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

Vol., V., No. 22.

TORONTO, MARCH 16TH, 1891.

\$1 PER YEAR IN ADVANCE.

mony with his own prayer recorded in

England).

in the first place, that the Scriptures tion to the Bible: "The First Passhad laid his hands upon them, the from the Talmud, and have but little Holy Spirit came on them, and they authentic bearing on the subject. spake with tongues and prophesied,"-"Then laid they their hands on them, for there is no analogy between mere and they received the Holy Spirit." matters of expediency and the setting These were the two passages that were aside of the sacred institution of bequoted by the Bishop of Niagara for liever's baptism by the rantism of his authority for the order of confirma- infanta and the formation of a rite tion to which we took objection, and whose object is to justify belief and we rather wonder at Mr. Boyan's re- repentance by proxies, and to give that mark: "There is no reason for sup- rite the appearance of an Apostolic pasing that the imposition of hands was | sanction by the laying on of hands for designed for the bestowal of such ex- the impartation of the Holy Spirit. traordinary manifestations."

Scriptures or any other Scriptures givo earth comformed to and endorsed authority for the confirmation of those "alterations and additions" to His erected forty years ago? Was not this have grace to sink minor differences ing iniquity of the "man of sin" at who were baptized in infancy when command, who said: "What thing that was written aforetime written for and untaught questions and for Christ's and delines when command, who said: "What thing that was written aforetime written for and untaught questions and for Christ's and delines when command, who said: "What thing that was written aforetime written for and untaught questions and for Christ's and delines when command, who said: "What thing that was written aforetime written for and untaught questions and for Christ's and delines when command, who said: "What thing that was written aforetime written for and untaught questions and for Christ's and delines when command, who said: "What thing that was written aforetime written for and untaught questions and for Christ's and delines when command, who said: "What thing that was written aforetime written for and untaught questions and for Christ's and delines when command, who said: "What thing that was written aforetime written for any characters when command, who said: "What thing that was written aforetime written for any characters when command the characters when characters when characters when characters when characters when characters when characters were characters when characters were characters when characters when characters when characters were characters when characters when characters were characters when c their godfathers and godmothers made soover I command you observe to do it: cur instruction? "Thus saith the sake stand united as disciples of one and do "just what Peter" was and did. vows to repent and believe for them thou shalt not add thereto, nor diminish Lord of hosts: consider your ways. Master, as children of one Father for the first fourteen years of their it."-Deut, xii. 32. Further, this adlife t

by stating: "The idea of confirming duced by man and made it the symbol fied, saith the Lord. Ye looked for children in one common brotherhood! Yet it was unto the fisherman-not the the baptismal vows by the candidate is of His blood in the New Sacrament much and lo it came to little and when Surely that is a mission great enough Poutiff—that the King of heaven said: quite a modern idea, an addition to the which was to take the place of the Old." main scriptural idea," and even gives Surely these words were written withthe date of its origin, the 12th or 13th out the writer thinking of their awful Because of mine house that is waste, century, when baptism and confirma. implication. That He who came to do and ye run every man unto his own sented here, but there is no congrega- in heaven, and whatsoever thou shalt tion were "wisely" separated.

Apostolic rite, I have no doubt" (for braiding the Phariscon reasons which follow which will be noticed presently). This addition to the Apostolic rite, we suppose, refers to Where is the authentic record of this? the captismal vows of the preceding Or even that the wine used was not sentence. The "Apostolic rite" then brought there for the express purpose includes, according to the faith of the of instituting the Lord's Support church that has added confirmation to it, the baptismal vows of the godfathers (tion of God, and is profitable for and godmothers, which is no more doctrine, for reproof, for correction for Lord of hosts."

one Lord, one faith, one baptism, one additions made to the ordinance of the consent." God and Father of all, who is over all, Passover, is not only incorrect, but and through all, and in all."-Eph. iv. irrelevant and irreverent. It is incorrect, because the "memorial" feast as ordained by God did not include! The Order of Confirmation. what immediately and exclusively per- busily engaged in the opening exercises The skies seem brightening in Ontario. were bestowed. tained to the deliverance; including We are pleased to notice the interest; the sprinkling of the blood upon the taken in the investigation of this sub- side posts and the upper door posts of iect, and will respond at once to a the houses wherein they ate it, and criticism which appears in the last issue | probably, too, in that which was comof THE EVANOELIST from the pen of a manded in regard to their haste, with correspondent signing himself Wm. the lone girded, shoes on their feet and Bovan (the Rev. Wm. Bovan, we pre- a staff in their hand, and their haste sume, a clergyman of the Church of in eating it; so that sitting down to partake was not an alteration. As We would most respectfully remark, Hartnell Horne has it in his Introducstate that in the Apostolic ministry the over was to be caten standing, in the imposition of hands was in some cases posture of travellers who had no time for the miraculous manifestation of the to lose." The most of the other remarks work of the Spirit. "And when Paul of Mr. Bevan on this matter are taken

The allusion is irrelevant at any rate

But the main issue is whether these ing that the Son of God when upon vocate of a human religious rite says: Mr. Bovan appears to give this up "He (Christ) even took the cup intro- take pleasure in it, and I will be glori- dered-endeavoring to unite all God's and the humble fisherman of Galilee. Following this arowal that confirms. express commandment, but made the is stayed from dew, ctc. . . . The Lord city. tion is not of scriptural, therefore not violation of it the means of instituting stirred up the spirit . . . of all the Last Lord's day, at the urgent re- but give more carnest heed to the of Divino authority, we have these that most sacred of all ordinances; and remnant of the people; and they came quest of friends, the writer attended authority of the Lord's apostles, and words: "As to the power of the that Himself committed the heinous and did work in the house of the Lord a meeting of "Christian Scientists." did they but realize the serious consechurch to make this addition to the sin for which He was continually up-

And all this from the assumption that the four cups of wine were there,

"All Scripture is given by inspira-

Spirit in the bond of peace. There is consider the illusion to Christ conform- that they may all call upon the name one body and one Spirit, even as also ye consider the illusion to Christ conform- that they may all call upon the name were called in one hope of your calling; ing to, and endorsing alterations and of the Lord, to serve Him with one E. Shkppard,

Cecil Street Church.

readers the Toronto people will all be an attractive, ably-conducted paper. this we know-that upon Peter they

apostolic than the order of confirms, instruction in righteousness; that the But some people say it is wrong to and Judas Iscariot who also betrayed Canadian Guangelist tion, and like infant baptism itself man of God may be perfect, thoroughly build fine church houses, and some Him." Matthew further informs us wholly human anti-criptural. furnishedun to all good works."—Paul. who say this are wealthy people, who that these twelve were called Apparius. is devoted to the furtherance of the Gospel In regard to the plea that the church | "To say that we must find chapter live in fine houses. Let us hear some | Was it on account of the "faith" of Christ; and pleads for the union of has the power to change the ordinances and verse for everything the church more of those things that "were writ- which distinguished Judas Iscariot that all believers in the Lord Josus in har or to institute new ordinances, we most orders seems to me to be treating Holy ten for our instruction." "Is it time our Lord bestowed on him such power? the seventeenth chapter of John, and uncompromisingly denounce it in loyalty Scripture in a way it has warned us for you, O ye, to dwell in your ceiled Professed Christians are slow to learn on the basis set forth by the Apostlo, to our God and Saviour. "In vain not to treat it?"-Mr. Bevan. "The houses, and this house lie waste? Now that miracles were wrought and mir-Paul in the following terms: "I there. they do worship Me, teaching for doc- letter killeth but the Spirit giveth life." therefore thus saith the Lord of hosts : aculous gifts bestowed in order to idenfore, the Prisoner in the Lord, beseech trunes the commands of men." "Why, Can it be possible that the writer consider your ways." May the day tify the Messiah and establish Chrisyou to walk worthily of the calling as though living in the world, are yo applies the word letter to the teaching 1 team come when there will be many tianity on the earth. whorewith yo were called, with all low- subject to ordinances (touch not, taste or commandments of the New Testa- more houses built in different parts of Under both the Jowish and Christian liness and meckness, with long suffers not, handle not, which all are to perish ment! Alas I alas! May the Saviour Toronto. There can be if we give dispensations men were chosen to fill ing, forbearing one another in love; with the using) after the command- hasten the time when the Lord shall "diligence to keep the unity of the cortain offices, and, in their official ca-

Miracles in Dakota.

giving diligence to keep the unity of the ments and dectrines of men." And we "Turn to the people a pure language Spirit in the bond of peace." D. M. pacity, as ambassadors of heaven, they were empowered to perform miracles. Unto the Apostle Peter our Lord The recent copies of The Evanormet committed the keys of His kingdom. which reached me were most welcome Why the keys were not bestowed upon visitors. The brotherhood in Caunda James or John or some other apostla By the time this paper reaches our are to be congratulated on having such instead of Peter we do not know. But

The Christian world in its reaction from Romanism went to such an opposite extreme that it not only renounced the "Apostolia See of Rome" but also ignored the "Apostolic See of Jerusalem," and the mass of Protestant teach. ers of to-day make little or no disting. tion between the company of the disciples as such and those twelve inspired viceroys of heaven, unto whom it was said: "Whose soover sins ye remit, they are remitted unto them; and whose soyever sins ye retain, they are retained" (John xx. 23). Hence the term "Apos. itle" has no meaning to a majority of professed Christians. In fact many of them imagine thenwelves to be upon an equal footing with these viceroys of Jesus Christ, and it is no uncommon thing to hear such styling themselves " ambassadors for Christ" simply bo. cause an apoetle used that expression.

A disciple of "Christian Science," here, rebuked my unbelief in these words: "We follow the New Testament. We claim to do just what Peter did-neither more nor less. We could all do what Peter did if we only had

Just so. And the sum and subthe Lord? Should this not have been worthy of the opportunity! May they stance, height and depth, of the crown-Ho is the successor of Peter.

True, there is no resemblance between the haughty Pontiff of Rome "I will give unto thee the keys of the kingdom of heaven, and whatsoover The denominations are well repre- then shall bind on earth shall be bound ven." If our sectarian friends would E. MACDONALD.



DISCIPLES CHURCH, CECIL STREET, TORONTO.

it. Why? saith the Lord of hosts, can we afford to divide? of hosts, their God."

of this beautiful house of worship. The church of Jesus has a glorious the same faith he had." The allusion, too, is irreverent, assert. Should not every one in Canada re work to perform in that Province joice at seeing such a house built to May the disciples of our Lord prove Go up to the mountain, and bring sceking to win the lost ones back to wood and build the house; and I will the Father from whom they have wanyou brought it home, I did blow upon to engage our every effort. Brethren,

His father's will not only violated His house. Therefore the heaven over you tion upon the One Foundation in the loose on earth shall be loosed in hea-

The motto of the society is: "Heal quences of ignoring the authority of But some may come with this old the sick; cleanse the lepers; raise the one whom the Lord of Glory commisquestion: "Where was the money? dead; cast out demona." Like many sioned to declare unto men the terms The people had not the money." What others they claim that miracles might upon which the Court of Heaven would does the Lord say. "The silver is be wrought in our day if Christians vouchsafe pardon, they would not so mine, and the gold is mine saith the possessed sufficient "faith." Now, lightly treat the first proclamation Lord of hosts. The glory of this latter turning to Matt. x. we find that the from Peter's lips: "Repent and be imhouse shall be greater than of the injunction above quoted was given by mersed, every one of you, in the name former, saith the Lord of hosts; and in our Lord to certain men-toclie in of Jesus Christ, for the remission of this place will I give peace, saith the number-whose names are recorded. sine." In finishing the list Matthew adds. | Grand Forks, N. Dakota.

are Saying and Doing.

OULLINOS AND CLIPPINOS FROM PX-CHANGES.

(From the Apostolic Guide)

Shenandoan, Ohio, February 18 .ible and very able manner, and 'is at the attacks of all her foes. preaching is accompanied with great profit and acceptability, both to the church and the world, and his work ovinces the fact that he is just such a workman as Paul admonished Timothy to be. We believe this meeting to be only the beginning of a great work, yet to be accomplished through his labors at this place. - J. M. Fry.

(From the Christian Oracle.)

DES MOINES, IOWA, Feb. 16 .- Unfavorable weather yesterday, but had good houses at Swan. One noble young man confessed Christ. We are now having confessions regularly. The church is working nicely and God will give the increase. The Sunday school line lately put in sixty now Bibles, and, with Bro. S. W. Jordan at the helm, has reached ninety-two. We hope to see it pass 125 this spring .- F. H. Lamon.

Yestorday I was called to visit where a young man had been lying ill for five weeks with typhoid fover. asked the sick man for what intent he had sent for mo. He said, "I want to be taken into the church." None of the family were Christians, but all nero anxious for the will of the son to to complied with. A suitable tank was procured and placed in the room containing sufficient topid water for a burial. The immersion was performed without any difficulty, and the obcdient one says he feels like a new man .-

but we have gained ten while the opposition meeting gains one. They have a man who once preached among the Disciples (but now seems to hato us) assisting there. When he could no longer get a good field among us be began to think he didn't believe the doctrine anyhow .- J. II. Painter.

(From the Christian Reangelist.)

ALLEGRENY, Feb. 13 .-- We closed a meeting here of five weeks' continuance, with 88 additions; of these, 77 were by primary obedience, 5 by letter and 1 restored. Bro. I. J. Spencer. editor of the Missionary Weekly of Richmond, Va., did the preaching, and most plainly, carnestly and forcibly did he present the way of salvation to the people. He greatly endeared himself to us by his Christ-like spirit, and is atrouger in every way for his coming. We thank God and press forward .- W. F. Richardson.

humanity; but, after ell, do we love of professedly Christian parents drift- Wadsworth, Ohio, F. M. Cummings... 1 Grand Total......

and the noblest of them all! But so king for satisfaction among the here is a dead man, who to-day, after husks of worldly pleasures. Thounearly two millerniums, is the object sands of fathers and mothers have of passionate attachment, and a love sown to the flesh in their neglect of deeper than life to millions of people. | the spiritual interests of their children, The paradox of the spostle is a unique and afterward mouraed because they We have just closed a very interesting fact in the experience of humanity: reaped the whirlwind from their somand successful meeting of twenty eix "Jesus Christ, whom not having seen, ling. Evangelist Moody tells of a man sessions at this place, conducted by we love!" And this love has not well advanced in years who was conour regular pastor, Albert S. Dabney. been an idle sentiment, but a passion vorted in one of his meetings and went The visible results of the meeting deep and abiding that has borne home rejoicing. "The next night," were 33 additions to the church, 28 by blessed fruit, as in the life of Paul, said Mr. Moody, "he sat in front of confession and baptism, and 5 by and in the lives of millions of others, me while I was preaching, and I think letter. Much good seed has been only less notable, fruits of absolute, that I never saw any one look so sad sown that promises to bring abundant unquestioning, uncomplaining, self- and wretched in all my life. He folfruitage in the near future. Notwith- denial and self-excritice, for the good lowed me into the inquiry-room. standing the extremely bad condition of their fellowmen. The life of Christ, 'What is the trouble?' I asked. 'Is of the roads and weather, that con-repeated in the lives of those who your eye off the Saviour? Have your tinued during the entire meeting, we love Him, has transformed the face of doubts come back? No; it is not had good audiences each session and the world. Are these things the fruits that,' he said. 'I did not go to busian unusual interest was manifested by of a lie! The life of Christ is the irre-ness, but spent all this day in visiting those in attendance. Brother Dabney sistible apologetic. Till this citadel is my children. They are all married presents the gospel in a plain yet fore demolished, the church may well smile, and in this city. I went from house to

> lute Monarch on whose shoulders is into the world, and now I cannot get the government, and in whose hands them out." What a sad picture this are the rems. His will published in is and yet how commont. Ohristian the New Testament is the sole law of the church, and every society or as. parents, which way are you leading sombly meeting once every week in your children-into the church er out one place, according to this law, or into the world? It is a sad thing when the commandment of this King, rotthe children of Christian parents are other law, rule, formula, canon or deerce than his written word; no judicatory, court or tribunal other than the judgment seat of Christ."—Alexander Campbell.

The sego of Bethany did not understand that it required two olders and three deacons, or four olders and seven deacons, to constitute a church of

lows: "The Lord has given another Telugu. The joyful intelligence has Arbana Centre, Iowa, Win. Gadd 10 been received from Ougolo that two Deep River, lowa, Dempsoy A. Hunter thousand and twenty-three were baptized in the last quarter of 1890, of whom sixtoon hundred and seventyone were baptized Sunday, December 28th. Two thousand are waiting for baptism." It will now be in order for Amboy, Ind , J. C. White...... some emineut Pedebaptist to explain the mode of baptism. Of course, sixteen hundred and seventy-one converts could not have been immersed on that single Sunday, and then the report does not even say there was much water there."-C. S. Long.

The diffidence which parents frequently manifest concerning the spiritual training of their children is inexplicable. They are careful to supply his very effective work, and the church them with proper food and clothing, and secure for them the best advantages possible for the development of their intellectual faculties, but when it comes to their spiritual interests-the We have learned something from most important of all-they are crimiother men, and in a measure are nally negligent. It need occasion no grateful to them for their gifts to surprise to see so many of the children

What the Disciples in the States | them? What a gulf hes between us | ing away from religious influences and | 5 house, but there was not one but mocked mo. It is the darkest day of "The Lord Jesus Christ is the abso- my life. I have taken my children is, and yet how common! Christian the children of Christian parents are ing neglected .- C. S.

Additions Reported by our Exchanges since last issue of "The Evangeli't."

(Christian Standard.)

Name of Place. Minister. Adlitions. Santa Ana, Cal., A. H. Thomas 2 Pleasant View, Dak., N. B. Baldwin... 19 descons, to constitute a church of Jeasant View. Dak., N. B. Baldwin... 19
Jesus Christ. When we all learn this lesson right well, the "organization" Campaigne, III., S. S. Jones ... 22
Campaigne, III., W. W. Weeden ... 3
Taylorville, III., W. W. Weeden ... 3
Ludow, III., W. C. Swartz ... 2
White Hall, III., F. Fowlet ... 62
Ablem, III., R. S. Reeffer ... 18
Motropoles, III., J. F. 31
Motropoles, III., J. F. 31
Motropoles, III., J. F. 31
Woodland, III., C. E. Evans ... 78
Putnam, III., C. E. Evans ... 78
Putnam, III., C. E. Evans ... 38
Greggsville, III., J. A. Bennett ... 22
Manilla, Ind., W. S. Smith ... 1
Rensecter, Ind., J. B. Washburn ... 7
Lobanon, Ind., E. T. Lane ... 66 Now Carlylo, Ind., E. C. Faunco 2 L. C. Wilson.

Our meeting at Hopeville, Iowa, has been a fierce struggle. The other churches were determined that we die, but we have gained ten while the oppo-West Liberty, Iowa, W. W. McClun... Cuba, Iowa, Wm. Gadd Thornbury, Iowa, Dompsey A. Hunter 16 Sigourney, Iowa, Dempsey A. Hunter 38 Louisiana, Mo., R. L. Wilson..... Clinton, Mo., G. L. Bush . Deedsville, Ind., J. C. Whitt Vestville, Ind., E. T. Scott...... Martinsville, Ind., J. G. Tomlinson., 2 Centreville, Iowa, R. A. Gilchrist...... Newton, Kan., J. A. L. Romig....... Paola, Kan., A Member Abilene, Kan., Ida Hamlin 15 Capo Girardeau, Mo., T. P Roid 10 Osecola, Mo., E. Everman 43 Rochester, N.Y., O G. Hertrog 20 Unionburg, Iowa, Anna Nowland Windsor Mills, Ohio, U. A. White ... 10 Warren, Ohio, J. M. Van Horno 68 Kenton, Ohio, Mrs. G. J. C........... 13 Mount Healthy, Ohio, E. Currio 1

Shrove, Ohio, D. C. Hauselman 85
Nelsonville, Ohio, W. H. H. Wallace, 12
Shenandoah, Ohio, J. M. Fry, M.D., 33
Shenandoah, Ohio, J. M. Fry, M.D 33 Philadelphia, Pa., Charles H. Bond 3
Managhia Tang S P Hanhback 21
Chatanooga, Tenn., S. B. Moore 1 Dallas, Texas, M. M. Davis
That a Common M. M. Donie 31
Dallas, Loxas, M. M. Marie Marie
Birmingham, Ala., James Sharp 2
New Decatur, Ala., J. J. Irvine 2
Anniston, Ala., A. R. Moore
Salem, Ala., A R Moore
Danbury, Conn., E. J. Teagarden 0
Clinton, Ill., W. H. Kern
Unada III man Arms
Eureka, Ill., Ivan Ageo
lawrencevine, III., G T. D Hanon of
Kinderhook, Ill., W. H. Waiston
Athens, III. W. H. McGumis
Effingham, Ill., H. Y Kellar 8
Kinderhook, Ill., W. H. Walston
Donovan, Ill., A Linkletter
the Can Ind. I H Venson 20
omon City, Mar. of the Tombason 310
Martensyme, and , 5 of Tommission of
Pawnee City, Net , O. D. Derry
Martensville, Ind., J. H. Thombuson 340 Pawnee City, Neb., O. H. Derry 24 Brooklyn, N.Y., A. R. Edwards 30
Uncksville, Ohio, R. S. Groves100 Nowark, Ohio, B. S. Fertell
Newark, Ohio, B. S. Fertell
· Favetta, Olifo, S. al. Cobbarraniiiiii
Augusta Ohio, d. la D
Cincipal thurt I Tanner
Nach Paisteld Obia I J Cabill 20
Stanbangth, Object A Bosworth at 60
Stonbenette, Onlo, E. A. Bossociano 2
the Ohio Clara R Russell
Tillin, Ohio, G. F. Crites 2
Tillin, Ohto, G. F. Crites
🔐 Reilliant, Olno, C. M. NCOII 🔐 🗝
A Princotowic, Ulilo, Prank Porest 👓 😶
Albany, Ore., Jas. F. Stewart 31
Erio, Penn., E. L. Frazier 37
Hooversville, Penn., R. L. Nail 5 Sylvania, Penn., D. M. Kinter 11
Sylvama, Penn., D. al. Kinter 12
- Suckana Falls, Wash., Geo. W. Rossii, 4
Center, Wis., R. O. Courtney 8
Center, Wis., R. O. Courtney
Wheeling, W. Va., J. A. Hopkins 10
Dos Maines Joys, Utylika
I Tyce tradition found of

(Musionary Weekly.) Name of Place. Minister. New Berno, N.C. 31 Danville, Ind., S. M. Cennor. 47 Seymour, Ind. 32 Burns City, Ind Abingdon, Iowa..... 19 Pittaburg, Ponn...... 88 Ukiah, Cal..... Pasadona, Cal Wheatland, Cal..... Tedrow, Ohio..... Astoria, Ill.....

Total 805 (Christian Reangelist.) Name of Place. Minister.

Clarinda, Iowa, Judson Brown 3 Mitcholville, Iowa, Cora V. Pinney ... 19 Belvidere, Neb., H. L. Burns....... 10 Smith's School House, Iowa, O B. Evans. 6 Porterville, Ill., J. E. Steele I Savannah, Mo. J. W. W. Waugh..... 1 Rinchart, Mo. W. H. Bryan...... Montgomery City, Mo., W. T. Salleo. 8 Troy, Mo., S. J. Cofer 11

Total (Christian Oracles) Name of Place. Minister Hamilton, Ill...... Coon Rapids, Iowa, Joseph H. Wheeler. 10 Leighton, Iowa, E L. Field 30 Woodburn, Iowa, B. S. Denny Italdenaburg, Iowa, O. H. King....... 51 Kenney, Ill., J. E. Parker....... 51

Wichita, Kan., I. T. Vanclove 20

Æelections.

Abide With Us.

Abide with us, dear Saviour, For we Thy words have heard, Our hearts have burned within us, Our love been deeply etirred. We would not have Thee leave us, We cannot rest alone; Come, Thou, and with us dwelling, To us Thyself make known.

Abide with us, dear Saviour, In childhood's happy days; And guide our earliest footstops In Thine unerring ways. May hearts so pure and tender He filled with love to Thee, And thus in life's glad morning, May all Thy children be.

Abide with us, dear Saviour, When we begin to share, The battle and the struggle, The burdon and the care. For we can never conquer, We never can endure, Without Thine aid to keep us, Unflinching, true, and pura

Abido with us, dear Saviour, Whon winter clouds the sky; And whisper that the summer Is coming by and by.
And when the sun shines brightly, We need Thy presence still. That we may not forget Thee, Nor wander from Thy will.

Abide with us, dear Saviour, When fiercely beats the gale; For should we face the tempest Unsided, we must fail. But shipwrook cannot reach us, No waves can overwhelm If thou art in the vessel, Thy hand upon the helm.

Abide with us, dear Saviour. When evening shadows fall, And we from labor resting Await the homeward call, Be with us on the journey, And when the end we see. May we in peace unbroken, Abide at home with Thee.

-F. J. W.

Cross Bearing-What Is It?

"Cross bearing" is a torm that is quito generally accepted as a synonym of Christian living; yet, as a matter of fact, the conventional understanding of the term "cross-bearing" is quite a different one from that which is involved in the biblical uses of that term. Cross-bearing is ordinarily looked upon as the enduring of burdens or trials for Christ's sake; whereas its meaning as employed in the New Testament text is clearly the voluntary surrender of one's life to Christ's service. This distinction is an important one as throwing light on the practical duty of the Christian believer as a daily cross-

The "cross," or, more literally, the "stake," was the instrument of execution for criminals, as that word was employed in classic and in Jowish literature. It being customary for a condemned criminal to carry upon his shoulder the stake to which he was to be fastened, or by which he was to be transfixed, the term "cross-bearing" came to be equivalent to our modern term "halter-wearing." He who bore a cross on his shoulder was recognized as one who was appointed to die, and he must stand or move with that fact staring him in the face.

When our Lord found His disciples looking to Him as a Mossiah who should give His people the benefits of a glorious earthly kingdom. He plainly told thom that those who would be Uis followers must be ready to die with Him, or for Him; and that only as they surrendered their lives to His service could they be counted in the circle of His disciples. It costs something, He said, to be My follower. A man who onlists in My service must 213 do so with a halter around his neck. agon If he cares more for his life than for

1

of Me." Then as showing that this cross-bearing was simply life-surrenhis life for My sake shall find it."

whose life is no longer at his own dis-Mo, let him deny himself, and take up his cross daily, and follow Me." Christian disciple.

The modern popular understand
SPRINGS are at that place. His disciples.

and sufferings for Christ's sake. Cru- vice of Christ, for joy or for sorrow, for is to establish a Great Health tions in his Concordance, as Milton it is cheerful and unquestioning devothas to shape popular eschatology by edness. It is not living for the purble sands of dollars have already been expended in beautifying his descriptions in "Paradise Lost." pose of denving one's self: it is living his descriptions in "Paradise Lost," pose of denying one's self; it is living the extensive grounds, and cays that "pains, afflictions, troubles, for Christ, even though one must deny many more thousands will be and unprosperous affairs, were called himself in order to such living. crosses" in classic days; but all class | It is such cross-bearing as this that words, we are told that "to bear a life for Christ's cake shall find it in a cross" is "to endure with patience a joyous here and hereafter, in the presdiscomfort or trial; " and this is a fair enco and service of Christ .- Sunday rendering of the modern popular meaning of "cross-bearing." We are, however, told, in the same "Contury Dictionary," not only that the term

may come to one as a disciple of the formation. Lord Jesus Christ; but it is not true that the essential thing in cross cearing is suffering, or trial enduring, or personal privation, for Christ's sake. Cross-bearing is the signifying of one's readiness to live or to die, or to live and to die, in Christ's service, with or also, and they made me as well as ever without suffering-es the duty of the I was. This was about two years ago, hour may require.

When the members of the Continental Congress decided to sign the Declaration of Independence, they realhalter around their necks. Unless not good qualities.

Me, he is unfitted to be one of My they were ready to die if need be, in disciples. "He that leveth father or defence of the stand they then took, mother more than Me is not worthy they were not worthy to sign that. of Me, and he that leveth son or Declaration. It might, indeed, be their daughter more than Me is not worthy lot to endure much suffering as a conof Me. And he that doth not take his sequence of that act of theirs; but cross and follow after Me is not worthy whether they suffered or not person ally, they signified their readiness to: accept the full consequences of their dering, Ho added: "He that findeth action, even to the extent of the surhis life (He that gives his life the first render of their lives—thus devoted to place shall lose it; and he that leseth the cause of American independence. As Dr. Bushnell suggested, the prac-In every instance in which our Lord | tical issue between the two sides in our spoke of cross bearing as a test of dis- | Civil War was in the question, who; cipleship. He used the term in this could furnish the most dead, yet no sense of voluntary life-surrender. The one would claim that the more sufferdisciple of Christ must put his life at ling or dying of a soldier on the right the disposal of Christ; he must do as side of that contest was in itself such Christ would have him do, rather than a proof of his fidelity as he had given as he might personally prefer to do. when he enlisted for the war, with his Info piedged to the prosecution of that The Wonderful Springs contest to its and. So it is in Ohris-He must live and move and be as one life pledged to the prosecution of that posal. This must be his now thought tian cross bearing; it is the devotion with each now day, and it must con- of the life to Christ's service, rather trol his every act and word and pur- than any suffering or trial that ensues pose. "If any man would come after from such devotion, which makes and

cross, and come after Me, cannot be ing of the duty of cross-bearing, dis. There Springs are known all My disciple." Not the suffering that comfort or trial or suffering for Christ's Over the West as the WONDER might accompany crucifixion, but the sake is the all-essential feature of sersurrender of life even to crucifizion for vice; but in the New Testament pro- known toman, possess the same Christ's sake was signified and sym- sentation of this duty, the all-essent healing and life-giving properbolized in "cross-bearing." as our Lord tial thing is the voluntary surrender ties as do the waters at Fair onjoined it upon those who would be of one's life to Christ's service—suffer. Haven.

The CURES effected by them ing or no suffering. In the one case, are simply wonderful—the ac-Just here is where the conventional the suffering is looked at as essential; tion of the waters being immemeaning of the torm differs so widely in the other case, the suffering it diate and effective! from its biblical meaning. A "cross" recognized as merely incidental. At These waters have attracted is no longer understood to be a stake, men ordinarily see it, he is the truetty both in Europe and America a gibbet, or a halter; but it includes cross-bearer who has most trials to who attest to their wonderful anything that crosses, or vexes. or lendure, and who endures them faithtries us, in our daily life-path; honce fully for his Master. As the Bible prothe bearing of a cross is now supposed sents it, here the truest cross-bearer who; being built at thege Springsto be the bearing or enduring of trials most heartily puts himself at the serden, who has perhaps done as much to want or for fulness, for life or for death. Regard from the wickedshape popular theology by the defini- Cross-bearing is not hard asceticism; ness and vices that obtain at so

sical authorities are at variance with prepares the way for crown-wearing. Cruden in this. In the "Century Dic. He who would save his life by penances tionary," with its latest consensus of and unnecessary privations shall lose

Sunshine and Sleep.

Slcopless people - and there are "cross" means "any suffering volun- many in America—should court the respecting these wonderful tarily borne in Christ's name and for sun. The very worst soperific is Springs and the new city of Christ's sake," but that this was our landanum, the very best sunshine Lord's use of the word when He said, Therefore it is very plain that poor either in person or by letter, "He that taketh not his cross and followeth after Me, is not worthy of me." possible in the sunshine, and as few St. Arcade, Toronto, Ont. loweth after Me, is not worthy of me." possible in the sunshine, and as few And here is a fresh illustration of the as possible in the shade. Many wetruth that dictionary-makers are as men are martyrs, and yet they do not liable as other men to misread Bible know it. They wear veils, paracols, texts, in the light of popular errors of and do all possible to keep off the opinion as to the teachings of those potent influence which is intended to give thom strength and beauty and It is true that cross-bearing, as a cheerfulness. The women of America synonym of voluntary life surrender, are pale and delicate; they may be includes whatever of suffering, or of blooming and strong, and sunlight trial-enduring, or of personal privation, will be a potent influence in this trans-

DISTRESS IN DIGBY.

Dear Sirs,-I was troubled by costiveness and sick headache, and in fact folt vory miserable until I tried B.B.B. I used seven bottles with Burdock Pills and I still enjoy the best of health.

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There are some wicked people who ized that they were thereby putting a would be less dangerous if they had

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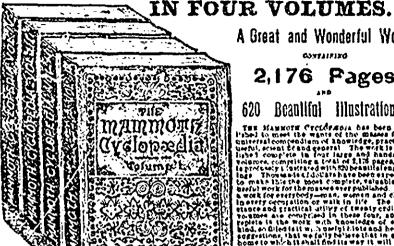




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From the above briefsemmany of its soutents some idea of what a remarkably interesting, idelinative sad valuatid-work the Manwork is refund in many begainer jet, and requiest fact of the repice treated in this great work have been named. It is a valuation in the order treated in this great work have been named. It is a valuation of the order in the first of the dealed many and the second many and of the dealed work so the work of the dealed work of the dealed work so the work of the dealed. No home should be without it is not to be constalled every day with regard to the various perplexing questions that constalling

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TORONTO, MALCH 16m, 1891.

The Bible Neglected.

We closed an article on the above aubject in the November 1st number of THE EVANGELIST with these words:-

"We believe that if many Christians would confess the truth in their case they would say that the reason they do not study the Bible is because they find it an uninteresting book. We shall consider their case in a future

What shall be done with such Christians? Scold them? No. Exhort them to read the Bible ! In most cases exhortation will not effect the desired end. What then? Teach them to read the Bible in such a way that it will interest them. For the lack of such teaching many Christians have gone to their graves without a knowlodge and appreciation of the Bible. They have been content with a knowledge of the first principles of the Gospel and have felt that when they had used that knowledge in becoming Christians they had saved themselves from the condomnation that rosts upon those who reject the Word of God. It is true, and a great blessing it is that it is true, that the way of salvation is so plainly set forth in the New Testament that no honest man need fail to discover it. But it is also true that there are "some things hard to be understood" which they that are unlearned and honest will not wrest, but which nevertheless will make them feel like using the words of that famous cunuch who was asked by Philip, the evangelist ; "Understandest thou what thou readest?" and say: " How can I, except some man should guide me * "

Why the Hely Spirit has left "some things hard to be understood" we need not particularly enquire. We observe toe fact, and as men of faith we do not criticize the Almighty, but rather believe that as it is well-pleasing in His sight, there must be some good reason for it. Without venturing to dogmatize on such matter we would say that the difficulties of the Bible demand study and the close application of the mind to Scriptural themes is good spiritual exercise and diverts the thoughts from, it may be, base or barassing reflections. Moreover the earnest effort to understand the Word of God is r. splendid test of a candid mind, and good means of cultivating lovalty to truth-than which no more qualities are por. He to man.

In our next we shall give some hints as to the scientific and practical study of the whole Bible.

Our readers would miss Bro. Sheppard from the Oritio's Corner in the last two issues of THE EVANORLIST. He has not been very well for a fow weeks. We are glad to know that he is now better. He expects to assist how 's astray they might think an the church in Guelph in a protracted individual to be in doctrine or in practice. Take, for instance, the following meeting heginning March 15. meeting beginning March 15.

Dr. Wild on John x. 16.

In the Canadian Advance for Feb 4th there is published a sermon, deliv cred in Bond Street Congregational church, by Dr. Wild. The text was John x. 16: " And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shopherd."

The sermon, we think, may not in accurately be described as, first, defence of denominationalism, and second, a statement and defence of Congregational doctrine and practice.

Dr. Wild very properly points out that the last clause of the text should read as it does in the Revised Version "And they shall become one flock, one shophord," and then proceeds to say "Our Saviour meant to say, and did so, there would be different folds in which His sheep would be gathered ".bauol bas

Now that is not what our Savious eaid. What our Saviour said was "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice : and they shall become one flock, one shepherd." Dr. Wild's interpretation of these words makes the Saviour say sacrament or creed, but on believing that His sheet would continue to be on the Lord Jesus Christ personally, that His sheep would continue to be divided, whereas the correct interpretation is, that when He uttered those words they were divided (i.e., were in forth a manual of rules or ritual or different folds), but that they should be brought together, so that there would be no separate folds, but that the whole flock should be together. them; such faith and love would To put the matter in another way, the regulate their conduct; and it words here considered describe a con- is for this reason that we are words here considered describe a condition of things that existed when our Saviour was on the earth, but do not exist now, or, if you please, should doctrine and practice. We believe not exist now. And to what condition the Bible to be Divinely inspired as do they refer? To that which existed while "the middle wall of partition" (Eph. ii. 14) between Jews and Gentiles was standing. So that the "this fold" for correction, for instruction in of the text denotes the Jews, and the rightcousness, that the man of God worker sheep the Gentiles. The attentive reader of John x. will not the Bible is sufficiently competent to find it difficult to see that this is what instruct every man in his Christian the Saviour is speaking of in the 16th verse, consequently that Dr. Wild's interpretation and application are entirely wrong. The Saviour never gave the slightest countenance to denominationalism—which is division,—on the other hand, He most fervently person conscientiously for themselves. prayed that His followers should be one. John xvii. 20, 21: "Neither pray I for these alone, but for them also which shall believe on Me through | in God as creator and ruler, in Jesus their word: that they all may be one; Christ as being Divine, and in the Holy as Thou, Father, art in Me, and I in tion of the Scriptures; in his own re-Theo, that they also may be one in Us, that the world may believe that sin, in death, resurrection, in rewards Thou hast sent Me."

Dr. Wild further says: "You see religion nover flourishes where there statements and explains there in a de- of Baptismand the Lord's Support If that has been only one church or fold; I tailed way, and then makes the explado not know a single instance where nation as authoritative and binding as it has." We can give several instances, as for example, in Jerusalom, in Antioch, in Ephesus, in Corinth, and in the days of the Apostles, religion flourished mightily; and we know when as taken. We believe in baptism; we in Corinth (1 Cor. i. 10, 11; iii. 1, 4) divisions arose, religion languished, rather than flourished as the Dector's teaching would lead us to expect. The same size can boast of greater unity, sism, or "the breaking of bread." sober truth is this: denominationalism and fower seisms than the Congrega. The reader would notice that the Docis a sin, and like all suns should be tional church. At religious body forsakou.

naturally led to persecution, and to day breed a strange contempt." Persecution as Christ and His disciples did—not a single church. You will find this to tion would never have been among the be true, that every church culls, reprofessed followers of Jesus if they had justs, substitutes, according to its own remembered that they had no right to conviction, what suits it best; and the "smite with the sword," no matter misery of the thing is when anybody

always, it will be found that the perscoutors were making unscriptural demands of the persecuted, asking them to subscribe to unscriptural doctrines or to practice unscriptural ordinauces. Let any one who doubts this carefully study the history of persecution and observe the charges made against the that? Send some of its members porcecuted. Take, for example, a declaration of Pope Boniface VIII., as authoritative as that statement of of candid investigation. And his own define, pronounce it to be necessary to the salvation of every human creature to be subject to the Roman Pontiff." church in Toronto doing it? Is there a church in Toronto doing it? Not one. How many have been persecuted for How can you then make choice of ordinance, or cease professing to berefusing "to be subject to the Roman certain things that you yourself fancy Pontiff I" And how destitute of Scriptural support is the Pontiff's claim !

We pass to the second part of the sermon which, as we have already intimated, is a statement and defence of Congregational doctrine and practice. As the Doctor is a prominent man in his denomination, we presume his statement may be taken as an accurate single church. Take, for example, the presentation of Congregationalism and we therefore give a large extract

"From reading and studying the New Testament I have come to this conclusion that salvation is not predicated to any organization, form, and living for Him in this world. do not find that our Saviour organized any church of human kind or gave creed; He never did one of these things. He commissioned His disciples to go teach the Bible to every one and to love one another as He had loved Congregationalists and that we have no creed; the whole Bible is our authority, guide and ultimate Bull in recorded in 2nd Timothy, 8rd chap. 10th and 17th verses, 'All Scripture is given by inspiration of Ged, and is profitable for doctrine, for reproof, duty without any human creed being put in its place, and we believe that wherever human creed is put in the place of God's Word there is no authority for it. We believe the Bible is for everybody, and should be read and studied and interpreted by each "The Congregationalists, strictly

speaking, can be said to have no creed they have a well-understood dectrinal statement. For instance, they believe and punishments, in baptism and sacramout: these things we all believe. Now, a creed takes these dectrinal the simple statements; so that is the difference between a creed and a stateothers how, when and where it shall be leave it with parents or persons that keeps strictly to the Scriptures i. its ceremonies or creed. For instance, We quote again from Dr. Wild: take baptism or the Lord's Suppor, "False notions about the folds have you will find nobody baptizing as they

tice. And further usually, if not from John 18th chap., 14th and 15th vi. 4; Col. ii. 12) "That we are buried young men come to them.

foot of His disciples 'If I then your Congregational position relative to Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye chould do as I have done unto you. What church is doing round to my house occasionally. And no other sacrament or baptism is half quoted by Dr. Wild: "We declare, Christ's; He gave them the very ex- words condemn himself; if he believes ample that they might not mistake what it was. 'As I have done, so do and leave out certain things? Because you are free, keep in mind that you are by no means perfect, and extend the same liberty to other people, to cull and change and leave out whatever they want. I am not afraid of a member of any church in Toronto saying I am wrong in these things; there is not a single perfect Christian in Toronto in matters of form, nor a constitution of this church. In our church directory on page 10, we read: First, that this church be known as Bond St. Congregational church. Second, while for distinction's sake it is known as a Congregational church, it is first of all a church of Chriet, holding the vows and principles as to order, discipline and doctrine, usually known as Independents or Congregationalists. Third, the membership is formed of those who believe on the Lord Jesus Christ as their personal Saviour, and are striving to live to His glory. Now that is the whole statement of the doctrine of this church; we may confess it simply and say there is but little of it, but here is much, because there is enough, for we can easily tell whether a person is trying to live to the glory of God if he is constantly present with us."

What Dr. Wild says about creedshuman creeds-will sound somewhat familiar to Disciples, and to a considerable extent they might approve of what he says in regard to such creeds. But they would not agree with the crood." They would say that the Lord set His scal to a God given creed, which is recorded in Matt. xvi. 16: "Thou art the Christ, the Son of the living God." Dr. Wild says that "He commissioned His disciples to go teach the Bible to every one, and to love one another as He had loved them." The Disciples would say that Ho commissioned His apostles in these words: "Go vo therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 10, 20, R. V.).

According to Dr. Wild, the Congregationalists seem to hold that the New Testament teaches nothing, or next to nothing, definitely about the ordinances were the case, it would be remarkable. One would think that the Lord Jesus, who instituted the Baptism and the ment. For instance, we believe in the Lord's Supper, would have taken steps sacrament, but we do not define for to ensure the proper observance of them until His coming again; and upon examining the New Testament are grown up to say how, when and it is found that there is no special where it shall be done; and, with this difficulty in discovering what the Lord apparent looseness, no church of the meant when He commanded baptor says: "Wo (Congregationalists) believe in baptism; we leave it with parents or persons that are grown up to say how, when and where it shall be done. Now, that is not the way the Lord left it. His commission and the practice of the apostles, as set forth in the Acts of the Apostles, show that none but believers were to be, or were, baptized; so that infant baptism and infidel baptism are excluded. More-

verses : It is when our Saviour took with Him by baptism into death"; this the towel and water and washed the excludes pouring and eprinkling. The baptism, allowing, as it does, infant baptism and pouring or sprinkling, is therefore unscriptural and anti-scriptural, and should be abandoned.

What the Doctor says about the washing of feet will not bear the light in Christ, and believes that He appointed the washing of feet as an ordinance, he should observe the lieve in Jesus as Lord. Our space does not permit of a full treatment of this point; we would suggest to the Bible student who may have difficulty on it to note the question asked the disciples by the Lord after he had washed their feet: "Know yo what I have done to you?" and the subsequent declaration : "For I have given you an example that ye should do as I have done to you."

Dr. Wild says he believes "in the inspiration of the Scriptures," and yet he scems to think that a church may "oull, reject, substitute, according to its own convictions," in matters of ceremony or creed. There does in truth appear to be a good deal of culling, rejecting, and substituting according to the tastes of churches and individuals, but it is amazing to find a religious teacher almost, if not quite, justifying such irreverent treatment of the Word of God. If the Bible is an inspired book, given to man for his benefit, it must be within man's power to understand it, and his carnest efforts should be put forth to understand its exact meaning. And the idea of culling, rejecting, substituting according to taste is abhorrent to the man who fears God. The Bible is entitled to fair treatment even from infidels but we cannot wonder if they treat it with Doctor that the Saviour "gave forth no scorn, when believers in its inspiration speak as though it were a book to be handled as if it were not inspired.

> Can we seriously and successfully maintain that the Bible is God's have if, at the same time, we tell the people that its teaching is so indefinite and its meaning so obscure, that no one can tell just exactly what God wishes us to know and to do? Is it not wellnigh blasphemous to insinuate that God's revelation to man is so indistinct as to be practically no revelation at all? But that is what Dr. Wild does, unintentionally, let us trust.

There is much in Congregationalism that we admire and sympathize with -the independence of the individual Christain, and the independence of the individual church are great and noble principles when not carried too far. Neither church nor individual is independent of Christ and His Word, and when either sets aside in any way the teaching of the Lord Jesus and His apostles the bond of union with Christ is broken, the claim to be Christian is virtually rolinquished. The Congregationalists do not teach and practice as the Saviour instructed His apostles to teach and practise-in other words, they are not faithful to the Great Commission. It will not do to say that the commission is not plain-for it is plain.

We are pleased to note that the brethren at Georgetown have undertaken to start the work in that town. Think of there being some twenty-five members in and about a town of that size without an organization. This place is not pouliar in presenting the only instance of the kind. There are many other places like this in our Province. Why not start work ! Why is over, the New Testament teaches (Rom. Georgetown starting ! Because the

Warrensburg, Missouri, 117.

In Mr. Bevan's article in last issue, in 18th line from foot of page 1, 1st column of article, "premature Chiatians" should read "primitive Ohris-

In a private letter from our old friend, Bro. H. A. Macdonald, now preaching for the church at Hopkinsville, Ky., he informs us that the church at that place has contributed this spring \$170 for Foreign Missions. It is no matter of surprise that that church is in fine condition.

Bro. G. F. Duval, in the Christian Oracle, estimates that in 1889 the Disciples in the States gained 112,000 additions, and that the growth at present is at the rate of 15,000 per month. May all these young Disciples, and all the old ones too, grow in the grace and knowledge of our Lord and Saviour Jeaus Christ.

Those who met Bro. Sherman Kirk when he was in Owen Sound, in the summer of 1889, will be interested in this paragraph which we clip from the Christian Evangelist: "Bro. S. Kirk, late of Nevada University, has entered upon his work at Hiawatha, Kan., with encouraging signs of success. Ho reports the church building too small. Ho baptized two on last Lord's day. 'This,' he writes, 'was the first time I had over performed the sacred ordinance, and I over.' What preacher does not rememhow good ho felt when it was 'all over,' and the kind-hearted brethren and sisters assured him they had never seen it done better! We predict a useful and fruitful ministry for Bro. Kirk."

You will notice on page two a large number of additions reported by our papers in the States. Should this not stir us to increased diligence? We must do all in our power to get large numbers to hear the Gospel. If large numbers hear it, many will receive and obey it. If sinners obey the Gospel, the church has a great duty to perform to instruct them. The Missionary Weekly has this warning for the olders and ministers :-

"So many additions to the churches are reported every week that we see cause for alarm lest the elders and ministers shall not be able to teach, lead and train them in the Christian life. The work of gaining additions is 18th, resulting in eleven baptisms and The Japanese people, in this transieasy compared with that of instructing seven other accessions. On Sunday tion period of their country's history, pasture."

Our great need in this o untry at the of God" (Dunkards). present time is a large number of faithful she herds to gather in the sheep.

ANOTHER HONORED PIONEER GONE. -Dear Bro. Garrison, -Our congregation in this city (Allegheny) is called added two to the church. to pass under the shadow of a sudden tant pastor of the church was struck by a train on the Pennsylvania Railroad, near his home in Braddock, and instantly killed, this morning. The was a circumstance that may justify shock is scarcely less terrible to the special mention. church than to his devoted family, for we all loved him as a father. I can-

Horace, of Pittsburgh, consecrated Christian business men; and three unmarried Annie, he had made his home in Braddock, a suburb of Pittsburgh, while serving this church as assistant pastor. Holy Spirit and of faith." I hope to send you a suitable obituary soon. - W. F. Richardson, in Christian Evangelist.

Letter from Bro. Franklin.

DEAR BRO. MUNRO, -Your favor of the 24th Feb duly received.

I shall hope that some seed was sown in the Hamilton meetings that will bear fruit hereafter, for the immedisto and visible results were meagre enough to be rather discouraging, both to me and to the Disciples in that city. However, there are other important matters to be considered beside the mouth. Men prefer to sit in their number of accessions to the church, homes and read books and papers; Excepting this one thing, the visit to Ontario was exceedingly pleasant to me, and also to my wife, who was never in the province before.

But I write now to give some account of the success of the cause in this place. and periodicals of all descriptions have I am now on my fifth year with the church in Bedford. We have had a strange experience in our efforts to years ago a prescher came and bor his first experience as a baptist, and preached a few times, but fell sick ligious soil prolific in this direction. and had to leave just as we had Themissionaries well know how cagerly begun to be successful. We engaged two others in turn, but each disappointed us at the time he was to come on account of sickness in his family. Another gave us an appointment, but afterward excused himself on account of unexpected hindrances. The fifth, having set a time to come, went hunting, and a companion fired a load of bird-shot into his face which came near putting out his oyes. We tried again, and have a preacher under promiso to come very soon; and now we are wondering what may befall him or his family.

> However, on my return from Hamilton I found a harvest ready for the a small instalment of the biography sickly. We got home Saturday, Feb. of Wesley was published each month this good work, and we may rest as-7th. On Sunday there were seven in English. This publication has con. sured that success will follow our persons confessed the Saviour. We tinued right on, but has been trans. offorts. had meetings every evening until the lated into the Japanese language.

We have a physician here, Dr. J. to aspire to so grand a work. W. Newland, one of Bedford's old citizens, who has preached much for cation of the monthly Christian Jourforty years. I had his help during | nal, a copy of which we send you. these meetings. He preached on Sun- Each month 1,000 copies are issued; days while I was in Humilton and and, as far as possible, the whole issue

and awful bereavement. Bro. James prosperous church, and the good work ing cost about \$18 of our money, Darsie, the venerable and beloved assistis not nearly finished. I will report the payment of which I assume. That further progress.

which I report to you to-day, there my cherished hope.

of the Presbyterian church, in a city in presenting, in this country, the not express the loss to me personally, seventy miles from here, were visiting principles of our plas. I believe that devoted to the church, so cheerful and times to our meetings, and one after shall have sufficiently increased in speak where he can do good. He can near future, confess the Saviour's full of hope, that his companionship noon witnessed the baptism of four numbers, will go forward in the spread; be addressed at No. 55 Yougo Street was an inspiration to better living. He persons. The young lady was won-ing of the Gospel as held forth by our Arcade, Toronto.

Lloyd, of Cleveland, O. Also of Sister Jordan, and it says Ho 'came up out expected in the not distant future, that alternately. Walker, the wife of the paster of the of the water.' Don't you think so, it will pass into the hands of the Jap-Richmond Street Church, of Cincinnati; too?" Now it happened that the anese brethren. To this end the price Hugh Darsic, of California, Pa., and mother tad been quite unsettled about of the subscription has been put within her sprinkling. The daughter per the reach of all, so that by obtaining a returned to their home, and declared the management of some Japanese she meant to be immersed. The out- brothren. come of the matter was that on Satur-He was truly "a good man, full of the day, Feb 21, they came back to Bedford on purpose to be baptized. On Sunday they both "made the good confession" and were "buried with Christ in baptism." Monday they "wout on their way rejoicing."

> Joseph Franklin. Bedford, Ind., March 2, 1891.

Our Literature in Japan.

To the Disciples in Canada:

In Japan, as in America and Europe, the dectrines of philosophy and religion are now, comparatively speaking, but meagerly propagated by word of which, if translated into this language, and in this way obtain their knowledge, rather than stand in the market-places to hear some itinerant lecturer. Houce, to meet the demands of this book reading and journal reading age, books been enormously multiplied.

In Japan, publications are increasing at a wonderful rate. Nearly every was not a little nervous until it was all have a "protrected meeting." Two month records the birth of a new magazine or paper. Especially is the rethe Japacese dovour booke; and equally aware of the great demand for reading matter, they have, by help from the

> No one among us can possibly quesliterature into the Japanese language. In doing this we can most effectually the Christian people. Of course all attended. efforts in this direction at this early time will necessarily be feeble. Year before last when the Methodists began the publication of their little monthly,

But we have now bogun the publiwill be distributed, many copies as Japanese. So we are, at this time, a happy and free tracts. The publishing and mailthe Christian Journal may grow to be In connection with our work here, a means of great good in this land is

I send home this circular to interest the brethren in our publications in A mother and daughter, members Japan; and to solicit their co-operation leaves a blessed memory in the hearts derfully impressed by it, and as soon reformation. But just now, when we

But, that we may begin to publish the literature of our church now, we homo. This is the way: Let any brother send us a tract or book which he may desire published, accompanied by money to the amount of half of what it would cost to get out au edition in America, and we will translate it and issuo it in a similar edition here. As the translation will cost something hoyond our own labor, all that is asked to meet this expense is the privilege of publishing in the Christian Journal any part of the tract or book. We have many splendid tracts at home would accomplish great good. Besides the constant plea for the union of all Christlans, we have tracts and books illustrating other equally important phases of Christian life, viz .- the growth of spirituality and goodness, and the difficulties and doubts which arise in the minds of many by reason of the scoptical and infidel literature which has spread abroad. Here is an opening to brethren who have means, and who wish in this way to bless the people of Japan. Fraternally,

Tokyo, Japan. E. SNODGRASS.

Church Dews.

GEORGETOWN .- Bro. W. D. Campchurches at home, sought to supply ball, of Aylmer, is conducting Gospol meetings here at present with every prospect of success. There are here tion the wisdom of putting our church about twenty-five Disciples, all of whom are very anxious to see the cause of the Lord prosper in this place. put the great principles of our plea in. We had three meetings on Lord's day, the hearts of this people,—especially March 8th, all of which were well

The brothren here have secured the town hall for a year, and are fully determined to organize and have a church home of their own. Brethren, lend us the influence of your prayers in W. G. CHABLTON.

the church of Disciples, in Vaughan,

The brothrea and friends showed their hearty sympathy with Bro. Ohno course at the University of Toronto.

invite Bro. Ohne, and hear him speak in his earnest way. Ho re I the Bible and oboyed the Gospel while in Japan Arcade, Toronto.

The plea for the sucient Gospel has,

The plea for the sucient Gospel has,

Ridgetown, Feb. 20 1801

From the Standard we learn of great of all who knew him, and his work will as they were back to their friend's are so few in Japan, the work of put- we trust, a firm feeting in Vaughan, meetings in progress; at Martineville, be multiplied in the ministry of his house, she said: "Why, mamma, ting our literature into this language where the little band of faithful Dis-Indians, 312 additions to date, and at | children. He was the father of the that is just the way it is in the Bible. must be done largely by the brothron ciples meet regularly to break bread. Darsie preachers-John, of Norfolk, I think our Saviour was baptized that at home. While the Christian Journal They have preaching every two weeks Va.; George, of Frankfort, Ky.; and way. You know Ho was baptized in is now conducted by myself, yet it is from Brethron Forcester and Merritt, R. W. BALLAIL

> Tononto-Donison Ave.-As this will be the last time there will be any chance for church news from this sisted in agitating the question after large subscription, the paper may be. place it would be too bad to let this daughters. With one of the latter, their visit was over and they had come self-supporting, and then pass to number of Tun Evangement pass without saying something. There was, no doubt, a feeling of sorrow with some at leaving the old house where we have been meeting for five years. Still the solicit the help of the brothron at glory of the new house overshedows the old one so that it is not so much thought of. And, in that we did not own it, it nover seemed really our home. It seemed like an abiding-place where we were sojourning till we reached our own home. There was nothing peculiarly striking about our meetings last Lord's day. Bro. Guff gave us very appropriate sermons for the occasion. The subject for the Young People's meeting, "Christian Humility," was most appropriate.

> > Bro. Rains is with us and will speak to us each evening this week. We know there is a treat in store for us because we have heard some of his warm and heartfolt discourses. To hear him and talk with him makes you feel that Christianity is something that makes one live better and feel

We expect Bro. Gilbert with us on Friday. May the Lord be with us and bless us abundantiy.

RIDORTOWN.-It is now over a year since I came to this place. Our meetings, from the first, bave been fairly well attended. Most of our brethren live in the country, and many of them have some distance to come, consequently our evening meetings are not large. Our house is large, nest and comfortable. It has undergone some repairs during the summer. The brothren here show no lack of interest in the work when anything is to the done; they just do it without complaining. The expenses of the year foot up to nearly \$650, all of which have been met promptly. In the early part of the season two of our young sisters quietly "called round," and, in a few days, secured sufficient funds to purchase an organ at a cost of \$105. Later on a beautifal clock has been placed in the church. We do not require to say much about the necessity of things; when anything is wanted it is forthcoming. We have a fow, we sometimes call them "the VAUGHAN.-Mr. Tozo Ohno was with | choir "-the whole church, however, is the choir-all who can join most and confirming them in the Gospel. following (the 22nd) there were five devote industrious study to biography, on Lord's day, March 1, where a good heartily in the singing. During the We long to see a vaster number so in more, four of them by confession and especially biography of great reform audience listened with deep interest summer season prayer recetings were will gladly and faithfully tend His baptism. The accessions include one ers. What an inspiring volume the while he clearly described the religious held from house to house in the "sheep" and care for the lambs of His from the Methodists, one from the "Momoirs of Campbell" would make condition of the Japanese people, and country. More recently our meeting Baptists, and one from the "Church translated into the Japanese language! showed, with a force which his posi- house has been emphatically the But at this time we may not be able tion and experience has specially fitted house of prayer for the Wednesday him to appreciate, how infinitely evening. We have a "singing pracsuperior Christianity is over the tice" on Saturday evenings. Our heathen religious and our infidelity, Sunday school and auxiliary bands the latter also sadly provalent in Japan. | are doing fairly well. Since sister Christianity alone can give hope of a Brown came, union prayer meetings blessed life beyond to the dying have been established among the churches with good success. The meetings are attended by ladies only -representatives from each church and Foreign Missions, by giving him leading alternately. For some time a liberal collection to aid him in his I have been speaking for the church at Blenheim-they are to be supplied It would do all our churches good to from the other side of the lines next Lord's day. We have had a few additions during the year which have already been reported. We do expect an ingathering during the present year and desires to wear only the name of grace. There are quite a number Christian. He has many calls but attending regularly on our ministry Bro. Darsic was so unselfish, so entirely friends in Bedford. They came a few our Japanese brethren, when they expresses his willingness to go and who should, and I trust will, in the name and enter the fold. " Paul may

Arrangements have been made for the undersigned to occupy a small space in each issue of
the Carathax Exagguest, in criticisms upon
important and diricult passages of the Word of
Gol, and he will be pleased to receive any sig
gestions or queries in regard to such from any
of its readers; with the understanding, how
ever, that only such questions as relate to what
is practical and useful will receive attention,
and that subjects of mere speculation or alle
curiosity will be discarded. E. Sherrard,
Walkerton P. O., Bruce Co. Arrangements have been made for the under

Please explain through the "Critic's Corner" of THE CANADIAN EVANUELIST Mark xvi. 17 and 18; also Acts ii 17 and 18.

From a letter accompanying the above queries it appears that in the vicinity where the brother sending them preaches there are some of the people calling themselves Free Methodists, who claim to be able to speak with tongues, drink a deadly thing without being poisoned, etc., and others of them who believe that the prophecies of Joel are now, as on the day of Pertecost, being fulfilled.

Taking for granted that the latter part of the xvi. chapter of Mark is authentic, the only difficulty in the verses referred to seems to be in the apparent application of the miraculous signs to all that believe in all ages. A full and complete explanation is beyond the space of the "Critic's Corner," yet, it may be briefly stated, that .ha 20th verse taken in connection with other Scriptures leads us to the conclusion that these signs were limited to those who preached the gospel at the time when its Divine origin needed to be confirmed by Heaven's visible demonstrations: "And they went forth, and preached everywhere, the Lord working with them, and confirming the ages. Word with signs following." view is still further justified by the graciously gave evidence of His will grocery houses, doing a good business; language in the 2nd chapter of Hebrews salvation is impressingly urged by the it does not follow that the same evil shop; two lawyers; one bank; one inspired writer; great because it began dence is needed in all cases of forgive- land office; four blacksmith shops tone to be spoken by the Lord and was confirmed by them that heard Him, God superfluous but would imply that His agents, all seemingly doing well; three bearing them witness both with signs promise is not to be relied upon when large hotels; a Masonic hall; a town and wonders and with diverso miracles we simply comply with the conditions hall; an Orange hall; an Oddfellows and gifts of the Holy Spirit, according upon which pardon is promised. to His own will.

N

God does not bestow spiritual gifts or give supernatural signs without discrimination. This is true even in the time of the apostles. Are all apostles! "received gifts for men" in general, the use of all. "All things are yours, resurrection. whether Paul, or Apollos, or Cephas, To the believing it is assured without There is a large brick school house

The promise given by Christ was fulfilled, in those who believed and went His enemies His footstool. forth at the time when the truth of the His name,"

import of the promise as explained consumption. above. Extraordinary manifestations of the Divine presence and working the Lord Thy God." some particular and important purpose, in next issue.

Mhe Gritic's Gorner, and when that purpose has been accomplished the manifestations have ceased. Not to give any of the many cases recorded in the Old Testament we will give a few from the New Dispensation.

It was a momentous declaration made by Christ that He had power on earth to forgive sins. He proved it by a he arese, and departed to his house."

it by the appropriate miracles of raising at work in Minnedesa. We sent him the damsel who had just died; the up there to preach Christ and do good. young man who was on the way to the Let him not be hampered in any way. grave, and Lazarus who was already Ho must not be worried about any.

assured of salvation through the work country, of which he apeaks encouragof Jesus, that it should be demonstrated | ingly; yet he has many things to conthat Ho had ascended into heaven, tend with. Le the Treasurer of each scated at the right hand of God; which not suffer at our hands. demonstration was made by the miraculous manifestations of the presence and | been a description of Minnedosa given power of the Holy Spirit in what could through THE CANADIAN EVANGELIST at be eeen and heard on the day of any time; hence I will give you ex-

of the truth of what was to be proved, probabilities are good for a thriving not only to those who were eye wit- town; all the land is taken up in the nesses, but for the conviction of all neighbourhood. A couple of brothren that should read or hear in the preached from near Ridgetown came here this Word the record of those signs in all winter and were obliged to go twenty-

and power to forgive sint in one case one grocery store; two large hardware where the sin of neglecting the great by the visible sign of healing a disease, stores; two harness shops; a barber aces; indeed it would not only be jowelry store; six or seven implement

His power to raise the dead by the an emigrant house; three freight restoration to life of some who were houses; two large grain elevators with undoubtedly dead, whose temporary resurrection is recorded by faithful and Are all prophets! Are all teachers! reliable men for the benefit of all to Are all workers of miracles! Have whom the Word of God shall come, it here; a round house; one large grist all the gifts of healing? Do all speak does not imply that these miracles of mill, running night and day; four with tongues? Do all interpret? Christ Divine power needed to be repeated churches supporting four pastors. A either on all men in all ages or on any river runs through the town that will but they were bestowed upon some for others in any ago until the general be harnessed some day soon to set in

or the world, or life, or death, or things a repetition of the wondrous scenes of where two teachers are employed. The present, or things to come; all are Pentecost from time to time that Jesus is Lord and Christ, clothed with all roads and is the first town of importmajesty and power until He makes ance north-west of Portage la Prairie."

To apply these illustrations in the gospel needed to be confirmed and exposition of the Scripture before us, it established for the credence, not only surely is not necessary, and, therefore, of those who saw the signs, but for the not in accordance with God's economy faith of those who should read or hear of means, that the signs which atthe record of them in all ages; just as tended those who believed and went it is with faith in Ohrist: "And many overywhere preaching the Word (which other signs truly did Jesus in the signs were to corroborate the truth of presence of His disciples, which are not the gospel) should still be given to written in this book; but these are prove and establish that which has written that yo might believe that Jesus already been fully proved and peris the Christ, the Son of God; and that manently established; and any one will believing ye might have life through soon be convinced of this if he will have the presumption to attempt to It is worthy of notice, too, that cast out any devils he may meet with; parakoloutheo, translated "ahall follow," to speak in a language he has never literally means to accompany or attend, learned; to take up in his hands a and is so translated by Geo. Campbell, deadly rattlesnake; to drink an ounce, Adam Clark and in B. U. version; or even less, of Prussic acid; or to thus giving, in the writer's opinion, the lay his hands on a person dying of boils. He says: "I got a bottle of

Moman's Mork.

Conducted by Mrs. S. M. Brown and Miss Jessie I Agnew. Everything intended for this column hould be sent to Mrs. B. M. Brown, Ridgetown,

Through a desire to keep the work before the minds of our sisters, I will add a scrap to the column. O. C. W. miraclo which has also a sign that B. M. day has come and gone. There could be seen : "But that ye may know has been only one call for envelopes. that the Son of man hath power on I take it for granted that the sisters earth to forgive sins (then saith He to had a supply. Only a few have rethe sick of the palsy) Arise, take up ported the collection. Don't be afraid thy bed, and go unto thy house. And you cannot make use of more money than you have pledged; if you can He also asserted, what no one class only double it it will be wisely spent, on earth over could assert, that Ho and it is all needed to carry on the had power to raise the dead, and proved work undertaken. Bro. Lister is hard in the grave, having been dead four thing else or he cannot do as efficient work as we might expect. He has It was of the utmost importance, in now three points at which he preaches order that all mankind might be -Minnedoss and two points in the made both Lord and Christ, and was Auxiliary remit promptly so he will I do not remember that there has

tracts from Bro. Lister's letters in These signs were irrefragable evidence answer to queries. He says: "The five miles back. The town is only ten Because Christ when upon the earth | years old. We have five dry goods and hall; a printing office; a drug store Neither because Christ gave proof of a furniture store; two butcher shops; steam power; a post office, money order office and savings bank connected -quite a cart load of mail bags left off motion manufacturing establishments. town is built at the junction of two You will see by this close description that the work is taken up in no mean place; and if you all feel like I did when I read this, you will find you will almost see Bro. Lister at work up there, and I should judge he will have very little spare time. It was quite an inspiration to me. We have every reason to expect a good report from Bro. Lister at the June meeting. Let us do our part well. Send him his dues in time. I send greetings to all the sisters in the hope of a hearty cooperation in this work.

MRS. E. McClurg. Ivan, Feb. 25, 1891.

DISAPPEARED FROM ROCKWOOD.

Last Fall Mr. Josse Johnson, of Rockwood, suffered very much from Burdock Blood Bitters and the effect "It is written, thou shalt not tempt was wonderful, the boils at once began to disappear and I was soon totally limpuro blood.

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Horeign Missions.

Official News from the Foreign Society.

The Executive Committee met in regular assion February 21, 1891, iu room 55, Johnston Building, Cincinnati, O. Devotional exercises were conducted by H. McDiarmid.

The receipts for the month amounted to \$2,585.68; the expenditures to \$6,032.52.

NOTES FROM THE PIELD .- China .-The Committee of Superintendence estimate that the expenses for the quarter, beginning May 1, will amount to \$1.345.58. This is exclusive of salaries. They request that this amount be sent on so as to be available when needed. The request was deemed reasonable, and was granted. Three of the young men-E. P. Hearndon, T. J. Arnold and W. R. Hunt-expect to marry soon. They have been doing good service on small salaries. It will be necessary to increase their support. Two young men are carnestly asked for at once. One is needed for the work in Shanghai. If these could accompany Dr. Butchart it would be well. W. P. Bentley goes to Wuhu; he will have C. E. Molland for an associate. Two buildings are needed in Wuhu; missionaries cannot live in native houses and have good health. Their houses will cost about \$2,000 each. The Executive Committee propose to send the money as soon as practicable. A building is needed in Chu Cheu. The Chinese Committee ask for \$1,749.51 for this purpose. E. T. Williams writes that the Mission needs a small printing on that day gifts from their relatives press. He thinks that some friend of and friends. the work might be willing to denate a second-hand press, or enough money to not like to take their medicine, their buy one. Other friends might furnish mother always tells them: "Doar, if money to procure type, paper, etc. ; the you do not drink the medicine you can boys in the school could be taught to not play on New Year's Day," They run the press. The British and Foreign will answer: "Mamms, if I drink the common people: "If you eat the mest wide circulation will do good. Bro. Bible Society supplies them with all the Bibles they need. But the Bible Day? Well, I will drink it, though I is not all plain to the Chinese mind. | don't like it." If there is an idle girl, The missionaries feel that brief tracts explanatory of the Bible could be cir-

the work in good order-"good audi-Earl has served the Society most faiththe work. The Committee will part gods). from him with regret and with good wishes. W. T. Moore feels that he can not possibly conduct the Commonwealth and do the work needed at the Tabernacle. Either work is sufficient for any man. He asks to be relieved of the care of the Tabernacle by Aug. 1. W. Durban reports that Dr. Kirton has opened . chapel in Hornsey, a -suburb of North London. The opening was a great success; the outlook is bright. The winter in England has been unusually severe; the work has suffered at some points on this account. . India .- Dr. Durand writes that the church has decided to open a new mission in a large town fourteen miles from Hurda, and to bear all the expense, He is of the opinion that if every church in the United States would do as much, we could have five hundred men in the foreign field. He proposes he spent three years waiting nationtly to open a dispensary in Hurda; he has but without catching a single perch. a good man to help him. With his One day his brother went to the shore study of the language, medical work, with him, and found he was fishing and daily evangelistic services he is with the thin point of a straight needle, kept quite busy. G. W. Jackson urges which was tied with thin string on the that a medical missionary be sent to end of a pole. His brother said to Mungeli. Lepers and victims of other him: "Can you catch any fish with- James, the clost, succeeded his father lostbsome and dangerous diseases come out worm and book?" He answered: to the station for help.

culated with profit.

for several months.

port of this great canso?

A. MoLRAN, Cor. Sec. P.O. Box 750. Cincinnati, O.

Children's Work.

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

The Japanese Santa Claus.

PART I.

Although the Gospel has been preached in Japan for twenty years, and there are many native Christians, yet the Japanese as a nation do not know what Christmas is. But the children of Japan expect the coming of New Years, as the boys and girls of America look forward to Christmas.

Now Year's Day is a great festival for the Japanese children, who expect

If there are ill boys or girls who do medicine may I play on New Year's of a four-footed animal you can not go Tyler understands the gospel of Christ, who does not like to go to school, her mother says to her: "If you are unwilling to go to the school you must England.-H. S. Earl has resigned not expect any present when New the work in Liverpool, his resignation Year's comes." Then the girl will to take effect May 1. It seems to him say: "Yes, wamma, I will go to the to be his duty to do this. He reports school; and if I pass my examination with high honours, what will you give ences, fine interest, improved finances, me at New Year?" The mother will and increased zeal and devotion." Bro. answer: "My dear, it is not at all head and heavy shoes on his feet. polite to ask any one for presents fully for fifteen years; he has given before the New Year comes; but you generously of his own private funds to must ask your Hi ti fu-ku-zui" (seven

> These Histolushizui ara tho Santa Claus of the land of the Rising Sun. They are not only the Japanese Santa Claus, but they have also special powers of their own. They bestow happiness, welfare and protection through the year on those who asked their blessings at its beginning. Not only the children but men and women, old and young, are pleased to be under the Gods are the following: Happiness, Wealth, Contentment, Long Life,

Knowledge, Love, and Glory. Ebise, God of Happinese, was the son of Hi, the Japanese Sun God, who lives in the highest heaven. Ebise was a lazy boy, and he did not care for any thing except fishing on the coast of the heavenly sea, where many perch (tai) are gathering. Here "Well, if any fish wants to come on of Japan.

Miss Harrison pleads most carnestly too common for me." "Have you for accuracy and efficiency. Also a for an associate. Buildings are needed caught any fish," his brother asked, good worker in the church. May in Tokyo. Mrs. Carst has been sick "since you commenced the fishing?" Heaven's blessing rest upon the Health and Longevity. He answered very slowly: "No, not bereaved family. The Committee would like to afford one yet." His brother returned home the missionaries every facility for the and told his father what Ehise had successful prosecution of their work, been doing these last three years. The With the meagre income of the Society father was very angry, and called to this is impossible. It is folt that the Ebiso: "My boy, you are very lazy; men and women in the field ought to you have done nothing for the last be properly housed. It is more three years. You have neglected your economical to preserve health than to duty as messenger to the stars. I can attempt to regain it after it is lost. If not bear with you any more, so I will the \$100,000 asked for should be send you down to the second heaven received, the buildings most needed on next 21th day of July. Ebise could be provided and a number of felt very badly, but he could not resist; helpers sent out. Is this too much to and when the day came his father expect from a great people for the sup- said: "I must now send you down tothe second heaven, but I will give you at the same time the office of God of Happiness. I thought first to sond you down to the third, the lowest heaven, but as your only sin is laziness, I will lighton your punishment." So over since that time Ebise has had power to bostow happiness on men.

Dikoku, God of Wealth, stands always on two bags of rico straw. Rico is the symbol of Wealth, for rice might be called the bread of Japan. A Japanese proverb says: "Agriculture is the foundation of the Empire of the Rising Sun," and rice is the chief production of Japan. On Now Year's Day, during the feudal period, the Tycoon used to receive the formal to his palace. Before entering the reception-room he would write the word "Farmer" on a piece of paper and put it on his cown as a sign of respect. Rice and fish were the food of the common people of Japan, who were prohibited from eating meat by religious influence.

to Gohuraku" (Paradiso).

This was the policy of the Samurai, strength the power of the Samurai would be endangered. Dikoku wears a large cap on his

(To be continued.)

-----**S**bituaries.

Another Soldier of the Cross Gone.

Bro W. A. Stephens died on the 21st Feb., and was conveyed to the tomb on the 24th, borne by a for of his old tried friends; and followed, notwithstanding the pouring rain, by many of his follow townsmen, and some from the country. Our departed brother was born in Belfast : came to Seven Gods' protection. Those Seven this country while young. His father WAR At first a Congregational minister. Then a Baptist minister, as the light shone-as the truth led he followed and became a disciple of Christ. His family all followed the same path. But Oar Bro. W. A. Stophens became a preacher, was appointed an evangelist by the Disciples He preached for years, lectured on Temperance, wrote much in proso and vorse, all in advocacy of the Bible and the claims of the glorious Master. It can be truly said of him that he lived and worked faithfully for the Saviour and His glorious cause, always in his place in the congregation. He has left a wife and sistor beloved by all; and six obildren.

"The 24th of July is the universal pay day

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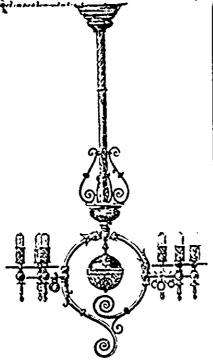
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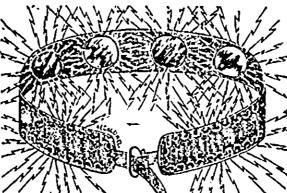
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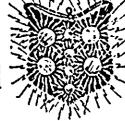
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