary, then, it is for all men who hear the Gospel to believe in Christ and submit to Him, to cease to do evil and learn to do well, to be freed from sin and become the servant of God. If the Son shall make you free ye shall be free indeed (John viii. 3).

Paul asks his brethren what were the fruits of their former service. How did they feel in remembering that the strength which they had received from God was spent against Him and in the service of that enemy who was forging chains to bind them in everlasting darkness? The wages would surely come. Christians should constantly remember that they have, by the Son of God, been made free from sin, free from its service as well as from its wages, and have become the servants of God and are to have the fruits of holiness here and in the end everlasting life. God's claims bind them and will come up for consideration in the day of judgment. The cause of Christ is loudly calling for aid and on them to give it. His Gospel is to be preached among men and they are to see that it is done. His needy brethren are to be attended to and they are called to see that this is done. His people are to be the light of the world—the salt of the earth—and in order to be this they are to be holy and without blame before Him in love. Brethren, beware lest any of you take the opposite side and feel and act as if you were at liberty to do what is right when it is unprofitable but not bound to do it by the high authority and complete ownership to the Son of God.—The Christian.

Napoleon I. on the Person of Christ.

Dr. Alexander Mair publishes in an English contemporary a critical study of the authenticity of the declaration imputed to Napoleon when at St. Helena on the subject of the Christian religion. Dr. Mair thinks they are genuine, and believes that he has cleared up the difficulty about the differences between the French and English versions of the conversation. He publishes a new translation, from which, as it will be now to most of our readers, we make the following extracts:—

"One evening at St. Helena," says M. Beaumont, "the conversation was animated. The subject treated of was an exalted one; it was the divinity of Christ. Napoleon defended the truth of this doctrine with the arguments and eloquence of a man of genius, with something also of the native faith of the Corsican and the Italian. To the objections of one of the interlocutors, who seemed to see in the Saviour but a sage, an illustrious philosopher, a great man, the Emperor replied:—

"I know men, and I tell you that Jesus Christ is not a man.
"Superficial minds may see some resemblance between Christ and the founder of empires, the conquerors, and the gods of other religions. That resemblance does not exist.

"I see in Lycurgus, Numa, Confucius, and Mahomet merely legislators; but nothing that reveals the Deity. On the contrary, I see numerous relations between them and myself. I make out resemblances, weaknesses, and common errors which assimilate them to myself and humanity. Their faculties are those which I possess. But it is different with Christ. Everything about Him astonishes me; His spirit surprises me, and His will confounds me. Between Him and anything of this world there is no possible term of comparison. He is really a being apart.

"Christ expects everything from His death. Is that the invention of a man? On the contrary, it is a strange course of procedure, a superhuman confidence, an inexplicable reality. In every other existence than that of Christ, what imperfections, what changes! I defy you to cite any existence, other than that of Christ, exempt from the least vacillation, free from all such blemishes and changes. From the first day to the last He is the same, always the same, majestic and simple, infinitely severe, and infinitely gentle.

"Christ speaks, and henceforth generations belong to Him by bonds more close, more intimate than those of blood, by a union more sacred, more imperious than any other union beside. He kindles the flame of a love which kills out the love of self, and prevails over every other love. Without contradiction, the greatest miracle of Christ is the reign of love. All who believe sincerely in Him feel this love, wonderful, supernatural, supreme. It is a phenomenon inexplicable, impossible to reason and the power of man; a sacred fire given to the earth by this new Prometheus, of which time, the great destroyer, can neither exhaust the force nor terminate the duration. This is what I wonder at most of all, for I often think about it; and it is that which absolutely proves to me the divinity of Christ."

"Here the voice of the Emperor assumed a peculiar accent of ironical melancholy and of profound sadness: 'Yes, our existence has shone with all the splendor of the crown and sovereignty; and yours, Montholon, Bertrand, reflected that splendor, as the dome of the Invalides, gilded by us, reflects the rays of the sun. But reverses have come, the gold is effaced little by little. The rain of misfortunes and outrages with which we are deluged every day carries away the last particles. We are only lead, gentlemen, and soon we shall be but dust. Such is the destiny of great men; such is the near destiny of the great Napoleon."

"What an abyss between my profound misery and the eternal reign of Christ, proclaimed, worshipped, beloved, adored, living throughout the whole universe! Is that to die? Is it not rather to live?"

Livingstone as a Teacher.

Mr. H. M. Stanley bears this remarkable testimony to the character of Dr. Livingstone:

"I have been in Africa seventeen years, and I have never met a man that would kill me if I folded my hands. What has been wanted, and what I have been endeavoring to ask for the poor Africans ever since Livingstone taught me during those four months that I was with him, have been the good offices of Christians. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings and political gatherings, sentimental matters were entirely out

of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here? Is he cracked or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible, 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his pity, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon! How joyful he would have been if he could have seen what has since happened there."

Jaffa and Jerusalem Railway.

On March 31st the first sod of the new Jaffa Railway was cut in the presence of the Governor of Jerusalem, and the works will now be actively pushed on until they are completed. It is expected also that steps will immediately be taken to improve the harbour of Jaffa, so that visitors to the Holy Land, of whom there is yearly an increasing number, will be able to land with comfort and proceed to the capital without delay, unless they choose to stop a train to see the house of Simon the tanner. It is a striking circumstance, that during the last two years the early and later rains have returned—a visitation which had been unknown for generations previously. One consequence of this is a revival in agriculture. What it means is not very clear, but Russia is manifesting an extraordinary interest at present in Palestine. She is said to have secured all the best building sites in the hill country of Judea.—Free Church Monthly

Ability does not depend upon the volume of acquirements one may possess, but instead it depends upon an honesty of purpose and courage, derived from one's common sense.

CATARRH, CATARRHAL DEAFNESS—HAY FEVER. A NEW HOME TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

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GEORGE MUNRO - Editor.
DONALD MUNRO - Business Manager.

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TORONTO, AUGUST 1st, 1890.

The Toronto Building.

We desire to say a word or two by way of commending to our readers the statement published in the July 1st number, regarding the meeting-house now in course of erection on Cecil Street, Toronto. The statement itself is very interesting and satisfactory, inasmuch as it gives the reader a clear conception of the matter from the beginning until now. Any of our readers, should they be in the city, can easily satisfy themselves that the location of the house is good, perhaps a better could not be found in the city, taking all the circumstances into account. The grounds of making an appeal to the brethren in general to aid in the erection of a meeting-house in Toronto are so well set forth by the elders of the church that it is scarcely necessary to do more than call attention to them. Our brethren in Ontario have already shown that they appreciate the provincial character of the work and its great importance by contributing to the support of the preacher. And it is well known that it is absolutely essential, in order to large and permanent growth, that the church should have a house of its own, and that as soon as possible. It is also very desirable that the church should be self-supporting at an early date. The conspicuous liberality of the church hitherto gives the best kind of reason for believing that its members are imbued with the missionary spirit, and that they will be forward in pushing the work in city and country immediately their own finances are in a comfortable condition.

It would be observed that the church proposes to allow the lecture-rooms to be used for the accommodation of a Bible school, where young men studying for the ministry can receive biblical training. This would be an economical arrangement for the Disciples in this country. To erect a separate building would be out of the question at present; to rent rooms would be expensive and unsatisfactory. To have the privilege of occupying lecture rooms in the church building without charge would leave us free to devote our energies to raising a fund to support a competent teacher. Here, therefore, we find a basis for making an earnest plea on behalf of this building enterprise.

Large sums are asked—\$1,000, \$500, \$100. We believe that there are brethren who could afford to give \$1,000 to this fund, and that such could not expend their money more profitably. While we think our brethren on the average as liberal with their means as others, yet we know that not many large contributions have been made to the Lord's work. We are hopeful that our wealthy brethren, when their attention is called to a good enterprise requiring a large sum of money, will do liberal things. Such an enterprise is before them in the

Cecil Street church, and we cordially and earnestly commend it to them. All contributions, subscriptions and enquiries may be addressed to W. J. Forrester, 89 Church Street, Toronto.

A Much Needed Work.

It is a fact, and we think a deplorable fact, that in many parts of this country the people known as disciples of Christ are altogether or almost unknown. And even in communities where they are well known in a general way very inadequate ideas are entertained of their position, principles and aims. A very common misconception is that as they hold the immersion of believing to be the only scriptural baptism they are a branch of the Baptist family, and in fact we not infrequently hear the expression, Disciple Baptists. If there is sufficient reason to justify our existence as a separate people, it follows that it is our duty to let the public know where we stand, what we hold and what we practise. We think there is reason, abundant reason, to justify our separate existence, and we consider that we shall not be blameless if we neglect to set forth widely that which distinguishes us from all others professing to be Christians. At the present time, when there is so much said and written relative to Christian union, it is peculiarly opportune to proclaim the principles on which all along we have maintained such union to be possible. We cannot now claim it as a peculiarity—and we rejoice that we cannot—that we believe in the possibility and desirability of union among all who believe in the Lord Jesus Christ. But it is still true, we think, that no other people have a plan to propose whereby that union may be effected.

Much will, we doubt not, be accomplished along this line if the project of employing an able evangelist to hold special services in towns and cities be successfully carried out, as we hope it will be. Many will attend such services who rarely, if ever, come to our regular meetings, and the seed will be sown in many minds to bring forth fruit later, if not sooner. We presume that those who endorsed the scheme at the annual meeting by subscribing to the guarantee fund had some such expectations before them. The subscriptions were given from a general, not from a local, standpoint, and with the view of inaugurating an enterprise which it was believed would further the work of the Lord in our land.

We have been asked to explain more fully the nature of the guarantee fund than has yet been done in this paper. We shall endeavor briefly to do so. In the first place then it was thought desirable not to draw upon the general Home Mission Fund for the support of the evangelist; and in the second place, as it was hoped that the greater part, if not the whole, of the expense of a series of meetings would be raised at the point where the meetings were held, it was suggested that the best way of dealing with the matter would be to raise a guarantee fund, so that whenever the entire expense of a series of meetings could not be met at the place where it was conducted the subscribers to the fund could be called upon to make up the deficiency in proportion to the sums they had subscribed. For instance a call of five per cent. or ten per cent. might be made for one series of meetings, and no call be made for another. By the end of the year a person might have paid one-fourth, one-half, three-fourths, or even the whole of the sum he subscribed. It is scarcely likely that no call at all will be made. Accordingly, those who have already subscribed, and those who may yet do so, will be

prepared to pay the whole sum if need be, while it is not probable that they will be called upon for more than a part of it. It is highly proper that a clear understanding of the matter should be had by all, especially by subscribers. We think the plan will commend itself to all who look into it carefully. It met with a very cordial reception at the annual meeting, upwards of \$350 being subscribed in a few minutes; some of the brethren showed their confidence to the extent of pledging themselves for \$50 each.

We hope our brethren will give this undertaking their cordial support, that it may be prosecuted to a successful issue in a way that will be comfortable to all connected with it, and that will relieve the Board of Managers of all unnecessary anxiety concerning it. All subscriptions should be sent in promptly. It is hoped that one of our most competent preachers will be engaged for this work shortly.

In Conclusion.

We promptly received from Mr. Waddell a reply to our criticisms upon his views and assertions published in the July 1st number of THE EVANGELIST. Owing to a pressure of other matter we could not insert it in last issue. The former part of the article deals with points that have already occupied our space and the attention of the reader to a considerable extent, and as nothing new is advanced it will be no injustice to the writer to omit it. The absurd idea is again implied that Robert Richardson and Isaac Errott were not representative men among the Disciples. Our readers may wonder that we give so much space to a man who knows so little of the Disciples, and may think that nothing can be gained by discussing with such a person the difference between Baptists and Disciples. We may say that when Mr. W. began to write for our columns we thought he was aware that Isaac Errott was a representative man among us, and moreover we were anxious to have placed before our readers the position of the Baptist denomination. We fear that we shall not gain our point in this respect, and shall have to seek from a truly representative source accurate information relative to the peculiarities of the Baptist people. Again we respectfully appeal to the Canadian Baptist and leading Baptist ministers of Canada to tell us what it is that differentiates Baptists from all others professing to be Christians. We assure them that we are honestly desirous of learning the facts in the case that we may adjust our thinking and our practice to them.

We shall give Mr. Waddell's article, (leaving out the former part for the reason already stated,) paragraph by paragraph and make a few comments on each.

"If you had published my last letter in full, and as it was written, I would not have written this one, but since I have begun I will now answer your five questions in regular order:

1. Does he believe and teach as Jesus taught (Mark xvi. 16) "That he that believeth and is baptized shall be saved?" Ans. Yes. And the same verse shows which of belief, or baptism, or both together, saves. "He that believeth not shall be damned." It does not say that he that is not baptized shall be damned. And in this respect it stands in beautiful contrast with the statement of Mr. Campbell in his "Christianity Restored," pp. 196, 197: "Whatever the act of faith may be it necessarily becomes the line of discrimination between the two states before described. On this side or on that mankind are in quite different states. On the one side they are pardoned, justified, sanctified, reconciled, adopted and saved; on the other they are in a state of condemnation.

This act is sometimes called immersion, etc."

It is a strange reason our friend gives for answering the five questions proposed to him in our June 2nd number. For our part we are very glad that he has undertaken to answer them. We asked them in order that we might have his replies to them; and we are pleased that we have given him occasion to reconsider his determination not to answer them. And at the same time we venture to think that our readers will agree with us that Mr. W. was hardly kind to himself in insisting that we should publish the concluding portion of the letter he refers to. In regard to the answer to the first question, though it is not very clear, we take it that it is intended to maintain that it is the "believing" that saves, and that baptism has nothing to do with it. If that be the meaning, we simply place in reply the plain words of the Saviour, "He that believeth and is baptized shall be saved." What God hath joined together let not man put asunder. It is true that the Lord did not say, "He that is not baptized shall be damned," neither do the Disciples, neither does Mr. Campbell in the extract quoted. "The beautiful contrast" does not exist. But on the other hand if Mr. Campbell's expressions are carefully compared with the Lord's words, "He that believeth and is baptized shall be saved," something very near akin to a beautiful harmony may be observed. But we are not careful to defend Mr. Campbell's way of putting the matter, neither do we ask the reader to adjust his views to any man's words, but to the words of the Saviour Himself. And we ask in all candor how can the traditional Baptist view, which, without any caricature, amounts to this, "He that believeth and is saved may be baptized," be reconciled with the words of the Lord? It cannot be done, and we are thankful to know, as shown in last number, that eminent Baptists in the United States clearly apprehend the fact and are not ashamed or afraid to say so. All honor to them. We think it quite possible that leading Baptists in Canada may also be changing their opinions on the subject.

2. Does he believe and teach as the Lord Jesus taught (John iii. 5), "Except a man be born of water and of the spirit he cannot enter into the kingdom of God?" Ans. Yes. But Jesus does not tell me that "born of water" means baptism, neither does he speak to me in the exact form of words used in the above translation. There is no word for "of the" in the Greek in this verse, and the Greek (καί) means not only "and" but also means "even" and should be so translated in this verse. The passage would then read "Except a man be born of water, even spirit, he cannot enter into the kingdom of God." To a Jew like Nicodemus, accustomed as he was to ceremonies wherein water was used as symbolic of spiritual cleansing, the words of Jesus were peculiarly appropriate.

We are truly sorry to find a Baptist minister translating and explaining John iii. 5, as above. We question very much if the scholars in the Baptist denomination adopt such translation and explanation. Alexander Carson, a giant among Baptists in his day, said, "To be born of water and to be born of the Spirit are expressions which do not refer to the same thing."

The authorized version does not countenance it, neither does the Revised Version. We do not doubt but that the words of Jesus were peculiarly appropriate to Nicodemus, while expressing a general truth; and we think that Godet, the eminent commentator, speaks wisely in the following words: "The baptism of John was producing at that time an immense

sensation in Israel, so that the thought of Nicodemus, on hearing the words, *Birth by water*, must have turned immediately to that remedy.

How, in such circumstances, could this expression, *Born of water*, have possibly designated on his lips anything else than baptism?" We shall be surprised indeed to learn that Baptist scholars differ from Godet and agree with Mr. Waddell. "When people are pricked in their hearts under the preaching of the Gospel, and enquire what they shall do, does he answer them as Peter did on the Day of Pentecost (Acts ii, 38), "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 Ghost?"

Answer.—If I had been in Peter's place I suppose I would have answered as he answered the question asked him. But I never stood before a people "who with wicked hands had crucified" the Lord Jesus, and who were eye-witnesses of the miraculous endowment of the Holy Spirit which had come upon the apostles; and being struck with terror lest sudden destruction should come upon them, cried out, "Men and brethren, what shall we do?" But Peter had such in the audience before him. They had fear of the Lamb, now at God's right hand and clothed with power. But they had no true repentance; hence Peter gave the command contained in verse 38, "Repent, etc." But the fact that baptism in this verse is coupled with repentance before remission of sins, does not prove that it in any sense was a pre-requisite to remission of sins. And, indeed, such interpretation is excluded by the fact that true repentance, and faith, and remission of sins are never separated in any human experience. This is not only proven by the facts of Christian life, but Scripture abundantly establishes it. Proof that faith and new birth co-exist is found in I John, v. 1, "Whosoever believeth that Jesus is the Christ is born of God." See also John iii, 36, John v. 21. Proof that repentance and conversion and remission of sins co-exist, is found in Acts iii, 19, "Repent ye therefore and be converted that your sins may be blotted out." Proof that faith and remission of sins cannot be separated in time is found in Acts x. 43, "Through His name whosoever believeth shall receive remission of sins." Acts xiii, 38, 39, "That through His name is preached unto you the forgiveness of your sins, and by Him all who believe are justified from all things." From these Scriptures we learn that faith, repentance, conversion, new birth or regeneration, and remission of sins are different phases of one spiritual experience; therefore, where there is the spiritual experience there is faith, repentance, and all these other facts necessarily connected with such experience. To attempt to separate these as Disciples do and put 1st faith, 2nd repentance, 3rd baptism, 4th remission, is to attempt to divide between different phases of one experience and insert baptism—which is a work—in between those things which co-exist. Such an interpretation is therefore opposed to both Scripture and common sense.

It will be observed that the third question is not answered in the affirmative, but is virtually answered in the negative. Moreover the writer only supposes that if he had been in Peter's place he would have answered as Peter did. Does he not believe that Peter spoke by inspiration? And does he not also believe that if he had been in Peter's place he also would have spoken by inspiration, and consequently he would certainly have answered as Peter did? Our friend's manner of

defending himself for not now using Peter's language reveals a radical misunderstanding of the Gospel of Christ.

We are compelled to defer further criticism, and also the publication of Mr. W.'s answers to questions four and five, until next number.

We are pleased to add to our exchanges the Canadian Baptist, the Christian Guardian, the Irish Canadian, and Knox College Monthly.

Some of our friends send mission money to our Toronto office. It will save us some trouble if they will take notice that all contributions for Foreign Missions are to be sent to A. McLean, Box 750, Cincinnati, Ohio;

On the first page will be found an able and interesting discussion of the question of religious and moral training in the Public Schools. It will well repay a thoughtful reading.

We are sure our friends have been interested in Dr. Macklin's letters from China, and will enjoy reading the one in this number.

We are glad to know that Bethany College is looking up under President A. McLean's administration.

The Buffalo Christian Voice draws our attention to the fact that Bro. E. L. Frazier, of Erie, Pa., in a letter to the Christian-Evangelist, says: "I am a disciple of Jesus, but I am more, I am a Christian."

"The life of a newspaper is prompt renewals by subscribers," so says the Canadian Advance, and the Advance ought to know.

Fragments. T. B. KNOWLES. A few weeks since, there was something in the air about a visit to Ohio and to the Preachers' Association, Hiram, in particular.

The boat-ride across the lake will effect a cure of the following diseases: delightful. While the waters slumberous of the Lungs, there was just breeze enough to mak...

Without tarry in Cleveland, the city of beauty, save long enough to see the genial countenance of the O. C. M. Secretary, Bro. A. Wilcox, and receive his salutation.

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One of the time-honored institutions of the Disciples in Ohio, is the "Eastern Ohio Ministerial Association." This institution held its 27th annual meeting at Hiram this year June 25, 26. Its membership consists of preachers, elders and deacons of the Christian churches, and its roll numbers 150, "and reaches round the globe."

follow. Smith poured out the carried the drunken boy home, then took his own boys in and put to bed. When his wife came she found him crying like a child.

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TORONTO, AUGUST 1st, 1890.

The Toronto Building.

We desire to say a word or two by way of commending to our readers the statement published in the July 1st number, regarding the meeting-house now in course of erection on Cecil Street, Toronto. The statement itself is very interesting and satisfactory, inasmuch as it gives the reader a clear conception of the matter from the beginning until now. Any of our readers, should they be in the city, can easily satisfy themselves that the location of the house is good, perhaps a better could not be found in the city, taking all the circumstances into account. The grounds of making an appeal to the brethren in general to aid in the erection of a meeting-house in Toronto are so well set forth by the elders of the church that it is scarcely necessary to do more than call attention to them. Our brethren in Ontario have already shown that they appreciate the provincial character of the work and its great importance by contributing to the support of the preacher. And it is well known that it is absolutely essential, in order to large and permanent growth, that the church should have a house of its own, and that as soon as possible. It is also very desirable that the church should be self-supporting at an early date. The conspicuous liberality of the church hitherto gives the best kind of reason for believing that its members are imbued with the missionary spirit, and that they will be forward in pushing the work in city and country immediately their own finances are in a comfortable condition.

It would be observed that the church proposes to allow the lecture-rooms to be used for the accommodation of a Bible school, where young men studying for the ministry can receive biblical training. This would be an economical arrangement for the Disciples in this country. To erect a separate building would be out of the question at present; to rent rooms would be expensive and unsatisfactory. To have the privilege of occupying lecture-rooms in the church building without charge would leave us free to devote our energies to raising a fund to support a competent teacher. Here, therefore, we find a basis for making an earnest plea on behalf of this building enterprise.

Large sums are asked — \$1,000, \$500, \$100. We believe that there are brethren who could afford to give \$1,000 to this fund, and that such could not expend their money more profitably. While we think our brethren on the average as liberal with their means as others, yet we know that not many large contributions have been made to the Lord's work. We are hopeful that our wealthy brethren, when their attention is called to a good enterprise requiring a large sum of money, will do liberal things. Such an enterprise is before them in the

Cecil Street church, and we cordially and earnestly commend it to them. All contributions, subscriptions and enquiries may be addressed to W. J. Forrester, 89 Church Street, Toronto.

A Much Needed Work.

It is a fact, and we think a deplorable fact, that in many parts of this country the people known as disciples of Christ are altogether or almost unknown. And even in communities where they are well known in a general way very inadequate ideas are entertained of their position, principles and aims. A very common misconception is that as they hold the immersion of baptism they are a branch of the Baptist family, and in fact we not infrequently hear the expression, Disciple Baptists. If there is sufficient reason to justify our existence as a separate people, it follows that it is our duty to let the public know where we stand, what we hold and what we practise. We think there is reason, abundant reason, to justify our separate existence, and we consider that we shall not be blameless if we neglect to set forth widely that which distinguishes us from all others professing to be Christians. At the present time, when there is so much said and written relative to Christian union, it is peculiarly opportune to proclaim the principles on which all along we have maintained such union to be possible. We cannot now claim it as a peculiarity—and we rejoice that we cannot—that we believe in the possibility and desirability of union among all who believe in the Lord Jesus Christ. But it is still true, we think, that no other people have a plan to propose whereby that union may be effected.

Much will, we doubt not, be accomplished along this line if the project of employing an able evangelist to hold special services in towns and cities be successfully carried out, as we hope it will be. Many will attend such services who rarely, if ever, come to our regular meetings, and the seed will be sown in many minds to bring forth fruit later, if not sooner. We presume that those who endorsed the scheme at the annual meeting by subscribing to the guarantee fund had some such expectations before them. The subscriptions were given from a general, not from a local, standpoint, and with the view of inaugurating an enterprise which it was believed would farther the work of the Lord in our land.

We have been asked to explain more fully the nature of the guarantee fund than has yet been done in this paper. We shall endeavor briefly to do so. In the first place then it was thought desirable not to draw upon the general Home Mission Fund for the support of the evangelist; and in the second place, as it was hoped that the greater part, if not the whole, of the expense of a series of meetings would be raised at the point where the meetings were held, it was suggested that the best way of dealing with the matter would be to raise a guarantee fund, so that whenever the entire expense of a series of meetings could not be met at the place where it was conducted the subscribers to the fund could be called upon to make up the deficiency in proportion to the sums they had subscribed. For instance a call of five per cent. or ten per cent. might be made for one series of meetings, and no call be made for another. By the end of the year a person might have paid one-fourth, one-half, three-fourths, or even the whole of the sum he subscribed. It is scarcely likely that no call at all will be made. Accordingly, those who have already subscribed, and those who may yet do so, will be

prepared to pay the whole sum if need be, while it is not probable that they will be called upon for more than a part of it. It is highly proper that a clear understanding of the matter should be had by all, especially by subscribers. We think the plan will commend itself to all who look into it carefully. It met with a very cordial reception at the annual meeting, upwards of \$350 being subscribed in a few minutes; some of the brethren showed their confidence to the extent of pledging themselves for \$50 each.

We hope our brethren will give this undertaking their cordial support, that it may be prosecuted to a successful issue in a way that will be comfortable to all connected with it, and that will relieve the Board of Managers of all unnecessary anxiety concerning it. All subscriptions should be sent in promptly. It is hoped that one of our most competent preachers will be engaged for this work shortly.

In Conclusion.

We promptly received from Mr. Waddell a reply to our criticisms upon his views and assertions published in the July 1st number of THE EVANGELIST. Owing to a pressure of other matter we could not insert it in last issue. The former part of the article deals with points that have already occupied our space and the attention of the reader to a considerable extent, and as nothing new is advanced it will be no injustice to the writer to omit it. The absurd idea is again implied that Robert Richardson and Isaac Errett were not representative men among the Disciples. Our readers may wonder that we give so much space to a man who knows so little of the Disciples, and may think that nothing can be gained by discussing with such a person the difference between Baptists and Disciples. We may say that when Mr. W. began to write for our columns we thought he was aware that Isaac Errett was a representative man among us, and moreover we were anxious to have placed before our readers the position of the Baptist denomination. We fear that we shall not gain our point in this respect, and shall have to seek from a truly representative source accurate information relative to the peculiarities of the Baptist people. Again we respectfully appeal to the Canadian Baptist and leading Baptist ministers of Canada to tell us what it is that differentiates Baptists from all others professing to be Christians. We assure them that we are honestly desirous of learning the facts in the case that we may adjust our thinking and our practice to them.

We shall give Mr. Waddell's article, (leaving out the former part for the reason already stated,) paragraph by paragraph and make a few comments on each.

"If you had published my last letter in full, and as it was written, I would not have written this one, but since I have begun I will now answer your five questions in regular order:

1. Does he believe and teach as Jesus taught (Mark xvi. 16) "That he that believeth and is baptized shall be saved?" Ans. Yes. And the same verse shows which of belief, or baptism, or both together, saves. "He that believeth not shall be damned." It does not say that he that is not baptized shall be damned. And in this respect it stands in beautiful contrast with the statement of Mr. Campbell in his "Christianity Restored," pp. 196, 197: "Whatever the act of faith may be it necessarily becomes the line of discrimination between the two states before described. On this side or on that mankind are in quite different states. On the one side they are pardoned, justified, sanctified, reconciled, adopted and saved; on the other they are in a state of condemnation.

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Foreign Missionary Notes.

Aside from bequests, the receipts of the Foreign Society exceed those for the corresponding months last year.

A group of missionaries are preparing to start for China in September.

It should be borne in mind that only one collection is called for from the churches this year.

A. McLAN, Cor. Sec., Cincinnati, Ohio.

Letter from China.

DEAR BRO. MUNRO.—We had a grand conference in Shanghai, and I should think it was almost worth a year of one's life to have been there.

A resolution was passed by the conference protesting against the growth and sale of opium.

A committee was appointed to enquire into the use of alcoholic liquors by Chinese and native Christians.

to unify, classify and store for sale standard books at large centres.

A committee was elected to present a statement to the Chinese Government, telling what Christianity is and what it aims at.

An appeal was made for 1,000 workers in the next five years. An appeal was made for more lady missionaries.

A permanent committee of correspondence was elected to serve as a medium of communication on subjects of common interest between missionaries in China.

The Quakers have started a mission in Nankin, and it consists of two young ladies.

Pray for us. Yours in our hope, W. E. MACLEIN. Nankin, June 10, 1890.

Temperance.

Playing Saloon.

"I hear that Smith has sold out his saloon," said one of a couple of middle-aged men.

"Yes," responded the other, rather slowly.

"What was the reason? I thought he was just coining money there."

"It's rather a funny story. Smith, you know, lives right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played out-doors.

"Well, he went home one afternoon last week, and found his wife out shopping or something of that sort. He went on through the house into the backyard, and there, under an apple-tree, were the little fellows playing. They had a bench and some bottles and tumblers, and were playing 'keep saloon.'"

"My boys, you must not drink that," he said, as he lifted the six-year-old from behind the bench.

"We's playin' 'sloon, papa, an' I was a sellin' it just like you," said the

little fellow. Smith poured out the beer, carried the drunken boy home, and then took his own boys in and put them to bed.

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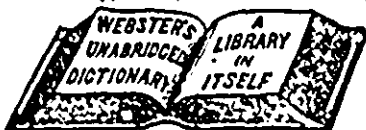
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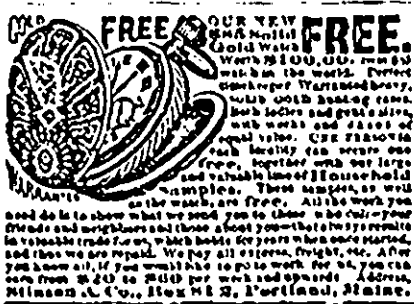
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On Questions of the Day.

(Continued from page 1.)

connected with civil and social life, is in the hands of teachers and pupils. Surely a book can be had and prescribed such as will meet the approval of all classes, and be of great service in inducing that habit of moral thoughtfulness to which Dr. Arnold, of Rugby, rightly attached so much importance. A basis for the morality inculcated in such a book, which should, of course, avoid dogmatism on doubtful or difficult questions, could be found in the individual conscience on the one hand, and in such axiomatic principles as the Golden Rule on the other. As such teaching should be entirely practical, aiming solely at the development of judgment and conscience, no troublesome questions of the origin and nature of the moral faculty need be raised, at least in the elementary schools. The fact of the existence of this faculty with large capacity for culture is all that is needed. But, further, assuming that the teacher in a given school is a man or woman of high religious character, and profoundly convinced that to be forbidden to appeal to religious motives of a direct and positive kind is to be deprived of incomparably the best means of cultivating the moral nature and forming high character in the pupils, and assuming that the patrons of the school are all of the same way of thinking, should such teacher be prohibited from doing his best work in his own way? In a word, could not and should not the question of religious exercises and teaching in the schools be left entirely to local option, with ample provisions for guarding the rights of conscience in the case of individuals? If so, the way is open for religious training in the schools, of the only kind which can ever be made effective; that is, as imparted by teachers who are themselves intelligently and sincerely devout. To whatever exception our remarks on this very difficult topic may be open in other respects, we affirm with confidence two conclusions of no trifling importance: First, whatever system may ultimately prevail, immediate provision should be made, at the sacrifice, if necessary, of some other less important subjects on the programme, for clear, systematic, and positive moral training in the schools. Second, whatever changes in school laws and regulations may or may not be desirable, the only means by which the most effective training, moral and religious, can be secured is already in the hands of parents and trustees, in their power to secure, at whatever cost, in the teachers of their choice, those intellectual, moral and religious qualities with which, under any conditions, and without which under no conditions, can such moral and religious training be secured. Under any circumstances, the moral and religious character of the schools will be determined by the teachers, and so by the trustees who select the teachers, and so by the parents who elect the trustees.—The Week.

Married.

BUTCHART-HOUSE.—At New Sarun, on July 9, by Rev. J. H. Sowerby, Thomas R. Butchart of Fingal, to Eugene House of New Sarun.

How many are they? If you were to distribute bibles to the women of India at the rate of one thousand per hour, and work ten hours per day all the year round, it would take you thirty-five years to finish your work. Figure it out.—Oriental Evangelist.

Church News.

DOWNMANVILLE.—One addition here since last report. F. W. B.

OWEN SOUND.—Word from Bro. A. McMillan states that he is to be in Owen Sound for the remainder of the summer

MIMOSA.—The work of enlarging and "bricking" and generally putting the Mimosa meeting house in good order is going on.

PORTAGE LA PRAIRIE.—Our work is keeping up steadily. Last week, four—two young men and two young women—were baptized into Christ here. A. H. FINCH.

MUSKOKA.—Brothers Gray, Stewart, and Stephens are all hard at work, and enjoying themselves in Muskoka. We hear they have been holding special services, but we are unable to give particulars.

Rev. G. I. Wharton was with us at St. Thomas, last Lord's Day, and preached two discourses, on the Mission Work in the Apostolic Church, and the Power and Darkness of Idolatry. It were well if all our churches could hear these discourses along the line of mission FAITH and DOING. The disciples are far from the requirement of the, "Bring ye the whole tithe into the storehouse" yet. We have not "proved the Lord now herewith," as He has asked, nor looked for the fulness of the blessing promised. "If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We need larger faith and larger paying to the Lord, that we are. We are just beginning to understand and feel the meaning of the first part of the commission, "Go ye into all the world and preach the Gospel to the whole creation." How richly has God blessed our work of heathen missions, began with trembling, even beyond our expectations, and considering the money and effort expended, the results have surpassed those of any other people. T. B. K.

ERIN CENTRE.—The special services at this place closed with seventeen additions to the Church. During the four weeks the meetings were in progress every night, save one, was fine. Rather remarkable for this country, was it not? The way in which a goodly number of the brethren and sisters attended the meetings, notwithstanding the busy season and the hot weather, was very encouraging to the preacher. As the saying goes, we have a good "hearing" at Erin Centre, and it is hoped that the reaping is not

over though the protracted meeting has come to an end. G. M.

COLLINGWOOD ITEMS.—The Baptists of the Northern Association met here on the 24th and 25th of June. We attended the different sessions, and were cordially welcomed by the Association. By request, gave an address on "Sunday School work."

Their reports showed a total gain in membership during the past year of thirty-three. An address—full of interest—upon "Foreign Mission work," was delivered by Bro. McLaurin, who had been a missionary in India for many years. The address was calculated to arouse the sympathy of the Christian in favor of the mission field, as it portrayed in a vivid manner the deplorable condition of the heathen, and the great privations of the missionary. Some attention was given to the "Union" question. May God speed the day when we shall all be of "one mind."

Old and young had a most pleasurable day at our annual Sunday school picnic on the 8th inst. The day was all that could be desired. Held in the Georgian Bay Park, the most delightful resort known to us, which is almost upon a level with the bay, you have the full benefit of its cooling breezes. Its numerous cedar groves perfectly impervious to the rays of the sun, with their stationary seats and tables, make it a place capable of real enjoyment. Add to this its many swings and "Imperial Railroad" for the comfort of young folks, and you have about all that one could reasonably desire in order to a day's enjoyment. Combined with all the other pleasing features of the day, the generous proprietor of the park, Mr. Calary, donated the park fee, \$5, for the benefit of the school.

Business matters brought Bro. E. Kilgour, of Guelph, to our town, and finding his way to the prayer meeting he delighted us all with a short address upon our union with "Christ, the Head of the body." This is as it should be: "Not slothful in business; fervent in spirit; serving the Lord." Call as often as possible, Bro. Kilgour, on Wednesday evenings.

Bro. Alex. J. McMillan, of Toronto Junction, spent a Lord's Day with the brethren at Staynor, preaching morning and evening—as we hear—with much acceptance. "Old time" friendship brought him to Collingwood the following Monday. Such visits are refreshing. The Lord bless our young men engaged in the Master's work.

A lady from Peterborough, visiting our town, confessed faith in the Saviour, and was baptized on the evening of the 2nd. May God bless her in future life. C. SINCLAIR.

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