

The Canadian Evangelist.

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

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THE Canadian Evangelist

is devoted to the furtherance of the Gospel of Christ; and pleads for the union of all believers in the Lord Jesus in harmony with his own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-5.

Selections.

Baptizo.

Mr. Nicholas Flood Davin, M.P., in the course of a conversation a few weeks since, incidentally referred to the reply which he had at one time made to the request of a former Editor of the *Baptist* for his opinion on the meaning and use of the Greek word *baptizo*, in the New Testament. Knowing that our readers would be interested in learning the view of a gentleman of superior intellectual ability and of wide scholarship, not himself a Baptist, we asked Mr. Davin to kindly repeat his reply in writing, with permission to publish. Following is his answer to our request:—

"I forget the exact words I used in my reply to the question by the Editor of the *Canadian Baptist*. It was some years ago. But as my opinion remains unchanged, it will be as well to give the answer I would make if the request were repeated.

"I hold, and have held ever since I was in a position to have an opinion on the subject, that both as regards the form of baptism and those who should be the subjects thereof, the Baptists have the best of the argument. As to the more important question of the two, the subjects—the nature of the case, the order of the words 'believe and be baptized,' the apostolic practice and, most probably, that of the early church, are on the side of those who hold that Christian baptism presupposes conscious faith in Christ. The ancient form outlived the departure from the ancient rule. As to the subjects of baptism and the meaning of *baptizo*, the well known practice of the early centuries and the founts in old European cathedrals make out a case difficult to overturn, not to speak of St. Paul's argument in the sixth chapter of Romans, the beauty and appropriateness of which is lost unless you bear in mind that the only form of baptism known to Paul was immersion. The literal and metaphorical use of the word *baptizo* in Greek writers gives no countenance whatever to sprinkling. Ships are described as baptized when they have been sunk, and men as baptized with wine when they have been soaked with it. In the first verse of the third chapter of

Matthew *Johannes ho Baptistes* is only half translated. We got the English equivalent for the proper name but not for the cognomen; we got just the Greek word. The proper translation would be, 'John, the Dipper.' The meaning of several passages in the New Testament is obscured by the timidity of the translators in dealing with *baptizo* and its derivatives. In the eleventh verse of the third chapter of Matthew we read, 'I indeed baptizo you with water unto repentance.' But the Greek is, 'I indeed dip you in water into repentance.' In the fifth verse we read that they flocked out to him and were 'baptized,' 'confessing their sins.' The *metanoia* was not an end to be reached through baptism; they were repentant before they were baptized. If baptism led to repentance, John would never have addressed the Pharisees and Sadducees as in vs. 7-10. What force in 'dipped in Christ' as compared with 'sprinkled with Christ' (Rom. vi. 3), not to speak of the impossibility of correctly translating either the verb or the proposition so

"The same word *baptisterion* which Pliny used for a swimming bath, the ecclesiastical writers apply to the baptistry in a church."

N. F. DAVIN.

Regina, N.-W. T., Feb. 6, 1892.
—*Canadian Baptist*—

Beyond Comprehension.

When Daniel Webster was in his best moral state, and when he was in the prime of his manhood, he was one day dining with a company of literary gentlemen in the city of Boston. The company was composed of clergymen, lawyers, physicians, statesmen, merchants, and almost all classes of literary persons. During the dinner, conversation incidentally turned upon the subject of Christianity. Mr. Webster, as the occasion was in honor of him, was expected to take a leading part in the conversation, and he frankly stated as his religious sentiments his belief in the Divinity of Christ, and his dependence upon the atonement of the Saviour. A minister of very considerable literary reputation sat almost opposite him at the table, and he looked at him, and said: "Mr. Webster, can you comprehend how Jesus Christ could be both God and man?" Mr. Webster, with one of those looks which no man can imitate, fixed his eye upon him, and promptly and emphatically said: "No, sir, I cannot comprehend it; and I should be ashamed to acknowledge him as my Saviour if I could comprehend it. If I could comprehend him, he could be no greater man than myself, and such is my conviction of accountability to God, such is my sense of sinfulness before him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Saviour."

Dr. T. A. Stocum's

OXYGENIZED EMULSION of Pure COD LIVER OIL. If you have difficulty of breathing—Use it. For sale by all druggists. 35 cents per bottle.

Give a Kind Word when you Can.

Do you know a heart that hungers For a word of love and cheer? There are many such about us; It may be that one is near. Look around you. If you find it, Speak the word that's needed so, And your own heart may be strengthened By the help that you bestow.

It may be that some one falters On the brink of sin and wrong, And a word from you might save him— Help to make the tempted strong. Look about you, O my brother, What a sin is yours and mine! If we see that help is needed And we give no friendly sign.

Never think kind words are wasted, Bread on waters cast are they, And it may be we shall find them Coming back to us some day. Coming back when sorely needed, In a time of sharp distress; So my friend, let's give them freely; Gift and giver God will bless.

—*The Housewife*.

The Heavenly Foot Society.

Years ago, says the *London Presbyterian Messenger*, John Macgowan, a missionary at Shanghai, was greatly perplexed in mind "as to how to grapple with the evil custom of propping the natural growth of the feet of girls by encasing them in wooden shoes. This senseless and cruel custom was continued even by Chinese Christians; and all remonstrances were in vain. Moved by the dreadful amount of suffering thus entailed on the poor girls, Mr. Macgowan urged the matter again and again on the leading men of the churches, only to find himself opposed by an intense conservatism and veneration for ancient usages, on which he could make no impression. Then there was a real difficulty in the way. A woman with unbound feet was regarded as no better in social position than a slave. It was, therefore, a question of social distinction. Mr. Macgowan urged that the heathen would soon learn to distinguish between Christian women and slaves; and would come to regard the peculiarity as a Christian institution. All arguments, however, were lost on the men he spoke to, till the thought came, like a flash of inspiration, that an appeal ought to be made to the women, not individually, but collectively. Invitations were accordingly sent out to the women belonging to the four churches in Amoy to meet in one of the most central churches of the town. The men were simply horrified when they heard of this, and were filled with fears as to what the heathen would say of such an unheard of thing as a women's meeting being held.

"The meeting, however, was duly held, and well attended. After the object of the meeting was explained, an old lady, nearly seventy years of age, rose and most warmly supported the proposal to do away with foot-binding. She was seconded by the wife of one of the native pastors, a handsome woman, who spoke with remarkable grace and ease. Other speeches followed, all in the same strain; but then came the question of what was to be done to bring about a practical

effect. It was agreed to form a society pledged to oppose the cursed custom.

What name was to be given it? By the poetic instinct of the Chinese, the name was hit upon of the 'Heavenly Foot Society.' 'What's in a name?' A very great deal, indeed, may sometimes be. Good or evil fortune often turns on a well or ill-chosen name.

"But even a more practical question lay behind. What kind of shoe was to be adopted by the members of the society? The only kind that could be bought in the shops were the shoes for women slaves. These evidently would not do. After much discussion and the proposal of many plans, a very happy suggestion was made, namely, to take as a model the Emperors of China's shoes. The reigning dynasty in China is Tartar and not Chinese, and the feet of their women are not bound up. This idea was immediately taken up, and the unique meeting came to a close. A great revolution had been quietly initiated, the power of which even those who brought it about did not fully understand. The question has since impressed the minds of the heathen, who have been keenly watching the movements among the Christians, and perhaps it will not be very long before the system under which they have groaned for ages will be swept away. Thus does the gospel break the chains of men and bring them peace and blessing."

And now if the women who send missionaries to China would form a "Heavenly Head Society," which would wear bonnets that would protect the head and eyes and ears from cold and wind and sun, and a "Heavenly Waist Society," which would allow women to develop and move and breathe and bear children, and live to a good and honored old age, instead of shaping themselves according to the accursed fashion plates of Paris prostitutes, and bringing on themselves nameless miseries, and dying of consumption, decline and tight-lacing at eighteen, or twenty-five or thirty, the members of all these societies might join hands and carry the gospel of salvation and life and good health and peace to those who are bound in the chains of fashion, and who sit in darkness and in the shadow of death.

—*The Common People*.

The Beloved Disciple.

John was the beloved disciple, the choicest spirit of the Twelve, the one nearest to the heart of Christ. Not only was he that disciple whom Jesus loved, but he was full of love to his Lord in return. John leaned his head on Christ's bosom. All his soul seemed to be aflame with affection towards Christ. "We love him, because he first loved us" are words which come with great power from such a heart; they were so wonderfully true in his own experience. But now, when he comes to sing a psalm of praise to his Lord, he does not mention his love to his Master. He dwells not on that; for his confidence is deeper than anything in himself, even in the love of the Son of God to him. Would you not wish to be like

him? Then "keep yourselves in the love of God," as, on the opposite page of your Bible, you read in the Epistle of Jude. Meditate much on your Master, and on your Master's love; dwell with Christ, and, whether you realize your love to him or not, drink in daily the sweetness of his wonderful love to you. Live on that, and often

let your heart lift up a song of praise because of it. Then shall the blessing of Benjamin be yours: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."—*Spurgeon*.

The Number Seven in the Bible.

On the seventh day God ended his work.

On the seventh month Noah's ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven times for Sodom.

Jacob mourned seven days for Joseph.

Jacob served seven years for Rachel.

And yet another seven years more. Jacob was pursued a seven days' journey by Iaban.

A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean beasts, and seven ears of full corn and seven ears of blasted corn.

On the seventh day of the seventh month the children of Israel fasted seven days and remained seven days in their tent.

Every seven years the land rested.

Every seventh year the law was read to the people.

In the destruction of Jericho seven persons bore seven trumpets seven days. On the seventh day they surrounded the walls seven times, and at the end of the seventh round the walls fell.

Solomon was seven years building the temple and fasted seven days at its dedication.

In the tabernacle were seven lamps.

The golden candlestick had seven branches.—*Exchange*.

A famous preacher, in speaking of the woman being healed of her issue of blood, said that there was a little difference between the narrative as related by St. Mark and that given by St. Luke: that whereas Mark tells us that she "had suffered many things of many physicians," Luke does not so much as mention the fact; but being a doctor himself he would naturally omit those little things.

There is no one thing that argues more conclusively that a man is in a very low state of spirituality, yea a very dangerous state, than that he should become offended when invited and urged to come up to a higher and better state. Those who have the genuine love of God want more and more of that love. They are not striving to see how little of God's love they can keep their souls alive on, but they are striving to see how much of love they may enjoy even now. —*Kentucky Methodist*

On Christian Unity.

Among professing Christians the importance of Christian Unity is generally admitted; and numerous schemes have been devised, from time to time, to attain its realization to a greater and more desirable extent than has hitherto existed. Such schemes have for the most part failed, from their abettors overlooking the importance of carefully considering, in the first place, wherein true scriptural unity consists.

The first object to be aimed at is to ascertain the principles on which Christian Unity is taught and enforced in the sacred writings. Truth is one, and all who gain truth are in the way of gaining unity; but the most specious forms of unity gained irrespective of the teaching of scripture, or at the sacrifice of truth, must in every case prove delusive and of no avail.

That Christian Unity is a doctrine of the last importance is plain from every part of the New Testament. This unity formed the principal topic in the solemn parting prayer which the Lord Jesus offered up for his disciples: "I pray for all who believe in me, that they may be one, as thou Father art in me, and I in thee, that they also may be one in us" (John xvii. 20). In the first part of the comprehensive prayer, of which this portion is a portion, our Lord prays for his immediate disciples then around him, but he afterwards prays especially for those who, through believing the Apostle's word or testimony, should become his disciples in every subsequent age: "I pray 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 the world may believe that thou hast sent me." As the subject matter of this prayer, and the end to be attained by its being answered are both so unimportantly important, it is proper to inquire with care, what is that oneness or unity which our Lord thus so earnestly prayed for on behalf of his disciples to the end of time?

Now were we to understand the unity thus prayed for as designed to consist in all the disciples of Jesus, throughout the world, being visibly united and forming one community on earth; or in any considerable number of them resident in any particular country or very large city being thus united, we should assuredly be at a loss to see how this prayer has hitherto been answered. But it formed no part of the commission which the risen Saviour gave the Apostles to execute, that they should form all those whom by the preaching of the gospel they made disciples, into one visibly connected religious community. This, accordingly, is what the Apostles, when planting churches and setting them in order, never aimed at; and so soon as there were other churches planted in addition to the first church formed at Jerusalem, believers ceased to form in all respects one community. We read afterwards, accordingly, not of one church or religious community, but of numerous distinct religious communities independent of each other; we read of the "churches of Judea," of Asia, of Macedonia, of Galatia; and of the "churches of the saints" that were planted in the different other countries and cities, in which converts were made to the Christian faith. These first churches planted by the Apostles were not left to form any order of government according to their own notions of what was most expedient for them; the order and discipline they were to observe were given to them authoritatively. They were taught that he that heareth the Apostles

heareth Christ, and he that despiseth the authority of the Apostles despiseth that of Christ, who sent them to make disciples of all nations, and to "teach them to observe all things whatsoever he had commanded." Thus while not permitted, in allegiance to their supreme Law-giver, to call any man master; or to allow any number of men to make laws for them, they were not allowed to make laws for themselves. As "not without law, but under the law to Christ," they were taught to regard supremely his authority in every step of their procedure; and acting under his authority, they had the assurance of him, their only Lord, that "whatsoever things they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven."

While there was a substantial agreement among these first churches; through their thus obeying one common master, and having fellowship with each other as members of the same household of faith, we nowhere read of their being united under one earthly head or jurisdiction, so as to form one visibly connected community; they are never spoken of as one church, except in reference to their forming a part of the great church or congregation, of which the head is no longer on earth but in heaven.

But after the death of the Apostles, a material change in this state of things very early took place. One of the most disastrous effects of the working of that "mystery of iniquity" (or as it might more literally and properly have been rendered that "mystery of lawlessness") which was at work even in the time of the Apostles, which developed itself immediately after their decease, and which has so grievously corrupted the Christian profession to the present time was, that the churches ceased to regard the authority of their Supreme Law-giver, and drinking of the spirit of the "mystery of lawlessness," were induced to yield subjection to false teachers who presumed to make laws for Christ's subjects. By speaking things contrary to what the Apostles had enjoined, these false teachers corrupted the Christian profession to that degree that it became a trade in which merchandise was made of men's souls. And though solemnly warned of this source of danger, the time soon came when those professing to be disciples of Jesus became unwilling to endure "sound doctrine," and, instead of walking in the footsteps of the first assemblies, allowed themselves to be carried down the stream of corruption, which at an early period burst in upon the churches, as the Apostle Paul had foretold: and which gradually increased in its (humanly speaking) resistless power and desolating effects, till it changed the kingdom of Christ into a kingdom of the clergy, in which the fear of God was taught by the commandments of men.

Though under the corrupted form of the Christian profession which was subsequently thrown over whole nations, an appearance of outward uniformity and of unity was attained through compulsory subjection to human authority; it cannot be necessary to point out that this was a kind of unity altogether different from that for which our Lord prayed in behalf of his disciples in every age. This spurious so-called unity assumed, however, so imposing an appearance in connection with the exclusive claims of the Roman Catholic hierarchy, that it has long formed, and still forms, what may be regarded the stronghold of that corrupt system. While claiming to be the one Holy Catholic Church, and denouncing all beyond its pale as schismatics and heretics, the adherents of

this so-called church, notwithstanding their numerous serious differences among themselves both in doctrine and discipline, uniformly waive the consideration of all such internal differences in order to act in concert and with power against all other religious bodies. Being in subjection to one earthly head, they are like a disciplined army under a single commander; and the whole act as one man in maintaining and advancing the interests of their own body. But the whole system has no better foundation than the fallacy of confounding their ecclesiastical corrupt body, which they dignify with the name of the Holy Catholic Church, with the "one body" of the redeemed in heaven and in earth. Their attempt to unite Christians as one visibly connected one; under an earthly rule, is accordingly unscriptural in principle as it has proved intolerant and pernicious in its results.

Though at the Reformation the specious show of external unity which had previously existed was greatly interfered with, and in a manner irremediably destroyed, it was not succeeded among Protestants by a return to first principles and the realization of scriptural unity. So far from this taking place, the Reformed churches, instead of being modelled on the Apostolic churches, had systems of ecclesiastical polity planned for them, adapted to the corrupted form of the Christian profession then prevailing—a profession which embraced the population of whole nations or countries. As we are taught in the book of Acts that, "God has now visited the nations to take out of them a people for his name," and that it is the people thus called out from among the nations by the preaching of the Gospel, who were designed to form God's "holy nation" and "peculiar people" under the new covenant; the inference seems unavoidable, that all national systems of the Christian profession are so radically unscriptural as to be irreconcilable with the realization of true Christian Unity.

But even among those professing Christians who subsequent to the Reformation have seen the duty and importance of separating believers from unbelievers, as the Apostles did, and of aiming at scriptural purity of communion, great backwardness has been manifested to return to the great principles of Christian union, as taught by the Apostles and exemplified in the New Testament. Thus has it continued, to a great extent, to the present time; and the attempt to realize greater unity by means of systems of ecclesiastical polity of man's device, by means of associations of churches and evangelicall alliances have failed through overlooking the importance of resorting to first principles. A fertile source of misconception and error has been the inveterate idea of which many find it impossible to divest themselves, that Christians ought to be under some kind of organization which will connect them visibly as one religious community. A principal object aimed at has been to organize large and powerful religious bodies; and it has been usual to estimate the prosperity and influence of different religious communities by the number and worldly position of their respective adherents. Now as the real or supposed interests of these various religious denominational bodies are not unfrequently found to clash with each other, experience has shown that the result of their respective efforts to advance their own interests has often been the very opposite of harmonious co-operation and Christian Unity; viz, the engendering of unbecomly jealousy, of unconcealed rivalry and bitter contention. "Christian societies, regarding each other with the jealousies

of rival empires,"—says the late Robert Hall—"each aiming to raise itself on the ruins of all others; making extravagant boasts of superior purity, generally in exact proportion to their departure from it, and scarcely deigning to acknowledge the possibility of obtaining salvation out of their pale, is the odious and disgusting spectacle which modern Christianity presents. The bond of charity which unites the followers of Christ, in distinction from the world, is dissolved, and the very term by which it was wont to be denoted, exclusively employed to express predilection for a sect. The evils which result from this state of division are incalculable; it supplies infidels with their most plausible topics of invective; it hardens the conscience of the irreligious, weakens the hands of the good, impedes the efficacy of prayer; and is probably the principal obstruction to that ample effusion of the spirit which is essential to the renovation of the world."

What then are we to say to these things? Are we to say that the disciples of Jesus are not really one; and that our Lord's solemn prayer in their behalf has not been answered? To entertain such a notion even for a moment is most painful and seems little short of blasphemy, whether we consider the glorious character of him who prayed, whether we consider the importance of the prayer itself, or the greatness of the object to be attained by it, we cannot for a moment doubt that the prayer was heard and answered; and that all the true followers of Jesus are, in the designed meaning of the expression, truly "one."

The important question thus naturally arises for consideration: wherein does the oneness or unity for which our Lord prayed on behalf of his disciples consist? In order to the avoidance of the common error of conceiving of, or of representing this unity to consist in things which are not essential to it, and in order to the subject being viewed with clearness and satisfaction in the light of the scripture, it is desirable to consider Christ's disciples in a two fold point of view.

First, as the mystical body of the Redeemer. Second, as those who have made a scriptural profession of the name of Christ; and in the judgment of man are to be accounted as Christ's true followers.

While these two views are closely connected, they are in some respects materially different; and it aids greatly in clearing our notions of the whole subject, to consider Christian unity, first, in reference to the one, and secondly, in reference to the other.

First of all then, let us view Christian Unity in reference to the mystical body of Christ. By this designation is meant that "one body" which will eventually be redeemed out of every kindred, and people, and tongue; that "general assembly and church of the first-born whose names are written in heaven," which will at last be congregated around the Saviour in glory. Of the vast multitude that will compose this general assembly, some have already died in the faith, others are now on earth, and some it may be are not yet born; but this difference in their states of being and in the situations they now occupy, affects in no degree their spiritual unity as the "one body" of Christ. As respects those of them who are at present on earth, whatever differences may exist in regard to hereditary descent, to nation, to sex, or to condition in life, all such distinctions are done away with, when viewed in the light of their spiritual oneness. In the "one body" of the redeemed, there is neither Jew nor Greek, Barbarian, Scythian, bond, nor free, male nor female; for all are

one in Christ Jesus, who is all and in all.

Among all the members of the mystical body of Christ, there is a real unity or oneness, by their partaking of that Spirit by which Christ dwells in his people, and they in him. We find accordingly our Lord saying: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." This the evangelist adds, "spake he of the Spirit which they that believe on him should receive. To every member of Christ's "one body," without a single exception, the Spirit, we are thus taught, is imparted, and in unison with this declaration, we find the Apostle Paul stating: "if any man have not the Spirit of Christ he is none of his." It is thus by their personal participation of the Spirit that the union of the members of Christ's "one body" with their head is constituted; for "he that is joined to the Lord," we are taught, "is one spirit." This is true of the whole collective body of true believers. By whatever name they are known among men, they are all infallibly known to the good and great Shepherd to be part of his "one flock" (John x. 16). As the Lord Jesus lived by the Father, so do they live by him. By being all made "to drink into one Spirit," and being all animated by the same Spirit, they have all become members of Christ's "one body," of his flesh, and of his bones.

It appears to be this life giving, life-supporting union between Christ and the members of his body, by the gift and indwelling of the Spirit, that our Lord more especially refers to in his prayer in behalf of his disciples, "that they might be one." He prays for a union of the same kind with that which he himself had with the Father: "that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." Again he says: "And the glory which thou gavest me I have given them; that they may be one, even as we are one." To the same effect in the preceding contest we find him saying: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come unto you, yet a little while and the world seeth me no more; but ye see me, because I live ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."

This language is in entire accordance with the prayer that his disciples "might all be one," as thou Father art in me, and I in thee, that they also may be one in us. Thus through the indwelling of the Spirit in every believer, as the Lord Jesus lived by the Father, so do the members of his mystical body live by him. All who become the children of God by faith in Christ Jesus are all one in him, in as much as he that is "joined to the Lord is one Spirit." And being all baptized into one Spirit, and all animated and led by the same Spirit, the members of Christ's "one body" are constituted members of Christ their head, and members one of another.

Such is the oneness, it would appear, for which our Lord prayed in behalf of his disciples, a oneness invisible to mortal eye, but distinctly seen by the omniscient, who seeth not as man seeth, but discerns things invisible as they really are, and as they will eventually appear. Such is the unity of Christ's "one flock"—a spiritual unity, arising from a union with him their head, which is vital, real, and

permanent. Amidst the unseemly jealousies and bitter strifes that have unhappily prevailed among professing Christians, it is consolatory to reflect that this spiritual unity, this vital and real union, exists among all whom the Lord knows to be his.

But important, unspeakably important, as this union between Christ the Head and the members of his mystical body is, it is not to Christian Unity in this point of view that our attention is, for the most part, directed in scripture. While it is truly satisfactory and profitable to form just, scriptural conceptions of Christ's mystical body, it is not with this mystical body, as such, that we have, in the first instance, to do.

We learn from the apostolic letters addressed to those first churches, that the invisible, though real, union existing between Christ and the members of his mystical body, of which we have been treating, was the foundation of a farther union—a union of a visible kind.

(To be continued.)

A loving word is always a safe word. It may or may not be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it.

Regeneration and Sanctification.

THEIR RESPECTIVE SPHERES.

[We give here a liberal extract from a lengthy article in the Jan. 20 number of the Christian Guardian. It was written by Rev. T. L. Wilkinson, of Grimsby, and bears the title given above. Mr. Wilkinson wrote in opposition to some of his own Methodist brethren who mistake the spheres of Regeneration and Sanctification and set forth their views in a paper of their own. Their main proposition is—

"Regeneration is salvation from actual sin; entire Sanctification is salvation from inbred sin."

Mr. Wilkinson very successfully shows that the Scriptures recognize no such distinction as that claimed between "actual" and "inbred" sin, and quotes John Wesley's definition, "By sin I mean a voluntary transgression of a known law." We should be pleased to have Mr. Wilkinson explain how he understands the doctrine of the Methodist Church in regard to the "Baptism of Infants," and whether he thinks it consistent with the views he expresses in the extract given below.

Mr. Editor, as I penetrate more and more into the sublime depths of this subject I become somewhat anxious about our little ones. I am led to wonder whether there is any of this naughty "inbred sin" in them. If so, and they have neither been regenerated nor sanctified, do not "the seed and root of all sin" remain in them? And must they repent deeply and pungently before they can be healed? If so, being unable, as infants, to repent, what will become of them if they chance to die in such a state, or must they go, though "not a span long" in some cases, where all bad people go? If their inbred sin is hereditary they are under the same obligations to repent of theirs that I am of mine.

1. That any hereditary tendencies to evil in us are not sin at all, but depravity.

2. That by actual sin depravity deepens.

3. That there is but one divine remedy for our diseased and polluted natures, viz., the atonement.

4. That the act of divine forgiveness blots out our actual sin, and the divine remedy purges away our pollution, quickens our dead natures, and "renews us in the image of God, in righteousness and true holiness."

5. That regeneration does not necessarily so turn the bent of our every inclination, that we will, from the very inception of the new life, have as strong inclinations to good as we formerly had to evil, or that every desire for unlawful indulgence or tendency to doubt and disobedience will be so eradicated that we will feel no "motions of sins" working "in our members;" but that such direction is given to our faculties and affections as will enable us to serve God acceptably, if we will, and run in all the way of his commandments, "having power," as these brethren express it, "over all inward and outward sin," or, as Wesley expresses it, "holiness of life, arising from holiness of heart."

6. That by the faithful use of this power, and cultivation of right affections, we may "grow in grace," and our pathway become "as the shining light, that shineth more and more unto the perfect day." But by neglect in this matter, whether through ignorance or carelessness and habitual yielding to sin, we "lose our savour," fall into condemnation, are shorn of our strength and become as other men.

7. That when this enfeebled spiritual state is recognized, we may by a determined effort of faith, a renewed consecration to God, and a "deep and pungent repentance," recover our first love and light and joy perhaps in larger measure than ever, and call it, well, whatever our religious teachers have taught us to call it—perhaps imagining that we had no "actual sins" to repent of, though the very fact of our having lived beneath our

privileges for years, and neglected known duties to God and man, was sufficiently actual to make us actually wretched and worthless.

8. That sanctification, or holiness, is rather the state into which the process of regeneration introduces us than a distinct operation in itself, else how can "converted people" be "holy," or partly sanctified? Either regeneration makes them holy, or part of the process of sanctification takes place contemporaneously with it. In the latter case there must, according to our editorial brethren, be two sanctifying processes, one at the time of regeneration and one later. But if we allow that sanctification is the result of regeneration, then we have no confusion of thought. And surely the process of sanctification, as far as it is a process, viz., the acts of separation and consecration, takes place then. Regeneration cleanses, renews, and quickens, and whatever produces these effects in us is regeneration, and not sanctification. Yet when a man is cleansed, renewed and quickened he is made holy, hence regeneration makes us holy or sanctified. In this state we may grow—in fact, we must grow or die. Onward is the watchword and genius of Christianity. "Being made free from sin, and become servants to God, we have our fruit unto holiness," etc.

9. And when will sensible people come to see and acknowledge that infant children, by virtue of the atonement, stand in the same relation to God, and possess the same moral nature as regenerated adults, no sin, either "actual" or "inbred," being imputed to them? "Of such is the kingdom" is said of infants. "Except ye be converted (or born again), and become as little children, ye cannot enter the kingdom," is said of adults.

WHY NOT MORE BAPTISTS?—By a singular freak of arithmetic the denominational increase of the Baptists is exactly 4,000. They seem to be very much discontented with this increment, and they are right, for when the rapid growth of population is taken into account it is not an increase but a mark of stagnation. But why should the English Baptists—really—be disappointed? How much of reality is there in the assumption that the Baptist Union is really a Union of Baptists? Immense numbers of "Baptists" are not baptized. Probably many hundreds of the contingent of 4,000 are unbaptized members. For nothing is easier than to be a Baptist without the slightest right or title to such a name. The "open-membership" system is converting many Baptist churches into something other than what their name implies. There is something in these days so far from genuine about the practice most favored by the Baptist Union, especially in London, that the distinctive denominational enthusiasm founded on an ordinance must be dwindling more and more into rapid indifference.—Christian Commonwealth, London, Eng.

[The foregoing explanation of the small increase in the so called Baptist denomination in England will astonish those who are not aware of the fact that in that country "immense numbers of 'Baptists' are not baptized." It seems incredible, but it is true. Baptist meeting-houses whose trust deeds exclude the baptistery; Baptist deacons who have not been baptized! Has it come to this that Baptist churches claiming to be churches of Jesus Christ set aside his ordinance and so virtually repudiate him? Let all who feel disposed to make light of baptism take warning.—EDITOR EVANGELIST.]

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TORONTO, MARCH 15th, 1892.

Duncan A. Sinclair.

"Friend after friend departs,
Who hath not lost a friend?"

How busy death has been during this winter! Into how many homes he has entered and ruthlessly taken away the loved, the honored and the promising. How few circles of kindred and affection have remained undisturbed by the cold and clammy hand of the hateful, last enemy!

The death of the young man whose name stands at the head of this article is felt as a personal loss by many more than by those of the home circle, and those who are his kindred according to the flesh. A large number of kindred in Christ esteemed him very highly in love for his work's sake, and for the noble patience he exhibited in battling with a dire disease that he might be restored to health and strength, and so be able to realize his consecrated ambition as a preacher of the unsearchable riches of Christ. And yet it may be truly said of him that the chief aim of his life was not to be a preacher, but to advance the cause of Christ. His interest in the Lord's work did not languish, even though his physical strength did. We do not recollect hearing anything finer from a young man than what Duncan said in a short speech at our Annual Meeting in Owen Sound in 1890. The young men present who were preparing for the ministry of the Word were being called upon to make a few remarks. When Duncan's turn came, he rose and expressed himself somewhat to the effect: "It has been for some time my desire to be a preacher. I am not now sure that I shall be permitted to become one. However, if I cannot work in that way for the Master, I shall endeavor to do all I can in another way, by giving of my means to support those who have the strength, as well as the desire, to serve the Lord as preachers of the Word." As he thus expressed himself, and that with evident cheerfulness, it was apparent that the audience was deeply stirred and greatly impressed with so noble a resignation, and so Christian a resolution. And right faithfully did he carry out his resolution. The revival of the church in Blenheim has been accomplished with his cordial approval and generous support. Home and Foreign Missions found in him an intelligent, a steadfast, and a liberal friend. He had a clear conception of the position of the Disciples of Christ, and believed that that position could be made acceptable to the people, by earnest proclamation of the truth, and by faithful presentation of it in the lives of those who professed it. He did not, as young people are apt to do, despise the day of small things. He was willing to be among the minority holding the truth and more than willing to help the minority become the majority by furthering the

good cause in every lawful way. Herein he set a good example to the young Disciples in our land.

There is something exceedingly pathetic in the death of a promising young man, especially when his ambition was lofty and his purposes holy; our minds dwell on what seems to us the loss, and we find ourselves wondering why such things are allowed to be. But it is inspiring on the other hand to think of such a young man eager to live, yet ready to die, anxious for strength that he might use it in the Master's service, yet repining not as his strength failed, but rather devoting the full measure of it remaining from day to day to the interests of the cause he loved so well. So it rejoices us to believe it was with Duncan A. Sinclair. His example will be a blessing to our young men, those who are preachers and those who are not. And we may well pray that his patience in suffering, his liberality in giving, his confidence in truth, his faithfulness in service may not soon be forgotten, but live in our memories as an inspiration to nobler and more Christ-like living.

Bro. Meigs' Tour.

It is not surprising, and yet it is highly gratifying, to learn that Bro. F. E. Meigs' visit to Ontario has given a great impetus to the zeal of the brethren in regard to Foreign Missions. From nearly every point he visited, glowing accounts come of his lecture. Intelligent people who have read much about mission work in China, and listened to their own preachers describing it after a fashion, talk now as though they knew nothing about it until they heard Bro. Meigs drawing his vivid picture of China and the Chinese, the social, moral and religious condition of the people. What a vast aggregation of depraved humanity there is in that immense country! How deep is the moral darkness! And what sublime faith is that of the missionaries of the Cross who undertake to live among such people, and patiently present Christ to them, never doubtful of the final result, but ever confident that the gospel of Jesus Christ is mighty to the pulling down of the strong-holds of sin and ignorance even in China! Let us not belittle the faith of our faithful missionaries. It is quite easy here at home to make oneself believe that he has faith and zeal enough to be a missionary, but how greatly different it is to be in a foreign land and there maintain the mission part, Bro. Meigs very clearly showed. We are thankful to be able to say that we have never intentionally spoken lightly of the foreign missionaries and their work, of their faith or of their zeal, but we are free to confess that since seeing Bro. Meigs and listening to him in public and in private, our respect and admiration for, and our confidence in, the missionaries are increased manifold.

Two remarks of Bro. Meigs' were specially striking, first, that the greatest trial of his faith was in gaining his own consent to remain in such a country, amid such a people; second, that to live in such a country and observe the condition of the people is to make a Christian feel that had the commission never been given the obligation to preach the Gospel would be no less than it is.

Very naturally the Disciples of Christ are very much interested in whatever pertains to the subject of Christian Union, and it is not surprising that so many of our correspondents that have written about Bro. Meigs, have noted what he said in regard to the feeling of the missionaries on union. One might almost say that

If the Foreign Mission work had accomplished no more than to throw so strong a light on the evils of sectarianism it had almost justified itself.

It is very much to be regretted that Bro. Meigs' visit to this country could not have been prolonged. It was a very laborious tour to him; from Blenheim to Hamilton he was scarcely allowed to relax an hour. But he has the assurance that he was very welcome and highly appreciated, and what will please him most, that many Christians are thankful that they saw and heard him, and earnestly declare that they have been blessed thereby.

Here is an item from the *Christian Guardian*, which is more than suggestive:—

Rev. Dr. James Martineau, the most distinguished teacher of Unitarian doctrine in England, has withdrawn from that denomination. We do not understand that he renounces his belief, but he does declare that he sees no use for a Unitarian denomination.

This reminds us of a story told of an American who once visited a Unitarian church in London. There were but three persons present, including the preacher. The American, being afterwards asked what he found at the Unitarian church, replied, "Three persons and no God."

Archibald G. Brown of London, England, one of Mr. Spurgeon's distinguished students, was recently interviewed by a representative of the *Christian Commonwealth*. Here is a part of the interview:—

"Do you make baptism by immersion a condition of membership at your church?"

"Rather! I had sooner be pastor of a strict communion church than pastor of one of the non-popular union churches. I believe they are at the bottom of the whole, down-grade. I know I'm awfully old-fashioned. But the moment we make light of anything that the Lord commands we are playing into the hands of the devil. Of course we have to meet cases of exceptional ill-health, but," added Mr. Brown with a sly look, "we are content with nothing less than a certificate from our own medical man, who is a thorough Christian and in full sympathy with Believer's Baptism."

These words are worthy of being printed in letters of gold, "The moment we make light of anything that the Lord commands, we are playing into the hands of the devil."

The following paragraph taken from the *Daily Mail* of March 8th, as well as the Obituary notice to be found on another page, will have a melancholy interest for the older Disciples throughout Ontario:—

The funeral of the late Mr. James Beaty, sr., took place from his residence, 17 Fuller street, yesterday afternoon to the Necropolis, and was attended by many of Toronto's oldest citizens, amongst whom were: Mr. A. McFarren, ex-Mayor Read, Q.C., Mr. R. H. Bowes, Mr. C. H. Lindsay, Mr. T. Thompson, Mr. A. Walton, Mr. J. M. Migh, Mr. H. Miller, Mr. N. Love, Mr. E. P. Roden, Mr. J. Burns, Mr. D. Brooke, Mr. G. Brooke. The pall-bearers were: Messrs. E. M. Morphy, E. Coatsworth, M. McCraney, W. Glenn, T. Murray, W. S. Broughton, R. Reynolds, J. Menzies, J. McDonnell, and Dr. Ferguson. The chief mourners were: Messrs. Harold Mullaney, John Beaty, Samuel Beaty, Chas. Beaty, Robt. Beaty, Jas. Beaty, J. Standish, A. J. R. Snow, J. Cowan. A simple service was conducted at the house by Mr. Barclay, of the Church of the Disciples, of which the deceased had been a member for many years.

The *Sunday School Times* continues to say wise things on important subjects. Here is one of them:—

To be afraid of the closest scrutiny of the Bible text is to confess one's

self an infidel or a sceptic. The man who feels sure that the Bible text is all pure gold has no fears of any test to which the precious metal may be subjected; and if, forsooth, this testing process should result in clearing away from the surface of the gold any corrosion that has for a season dimmed its brightness, he is the more glad for that. It is only the man who doubts whether, after all, the Bible is pure gold, who shrinks from its fullest testing. Just now, while timid men's hearts are failing them lest the destructive critics of the Old Testament should prove that the sacred text has in it the errors they have insisted would naturally be found there, it is refreshing to note the confident tone of a reverent archaeologist like Professor Sayce, as he reports one after another of the recent disclosures in the field of Old Testament history, saying: The fact is another illustration of the way in which the discoveries of Oriental archaeology are restoring the credit of Old Testament history, and showing that the difficulties we have found in it are the creation of our own ignorance."

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We are happy to be able to report additional contributions to so worthy an object. We are working up: \$88.00 makes quite a start towards one hundred. Will those who intend to aid this enterprise kindly send in their subscriptions soon. The money is needed now.

GOSPEL MEETINGS.—The short course of Bible Lectures in the Disciples church were well attended and proved of much interest to Bible students. Mr. Lodiard's remarks on "Important Divisions of the Bible" and his "Ten rules for study" will not be easily forgotten. The whole course of lectures abounded with telling points and practical suggestions. He is now assisting Mr. Tovell in a series of Gospel Meetings. Services every night, except Saturday, at 8 p. m.—Warton *Encore*.

We regret exceedingly to say that T. L. Fowler, president of the college, has resigned to take effect at the end of the present term, at which time he will return to his former home in Canada. Mr. Fowler came here well recommended and the people have found him all he was recommended to be, and are well pleased with him. His retirement will be a severe blow to the college, and many a day will pass before they can fill his place. Mr. Fowler has made many friends since he came here, and all regret to have him leave.—*Fairfield News*.

On the first page will be seen an article on "Baptizo," clipped from the *Canadian Baptist*. Mr. Davin, whatever may be said of his political views, is evidently well-informed in regard to the meaning of that much debated word. We have pleasure in still further circulating his very clear and conclusive letter. There are not a few indications that the days of sprinkling for baptism are numbered. Those who know the truth on the subject should use every lawful means of advancing it.

THAT QUESTION.—"What question?" Why the question asked by Bro. Lodiard on page 5 of Jan. 15th *EVANGELIST*. "Well, what about it?" Why don't you answer it? "Because 'our wise men' were invited to answer." Well, now, we invite the wise and the unwise to reply. Come along, brethren and sisters, give us your mind on this matter. The way is open now for all.

ren and sisters, give us your mind on this matter. The way is open now for all.

"Why attach 'Rev.' to Bro. Lodiard's as in last issue?" The printer made the attachment, brother, and the proofreader, contrary to his almost invariable custom, did not notice the error. The Editor, in his invariable manner is, wrote, "Bro." James Lodiard.

We are glad that the *Christian Standard* continue "sound" on the "Rev." question, as the subjoined clipping testifies:—

We find in *The Illustrated World's Fair* a portrait which we recognize in spite of the astonishing underscription, "The Rev. B. J. Radford, D.D." It warms the cockles of the heart to think of the fun our "bothersome Ben" will have with that entitlement. We have obtained permission of the magazine to use the portrait, and we will do him the friendly office of extricating his name from its environment.

The church in Guelph is to be heartily congratulated upon the appearance of the interior of its house of worship as described in another column. It is a pleasure to record this sign of progress upon the part of the Disciples in the Royal City. We wish them much happiness and increasing prosperity in the more favorable circumstances in which they now meet. Bro. George Fowler is highly spoken of by the church; we trust his labors in Guelph may be very fruitful. The church in Guelph deserves to succeed, and we doubt not but it will. Bro. James Kilgour has stood the winter very well and is as happy as any over the improvements made.

The writer spent the Lord's day, Feb. 28th, with the little band of Disciples in Orangeville. The occasion was the opening of a more convenient hall, recently rented and fitted up. The little church is now about as comfortably located as it could be in a hall, being in the central part of the town, and up but one flight of stairs, which is neither very steep nor very long. Bro. Henry King, formerly of Priceville, and Bro. J. A. Aikin conduct the Lord's day meetings alternately. Bro. E. Sheppard held special services some time ago which were very acceptable to the brethren. It is thought that a longer effort under favorable circumstances in the near future would be productive of good. The Disciples need and deserve the hearty support of their brethren in Ontario.

Acknowledgment.

MY DEAR BROTHERS, SISTERS AND FRIENDS,—I would like to tell you how highly we appreciate your words of sympathy and love when our hearts are so lonely. 'Tis sweet to have those words from those who knew and loved our beloved. We find that in sorrow as in the church of the living God there is no dividing line of color or country—kind words have come from friends at home and from friends across the line. One thing impressed me very much; it was when some of Africa's sons and daughters came to take a last farewell. Just now I cannot write you personally. Pray for us. May our Father's richest blessing rest upon you all. Your sister.

BELLA SINCLAIR.

Blenheim, Mar. 11, '92.

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Church News.

MINNESOTA.—Bro. J. B. Lister informs us of a number of additions lately. We have not particulars as yet.

WELLAND.—Bro. P. A. McArthur is laboring on faithfully at Welland. There is talk of special services soon by Bro. Fannon of North Tonawanda.

GEORGETOWN.—Bro. Weaver, of Hamilton, and Bro. Baker, of Everton, are holding special meetings at this place. It is just one year since the work started here.

TORONTO, CECIL ST.—There have been eleven added to the church since last report. Bro. George Munro preached the anniversary sermons on the 13th inst. The work is growing constantly.

EVERTON AND MIMOSA, March 7.—Collection for Foreign Mission at Mimosa yesterday, \$18.75; at Everton, upwards of \$71.00 in cash and pledges, also the night of Bro. Meigs' meetings, upwards of \$16.00. P. B.

ERIN.—Bro. J. A. Aikin preached at Erin Centre, Erin Village, and Hillsbury on Feb. 28th. We are pleased to know that the brethren enjoyed his visit and his addresses. If he will permit us we shall tell our readers something about him by and by.

ERIN.—The undersigned expects to close a five years' term of service with the Erin Centre and Erin Village churches on May 1st next. Any churches not having preachers that think they would like to have such a preacher as the undersigned are invited to correspond with him at Erin, Ontario. Geo. Munro.

WIARTON, March 3, 1892.—Our meeting closed on Feb. 29th with five additions. While the number is not as large as we wished it to be, yet we rejoice that these have been led to Christ. The attendance was good, gradually increasing until the house was filled. Sunday evening, Feb. 28th, the Gospel was faithfully proclaimed by Bro. Lediard, and we look for other seeds yet to grow and bear fruit to the glory of God. A. T.

LONDON, Feb. 25th. Since last report five have been added to the church—two by confession and baptism, one from the Baptist and two by letter. Two aged Methodists made the confession on Tuesday evening, and with others, probably, will be baptized on Lord's day evening. The work is getting interesting here and is bringing forth fruit even in the manifestations of greater zeal for the Lord (?) on the part of Methodist and Baptist preachers. T. L. Fowler.

GEORGETOWN, March 7, 1892.—A Ladies' Aid Society has been organized in this congregation with a charter membership of twenty. Mrs. A. McKinlay is President, and Miss Kate Wilson, Secretary. On Friday evening last, the members of the society entertained their friends at the home of Sister Chesher. There were 130 present, and the collection amounted to \$12.60.

Bro. Weaver, of Hamilton, commences a meeting with the church this evening. At the end of this week we expect Bro. Baker, of Everton, to take charge of the meeting. Alex. McMillan.

HAMILTON, March 7.—Bro. Meigs was here on Monday evening, Feb. 29th. He gave us a very interesting

lecture on the Foreign Mission work in China. He told us of the needs of the Chinese and of what the missionary has to contend with when he undertakes to teach them about Christ. He said that the denominational missionaries in China seeing the necessities of the work were willing to make great concessions from a denominational stand point in order the better to reach the people, and concluded his remarks by saying that if there were not a union of professing Christians within twenty years it would not be the fault of the missionaries. After the lecture a collection of upwards of ten dollars was taken up. J. M. Warner.

Sr. Thomas, Feb. 23rd.—Last Lord's day (21st) we hold memorial services in honour of Sister Carrie Loos Williams, who so recently returned from the Mission station at Shanghai, China, to lay down her life in the midst of her chosen work. It was my privilege to know her as a regular and attentive scholar in the Sunday school class at Bethany, and later, as a Christian young lady, esteemed for her affability, goodness and piety. The last touching scenes of her life; her calm, Christian fortitude and beautiful faith in Jesus and his promises have precious memories that shall be long and fondly cherished by the church. (Mark xiv. 8, 9.) One lonely Missionary will return to the work. Let our prayers go with our dear brother Williams; our God will sustain him.

We greatly enjoyed Bro. F. E. Meigs' short visit, and his address on our Mission work in China, on the 17th inst. I hope his visit among the churches will greatly increase Missionary knowledge and zeal among the Disciples.

Our Y. P. S. C. E. held a very pleasant social on the 8th, that being the first anniversary of the society. A pleasing programme of addresses and music was rendered and refreshments served. One confession last Lord's day, baptism at the prayer-meeting tonight. The husband of this lady was immersed some weeks ago; both have been members of the Congregational church for some time. T. B. Knowlks.

Sr. Thomas, March 8.—There was one addition by confession of baptism on Feb. 28th. Last Lord's day the collection for Foreign Missions reached \$64.00. T. B. K.

GUELPH.—The social platform meeting held in Zion church last night was a decided success. The house was comfortably filled, visitors being present from the various congregations of the city.

The meeting was opened by singing the hymn "All Hail the Power of Jesus Name." Rev. Dr. Haunon read the 19th Psalm and Rev. Jas. Kilgour offered prayer. The chair was occupied by Mr. J. W. Kilgour. In a few words he welcomed the visitors and said that the meeting partook of a three fold nature. First, it was the anniversary of the church. They first met to worship in this edifice on the first Sunday in March, 1882. Second, it was the occasion of their re-opening after the repairs which had been going on for the past three or four weeks. Third, it was a reception to their pastor, Mr. Geo. Fowler.

Interesting, appropriate and congratulatory addresses were delivered by Revs. Jas. Kilgour, Dr. Torrance, J. C. Smith, B. B. Williams, J. D. Freeman, Dr. Wardrope, Dr. Haunon, and R. J. Beattie, of this city, and Geo. Munro, of Erin, editor of THE CANADIAN EVANGELIST. Rev. Geo. Fowler,

the pastor, made a few closing remarks, thanking the visitors for the kindly welcome which had been extended to him, and for the congratulations offered to the congregation. He hoped the present good feelings would continue to exist, and that they would work earnestly and lovingly together for the Master.

Mrs. Savage, Miss Evans, and Mr. W. W. Spraggo sang some sacred solos which were much appreciated and added greatly to the pleasure of the occasion. After singing "Praise God from whom all blessing flow," and the benediction by Dr. Wardrope, the meeting dispersed.

The interior of the church has undergone an entire change. The platform has been enlarged, the old pulpit replaced by one of more modern design, the walls and ceiling painted and tastefully decorated, the seats and woodwork stained and varnished, and the platform and aisles nicely carpeted, all of which adds an air of pleasantness and comfort to the place. Mr. W. Scrivens, of this city, did the painting to the satisfaction of the committee in charge.—Guelph Mercury.

Returned from China.

Mr. F. E. Meigs, who lectured in the Disciples' church last night, has but lately returned from China. Mr. Meigs is engaged by the Foreign Missionary Board of the Disciples of Christ of America. The object of his lectures is to explain fully the condition and needs of the heathen races; knowing that all the Christian people require is to know in order to aid in the great work. The lecture was listened to with rapt attention and increasing interest to the end, and by the remarks made by those present, did not fail in producing the desired effect. The Disciples in the United States and Canada have now in China twenty missionaries centered at Nankin, a city of half a million, situated on the Yangtsekiang, one of the greatest rivers of the world, forty miles wide at its mouth, and navigable by the great ocean steamers for 800 miles. The Disciples are young in the missionary work. Five years ago they had but one missionary in China, and now twenty, and their mission stations in all heathen lands are now increasing in like ratio. The first missionary to China was Dr. Macklin, a Canadian, known probably to many. He left a three thousand dollar practice at Lobo, Ont., and consecrated himself to the Lord. His medical skill has gone abroad, and the Chinese come for hundreds of miles, bringing their sick, lame, deaf, and blind and lay them down at the feet of the missionary. The Dr. first tells them in their own language the simple story of the Cross, till many of them are completely broken down with grief, then he takes them to the hospital and ministers to their physical needs. Mr. Meigs said that this was a great barrier removed, and many hearts were reached in this way that otherwise would be inaccessible. At the general convention of the Disciples which met at Allegheny last fall about \$7,000 was raised to build a hospital for Dr. Macklin. Another important point brought out was that in China the missionaries of all societies are practically united. They spend their time and money in preaching—as did the Apostles—Jesus and him crucified. The doctrinal discussions and differences that keep the Protestant world apart in Europe and America are not introduced into China. Dr. Ashmore, a Baptist missionary to China, in a letter to the Independent said "that if the Church of Christ was divided in China by these doctrinal discussions

it would not be the fault of the missionaries but of the churches at home." Mr. Meigs said that the Plea of the Disciples, which has been proclaimed in all parts of the States for the last fifty years, is having great force in China. The spirit of union is abroad.—Toronto Junction Tribune.

Co-operation Notes

STANDING COMMITTEES FOR 1891-92. On Obituaries—C. J. Lister, chairman, Owen Sound, E. Sheppard, C. Sinclair.

On Missions—A. Yule, chairman, Aurora; S. Woolner, T. B. Knowlcs, James Tolton, M. N. Stephens, Daniel McMillan, James Hunter.

On Education—John Munro, chairman, Toronto Junction; D. W. Clendenan, L. K. Murton, R. W. Ballah, C. A. Fleming.

On Statistics—P. Baker, chairman, Everton; D. H. Stewart, E. Thomson.

On Sunday Schools—A. Tovell, chairman, Wiarton; E. B. Barnes, E. S. Kilgour, R. W. McDonnell, Mrs. Brononstahl, Miss Annie Leary, Miss Lizzie V. Riach.

Hugh Black, President.

The names of the members of the various Standing Committees are published here by way of reminding them all of their respective duties. Any brethren or sisters having any suggestions to make regarding the work of the committees will kindly correspond with the chairmen, whose addresses are given.

There will be a meeting of the Board of Managers in Guelph, Mar. 18th, beginning at 10 30 a. m.

CONTRIBUTIONS.

Table with 2 columns: Name and Amount. Edward Tolton \$5 00, Munnie Manning 5 00, John Black 5 00, J. W. Kilgour, Treas. Wellington Co-operation 62 50. Total: Geo. Munro.

Wellington Co-operation.

A meeting of the Board of the Wellington Co-operation was held in Everton on Feb. 27th, 1892, at 2.30 p.m. There were present H. Black, president, in the chair; J. W. Kilgour, secy. and treas.; John McKinnon, Jno. Black, D. McMillan, H. McMillan, Thomson Smith, Wm. Tovell, Thos. Tolton, and A. McDougall.

After devotional exercises the treasurer presented a report which showed the receipts since the last audit on July 20th, 1890, to be \$219.58, and the expenditure as follows:—

Table with 2 columns: Item and Amount. Paid Church in Mimosa \$50 00, " " " Guelph 37 00, " " " Walkerton 37 00, " Postage and Stationery 39. Total: \$121 39.

Leaving a balance of 125 19. John McKinnon and D. McMillan, auditors, certified to the correctness of the account and the report was adopted.

H. Black was reappointed president, and J. W. Kilgour, secy. and treas.

It was unanimously resolved that the balance in the hands of the treasurer and the receipts from dividend for 1892 be equally divided between the Ontario Co-operation and the church in Guelph. J. W. Kilgour, Secy.

PEOPLE'S NEW TESTAMENT, with notes. Vol. II.—The Epistles and Revelation. Just issued. The notes are based on the most extended research, and are full enough to give clear meaning to the most difficult passages, and can be understood by the plainest readers. The price is within the reach of all who are interested, and for those whose time is limited no better book can be found. Vol. I contains the Gospels and Acts. Price \$2 per volume. EVANGELIST PUB. CO., Toronto.

Boxes for Southern Christian Institute

The churches have been very liberal in donating boxes of clothing to the S.C.I., for this, those having charge are very grateful. They have sold in January and February about \$90 worth to the negroes, and have received cash for same. That is just the same as \$90 in money sent to the Institution. If the churches understood the demand they could make their gifts more valuable. Here are some hints:—

- 1. Do not send any more papers, the school has more now than it can make any use of for the next year. There was a demand, but the demand has been more than supplied, and freight is expensive on such heavy articles.
2. If you send any wash goods do not send them dirty. If you could be here and see the great quantity of old goods, which must be hauled over and over by the Matron, you would see the reason of this.
3. Do not send goods which have been too badly worn, as they will have to be given away after paying freight.
4. Second-hand clothing for men have the most ready sale, of these the business suits are taken first.
5. All should try to pay the freight on boxes or barrels. It does not amount to much for the individual church, but it amounts to a great deal to the school. Help the S.C.I., for it is helping itself.

C. C. Smith, Sec'y.

DAVEY.—Died at 266 Spadina Avenue, Toronto, Feby. 18th, Sister Sara Ann Davoy, aged 85 years and seven months, after a brief illness of ten days. For a number of years she was anything but rugged, and through all her trouble she was very patient. She always had great trust in, and love for, her Saviour. Our sympathy goes out for her husband, Bro. Henry Davoy and two sons and daughter. The two oldest though young are members of the church. Bro. Davoy and his wife were members of the church at Erin until seven years ago, when they moved to Toronto.

May the Lord who comforts the afflicted be with the family in their trouble. The funeral took place on 15th when the remains were carried to St. James Cemetery. D. Munro.

Valuable New Books.

UPDIKE'S SERMONS. A series of sermons delivered in the Christian Tabernacle at Emporia, Kansas. By Evangelist J. V. Updike. Reported expressly for this book by Miss Emma Lane, stenographer. Edited by Geo. F. Hall. Handsomely bound in cloth, by mail, postpaid, \$1.50.

This is the latest series of sermons of this efficient and justly noted evangelist. They were taken down as delivered by an experienced stenographer, hence they have the peculiar life and vigor of extemporaneous discourse, and are totally unlike written sermons. The meeting at Emporia was signally successful, and it is believed that these sermons, now issued in book form, will reach a much larger audience than could be convened under any one roof, and thus exert an increased and constantly increasing influence for good, especially among the unconverted.

LANDS OF THE BIBLE. By Prof. J. W. McGarvey. Now and improved edition, containing colored plates, and many other important changes. Sixteen thousand copies of this standard work have already been sold. Price, cloth, \$3; sheep, \$3.50; half Turkey Morocco, \$4; by mail, prepaid. EVANGELIST PUB. CO., Toronto.

Foreign Missions.

Contributions.

Ontario. T. W. Klinek.....\$1 00 Y.P.S.C.E., Bowmanville.....4 36 " " " Hamilton.....2 00

Official News from the Foreign Society.

The Executive Committee met in regular monthly session in Room 55, Johnston Building, Cincinnati, Ohio, February 20, 1892. Devotional services were conducted by C. J. Tannar.

FINANCES.—The receipts for the month amounted to \$2,910.11; the disbursements to \$5,922.35.

CONVERSIONS.—The following were reported: 2 in China; 3 in Turkey; 3 in Fulham; 8 in Birkenhead.

NOTES FROM THE FIELD.—M. D. Adams and family, after eight years of service in India, are coming home on furlough. They have been faithful and efficient missionaries, and have earned a year's rest. They propose to sail for America in March.—G. L. Wharton and W. E. Rambo and wife have gone to Bilaspur. They will occupy the bungalow there while M. D. Adams and family are absent from the field. This leaves J. G. McGavran, Dr. and Mrs. Durand, Miss Robinson and Miss Thompson at Hurda.—Dr. Durand says: "We hope to see a good number of persons turn to the Lord soon. If we can break the solid front of heathenism, we will capture the enemy in hundreds and thousands. The Lord grant that we may." J. G. McGavran writes: "I like all the missionaries very much, and I intend to." "We need a lady physician for Bilaspur and one for Hurda. We also need an orphanage at Bilaspur, an orphanage, girls' school and bungalow for the ladies here in Hurda."

China.—C. E. Molland writes that he is purchasing land in Wuhu. The money for this was appropriated a year ago. The missionaries in this city have been living in a Chinese house, and their health has seriously suffered. Miss Sickler has gone to Wuhu, and proposes to open a school for girls. She proposes to go to Wuhu because there is no Protestant school there, while there are two in Nankin. W. P. Bentley writes that a contract has been about concluded for a house in Chu Choo. "All the work is satisfactory. We labor and wait."

Japan.—Miss Callo Harrison urges that money be granted to secure a girls' school in Tokyo. A suitable building and grounds can be secured now. The Endeavor Societies have been asked to contribute the funds needed for this purpose. Thus far about \$200 have been received; there is needed \$3,000.

England.—J. E. Powell reports that nearly one-half the members in Southampton are down with the epidemic. Nevertheless they have just paid \$500 on their church debt.—W. T. Moore has been very sick, but is some better. He is able to preach and to edit the Commonwealth, but he is not as well as he could wish to be.—J. J. Haley writes very encouragingly of the work in Birkenhead: "Our work seems prospering in all departments. Last Sunday was one of the grandest days we have had—splendid audiences, large collections, eight baptisms and much interest manifested. Nine persons will be received into fellowship to-morrow. This makes thirteen since opening our new building December 1. Although our new place seats 400, it is filled by our Sunday school. Our collections and morning audiences are larger since our new chapel was opened. Things are taking on a more permanent and, therefore, a more hopeful aspect." Good reports come

from the new work in Gloucester. A neat brick chapel has been built; the audiences are large and full of enthusiasm.

NEW MISSIONARIES.—Several are under appointment. More are needed. The indications are that the receipts will justify a great enlargement of the forces in the field. The Committee take this for granted. Several men are needed for Japan, for China and for India. The work must be prosecuted on a scale and with an aggressive energy far beyond anything in the past. It is high time for us to do a work that will be commensurate with the ability which the Lord has given us. We could quadruple our forces and not reach the limit of our responsibility. Young men of good health, of fair education, of tact and patience, of faith and hope, of consecration and good sense, are needed. Young women possessing the same qualifications are also needed. We ought to send out a score of new workers this year at the very least.

A. McLEAN, Cor. Sec.

Children's Work.

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

DEAR CHILDREN,—It is a long time now since I wrote especially to you, and as I have only one report I will do so this time. I want to remind you in the first place, how near we are to the Convention and that you have only a very few more meetings before your reports will need to be sent in. Now I am sure that every child in our band is anxious to make that report just as good as it can be. To do that it will be necessary for each one to do the very best you can to make it so. Do you want to know how you can do this? I will tell you some of the ways. Attend the meetings of your band as regularly as possible, and if you have been asked to take part in the programme, be sure and have it nicely prepared, and no matter whether it is a reading, recitation or song, do it to the very best of your ability. If each one does this what very interesting meetings you will have. Another thing is, to try and have something ready when the collection is taken up. It may be necessary for you to be thinking of the meeting beforehand and learn what you give, and I think this is much the best way. Of course we want to raise as much money this year as we can, and every cent which you give will help to make the sum larger. There is a verse in the Bible which says, "Even Christ pleased not himself." Now as we are doing this work for him shall we not follow his example, and instead of pleasing ourselves, try and please him? Although he is our King, yet he will accept the children's coins, and if they are earned by work or self denial they will be sure to meet his Divine approval.

DEAR MRS. LEDARD,—The reason we did not report before was that we had not more to report. On the evening of February 18th, we gave a parlor concert at the house of Mrs. Hamilton. The programme was given by the children and was quite a success, as we raised \$8.50 and \$1.00 for taffy and creams, making altogether \$12.50. Owing to the fact that we did nothing special at Christ-week we are somewhat behind with our funds, but will try to put forth a greater effort for the remaining few months and do what we can. The band has naturally been much discouraged, but the last entertainment was so successful that they are feeling in better spirits. I am sure with the help of our Divine Master we will yet be

able to accomplish something more before long. MARY ROYCE, Sec. Walkerton, Feby. 22.

I hope soon to be able to report the organization of a new band in Bowmanville. This is a good time to begin the work so that it may be in good working order before the Convention. There should be a mission band wherever there is an auxiliary of the O. C. W. B. M. J. E. L.

Slang Words.

There is a constant tendency among young persons to use slang, and in some cases their language becomes so corrupt that they hardly know how to express themselves correctly or intelligently.

Not every new word is a slang word; new things require new names; new inventions must have terms to describe them. Thus, during the last century, such words as steamship, railway, telegram, telephone, photograph, phonograph and numerous other words, have been introduced into the language to describe things for which no names previously existed because the things themselves did not exist. Another class of expressions comes from new industries, as "pan out," which comes from the miners washing dirt from gold in pans, the earth being carried away by the current, and the gold settling in the bottom of the pan. So when Christianity entered the world with its new thoughts it brought into use new words, such as meekness, love, and various other terms strange to the heathen world, but found in the New Testament writings.

A new word may be far more expressive than an old word which exists, its meaning may be apparent to the ordinary hearer, and such a word is quite likely to come into general and permanent use. Such words cannot properly be called "slang." But a very large proportion of the new words which young people introduce into their vocabulary are words which mean nothing, or which have no appropriateness; and which are used in unusual and improper senses, which cannot be understood by an ordinary hearer, unless it is someone who is in the circle where the word has come into use. Such words are fitly classed among slang words, and tend to debase the vocabulary, and lower character and standing of those who use them.

It is related of the silver-tongued orator, Wendell Phillips, that when in conversation with a friend who had been speaking at a public gathering with the great orator, and had uncautiously dropped some word which he regretted; as he was apologizing to Mr. Phillips, Phillips remarked that he never used words in private which were improper for public address, and as he never used them in private, he was not liable to make use of them in public.

If young persons wish to speak and write correctly and properly for the public eye and ear, they should see to it that their private communications are of the same character. The apostle's direction is appropriate: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying."

Much of the slang talk of the present day is corrupting. It means anything which an evil mind can make it mean. It hints at things which are not spoken out, and serves to suggest things which ought not to be suggested. "He that keepeth his mouth and his tongue, keepeth his soul from troubles."—The Common People.

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

Obituaries.

SINCLAIR.—At the family residence, Blenheim, Duncan A. Sinclair, aged forty-seven years seven months and three days.

It is with sad hearts that we record the departure of our dear brother, Duncan A. Sinclair, who fell "asleep in Jesus" early Tuesday morning, March 1. He was the youngest of a family of five. He was born on the 27th July, 1861, in the township of Harwich, Kent county. At the early age of sixteen he confessed his faith in "Jesus the Christ the Son of God," and was buried with him by baptism into death, arising to walk in newness of life. From that time onward he took up the cross daily and followed Christ faithfully. Seeing the great need of more consecrated workers in the Master's vineyard he left home, entered the Collegiate Institute in Hamilton and matriculated from that institution into Toronto University. His aim in life was to become a preacher of the simple Gospel of Christ. Owing to failure of health he was obliged to leave college in the midst of his second year examination. Two years ago he was attacked by this terrible malady, "la grippe" which has swept over our country. Not fully recovering from this he was again attacked by it in the early part of this winter, which weakened his lungs very rapidly, throwing too much work upon the heart which failed. This accounts for the sudden and unexpected end. His body was borne to its last resting place to await its summons from on high, on Thursday afternoon, March 3. Owing to the high esteem in which he was held, friends from far and near assembled at the funeral. Services were held in the Methodist church on account of its seating capacity, and were conducted by the writer, assisted by Bro. G. D. Weaver. A union choir furnished the music, aided by Miss Laura Soper, of Windsor, who led the singing for us in the special meetings held last summer, in which our dear departed brother was so interested and through whose influence many were brought to Christ. The pallbearers were Enos Campbell, E. Bond, W. Hess, G. Elliot, F. Leitch, and H. Pickering, the last five being brought to Christ during the meetings. The church at home and abroad has lost a grand, good, consecrated worker. May the Lord raise up more such men as our brother. The family has the sympathy of the entire community, but above all the sympathy of our dear Saviour. May the blessing of God rest upon the family in their sore trial. "Thy brother shall rise again," John ii. 29. "Blessed are the dead who die in the Lord," Rev. xiv. 13.

D. STEWART.

Blenheim, Mar. 7, 1892

Ferguson.—In Acton, March 1, of paralysis, Ann, daughter of Sister Ferguson, aged forty-six years and six months. W. G. C.

CAUSE.—On the 31st of January, Brother J. A. Cause died at his home in the country, Yarmouth Township, at the advanced age of 85. He united with the Disciples many years ago, and worshiped with the church whom it met at Yarmouth Heights. He leaves an aged Christian wife and several children. Brother G. W. Smiley, hardware merchant of this city, is a grandson of the deceased. St. Thomas. T. B. KNOWLES.

HARRIS.—On the 23rd of January, 1892, at the home of her daughter, Mrs. Jennings, in this city, Sister Susannah Harris passed away from earth in peace, aged 82. She had been

a Disciple for many years, and spoke of being well acquainted with Elder E. Sheppard and his work, when the cause was now and weak in these parts. She died in the faith.

T. B. KNOWLES.

Death of Mrs. R. J. Doyle.

This morning at six o'clock Mary Stephens, wife of R. J. Doyle, Esq., passed into rest at her home, Judsonville, Sarawak, aged sixty-three years. Mrs. Doyle's death was not unexpected, yet the announcement this morning created the feeling of shock which always comes with the taking away of a potent and active spirit. The regretted lady was born in Equusburg township on the 23rd January, 1829. Nearly forty years ago, after graduating from the Normal School, she came here to reside in the family of her brother, the late W. A. Stephens, Esq., and opened a private school in town, teaching being a work for which her talents and natural enthusiasm eminently fitted her. Here she met Mr. Doyle, and their marriage took place some time later. Her sphere of life and action has since lain in Owen Sound and vicinity, and now at the close of her race it may be said in the words of Sir Christopher Wren's memorial inscription in St. Paul's "If you seek her monument look around." While Mrs. Doyle was ready for every Christian work, and thoroughly active in the service of the church with which she was connected—the Disciples of Christ—it is as the lifelong and untiring advocate of prohibition that her name will be best remembered. The organization of the W. O. T. U. here in 1874 was entirely due to her efforts. The union movement reaching out from its centre in Ohio had already made great progress South of the line. But the Owen Sound Union is the pioneer W. O. T. U. of Canada, so far as can be ascertained. Mrs. Doyle was not only its founder, "She has been its life and soul," the President remarked this morning. When the Union was organized the submittal of the Duncin Act in this county was already being talked of. The contest came a year or two later, and it is sufficient to say that both friends and opponents of the Act attributed its passage here chiefly to the unwearied efforts of Mrs. Doyle and her band of lady helpers. The Act was also passed in Sarawak, and it has always been a cause of lively satisfaction to the mother of the Canadian W. O. T. U. that no license has since been held in her own township to this day. The Brook Union was organized a year ago mainly through her instrumentality. The main facts of a life such as Mrs. Doyle's are perhaps easily told. The unflinching enthusiasm, sweetness under disappointment, and spiritual magnetic presence which always pervaded her atmosphere are not things to be written on paper, but they will be long in the memory of her fellow-workers and even of those who know her only by sight and reputation. She was tolerant of everything, except lukewarm workers against social abuses. Laodicean indifference she was too earnest to be patient with.

For the past six or seven months Mrs. Doyle has been in failing health, and for the last two months she has been confined to her room. The trouble seemed to be simply a failing of the life forces, her only troublesome symptom being a cough. To her husband, son and three tenderly attached daughters her death will be an irreplaceable loss. The funeral takes place at half past two on Friday afternoon to the cemetery.—Owen Sound Advertiser.

The funeral of Sister Doyle took place on Friday, February 10, the writer conducting a brief service at the house. The members of the W. O. T. U., the King's Daughters, the Royal Templars of Temperance and other temperance bodies being present, indeed all classes of people were represented. Ministers of the Gospel, members of societies, and personal friends, making up one of the largest gatherings seen here in many years. It was the people's tribute of respect and affection to a Christian woman's earnest of service for others. Of her, in the line of her chosen work, temperance, it may be said as of one of old, She hath done what she could. May the Divine blessing rest on the bereaved family. JAMES LEDIARD.

Almost a Centenarian.

On Saturday afternoon Mr. James Beaty, one of Toronto's oldest citizens, passed away, at the age of ninety-four years. He was born on September 2nd, 1798, near Killashemdra, County Cavan, Ireland, and came to Canada in 1818. He was engaged in the leather business in this city with Mr. W. Armstrong, his brother-in-law, and after the latter's death carried the business on himself for many years. In 1852 he published the Leader as a weekly paper, and in the following year as a daily, continuing the publication for about twenty-five years. He also acquired control of the old Colonist, and the Patriot. He was practically the founder of the Toronto General Hospital, of which he was a trustee for many years. He was also one of the original trustees of the Lunatic Asylum and director of the Northern Railway. He was one of the charter members of the Western Assurance Company and a director for a number of years. In 1877 he retired from business, being then eighty years of age. In politics he was a Reformer until the Clergy Reserve question was settled. In 1849 he ran for M.P., but was defeated. He was elected a member of the first Parliament of the Dominion of Canada for East Toronto in 1867, and was returned a second time for the same constituency. For many years he was an alderman of the city, and assisted in establishing the Mechanics' Institute. He always took an active part in the Clergy Reserves question in the old days in connection with Sir Francis Hincks, Hon. Robert Baldwin, and others, and subsequently took a position with the Conservative party, like many others of that time. In 1856 he ran for Legislative Councilman for Saugeon, but was defeated. He was president of the Toronto Roads Company, and purchased the roads from the Government and carried them on for a number of years. During the rebellion of 1837, although he never approved of resorting to arms to enforce the contention of the Reformers, he acted with them up till that time, and was suspected as a rebel. At one time, while going to his own house from the Bank of the People, of which he was a director, he was ordered to be shot, but the parties detailed for that work refused to obey their officer, they knowing him well, and many of them being his personal friends. He was married shortly after he arrived in Canada, and his wife died in 1829, leaving two children, a son and a daughter. The son, William, is dead, but the daughter is still alive. Up till three years ago he enjoyed physical and mental health, but since then his memory began to fail. In religion he was originally a Churchman, but after coming to this country he started and maintained a congregation in this city for nearly

sixty years, and was one of the principal speakers. He was one of the first Orangemen of this city, and with his brother, John Beaty walked in a procession of twelve in the year 1820, but was only a nominal member for years before his death.

The funeral will take place to-day at 3 p.m. from his residence, 17 Fuller Street, to the Necropolis.—The Mail, March 7th.

Temperance.

A Fu Fax and Figger.

Here is a tangle for you to straighten out. The man who wrote the article may not know how to spell, but he does know what tobacco does for folks. I wish every one of my boys would write this out, spelling all the words correctly, and "do the sum" to see if the answer, \$1,388.61, is correct. CAPTAIN MARY.

I hav of lait got at sum stubbin fax and figgors. 2 siggars a day, costing onaly a nikklo each, for 20 years at 1st Sito appears to Beo a smol matter. Lot us figger the cost. 10 cents daly for 365 dazo reaches the sum of \$36 50. We will not rekkon interrist the first year, but the interrist on \$36 50 for 19 years at 6 purr sent is \$73 92, and the Totlo ov prinsippo and interrist at 6 Purr sent, koapoundid yearly, at the end ov 20 years maiks the neet little Sum ov \$1,388 61. That izzu't a grate cel but it wood Bt 200 barrills ov good flower, and in Sum sekshuns ov the kuntry wood maik wun the oaner ov a good farm, with houce, barn, wol, siss tern, froot treze and wood-lot on it, possibly a jurzycow and sum Uther nik nax throno into the bargin. But my expeeryanco has tot no that fax and figgers prodoose but a Slito impreeshun on wun who has fully decided to maik bacon ov his Braces bi turning his mouth into a smoakhouce. He cornuunly prefers the li and eggvaltid privytlige ov bloim smoak thru hiz nozo to having enny uther ertihly pozeshun.—Senter Shote.

CONSUMPTION.

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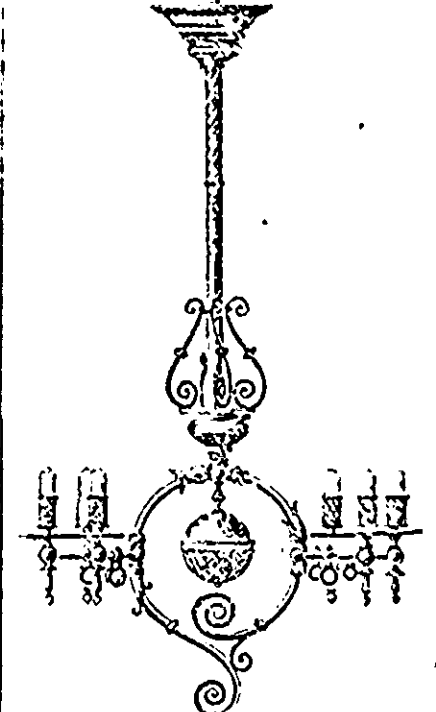
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