

# 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.

### Incongruous Things.

To the Editor of THE CANADIAN EVANGELIST:

Being a humble contributor to the fund for purchasing the ground on which to build the new Cecil Street church in this city, I trust that you will not consider it out of place for me to say a few words respecting the opening services in the new house. While it is quite right that the members of that congregation should be anxious to pay for their house of worship, in their effort to do so I am glad to think that many of them still have some sense of regard for what is proper on the Lord's day. All the members I have met since the meetings were held spoke freely about the good preaching they had, the large audiences, etc., on the opening day. But none of them made any reference to the ridiculous proceedings resorted to for the purpose of raising money. Judging from what is said to have taken place, "the minister" and others evidently thought it of more importance to extract money from the pockets of the many strangers present than to give them an object-lesson showing how the early Christians celebrated the Lord's day. This was postponed until the afternoon. The silence since manifested about the subscriptions and contributions then received, if not a mark of disapprobation, is an evidence of shame which is regarded as a hopeful indication for their future. This I am glad to see. It remained for a high church man to inform me as to that part of the program. He began by saying: "I was much surprised at not seeing you in the crowd at Cecil Street church last Sunday." I replied that he need not be, as I could not approve of the modern methods adopted by that advanced section of the so-called body of Christ. He remarked that "the preaching was good, but he was astounded and shocked at what he afterwards saw and heard there." After describing the performance, somewhat in detail, he remarked that "it was a regular old-fashioned Dutch auction." The audience was told that the Lord wanted about \$8,000 to apply on the building fund of this church, and the speaker wished to know how many persons would give \$1,000 toward that sum? how many \$500, etc., down to \$5. We read in that old-fashioned Book

that "the Lord loveth a cheerful giver," but who can reasonably expect Him to bless money raised in this fashion, especially on His day, and in the house that had just been dedicated to His service? Yours, etc.,

EDWARD TROUT.

Toronto, March 31, 1891.

### Is Infant Baptism Declining?

ORO T. SMITH.

The above is the title of an article in the *Magazine of Christian Literature* of October, '90. It is taken from the *Independent*.

The *Independent* declares that it would not be troubled if the assertion were true, but cannot be blind to the fact that it is not true. Unfortunately its vision is limited to five or six years, and as it will not disturb the equanimity of the *Independent* to know the truth we would invite the editor to lift up his eyes and take a broader view.

Look back 500 years and has not infant baptism declined? Then adult baptisms were rare; unbelievers' baptism was general. One hundred years ago the infant baptisms exceeded believers' baptism in every Pedobaptist sect in America. To-day, unless it be the Episcopalians and some dying obscure sects, the fact is reversed. So late as 1860 the Methodists reported infant baptisms 2,000 in excess, in 1870 the believers' baptisms were 18,000 in excess.

A few years ago the *Presbyterian Banner* said concerning infant baptism: Unfortunately remissness in the performance of this duty has been manifesting itself for some time in certain quarters. In many Congregational churches the baptisms are very few, and in one town in Massachusetts no child has been baptized in twenty years. That there has been a rapid decline proportionately in the number of children baptized in the Presbyterian church cannot be doubted. At least one-half of the Presbyterian church must be neglecting this ordinance of God and the proportion is increasing.

To assist the vision of the *Independent* we append a few figures, showing the proportion of infant baptisms to membership in the various churches, at different periods named: Episcopal church, 1850, 1 in 7; 1890, 1 in 11; Reformed Dutch, 1811, 1 in 10; 1880, 1 in 20; Presbyterian, 1831, 1 in 15; 1880, 1 in 33; Methodist, 1857, 1 in 22; 1880, 1 in 29; Congregational, 1830, 1 in 50; 1880, 1 in 77.

As Japan is the latest country to receive Christianity it is worth asking whether infant baptism will commend itself to this wide awake nation. Sleeping babes take it but the Japanese have an idea that Christianity ought to correspond to the Book. The Presbyterians' seven bodies united into one body. Some missionaries did not like it but they had to yield. At the last meeting of the synod a few weeks ago, the Japanese preachers took the bit in their teeth, again throw away the Westminster Confession of Faith, taking the Apostles' Creed (as it is called) instead and abolished infant baptism. If the advocates of prim-

itive Christianity would spend as much on Japan as the Presbyterians do we could bring the Japanese church to the apostolic model or put influence at work that would probably bring about that result. The Japanese are impressed by numbers, by show, by evidence of strength. If we could pour into Japan men and means enough to show that we believe we have something of importance for them, we could impress the principles we profess, the practical way to Christian union, upon the entire body of Japanese Christians. There is a dim suspicion that this cannot be done by passing resolutions in the convention. We have had more of them than of anything else, but in seven years we have increased our number of male missionaries by one. If a few families can be sent out we will manage to worry along without those magnificent and sagacious resolutions for a year or two. If the Japan mission is forever to be doomed to fecklessness, at least a determined effort should be made at Allegheny City, to make the resolutions, that now is the time to help Japan, a little stronger. They are becoming impaired by age.

Hongo Tokyo, Japan, Jan. 28, '91.

—*Christian Evangelist*.

### The Twofold Rest.

The Saviour has said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light." Matt. xi. 28-30. There seems to be a twofold rest mentioned in this passage. First, there is the rest from the burden of bondage, and the guilt of sin; the rest of the weary prodigal casting himself into his Father's arms, the rest of the lost child coming back to be embraced and sheltered in the Father's bosom. This rest is given. It is the instantaneous repose of the storm-tossed and troubled soul gliding into port, and dropping anchor, secure from all the storms and tempests of the deep.

But this is not all. There is yet conflict, yet trial, temptation, and the struggle of a will untrained, of a heart which has its evil proclivities. There are tempers which rise; there are faculties which are undisciplined, there is pride which rebels, and there is need not only of the converting, saving power of God, but also of the teaching of the wise and wonderful Counselor who is "meek and lowly in heart," and who will instruct us and teach us in the way in which we should go. And it is to those who have already found rest from the storm without, but who need this inward help and blessing, that the Saviour says, "Take My yoke upon you, and learn of Me, and ye shall find rest unto your soul."

There is first peace with God, which comes when we cease our rebellion and surrender to the Lord. But there is beyond this "the peace of God which passeth all understanding," which comes into the hearts of those who take Christ's yoke and learn of Him.

Let those who are wearied with the

burdens of sin and buffeted with the storms of temptation make haste and come to Jesus Christ. They shall find rest, sweet, pure, abundant and abounding. But this is not the whole. They have but entered upon the school of Christ. Let them now take His yoke upon them, and, becoming pupils in His school, learn of Him. He is meek and lowly of heart, and they will find that His yoke is easy and His burden is light, and taking His yoke and following Him, they shall find rest to their souls; such rest as earth can never give; such peace as God alone imparts.

Let the redeemed of the Lord see to it that they know all the fulness that there is in Jesus for them. Let them not be contented with "peace with God," the end of warfare, the assurance of acquiescence with Him; let them see to it that they also have "the peace of God," the "great peace" which "passeth all understanding," which is shed abroad in the heart by the Holy Ghost. Blessed are those who know this peace, and who dwell in love and dwell in God.—*The Common People*.

### Historical Queries.

A correspondent submits to us some questions in which as a Baptist she feels deeply interested. Quoting from *The Rev. W. W. Willoughby, D.D.*, the statement that if any could claim an unbroken succession from the apostles, Baptists could assert the claim, we are asked to state the facts as to the history of infant sprinkling and that of the succession of Baptist churches. We doubt whether we shall be able to satisfy the mind of our inquiring friend. Historical conclusions depend upon the evidence, and where satisfactory evidence is wanting, the conclusion is more or less conjectural. If we inquire what our Lord and the apostles instituted, we have full information in the New Testament. But inquiry into the beliefs and practices of men since that era may or may not be rewarded with success.

It is as certain as anything in history that sprinkling was never practised for baptism in the apostolic age. That is enough for its condemnation. No matter when it was introduced, whether in the third, the fifth, the ninth, or (as we suppose to be the fact) in the thirteenth century—in either case it is an unauthorized innovation upon the original Christian institution. It is an ancient practice, but not ancient enough by several centuries to demand any one's reverence.

We have never been able to feel much interest in the efforts to make out an unbroken succession of Baptist churches from the age of the apostles to the sixteenth century, since which time the history is tolerably clear. When we are told that the Novatians, Donatists, and other ancient heretics, were Baptists, we are compelled to think that they did us not much credit. Indeed, we are strongly of opinion that persons holding like views would find it no easy matter to enter the fellowship of Baptists at this day. It has been said that ecclesiastical writers give prejudiced testimony, and that the church after persecuting them to the

death calumniated their memory. But theirs is the only testimony extant. If that be rejected, there is left a blank; and we are asked to believe that certain unknown people were Baptists.

Infant baptism began to be practised in the third century, but it was in the fifth century that the rite first came to be generally observed. Still the form of the ordinance was unchanged. Affusion and sprinkling came into use first in case of the sick (baptism being deemed indispensable to salvation), and in the thirteenth century began to be more generally practised. Yet immersion continued to be the general rule down to the sixteenth century. Froude relates that after the birth of James VI., of Scotland, Queen Elizabeth sent a golden font for his christening, but before it reached Edinburgh the royal infant had grown so big he could not be got into it. And to this day the rubric of the Church of England Baptismal Office for Infants requires the infant, "if he be well able to bear it," to be "discreetly and warily dipped." But if not able, "it shall suffice to pour water upon him."

The Baptist denomination as it exists in Europe and America is one of the children of the Reformation. When the yoke of Rome was broken attempts were made to rid the churches of the human inventions by which Christianity had become so obscured and distorted. Some removed less and some more of these accretions. The Baptists originated in a purposed rejection of all doctrines and rites that lacked the authority of Holy Scripture, while other reformed bodies retained more or less of them. Thus arose "the variations of Protestantism," and the separate attitude of the Baptists.—*The Watchman*.

The habit of faltering and distinguishing and concealing, and putting forward the edge of the truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual that they really do not know whether they speak the truth or not.

If you want to spoil all that God gives you, if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect people ought to pay you, what people think of you, and then nothing to you will be pure.—*Charles Kingsley*.

An every-day religion—one that loves the duties of your common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather and improves all opportunities will best and most healthily promote the growth of a church and the power of the gospel.—*Bushnell*.

Our imagination magnifies so strongly the present by making continual reflections on it, and contracts eternity to so narrow a point by banishing it from our minds, that we make a nothing of eternity, and an eternity of nothing; and thus has its roots so firmly fixed in our mental constitution, that no power of reason can get the better of it.

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

CULLINGS AND CLIPPINGS FROM XX CHANGES.

(From the Christian Courier.)

There have been some very large gatherings lately. Among them are 562 additions during the Updiko Easton meeting at Des Moines, Ia., 387 at the Martinsville, Ind., meeting conducted by James Small, 138 at Whitehall, Ill., preaching done by Omer, and 186 in Bro Frost's meeting at Ubricville, Ohio.

The six indictments of sectarianism, by Geo Combs, Shelbyville, Ky., are as follows: 1. It necessitates a tremendous waste of money. 2. It necessitates a tremendous waste of men. 3. It breaks up the unity of many families. 4. It cripples our work among the heathen. 5. It begets the contemptible spirit of false proselytism. 6. It renders impossible true unity of effort. Each of these can be sustained by all sufficient proof.

The Christian Evangelist quotes the following from the Western Baptist:—

It is not necessary that a man should get mad, turn red in the face, grit his teeth, clutch his fists, and frown when he preaches the distinctive doctrines of the Baptists, or controverts some prominent error of others. Let Baptist doctrine be preached in polite phrase and pleasant manner, and with genuine Christian politeness. A spoonful of honey will catch more flies than a gallon of vinegar.

Come to think of it it might look a little better to the world if even all who preach "though I speak with the tongues of men or of angels and have not love I am become as sounding brass and tinkling cymbals" were to "speak the truth in love." It may be perfectly consistent to spit in a man's face and tell him that you do this because of your great love for him and your yearning desire to see him saved, but it will be difficult to get the unregenerate sinner to see it in that light. He has too much sense.

(From the Christian Oracle.)

The great meeting at Central Christian church, Des Moines, closed last evening, after a continuation of nearly seven weeks, with a total number of accessions of 566. The able and plain gospel preaching of Bro. Updiko, the splendid singing of Bro. Easton, the elegant and commodious accommodations afforded by the new chapel and the excellent condition and coöperation of the church led by Bro. Brooden, pastor, all contributed to the great success of this wonderful meeting. The Central now has over 1,000 members, after making due allowances for a considerable number of the late converts who will take membership at the University Place church, East Side church and elsewhere.—C.

The death of Dr. Howard Crosby, at his home in New York, last Sunday evening, removes from the scenes of earth one of the most widely-known men in this country. As a minister, scholar and writer he made his impress on the whole country. He was a man of independence and courage and of liberal views. His kindly criticism of the Disciples through the columns of the Church Union a few months since, while quite radical and sharp, was in such excellent spirit and with such an evident purpose to be fair in the statement of our distinctive views as to command the kindly respect of all Disciples who read his critique.

We read in the Scripture that "the love of money is the root of all evil." This is not the idea of the Holy Spirit.

Men swear, men lie and do a great many things with which money has nothing whatever to do. The statement that money is the root of all evil is not just the idea the Holy Spirit would convey to your mind. The love of money is the root of much evil, as we have it in the new translation. The love of money is the root of great evils. I would translate, "The love of money, or the lust of money, is the root of much evil;" not love, for that which is absolute love in the sight of God is pure, and hence it is the lust, and not love. If it is lust the more we obtain the more selfish we will become; but if from love, the more of the treasures of this life we gather the more generous we will be. Lust is like frost—it contracts and hardens; while love is like fire—it expands and softens. And if we love to gain the treasures of this life we will take great delight in administering to others and in giving to extend the kingdom of our blessed Redeemer.—W. F. Black.

(From the Apostolic Guide.)

ERIC, March 27.—Our ten weeks' meeting here closed on March 26, with 50 additions. A great victory for the little band.—F. L. Prasier.

The Plum-street congregation in Detroit is repairing its house at a cost of \$6,000, and will have a beautiful and commodious house when the repairs and improvements are finished.

The Washington-avenue church, of Detroit, which lost its beautiful new building on the corner of Caes Park by fire recently, has been gallantly at work rebuilding, and will have the main building ready in time for the State Convention, August 27.

LEXINGTON, March 23.—The Chestnut-street church of this city has lately enjoyed a series of happy and fruitful meetings, conducted by Prof. W. G. Conley of Kentucky University. Profound sincerity and deep earnestness, as well as thought and beauty of expression, characterized the preaching, and from the first the meeting was fruitful. Fifty five were added to the congregation—37 by obedience, 3 reclaimed and 15 by letter. We have been greatly revived. The little band responds consistently with every good work that comes before us. On successive Sundays we offered to Foreign Missions \$68.75, and to Home Missions \$86.20. We have the regular attendance of many who are not Christians and we hope the "Lord will add to us daily such as are being saved."—T. S. Tinsley.

There never was a greater farce enacted in the name of religion than the administering of the rite of extreme unction to the late Gen. Sherman as he lay unconscious upon his dying bed. It is a sad demonstration of how even sensible people can believe a man's eternal future is affected by a purely mechanical form. The Watchman aptly calls it "Cutaneous Religion," and truly says: "It is evidently of no more spiritual value than the cut, color or configuration of a man's clothes. It imports no gracious character, as it imparts none. It permits the nominal inclusion among the adherents of a religious system of one whose name may be expected to add *clat* to it in public estimation, an object to which ecclesiastics are by no means indifferent in a nation whose public opinion is supreme."—G. Durrie.

The sleepless vigilance of the All-seeing Eye is a thought to strike terror to the heart of the evil-doer: "One day the astronomer Mitchell was engaged in making some observations on the sun,

and just as it was setting there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill were a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that they were undiscovered. But there sat Prof. Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them. So it is often with men. Because they do not see the Eye which watches with a sleepless vigilance, they think they are not seen."—G. Durrie.

(From the Christian Standard.)

WEST LIBERTY, Iowa, March 19.—Closed our meeting here last night. Eighty-four additions—70 by confession and baptism.—H. A. Northcutt.

CARTHAGE, Kansas, March 23.—Our meeting closed last night with over 60 additions. The inwardness of sectarianism was manifested all through. There are about 10 more who promise to find a place here, some with letter and some by obedience.—J. Carroll.

WHITE HALL, Kansas, March 16.—Bro. Omer closed his meeting here yesterday, with 140 accessions. After a few days' rest at home, he goes to Carrollton, the county seat of this county, and from there to Chattanooga, Tenn. Bro. Omer's fame as an evangelist is spreading.—J. Dunn.

A plaintiff lately proffered a charge against the defendant of "unchristianlike" treatment, before Lord Coleridge. His Lordship replied, "We don't know anything about Christianity here. We are lawyers." Rather blunt and brusque, but none the less a statement of plain fact. Whether as it ought to be, or not, it is true that a great deal of our treatment of our neighbors may be very "unchristianlike" and yet safely within the law. Unless our righteousness shall exceed that prescribed by statesmen and lawyers we are not Christianlike, are not really Christians.

The Christian Inquirer, of New York city, a most excellent Baptist paper, has a very readable article in its issue of March 20, headed, "Our Brethren—the Women." In this article it is said:—

"We feel a sympathy for the wiser and more conservative brethren in the Methodist denomination, who question the wisdom of admitting women to the General Conference, and who are obliged to oppose that innovation on the long-established usages of Methodism. We welcome woman to the broadest fields of usefulness. We are glad to see her making her way out into useful work from which she has long been debarred. We rejoice to see doors of honorable industry opened to her into duties that have been so generally monopolized by men. We want her to have all for which God and nature fitted her, and have no disposition to undervalue her services in any respect where she can compete with man. But we do not believe that she is fitted for the pulpit, and should deem it a misfortune if any considerable number of Baptist women should have a craze in that direction."

The Baltimore Conference votes 42 for and 146 against the admission of women into the General Conference.

It is curious how the world is flocking into cities, and, seeing that the sustenance of men must come out of the soil, the wonder is how the vast non-producing multitudes are to be fed. The condition of tens of thousands in great cities, like London and New York, suggests that in obedience to social instincts, love of entertainment, false

notions of gentility, etc., men are making the terrible mistake of crowding into cities, where the lot of the many must inevitably be toil, anxiety, discomfort, disease and starvation. But no considerations of prudence will stop the stampede to the cities until the mania has run its course. The novelties of city life—electric lights which turn night to day; cheap rides upon gilded, gliding coaches through crowded streets and magnificent suburbs, the morning bash of lot sensational newspapers from the ends of the earth, parades and pageants, bands and banners, with the ever-present idea that a fortune may be found by accident in the wild rush, all these are too much for the unsophisticated youth of the country, and so they rush from their rural Edens into the cursed ground of metropolitan pandemonium. The mania is violent in Germany just now. In five years past Berlin has grown from 1,816,207 to 1,674,485; Hamburg from 410,404 to 716,170; boating Chicago; Leipzig from 170,076 to 353,272; Munich from 261,081 to 341,899; Cologne from 161,266 to 282,537. And so it goes.

(From the Christian Evangelist.)

ALEXANDER CAMPBELL AND THE BAPTISTS.

The Standard of Chicago is publishing an interesting series of articles by Henry C. Vedder, entitled "A Short History of the Baptists." The spirit of fairness, and the breadth of charity, as well as fidelity to history which characterize these articles are in refreshing contrast with some other historical writings from Baptist sources. In a late article, Dr. Vedder treats of the division that occurred in the Baptist ranks in consequence of the teaching of Mr. Campbell in the following manner:—

"The Baptist churches of the South and West were much disturbed during the second quarter of this century by the agitation that culminated in the establishment of the Disciples as a separate body. Under the leadership of Alexander Campbell the entire Mahoning Baptist Association of Ohio adopted the new views, and a large number of churches in other Ohio associations followed this example. The 'reformation,' as it was called, spread to Kentucky and Virginia, dividing churches and associations, and causing fierce religious controversy. It has always been and still is a debatable question how far Alexander Campbell's views really differed from such as have always been tolerated, if not approved, in Baptist churches, nor is it easy to apportion justly the blame of the schism that occurred.

"The first overt acts of separation were committed by the Baptist churches for what they deemed not only sufficient but controlling reasons. The Beaver Association of Ohio, about 1829, issued a circular denouncing the Mahoning Association as disbelieving many of the doctrines of the Holy Scriptures. In the autumn of 1832, the Dover Association of Virginia, after careful deliberation, advised the churches constituting it 'to separate from their communion all such persons as are promoting controversy and discord under the specious name of "Reformers." This advice was given on the avowed ground that the doctrines taught were 'not according to godliness, but subversive of the true spirit of the Gospel of Jesus Christ, disorganizing and demoralizing in their tendency, and, therefore, ought to be disavowed and resisted by all the lovers of truth and sound piety.' Twenty years after, Rev. Jeremiah B. Jeter, one of the ablest Baptist opponents of the Disciple movement, and one of the authors of this resolution, published it as his belief that the report adopted by the Dover Association contained 'some unguarded, unnecessarily harsh expressions,' and particularly acknowledged that this characterization of the doctrines of Campbell as 'demoralizing in their tendency' was unjust. After the action of the Dover Association those who sympathized with Mr. Campbell either voluntarily withdrew from the Baptists or were disfellowshipped by

them, and in a decade the separation was complete. The separation was accomplished at great cost to the Baptist churches, for the denomination was rent in twain in the West and South. Churches were split in two or completely dissolved, or even went over bodily to the new sect; a few whole associations became Disciples; and seeds of bitterness and discord were sown that have borne fruit in more than a generation of universal strife and disorganization."

The admission that possibly the Baptists may have been to blame, in part at least, for the separation which occurred is of course a new departure in the Baptist historical treatment of this period. If the scope of Dr. Vedder's history had permitted him to state, briefly, even, the fundamental principles upon which Mr. Campbell and the "Reformers" stood at that time, and which the Baptists then regarded as "subversive of the true spirit of the Gospel of Jesus Christ," it would have helped wonderfully in showing where the blame for the schism should rest. Chief among those principles held at that period, if we are not mistaken, were the following:—

1. The distinction between the law and the Gospel, and the dispensations to which they respectively belong. Mr. Campbell held that the Gospel superseded the law, and was the law of life and salvation for men since the Holy Spirit's descent; that Christ is our only law-giver.

2. Opposition to human creeds as bonds of union and communion. Mr. Campbell and the Reformers held that the confession of Jesus as the Messiah, the Son of the living God, was the only confession of faith to be required as a condition of baptism.

3. The emphasis of human responsibility in conversion. The Reformers were not Calvinists, but held that all who heard the Gospel could believe, repent and obey and thus be saved.

4. The genesis and object of faith. Reformers held that "faith comes by hearing, and hearing by the Word of God," and not by miraculous implantation of the Spirit without any reference to truth or testimony. The Gospel is the power of God unto salvation, they urged with Paul, and hence the Holy Spirit, in convicting men of sin, righteousness and judgment to come, did not ignore this fact.

There were other minor points, but the foregoing, we are persuaded, embrace the chief points of difference at that period. It would be strange if there were not some extreme positions taken on both sides of this controversy, but the historian of the future will most assuredly record that the elements of religious progress and the seeds of reforms which had to be sown with Mr. Campbell and those who stood with him. It is sufficient proof of this fact that these identical principles might now be advocated among the most intelligent Baptists without promoting any strife or division.

When all Baptists and all Disciples shall come to display the calm temper and fraternal spirit which Dr. Vedder manifests, the time will have come for healing the divisions and alienations of the past, and uniting under the banner inscribed, "One Lord, One Faith and One Baptism."

Life will never seem a failure to us while we are lovingly doing our duty.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

Never believe what you feel, if it contradicts God's Word. Ask yourself, can what I feel be true, if God's Word is true, and if both cannot be true, believe God, and make your own heart the liar.—Selected.



Selections.

In Spirit And In Truth.

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou has sought so let me seek  
Thy erring children, lost and lone.

Oh, lead me, Lord, that I may lead  
The wandering and the wavering feet;  
Oh, feed me, Lord, that I may feed  
Thy hungry ones with manna sweet.

Oh, strengthen me, that while I stand  
Firm on the rock, and strong in Thee,  
I may stretch out a loving hand  
To wretches with the troubled sea.

Oh, teach me, Lord, that I may teach  
The precious things Thou hast imparted;  
And wing my words, that they may reach  
The hidden depths of many a heart.

Oh, give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour.

Oh, fill me with Thy feltness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word  
Thy love to tell, Thy praise to show.

Oh, use me, Lord, use over me,  
Just as Thou wilt, and when and where;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share.  
—Frances Ridley Havergal, 1872.

An Enlightened Conscience.

One of the best signs of a truly enlightened conscience is to be found in our carefully guarding the reputation of others. Growth in grace is shown by saying little of their supposed faults, and by mentioning, as far as is consistent with truth, their commendable qualities. The good to be derived from a proper cultivation of charity toward all men is threefold—it benefits the erring person, giving him to see that there are those who have his welfare in view; it is also a benediction upon those who observe our charitable spirit, prompting them alike to words and works of charity; and it always blesses the individual himself, leading him to practice self-control and self-renunciation in behalf of others.

Christian forbearance is a wonderful educator. The Epistles are full of earnest teaching upon this subject. There is a divine reaction upon the soul that habitually cherishes this spirit. The only wonder is that it is not more generally practised for its own sake. The sacred writings, however, do not urge this upon us as a mere sentiment. Rather, we are taught that charity is the genuine fruit of ripened Christian experience, and that it is always consistent with justice and truth.—Christian at Work.

Practical Suggestions.

Cowardice makes many follow Jesus afar off.

The Bible tells the faults as well as the virtues of Christ's followers. It conceals nothing. It tells Peter's denial as well as Judas' betrayal.

Sins are not singular; one leads on to others. Peter's cowardice induced him to lie, and then to uphold his lie he cursed and swore.

Peter did not persist in his sin. His denial was followed by sincere repentance.

Scolding and mockery of those in distress, because they are apparently helpless, is always unbecoming, but how odious it appears when in His hours of sorrow Jesus was made their victim.

What an awful perversion of human justice when in its name the Holy One of God was condemned!—The Canada Presbyterian.

Is She a Fool or a Hypocrite?

I met a young man in the inquiry-room a few years ago, who professed to be a sceptic. He said that he "did not believe there was any truth in Christianity."

I observed to him, "In that case you must believe that we Christians are all hypocrites, professing to believe something that we do not believe, and to be something that we are not; or that we are fools, who have been duped into believing a silly superstition to call it no harsher name."

"Well," he replied, "I would not have volunteered to make that declaration; but since you have been so kind as to put my thought into words, I must confess that you have expressed my sentiment about Christians in general. I think—you will excuse me for saying it—that they are either hypocrites or else victims of superstition."

"A little soft in the head," I replied. "Not quite up to detecting the fraud perpetrated by the wicked authors of the silly old Bible."

"Well, yes; if you choose to put it in that way."

"My dear young friend," I said to him (he was about eighteen years old, and a freshman in college), "is your mother a Christian?"

"She is a member of the church," was the reply.

"Then she professes to be a Christian?"

"Yes."

"Which is she, a fool or a hypocrite?"

"You have no right," said he, with some heat, "to ask such a question about my mother."

"Excuse me," I replied, "I mean no disrespect to your mother, for I do not know her. I will gladly assume that she is a refined, and in every way an estimable lady; but your general judgment of Christianity and Christians must apply with equal force to your mother. I think you must admit that. Now we will agree that your mother is not a fool—not a weak-minded woman who has been duped by some designing person into professing to believe the absurdities of the Bible. Then let me ask you: is your mother in your judgment a hypocrite?"

He looked steadfastly into my face for a few moments without replying. He saw the dilemma he was in. Moreover his countenance began to betray great emotion. Presently his chin began to quiver; and bursting into a flood of tears he sobbed out from between his hands, in which he had buried his face:—

"Well, if my mother is a real Christian, why has she never spoken to me about my soul?"

Ah, I must leave that mother and other such mothers to answer that question. I found the young man really deeply anxious about his soul. But the fact that his Christian mother had let him grow up almost to man's estate, without speaking seriously about his soul, had led him to doubt the reality of Christianity. His induction was a fair one. I fear there are far too many mothers and fathers of the same order.—Pentecost.

O for the spirit which is content with nothing less nor lower than the highest help. To turn in temptation directly to the power of God; to cry out in sorrow for God's company; to be satisfied in doubt with nothing short of the assurance that God gives; to know that there is no real escape from sin except in being made holy by God's holiness—these are what makes a man's complete salvation. It is your privilege and mine, as children of God, to be satisfied with no help but the help of the Highest.—Phillips Brooks

A Good Creed.

One day as I sat at my desk a stranger unceremoniously opened my door and without invitation hurriedly approached me, although at least half a dozen other men who had entered before him were waiting to see me on business. It was late in the afternoon and as I had had no dinner that day I was not long in ridding myself of his company. As he went away he left his card which I read at home that night, and these were the words that were on it:—

MY CREED.

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone say before they go. The flowers you mean to send to their coffins send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and perfection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them that I may be refreshed by them, while I need them. I would rather have a plain coffin without a flower, a funeral with out a eulogy than a life without sweetness of love and sympathy. Let us learn to appoint our friends beforehand for their burial. Post mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance on the weary way."

The Debt Cancelled.

Not a thousand miles from the city of St. John there lives a man having in his employ a large number of men. For their support and convenience he has in operation stores of various kinds, at which they obtain the necessary articles of living at low, if not lower than, current prices. Some time ago one of the men took sick, and as week after week passed away the wife labored and toiled to keep want away from the door, hoping that her husband would soon be well again—but all to no purpose; the husband grew worse, the bill at the store grew larger each week, until one day the head clerk at the store said: "We can't let you have any more on credit." What to do she scarcely knew, but at the last, driven by the straitened surroundings, she made up her mind to go direct to the "boss" himself, and, though a stranger, explain to him the whole affair. Somewhat timidly she approached and laid before him the facts of her husband's sickness, her own efforts and hope of his recovery, and that at the store further credit was refused. He listened to her attentively, and at the conclusion said: "Come with me," and, going to the store, said to the clerk: Did you refuse this woman credit? Yes, sir, said the clerk. On what ground? Because already she owes a little over \$200.00 with but little prospects of ever paying it. Let me see the account said the head of affairs, and after looking over it took up a pen and, dipping it in red ink, drew it twice across the page and said to the clerk: give her all she wants.

What a lesson there is in the foregoing. Our debt to God is more than we can pay, and still we need more from Him. Let us go to Him, acknowledge our indebtedness and ask Him to help us, and He will cancel the past and give us all we need.—St. John Christian.

He who never changed any of his opinions never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.

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TORONTO, APRIL 16th, 1891.

Home Missions.

THE MAY COLLECTION.

Judging from the number of churches which have heretofore responded to the request to take up special collections twice a year for Home Missions, we conclude that the plan is well adapted to the circumstances of the congregations of Disciples in Ontario. And the sums contributed on these occasions indicate a genuine and intelligent interest in the work on the part of the brethren. These considerations lead to the hope that the next special collection asked for will be generous, and ample to meet the demands of the Home Mission work at the present moment. It is believed that the work undertaken by the Board of the co-operation this year is not beyond the ability of the Disciples in Ontario to support. It is true, we believe, that more money has been raised for the support of the local work of the churches during the present year than ever before. And it is only fair that due allowance should be made for that. But when that has been done, there still is no reason for doubting that the amount necessary to sustain the mission points can well be spared by the brethren; that it can be spared without taking us to the region of self-doubt. How many of us have ever gone that far in any way to further the cause of our Master? How many of us have denied ourselves in certain ways in order to gratify ourselves in other ways?

We do not know that it is necessary to multiply words here. It is a plain case. By the direction of the annual meeting the Board of the co-operation has undertaken to contribute so much towards the maintenance of six preachers of the Gospel who are laboring in six fields where their presence was greatly desired, and where they are all now, as we learn, doing much good. The Board promised to aid those points, depending upon the brethren to furnish the requisite funds. Their expectations in previous years have not been disappointed and they trust that they will not be now. It seems to be needful from time to time to stir up the pure minds of the brethren by way of remembrance; many, who, when their attention is drawn to the matter, give with cheerfulness, would probably not give at all if not prompted to do so. Some almost take it as a slight if they are not personally solicited. Those facts account for and justify what some may look upon as unnecessary and offensive appeals. They are not unnecessary, and they are not intended to be offensive. Some when the matter is presented to them have the air of one who should say, "Why didn't you ask before?" There is not much danger—we might say no danger—of hurting the feelings of an individual or a congregation by kindly laying before them the needs of the mission field,

and as kindly urging them to do what they can to supply those needs. Earnest Christians are thankful to have their duty impressed upon them; they grow to love those who faithfully exhort them to do their part towards the evangelization of the world. And in this connection we beg to say that the elder or preacher who does not urge the congregation to do its full duty in this regard, not only does the congregation a grievous wrong, but denies himself a precious privilege.

Yes, brethren, it is a plain case. Let there be cheerful and liberal giving on the first Lord's day in May, that there be no deficit in the mission fund, and that we may go forward to another year's work joyfully and hopefully, assured that the Lord will not fail to bless us exceeding abundantly above all that we can ask or think.

"Turn."

We have frequently given our readers extracts from the *Sunday School Times*, and have now and again commended it to them as one of the best papers in America, and we have always been pleased when we have been instrumental in leading some live preacher or Sunday school worker to become a subscriber to it. We give prominence here to a paragraph from that paper. It directs attention to a fact we have often labored to impress upon congregations in addressing them. It gives what should be a death-blow to one of the most persistent and pernicious ideas of calvinistic theology:—

A word may mislead, or a word may direct aright. One word mistranslated in our English Bible may be the cause of endless harm, and the correction of that translation may need repeated calls to its notice as a means of making clear an all-important truth of inspiration. A Greek word that means "turn" is translated, in our English New Testament, "be converted;" and, in consequence of this error, thousands and thousands have sat waiting in their sins to be converted, when they ought to have been on their feet turning square about in accordance with the specific command of God. In the Revised New Testament the term "be converted" is not to be found, the correct word "turn" being always in its stead. Every preacher and every teacher has a duty to proclaim the truth that the gospel message to every evildoer, in or out of the church, is "Turn;" but it never is "Be converted."

Yes, "thousands and thousands have sat waiting in their sins to be converted, when they ought to have been on their feet turning square about in accordance with the specific command of God." Do you not believe it? We could give you instances—pitiful instances—inexpressibly pitiful instances—in confirmation of that statement. Instances of earnest, pious souls longing for light and pardon, longing to rest in a Father's mercy and a Saviour's love—waiting, waiting, waiting for what never came to them, and passing into the beyond broken-hearted. At whose hand shall their blood be required?

The *Sunday School Times* is correct as usual. The word of command from the great Captain of our salvation is: "Right about face," and not "Right about face—stand," but, "Right about face—MARCH." Let us all take heed therefore, and "Speak unto the children of Israel that they go forward."

As to true friends, choose them with great care, and let their number be small. Have no friend who does not fear God, who is not wholly governed by "the truths of religion. To friends like these open your heart without reserve, and keep nothing secret from them but the secrets of others.—Fenelon.

"The Christian Church."

ITS CARDINAL PRINCIPLES.

The *Christian Sun* publishes at the head of its first page the following as its cardinal principles:—

"1. The Lord Jesus is the only head of the church.

"2. The name Christian, to the exclusion of all party or sectarian names.

"3. The Holy Bible, or the Scriptures of the Old and New Testaments, a sufficient rule of faith and practice.

"4. Christian character, or vital piety, the only test of fellowship or membership.

"5. The right of private judgment and the liberty of conscience, the privilege and duty of all."

From the fourth "principle," we infer that any person having "vital piety" would be admitted by the *Sun* to church membership, whether baptized or not.

One may have water sprinkled upon him for baptism, be immersed, or, like the Friends, repudiate water baptism entirely, and yet, according to the *Sun*, be eligible to church membership. We wonder how it settles the question why Cornelius was baptized in the name of the Lord Jesus.—*Missionary Weekly*.

The *Christian Sun* is published in Raleigh, N.C., and is described as the "organ of the General Convention of the Christian church"; and it is for this reason that we place the clipping from the *Weekly* here. By "the Christian church" is to be understood that body of people with whom the Disciples in Ontario had some conference with a view to union a year ago. The comment of the *Weekly* on the fourth "principle" needs no added word from us.

We should like to have explained to us how the Holy Bible can be a sufficient rule of faith and practice as "principle" three asserts, and as we believe, while, at the same time, according to the practice of "the Christian church" the teaching of the Bible in regard to baptism is so indefinite that it cannot be determined with certainty what baptism is, and that it may even be left an open question as to whether baptism is an ordinance of Jesus Christ. If the Bible were that kind of a book, we would not hesitate to denominate it an "insufficient rule of faith and practice." We would kindly advise "the Christian church" to so amend "principle" four as to bring it into harmony with "principle" three. And we would respectfully say to whomsoever it may concern that so long as the Bible is held as a sufficient rule of faith and practice, so long will it be necessary to maintain that it teaches clearly what baptism is, and declares definitely whether it is now obligatory upon those who believe in the Lord Jesus Christ.

"As Becometh Saints"

The Apostle Paul, in 1 Cor. xi. 20, not only rebukes a practical evil in the church in Corinth at that time, but suggests a principle which Christians should constantly have before their minds when considering what is proper and what is not when the church is met together in one place to worship. The Revised Version, we think, more accurately sets forth the apostle's thought in the twentieth verse than the authorized version does, in the reading, "When therefore ye assemble yourselves together it is not possible to eat the Lord's supper." Verses 21 and 22 explain why it was not possible for them to eat the Lord's supper—that is, not possible for them to do the very thing they came

together to do. There was conduct entirely incompatible with the orderly and devout observance of the ordinance and to such an extent that "the supper" could not be said to be eaten at all. We need not say that was a great wrong.

The principle suggested is, that whatever has a similar effect or tendency with regard to any of the recognized and scriptural parts of church worship should not only be viewed with suspicion but scrupulously avoided. Everything that is out of harmony with the time and place and purpose of meeting together should be rigidly excluded. One of the most inharmonious things in a house of worship on the Lord's day is—we shall not say undue levity—but levity. It does not comport with the religious tone of the Old Testament and the New, nor with the religious instincts of the human soul. It chills the atmosphere of the house and the heart of the worshipper. It is a foe to devout aspiration and an enemy to the serious reception of the truth.

We were set upon these reflections by a consideration of what we must consider the unfortunate and painful circumstances which gave occasion to the letter from Bro. Edward Trout, which appears in another column. Though deeply grieved by those circumstances, and unpeppably disappointed that so auspicious an occasion (as we thought it and still think it) should have been marred in such a way, we had decided to pass the method of raising money by in silence, out of respect to the members of the congregation, many of whom we know entirely disapproved of it, and few, if any, of whom will now, we trust, defend it. Should any one say that silence in such a case is not golden, we shall not take the trouble now to dispute with him, but simply say that the criticisms pronounced and severe that we heard from many of our own brethren, and heard of as coming from others, led us to believe that without any word of ours that method of raising money would not soon again be used by our brethren. While holding this opinion we did not feel at liberty to prevent Bro. Trout from being heard in THE EVANGELIST, and it seems proper that as we allow Bro. Trout to speak we should also express our own sentiments, which we have done, perhaps, with sufficient fulness and in all kindness we know towards all concerned. What we have written is rather by way of warning for the future than of censure for the past; for we believe we should be slow to censure where we have reason to think all was meant for good.

Here is a pointer from Texas for our premiers and all others interested in preventing corrupt practices at elections:—

The Texas legislature has done at least one good thing. The new election law provides that in cities of 10,000 inhabitants or more, when the vote of a person is challenged his vote shall be refused, unless, in addition to his own oath, he proves by the oath of one well-known resident of the ward that he is a qualified voter in that ward, and then both oaths shall be indicated on the record and the ballot shall bear the word "challenged." These ballots shall be kept for at least six months after the election, and all fraudulent voting and false swearing are subject to penalty. *Christian Courier*.

How a truth is told has much to do with making a truth attractive or repellant. It is not enough to speak a truth that ought to be spoken: it is needful to speak it in such a manner as to influence in its favor those who hear it spoken. A fault may be pointed out in a spirit that will prompt

the one corrected to turn from that fault, or in a spirit that will tend to fix him firmly in its defence. When a prominent English artist was told that his portrait of Ruskin flattered its original, his answer was: "No, it is only the truth told lovingly." How much more of gladness of heart, and of added interest in the right, there would be if the truth, when it was told, were always told lovingly! But in order to tell the truth lovingly we must first look at it lovingly.

The above, from the *Sunday School Times*, brings to mind what Paul says, in Eph. iv. 15: "Speaking the truth in love." Those desiring to reach men with the truth injure their influence exceedingly when they forget that rule. And yet it seems very easy to forget it. When people appear to us to be unwilling to receive what we conceive to be the truth, our method of presenting the truth is very apt to become unlovely. But that method seldom, if ever, wins.

This from the *Canadian Advance* is worthy of being passed around:—

Young George Vanderbilt is building a castle in North Carolina, which will require ten years of labor and the expenditure of from \$8,000,000 to \$10,000,000 to complete. Two strangers in a strange land were found on the streets of Toronto, during the past week, penniless and homeless. An investigation made by a local contemporary into the condition of the poor of this city has revealed many cases of distress that were startling even to those who thought that they knew something of Toronto's poor. Were it necessary, we might quote from such valuable works as "How the Other Half Live," written by Mr. Jacob A. Riis, of New York, and from other indisputable records, showing the extent of poverty in all our cities on both sides of the Atlantic; but who does not know of these things? \$10,000,000 to build a castle for one young man; thousands without a roof over their heads, nor a "bite" to satisfy the terrible cravings of a starved stomach. We are no alarmists; but who will dispute the statement that there is something radically wrong in the social conditions of any country where paradoxes of this character find an existence.

It occurs to us to say that one way in which these inequalities may be lessened is for the laboring classes to be careful how they spend what money they do receive. Let them cease to aid in building up millionaire distillers, brewers, tobaccoists, etc., and instead start an account in the savings bank.

"Don," of *Toronto Saturday Night*, is sound on the school question, as witnesseth the following paragraph:—

As far as a State is concerned, as far as we as citizens of a country can be concerned, education, either secular or paid for by the State, must be confined to the idea of improving citizenship. We cannot unite on a doctrinal method of making each voter sure of Heaven, but we can unite on a system likely to make each voter more fit for earth. It is for this improvement of citizenship and the proper enjoyment of life, liberty and the pursuit of happiness by each individual, for the fostering of that which is good within us and the repression of what is bad, that we have government; and it is only by sticking to earthly matters that we can unite in insisting upon a government satisfactory to all. If the Roman Catholic church believes that this government is incorrect, it has the privilege of removing its supporters to such countries as may entertain a different idea as to the purpose of citizenship and the chief ends of being. Where Romanism has worked its system without opposition it has been such a dismal failure that now in Roman Catholic countries religion has less to do with politics and with the most approved method of advancing civilization, than in those lands where the church holds the balance of power. In such places they are strong because they can influence votes.

It betrays a great lack of confidence in their system when Roman Catholics



are afraid to have their children educated in our nonsectarian public schools; and it is shameful when Protestant ministers clamor to have the already heavily burdened public school teachers required to teach the Bible. Let the ministers do their duty and leave the teachers free to do theirs.

Co-operation Notes

CONTRIBUTIONS.

H. M. McMillan..... \$5 00
Joseph Watson..... 4 00
John Matheson..... 16 00

The first of June draweth nigh, and that \$500.00 is needed by that time. Will the friends of the Home Mission work take notice?

What will be the consequence if that sum is not raised? Have you ever thought of that? The consequence will be that the faithful preachers whom the Annual Meeting authorized the Board to assist in supporting will be wondering how they are going to meet their necessary expenses.

Does some one say that will do them good; it will teach them to trust in the Lord? If such teaching is a benefit to them, it will not hurt the rest of us; so let us trust in the Lord sufficiently to keep those preachers from distrusting us. The entire sum we are trying to raise this year would be no burden at all if fairly distributed over among those who approve of the work. What is needed is a general participation on the part of all. Those who give most largely we find always cheerful in their giving. They count it a privilege and enjoy it. Those who have but do not give are often cross when the matter of giving for missions comes up. Such people are to be pitied—poor things! going through the world without experiencing the luxury of doing good with their money.

One of the most pleasant things in connection with this mission work is the way some brethren—brethren here is used in its Scriptural sense to include the sisters—have of coming up and "button-holing" the Cor. Sec., and saying, "Here is \$5.00, or here is so much for the Home Mission fund." They are so bashful like: they'll get you off into a corner and turn their back to the crowd and hand out their wallet so canny like. The Cor. Sec. does not get any salary, but such folks pay him over and over again in the course of the year. Really the pleasure some people take in contributing is a lesson and a benediction. Happy are they, for "The Lord loveth a cheerful giver."

As announced in last EVANGELIST the churches are asked to take up a special collection for Home Missions on the first Lord's day in May. A circular letter calling the attention of the churches to that fact will be prepared and distributed soon.

The programme for the Annual Meeting is being prepared, and will be announced shortly. We are hoping and praying for a grand meeting.

We know of a number of young men who are willing to spend a few months—beginning about June 1st—with churches. Churches desiring the services of such may correspond with the writer. GEO. MUNRO, Cor. Sec.

WHY NOT TREAT.

Why not treat such troubles as boils, pimples, blotches, sores, humors, eruptions, rashes, skin irritations, etc., with Burdock Blood Bitters. It is filled with virtue as a blood purifier and goes right to the right spot. It makes the skin bright and clear, while also invigorating the entire system.

Church News.

WEST TORONTO JUNCTION.—Two confessions and baptisms on the evening of the 5th inst., making five additions since last report.

RIDGEMOUNT.—At our regular meeting last Lord's day evening a young man confessed Christ and was baptized. He leaves for Hiram College, Ohio, this week. H. BROWN. April 8.

ST. THOMAS.—There have been three additions by letter in St. Thomas since last report in THE EVANGELIST. The Young People's Society is doing well. Bro. Knowles has been preaching some discourses along the line of "Humanism vs. The Commission."

BLENNET.—Bro. Stewart began his labors here one week ago yesterday. Last evening he preached at Guilds to a full house. We organized a Sunday school yesterday with an attendance of twenty-two and promise of more. We had prayer meeting last Tuesday evening with encouraging outlook. Our regular services here is still at three o'clock. B. S. April 13

GUELPH, ONT.—Our special services closed on Wednesday evening, 1st. The immediate results to the Church were five accessions; four by confession and baptism, one by acknowledgment. Two others last Lord's day by letter. Bro. Sheppard gave us some of his best sermons. His sermon on "The Mission of the Holy Spirit" pleased everyone that heard it. The congregation of the Second Baptist church used our baptistry during the meeting. J. K. HESTER. April 8, '91.

BOWMANVILLE.—Our meeting closed with thirty-seven additions; all but one by confession and baptism. Taken altogether it was one of the most successful meetings this church has ever held. Many of those who confessed Christ are heads of families, and we trust that they will be permanently useful in His cause. Bro. Rains preached some stirring sermons, and we hope to have him with us some time in the future. During the last week Bro. Gaff preached some very instructive discourses, and the Misses Joy assisted greatly by their singing. The church is encouraged and hopeful for great things in the future. April 14, '91. E. B. BARNES.

HAMILTON.—Our meetings have been steadily increasing. Starting with an audience of forty or less we now have the house quite well filled, but still there is room for many more. An excellent young man (Presbyterian by birth) made the good confession last night, and was immersed the same hour. He intended becoming a minister but could not reconcile the Westminster Confession with the Bible. Now he intends to devote his life to the preaching of the simple Gospel of Christ. We thank the Lord for such additions. Had two additions by letter since last April. Next Lord's day morning we take up a collection for Foreign Missions. M. PUTMAN. April 1, '91.

Two confessed the Saviour last night. One was baptized the same hour. Yesterday morning the collection was taken for Foreign Missions, amounting to over \$20. We rejoice and take courage. M. PUTMAN. April 6, '91.

Two made the good confession yesterday. Three were baptized in the evening. M. PUTMAN. April 12, '91.

GRONOWTOWN.—We had a grand religious awakening in this town—no such as has never been seen here before. The town was stirred to its very centre, and the country round took up the cry and came out to hear the whole round Gospel as preached eighteen hundred years ago. Bro. W. D. Campbell preached twenty-four times to large and very appreciative audiences. Our religious neighbors who came to hear confessed to have learned a great deal of Gospel truth which they had never before been taught, and we were all greatly benefited by Bro. Campbell's clear forcible expressions and logical conclusions, drawn wholly from Scripture. There were seventeen baptisms, and three taken into fellowship, making in all thirty-eight as a congregation of Disciples of Christ here who have a pure creed and plain teaching, and, moreover, the sympathy of not a few outsiders and many of our religious friends. The brethren here are not strong financially, but their faith is steadfast, and as we have begun so shall we continue, ever striving to keep the truth in its simplicity before the people, knowing that from the seed sown, "In due season we shall reap if we faint not." May others in this country be moved to action by the success achieved by the brethren here, and begin to open fields where the plea for primitive Christianity has never been heard. You cannot fail, brethren, if your faith is sufficiently strong. Try it! and you will be happy to see the cause of Christ grow and develop, as the "Word" which is the "seed" is received into good and honest hearts. W. G. CHARLTON. March 30, '91.

IMPORTANT TO SUBSCRIBERS.

A short time ago we sent to each subscriber a circular with a statement showing how they stood on the list. This was done in order that subscribers would have it for future reference; by this they are enabled to tell when their subscription expires. People are continually writing to us to find out when their subscriptions run out, as they wish to renew. By having this circular filed they can turn to it and see without trouble.

We were in hopes, too, that those in arrears would on receiving the statement send the amount of their subscription and enable us to get our list in proper shape. Unfortunately, however, very few have paid any attention to it. Our business year closes on the 30th inst., and we are anxious to have the business of the year straightened up by that time. We therefore make another appeal, and ask those who are in arrears to refer to their circular again, find out how much is due on their subscription and remit before the first of May.

The reason why subscribers do not send us promptly is because they think that their arrears being only \$1 or \$2, as the case may be, cannot make much difference. If only one thought that, it wouldn't make much difference, but the trouble is, a vast number of our subscribers are evidently arguing in the same way. No one would think of treating the publishers of a secular paper in that way, and why should you do it with us? It takes money to run a religious paper as well as any other. We do not ask you for anything but that for which you have received value, the same as your grocer or tailor would. Yours respectfully, EVANGELIST PUB. CO.

When we run after Christ, He doth not run from us; yet, many times when we run from Him, He runneth after us.

Literary Notes.

GRIP, 1891.—At the beginning of each year the intelligent man—especially if he be the head of a family—decides upon the papers he will subscribe for. This is a matter of very great importance, and as the amount thus to be invested is usually limited, not a little thought must be exercised if a wise choice is to be made. Next to the local paper—for no public spirited citizen will fail to support one or other of his home papers—the journal which affords the best value for the money in this country is Grip, our national humorous journal. Its weekly visits, freighted as it always is with fresh, bright and cleanly fun of pen and pencil, are events of the most pleasurable description. In Canadian homes, from the Atlantic to the Pacific, Grip is hailed with delight by the children as well as their elders, and for all it is a source of profitable instruction and healthful laughter. The splendid success of Grip, which is now in its thirty-sixth volume, is a credit to Canada, for in the opinion of good judges, so far as pith and point are concerned, it stands in the front rank of the world's comic journalism. It costs only \$2.00 per year, and, if patronage were always granted in accordance with merit, it would be in every Canadian household without exception. Parents, who wish their growing boys and girls to be influenced in a right way, should not overlook this powerful agency.

A GREAT CYCLOPEDIA.—The twenty-second volume of the "Columbian Cyclopaedia" is announced as just ready; the entire set is to be completed the present year, in thirty-two volumes, aggregating about 26,000 pages. Its price is remarkably cheap, only \$25.00 for the entire set, with easy instalment terms to those who want them. The high character of the work is vouched for by innumerable witnesses, among others by Prof. James Strong, S.T.D., editor of "McClintock and Strong's Cyclopaedia of Biblical, Ecclesiastical and Theological Literature," who speaks of it as follows:—

The "Columbian Cyclopaedia" seems to me to strike a happy medium between the loose, superficial works, and the too elaborate and profound ones, which few are competent or desirous of using. Most of the larger general cyclopedias are overloaded with a mass of technical science and official detail that is embarrassing and useless to ordinary readers. The "Columbian" is eminently practical, sufficiently full, and carefully compiled, well got up, convenient in form and extent, remarkably cheap, and, as I should judge, admirably adapted to families and general consultation. I think that if properly presented to the public it will have a very wide sale, and be an exceedingly useful work. There is ample room in the market for a cyclopaedia like this, which combines, likewise, the advantage of being an excellent dictionary of the English language.

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GAMBLING DEFINED.—Gambling is next to stealing because it throws society into confusion in the matter of property. It is a sin because it is hurtful to society to have values pass from one to another without corresponding return. When, as in gambling, money goes from one person to another without any return, and men live by such a process, there is a class of non-producers who live on what they draw out from society. They are virtually thieves. Hence, gambling is not only a vice, but a crime.—Dr. Theodore Munger.

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Nature is God's own book, which, without revelation, human experience vainly strives to scan.

If there were no enemy, there could be no conflict; were there no trouble, there could be no faith; were there no trial, there would be no love; were there no fear, there could be no hope. Hope, faith and love are weapons, and weapons imply foes and enemies; and relying on my weapons I will glory in my sufferings.—Dr. Newman

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Foreign Missions.

Contributions.

Table with 2 columns: Location and Amount. Includes Manitoba, Ontario, and various churches and individuals.

Amount asked from Canada this year, \$1,600. Amount paid so far, \$308.11.

Brothers in Canada, let us keep that \$1,600 before our minds, and endeavor to reach it by October 1st.

Official News from the Foreign Society.

The Executive Committee met in regular monthly session in Room 55, Johnston Building, Cincinnati, Ohio, March 21st, 1891.

CONVERSIONS.—The following were reported: two in Hurda, India, five in Denmark, four in Marsivan, Turkey, six in Liverpool and seven in Birkenhead.

FINANCES.—The receipts for the month amount to \$7,821.59; the disbursements to \$7,123 47. The whole receipts from the beginning of the year amount to \$13,799.20.

NOTES FROM THE FIELD.—China.—The Committee of Superintendence of the Central China Mission ask for an appropriation for two houses in Wuhu. Three houses have been built in Nankin. C. E. Molland and W. P. Bentley and their families are in Wuhu. It is perilous for a foreigner to live in native houses.

England.—J. J. Halcy writes that he has been holding a series of meetings in the West London Tabernacle. The fogs lasted nearly all the time and were unusually dense even for London.

one would answer. An orphanage will cost about \$500. M. D. Adams ought to have had a furlough last year. He remained at his post because of the absence of G. L. Wharton.

Japan.—In Tokyo, Miss Harrison teaches six hours a week in the High School. For this service she receives twelve dollars a month. Her work brings her into contact with a great many intelligent and influential people.

MORE MISSIONARIES NEEDED.—From every field the cry comes for more workers. The missionaries feel that this is the nick of time. They can not understand the lethargy of the churches at home.

GREEN—MOODY.—On March 21st, at the residence of the bride's mother, Mrs. Joseph Moody, by Elder H. Brown, A. P. Green, grain merchant, Portage la Prairie, and Annie Moody, Ridgeway. Presents numerous and costly.

Obituaries.

FLEMING.—Died on the 12th March, our beloved Sister Lydia Warren, wife of Bro. Charles Fleming, merchant of Killybeg. She has suffered intensely at intervals for about a year, physician after physician tried his skill in vain.

McLELLAN.—On the third concert of Erin, on Friday, March 20th, Margaret Jane, wife of Peter McLellan, aged 40 years and one month. A large company of friends, relatives and neighbours attended the funeral on the 21st.

KENNEDY.—Died, "Little Dolly," eldest child and only daughter of Mr. and Mrs. Kennedy, of Harnwich. The little sufferer has crossed the river—she has gone to Him who said: "Suffer little children to come unto Me and forbid them not for of such is the kingdom of heaven."

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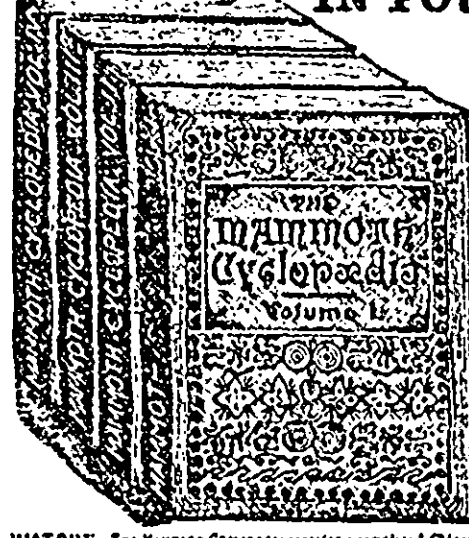
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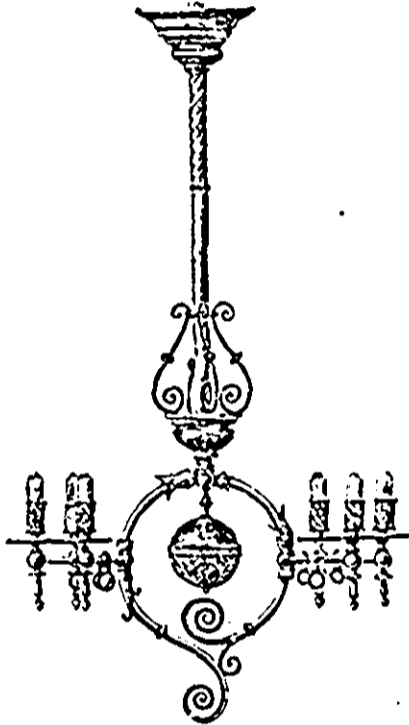
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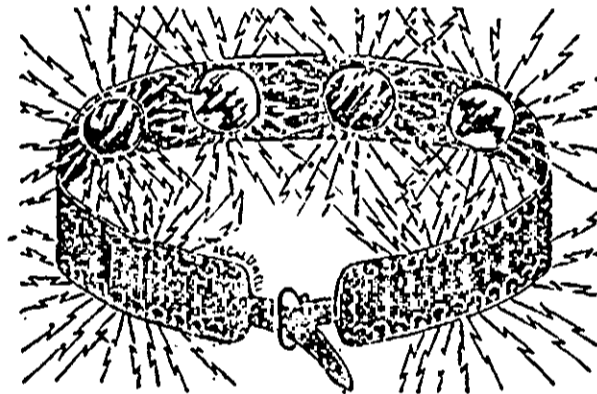
By Tozo Onko. In the spring time in Japan is the most charming season of the year. By beautiful birds are singing in the trees and bushes, and green grasses grow out of the ground. The breezes of the South Pacific are sending healthful sweet music throughout the flowery lands of Japan. I can imagine while telling the story of Japanese kites, that they are, at the present season, enjoying the pleasure of flying kites, on the other side of the globe for the spring is the best season for kites.

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