

# The Canadian Evangelist.

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

Vol. V., No. 9.

TORONTO, SEPTEMBER 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.

### John iii. 5 Again.

MR. EDITOR,—Since Jesus declares, *except a man be born of water and the Spirit he cannot enter into the Kingdom of God*, it becomes of infinite importance to each individual that he understand in his own experience the exact import of these words.

As Jesus taught largely by metaphor His meaning can often be ascertained only by comparing, and sometimes combining "spiritual things with spiritual." He also suited His teaching to the circumstances and capacity of His hearers, so that when the moral Nicodemus was before Him, trusting to his outward ablutions, he was given to understand that the principle of purity must be implanted in his heart. When the Samaritan women came to perform her tiresome task, Jesus said to her "If thou knewest the gift of God, and who it is that saith to thee 'Give me to drink,' thou wouldst have asked of Him and He would have given thee living water." Did not Jesus mean that He would give her power to enter the kingdom? And is that not equivalent to being born of water and the Spirit? "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." The very moment that the soul begins to assimilate the flesh and blood of the Son of Man, that moment is he born of water and the Spirit and into the kingdom. The fountain opened to the house of David for sin and for uncleanness is also appointed for sustenance.

E. S. says, in speaking of the new birth, "This great change is effected by God. It is effected by God through the agency of the Holy Spirit, begetting in us a new life. The agency of the Holy Spirit in this great renovation is through the instrumentality of the word." Then he quotes the appropriate passages and almost immediately goes on to state that "in not one of those passages is it said 'by the word and Spirit.'" What difference can it make whether the Spirit is mentioned or not so long as His work is so clearly implied. He says further "The work of the Holy Spirit and the power of the truth He has made known are not used as the complements of one another but are used interchangeably by Christ and his Apostles." This is real sound doctrine. It might be said that the work of the Spirit and the power of the truth are identical; nevertheless the Holy Spirit Himself and the truth, or word, are entirely different from each other. The Word of God is called the Sword of the Spirit. When we hear of people being slain by the sword it is always understood that some one has used the sword, so when we read that the word of God is "quick and powerful" we understand that when it is so, the Spirit is always using it.

The question is asked in Psalm cxix.

"Where withal shall a young man cleanse his way?" and the answer is, "By taking heed thereto according to Thy word." The washing of water by the word plainly implies the cleansing away of moral and spiritual defilement by the application of the word to the heart and conscience, just as the application of water cleanses from bodily filth.

Immersion in water gives a very clear idea of a burial and resurrection, but there is nothing in it that has the remotest resemblance to a birth, which very term suggests the necessity of sharing the nature of that which bears.

I do not agree with the writer that this was the last command that Jesus gave just before He ascended upon high. The way I read my Bible Jesus' last command to his disciples was to wait at Jerusalem until He would baptize them with the Holy Ghost. After that they were to be witnesses of Him. We have on inspired account that Jesus gave them any command to baptize in water; He merely confirmed what John had stated at the commencement of his own ministry, "I indeed baptize you with water but He shall baptize you with the Holy Ghost." What is quoted as Mark xvi. 16 was never written by Mark, and the probability is that it was never written at all till after the Book of Inspiration was closed, as it is not found in either of the two oldest Greek manuscripts.

The words and acts of Jesus cannot contradict each other. How could He then have instructed Peter that baptism was for the remission of sins and afterwards prove it false by remitting the sins of Cornelius and his household and bringing them into the kingdom, before they were baptized in water? They must else have been born of water and the Spirit or they could not have entered. Again, the Samaritans under the preaching of Philip believed and were baptized, but did not get into the kingdom until some time afterwards, consequently were not, at their baptism, born of water and the Spirit. It is idle to argue that he had one way for the Jews, another for the Gentiles, and still another for the Samaritans. The Lord's ways are not unequal and His words must stand: **FAKCT A MAN BE BORN OF WATER AND THE SPIRIT HE CANNOT ENTER INTO THE KINGDOM OF GOD.**

It is because the subject of the new birth is of such vital importance that we desire to give the passage we have under consideration a thorough examination.

While it is true that by comparing spiritual things with spiritual we can best understand the Word of God, it is also true that by "combining" and mixing the figurative language used by Christ and his inspired servants we can most effectually confuse and mislead ourselves and others as is the case in the foregoing communication.

For instance it is assumed that our Saviour "suited His teaching"—that is, employed the metaphor of a birth in his conversation with Nicodemus because he was "trusting to his outward ablutions." As we stated in a previous article, we fail either to convey our own meaning or to understand the meaning of another if we disregard the points of resemblance between the figure used and the truth we wish to convey by it.

Horne, in his "Introduction to the Bible," says: "that we inquire in what respects the things compared and that with which it is compared respectively agree, and also in what respects they have any affinity or resemblance."

Now it would be reasonable to expect

that if Christ regarded Nicodemus as a man trusting to his outward ablutions that He would have used a metaphor of moral purification; but if on the other hand (as we conceive was the case) He viewed this ruler of the Jews as an Israelite, expecting to receive every spiritual blessing that any teacher sent from God would communicate because he was born of Abraham, then the figure of speech which Christ used would be quite appropriate. That this was the ruling thought in the mind of Nicodemus seems probable from what is said of the Pharisees and Sadducees who came to John the Baptist for baptism, for he warns them that they must bring forth fruits meet for repentance, for it was not a sufficient ground for salvation that Abraham was their father. This same dependence upon Abraham lineage was shown by the Jews who said to Christ, "We be Abraham's seed and were never in bondage to any man, how sayest thou 'Ye shall be made free?'"

Now how likely it is that Nicodemus had this same feeling and that Jesus should undecieve him by the assurance that in order to enter the Kingdom of God he must have a spiritual birth, and be of those believers of whom it is said, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

But the objection is here raised that there is nothing in baptism "that has the remotest resemblance to a birth." We beg to differ. One of the most intelligent and faithful candidates that the writer has been privileged to baptize was a brother who was convinced that only immersion is baptism by the words of Christ in the metaphor we are seeking to explain. Sprinkling and pouring give no idea of a birth but coming up out of the water does.

What next? "The fountain opened to the house of Israel for sin and for uncleanness is also appointed for sustenance." Turn to the passage, dear reader, in Zech. xiii. and let verse, and, if you can find anything about "sustenance" in it, the writer cannot, even with his eye-glasses on.

But fortunately "E. S." is right and sound in the faith when he asserts that the work of the Holy Spirit and the Word He has inspired are used interchangeably and not the one as the complement of the other. Is it not strange, then, that our reviewer in conceding this does not see that also gives up *de facto* the whole issue involved in her previous article, in which her interpretation of "born of the water and the Spirit" is that the water means the Word, thus making the Word and the Spirit one the complement of the other.

It is true that the Word of God is, in Eph. vi. 17, called the Sword of the Spirit. How preconceptions blind the mind! In the words we are reviewing we are told that whenever any one is slain by the sword that it is the Spirit that is using it. In the one passage referred to, while the Word is said to be sharper than any two-edged sword and "quick and powerful," nothing is said about anyone being slain by it. In the other passage it is the deliverer who is called upon to take the Sword of the Spirit that with all prayer and supplication, in the Spirit, he may be able to

stand firm against his spiritual enemies; repel their attacks and valiantly fight the good fight of faith.

Now follows what we are sorry either to publish or to answer, as there are many statements so utterly at variance with divine truth that our readers, who hold that truth sacred, will be pained to read them.

"We have no inspired account that Jesus gave them (the Apostles) any command to baptize in water." Saying nothing about the commission as recorded in Mark, what about its record in Matthew? "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

No sophistry can set aside the fact that this command was, if the New Testament is authoritative, given to the Apostles. No ingenuity can invent even the shadow of a plea that the Apostles could baptize in the Holy Spirit; this wonderful miracle was only possible with God the Father and with Jesus Christ the Son of God, while the testimony of the inspired word shows that it was in water that the converts were baptized, as in the case of the blessed Lord Himself.

It is assumed in this self-contradicting article, that if Christ instructed the Apostle Peter that baptism was for the remission of sins and afterwards forgave the sins of Cornelius and his household without baptism that the Saviour contradicted Himself.

On the day of Pentecost Peter spoke as the Spirit gave him utterance. This special and wonderful dispensation of the Spirit was to bring all things to the remembrance of the disciples; it was to guide them into all truth and to glorify Christ; and these are the authoritative words spoken on this auspicious occasion: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Spirit."

An angel appeared to Cornelius and told him to send for Peter who "shall tell thee what thou oughtest to do." And instead of telling him that because the Holy Spirit had fallen on them to convince Peter that God would receive the Gentiles, that they had no need for water baptism—he gives it as a reason why they should be baptized—"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

Our correspondent is authoritative! "The Samaritans under the preaching of Philip believed and were baptized, but did not enter the kingdom until some time afterwards, consequently were not born of water and the Spirit." In the name of reason and Scriptural teaching what does the writer mean? Is it that they were not born of God because they had not had the gift of the Spirit imparted to them until Peter and John went to them? The record is that they "believed." The declaration of one of those who laid hands upon them is, "Whosoever believeth that Jesus is the Christ is born of God"; while Paul tells the Galatian believers that it is because they are sons that God has sent forth the Spirit of His Son into their hearts crying Abba, Father; not to make them sons, but

because they are sons; while Peter in the words before quoted says, repent and be baptized in the name of Jesus for the remission of sins and ye shall receive the gift of the Holy Spirit; that is after their sins are remitted.

But enough. It is, indeed, very much to be lamented that in order to establish a popular theory that virtually sets aside the authority of our blessed Saviour so many parts of the Word of God have to be strained, set aside, or absolutely denied. One of these popular dogmas is that baptism is a non-essential, and may be changed in regard to both subject and action or omitted altogether. Oh how much better; how much safer; how much more loyal to our Lord and Master both to do and teach His commandments as He has given them to us.

Walkerton. E. SHEPPARD.

### The Bible in Poetry.

A writer in the *Century Magazine*, speaking of Tennyson, says:

"It is safe to say that there is no other book which has had so great an influence upon the literature of the world as the Bible. And it is almost as safe . . . to say that there is no other literature which has felt this influence so deeply or shown it so clearly as the English. We hear the echo of its speech everywhere, and the music of its familiar phrases haunts all the fields and groves of our fine literature. It is not only to the theologians and the sermon makers that we look for Biblical allusions and quotations. We often find the very best and most vivid of them in writers professedly secular. Poets like Shakespeare, Milton, and Wordsworth; novelists like Scott and romancers like Hawthorne; essayists like Bacon, Steele, and Addison; critics of life, unsystematic philosophers like Carlyle and Ruskin—all draw upon the Bible as a treasury of illustrations and use it as a book equally familiar to themselves and their readers. It is impossible to put too high a value upon such a univereal volume, even as a purely literary possession. It forms a bond of sympathy between the most cultivated and the simplest of the people."

As to Tennyson in particular, it has been found that there are nearly three hundred direct references to the Bible in his poems. Readers of the poet will readily recall the more striking of these and will not need to be reminded how much, both in thought and diction, the famous laureate owes to his sympathetic acquaintance with the Bible. "And yet," says the *Australian Christian World*, "from our Victorian State Schools this book is rigidly excluded, and from some of the noblest productions of our great writers, placed in the reading-books of those schools, the name has been erased of that God from whose Word they obtained an inspiration for their noblest utterances. Could any step be more likely to belittle the thought and sentiment of the coming generation?"

Trouble and perplexity drive us to prayer, and prayer drives away trouble and perplexity.—P. Melancthon.

## Philadelphia Letter.

ALLAN D. PHILPOTT.

The following letter will explain itself:—

REV. A. B. PHILPOTT—*Dear Sir and Bro.*,—I gladly avail myself of your courteous offer to obtain for me some information as to what the Disciples understand to be the nature of the relation between baptism and the forgiveness of sins. It often happens that the same form of words cover very different views. My questions are therefore shaped to elicit with precision, if that is possible with so difficult a theme, the real distinction between the views held among you and the Baptists.

1. Is "baptism for the remission of sins" understood to imply that baptism actually contributes toward securing remission, or is in any degree a condition of remission? Or, on the contrary,

2. Is Elder Isaac Errett's statement in the American Supplement to the Encyclopedia Britannica, viz.: "To the believing penitent they regard baptism as conveying the divine assurance of the forgiveness of sins"; is this statement all which the Disciples believe concerning the relation of baptism to forgiveness?

Forgiveness and assurance of forgiveness are plainly two things, one the act of God, the other a feeling of man. Would some Disciples hold that baptism is merely a way of conveying assurance that one has been forgiven?

3. If any hold that baptism does anything toward securing forgiveness, is in any degree a condition of being forgiven, how is baptism fitted for that service? Or do they take the Word of God for it, without any attempt at explanation?

(a) Because baptism sets forth in a vivid way the fact of the atoning work of Christ? And if this is the proper account, does baptism convey assurance otherwise than as a text which expresses the same facts might do the same office? Or is it

(b) Because the divine appointment of baptism to the office of conveying assurance of forgiveness has attached a mysterious efficacy to the ordinance? In other words, is a sacramentalist notion held?

(c) Or is it because baptism is an act of submission and obedience so definite and complete that it amounts to an outward and formal acceptance of Jesus as Lord, that it may serve to convey assurance?

On this supposition, the assurance of forgiveness, as many Baptists have learned by experience, is deepened with strictest moral fitness when disobedience is abandoned. And forgiveness ought not to be looked for so long as disobedience is the habit of the soul. But this view excludes all mystic value in baptism. It does not contemplate its efficacy as due merely to the divine appointment, but the divine appointment as due to the fitness of baptism, to serve as an act of final and open submission.

I would not be surprised to learn that the points above raised have not been so generally considered as to secure general agreement about them among the Disciples. As to some of them, the same state of facts exists among Baptists, while as to others of them the Baptist answer would be prompt, and hardly the same as that which, as I suppose, the Disciples would give. But I wish to escape from the region of supposition, and hence await with deep interest the answers which you may be able to furnish. I do not wish either to magnify or to minimize differences, but only to ascertain

the facts. You may be assured that no improper or unfriendly use will be made of the information you can supply. If, in addition to the written answers you seek for me, you can refer me to some of the more important among recent printed statements, or statements which serve acceptably at the present time to the great body of Disciples, this will be an additional service of no small value. I would like to have those statements accessible to our students. Yours very truly,

E. H. JOHNSON.

Crozer Theological Seminary, June 26, 1890.

The symposium which is submitted below will be found to fully cover these questions. I may, with propriety perhaps, add a few words without any pretence at an elaborate answer. These questions have a decided theological drift. They are framed by a man who holds an important chair in Crozer Theological Seminary, a leading Baptist institution. They come from a good motive and are exhaustive and searching. But the leaders among the Disciples have not been, nor have they aspired to be, theologians. They have in fact looked somewhat askance at theology in the current use of that term. They try, however, to understand and teach the Word of God. Whatever is expressly laid down therein, or clearly implied, for our observance and instruction, is held to be essential. The New Testament does not explain *how* baptism "contributes toward securing remission of sins." The philosophy of it is nowhere set forth. It is very natural that we should try to form some theory about it. And there are many hints and suggestions in the Word of God that throw a partial light upon it. The following papers will show an entire agreement as to the design of baptism—that it is *in order* to the remission of sins. The explanation of why this is so, or exactly in what sense it is true, is to some extent a matter of inference. And even upon this point there will be found to exist a tolerable harmony. But after all, this phase of the question is relegated to the domain of private opinion. It must not be thought strange, then, if leading men show some differences in their treatment of it.

1. There is most certainly a uniformity of view among us on Dr. Johnson's first question, namely, "That baptism contributes toward securing remission, and is a condition of remission." We hold that no other view of this ordinance can possibly be harmonized with the utterances of the divine Word upon the subject. And with this view we do not believe any passage of the New Testament to be in conflict. Baptism holds a prominent place in the account of New Testament conversions. It is embraced with singular emphasis in the great commission. That it is a command enjoined by the head of the church upon all penitent believers is as clear as anything can be. If the language in Acts ii. 38 does not place baptism in the same category as faith and repentance, as a condition of remission, then the passage has no direct meaning at all. Peter was surely not using language on this important occasion to conceal his ideas. Repentance and baptism here stand or fall together as prerequisites of pardon. Equally so the faith implied in the question which the three thousand asked. We would not hold, of course, that baptism has the same relation to Christian character and a redeemed life in an absolute sense as faith and repentance. Baptism is an ordinance pure and simple, and has only a relative value. Faith and re-

pentance are spiritual states and possess an independent and absolute importance. Baptism is important because Christ has enjoined it—it has no importance in any other relation to the Christian life than that in which He has placed it.

2. As to the doctor's second question, there is an implication that might lead some into error. It reads as though Bro. Errett was in disagreement with his brethren. Any one familiar with his writings would have no reason whatever to suppose such to be the case. It would have been well, perhaps, if he had been a little more elaborate in his article in the Encyclopedia Britannica upon the point. The language is unusual among us in the treatment of the subject. That "baptism conveys the divine assurance of the forgiveness of sins" is certainly not out of harmony with the idea that it is also a condition of forgiveness. The same may be said of faith and repentance. As pardon is conditioned upon these, they may be, to the one conscious of their possession, an assurance of forgiveness, since God has promised forgiveness upon their exercise. In this way also baptism is an assurance, because forgiveness in the New Testament is, in some sense, made contingent upon it. The Gospel points out to the sinner how he may come back to God through the atoning merits of Christ's death. These conditions all enable him to appropriate the mercy of God in the forgiveness of his sins, and thus may be said to bring also assurance of forgiveness. They do so simply because we believe that God will do what He has promised when we do what He has required. I do not believe that Bro. Errett used this phraseology in any other sense.

3. As to the third question, it may be doubted whether our literature will afford any clear and exhaustive answer upon which all would agree. We say simply that baptism does something towards securing remission because Christ commanded it, made it a condition of entrance into His Church, and when we submit to it we are conscious of having obeyed Christ. There are many things suggested by this ordinance which we commonly point out, as for instance:—

(a) It beautifully symbolizes a death to sin and a resurrection again to a new life.

(b) It points to the death, burial and resurrection of Christ by which our salvation from sin was made possible.

(c) It symbolizes the washing away of sin.

(d) It is the open and public way in which we signify that our relations to the world are broken off, and that we henceforth desire to walk with Christ.

(e) It is a part of the new birth. "Except a man be born of water and of the Spirit," etc. Whatever may finally be decided upon as the true exegesis of this passage, we have always held that the word "water" here had reference to baptism. If so, it places the matter in a very clear and unmistakable light. We do not offer these things in explanation of the question *how* baptism goes toward securing remission. It is not revealed how it does so. We find it in the Word of God, and insist upon it simply because we find it there. We do not make it identical with regeneration as is often alleged. It is simply the consummating act by which we become members of the body of Christ, which is the Church.

Under (3) the doctor has suggested three ways in which the efficacy of baptism may be explained. I am not myself exactly clear as to the meaning of some things he has here set down.

The first question (a) would, perhaps, be accepted by some and rejected by others. The second (b) would be utterly rejected. The one under (c) would be accepted, with some reservation as to the use of the words "mystic value" of baptism. We see a fitness in baptism as an "act of obedience, definite and complete," yet we insist upon it not for that, but because it is a command; but we would not consider that equivalent to attaching a mystic value of baptism. But enough. I gladly give way to others who can speak more authoritatively upon this subject.

DEAR BRO. PHILPOTT,—In compliance with your request, I submit the following as my answer to Prof. Johnson's questions:—

1. I understand that baptism is a condition of the remission of sins; and that it "actually contributes toward securing remission" by being one of the conditions on which this blessing is granted.

2. The statement quoted from Isaac Errett does not convey "all which the Disciples believe concerning the relation of baptism to forgiveness"; neither was it intended by him to convey all that he himself believed, as I learn from his other writings. Baptism conveys the divine assurance of forgiveness of sins, simply and only because, when the penitent believer is baptized, he has the assurance of God's promise that his sins are forgiven.

3. We do not pretend so say, or to know, "how baptism is fitted for that service." If Christ had appointed any other act in the place of baptism, it would have served to us the same purpose.

I do not accept any of the views suggested under (a), (b), (c). While baptism (a) does symbolize the burial and the resurrection of Jesus, it does not, so far as I can see, "set forth the atoning work of Christ." We heartily repudiate the idea (b) that any "mysterious efficacy" is attached to the ordinance, or that it has the sacramental virtue ascribed to it by Romanists. The "outward and formal acceptance of Jesus as Lord" (c) takes place in the public oral confession of Christ and not in baptism. Baptism is that particular "act of submission and obedience" in which God for Christ's sake forgives the sins of the penitent believer.

I do not see that I can make my meaning clearer by adding other words.

Fraternally yours,

J. W. MCGARVEY.

Lexington, Ky., July 14, 1890.

I do not use the words, "Baptism is for the remission of sins," first, because they are not found in the New Testament, and, second, because they are liable to convey a false idea.

The expression would be understood by many to set forth the idea of "baptismal regeneration"—a thought not found in the Word of God.

The nearest approach to "Baptism is for the remission of sins" in the sacred writings is Acts ii. 38, "Repent and be baptized, every one of you, for the remission of sins."

This language from the New Testament teaches that repentance and baptism for remission. But even this is a partial presentation of the doctrine of the passage, because in the statement here made there is an important omission. Simon Peter commanded convicted men to "repent and be baptized, in the name of Jesus Christ, for the remission of sins." The full and accurate propositional statement, as contained in Acts ii. 38, therefore, would be that repentance and baptism in the name of Jesus Christ are for the remission of sins.

It is clear from this and other lan-

guage in the New Testament, that baptism is in some manner connected with pardon. The ordinance seems, moreover, to be connected with forgiveness as a condition precedent.

This does not mean that there is such a connection between baptism and remission that every person who is not baptized is necessarily lost. This would be the case if baptism were *per se* a condition of salvation.

Baptism, preceded by an evangelical repentance and faith, is a condition of the remission secured for every man by our Lord's voluntary death on the cross. Baptism, to such a person as is here described, is a positive point to which an intelligible and tangible assurance of personal acceptance is received. Baptism is an open and formal proclamation, or confession, of faith in the Son of God and of surrender to Him. It may not be certainly known why God through Christ has made this appointment; but that He has established this order is evident.

There is also an apparent appropriateness in placing baptism where, in the New Testament teaching, it is located.

The gospel finds man in a state of rebellion. He is engaged in fighting against God. The most High demands an unconditional surrender. This was, and is, the demand which God makes of all men through Jesus Christ our Lord. The Gospel of the Son of God is a proclamation of emancipation from sin and deliverance from condemnation on the sole condition that really, truly, and in fact each person, having reached the years of accountability, does for himself recognize that all authority in heaven and on earth belongs to Jesus of Nazareth. To practically recognize this fact is to unconditionally surrender to Him who is King of kings, Lord of lords.

At the moment of this surrender, which is an experience of the intellect, the affections and the will, an affair within and not without the rebel; at this instant the act of pardon takes place in the mind of Him who alone can forgive sins. But of this gracious decree the penitent must remain, certainly to some extent, ignorant, since he knows not the true state of his intellect, his affections, his will. "Tis a point I long to know," must be the expression until some indubitable, some divinely appointed test is applied. The man of thought, anxious as to his standing in the presence of the Omnipotent Judge, is supposed to soliloquize: "Do I think right about God as He reveals Himself in the person of Jesus of Nazareth? Do I love Him as I ought to love Him? Do I feel right toward Him? Do I really submit to Him? Am I in fact obedient within to Him who claims to possess all authority? Do I in very deed recognize His right to rule in, to reign over me? If I am in this state of mind and heart, God will, without doubt, deal graciously with me; but am I in this condition?"

At this juncture, baptism is presented as the divinely ordained test. Obedience to the command, "Be baptized," tests as nothing else does, as nothing else can, the utter and absolute surrender of the soul to the Lord Jesus.

Why should the penitent believer be baptized? Simply and only because the Son of God requires it. There is so far as I know, no mystical, no mysterious, no magical, efficacy in baptism. Nor is it a mere rite. The very genius of Christianity forbids mere rites; hence also the fetish idea of baptismal regeneration.

"Baptism for remission of sins," if the expression is permissible, is justification by faith. In baptism faith is at

once put to the proof, expresses itself, and is developed, and made satisfactorily effectual in appropriating the forgiveness of sins. Baptism is to be considered a condition of remission, because the faith which it expresses is a condition; and obedience to the Christ is a condition; and a public confession of Jesus as the Son of God is a condition; and a voluntary submission to him is a condition; and being dead to the world is a condition. Baptism is all these objectively. It is an act of faith, an act of obedience, an act of penitence, an act of confession, an act of submission, a voluntary act of a soul in which the divine life has commenced and hence is called "the bath of regeneration."

Baptism is, then, the formal condition of remission of sins to the penitent believer, and to no one else, because it is the divinely appointed way of formally accepting, and so of coming to an assurance of pardon.

The very act of baptism is beautifully appropriate for the purpose herein set forth. It is a burial. When the penitent comes to baptism he ceases to exert himself. He places himself in the hands of another. By another, not by himself, he is buried beneath the water; and by another, not by himself, he is raised up out of the water. Divine wisdom is, therefore, apparent in the appointment of baptism to stand in the place and fill the office in the Christian system that it does.

B. B. Tyler.

These questions, forwarded to me at my summer resort, can only be answered here and now in briefest style.

1. The phrase "baptism for remission of sins" is unfortunate, in that it apparently separates baptism from its necessary antecedents, without which it is meaningless and purposeless. Baptism as a part of the "obedience of faith" does not "actually contribute toward securing remission" in the sense that the death of Christ does. In other words, it is not a procuring cause of remission. It is, however, in our understanding, a "condition of remission" in the sense that it is the outward expression of faith and penitence, in obedience to which remission is promised.

2. Bro. Errett's statement in the "American Supplement to the Encyclopedia Britannica" we do not regard as "contrary" to the foregoing, but only as another way of stating the same truth. Baptism conveys the "divine assurance of the forgiveness of sins" because the public submission to Christ which it expresses is made a condition of remission.

3. No one among us, so far as I know, holds that baptism "does anything toward securing forgiveness," only in the sense explained above. We do regard it, however, as a "condition of being forgiven," in the case of all who have opportunity to obey this requirement. No doubt most Disciples "take the word of God for it," without seeking a philosophical explanation of the fact. Many, however, do see in baptism a divine fitness as the act of self-surrender to Christ. In its symbolic meaning it sets forth the burial and the resurrection of Christ, facts which declare his divinity and divine mission. How well adapted, therefore, is such an act to serve as a test of faith in and a condition of self-surrender to him!

(a) From the foregoing it will be seen that baptism is better fitted for conveying the divine assurance of forgiveness, being an overt act of faith, than a text of Scripture which enjoins no such overt act.

(b) The theory of a "mysterious efficacy," held by sacramentalists, is discarded by intelligent Disciples.

(c) The statement under this subdivision admirably expresses the view held by the Disciples, and none, perhaps, would demur to the statement that "forgiveness ought not to be looked for, so long as disobedience is the habit of the soul." Such "habit," however, could hardly exist with genuine repentance. No doubt the divine appointment of baptism is due to its fitness "to serve as an act of final and open submission," but our obligation to obedience to that ordinance is based, primarily, on its divine appointment, even though our knowledge may not fully perceive its fitness.

Finally, permit me to say that much of the misunderstanding in reference to the import of baptism and its place in the divine scheme of redemption is the result of its separation from faith, of which it is the embodiment. Too many Protestants think and speak of baptism as something apart from faith; and even many Baptists fail to emphasize the value of baptism as the culminating act of surrender to Christ and a condition of receiving the divine assurance of forgiveness, under the mistaken impression that in so doing they would invalidate the Pauline doctrine of justification by faith. Paul himself perceived no such contradiction. When we come to the point where we can recognize baptism as that degree and measure of faith which secures or appropriates justification, we will be far along the road to unity of understanding on this question.

We all owe a debt of thanks to Dr. Johnson for his clear-cut questions and his kindly interest in this matter. I only regret that the state of my health and the space to which we are limited forbid a more adequate reply. Fraternal yours,

JAS. H. GARRISON.

Macatawa Park, Holland, Mich., July 21, 1890

BROTHER PHILPOTT: The answers to Professor Johnson's very proper questions should be full and very frank. The answers here given will be found numbered and lettered to correspond to the questions.

1. It is believed that baptism actually contributes toward securing remission, being divinely appointed as a condition of remission. Christian baptism is obedience, and this obedience is as spiritual as the faith and repentance which it expresses, and is therefore properly associated with faith and repentance as a condition of forgiveness of sins. Dr. Barnes states the truth respecting the place of baptism very clearly in his comment on Acts ii. 38, thus:

There is nothing in baptism itself that can wash away sin. That can be done only by the pardoning mercy of God through the atonement of Christ. But baptism is expressive of a willingness to be pardoned in that way, and a solemn declaration of our conviction that there is no other way of remission. He who comes to be baptized, comes with a professed conviction that he is a sinner, that there is no other way of mercy but in the Gospel, and with a profound willingness to comply with the terms of salvation, and receive it as it is offered through Jesus Christ.

Dr. Lechler in Lango's Commentary on Acts ii. 38, sets forth the true place of baptism, thus:

Peter prescribes a twofold duty and promises a twofold gift. He demands that these persons should (1) change their minds—their whole moral state should undergo a change, *metanoia*—and (2) be baptized in the name of Jesus, as an expression of their faith in Jesus, or a recognition of him, and as a pledge of their submission to him as the Lord and Messiah. . . . Peter's demand, therefore, embraces a change of mind, and faith, in addition to the outward baptism. The latter is here viewed, on the one hand, as a moral act of the person who is baptized, but on the other hand, in consequence of

the promise that is immediately subjoined, unquestionably also as a means of grace proceeding from God. The apostle promises to those who repent and receive baptism (1) the remission of sins and (2) the gift of the Holy Ghost. . . . The former [*aphesis*—forgiveness] namely, is indicated by the word *eis* [for the remission, etc.] as the immediate purpose of baptism, and as the promise inseparably connected with it.

It is safe to say that the Disciples generally will accept the above exegesis.

Our teaching is also correctly expressed by A. C. Hervey, D.D., Bishop of Bath and Wells, in the Pulpit Commentary on the same Scripture, in these words:

We have in this short verse the summary of Christian doctrine as regards man and God. Repentance and faith on the part of man; forgiveness of sins, or justification on the part of God. And both these are expressed in the sacrament of baptism, which, as it were, ties the act of man to the promise of God. For the sacrament expresses man's faith and repentance on one side and God's forgiveness and gift on the other.

Dr. Hackett's exposition of the same text is also entirely satisfactory. He says:

His *aphesis* [remission, in order to the forgiveness of sins (Matt. xxvi. 28, Luke iii. 8), we connect, naturally, with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other.

We are in entire accord with the four representative scholars whose words are quoted above—a Presbyterian, a Lutheran, an Episcopalian, and a Baptist, respectively. The critical commentators are generally agreed on the design of baptism.

2. Isaac Errett, agreeing with the best critics of all religious bodies, recognized baptism as a means of "conveying the divine assurance of remission" because of the promise of remission connected with it. It is not easy to see how baptism could convey such assurance if there were no such promise. Of course, in a general way, all obedience through life serves to give assurance of our right relation to God, as disobedience tends to cast doubt upon that relation. Baptism is not to be regarded as "merely a way of conveying assurance that one has been forgiven." Connected with baptism and the faith and repentance which it manifests is the promise of forgiveness. Complying with the appointed conditions the assurance comes—though baptism is not set forth in the Scriptures as "for assurance," but "for remission."

3. The faith of the heart needs to be expressed openly and solemnly in some divine command that means a total surrender to the authority of Jesus Christ—a command that draws a broad line between the old life of unbelief and the new life of faith. Baptism draws such a line. Behind it is a death to sin through faith and repentance; before it is a new life in the Church of Christ.

In the religion of Moses men were commanded to offer, in faith, a sacrifice and so receive forgiveness. In baptism we offer ourselves, by faith, and pledge ourselves as living sacrifices to God, and in this open and solemn surrender trust the promise of God that forgiveness is ours through faith, according to His promise. This is justification by faith. "For ye are all sons of God through faith, in Christ Jesus; for as many of you as were baptized into Christ did put on Christ." (Gal. iii. 26, 27.)

When a servant proposed to enter upon perpetual slavery he expressed his love for his master and submitted to have an awl driven through his ear

into a post, and so a line was drawn between the old service and the new. In baptism the complete surrender of one's self is expressed, the awl is driven into the wall openly, the yoke is publicly taken. The mercury in the dynamometer that registers the uplifting power of faith rises to the line marked obedience. Faith here comes to the promise of forgiveness. Such an act from the heart, by faith, is spiritual in its meaning, and appears very properly as one of the conditions of remission.

(a) That "baptism sets forth in a vivid way the fact of the atoning work of Christ" may be true, though this is not very apparent. Its symbolism points directly to burial and resurrection. It speaks of an old life forsaken and a new life begun. It expresses the surrender of the soul to Him who died and rose again, and our reliance upon Him for salvation here and hereafter. It is what it means in our hearts, as an embodiment of faith and holy purpose, that fits this ordinance to mark the line where the promise of forgiveness is written. Of course its symbolism, whether it be more or less than we readily see, is suited to the place baptism occupies. Its suitability as a symbol of cleansing may be recognized with profit.

(b) The mysterious efficacy and the sacramental notion find no place in our teaching.

(c) We would put it a little other wise, thus: Baptism being an act of submission definite and complete, the first ordinance in the obedience of faith, we see divine wisdom in making it one of the conditions of remission. It is our wisdom to accept the divine arrangement and claim the promise of pardon where it belongs, and so be assured that our sins are forgiven. We would say that Christian baptism conveys the assurance of remission because of the promise of remission connected with it. It is perhaps not out of the way to represent baptism as "a formal acceptance of Jesus as Lord," but we prefer to regard the confession that Jesus is the Christ, the Son of God, as an acceptance of Him as Lord, and baptism as a solemn act of obedience to Him as such. As the final salvation is made dependent on a life of obedience—not upon faith alone—it is fitting that sinners should reach the present salvation through the obedience of faith begun, not simply proposed.

H. McDIARMID

Cincinnati, Ohio, July 22.

—Christian Standard

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. LIXON & SONS, 303 West King Street, Toronto, Canada.—TORONTO GLOBE.

Sufferers from Catarrhal troubles should carefully read the above.

**FREE**

Send for the **FREE** pamphlet explaining this new treatment. It is sent on receipt of ten cents by A. H. LIXON & SONS, 303 West King Street, Toronto, Canada.—TORONTO GLOBE.



**FREE**

Send for the **FREE** pamphlet explaining this new treatment. It is sent on receipt of ten cents by A. H. LIXON & SONS, 303 West King Street, Toronto, Canada.—TORONTO GLOBE.

Advertisements.

**ROYAL BAKING POWDER**

Absolutely Pure.



This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.—ROYAL BAKING POWDER CO., 100 West Street, N. Y.

**"BELL" CHURCH PIPE ORGANS.**

Superior Quality in Material and Construction.

Specifications and Designs submitted to intending purchasers, on application to

**W. BELL & CO.,**

Manufacturers of Church Pipe Organs, Reed Organs and Upright and Grand Pianos.

**GUELPH, ONT.**

AGENTS WANTED

FOR

**The Progressive Art Guide**

Without a teacher. An entirely new method of self-instruction in Modern Art, showing the progressive stages of completion.

**Landscape & Mole-Skin Velvet Painting**

Taught by the aid of large beautiful colored studies, 10x12 inches, each surrounded by an artistic sketch, shown as ready for the first application of paints, with explicit directions. Also a lengthy chapter on

**PROGRESSIVE NEEDLE WORK,**

Giving a number of full sized working patterns (of latest design), with needles placed in different parts, illustrating every stitch. Frequently all a canvasser has to do is to show our beautiful portfolio of worked samples and paintings, and secure the order. Send for Circulars.

**LADIES AND GENTLEMEN APPLY.**

Address—

**J. B. YOUNG & CO.,**

Progressive Art Publishers,

42 YONGE STREET ARCADE, TORONTO, ONTARIO.

**Burdock Cures CONSTIPATION**

**Blood Cures CONSTIPATION**

**BITTERS Cures CONSTIPATION**

**Rapid Recovery.**

DEAR SIR,—I have tried your Bitters with great success for constipation and pain in my head. The second dose made me over so much better. My bowels now move freely and the pain in my head has left me. And to everybody with the same disease I recommend it. H. H.

Mrs. F. WILLIAMS, 413 Bloor St., Toronto.

**Diseases of the Lungs, Asthma**

Are cured. The method, quick and certain, is aided by excellent and most effective remedies. After four weeks' use a decided relief will be felt. Send full accounts of symptoms and address, including postage stamps for answer.

"HYGIEA OFFICE," New York.

**SALESMEN WANTED AT ONCE.**

—A large number of good positions are available in the wholesale and retail trade. We are the largest and most successful firm in the world. Liberal salary paid. Permanent positions. If you are desirous of a high, well-paid position, please apply to the undersigned at once.

W. H. HALL & CO., 200 West King Street, Toronto, Ont.

THE Canadian Evangelist

PUBLISHED SEMI-MONTHLY THE Evangelist Publishing Co. 55 YONGE ST. ARCADE, TORONTO.

Terms \$1.00 per annum in advance.

GEORGE MUNRO Editor. DONALD MUNRO Business Manager.

All matter intended for publication, and all exchanges to be addressed to George Munro, Editor, 55 Yonge St. Arcade, Toronto.

All business communications and remittances to be sent to the EVANGELIST PUBLISHING CO., 55 Yonge St. Arcade, Toronto.

Remittances sent by post office order or registered letter will come at our risk.

No paper discontinued without express orders and payment of all arrears.

In ordering change of address be sure to give the old post office as well as the new.

TORONTO, SEPTEMBER 1st, 1890.

Children's Day.

FOR HOME MISSIONS.

It will be remembered that last year the Annual Meeting suggested that the Sunday schools be asked to take up a collection for Home Missions the first Lord's Day in October. Considering that it was the first time such a request was made a very fair proportion of the Sunday schools responded, and the amount contributed very materially assisted in supporting the mission work. The Annual Meeting of this year again instructed the Board to request the Sunday schools to observe Children's Day for Home Missions on the first Lord's Day in October. It is hoped that a greater number of the schools will contribute this year, and at the average contribution will be larger. Last year the average contribution from the schools that participated in the work was about four dollars, the lowest one dollar, the highest fifteen dollars. Whether the collection will be general and liberal depends principally upon the superintendents, and to them therefore this article is chiefly addressed. We do not think it necessary to appeal to these brethren on general grounds in behalf of missions, for it can almost be taken for granted that a Sunday school superintendent is a mission man. But we may draw their attention to some special considerations which we think are calculated to excite an intelligent interest in the work carried on by the co-operation of Disciples of Christ in Ontario. First, it is a good work; second, it is a persevering work, steady, if not rapid, progress is being made in all the fields for which the appeal was made last year—Toronto, Collingwood and Muskoka; third, continued support is required in those fields during the current year in order that the good work begun may be carried on to a successful conclusion; fourth, other important places have been commended to the Board as being worthy of assistance, and in all of which, without doubt, churches could be established were the Board to render their assistance for a few years. Hamilton in particular is added to the list of mission points this year. The Board is required to assist the Church there to support a preacher so soon as their house is ready for occupation, and we are all glad that it will be opened September 14th. We do not know how soon London may be asking for aid of a similar kind and Owen Sound in like manner. From all of which it follows that the help of every friend of our mission work is greatly needed, and every superintendent who can so present the subject as to make the scholars in the Sunday schools feel like giving will have the satisfaction of reflecting that he is using his influence in a noble cause. Some, if not many,

of the scholars now asked to contribute to the support of missions in towns and cities may themselves derive benefit from them when they leave their country homes to try their fortunes in one of our cities. Heretofore we have suffered severely because we have been almost entirely unrepresented in cities. No people can endure the constant drain of losing those who leave agricultural pursuits for city life; nor can any people prosper who neglect to propagate their principles in towns and cities. It is highly creditable to our brethren in the rural districts that they are cheerfully assisting to build up churches in Toronto, Hamilton and Collingwood. No better evidence could be furnished of their intelligent comprehension of the nature of the work committed to their hands and no better indication given that the Disciples of Christ are not ready to give up the effort to establish a pure Christianity in this country, but are resolved, by the help of the Lord, to persevere in the glorious work.

We commend these remarks to the earnest brethren and sisters who are carrying on our Sunday schools, in the hope that they will encourage their scholars to aid our Home Mission work. And especially would we suggest that the superintendents lay the matter fully before both teachers and scholars as early and as frequently as they can that the collection may be as liberal as possible.

Communion Wine.

We trust that every reader will carefully consider the "Critic's Corner" of this issue. It deals with a very important question: yet one which has not received the attention it merits. Many Christians who maintain the necessity of scrupulously following the directions of the Lord have given little or no thought as to whether at the Lord's table they were drinking "the fruit of the vine," or some vile chemical compound. We think the intelligent Christian can with entire safety go with Bro. Sheppard in his positions and conclusions. As is well-known there are those who go further and say that the use of fermented wine at the Lord's table is a sin. That perhaps is going a little too far. But it is not going too far to insist that the liquid used at the Lord's Supper should certainly be "the fruit of the vine," and we think that, all things considered, it is very desirable, if not necessary, that it should be the unfermented "fruit of the vine." We are therefore pleased to know that some of the churches make a supply of unfermented wine for themselves every fall. Those who have never done so will probably think that it would be a very great deal of trouble; but we are told that it is not. And in order that all may understand the process we would ask some of the brethren or sisters to send in their recipes to us at once and we will publish them in the next number of THE EVANGELIST, so that during the season of grapes all the churches may have an opportunity of providing themselves with the genuine article, and thus remove one stumbling block out of the way; and at the same time have the satisfaction of feeling that they are not indifferent as to what is well-pleasing to the Lord in this regard.

We will take it as a particular favor if any brother or sister who has a recipe for making unfermented wine for communion purposes will furnish us with a detailed description of the whole process for publication. No doubt many churches would prefer unfermented wine if they knew where to get it, or how to make it. We desire very much to be able to further what we believe to be an exceedingly

important object. Will those who think with us and who can assist us kindly do so, and do it promptly?

Bro. James Lediard informs us that he will close his labors with the Church in Lobo at the end of October. Any Church needing a preacher would do well to write to Bro. Lediard at once; his address is Poplar Hill, Ontario.

Many of our friends will doubtless attend the Industrial Exhibition in Toronto this month. We invite them all to call upon us at our Toronto office, 55 Yonge Street Arcade. The Yonge Street entrance to the Arcade is just opposite Temperance Street. Room 55 is on the third story, but is easily reached by the elevator, and is not difficult of access by the stairway. We have a pleasant office, where our friends can rest, and we shall be very much pleased to see a large number of them.

We give up pages two and three of this number to the Christian Standard's "Philadelphia Letter" of Aug. 9. It will be found very interesting reading. We respectfully direct the attention of the Canadian Baptist and leading Baptist ministers in Canada to it as setting forth the views of the Disciples on "the design of baptism." And we would again express our earnest desire to learn what it is that differentiates Baptists from all others professing to be Christians. So far there has been no response to our request for information. We should like to see the editor of the Christian Guardian try his hand at defining "a Regular Baptist."

It is interesting and sometimes amusing to note the reasons given for not taking a religious paper. Take this for example: "I drop you this card to say I purpose not to take THE CANADIAN EVANGELIST, as I have the Bible, which is much better." Well, the Bible is better, much better, very much better, than the EVANGELIST, although we think the EVANGELIST is not a bad paper. Nevertheless we do not consider that a good reason for not taking the EVANGELIST. We know of not a few people who prize the Bible highly who, at the same time, value our paper. We have no desire that our paper, or any other, should take the place of the Bible.

We are very much encouraged by receiving many compliments on the improved EVANGELIST. The general opinion is that we need such a paper, and the general purpose, we are glad to know, is to support this one. We do not care to be constantly imploring our brethren to take THE EVANGELIST and pay for it promptly; it becomes monotonous. But it is quite proper occasionally to remind our readers it requires money, and not a little of it, to publish this paper, and to ask them not to forget to send in the price of it as early as possible. THE EVANGELIST is well worth a dollar a year; all things considered it is really a cheap paper. We believe—we are told by many—that it is doing good. We ask all who are interested in the Lord's work to assist us in this enterprise.

The Disciples in Canada have for some time been laboring under a great disadvantage in the matter of getting books written by their own brethren in the States. The trouble of sending to a foreign country, and the addition of fifteen per cent. to the price of the books because of the duty, have unquestionably prevented our people from purchasing many of the excellent works of our own authors. This, we

are safe in saying, is a lamentable fact. It is especially desirable that the younger generation of Disciples should be well read in the best literature produced by our own people now—not to take the place of the Bible, but to aid in the better understanding of that sacred book, and to assist them clearly to comprehend the live religious and moral questions of our times, and so the better to fit them to serve the Lord in their day and generation. As the advertising columns will show, the Evangelist Publishing Co. has made such arrangements as to be able to deliver to any address in the Dominion of Canada all books published by the Disciples at catalogue prices without extra cost for duty.

We are sorry to have to record the death of Bro. Charles McMillan, of West Toronto Junction, formerly of Erin. He passed away Lord's Day morning, August 17. Bro. McMillan was very ill last winter, but throughout the summer he was constantly gaining strength, and it was hoped that he would be spared to enjoy his new home for some years at least. Unfortunately, and unaccountably too, we understand, on the Wednesday previous to his death he fell down a stairway and received fatal injuries. Bro. McMillan was a man whom it was a privilege to know well. He was one of those who make us think of the man of whom David says, that "His delight is in the law of the Lord, and in His law doth he meditate day and night." Such a man is worthy of our admiration and imitation. We expect to have a suitable obituary notice for next issue. We extend to Sister McMillan and family our sympathy in the loss of an affectionate husband and father, and rejoice with them in the blessed hope that the departed has gone to be with Christ, which is far better.

The Christian Courier of August 7th contains the following complimentary notes: "They show that Bro. McArthur is 'a workman that needeth not to be ashamed' in more senses than one. We are glad to hear that the Church at Stayner is enjoying his preaching, and hope that he will be persuaded to remain there or at some other point in Ontario."

Alex. McArthur, formerly of Alvin, and more recently of Bertram, Texas, is now in Canada, where he will devote himself to evangelizing. He is at present at Stayner, Ontario. Bro. McArthur is esteemed very highly by the brethren among whom he has lived and labored in this country. He has been a successful evangelist, and we heartily commend him to the confidence of our Canadian brethren.

The Church at Bertram, in Burnet County, which two years ago numbered only thirteen members, now numbers nearly one hundred. These brethren have recently built a substantial and commodious house of worship, 28 x 50 feet, which is well seated and lighted, and is a credit to the Church in that locality, all of whose members are persons of small means. Bro. Alex. McArthur was the architect and did much of the work on the house, and it is a model of good taste and workmanship.

It is announced in the Gospel Advocate that F. D. Srygley has changed his convictions respecting organized missionary work so that he is now opposed to such work, on the ground that "it produces strife and division without any compensating good, and is determined to work against it on that ground, and the Advocate says he is doing so effectively. The announcement is not made by Bro. Srygley himself, and may not correctly or fully express his views. He has the right to oppose missionary societies, state meetings for missionary work, etc., if in his judgment they are not Scriptural or right, but this talk about strife and division being produced by a number

of brethren agreeing to work together in sending out the Gospel is the very worst twaddle, and is seriously lacking in the element of candor. It is not true that strife or division is caused by our missionary work, and those who see proper to fight this work should find some substantial ground upon which to base their opposition, or else allow the brethren who feel impelled by a sense of duty to God to work in this way to do so unmolested. The friends of our missionary work are engaged in no strife with any one, and it is not proper to speak of that as strife which is altogether unavailing. Brethren who goad themselves into madness against our missionary work, and say and do ugly things, should not charge their own misbehavior to the missionary work. Those engaged in working through our missionary societies and state meetings are conscientious; they believe they ought so to work. If they are in error, a good way to convince them would be for those who oppose them to do more missionary work and in a better way than they. But this is precisely what is not being done. It is easy to object to what is being done, but it appears not so easy to do something in another way. The Courier regrets that Bro. Srygley has decided to oppose our missionary movements, especially since he does not believe them wrong in themselves or un-Scriptural. It is a mistake to oppose what is perfectly proper in itself because some brethren may be exceedingly mad against it and that without reason.

We clip the above from the Christian Courier, of Dallas, Texas. We ask our brethren in Ontario who are opposed to our organized co-operative efforts to consider it. They should bear in mind that if they are conscientious in their opposition, those working through missionary societies are also conscientious. This reflection will prevent bitterness from being imported into the discussion of "plans."

Contributions.

Chautauqua.

Many of your readers are more or less familiar with the name Chautauqua. Some of them, I trust, know the place and are acquainted with the work done here. When the time came for me to decide where I should spend the vacation kindly given me by the Church for which I labor, my mind turned hither, and I determined to see for myself something of the Chautauqua movement. I have been here about two weeks. I have been a sympathetic observer of the work and play of the place, and purpose jotting down a few thoughts on the subject.

Chautauqua is so called from the beautiful lake of that name, on the west side of which the grounds are located. It is a beautiful spot. The grounds are shaded by the original forest trees, through which streets and paths are made without regard to any known geometrical lines or curves. There is one large hotel, where those who care to pay from seventeen to twenty-five dollars per week can find every comfort and luxury. But the great boarding feature is the cottage boarding system. The grounds are built up with cottages in which board and lodging, good enough for anybody, can be obtained for eight dollars a week. You can readily understand the extent of this system of boarding when I tell you that there are more than twelve thousand persons here now.

The original intention of Chautauqua was to found a summer school for the training of efficient Sunday school teachers. The original idea is still preserved and is one of the prominent features of the work. But Chautauqua has broadened, so that there are now departments devoted to the study of ancient and modern languages, physical sciences, political philosophy, ethics, music, etc., etc. Besides these there are lectures, concerts, and enter-

tainments of high order, by which the intellect is stimulated and the taste gratified. The most noted preachers and platform speakers may be heard at Chautauqua. The air of the place is quickening and refining. No one can come here without thanking God for the influences that are at work, bringing light into the darkness, and knitting together the strands of a divided Christian Church. For this is pre-eminently the tendency of Chautauqua's work. There is less of the purely sectarian spirit in this great gathering of Christian people than in any assembly in the world. *Christian people*, I say, for you will find that almost every person you converse with is a devoted follower of Christ. Sentiments expressing the desire for unity among Christians are the most popular that can be spoken from the platform, and are invariably received with loud applause.

I must not forget to explain that Bible study is the most prominent feature here. *Bible study*, mark you, not study *about* the Bible. Dr. Harper, of Yale College, is the enthusiastic leader of the movement. He is a teacher of singular clearness. His method is to give the facts of the Bible their proper historical setting, to project the Scripture, touching upon the proper historical background. The human element in the inspired records is dwelt upon. There can be no question about the freshness and vividness with which Dr. Harper invests portions of Scripture that appear like dry bones to many of us. And here, day after day, preachers of every form of belief, from Maine to California, are studying the Bible. Some of them are beginning to get the dust of speculative theology out of their eyes, and the Bible is coming to look like a book that means something. May the good work go on!

One of the most hopeful and inspiring features is the number of young people of both sexes who are here for study. No one can look upon the faces of these without noting the evident earnestness with which they are looking out upon the future, and the desire they have to be better prepared for their life-work. Teachers in schools, Sunday school teachers, young men and women who are engaged in earning their own bread are here in hundreds, eagerly drinking from fountains that hitherto seemed to be closed save to a favored few. Many of these have been taking the Chautauqua course in their local Circles. In my own town there are two of these Reading Circles, and I can testify to the beneficial effects produced. I can see the evident intellectual and spiritual awakening of those who pursue the Chautauqua studies. Pastors of churches are working in the direct line of their highest functions when they establish a Chautauqua circle of their flock. They are multiplying their influence, and helping dispel ignorance which is the fruitful mother of irreligion and irreligion.

For myself, the visit to the place has been most enjoyable and stimulating. No other place in all the land offers superior attractions to the tired preacher or teacher whose overtaxed nerves demand a change and a few weeks' rest. I shall go back with a profounder conviction of the ultimate triumph of Christ's kingdom among men, and a quickened sense of the influence that Jesus is exerting in the world. I shall carry with me to my own field of work the memory of these happy, earnest, hopeful faces, and shall rejoice to think that they are exerting an influence for God and Christ in their respective homes. I am glad I came. I shall come back again if I live until next year.

H. A. MACDONALD.  
Chautauqua, N. Y. Aug. 11, '90.

**"Sir, We Would See Jesus."**

It is the soul who needs Christ that goes seeking Him, and it is the hungry soul that is always filled. The group of lepers, the woman with the issue of blood, the blind beggars, all felt their need of healing touch of the Great Physician; and the enthusiastic friends of one poor sufferer carried him up to the roof, and in their fulness of faith and hope let him down in the midst before Jesus. So the Greeks came and their request was, "Sir, we would see Jesus." And what they saw was Jesus the carpenter's son. The despised Nazarene, and perhaps, at most, the miracle worker of Judea or "one of the prophets" and the sight of Jesus even in His humility was a sight never to be forgotten, and the blessings flowing from His word or touch a cause for gratitude through the longest life, and a precious memory to be handed down to children's children.

There are enquirers after Christ today just as earnest as the Greeks of old, and possibly they comprehend more fully the nature of their souls' need, than these men did. As preachers of the Gospel are we sufficiently alive to the fact? We ought to be; you will not always find the enquirers while you are in the pulpit nor even in the prayer meeting. Nevertheless, they are seeking Jesus and want to see Him, and it is our privilege to help them find this Saviour. Nor should it be difficult to reach this particular class with the Gospel. Jesus is seeking them, for He came to seek as well as to save. The lost and anxious souls are seeking Him. It is ours to bring these seekers to this Saviour. When "Zaccheus sought to see Jesus who He was," and "climbed a tree," Jesus looked up in that particular tree and called him down. Let us imitate our Master. Don't let us be content with preaching sermons and conducting prayer meetings. Let us wisely watch for enquiring souls, trusting much to personal intercourse, to patient prayerful effort to show Jesus to lost men.

And what a Saviour we have to present to the world—Christ as He is revealed to us in the Word of God is indeed the chief amongst ten thousand and the altogether lovely. It is Jesus they want to see. Not ourselves, nor our opinions nor our hobbies—but Jesus and Jesus only, in all the simplicity of the manger, in all the sublimity of the cross, in the glory of the resurrection, and in all the ineffable sweetness of the Advocate, and we know Him in all these characters. Let us be wide-awake to our duty. Let us keep our hearts free from all worldly entanglements, so that they may be at leisure from self and at liberty to watch for souls, so that no enquiring soul may be missed, but each one be led to see Jesus and find salvation in Him.

JAMES L. DIARD.

**Death of Cardinal Newman.**

"One touch of Nature makes the whole world kin."  
This thought so tersely said three centuries ago was just as true when the echo of the final stroke of the Creator's chisel sounded through the avenues of Paradise, proclaiming God's creation. Just as true as it is to-day when we read

"Lead kindly Light amid the encircling gloom," and know its venerable author, John Henry Newman, is no more. The harbor bar is safely crossed. The "Light" has led kindly on. He lived a remarkable life, uniting at once the assiduity of a student with the ripe learning of a scholar. Humble, easy of approach, kindly and gentle, there with many like were characteristics of the venerable prelate. Over forty years

ago in the midnight hour while walking the deck of a Mediterranean ship, promeditating his acceptance of the Romish creed, he wrote that beautiful hymn, which is sung in every Christian home.

W. A. S.

**Appeal.**

BRETHREN,—We know that many appeals are being made to the Brotherhood asking for assistance, and we are forced to appeal to you for help. The cause of Christ has been planted in this place, and for a long time we had to meet in such places as we could.

For the advancement of the cause of Christ, we decided to build a house of worship. The house has been built, but we have had some disappointments, and there is a large debt resting on it, which we are unable to pay, as we are few in number and poor in this world's goods. We are unable to support a minister much of the time, but are doing the best we can, and we call on you to help us in our labor of love. Address all remittances to Wm. H. Dean, Clerk.

P. J. DEAN, Deacons.  
B. C. PIERCK,  
Church of Christ, Henderson, Shiawassee County, Mich.

**Church News.**

HAMILTON.—We expect to open our new house of worship on Sunday, Sept. 14th, and extend a hearty invitation to all to be with us on that date. Come brethren, and help make it a success.  
R. N. WHANLER.

MARSHVILLE.—Our hearts were gladdened on Lord's Day, Aug. 8rd, to see a young lady make the good confession at our regular morning service. She was buried with her Lord in baptism the following Friday. We trust there are many more who will follow her noble example.  
S. WOOLNER.

PORTAGE LA PRAIRIE, MAN.—Hold a meeting in Beaulieu, N. Dakota, with the little church there located. Had six additions by primitive obedience.

Bro. Geo. O. Black has returned East, and Bro. Geo. A. Campbell returns to Drake in about two weeks. The brethren in Garman have Bro. Roberts working in a meeting; no definite report of results at present writing.  
A. H. F.

The vaulted heavens should fall,  
Built by Jehovah's hands;  
But firmer than the heavens, the Rock  
Of my salvation stands.

—Selected.

It is related of Cyrus, when he had conquered Armenia, that he said to Tigranes, the king's son, "What would you do to save your wife from slavery?" He replied: "I would willingly lay down my life to save her from such a fate." Cyrus released and restored them. After he was gone, one praised the beauty of his person, another his clemency, another his valor. When Tigranes, turning to his wife, asked her what she thought of Cyrus. "Indeed," said she, "I did not observe him." "Why, then, were you looking at?" asked Tigranes in surprise. "At him who offered to lay down his life for me." Christ laid down His life for us. Is there an object in all the universe which, in our eyes, should eclipse this, the sublimest of all spectacles?

**THE SLEEP OF THE JUST.**

For sleepless nights depending on worry, vexation, indigestion, etc., Burdock Blood Bitters is a remarkably efficient cure. "I have used Burdock Blood Bitters for sleepless nights and now sleep well all night. I recommend it to all suffering from imperfect rest."

GEO. H. SHIEL.  
Stony Creek, Ont.

**NO EXTRA COST FOR DUTY.**

All Books published by the Disciples will be delivered to any address in the Dominion of Canada at standard catalogue prices, without any additional cost for duty.

THE EVANGELIST PUBLISHING CO., feeling that great good can be accomplished by extensively circulating our literature in Canada, have completed such arrangements with the Standard Publishing Co. as to enable them to remove this great obstacle in the way of Canadian purchasers—both the trouble and expense of getting books through the Customs. Send for the following books or any others that you wish:

- ERRETT, ISAAC.
  - Evenings with the Bible. 8vo. cloth. Vol. I., 351 pp. . . . . \$1 50
  - Vol. II., 371 pp. . . . . 1 50
  - Vol. III., 377 pp. . . . . 1 50
  - Letters to a Young Christian. Cloth, 176 pp. . . . . 75
  - Paper . . . . . 35
  - Talks to Bereans. Cloth, 102 pp. . . . . 1 00
  - Walks about Jerusalem. Cloth, 212 pp. . . . . 1 00
- MCGARVEY, J. W.
  - Lands of the Bible. 8vo. 624 pp. cloth. . . . . 1 00
  - Sheep . . . . . 5 50
  - The Text and the Canon (a work on the Evidences of Christianity) 8vo. cloth . . . . . 1 50
- CAMPBELL, ALEX (Works of)
  - The Christian System. 12mo., cloth, 358 pp. . . . . 1 50
  - Evidences of Christianity. A debate between Robert Owen and Alexander Campbell. 8vo., cloth, 465 pp. . . . . 1 50
  - Christian Baptism, with its Antecedents and Consequences. 12mo., cloth, 111 pp. . . . . 1 00
  - Living Oracles. 24mo., cloth, 356 pp. . . . . 50
  - Popular Lectures and Addresses. 8vo., 617 pp. cloth. . . . . 3 00
  - Literary style. . . . . 3 75
  - Debate on the Roman Catholic Religion. (Campbell and Farrell) . . . . .
- RICHARDSON, DR. R.
  - Memoirs of A. Campbell. Two vol. edition per vol., cloth. . . . . 2 00
  - Per vol., sheep. . . . . 2 50
  - One vol. edition, cloth. . . . . 3 50
  - One vol. edition, sheep. . . . . 4 00
- TIMOTHY COOP & HENRY EXLEY.
  - A Trip Around the World (new edition). 12mo., cloth, 221 pp. . . . . 1 00
- DUNGAN, PROF. D. R.
  - Chang Foo. 12mo., 313 pp. . . . . 1 00
  - Hermeneutics. 400 pp. . . . . 1 50
  - On the Rock. Or Truth-Stronger than Fiction. 375 pp., cloth. . . . . 1 50
  - Rum, Ruin, and the Remedy. Cloth, 1 00
- FULLER, C. E.
  - Reminiscences of James A. Garfield. 8vo., cloth 441 pp. . . . . 1 50
  - President Garfield on Education. 12mo., 113 pp. . . . . 1 50
  - Life of President Garfield. A Christian biography, making a specialty of his religious and educational life, written in plain, simple style, adapting it to family reading. Plain, cheap edition, cloth . . . . . 1 50
- JOHNSON, ASHLEY S.
  - The Tennessee Evangelist. A volume of sermons. 12mo., cloth, 200 pp. . . . . 75
- LOWBER, J. W.
  - Struggles and Triumphs of the Truth. 8vo., cloth, 349 pp. . . . . 2 00
  - The Devil in Modern Society. A book of sermons. . . . . 50
- BROWN, JESSIE H.
  - Norman Macdonald. 8vo., cloth, 217 pp. . . . . 1 00
  - A Woman's Doing. 8vo., cloth. 1 00
  - Roderick Wayne. . . . . 1 00
  - The Iron Clad Pledge. . . . . 1 00
- MOSS, J. J.
  - Bible Criticism and Exegesis. 12mo., cloth. . . . . 1 00
- MISSOURI CHRIS LECTURES.
  - From the Courses of 1856, 1857 and 1858. 12mo., cloth, 310 pp. . . . . 1 00
- PIERSON, A. C.
  - The White Church. 12mo., cloth, 252 pp. . . . . 1 00
- REID, ELIZABETH J.
  - Biography of the Judge Richard Reid. 8vo., cloth, 634 pp. . . . . 3 00
- SWEENEY, Z. T.
  - Under Ten Flags. An historical pilgrimage, being a record of his recent travels through Europe, Egypt and Palestine. Fully illustrated, 600 pp., elegant cloth. . . . . 2 50
  - Half morocco. . . . . 3 50
- STOUT, A. P.
  - Trials and Crucifixion of Christ. 12mo., cloth, 100 pp. . . . . 1 00
- THOMSON, MARCELLUS
  - "Evolution of Sound" Evolved. 12mo., cloth, 120 pp. . . . . 1 00
- VOGEL, PETER.
  - Tale of a Pioneer Church. 8vo., cloth, 350 pp. . . . . 1 50
- WATERS, PROF. GAY.
  - Wicota. A book of Indian Poems. 8vo., cloth, 163 pp. . . . . 1 50
- WESTON, A. M.
  - The Evolution of a Shadow. 8vo., cloth, 300 pp. . . . . 1 50
- JACKSON, CORTES.
  - New Testament, with Apostolic References. (Revised edition), 8vo., cloth 510 pp. . . . . 1 50
  - Half morocco. . . . . 2 25
  - Full morocco, full gilt. . . . . 3 50
- MARTIN, ELDER J. L.
  - The Voice of the Seven Thunders. Cloth, 350 pp. . . . . 1 50
- BRANDT, JOHN L.
  - The Lord's Supper. Cloth, 493 pp. 1 50
- MCLEAN, ARCH.
  - The Commission given by Jesus Christ to His Apostles. Cloth, 100 pages. . . . . 75
- TYLER, B. B.
  - Peculiarities of the Disciples. A series of five sermons. Paper. . . . . 25
- McDIARMID, H.
  - Baptism: What Is It? Cloth, 296 pp. . . . . 1 00
- FRANKLIN, BENJAMIN.
  - The Life and Times of Benjamin Franklin Bound in English cloth. 2 00
  - Bound in library style. . . . . 2 50
- HALL, WILFORD A.
  - Problem of Human Life. . . . . 2 00
- EDWARDS, J. H.
  - Orthodoxy in the Civil Courts. . . . . 1 00
- A Book of Gems. Library style. . . . . 2 50
- Right cloth. . . . . 2 00
- Garfield's Great Speeches. . . . . 3 00
- Garfield, General, Life of. From Loz Cabin to White House. . . . . 1 25
- Turning Points. . . . . 1 00
- Reynoldsburg Debate. Cloth. . . . . 1 00
- The Gospel Preacher. Volume of twenty sermons. Vol. I., cloth . . . . . 2 00
- Vol. II., cloth. . . . . 2 00
- Year Book of the Disciples of Christ. Their Ministry, Mission, Ministry, Educational and other Institutions. . . . .

**LIST OF TRACTS.**

	Per copy.	Per doz.
True Basis of Christian Union. . . . .	Isaac Errett . . . . .	100. \$1 00
Our Position . . . . .	Isaac Errett. . . . .	3 30
Why am I a Christian . . . . .	Isaac Errett . . . . .	5 50
Distinctive Peculiarities of the Disciples. . . . .	J. Z. Tyler . . . . .	5 50
An Open Letter. . . . .	B. B. Tyler . . . . .	3 30
Points of Difference between Baptists and Myself . . . . .	D. M. Breaker . . . . .	10 1 00
What is the Christian Church; or, Who are Disciples of Christ? . . . . .	J. S. Lamsay . . . . .	2 25
Letters to a Skeptic. . . . .	A. Campbell . . . . .	6 60
Reply to a Baptist. . . . .	Moses E. Lard . . . . .	10 1 00
Christian Experience. . . . .	Br. J. Franklin. . . . .	5 50
The connection between Baptism and the Remission of Sins. . . . .	W. Pendleton . . . . .	10 1 00
God's Hand in Mission. . . . .	A. T. Pierson. . . . .	3 30
Woman's Work in the Church. . . . .	W. T. Moore. . . . .	10 1 00
The One Body. . . . .	John F. Rowe. . . . .	5 50

Orders must be accompanied by price of book.

ADDRESS ALL ORDERS TO  
**THE EVANGELIST PUBLISHING COMPANY,**  
55 YONGE STREET ARCADE, TORONTO, ONT

**The Critic's Corner.**

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

It appears to me that you are entirely right about the bread, and I think that it would be profitable to have your views on the "cup" at the Lord's Table.

It is a satisfaction to receive a communication containing the above words from a brother of intelligence and learning concerning the views expressed by the writer a short time ago in "Critic's Corner" on the use of unleavened bread at the Lord's Supper.

In compliance with his request we would observe that whether fermented or unfermented liquid is used in this sacred ordinance it ought certainly to be the "fruit of the vine," for though the three evangelists and the Apostle Paul all call it "the cup," it is easy to decide by inference from the Saviour's words what "the cup" contained: "Verily I say unto you I will drink no more of the fruit of the vine until that day when I drink it now in the kingdom of God."

It may be said that this is well understood; may be it is, but, certainly, it is not well practiced! The writer has partaken of this sacred memorial institution when the cup contained only some abominable mixture of alcohol and drugs, or, at best, such a compound with a small moiety of bad wine, constituting a poor and inadequate symbol of the most precious and sacred thing in the universe!

On the other hand, the pure expressed juice of the grape is a very appropriate and striking reminder of that which is intended to be symbolized, so much so that in the book of Genesis it is called "The blood of the grapes."

There are several reasons why the devout followers of Christ in this holy memorial of His death should prefer the unfermented to the fermented wine, even if it is the juice of the grape, for while no distinctive evidence can be given, as in the case of the unleavened bread, yet as fermentation is only another form of leaven we might judge that fermented wine would be in discordance with the positive edict for the passover, "Neither shall there be leaven seen with thee in all thy quarters," more especially when we find so many denunciations in the Word of God against intoxicating drinks: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "Wine and new wine take away the heart."

We know that an objector may refer to other Scriptures in which wine is spoken of as a blessing, but the reference will only prove that there were then, as now, many kinds of wine; Pliny, who was almost a contemporary of the Apostle Paul, writes of scores of varieties, some of which were preserved unfermented and often mixed with medicinal or intoxicating drugs.

At any rate as the unfermented product of the grape is certainly the "fruit of the vine," and as it resembles blood more than the fermented article, it is most undoubtedly right to use it, as it is also more expedient to do so that the danger of renewing the passion for intoxicants in those who have before time been overcome by wine and strong drink may be avoided.

If it be objected that the declaration of Paul, when reproving the Corinthian Church for their shameful perversion of the ordinance that "One is hungry and another drunken," shows that in-

toxicating wine was used for the cup in that congregation, we answer that the word used in the original means also "To be plentifully fed." MacKnight on this passage says: "And another is filled." So the Greek word *methuon* signifies here being opposed to one who is hungry. The word is used in this sense by the LXX. Ps. xxxvi. 8 or 9. Jeremiah xxxi. 14, and John ii. 10, where it is rendered by our translators "well drunk"—drunk plentifully. According to the grammarians *methuon* literally signifies to eat and drink (*meta to thein*) after sacrificing.

**Woman's Work.**

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

Perhaps this is the busiest season of the year for house-keepers, the time when they find it hard not to be anxious and troubled about many things. The fruits of the year must be gathered and stored away in various ways. The harvest season brings hurry and bustle, and the weather is so warm and oppressive that we feel that something must stand aside, and wait. Dear sisters, let it not be the Master's work. If something must go undone, let it be a part of our own work. Sometimes we hear of the monthly meetings, and the Children's Mission Bands being given up for a time, because of the hurry and the heat. Who knows but at such a time the Lord may come "To call us from all our busy work for evermore." Our Guide Book says: Not slothful in business, fervent in Spirit, serving the Lord.

**Minnedosa.**

A lengthy and very satisfactory letter from Bro. E. J. Darroch, of Minnedosa, bearing date of Aug. 14th, is just to hand. It is mainly in answer to some questions asked him concerning the present state and prospects of the work there, as some unfavorable reports from that region had reached the ears of some in Ontario. We can only give extracts from the letter on account of its length, though every word of it might be published, and we have Bro. Darroch's permission to so use it. He says: "The work done here through Bro. Lemon was a great success, considering the state of things when he began. Probably not half a dozen in the town outside of my own family had ever heard our plea before Bro. L. came. The work is now away far in advance of what it was when it was started. We have a recognized standing in the town, three have been added by baptism, and we have a comfortable house in which to worship." Speaking of the feeling towards them in the town, he says: "We got a large proportion of our subscription to building fund here from Methodists, Presbyterians and English Church people, which in itself shows that there is a favorable feeling towards us." Again he says: "Of the \$300 subscribed for building here, at least \$200 of it came from people who do not attend our church." Speaking of the outside appointments, he says: "No later than yesterday four persons came from there enquiring why no one was out to preach for them last Sunday, the house was full, and there was great disappointment when no one came. They were very anxious to know when the new man was coming, as the people were very much interested in the work, and wanted to have preaching regularly, and they would help considerably financially this year if a preacher came."

And just here I may say that it is but giving Bro. Darroch his due to say that last year he gave \$100 to the

work, and kept a horse and buggy for Bro. Lemon's use whenever he wanted to go out on Christian work, and he says: "I am prepared to do the same this year for Bro. Lister." In regard to present attendance he says: "I acknowledge that the attendance since church opening, or since Bro. Lemon left, has not been large, also that the Baptists have drawn back. The cause is this: they got up a cry that we were stealing the building from them because it was not *dedicated* as a union church. Up to that time the Disciples had put up all the money that had been paid, and I was responsible for every board of lumber and every nail that was not paid for, as everything had been bought in my name. We have received as much from every other denomination in town as from the Baptists, and the others did not want to own our building."

It was said that the work and the prospects for successful work in Minnedosa had not been rightly represented to us in Ontario. In reply to that Bro. Darroch says: "Have we not kept our promises to you? Have we not filled our obligations to you in every particular? Why, then, should it be said that the work was misrepresented?" The reply is unanswerable. They have kept their promises. They have paid every dollar they agreed to raise for salary, and more than that, they have so far exceeded their promises that by their prompt, energetic action and liberality they have a comfortable church building free from debt; to which considerably less than half (if my memory is right) was contributed by the brothers and sisters in Ontario. And now, both they and we are confidently looking for, and praying for, a much larger measure of success in sowing and reaping in the coming year. It may not be known to all the sisters that Bro. J. B. Lister, who has been in Wainfleet and vicinity for nearly two years past, is preparing to go at once to Minnedosa to take up the work there. He expects to leave Ontario not later than Sept. 1, taking his family with him. He earnestly asks for the prayers of all who are interested in the Master's work in that town, and also to be constantly remembered at the throne of grace by the sisters who are sending him.

S. M. BROWN.

MISS HELEN I. SINCLAIR, of Ninette, Man., writes that she has used Burdock Blood Bitters for loss of appetite and headache with the greatest benefit and heartily recommends it. Her experience is shared by thousands. B.B.B. is a specific for headache.

**Epilepsy.**  
Sufferers from cramps and nervous debility are surely cured by an approved and absolutely unequalled method. Treatment by letter. Send full account of symptoms and address, including postage stamps for answer.  
"HYGIEA OFFICE," New York.

**BIBLES!**  
IF YOU WANT A  
Teacher's Bible,  
Family Bible,  
Family Bible, Parallel Edition,  
Pulpit Bible,  
Sunday School Bible,  
Sunday School Testament,  
Revised Bible,  
Revised Teacher's Bible with all the Helps,  
Revised Testament.  
— SEND TO —  
**THE EVANGELIST PUBLISHING CO.**  
55 YONGE STREET ARCADE,  
TORONTO, ONT.

**NEW CHRISTIAN HYMN AND TUNE BOOK.**

COMPLETE EDITION, PARTS 1, 2 AND 3 BOUND TOGETHER.

Contain 463 pages; with complete analytical index, list of subjects, etc

NOTE EDITION; BOUND IN CLOTH, WITH RED EDGES.

Single copy, by mail, prepaid.....\$0 75  
Per dozen, not prepaid..... 7 50  
Per dozen, prepaid..... 8 60

NOTE EDITION; BOARD COVERS

Single copy, by mail, prepaid.....\$0 65  
Per dozen, not prepaid..... 6 40  
Per dozen, prepaid..... 6 40

NOTE EDITION; FINE BINDING.

Morocco, red edges.....\$1 50  
Morocco, flexible gilt edges..... 2 00

WORD EDITION; BOUND IN CLOTH

Single copy, by mail, prepaid.....\$0 45  
Per dozen, not prepaid..... 4 80  
Per dozen, prepaid..... 5 30

WORD EDITION; BOARD COVERS

Single copy, by mail, prepaid.....\$0 35  
Per dozen, not prepaid..... 3 60  
Per dozen, prepaid..... 4 10

**PART THIRD, BOUND ALONE.**

All the latest new pieces are in Part Third. It is a fine book to use in prayer meetings and Sunday Schools.

NOTE EDITION; BOUND IN BOARDS.

Single copy, by mail, prepaid.....\$0 25  
Per dozen, not prepaid..... 2 40  
Per dozen, prepaid..... 2 80

PART THIRD, WORD EDITION; BOUND IN HEAVY PAPER.

Single copy, prepaid.....\$0 10  
Per dozen, not prepaid..... 1 40  
Per dozen, prepaid..... 1 25

The above books will be furnished at the prices named by

**J. W. KILGOUR, GUELPH, ONT.**

— OR —

**THE EVANGELIST PUBLISHING COMPANY,**  
55 YONGE STREET ARCADE, TORONTO, ONT.

**ANY BOOK YOU WANT.**

BOOKS EDUCATIONAL.

BOOKS SECULAR.

BOOKS RELIGIOUS.

Doubtless many people have often felt that there were books they would get if they knew where to address for them. We will deliver to any address in the Dominion of Canada any book in the Canadian market on receipt of the regular price.

Address all orders to

**THE EVANGELIST PUBLISHING COMPANY,**  
55 YONGE STREET ARCADE, TORONTO, ONT.

**CHARMING BOOKS EVENINGS WITH THE BIBLE**

By Jessie H. Brown.

BY ISAAC ERRETT, LL.D.  
Late Editor of the "Christian Herald," and Author of "Lenten Talks to Young Christians," "Talks to Parents," "Walks with the Master," etc.

Receives the Highest Commendation from Best Critics.



The Sale of One Insures the Sale of Many More in Same Community.



Short Bible Readings and Meditations, prepared to encourage such a Devotional Study of the Scriptures as will feed the soul and bring it into closer fellowship with God.  
Evangelical, Ethical, Biographical, Doctrinal, Recent, Helpful, Lucid, Vigorous Original  
One of the Greatest Works of the Age  
So pronounced by the Most Prominent and Eminent Godly Religious Journalists, Preachers and Authors. It comprises over 1,000 pages, and is bound in three highly attractive volumes, in cloth, \$5.00. No plan of Bible study will be complete without these incomparable works.  
Vols. I & II. Old Testament Studies  
Vol. III. New Testament Studies  
Price in Next Box, \$4.50 per Set.

**NORMAN MACDONALD, A WOMAN'S DOING, RODERICK WAYNE.**

These are charming stories by a gifted writer which readily take  
**First Place as Works of Fiction.**  
There is a steadily increasing demand for the wholesome and practical lessons which these volumes so ably and charmingly teach.

No Home or Sunday School Library Should be Without Them.

NEATLY BOUND IN CLOTH, EACH \$1.00.

Selections.

On the Death of the late Rev. F. W. Baughman.

(Written for the West Durham News.)

A useful life is ended, Whose prospects were so bright! We cannot see the reason; 'Tis clouded from our sight.

His preached words were earnest And reached to every heart— They little thought how soon from him They would be forced to part.

A congregation sorrowing For a pastor true and kind; They almost think it would be vain Again his like to find.

They grieve; but there is one who weeps Far bitterer tears than theirs; She's lost the one who ever strove To lighten all her cares.

Only a few short, happy months, And then so quickly riven! She could not well have borne the blow; But strength from God was given.

A pastor taken from his flock, A husband from his wife; Alas, we wonder, but we know Such are the trials of life.

We know God's ways are not man's ways, So we must simply trust That what we now can't understand Is truly wise and just. J. T.

Steadfastness.

We are in an age of agitation. Social, political, commercial and religious questions of great moment are being warmly discussed. In times of excitement there is always danger. In the national Republican convention at Chicago, in June, 1890, Mr. Garfield, to whom had been entrusted the honor of nominating John Sherman, of Ohio, for the presidency, said, "I have seen the sea lashed into a fury and tossed into a spray, and its grandeur moves the soul of the dullest man. But I remember that it is not the billows, but the calm level of the sea from which all heights and depths are measured. When the storm has passed and the hour of calm settles on the ocean, when sunlight bathes its smooth surface, then the astronomer or engineer takes the level, from which he measures all terrestrial heights and depths." This principle of measurement is a correct one. It is as true of mental and spiritual elevations and depressions as of physical. Extremes are always unsafe and untrue positions from which to take our bearings. The dead level of your thought and life is the true level from which all just conclusions can be drawn and all correct calculations made. It is needless to say that the political excitement into which our country is being constantly thrown—or more correctly speaking—in which it "lives, and moves, and has its being," is not conducive to sobriety or morality. We are never out of the sight of an election, and bribery and corruption have taken possession of the ballot box, and our offices are being sold to those who can most successfully corrupt and debauch the people.

Business excitement is not safe. The speculations into which so many men are madly rushing are not healthy. Even if successful, they but feed a fire which rarely ever dies when once fairly kindled, and if successful, then poverty and remorse often succeed.

Religious excitement is not less untrue and unsafe than the others which we have mentioned. Government by mere impulse can not effect sure and lasting results. Impulsive men are riding the crest of the wave to-day; to-morrow they are in the trough of

the sea. They are the stony ground in which the seed immediately springs up, but for lack of depth the sun soon withers and scorches it. If we judge men by mere impulse, we shall misjudge them. Impulses only show how lofty a man may rise, for he can never go beyond the splendid height of his best impulse, or how low he may sink, for he will never under reach his lowest passion, and yet neither the lofty height of his best impulse, nor the deep depths of his meanest desire is the normal condition of the man, and men are to be judged by their normal conditions.

The life of the blessed Christ was not always the splendor of transfiguration, nor was it the gloom of Gethsemane, it was that glorious level which Peter describes at the house of Cornelius when he says that God anointed Jesus of Nazareth with the Holy Spirit and with power, "who went about doing good and healing all that were oppressed of the devil."

The life of the great apostle, the "Man of Rock," to whom was given the keys of the kingdom, is not to be estimated by his mountain heights of glorious impulse nor his valleys of weakness. One day on the mountain height he says, "I can die with you;" in a few hours afterwards he is in the valley and swears "I know not the man." Is it any wonder that this great apostle in later life, when writing to those "that have obtained a like precious faith with us in righteousness of our God and Saviour Jesus Christ," should exhort his brethren to "add to their faith courage."

It is the steadfast man to whom we turn with confidence—the man whose dead level is always high and above the low dismal swamps of vice and corruption. Who was better fitted to exhort his brethren to steadfastness than that glorious hero whom Jesus once halted on the road to Damascus, and turned his face skyward and his high-beating heart Godward? Who could better stimulate his brethren to "be steadfast, unmovable, always abounding in the Word of the Lord" than he who stood unmoved before Agrippa, made Felix to tremble, faced Nero at Rome, and could write to his Philippian brethren, "I have learned in whatsoever state I am therewith to be content. I know how to be abased, and I know also how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him that strengtheneth me!" The level of this man's life was very high. It came nearer to the lofty standard of the perfected Christ than has the life of any man of whom we have ever read, and the great secret of the earnest, steadfast, consecrated life was the unwavering faith of his soul, which found expression in that exquisite sentence, "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day." The need of to-day is steadfast, unmovable men and women who know Him whom they have believed, and who are determined to know nothing but Jesus and Him crucified in the midst of a wicked and sensuous generation.

God is ever near to every such soul and in his nearness such an one may truly say:

I fear no foe, with Thee on hand to bless; Ills have no weight, and tears no bitterness; Where is death's sting? where, grave, thy victory? I triumph still, if Thou abide with me.

—The Apostolic Guide.

False friends are like our shadows; they keep close to us while we walk in the sunshine, but leave us the instant we step into the shade.

Temperance.

Temperance in War.

Lord Wolsely, referring to his successful Red River Expedition, wrote as follows: "During the thirteen weeks which elapsed between the disembarkation at Prince Arthur's Landing and our marching into Fort Garry, it rained upon forty-five days, and upon many occasions every one was wet for days together. Notwithstanding the magnitude of the labor, the exposure to inclement weather, and the great annoyance from mosquitoes thus endured, there was not throughout the whole of this arduous operation the least murmur of discontent heard from any one. From first to last there was a total absence of crime, and, I may add, of sickness also. Never has any body of men on active service been more cheerful or more healthy. This has been one of the few military expeditions where spirits have formed no part of the daily ration, and where no intoxicating liquor was obtainable. I consider that the above mentioned happy results are in a great measure to be attributed to this fact."

He Poisoned the Others.

The proprietor of a certain saloon was noticed to drink with everyone who asked him, but never took the same liquor as the customer.

"Gin or whiskey of an especial brand I always take, which are never handed to customers, but are kept here on the shelf for my own use. Taste my whiskey," he said, setting out his private bottle, containing a yellowish liquid. "What do you think of it?"

"Curious stuff," said his friend, sipping it and sniffing at it. "Don't think I ever tasted anything quite like it before. It's not at all bad, though. Has considerable aroma, but it's mighty weak for whiskey. What brand is it?"

"Taste the gin," was all the reply the proprietor gave, as he set his private gin bottle down beside the other. "Curious," said the friend, pouring out and sampling a colorless liquid. "I am sure I never tasted anything like it before. Come, now, what is it?"

"That's water," said the publican, with a grin. "Never tasted it, eh?" "Water!" gasped his friend. "Yes, and the other's cold tea. Now you know how I drink and drink and yet keep a clear head and a steady pulse. But keep it quiet, my boy."

A Talk to Railroad Men.

Hon. Chauncey M. Depew, President of the New York Central Railroad Company, talked a little "sense" to some railroad men on this wise:

"Twenty-five years ago I knew every man, woman and child in Peckskill. And it has been a study with me to mark the boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. It is remarkable that every one of those that drank is dead; not one living of my age. Barring a few who were taken off by sickness, every one that proved a wreck and wrecked his family did it from rum and no other cause. Of those who were church-going people, who were steady, industrious and hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives and has something laid by, the interest on which, with the house, would carry him through many a rainy day. When a man becomes debased with gambling, rum or drink, he doesn't care, all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions; suffer in their affections for those whom they love better than life."—Christian.

SUNDAY SCHOOL MUSIC BOOKS.

- Children's Hallelujah (round notes) ... J. H. Rosecrans and J. H. Fillmore. Grateful Praise (round notes) ... J. H. Fillmore. Praise and Rejoicing ... The same as Grateful Praise but printed in figure notes. Voice of Joy (round notes) ... J. H. Rosecrans. Joy and Gladness (round notes) ... J. H. Fillmore. Songs of Glory, No. 2 (figure notes) ... J. H. Fillmore. Songs of Gratitude (figure notes) ... J. H. Fillmore. Songs of Glory (figure notes) ... J. H. Fillmore.

Price of each of the above Books is as follows:

Table with 2 columns: Item, Price. Single copy... \$0.35. Per dozen (not prepaid)... \$3.60. Per dozen (prepaid)... \$3.00.

NOW READY:

A NEW SUNDAY SCHOOL MUSIC BOOK.

"GEMS AND JEWELS"

By J. H. Fillmore and J. H. Rosecrans.

To those familiar with the previous works of these authors, we feel that we need only say that this book is fully up to their standard, but we can truthfully add—they have raised the standard higher. They were evidently in a musical mood when they wrote these songs, for they have produced "GEMS" and "JEWELS" of the rarest quality.

The songs, as a rule, are of a character that will interest both young and old. They will sing them together with pleasure and delight.

Price, 35 cents each, \$3.60 per dozen, by express, not prepaid; \$1 per dozen by mail postpaid.

The above Books can be had by all Canadian purchasers without extra cost for duty.

ADDRESS ALL ORDERS TO

THE EVANGELIST PUBLISHING COMPANY, 65 YONGE ST. ARCADE, TORONTO, ONT.

NOTE REDUCTION IN PRICE OF "PURE WORDS."

Our Sunday-School Supplies FOR 1890.

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

STANDARD ECLECTIC COMMENTARY.

FOR TEACHERS AND HOME CLASSES.

PRICES

Table with 2 columns: Item, Price. In neat cloth binding, per copy, pre-paid... \$1.00. In neat cloth binding, per doz. (not pre-paid)... \$10.00. In board binding, per copy, pre-paid... 75c. In board binding, per doz. (not pre-paid)... \$7.50.

STANDARD PRIMARY LESSON BOOK.—Designed for the use of children, and containing the lessons in a simple and attractive form. Per copy by mail, pre-paid, 25c.; per dozen, not pre-paid, \$2.50.

BUDS OF HOPE.—A beautiful book of over two hundred large pages, for little children, for home or school. Printed on the best book paper, with hundreds of illustrations and colored pictures engraved especially for this work. The colored pictures are real works of art, and all of the illustrations have special reference to the lesson under consideration. The whole, bound in one volume, with beautiful illuminated cover. It is a real treasury of good and pretty things for the little folks, and is the only work of this high order yet put on the market. Per copy, by mail, pre-paid, \$1.00.

STANDARD BIBLE LESSON QUARTERLY.—For teachers and advanced pupils. Full explanatory notes on the lesson. Three months' lessons bound together in pamphlet form. All subscriptions will have to begin and end with the quarter, viz: January 1st, April 1st, July 1st, and October 1st.

PRICE LIST

Table with 2 columns: Item, Price. Single copy, per year... \$0.99. 10 copies to one address, per quarter... \$1.75. 25 copies to one address, per quarter... \$4.00. 50 copies to one address, per quarter... \$7.00. 100 copies to one address, per quarter... \$12.00.

STANDARD LESSON LEAVES.—For intermediate pupils. Fully illustrated, making it the most helpful leaf ever published for this department. Prepared by Mrs. J. H. Hamilton. Issued both as a Quarterly and as Single Leaves. Always specify which is wanted.

PRICE LIST

Table with 2 columns: Item, Price. 10 copies, per month... \$0.15. 25 copies, per month... 30c. 50 copies, per month... 50c. 100 copies, per month... 1.00. 10 copies, per quarter... 40c. 25 copies, per quarter... 70c. 50 copies, per quarter... 1.25. 100 copies, per quarter... 2.00.

YOUNG PEOPLE'S STANDARD.—A fresh, bright and vigorous weekly paper for young people—entirely devoted to their interests, and designed to foster among them a pure literature, a knowledge of the word and works of God, and a spirit of activity in Christian service. Single copy, per year, 75c.; five or more numbers, to one address, per year, 60c. per copy.

PURE WORDS.—A large child's paper, full of interesting short stories, poems, etc., and profusely illustrated. Contains also, the Bible Lesson for each Sunday. Single copy, per year, 60c.; five or more numbers, to one address, per year, 50c. per copy.

BUDS OF HOPE.—For the Infant Class. Printed on the best book paper, and each number illustrated with handsome colored engravings, designed especially for this paper. This is certainly the most beautiful paper yet published for the small children. Lesson Text, Golden Text, Teaching, Thought, Questions, Etc. The Bible Lesson given in simple language for children. Single copy, per year, 60c.; five or more numbers, to one address, per year, 50c. per copy.

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

APPLICATORS OF PAPERS, AND CATALOGUE OF BOOKS, BIBLES, PICTURES, ETC., WILLED FREE ON APPLICATION.

EVANGELIST PUBLISHING COMPANY,

65 YONGE STREET ARCADE, TORONTO

I CURE FITS! THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.

When I say CURE I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of Fits, Epilepsy or Falling Sickness a life long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible Remedy. Give Express and Post Office. It costs you nothing for a trial and it will cure you. Address—H. G. ROOF, M.C., Branch Office, 180 WEST ADELAIDE STREET, TORONTO.

Literary Notes.

INFIDEL LITERATURE.—An incredible amount of cheap and poisonous infidel literature has been, and still is being scattered throughout the entire English-speaking world.

GEORGE WILLIAM CURTIS (in Harper's Weekly, May 3, 1890).—To be universally known as constantly doing good, as a rich man who holds his riches in trust for the benefit of others, as the effective friend of every humane enterprise, as the proprietor of one of the great and most prosperous newspapers in the country, conducted strictly upon the principles of courtesy and good sense which regulate the intercourse of gentlemen, and as the friend of the most distinguished persons of his time, is the happy fortune of Mr. George W. Childs, of Philadelphia.

The recollections of such a life are necessarily full of interest. They are especially pleasant, because they do not associate narrowness and hardness, and meanness and selfish intrigue with success, but, on the contrary, the open hand and the open heart.

Mr. Childs, despite his friendly relations with royalty and the nobility, is too good an American republican to care to quarter his family arms upon any shield. But he could not choose a better motto than such a heart and such a hand. His little volume of "Recollections," just published by the Hippincott Company, is rich with reminiscences of famous persons and accounts of exceedingly interesting possessions, and of public gifts and delightful occasions, all pervaded with the spirit of the generous giver who is sure to double his generosity by giving quickly. Artists always paint themselves in their pictures, and Mr. Childs has unconsciously given us himself in his book.

Our sorrows are no phantoms of the night, No idle tale; No clouds that float along a sky of light On summer gale. They are the true realities of earth, Friends and companions even from our birth. —Dr. Donar.

Some men said, temptingly, to the Saviour: "Show us a sign from heaven, and we will believe." But if I could work miracles, and would raise a man from the dead, and then turn away without saying anything, would that convert any one? And if so, to what? In every case, not one exception, where the apostles wrought a miracle, after the miracle was wrought, and before the people were converted, the apostles preached. Why? So that the Gospel might become the power of God unto salvation. A miracle, simply or abstractly, never converted any one.—Herald and Presbyterian.

DEITCH & CO., 592 COLLEGE AVE., COR. CLINTON ST., Have just opened out an elegant new stock of Staple & Fancy Dry Goods, GENTS' FURNISHINGS, ETC., IN THE VERY LATEST STYLES At Bottom Prices. — A Call Solicited.

DEITCH & CO., LATE OF QUEEN ST. WEST.

BENTLEY & BROWNELL, — THE LEADING — PORTRAIT ARTISTS OF CANADA. FINE CRAYONS A SPECIALTY. WE COPY FROM SMALL PICTURES OF ALL KINDS. 81 King Street East, Toronto, Ont.

CONSUMPTION SURELY CURED TO THE EDITOR.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured.

Knitting & Crochet. Edited by Jonny June. Knitting and Crochet.—A guide in the use of the Needle and the Hook. In arranging this work the editor has taken special pains to systematically classify its different departments, give the greatest possible variety of designs and stitches, and explain the technical details as clearly, that any one can easily follow the directions, and also a large variety of stitches and a great number of patterns fully illustrated and described.

INVALUABLE TO EVERY HOUSEWIFE! THE MODERN COOK-BOOK AND MEDICAL GUIDE.

This is practically two books in one—a perfect cook book and a perfect medical book—and there is so much in it and so much care and pains have been taken in its compilation, that no food perfectly safe to eat, and that the cooking department is fully equipped in quantity and quality of contents of any food, and that the medical department is equally complete in its details, and that the whole is arranged in a simple and easy-to-understand manner.

A CHARMING BOOK, INVALUABLE TO EVERY LADY ARTISTIC EMBROIDERY. By ELLA RODMAN CHURCH. Each a multiplicity of good upon the subject of Fancy Work are here offered for sale. It is a guide for ladies to die, to create between the good and the bad. In the case of this work, however, the good is so abundant, and the bad is so scarce, that it should be a sufficient guarantee of its excellence.

Advertisements. C. W. McMILLAN, T. J. CARBERT, McMILLAN & CARBERT, ACCOUNTANTS AND Real Estate Brokers 67 KING ST. WEST, TORONTO. Telephone 2350.

ARCADÉ PRINTING CO'Y. FINE COMMERCIAL PRINTING. JOB PRINTERS. NEATNESS AND DESPATCH. PRICES RIGHT. Rooms 63 and 65 Yonge Street Arcade, Toronto. Let us Estimate on Your Work.

D. L. SINCLAIR, BARRISTER, SOLICITOR, ETC. Office—Room 1, Quebec Bank Chambers, above Quebec Bank, corner King and Toronto Streets, Toronto.

JOHN WELLS DENTIST, COLLEGE GOLD MEDALIST. Office—Over Bank of Commerce, corner of Spadina and College Streets.

EDY BROTHERS, 22 YONGE STREET, TORONTO, AND 214 DUNDAS STREET, LONDON, THE PHOTOGRAPHERS. Large Photos and Family Groups a specialty. Silver Medal at Provincial Exhibition for 1889. Grand new Studio, 22 Yonge Street. Call and see us.

EDY BROTHERS.

BETHANY COLLEGE BETHANY, W. Va. Fiftieth Session opens September 22, 1890.

Courses—Classical, Scientific, Ministerial, Latin, Musical, Art. Bethany has a competent Faculty, a magnificent Building, Boarding Halls, Reading Room and Library, Gymnasium, etc.

BARKER'S SHORTHAND SCHOOL 45-49 King Street East, Toronto.

"Phonography is the desideratum of our day, and the necessity of this age." The Principal was teacher of Hengough's Short Hand Institute for over five years, and is the oldest shorthand teacher in the Dominion. Over 300 pupils have graduated from his charge.

IT PAYS TO GO TO THE BEST. AND THE BEST IS THE Northern Business College OWEN SOUND, ONT.

The best and most practical course of study. The best teaching talent. The best accommodation for students. The best methods of instruction. The best results from that instruction after students graduate.

SCIENTIFIC AMERICAN ESTABLISHED 1845. It is the oldest and most popular scientific and mechanical paper published and has the largest circulation of any paper of its class in the world.

ARCHITECTS & BUILDERS S Edition of Scientific American. A great success. Each issue contains colored illustrations of country and city residences or public buildings.

PATENTS TRADE MARKS. In case your mark is not registered in the Patent Office, apply to MUNN & CO., and procure immediate protection. Send for Handbook.

Advertisements. DR. A. WILFORD HALL'S PAMPHLET ON Health and Longevity. NO DRUGS! NO DOCTORS' BILLS!

Read the following testimonial: Marseus, B.C., July 7, 1890. C. C. POMEROY, Toronto.

DEAR SIR.—For several years I have been troubled with heart disease, attended with terrible headache. I have consulted the best doctors I could hear of, all stated that there was no cure for me. I have used Dr. Hall's remedy for three months, the headache has left me, also the attacks of heart disease. I am better in health than I have been for years, and have gained in weight several pounds.

WHAT IT WILL DO. It will effect a cure of the following diseases: Diseases of the Lungs. Derangements of the Liver. Derangements of the Kidneys. Indigestion, Dyspepsia, Dizziness. Nervous and Sick Headache. Constipation. Blind and Bleeding Eyes. Acidity of the Stomach. Bad Breath. Insomnia. Sore Throat, Coughs, Colds, Chills. Eruptions of the Skin. Paleness, and many other diseases not mentioned above.

SEND FOR PLEDGE OF HONOR. PRICE OF PAMPHLET, \$4.00. C. C. POMEROY, GENERAL AGENT, 49 1/2 KING ST. WEST, TORONTO.

WEBSTER THE BEST INVESTMENT For the Family, School, or Professional Library.

Has been for years Standard Authority in the Government Printing Office and U. S. Supreme Court. It is highly recommended by 35 State Superintendents of Schools and the leading College Presidents.

SPECIMEN TESTIMONIALS. The New York World says: Webster is almost universally conceded to be the best. The Boston Globe says: Webster is the acknowledged standard in lexicography.

FREE! FREE! FREE! SCIENTIFIC AMERICAN. With \$100.00 worth of the world's best... FREE!

FREE! FREE! FREE! PATENTS TRADE MARKS. MUNN & CO., Patent Solicitors, GENERAL OFFICE: 361 BROADWAY, N. Y.