

# The Canadian Evangelist.

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

Vol. V., No 22.

TORONTO, MARCH 16TH, 1891.

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## THE Canadian Evangelist

is devoted to the furtherance of the Gospel of Christ; and pleads for the union of all believers in the Lord Jesus in harmony with his own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

### The Order of Confirmation.

We are pleased to notice the interest taken in the investigation of this subject, and will respond at once to a criticism which appears in the last issue of THE EVANGELIST from the pen of a correspondent signing himself Wm. Bovan (the Rev. Wm. Bovan, we presume, a clergyman of the Church of England).

We would most respectfully remark, in the first place, that the Scriptures state that in the Apostolic ministry the imposition of hands was in some cases for the miraculous manifestation of the work of the Spirit. "And when Paul had laid his hands upon them, the Holy Spirit came on them, and they spake with tongues and prophesied,"— "Then laid they their hands on them, and they received the Holy Spirit." These were the two passages that were quoted by the Bishop of Niagara for his authority for the order of confirmation to which we took objection, and we rather wonder at Mr. Bovan's remark: "There is no reason for supposing that the imposition of hands was designed for the bestowal of such extraordinary manifestations."

But the main issue is whether these Scriptures or any other Scriptures give authority for the confirmation of those who were baptized in infancy when their godfathers and godmothers made vows to repent and believe for them for the first fourteen years of their life!

Mr. Bovan appears to give this up by stating: "The idea of confirming the baptismal vows by the candidate is quite a modern idea, an addition to the main scriptural idea," and even gives the date of its origin, the 12th or 13th century, when baptism and confirmation were "wisely" separated.

Following this avowal that confirmation is not of scriptural, therefore not of Divine authority, we have these words: "As to the power of the church to make this addition to the Apostolic rite, I have no doubt" (for reasons which follow which will be noticed presently). This addition to the Apostolic rite, we suppose, refers to the baptismal vows of the preceding sentence. The "Apostolic rite" then includes, according to the faith of the church that has added confirmation to it, the baptismal vows of the godfathers and godmothers, which is no more

apostolic than the order of confirmation, and like infant baptism itself wholly human anti scriptural.

In regard to the plea that the church has the power to change the ordinances or to institute new ordinances, we most uncompromisingly denounce it in loyalty to our God and Saviour. "In vain they do worship Me, teaching for doctrines the commands of men." "Why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not, which all are to perish with the using) after the commandments and doctrines of men." And we consider the illusion to Christ conforming to, and endorsing alterations and additions made to the ordinance of the Passover, is not only incorrect, but irrelevant and irreverent. It is incorrect, because the "memorial" feast as ordained by God did not include what immediately and exclusively pertained to the deliverance; including the sprinkling of the blood upon the side posts and the upper door posts of the houses wherein they ate it, and probably, too, in that which was commanded in regard to their haste, with the loins girded, shoes on their feet and a staff in their hand, and their haste in eating it; so that sitting down to partake was not an alteration. As Hartnell Horne has it in his Introduction to the Bible: "The First Passover was to be eaten standing, in the posture of travellers who had no time to lose." The most of the other remarks of Mr. Bovan on this matter are taken from the Talmud, and have but little authentic bearing on the subject.

The allusion is irrelevant at any rate for there is no analogy between mere matters of expediency and the setting aside of the sacred institution of believer's baptism by the rantism of infants and the formation of a rite whose object is to justify belief and repentance by proxies, and to give that rite the appearance of an Apostolic sanction by the laying on of hands for the impartation of the Holy Spirit.

The allusion, too, is irreverent, asserting that the Son of God when upon earth conformed to and endorsed "alterations and additions" to His command, who said: "What thing soever I command you observe to do it; thou shalt not add thereto, nor diminish it."—Deut. xii. 32. Further, this advocate of a human religious rite says: "He (Christ) even took the cup introduced by man and made it the symbol of His blood in the New Sacrament which was to take the place of the Old." Surely these words were written without the writer thinking of their awful implication. That He who came to do His father's will not only violated His express commandment, but made the violation of it the means of instituting that most sacred of all ordinances; and that Himself committed the heinous sin for which He was continually upbraiding the Pharisees.

And all this from the assumption that the four cups of wine were there. Where is the authentic record of this? Or even that the wine used was not brought there for the express purpose of instituting the Lord's Supper?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for

instruction in righteousness; that the man of God may be perfect, thoroughly furnished un to all good works."—Paul.

"To say that we must find chapter and verse for everything the church orders seems to me to be treating Holy Scripture in a way it has warned us not to treat it."—Mr. Bovan. "The letter killeth but the Spirit giveth life." Can it be possible that the writer applies the word letter to the teachings or commandments of the New Testament! Alas! alas! May the Saviour hasten the time when the Lord shall "Turn to the people a pure language; that they may all call upon the name of the Lord, to serve Him with one consent." E. SHREFFARD.

### Cecil Street Church.

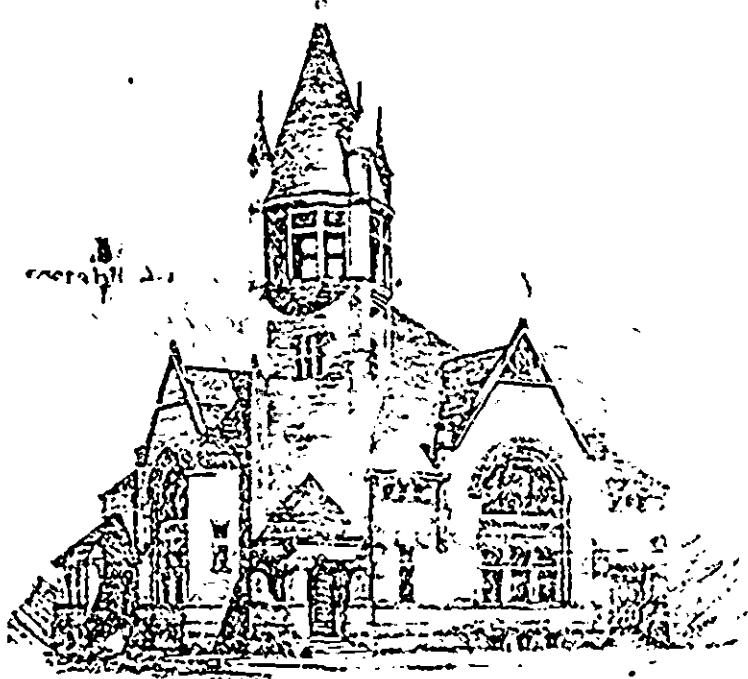
By the time this paper reaches our readers the Toronto people will all be busily engaged in the opening exercises

of this beautiful house of worship. Should not every one in Canada rejoice at seeing such a house built to the Lord? Should this not have been erected forty years ago? Was not this that was written aforesaid written for our instruction? "Thus saith the Lord of hosts: consider your ways. Go up to the mountain, and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much and lo it came to little and when you brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, etc. . . . The Lord stirred up the spirit . . . of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."

But some people say it is wrong to build fine church houses, and some who say this are wealthy people, who live in fine houses. Let us hear some more of those things that "were written for our instruction." "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts: consider your ways." May the day soon come when there will be many more houses built in different parts of Toronto. There can be if we give "diligence to keep the unity of the Spirit in the bond of peace." D. M.

### Miracles in Dakota.

The recent copies of THE EVANGELIST which reached me were most welcome visitors. The brotherhood in Canada are to be congratulated on having such an attractive, ably-conducted paper. The skies seem brightening in Ontario.



DISCIPLES CHURCH, CECIL STREET, TORONTO.

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The recent copies of THE EVANGELIST which reached me were most welcome visitors. The brotherhood in Canada are to be congratulated on having such an attractive, ably-conducted paper. The skies seem brightening in Ontario.

The Christian world in its reaction from Romanism went to such an opposite extreme that it not only renounced the "Apostolic See of Rome" but also ignored the "Apostolic See of Jerusalem," and the mass of Protestant teachers of to-day make little or no distinction between the company of the disciples as such and those twelve inspired viceroys of heaven, unto whom it was said: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John xx. 23). Hence the term "Apostle" has no meaning to a majority of professed Christians. In fact many of them imagine themselves 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 because an apostle 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 the same faith he had."

Just so. And the sum and substance, height and depth, of the crowning iniquity of the "man of sin" at Rome is simply that he claims to be and do "just what Peter" was and did. He is the successor of Peter.

True, there is no resemblance between the haughty Pontiff of Rome and the humble fisherman of Galilee. Yet it was unto the fisherman—not the Pontiff—that the King of heaven said: "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." If our sectarian friends would but give more earnest heed to the authority of the Lord's apostles, and did they but realize the serious consequences of ignoring the authority of one whom the Lord of Glory commissioned to declare unto men the terms upon which the Court of Heaven would vouchsafe pardon, they would not so lightly treat the first proclamation from Peter's lips: "Repent and be immersed, every one of you, in the name of Jesus Christ, for the remission of sins."

E. MACDONALD.

Grand Forks, N. Dakota.

In finishing the list Matthew adds,

The church of Jesus has a glorious work to perform in that Province. May the disciples of our Lord prove worthy of the opportunity! May they have grace to sink minor differences and untaught questions and for Christ's sake stand united as disciples of one Master, as children of one Father seeking to win the lost ones back to the Father from whom they have wandered—endeavoring to unite all God's children in one common brotherhood! Surely that is a mission great enough to engage our every effort. Brethren, can we afford to divide?

The denominations are well represented here, but there is no congregation upon the One Foundation in the city.

Last Lord's day, at the urgent request of friends, the writer attended a meeting of "Christian Scientists." The motto of the society is: "Heal the sick; cleanse the lepers; raise the dead; cast out demons." Like many others they claim that miracles might be wrought in our day if Christians possessed sufficient "faith." Now, turning to Matt. x. we find that the injunction above quoted was given by our Lord to certain men—twelve in number—whose names are recorded.

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What the Disciples in the States are Saying and Doing.

COLUMNS AND CLIPPINGS FROM EX-CHANGERS.

(From the Apostolic Guide.)

SHENANDOAH, Ohio, February 18.—We have just closed a very interesting and successful meeting of twenty six sessions at this place, conducted by our regular pastor, Albert S. Dabney. The visible results of the meeting were 33 additions to the church, 28 by confession and baptism, and 5 by letter. Much good seed has been sown that promises to bring abundant fruitage in the near future. Notwithstanding the extremely bad condition of the roads and weather, that continued during the entire meeting, we had good audiences each session, and an unusual interest was manifested by those in attendance. Brother Dabney presents the gospel in a plain yet forcible and very able manner, and his preaching is accompanied with great profit and acceptability, both to the church and the world, and his work evinces 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 has lately put in sixty new Bibles, and, with Bro. S. W. Jordau at the helm, has reached ninety-two. We hope to see it pass 125 this spring.—F. H. Lemon.

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

Our meeting at Hopewille, Iowa, has been a fierce struggle. The other churches were determined that we die, 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 hate us) assisting there. When he could no longer get a good field among us he began to think he didn't believe the doctrine anyhow.—J. H. Painter.

(From the Christian Evangelist.)

ALLIANCE, Feb. 19.—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, earnestly and forcibly did he present the way of salvation to the people. He greatly endeared himself to us by his Christ-like spirit, and his very effective work, and the church is stronger in every way for his coming. We thank God and press forward.—W. F. Richardson.

We have learned something from other men, and in a measure are grateful to them for their gifts to humanity; but, after all, do we love

them? What a gulf lies between us and the noblest of them all! But here is a dead man, who to-day, after nearly two millenniums, is the object of passionate attachment, and a love deeper than life to millions of people. The paradox of the apostle is a unique fact in the experience of humanity: "Jesus Christ, whom not having seen, we love!" And this love has not been an idle sentiment, but a passion deep and abiding that has borne blessed fruit, as in the life of Paul, and in the lives of millions of others, only less notable, fruits of absolute, unquestioning, uncomplaining, self-denial and self-sacrifice, for the good of their fellowmen. The life of Christ, repeated in the lives of those who love Him, has transformed the face of the world. Are these things the fruits of a lie? The life of Christ is the irresistible apologetic. Till this citadel is demolished, the church may well smile at the attacks of all her foes.

"The Lord Jesus Christ is the absolute Monarch on whose shoulders is the government, and in whose hands are the reins. His will published in the New Testament is the sole law of the church, and every society or assembly meeting once every week in one place, according to this law, or the commandment of this King, requires no other head, king, lawgiver, ruler or lord than this Mighty One; no other law, rule, formula, canon or decree than his written word; no judicial, court or tribunal other than the judgment seat of Christ."—Alexander Campbell.

The saga of Bethany did not understand that it required two elders and three deacons, or four elders and seven deacons, to constitute a church of Jesus Christ. When we all learn this lesson right well, the "organization" craze which puts men into offices for which they have no fitness, in order to have a "church organization," will subside, and elderships and deaconates will wait on qualifications for these responsible positions.

(From the Missionary Weekly.)

Indolence is a common vice in spiritual matters. One is too indolent to search God's Word and starves his soul. Another is too lazy to stir up himself and the church of which he is a member to secure a preacher, and the church gradually goes down. The energetic should pray like President Finney prayed for lazy professors: "Stir them up, Lord; oh, stir them up!"

The Baptists are prospering in their foreign mission work. J. N. Murdock writes the Baltimore Baptist as follows: "The Lord has given another Telugu. The joyful intelligences has been received from Ongolo that two thousand and twenty-three were baptized in the last quarter of 1890, of whom sixteen hundred and seventy-one were baptized Sunday, December 28th. Two thousand are waiting for baptism." It will now be in order for some eminent Pedobaptist 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 inapplicable. They are careful to supply 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 most important of all—they are criminally negligent. It need occasion no surprise to see so many of the children of professedly Christian parents drift-

ing away from religious influences and seeking for satisfaction among the husks of worldly pleasures. Thousands of fathers and mothers have sown to the flesh in their neglect of the spiritual interests of their children, and afterward mourned because they reaped the whirlwind from their sowing. Evangelist Moody tells of a man well advanced in years who was converted in one of his meetings and went home rejoicing. "The next night," said Mr. Moody, "he sat in front of me while I was preaching, and I think that I never saw any one look so sad and wretched in all my life. He followed me into the inquiry-room. 'What is the trouble?' I asked. 'Is your eye off the Saviour? Have your doubts come back?' 'No; it is not that,' he said. 'I did not go to business, but spent all this day in visiting my children. They are all married and in this city. I went from house to house, but there was not one but mocked me. It is the darkest day of my life. I have taken my children into the world, and now I cannot get them out.'" What a sad picture this is, and yet how common! Christian parents, which way are you leading your children—into the church or out into the world? It is a sad thing when the children of Christian parents are unconverted and their spiritual training neglected.—C. S.

Additions Reported by our Exchanges since last issue of "The Evangelist."

(Christian Standard.)

Table with 3 columns: Name of Place, Minister, Additions. Lists various churches and their growth, including Santa Ana, Cal., Pleasant View, Dak., Augusta, Ga., etc.

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(Missionary Weekly.)

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(Christian Evangelist.)

Table with 3 columns: Name of Place, Minister, Additions. Lists various churches and their growth, including Clarinda, Iowa, Judson Brown, Mitchellville, Iowa, Cora V. Pinney, etc.

(Christian Oracle.)

Table with 3 columns: Name of Place, Minister, Additions. Lists various churches and their growth, including Hamilton, Ill., Coon Rapids, Iowa, Joseph H. Wheeler, etc.

Selections.

Abide With Us.

Abide with us, dear Saviour, For we Thy words have heard, Our hearts have burned within us, Our love been deeply stirred. 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 footsteps In Thine unerring ways. May hearts so pure and tender Be 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 burden and the care. For we can never conquer, We never can endure, Without Thine aid to keep us, Unflinching, true, and pure.

Abide with us, dear Saviour, When 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 Unaided, we must fail. But shipwreck 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 unbroke, Abide at home with Thee.

Cross Bearing—What Is It?

"Cross bearing" is a term that is quite 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-bearer.

The "cross," or, more literally, the "stake," was the instrument of execution for criminals, as that word was employed in classic and in Jewish 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 Messiah who should give His people the benefits of a glorious earthly kingdom, He plainly told them that those who would be His 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 enlists in My service must do so with a halter around his neck. If he cares more for his life than for



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The Bible Neglected.

We closed an article on the above subject 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 article."

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 knowledge 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 condemnation that rests 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 Holy Spirit has left "some things hard to be understood" we need not particularly enquire. We observe too 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 harassing reflections. Moreover the earnest effort to understand the Word of God is a splendid test of a candid mind, and good means of cultivating loyalty to truth—than which no more qualities are poor. No 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. Shepard from the Critic's Corner in the last two issues of THE EVANGELIST. He has not been very well for a few weeks. We are glad to know that he is now better. He expects to assist the church in Guelph in a protracted meeting beginning March 15.

Dr. Wild on John x. 16.

In the *Canadian Advance* for Feb. 4th there is published a sermon, delivered 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 shepherd."

The sermon, we think, may not inaccurately be described as, first, a 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 shepherd," 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 and found."

Now that is not what our Saviour said. 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 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 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. To put the matter in another way, the 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 not exist now. And to what condition 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" of the text denotes the Jews, and the "other sheep" the Gentiles. The attentive reader of John x. will not find it difficult to see that this is what 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 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 their word: that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me."

Dr. Wild further says: "You see religion never flourishes where there has been only one church or fold; I do not know a single instance where it has." We can give several instances, as for example, in Jerusalem, in Antioch, in Ephesus, in Corinth, and in the days of the Apostles, religion flourished mightily; and we know when as in Corinth (1 Cor. i. 10, 11; iii. 1, 4) divisions arose, religion languished, rather than flourished as the Doctor's teaching would lead us to expect. The sober truth is this: denominationalism is a sin, and like all sins should be forsaken.

We quote again from Dr. Wild: "False notions about the folds have naturally led to persecution, and to day breed a strange contempt." Persecution would never have been among the professed followers of Jesus if they had remembered that they had no right to "smite with the sword," no matter how "astray they might think an individual to be in doctrine or in practice. And further usually, if not

always, it will be found that the persecutors were making unscriptural demands of the persecuted, asking them to subscribe to unscriptural doctrines or to practice unscriptural ordinances. Let any one who doubts this carefully study the history of persecution and observe the charges made against the persecuted. Take, for example, a declaration of Pope Boniface VIII., quoted by Dr. Wild: "We declare, define, pronounce it to be necessary to the salvation of every human creature to be subject to the Roman Pontiff." How many have been persecuted for refusing "to be subject to the Roman Pontiff!" 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 presentation of Congregationalism and we therefore give a large extract here:—

"From reading and studying the New Testament I have come to this conclusion that salvation is not predicated to any organization, form, sacrament or creed, but on believing on the Lord Jesus Christ personally, and living for Him in this world. I do not find that our Saviour organized any church of human kind or gave forth a manual of rules or ritual or 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 them; such faith and love would regulate their conduct; and it is for this reason that we are Congregationalists and that we have no creed; the whole Bible is our authority, guide and ultimate Bull in doctrine and practice. We believe the Bible to be Divinely inspired as recorded in 2nd Timothy, 3rd chap. 16th and 17th verses, 'All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' We believe the Bible is sufficiently competent to instruct every man in his Christian 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 person conscientiously for themselves.

"The Congregationalists, strictly speaking, can be said to have no creed; they have a well-understood doctrinal statement. For instance, they believe in God as creator and ruler, in Jesus Christ as being Divine, and in the Holy Spirit as being Divine; in the inspiration of the Scriptures; in his own redemption, repentance, forgiveness of sin, in death, resurrection, in rewards and punishments, in baptism and sacrament: these things we all believe. Now, a creed takes these doctrinal statements and explains them in a detailed way, and then makes the explanation as authoritative and binding as the simple statements; so that is the difference between a creed and a statement. For instance, we believe in the sacrament, but we do not define for others how, when and where it shall be taken. We believe in baptism; we leave it with parents or persons that are grown up to say how, when and where it shall be done; and, with this apparent looseness, no church of the same size can boast of greater unity and fewer schisms than the Congregational church. No religious body keeps strictly to the Scriptures in its ceremonies or creed. For instance, take baptism or the Lord's Supper, you will find nobody baptizing as they did, or anybody taking the sacrament as Christ and His disciples did—not a single church. You will find this to be true, that every church culls, rejects, substitutes, according to its own conviction, what suits it best; and the misery of the thing is when anybody plays the same trick they get read and say you shouldn't."

"Take, for instance, the following from John 13th chap., 14th and 15th

verses: It is when our Saviour took the towel and water and washed the feet of His disciples: 'If I then your 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 should do as I have done unto you.' What church is doing that? Send some of its members round to my house occasionally. And no other sacrament or baptism is half as authoritative as that statement of Christ's; He gave them the very example that they might not mistake what it was. 'As I have done, so do ye.' Are you doing it? Is there a church in Toronto doing it? Not one. How can you then make choice of certain things that you yourself fancy 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 single church. Take, for example, the 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 Christ, 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 creeds—human 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 Doctor that the Saviour "gave forth no creed." They would say that the Lord set His seal 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 He commissioned His apostles in these words: "Go ye 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 always, even unto the end of the world" (Matt. xxviii. 19, 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 of Baptism and the Lord's Supper. If that were the case, it would be remarkable. One would think that the Lord Jesus, who instituted the Baptism and the Lord's Supper, would have taken steps to ensure the proper observance of them until His coming again; and upon examining the New Testament it is found that there is no special difficulty in discovering what the Lord meant when He commanded baptism, or "the breaking of bread." The reader would notice that the Doctor says: "We (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. Moreover, the New Testament teaches (Rom. vi. 4; Col. ii. 12) "That we are buried

with Him by baptism into death"; this excludes pouring and sprinkling. The Congregational position relative to 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 of candid investigation. And his own words condemn himself; if he believes in Christ, and believes that He appointed the washing of feet as an ordinance, he should observe the ordinance, or cease professing to believe 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 ye 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 seems to think that a church may "cull, 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 earnest 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 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 Word, 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 well-nigh 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 Christian, 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 relinquished. The Congregationalists do not teach and practise 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 peculiar in presenting the only instance of the kind. There are many other places like this in our Province. Why not start work? Why is Georgetown starting? Because the young men come to them.

From the *Standard* we learn of great meetings in progress; at Martinsville, Indiana, 312 additions to date, and at Warrensburg, Missouri, 117.

In Mr. Bevan's article in last issue, in 18th line from foot of page 1, last column of article, "promature Christians" should read "primitiv Christians."

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 Jesus 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. He reports the church building too small. He baptized two on last Lord's day. 'This,' he writes, 'was the first time I had ever performed the sacred ordinance, and I was not a little nervous until it was all over.' What preacher does not remember his first experience as a baptist, and how good he 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 elders 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 easy compared with that of instructing and confirming them in the Gospel. We long to see a vaster number so in love with the Good Shepherd that they will gladly and faithfully tend His "sheep" and care for the lambs of His pasture."

Our great need in this country at the present time is a large number of faithful shepherds to gather in the sheep.

ANOTHER HONORED PIONEER GONE.—Dear Bro. Garrison,—Our congregation in this city (Allegheny) is called to pass under the shadow of a sudden and awful bereavement. Bro. James Darsie, the venerable and beloved assistant pastor of the church was struck by a train on the Pennsylvania Railroad, near his home in Braddock, and instantly killed, this morning. The shock is scarcely less terrible to the church than to his devoted family, for we all loved him as a father. I cannot express the loss to me personally. Bro. Darsie was so unselfish, so entirely devoted to the church, so cheerful and full of hope, that his companionship was an inspiration to better living. He leaves a blessed memory in the hearts

of all who know him, and his work will be multiplied in the ministry of his children. He was the father of the Darsie preachers—John, of Norfolk, Va.; George, of Frankfort, Ky.; and Lloyd, of Cleveland, O. Also of Sister Walker, the wife of the pastor of the Richmond Street Church, of Cincinnati; Hugh Darsie, of California, Pa., and Horace, of Pittsburgh, consecrated Christian business men; and three unmarried daughters. With one of the latter, Annie, he had made his home in Braddock, a suburb of Pittsburgh, while serving this church as assistant pastor. He was truly "a good man, full of the 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 immediate 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 number of accessions to the church. 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. I am now on my fifth year with the church in Bedford. We have had a strange experience in our efforts to have a "protracted meeting." Two years ago a preacher came and preached a few times, but fell sick and had to leave just as we had 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 eyes. We tried again, and have a preacher under promise 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 sickle. We got home Saturday, Feb. 7th. On Sunday there were seven persons confessed the Saviour. We had meetings every evening until the 18th, resulting in eleven baptisms and seven other accessions. On Sunday following (the 22nd) there were five more, four of them by confession and baptism. The accessions include one from the Methodists, one from the Baptists, and one from the "Church of God" (Dunkards).

We have a physician here, Dr. J. W. Nowland, one of Bedford's old citizens, who has preached much for forty years. I had his help during these meetings. He preached on Sundays while I was in Hamilton and added two to the church.

So we are, at this time, a happy and prosperous church, and the good work is not nearly finished. I will report further progress.

In connection with our work here, which I report to you to-day, there was a circumstance that may justify special mention.

A mother and daughter, members of the Presbyterian church, in a city seventy miles from here, were visiting friends in Bedford. They came a few times to our meetings, and one afternoon witnessed the baptism of four persons. The young lady was wonderfully impressed by it, and as soon

as they were back to their friend's house, she said: "Why, mamma, that is just the way it is in the Bible. I think our Saviour was baptized that way. You know He was baptized in Jordan, and it says He 'came up out of the water.' Don't you think so, too?" Now it happened that the mother had been quite unsettled about her sprinkling. The daughter persisted in agitating the question after their visit was over and they had returned to their home, and declared she meant to be immersed. The outcome of the matter was that on Saturday, 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 "wont 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 doctrines of philosophy and religion are now, comparatively speaking, but meagerly propagated by word of mouth. Men prefer to sit in their homes and read books and papers; and in this way obtain their knowledge, rather than stand in the market-places to hear some itinerant lecturer. Hence, to meet the demands of this book reading and journal reading age, books and periodicals of all descriptions have been enormously multiplied.

In Japan, publications are increasing at a wonderful rate. Nearly every month records the birth of a new magazine or paper. Especially is the religious soil prolific in this direction. The missionaries well know how eagerly the Japanese devour books; and equally aware of the great demand for reading matter, they have, by help from the churches at home, sought to supply this demand.

No one among us can possibly question the wisdom of putting our church literature into the Japanese language. In doing this we can most effectually put the great principles of our plea in the hearts of this people,—especially the Christian people. Of course all 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, a small instalment of the biography of Wesley was published each month in English. This publication has continued right on, but has been translated into the Japanese language. The Japanese people, in this transition period of their country's history, devote industrious study to biography, especially biography of great reformers. What an inspiring volume the "Memoirs of Campbell" would make translated into the Japanese language! But at this time we may not be able to aspire to so grand a work.

But we have now begun the publication of the monthly *Christian Journal*, a copy of which we send you. Each month 1,000 copies are issued; and, as far as possible, the whole issue will be distributed, many copies as free tracts. The publishing and mailing cost about \$13 of our money, the payment of which I assume. That the *Christian Journal* may grow to be a means of great good in this land is my cherished hope.

I send home this circular to interest the brethren in our publications in Japan; and to solicit their co-operation in presenting, in this country, the principles of our plea. I believe that our Japanese brethren, when they shall have sufficiently increased in numbers, will go forward in the spreading of the Gospel as held forth by our reformation. But just now, when we

are so few in Japan, the work of putting our literature into this language must be done largely by the brethren at home. While the *Christian Journal* is now conducted by myself, yet it is expected in the not distant future, that it will pass into the hands of the Japanese brethren. To this end the price of the subscription has been put within the reach of all, so that by obtaining a large subscription, the paper may become self-supporting, and then pass to the management of some Japanese brethren.

But, that we may begin to publish the literature of our church now, we solicit the help of the brethren at home. 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 an edition in America, and we will translate it and issue it in a similar edition here. As the translation will cost something beyond 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 which, if translated into this language, would accomplish great good. Besides the constant plea for the union of all Christians, 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 sceptical 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. SANDORASS.

Church News.

GRONOWTOWN.—Bro. W. D. Campbell, of Aylmer, is conducting Gospel meetings here at present with every prospect of success. There are here about twenty-five Disciples, all of whom are very anxious to see the cause of the Lord prosper in this place. We had three meetings on Lord's day, March 8th, all of which were well attended.

The brethren 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 this good work, and we may rest assured that success will follow our efforts.  
W. G. CHARLTON.

VAUGHAN.—Mr. Tozo Ohno was with the church of Disciples, in Vaughan, on Lord's day, March 1, where a good audience listened with deep interest while he clearly described the religious condition of the Japanese people, and showed, with a force which his position and experience has specially fitted him to appreciate, how infinitely superior Christianity is over the heathen religions and our infidelity, the latter also sadly prevalent in Japan. Christianity alone can give hope of a blessed life beyond to the dying Japanese.

The brethren and friends showed their hearty sympathy with Bro. Ohno and Foreign Missions, by giving him a liberal collection to aid him in his course at the University of Toronto.

It would do all our churches good to invite Bro. Ohno, and hear him speak in his earnest way. He read the Bible and obeyed the Gospel while in Japan and desires to wear only the name Christian. He has many calls but expresses his willingness to go and speak where he can do good. He can be addressed at No. 55 Yonge Street Arcade, Toronto.

The plea for the ancient Gospel has,

we trust, a firm footing in Vaughan, where the little band of faithful Disciples meet regularly to break bread. They have preaching every two weeks from Brethren Forrester and Merritt, alternately.  
R. W. BALLAN.

TORONTO—Donison Ave.—As this will be the last time there will be any chance for church news from this place it would be too bad to let this number of *The Evangelist* 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 glory of the new house overshadows the old one so that it is not so much thought of. And, in that we did not own it, it never 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. Gaff 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 heartfelt discourses. To hear him and talk with him makes you feel that Christianity is something that makes one live better and feel better.

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

RIDGETOWN.—It is now over a year since I came to this place. Our meetings, from the first, have 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, neat and comfortable. It has undergone some repairs during the summer. The brethren here show no lack of interest in the work when anything is to be 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 beautiful 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 few, we sometimes call them "the choir"—the whole church, however, is the choir—all who can join most heartily in the singing. During the summer season prayer meetings were held from house to house in the country. More recently our meeting house has been emphatically the house of prayer for the Wednesday evening. We have a "singing practice" on Saturday evenings. Our Sunday school and auxiliary bands are doing fairly well. Since sister Brown came, union prayer meetings have been established among the churches with good success. The meetings are attended by ladies only—representatives from each church leading alternately. For some time I have been speaking for the church at Blenheim—they are to be supplied 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 of grace. There are quite a number attending regularly on our ministry who should, and I trust will, in the near future, confess the Saviour's name and enter the fold. "Paul may plant and Apollos may water, but God giveth the increase." H. BROWN.

Ridgetown, Feb. 20, 1891.

The Critic's Corner.

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

Please explain through the "Critic's Corner" of THE CANADIAN EVANGELIST 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 Pentecost, 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 the 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 Word with signs following." This view is still further justified by the language in the 2nd chapter of Hebrews where the sin of neglecting the great salvation is impressively urged by the inspired writer; great because it began to be spoken by the Lord and was confirmed by them that heard Him, God bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Spirit, according to His own will.

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? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? Christ "received gifts for men" in general, but they were bestowed upon some for the use of all. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours."

The promise given by Christ was fulfilled, in those who believed and went forth at the time when the truth of the gospel needed to be confirmed and established for the credence, not only of those who saw the signs, but for the faith of those who should read or hear the record of them in all ages; just as it is with faith in Christ: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

It is worthy of notice, too, that parakolouthes, translated "shall follow," literally means to accompany or attend, and is so translated by Geo. Campbell, Adam Clark and in B. U. version; thus giving, in the writer's opinion, the import of the promise as explained above. Extraordinary manifestations of the Divine presence and working have always been given to subserve some particular and important purpose,

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 miracle which has also a sign that could be seen: "But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy) Arise, take up thy bed, and go unto thy house. And he arose, and departed to his house."

He also asserted, what no one else on earth ever could assert, that He had power to raise the dead, and proved it by the appropriate miracles of raising the damsel who had just died; the young man who was on the way to the grave, and Lazarus who was already in the grave, having been dead four days.

It was of the utmost importance, in order that all mankind might be assured of salvation through the work of Jesus, that it should be demonstrated that He had ascended into heaven, made both Lord and Christ, and was seated at the right hand of God; which demonstration was made by the miraculous manifestations of the presence and power of the Holy Spirit in what could be seen and heard on the day of Pentecost.

These signs were irrefragable evidence of the truth of what was to be proved, not only to those who were eye witnesses, but for the conviction of all that should read or hear in the preached Word the record of those signs in all ages.

Because Christ when upon the earth graciously gave evidence of His will and power to forgive sins in one case by the visible sign of healing a disease, it does not follow that the same evidence is needed in all cases of forgiveness; indeed it would not only be superfluous but would imply that His promise is not to be relied upon when we simply comply with the conditions upon which pardon is promised.

Neither because Christ gave proof of His power to raise the dead by the restoration to life of some who were undoubtedly dead, whose temporary resurrection is recorded by faithful and reliable men for the benefit of all to whom the Word of God shall come, it does not imply that these miracles of Divine power needed to be repeated either on all men in all ages or on any others in any age until the general resurrection.

To the believing it is assured without a repetition of the wondrous scenes of Pentecost from time to time that Jesus is Lord and Christ, clothed with all majesty and power until He makes His enemies His footstool.

To apply these illustrations in the exposition of the Scripture before us, it surely is not necessary, and, therefore, not in accordance with God's economy of means, that the signs which attended those who believed and went everywhere preaching the Word (which signs were to corroborate the truth of the gospel) should still be given to prove and establish that which has already been fully proved and permanently established; and any one will soon be convinced of this if he will have the presumption to attempt to cast out any devils he may meet with; to speak in a language he has never learned; to take up in his hands a deadly rattlesnake; to drink an ounce, or even less, of Prussic acid; or to lay his hands on a person dying of consumption.

"It is written, thou shalt not tempt the Lord Thy God." The other passage will be considered in next issue. E. S.

Woman's Work.

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

Through a desire to keep the work before the minds of our sisters, I will add a scrap to the column. O. C. W. B. M. day has come and gone. There has been only one call for envelopes. I take it for granted that the sisters had a supply. Only a few have reported the collection. Don't be afraid you cannot make use of more money than you have pledged; if you can only double it it will be wisely spent, and it is all needed to carry on the work undertaken. Bro. Lister is hard at work in Minnedosa. We sent him up there to preach Christ and do good. Let him not be hampered in any way. He must not be worried about anything else or he cannot do as efficient work as we might expect. He has now three points at which he preaches—Minnedosa and two points in the country, of which he speaks encouragingly; yet he has many things to contend with. As the Treasurer of each Auxiliary remit promptly as he will not suffer at our hands.

I do not remember that there has been a description of Minnedosa given through THE CANADIAN EVANGELIST at any time; hence I will give you extracts from Bro. Lister's letters in answer to queries. He says: "The probabilities are good for a thriving town; all the land is taken up in the neighbourhood. A couple of brethren from near Ridgetown came here this winter and were obliged to go twenty-five miles back. The town is only ten years old. We have five dry goods and grocery houses, doing a good business; one grocery store; two large hardware stores; two harness shops; a barber shop; two lawyers; one bank; one land office; four blacksmith shops; one jewelry store; six or seven implement agents, all seemingly doing well; three large hotels; a Masonic hall; a town hall; an Orange hall; an Oddfellows' hall; a printing office; a drug store; a furniture store; two butcher shops; an emigrant house; three freight houses; two large grain elevators with steam power; a post office, money order office and savings bank connected—quite a cart load of mail bags left off here; a round house; one large grist mill, running night and day; four churches supporting four pastors. A river runs through the town that will be harnessed some day soon to set in motion manufacturing establishments. There is a large brick school house where two teachers are employed. The town is built at the junction of two roads and is the first town of importance north-west of Portage la Prairie." 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 co-operation in this work.

Mrs. E. McCLURG. Ivan, Feb. 25, 1891.

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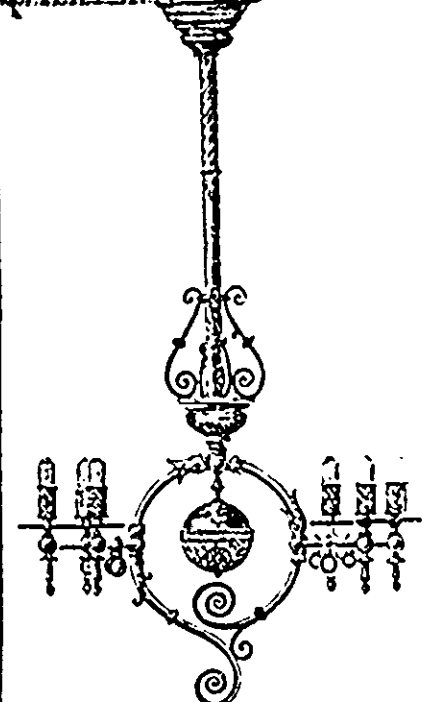
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JOHN WELLS

facto which has also a sign that should be seen: "But that ye may know of the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy) Arise, take up thy bed, and go unto thy house. And he arose, and departed to his house."

He also asserted, what no one else on earth over could assert, that He had power to raise the dead, and proved by the appropriate miracles of raising the damsel who had just died; the young man who was on the way to the grave, and Lazarus who was already in the grave, having been dead four days.

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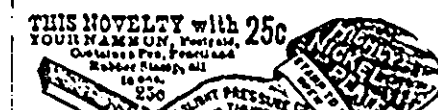
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