

Duncan Robertson

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# The Canadian Evangelist.

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

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## THE Canadian Evangelist

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

### The Disciples and Christian Union.

At the last annual convention of the Co-operation of the Disciples of Christ in Ontario, held in Owen Sound, June 6 to 10, 1890, a special committee was appointed to prepare for publication in the Toronto papers a paper on Christian Union, from the standpoint of the Disciples. The appointment of the committee was said to be due directly to the fact that at the convention the possibility of union between the Baptists and Disciples, and between the Christian church and the Disciples, engaged attention. A somewhat elaborate paper has been prepared by the Committee and published in several of the Toronto dailies.

We are sorry that the length of this paper precludes us from publishing it in full. A considerable part of it might stand almost equally well for a statement of the faith and practice of Baptist churches—such passages, for instance, as those in which it is declared that the Disciples "recognize no ecclesiastical authority over the consciences of Christians and the liberty of the churches in faith and discipline;" that "their churches are churches of Christ, and the Convention is composed of delegates from churches and of life and annual members, and its object is simply co-operation in mission, educational and benevolent work;" that "these cannot entertain any condition of fellowship more exclusive than those existing in the original constitution of the church as found in the New Testament;" that "as human creeds have destroyed unity, unity can be restored only by destroying human creeds and confessions as symbols of faith and tests of fellowship, and restoring to its rightful place the Word of God as an all-sufficient rule of faith and practice and a revelation of the Divine character and will," and that "The Word of God, the Divine creed, and believers' baptism, restored to their rightful place and authority, continued loyalty to Jesus in faith and life, or Christian character, should be the only test of fellowship within the body, as it was in the beginning."

We are sorry to see, however, that the Committee issuing this document reiterate the illogical, not to say absurd, claim that the Disciples are opposed to "sectarianism" or "denominationalism," and have a mission to protest against it,

while, as must be obvious to every disinterested observer, they themselves are among the most active and aggressive of sectaries. The mere fact that the members of a sect may call themselves "Christians," or "Disciples," instead of "Baptists," or "Methodists," does not make them any the less a sect, so long as their doctrines and practices are peculiar and lead to separation. In truth, an outcry against "sectarianism" may itself be made the shibboleth of a sect, as the history of the Disciples themselves shows, if they will pardon us for saying so. We do not know any denomination that would not be heartily in favor of union on the condition which the Disciples seem to approve, that, viz., of having all others adopt its own peculiar views and name. That the denominational names are all more or less unfortunate, as giving undue prominence to a single practice or tenet, we readily admit. For that reason many of the most intelligent members of our own denomination regret that it should have been labelled with the term "Baptist," a name which has the effect of making their churches appear to be built upon a single distinctive practice. But the mere name is not of vital importance, and it is now probably too late to make a change.

Two or three paragraphs in which the Committee of the Disciples undertake to point out the error in the Baptist faith and practice which, in their opinion, must prevent union with the Disciples, call for special notice. We do not know whether the authors of the statement are instructed or expected to lay it before the approaching Convention at Woodstock, or whether it is likely to come up there for discussion or action. Should that be the case the Convention may deem it desirable to correct certain misconceptions which the Disciples evidently have touching certain points of Baptist faith and practice. Otherwise we may recur to these points in a future number. Meanwhile we must content ourselves with observing that, as it seems to us, most of the objections to the Baptist position which are really of weight are the result of misapprehension and most of those which are rightly conceived, essentially unimportant. The reasons for these opinions will be given hereafter.—*Canadian Baptist.*

### The Disciples on Baptists.

Referring to the statement of belief and practice recently published by a Committee representing the Disciples, we pointed out that up to a certain point the statement would answer as well for Baptists as for Disciples. We also intimated that we might refer in another number to one or two paragraphs of a different kind in said statement.

The Committee present as follows what they conceive to be one of the points in regard to which the views of Baptists and Disciples are irreconcilable:—

The Disciples understand the Baptist theory of conversion to rest fundamentally on the doctrine of total hereditary depravity. Logically this demands the doctrine of miraculous regeneration. Faith is the result of regeneration, and is consequently

miraculous. The knowledge of forgiveness is attested experimentally in the feelings of the individual; baptism is "because of the remission of sins." As long as this theory, instead of faith in Jesus, is made a test of regeneration and of fitness for baptism, and as long as Baptists hold this theory between them and Disciples, as a test of Disciple orthodoxy, there can be no union. Disciples reject all theories as non-essential to salvation, and as barriers to union. They would rather be right with the Word of God, though condemned by the creeds, than be orthodox with the creeds, and condemned by the Word. Disciples hold, with the Scriptures, that all men are sinners; that the Word of God is the instrument of regeneration, "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever"; that the Word must be heard and be believed in the heart; that, quickened and convicted by the Word as the instrument of the Spirit, they must turn and seek forgiveness; that forgiveness is the act of God in view of the sinner's turning; but that the change of heart and purpose wrought in the individual is not the evidence of forgiveness, and that he is not instructed in the Word of God to look for it within himself, but in the definite promise of the Word of God: "He that believeth and is baptized shall be saved." Changed and repentant and trusting in the blood of cleansing, he appropriates to himself the promised forgiveness, which he receives by his own faith.

We quote at some length in fear of misrepresentation. It will probably be now to our readers to learn that it is an article of Baptist belief that "faith is the result of regeneration," rather than the means by which the change is wrought; that "the knowledge of forgiveness is attested experimentally in the feelings of the individual," instead of coming as the result of unfaltering trust in Christ and the sure promises of His word; and that "baptism is because of the remission of sins," instead of an expression of faith in Christ and an act of obedience to His command, in which act is symbolized death to sin and resurrection to newness of life, as the outcome of living faith in a slain and risen Saviour.

Our purpose in this article is not controversial. Hence we shall avoid all criticism of the passages in which the Committee undertake to defend the views of the Disciples in regard to faith, baptism and regeneration, further than to say they seem to us somewhat elaborate and refined, not to say obscure, for a body of Christians who claim as their distinctive merit that they "reject all theories as non-essential to salvation" and have no creed but the New Testament. Further on in the same discussion the Committee say that "when Baptists make faith in Christ and repentance a sufficient fitness for baptism, one of the barriers to union will be removed." To those who understand how closely Baptists cling to the New Testament doctrine and practice in this respect, as evidenced by their simple baptismal formula, "On profession of thy faith," etc., this statement needs no comment, save a note of surprise.

To only one other point in the Committee's statement have we space to refer, and to that we refer only that we may again point out the Committee's misunderstanding or misrepresentation of the Baptist position. They speak

of the "New Hampshire Confession which contains the Baptist faith," and add:—

Disciples insist that a creed, whether Nicene, Westminster, New Hampshire or other, as a symbol of faith and test of fellowship, becomes of equal, if not paramount, authority with the Word, and by becoming an exponent of the Word the right of private judgment is destroyed, and the ability of the Scriptures to interpret themselves is practically denied. Disciples insist on going back of all creeds to Jesus and the Apostles and "take up things as the Apostles left them, that we may stand with confidence on the same ground on which the church stood at the beginning."

The New Hampshire Confession is, we are aware, used by many Baptist churches, though by no means by all, as a convenient general epitome of the essentials of Baptist faith and practice. But those must have read Baptist history and studied Baptist practice to little purpose who can represent the New Hampshire or any other man-made articles as constituting the Baptist faith, or creed, in any such sense as that in which the Westminster and other Confessions are accepted as creeds by other denominations. If the Disciples, or any other body of believers, insist on going back of all creeds to Jesus and the Apostles, were consistently and persistently than the Baptists have done through all their course, and do to day, which it is indeed high time that a new chapter should be added to the history of the churches. The old versions must be sadly misleading.—*Canadian Baptist*

### Good Advice for Young Preachers.

Professor Doolittle, in the *Christian at Work* emphasizes the value of the study of the English Bible by candidates for the pulpit. He says:—

"The greatest and best thing that can be said of a minister to day is a re-echo of the commendation paid to Apollos, viz., 'That he was mighty in the Scriptures.' To expound the meaning of the word of life, and to apply its regenerative precepts to conscience and character, is precisely the object, the first and imperative object of which the order of the ministry has been divinely ordained. And when the church ceases to be the pillar and ground of the truth, she has dropped her heavenly commission and fallen to the rank of a merely secular organization; and, like Sampson, shorn of his locks, she is weak, spiritless, ready to be bound by the Philistines of error, and to become the blind mockery and sport of her enemies. This, in fact, was the condition of the church before the Reformation, but when Martin Luther discovered that old Bible chained fast to its place and seldom opened, and when he broke the clasps, translated its contents, sent them flying on oracular leaves through the land, proclaimed them in thunder tones from his pulpit, or arrayed them as the one supreme authority against Popes and Councils, then men began to cry aloud for the salvation of Christ and exhibit new lives. . . . It furnishes the Divine manna on which the soul feeds, and by which it grows into the Divine image; and as well might you expect

to build up a human body with its bones, blood and fleshy tissue, without bread or food of any kind, as to secure the re-birth of a soul and its rehabilitation, with eternal graces, without the quickening, inspiring, uplifting agency of the truth which God Himself has given as the only means of satisfying the soul hungering and thirsting after righteousness.

"What, then, follows: What, pray, but this? that the preacher should be so saturated through and through with the thoughts and illustrations and the very language of his English Bible, that he shall reflect it in all that he does and says; reflect it unconsciously, even as the face of Moses did the brightness of Jehovah after holding intimate communion with Him in the Mount. It is beginning to be generally felt that our pastors do not study their English Bibles as much as they ought; and the blame is to be attached in a large measure to our theological seminaries. So much attention is bestowed in these schools of the prophets upon Hebrew and Greek, and Arabic and Syriac, and church history, and the discussion of heresies, that little time, if any, is reserved for a daily, earnest, simple, practical and thoughtful comparison of Scripture with Scripture. It is no exaggeration to say that many professed exponents of Holy Writ are to themselves comparative strangers to large portions of it, and, of course, are deprived of the intuitive insight and the comprehensive and easy grasp of interpretation which spring from knowing, not a part, but the whole of God's message to man."

### Changed to Harmony.

There is a story that a German, with an ear sensitive to music, one day entered a church and, being distressed by the discords of the singing, put his fingers in his ears; but there penetrated through them a single clear rich soprano, singing in such perfect tune that he was moved to listen. The singer neither faltered because of the jarring notes, nor increased the volume of her voice, to drown them. She kept steadily on till one after another came into accord with her sweet tones, till she brought the entire congregation into harmony.

The true servant of Christ, in a church whose members are disagreeing with one another, does not drop into silence from disgust. If he is strong and positive in his views, he is much more tempted to sing too loud or too high, and crack his own voice. But if he would win for his Master, he must sing for his Master's ear till discord becomes heavenly music. We are divinely called to live and work with imperfect men and women. Let us remember that they are dust, and so are we.—*Congregationalist.*

What you have to do, do while you think of it.

It is not enough that we have once swallowed truths; we must feed on them as insects on a leaf, till the whole heart is colored by their qualities and shows its food in even the minutest fibre.

Contributions.

Seest thou this Woman? (Luke vi. 41)

The writer begins this brief article by confessing that, in the course of his preaching experience, he has had at times a good deal of the feelings the man had to whom Christ put this question, which feelings not only pertained to him, but to many of the brethren among whom he labored.

It is a good while ago since the writer had a very painful experience in a matter of this kind in a neighborhood where he was preaching. There was a desperate struggle between a sense of duty and of allegiance to the truth preached, a feeling of reluctance to baptize a man and his wife, whose reputation had been, up to that time, very bad.

What a change! The farm was righted up. The house was repaired and cleansed. Their course of life was entirely changed. Their fellowship was faithful, warm and cordial. Their singing was a fine addition to the song service, and their good life and earnest interest in the prosperity of the cause of Christ, to which they owed so much, was an honor and a glory to the congregation.

Another incident in the same neighborhood: A "gentleman" of considerable wealth and influence, who had been attending meetings in a school house, where the writer preached on week nights, expressed

his desire to obey the Saviour. He held offices of trust, given by the vote of the people. He had been named as a candidate for Parliament. He lived in perhaps the best and most sightly house in the township. He was regarded as a man of honor and integrity. He was the father of a large though young family, and his accession to the comparatively new but rising congregation was hailed with delight by all of us.

E. SHEPPARD.

Respecting the Essentials of Salvation.

DEAR EDITOR.—The criticisms of our position which appear from time to time in the religious papers of the different denominations as well as those communicated to our own lead me to believe that our brethren are in some measure responsible for the misconceptions which evidently exist with reference to our teaching.

Some of our writers and speakers, in their efforts at clearly out definitions and fine distinctions with reference to faith and repentance, appear to sever the two, which are so intimately related and closely united as body and spirit.

Let us not, in arguing about the order of faith and repentance, use language which would raise a doubt as to our belief that regeneration involves a change of heart and life, and that this change comes from faith in Christ. As the Christian Standard, of Cincinnati, well puts it: "We have faith before repentance, and more faith after repentance. That personal trust, which is the perfection of faith, is not reached by the impenitent man. Some faith must go before repentance, but we need not deny that there is a fulness of faith, a personal reliance on Christ, that follows it."

Alexander Campbell wrote: "No one can be said to believe in Jesus that does not confide in Him for his own personal salvation." This shows the sense in which he used the words quoted by a writer in a previous issue of your paper. It was not the mere cold, intellectual assent to the proposition that "Jesus, the Nazarene, is the Messiah," but such disbelief of it as involves both the assent of the judgment and the consent of the whole emotional nature—the heart. Dr. Richardson, the biographer of A. Campbell, wrote: "A more historical belief of facts cannot be Christian faith. . . . Faith is trust in the love and power of a person."

I—ano Errett (in "Talks to Bereans," pp. 103 and 107) says: "We are asked to believe in the Son of God—to put our trust in Him as able and willing to save, fully persuaded that He is able to keep what we commit to Him against the day of God. Here let us guard against a common error. The faith that saves is not simply an assent to the truth concerning Jesus. . . . that a hearty reliance on Jesus, as the Christ, the Son of God, such as leads us to trust Him for salvation, and accept Him as Sovereign, renouncing all other trusts and sovereignties, and listening only to His voice of counsel and command, is the faith that saves."

S. M. Jefferson, editor of the Disciple of Christ (vol. 1, p. 560), says: "The full and specific New Testament conception of faith is: authorized operative trust in Jesus as the Christ, the Son of God. The New Testament faith is authorized by the revelation of truth and grace on which it relies, and is thus distinguished from unwarranted presumption and mere credulity. It is operative, or practical, as opposed to what is merely affectional or speculative. It is confidence in Christ Himself, as its specific and ultimate object—a direct personal trust in Jesus, in his personal character and official relations; and is thus distinguished from all mere 'assent to the credible as credible'—from all mere beliefs. Since, then, the proper object of faith is purely personal, and only indirectly propositional; and since the faith that saves is faith in Christ, it is simply certain that the fundamental conception of New Testament faith is confidence or trust, and not credence or belief. It is true, more belief is sometimes in the New Testament called faith, but it is in such a way as to show that it does not include all that is required to fully constitute the faith which it contemplates and demands."

These quotations from four such representative men ought, I think, to satisfy any candid inquirer as to the sense in which the term faith is used among us.

As to the term repentance, Prof. J. W. McGarvey, of Kentucky University, one of our most highly esteemed writers, says that the etymological meaning of the word translated repentance, in Acts iii. 19, is a change of mind; but the particular element of the mind which undergoes this change is the will. "Strictly defined, therefore, repentance is a change of the will, produced by sorrow for sin, and leading to reformation."—Commentary on Acts.

Prof. McGarvey, in a note, states that, in perfecting this definition, he was indebted to Prof. W. K. Poulton, of Bethany College, for valuable suggestions. It may be assumed, therefore, that the definition has also the approval of that representative thinker and finished scholar.

The inquirer is referred to McGarvey's Commentary at the passage mentioned for a very full discussion of this matter, and will see from the foregoing that with us repentance and reformation are not equivalent, but that the latter is the fruit or result of the former.

Now let us put the two definitions together and we have

(a) Faith.—(1) The assent of the judgment and (2) the consent of the heart or emotional nature concurrently to the truth of the proposition that Jesus is the Christ, the Son of God.

This faith is produced by the Gospel story, which appeals alike to the intellect and the heart, and, in whatever form told, was originally given to us to produce this faith, having which we may have life in His name (John xvii.

20; Acts xvii. 11, 12; Rom. i. 16 and x. 9, 10, 14, 17; 1 Cor. i. 21 and xv. 1, 2; Eph. i. 13; Jas. i. 18, 21; 1 Pet. i. 23, Heb. iv. 12).

The emotional nature being now aroused and interested, there comes a realization of the sinner's relationship to Christ; of the sinful, rebellious life which he has been leading; of his lost, guilty, ruined condition; of the exceeding sinfulness of sin, and a godly sorrow for it. The emotional portion of faith from its small beginning ever growing and yearning for Christ, whom it now sees as the only Saviour, there follows:—

(b) Repentance.—The change of will and determination with God's help to forever abandon sin and, while clinging to Christ, to reform the life, and the still strengthening faith gradually develops into full trust in Christ and a perfect submission to His will, resulting in an eager, joyful

(c) Confession of His name. And—if the sinner be properly instructed—

(d) Baptism, the divinely appointed overt act of espousal to and union with Christ, promptly follows (Rom. vi. 3, 4, 5 and vii. 1 to 4) and the new reformed life begins.

Sincerely yours,

L. K. MUNRO.

Oshawa, Nov. 18, 1890.

By the Way.

DEAR EVANGELIST.—In my last letter I left the reader somewhere near Nemegosenda station. Should anyone have an impediment in his speech, instead of speaking with pebbles in his mouth, to effect a remedy as Demosthenes, I would recommend that he travel over the C. P. R. line between North Bay and Port Arthur, and relieve the brakeman by pointing out the stations. There are

Pogamasing, Verner, Onaping, Romford, Wahnapiitac, Otter, Missanabie, Larchwood, Biscotasing, Dalton, Metagama, Chapleau, Nemegosenda, Schreiber, Marobama, Trudeau, etc., etc.

After a little practice "How sweet home" could be distinctly uttered. Of course the company has only adopted those names to save life; the brakeman by practising the pronunciation is kept alive to duty. No one ever gets on or off there.

We continued to "wind about and in and out" (of tunnels through mountains of rock) until we reached Port Arthur in the evening of the third day. There some lads came into the car and called out "milk, five cents a glass." We purchased a bottleful, but the pasture is very poor there; I am sure the cows drink a great deal more water, than in other places; So the purchase was not relished.

There our time changed, and we either had to speak in the native tongue, or translate in order to understand. Our time was just one hour too fast, and they spoke of sixteen o'clock, or twenty o'clock instead of four p.m. or eight p.m. They drop the abbreviation.

The only enterprising town we noted between Port Arthur and Winnipeg was Rat Portage, where an extensive milling business is carried on. We arrived in Winnipeg in the evening of the fourth day, and we had to choose between staying there from Thursday till Saturday noon, and going on to Portage la Prairie, and visit Bro. Finch—there being no train for Minnedosa until Saturday noon. It did not take us long to decide when it was presented in that way. There was an eagerness in myself to see him because of our relationship to the C.B.C. I wired Bro. Finch of my pious intent, and we boarded the train for Portage la Prairie. He met us at the station—an

immense man—he looks as if he could put to flight a thousand Philistines. And, when we dropped into conversation, I settled to the conviction that he held the fort there. And, further, I believe it a good place to send cranks. Our bishop there will either kill or cure. He can send "The good sword a hand breadth out, beyond the Anti-mission head." But there is no war; the whole atmosphere is refulgent with a fragrance of peace. If you want to enjoy a foretaste of the home beyond just visit them. Peace has been sown there, and righteousness is the rich fruitage, sweet to a hungry soul. Truly "the love of God is shed abroad in their hearts by the Holy Spirit which is given them." Our visit will always be a bright spot in the memory. On Saturday Bro. Finch and other brethren accompanied us to the train, that was to carry us over eighty miles more of these plains "great and large."

Before, behind and all around, floats and swings the horizon's bound.

I wired Bro. Darroch that work might be laid out for Sunday. At forty minutes past sixteen o'clock we arrived in the quiet town of Minnedosa (swift running water), nestled in the beautiful valley of the Little Saskatchewan. Bro. Darroch met us at the station and took us to his home, where we were entertained until we were able to settle again in a home of our own. Bro. Darroch is one of the staunchest and most liberal Christians I have met. To hear him talk you may know just how it sounded when Caleb and Joshua said: "We Can!" Of course it's a long time since I was there.

I have sounded out my purpose in coming here as you will learn through THE EVANGELIST. I, we found small, but attentive audiences in town, and a strong prejudice against our work. We have a larger congregation and very attentive hearers out about five miles in the country.

I have not gone about with a chip on my shoulder yet. I have tried to not break a broken reed, nor quench smoking flax.

I ask the help of the brethren in their prayers for me, and that there may be a healthy growth in this part of our Lord's vineyard.

J. B. LISTER.

Minnedosa, Man., Nov. 3, 1890.

I think the first virtue is to restrain the tongue. He approaches nearest to the gods who knows how to be silent, even though he is in the right.

Senator Sumner once wrote of Clara Barton: "She has the talent of a statesman, the command of a general, and the heart and hand of a woman."

Thus is the glory of God made visible, and may be seen, where in the soul of man it meets its likeness, changeless and steadfast.—Longfellow.

There is no uncertainty as to what path the Lord has undertaken to direct; for He has written: "All thy paths." Not only in the dark way, when we are perplexed; not only when the heart is in heaviness through manifold temptations, but also when we tarry in the pleasant shade of Elim's palm-trees, as well as by Marah's bitter waters—yes, all our ways that He will direct and guide as every day's needs requires.—Selection.

DIG INTEREST.

The biggest interest on any investment is that obtained by buying a bottle of B. B. B. The dividends of strength, health and vigor are always realized, and there are no assessments. Burdock Blood Bitters, the great blood purifier, costs one dollar a bottle—about one cent a dose.



Sin, its Influences and Results.

By one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned - Rom. v. 12.

Man, although the last work of creation, was by far the greatest, having bestowed upon him those faculties which make his life true, noble and grand. He has the ascendancy over the brutes in that he is endowed with a thinking, reasoning, acting, intelligent mind, by reason of which he was given dominion (or government) over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. He was created in the perfect image of God Himself—as pure, and good, and holy—lacking in nothing but knowledge.

When we reflect upon the blissful happiness of our foreparents as they stood with the bright beams of pure sunshine streaming about them, with nothing but beauty and purity pervading the clear atmosphere of their blessed abode, knowing nothing of sin and the sorrow which it brings—even the terrible consequence, death—we cannot but wish that nothing would cross our minds to mar the enjoyment derived from these reflections.

But can we fully realize that past state of things? Can those minds of ours, which have been so long contaminated with sin and its influences, dwell upon such a scene in thorough comprehension of its grandeur? No! and never shall we be able to see the purity of that scene until we have finished our work here in this sin-polluted world and donned the glistening robes of the purified throng in that upper and better kingdom, where we shall have free access to the Tree of Life, with nothing before us but such a scene of beauty without the least speck to distort our vision or mar our understanding.

Yes, man was originally upright and pure. The all holy God Himself pronounced him good. But man was free; good and evil lay at either hand, and he could reach out and take whichever he preferred. He chose evil. God had given him power to stand upright. God had warned him of his trial. He explained clearly the consequence of disobedience—if he sinned he would die. Death follows sin as effect follows cause, as the plant grows from the seed. Death was not God's arbitrary punishment, but the natural result of sin. When man sinned, upon that very day and hour death possessed his nature, not his body only but his inner nature, the soul became dead, fit for nothing but death and hell.

By sin man lost both holiness and happiness. We are born under far different circumstances from those under which our foreparents were created. They lost holiness, eternal life, companionship with God. These were theirs, they are not ours. We as their descendants are only deprived of inheriting them. They were born with a tendency toward good, we with a tendency toward evil. But before the first child of Adam was born God offered help to him and his children, by which this tendency could be overcome and they be enabled to regain what had been lost. With the help God is willing to give we have at least as fair an opportunity of choosing good as was given to Adam.

All pain is the result of sin. Pain was never known until the first sin in the Garden of Eden, and since that time sin, pain and death have walked hand in hand down the path of the ages, and will continue so to do until the end of time.

When a sin is committed it remains a sin for ever, and will follow us until blotted out from the Lamb's Book of

Life by the finger of God, who, in His divine mercy, has provided a means by which we may escape the terrible doom of the sinner. Let us, then, having in our minds at all times the words of the inspired apostle, "The wages of sin is death," strive to free ourselves and ever to be free from the manacles of the soul-destroyer, Sin.

WILL G. CHARLTON. College of the Bible, Lexington, Ky. Nov. 1, 1890.

Convention Notes.

S. K. HESTER.

In response to the request to report for THE CANADIAN EVANGELIST the proceedings of the General Christian Missionary Convention, which was held in Des Moines, Iowa, October 20-25, I must say that neither time nor space will permit me to render a full report; therefore a partial one must suffice.

Des Moines, the largest city and the capital of Iowa, has a population of 52,000, and it is said there is not a single saloon in the city. The Central church, in which the sessions of the Convention were held, is a very fine and commodious building. It is built of brown stone at a cost of \$85,000. It has at least twenty-six rooms including the auditorium which has a seating capacity of 2,800. The fixed seats accommodate 1,500 of that number; the remainder can be comfortably seated on chairs. Our people are making many and expensive efforts to take the city of Des Moines for Christ. They are building a new house at University Place which will cost \$40,000. They also have one church and two missions in East Des Moines.

I spent most of the week preceding the Convention with my brother, who is living in Southern Iowa in the town of Moulton. I expected to go on to Des Moines Tuesday morning, but I missed the train and consequently did not get to the Convention until Wednesday morning. Bro. A. McLean was reading his report when I entered the church. I, therefore, give the following from the pen of Bro. Darsia: "The Woman's Board received \$36,516.81; the General Convention, \$51,285.84 (which includes \$15,620.19 for Church Extension), and the Foreign Society, \$67,750.49. The Woman's Board has an endowment fund of \$16,925, from which was received the past year an income of \$885. It also raised for the Ann Arbor, Mich., church building, \$11,500. The Foreign Society received from bequests \$12,000; it realized \$4,641 from the sale of securities. The rest of its income was from churches and Sunday schools."

On Wednesday evening, Geo. Dursia delivered an address on "Church Extension." B. D. Tyler, of New York; J. M. Van Horn, of Ohio; H. S. Earl, of England; G. L. Wharton, returned missionary from India, and W. F. Cowden, of Tacoma, Washington Territory, preached powerful missionary sermons; Bro. Tyler's address on "Making the American Republic the Republic of God," and Bro. Wharton's on "The Power of Idolatry, the Power of False Philosophy, the Power of the Hindu Priests in India," more than paid me for going to the Convention. Bro. Tyler is a great man in a great city, but he advises young men to stay in the country.

The estimated number of delegates from a distance was about 600; those from the state and city would make the entire number about 1,200. The next Convention will be held in Allegheny city, Pennsylvania. I hoped it might be held in some city near here so that our Canadian brethren might attend.

Quelph, Nov. 10, 1890.

Words of a Converted Brahmin

Somo time ago, in reading the Montreal Weekly Witness, I came across the following lines, by a converted Brahmin: they are so strong and true I am sure we shall all be helped by them:—

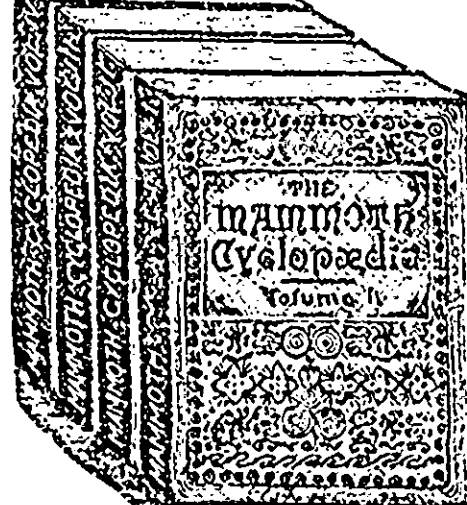
"My child, it is not necessary to know much to please Me; it is sufficient to love much. Speak to Me as thou wouldst to a mother if she drew thee near to her. Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends. After each name add what thou wouldst have Me do for them. Ask much, ask much; I love generous souls who forget themselves for others. Tell Me of the poor whom thou wouldst relieve, the sick whom thou has seen suffer, the sinners thou wouldst have converted, those who are alienated from thee whose affections thou wouldst regain. Are there graces thou wouldst ask for thyself? Write, if thou wilt, a list of all thou desirest, of all the needs of thy soul, and come and read it to Me. Tell Me how proud thou art, how sensitive, egotistical, mean; indolent. Poor child, do not blush; there are in heaven many saints who had thy faults; they prayed to Me and little by little their faults were corrected. Do not hesitate to ask Me for blessings for the body and mind—for health, memory, success. I can give all things, and I always give whom blessings are needed to render souls more holy. To day, what wilt thou have, My child? If thou knowest how I long to do thee good! Hast thou plans that occupy thee? Lay them all before Me. Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them? And for Me, hast thou no zealous thought for Me? Dost thou not wish to do a little good to the souls of thy friends who perhaps have forgotten Me? Bring Me all thy failures and I will show thee the cause of them. Hast thou not troubles? Who hath caused thee pain? Tell Me all and thou shalt finish by adding that thou wilt pardon and forget; and I will bless thee. Dost thou dread something painful? Is there in thy heart a fear which is not reasonable but which is tormenting? Trust thyself wholly to My care; I am here; I see everything; I will not leave thee. Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thee; an unexpected visit which did thee good; a fear suddenly dissipated; a success thou thoughtest thou shouldst not reach; a mark of affection, a letter, a gift which thou hast received? I have prepared it all for thee. Thou canst show thy gratitude and give Me thanks. Art thou resolved no longer to expose thyself to this temptation? Not to finish this book which excited thy imagination? No longer to give thy friendship to a person who is not godly, and whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to this companion who has hurt thee? Well, My child, go now, take up thy work; be silent, humble, submissive, kind; and come back to-morrow, and bring Me a heart still more devoted and loving. To-morrow I shall have more blessings for thee."

J. R. A.

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thought.—John Wesley.

Prayer and praise are like the double motion of the lungs; the air that is drawn in by prayer is breathed forth again by thanksgiving.—Goodwin.

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**ARTS.** The Mammouth Cyclopaedia contains a complete and authoritative history of the great American Civil War, from its commencement to its termination, with a full and complete account of the battles, campaigns, and military operations of the Union and Confederate Armies. It also contains a full and complete account of the military operations of the British and French Armies in North America, and of the military operations of the Spanish Armies in the West Indies and the Philippines.

**AGRICULTURE.** This great work contains the names of all the products of the United States from Washington to the Pacific, with practical and authoritative directions for the cultivation of each, and for the management of the various operations connected with the raising of each. It also contains a full and complete account of the various operations connected with the raising of each, and of the various operations connected with the raising of each.

**ANATOMY.** This great work contains a full and complete account of the anatomy of the human body, and of the various operations connected with the raising of each. It also contains a full and complete account of the various operations connected with the raising of each, and of the various operations connected with the raising of each.

**ARCHITECTURE.** This great work contains a full and complete account of the architecture of the human body, and of the various operations connected with the raising of each. It also contains a full and complete account of the various operations connected with the raising of each, and of the various operations connected with the raising of each.

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**ATLANTIC AND PACIFIC OCEANS**

THE Canadian Evangelist

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TORONTO, DECEMBER 1st, 1890.

Disciple or Christian?

Our worthy contemporary, THE CANADIAN EVANGELIST, informs us in a recent number that an article in its columns completely overwhelms us. All right, friend EVANGELIST, thanks for the information; we should not have known it. But really we have no time or space to discuss this further. The world needs Christ much more than hair-splitting as to whether His followers should be called disciples or Christians. Let us strive to lead the world to the truth, that's the best way to settle it, isn't it? We believe THE EVANGELIST began the criticism on the Voice, so we close it. Like the old lady who disputed with her husband as to whether it was a rat or mouse they had seen, her husband insisting on having the last word, so we say "let it go mouse, but we know it was a rat."—Christian Voice.

THE CANADIAN EVANGELIST has not been discussing with the Voice whether the followers of Jesus should be called disciples or Christians. What we took exception to was this statement endorsed by the Voice: "I am a disciple of Jesus, but I am more, I am a Christian." We have not seen a line from the Voice itself attempting to refute our criticism; and we suggest, that before the Voice drops the matter it should undertake to sustain the position so emphatically taken in its July number. Then it did not seem to be a matter of "hair-splitting," but one of "standing firm" in the face of erroneous teaching. The "overwhelming" article is that of Bro. W. O. Moore's, which was published in our November 1st number, and which the editor of the Voice had probably not read when he wrote the above paragraph. Let him read it now, and then tell us how he feels. The "mouse and rat" story is hardly in place in this connection. If we were to seek for an appropriate proverb to apply to the Voice it might be something like this: "He that fights and runs away may live to fight some other day." And we would suggest that before an editor lightly dismisses an issue of his own raising, he should look up a file of his own paper and inform himself of the true state of the case.

The "Canadian Baptist" on Union.

On page one of this issue will be found two articles from the Canadian Baptist, which the reader asked attentively to peruse before considering what follows here.

In the article, "The Disciples and Christian Union," two or three points call for a word or two. The Baptist says: "We are sorry to see, however, that the Committee issuing this document reiterate the illogical, not to say absurd, claim that the Disciples are opposed to 'sectism' or 'denominationalism,' and have a mission to protest against it, while, as must be obvious to every disinterested observer, they themselves are the most active

and aggressive of sectaries." In regard to this, we would remark, in the first place, that the Canadian Baptist being an interested, and apparently a prejudiced, observer, is not in a position to say how the Disciples appear to a "disinterested observer." The Disciples are opposed to "sectism," even as the New Testament is opposed to "sectism," and in claiming not to be a sect themselves, they mean to say that they require as tests of fellowship and conditions of church membership nothing more and nothing less than was required by the Apostles of our Lord. And they maintain that every society claiming to be a church of Christ which dispenses with any divinely appointed test of fellowship, or demands more than the New Testament demands as a condition of membership, is not a church of Christ, but a sect. The Baptist's idea of a sect, that the doctrines and practices of a people are peculiar and lead to separation, is based, perhaps, upon the etymology of the word; but it does not make the Disciples a sect, unless it can be shown that they teach and practise contrary to the New Testament, and thus cut themselves off from the church of Christ. It is not whether the doctrines and practices of a people are peculiar and lead to separation from others professing to be Christians that determines whether that people is a sect or not, but whether or not their doctrines and practices are in accord with the Word of God. And according to this standard the Disciples are willing to be judged. We can pardon the Baptist for saying that the history of the Disciples shows that an outcry against "sectarianism" may itself be made the shibboleth of a sect, but we hope that it will not be considered discourteous to say that the Baptist proves itself to be not well acquainted with the Disciples as a people when it entertains such a poor opinion of them. We do not assert, even as we do not believe, that there have been none among us with whom the grand plea for union was nothing but a cry. But we most emphatically affirm that the pioneers among us, the leaders, the representative men, and the great mass of the rank and file, have been under the influence of a profound conviction of the sinfulness of sects, and have labored earnestly and faithfully to induce all believers in the Lord Jesus Christ to lay aside everything that savors of sect, and unite upon the basis laid down by the Lord and His Apostles.

Our contemporary says many of the most intelligent Baptists are not satisfied with the name "Baptist," but thinks it is probably too late to make a change. But "it is never too late to mend." Why should they continue to wear a name which means either that they are followers of John the Baptist, rather than of Christ, or that they are the only baptized believers in the world?

We pass now to consider the article headed "The Disciples on Baptists." We cannot refrain from expressing our astonishment at finding in a Baptist paper such words as these: "It will probably be new to our readers to learn that it is an article of Baptist belief that 'faith is the result of regeneration' rather than the means by which the change is wrought." Now to people who have adopted the "Baptist Church Manual," either formally or virtually as the Baptist churches in Canada have done! Surely not! Is the editor of the Canadian Baptist himself a Baptist and familiar with the history of Baptist doctrine? In article seven of the "Baptist Church Manual" we find these words: "And that its (regeneration's) proper evidence appears in the holy fruits of repent-

ance, and faith and newness of life." Repentance and faith are declared to be fruits of regeneration, and that being the case it would seem to be a very fair representation of Baptists to say that "faith is the result of regeneration." Evidently the Committee of Disciples are better instructed in Baptist doctrine than the editor of the Baptist himself. And does the Baptist deny that with Baptists "the knowledge of forgiveness is attested experimentally in the feelings of the individual"? We shall be happy to be assured that we have hitherto misunderstood Baptist doctrine in this respect. Our astonishment knows no bounds when we find the Baptist saying that it will probably be new to Baptists to learn that it is a part of Baptist belief that "baptism is because of the remission of sins." Where is the Baptist preacher who has not over and over again labored to prove that, in Acts ii. 38, the Greek proposition should not be rendered "for" as in Authorized Version, nor "unto" as in Revised Version, nor "in order to," but "because," or "on account of," or something like these? Surely the editor of the Baptist is joking! If not, he is certainly unacquainted with the teaching of his own brethren on this point also. Will the editor of the Baptist, upon reflection, affirm that it is a misrepresentation to say that Baptists teach that "baptism is because of the remission of sins"?

We quote again from the Baptist. Further on in the same discussion the Committee say, that "when Baptists make faith in Christ and repentance a sufficient fitness for baptism, one of the barriers to union will be removed." To those who understand how closely Baptists cling to the New Testament doctrine and practice in this respect, as evidenced by their simple baptismal formula, "Or the profession of thy faith," etc., this statement needs no comment, save a note of surprise! On this we would say that the baptismal formula does not settle the question. On page 26 of the "Baptist Church Manual," under the heading "Rules of Church Order," we find, Art. 1, Sec. 1, this rule: "Any person professing faith in the Lord Jesus Christ, giving evidence of a change of heart, and adopting the views of faith and practice held by this church, as set forth in the foregoing Declaration, may, upon baptism, be received into its membership." This shows that in addition to repentance and faith, subscription to the New Hampshire Confession of Faith is required of candidates for baptism by Baptist churches. So we find it is the Canadian Baptist, and not the Committee of Disciples, that misunderstands the Baptists on this question.

The Baptist speaks of "the Committee's misunderstanding or misrepresentation, of the Baptist position" on the creed question. We are sorry our contemporary uses the odious word "misrepresentation." What ground is there for such a suggestion? We are sure the Committee had no thought of misrepresenting the Baptists, and we are confident that they do not misunderstand them on this point. Is it not a fact, as intimated above, that the Baptist churches in Canada, have either formally or virtually adopted the New Hampshire Confession of Faith, as a test of fellowship? We think it is and are prepared to give good reasons for our opinion. And we further believe it to be true that to-day Baptist ministers in doctrine and practice conform more closely to the New Hampshire Confession, than Presbyterian ministers do to the Westminster Confession.

As to the matter of "going back of

all creeds to Jesus and the Apostles," we would say that the trouble with the Baptists was that they went back beyond Jesus and the Apostles to John the Baptist, and, in making the journey, they were not careful to lay aside all that had been added to the faith and practice of the church subsequent to the days of Jesus and the Apostles.

After writing the foregoing, the Canadian Baptist for Nov. 20th came to hand, in which we find a communication signed "C. G.," who, we take the liberty of guessing, is a professor in McMaster University. We give the letter entire that our readers may see how it corroborates what we have written in this article as to the Baptist view of the relation of faith and regeneration.

I fear an expression in your criticism of the Disciple view of Baptist doctrine may be understood. You say: "It will probably be new to our readers to learn that it is an article of Baptist belief that 'faith is the result of regeneration' rather than the means by which the change is wrought." If this is made to mean that regeneration is not held by Baptists generally to precede faith and to constitute its ground, the statement will convey a false impression. The New Hampshire and the Philadelphia Confessions of Faith are generally accepted by the Baptists of this continent as correct statements of Scripture teaching. The former declares "that its (regeneration's) proper evidence appears in the holy fruits of repentance and faith." The latter is no less explicit. Andrew Fuller, Dr. Harvey, Dr. Dodge, and other representative Baptist teachers take the same view. Dr. Strong, indeed, says that "faith is not chronologically subsequent to regeneration," after stating that "faith is an act of the affections and will." If he means to declare by this that regeneration is not logically prior to faith, he will require to explain how faith, as "an act of the affections and will," can come from a nature which is enmity against God. For ourselves we are not prepared to hold that saving faith can have its ground in the unregenerate heart, for this would be to suppose that one of the grandest graces could come from a nature which cannot please God, Rom. vi. 8, and which can only produce that which is in moral likeness to itself. M. iii. 6. (John iii. 6, perhaps. Ed. EVANGELIST.) C. G.

It will be noted that "C. G." quotes from the "Baptist Church Manual" precisely the same words that we have quoted in the former part of this article, and makes precisely the same use of them, viz., to prove the editor of the Baptist in the wrong. We shall now expect the editor to withdraw the charge that the committee of the Disciples misrepresented the Baptists in this regard. We have not space now to give the editor's reply to "C. G.," it is in a similar line to the articles from his pen which we publish in this number, and, we may say, with them goes to prove that the editor of the Canadian Baptist, so far as the matters here discussed are concerned, is more of a Disciple than a Baptist. But how he can so misunderstand Baptist doctrine is a marvel!

The Nov. 20 number of the Baptist contains an editorial answer to a querist which confirms what we have said as to Baptists requiring more than the New Testament does of candidates for baptism. Read the paragraph:—

A reader of the paper desires an answer to the question: How are believers added to the visible church? They are added by the vote of the members of the church on condition of submitting to the ordinance of baptism according to the precept and the example of Christ, the Head of the church. The vote of the church is the decisive act by which membership in a church is secured. The church, if it be loyal to Christ, will always require the candidate to submit to baptism in obedience to Christ and as a public confession of death to sin, renunciation of the world, and resurrec-

tion to newness of life, as a condition of enjoying the privileges of church-membership.

Mark these words: "The vote of the church is the decisive act by which membership in a church is secured." That may be true of a Baptist church but it is not true of a church of Christ, hence a Baptist church is not a church of Christ. "The Lord added to them day by day those that were being saved."

We think this is a good place and time to repeat the unavailing request we have been making for three or four years; that the Canadian Baptist, or some representative Baptist, would tell us what it is that differentiates a Baptist from every other person professing to be a Christian. It is a proper request; it is respectfully made, why should it not be granted?

We thank the Apostolic Guide for kind words in a late issue.

We have pleasure in acknowledging the courtesy of the Canadian Pacific Railway officials in keeping us supplied with the latest issues of their time tables.

Grip styles itself "An Independent Journal of Humor and Caricature." It is that and more. It is a distinct and powerful moral agency. Canada is to be congratulated on having such a paper. Grip is sound on the liquor question.

The Prison Commission has naturally heard a good deal of evidence on the subject of drunkenness—prison and drink being twin words. Dr. Daniel Clarke testified that in his opinion drunkenness is a disease and mania, which it is both absurd and inhuman to endeavour to combat by the "thirty days in gaol" system. He urges the establishment of inebriate asylums as more in accordance with science. We do not notice that either this able authority or any other witness suggested the advisability of abolishing the manufacture of drunkards as a Government industry. It strikes us that this is what common sense would dictate. Talk about absurdity and inhumanity! What can better illustrate both than the legalization of a traffic of which this disease and mania are the direct and legitimate results?—Grip.

Fruit growers and gardeners will find in the Canadian Horticulturist a beautiful monthly magazine, devoted to their interests. Being published by the Ontario Fruit Growers' Association, under Government patronage, it is conducted wholly in the interests of the farmer and fruit grower. Its object is to give information suitable to each month on the growing of small fruit, the management of the orchard, the vineyard, the flower garden and lawn. Special attention is given to the crop prospects and the reports of market prices in our best markets for fruit and vegetables. It is proposed, in fruit season, to send out a weekly market bulletin free to subscribers. It also aims at exposing any frauds in the line of fruit trees and plants. The magazine is fully illustrated with colored plates and engravings, and, when a year's numbers are bound in one, makes a beautiful book for the parlor table. This journal for one year, together with the report of the Ontario F. G. Association and a choice of plants for testing, all for one dollar. A special discount is made to anyone getting up a club. L. Wolverten, Grimsby, Ont., is editor of the journal and secretary of the Association.



In an able paper, published in the Christian Evangelist, J. M. Vawter raises the question: "Are denominational schools conducive to Christian unity?" He reaches the conclusion that they are not and hence opposes them and proposes what he would consider "a more excellent way" in the concluding paragraph of his address, which we give in this place. Our readers will recognize in Bro. Vawter's suggestions something very much like what we have been recommending to our brethren in this country:—

It would be better for our educational funds to be used to provide for students while they attend some un-denominational university. Build up dormitories at the State University and also furnish them such lectures as would fit them especially for their work. This would surely be better than our present system if we want men of broad and universal ideas. I must say, in conclusion, that denominational colleges are not only not conducive to Christian union, but are a positive hindrance. They make men narrower rather than broader. There can be no doubt that a system of denominational schools well used is the greatest power a denomination can have to build itself up and bind its forces together and establish them in its distinctive doctrines. It is a very great hindrance to Christian union. For anything that is good to fence men apart is necessarily a poor thing to bring them together and unify them. Now, who who plead for Christian unity need to consider this question: "Which is more important, our plea, or the thing we plead for? Is the means more important than the end? If our plea, as we are pleased to call it, is of most importance, then let us establish more schools—the more the better—there is no greater proselyting machinery in the world." But, if the union of God's people is the desirable thing, then let us pray: "Oh, Lord, take away all denominational colleges and give us no more forever. Amen!"

Church News.

TORONTO, DENISON AVE.—We are having good audiences. All are working hard, looking forward to our church opening. The new house is being plastered, which makes us feel that it cannot be long till it is finished. We could use two thousand dollars now, if some one would send it to us. Are there not a number who are intending to help us who could do so now? The day is not far distant when all will see large results from this work. One baptism last Lord's day. Bro. T. B. Knowles, of St. Thomas, delivers four lectures to students this week on "Evidences of Christianity in the Church." We are glad to see this department of our work started.

DISCIPLE CHURCH.—Rev. Mr. Lediard, the new pastor of the Church of the Disciples, arrived in town on Friday night, and was received and cordially welcomed by a delegation of the members. Much satisfaction is expressed by the members in his installation here as pastor. Visitors pronounce it a genuine pleasure to attend service in the comfortable and tasteful little sanctuary in which Mr. Lediard has come to minister. The ushers are alert, kindly and attentive, and a general atmosphere of cheerful welcome is felt at once by the stranger. There is no organ, this congregation keeping strictly to the rule of Scriptural simplicity in the service, but the vocal rendering of the sweet old hymns, well known to all of us, has its own charm, as everyone who hears it will testify. We had the pleasure on Sunday evening of hearing the pastor discourse on the "Marks of true Discipleship as set forth by Christ," the term Disciple, of course, being used in a much wider than the denominational sense.—Com. Owen Sound Advertiser.

OWEN SOUND.—On Lord's day, Nov. 2, I closed my two years' labours with the church in Lobo. A large gathering of friends met at the home of Bro. Alexander McKellar, on the Monday evening following, and then I bade them farewell, before leaving for my new home in Owen Sound. On Lord's day, Nov. 9, I commenced my new duties here. I am greatly cheered by the warm reception I received, and trust that the step has been a wise one for the church and for myself. So far as I am able to see, this is a promising field with a church zealous and active. But of this I will write more when I am better acquainted with both church and field. I am specially pleased with the way in which the young people take part in all the services, and the interest they manifest in the success of the work. I shall have a few weeks in the year to devote to special services. Churches needing me will please address me at Owen Sound.

J. LEDIARD.

HAMILTON, Nov. 18.—Bro. Putman has commenced work with us here. I think we have done well in securing him; he is certainly a young man of good ability. A desire has been expressed for twenty more young men in this country. Truly there is great need of them, but we have not got them. We can, however, take good care of those we have. How eager we should be to encourage all good young men who desire to devote their lives to preaching the Gospel. How kindly should the fathers of Israel grasp these young men by the hand and with words of counsel, kindly spoken, encourage them in this good work, as Paul did his one son (Timothy) in the Faith. What a beautiful example is Paul. Then again let the middle-aged and the young stand by these young preachers, and endeavor, as much as in them lies, to support and help them in their work. Then let the united prayers of all ascend to our God on behalf of the young preachers. Then we will have them with us, and their labors will be crowned with success. We had a fine meeting last Lord's day; in the evening there was the largest audience we have had since the opening meetings. The discourse, which was excellent, was listened to with marked attention by all. We were greatly refreshed and encouraged. May God bless our young preacher.

R. N. WHEELER.

MIMOSA.—On Oct. 19th, the church at Mimosa, Ont., was re-opened with appropriate services. The building had been enlarged by an addition of twelve feet to the front, a good foundation had been made under the whole building, and the building had been veneered with red and white brick. A new roof was put on, new windows put in, which with the new doors and transoms give a very neat appearance. Inside the building is first a vestibule, with swinging doors, one at each end, covered with green cloth. The auditorium was newly plastered, and the seats re-arranged so that there are now two aisles instead of one in the centre as before. A new communion table had been purchased, as also a new reading desk, new pulpit sofa and chairs, both nicely upholstered in black. Bro. James Lediard, of Poplar Hill, Ont., had been invited to assist in the services. He kindly responded in the affirmative, and put in an appearance all in good time for his part of the work. Three services were held, one at eleven a.m., one at half-past three p.m., and one at half-past seven in the evening. Bro. Lediard spoke at all the services; in the morning upon "The Church the pillar and ground of the Truth;" in the afternoon upon "The union of all God's people

one common basis," and in the evening upon "What must I do to be saved?" The writer could attend but one service on the Lord's day, viz., the one held at half-past three p.m. Bro. Lediard remained with us until the next Friday morning, speaking every evening and visiting in company with the pastor during the day. While he remained there was one confession and baptism. The meetings were continued one week after his departure, resulting in one more confession and baptism. Both of these were young men. The audiences were very good with the exception of one evening, which was stormy. Owing to the snowstorm, and bad roads in consequence, it was thought best to close the protracted meeting for the present. Thus the church at Mimosa with commendable zeal and noble liberality have their building in good condition, at a cost of \$500, and start out with renewed energy to do a grand work for Christ and the good of their fellow-men. May the Lord bless them in all their "works of faith and labors of love." A goodly number of visiting brethren were present from Erin, Garafraxa and Everton. We hereby express our thanks to these brethren for their kind and brotherly sympathy. Fraternally, J. A. BREXENSTUHL.

BLENHAIM.—The church in Blenheim had been without any regular preaching for over a year until about August 20. We expected E. R. Black, formerly of Everton, and J. E. Hawes, of Ada, Ohio, about that date to conduct a three weeks' meeting, but owing to the illness of the former we were nearly being disappointed. But Bro. Gaff came and stayed a week with us, Bro. Hawes conducting the singing. Bro. Gaff was followed by Bro. Lediard, for a week, but he was not feeling well so we closed Tuesday, Sept. 2, and got Bro. E. J. Hart and his daughter, Metta, to come and start Sept. 7. Our object in holding the meetings was to get the church re-organized, and let the people in these parts know something of the special we as a people aim to accomplish. It seems difficult to obtain a preacher in Ontario, hence we thought this might be a profitable way to get the work started here, and about the most likely way of securing a preacher. Bro. Lediard had been here before and knew just about what to say. Bro. Gaff preached some clear, strong and convincing sermons on some subjects concerning which we were not formerly well understood. I do not like to say anything about Bro. Hawes' singing lest I seem to over estimate. We had been watching the reports of the Updike and Hawes' meetings for over a year and had formed an opinion of the assistance to be derived from his help and of what his singing would be. The effect was better than we expected. E. J. Hart and his daughter remained with us three weeks. Bro. McArthur, of Texas, was with us some time during the meetings and spoke to us. Tozo Ohno addressed about 400 people on Sept. 7. The people were delighted with his lecture. As we were aware that sowing is necessary before harvest, Bro. Hart departed somewhat from his regular sermons which are adapted to congregations where thorough congregational and pastoral work has preceded the evangelist, and gave us sermons suited to our circumstances. The people of Blenheim who attended seem at a loss how to express their admiration of the work done by the Hart evangelists. Theirs are words of approval. There were three added during the meetings and many interested. We had a church meeting before Bro. Hart went away. It was resolved and carried that we meet as a church every Lord's day, and that we

engage a preacher as soon as possible. I hope we will soon have the second part of the resolution carried into effect. Since Oct. 5, Bro. Brown has come over from Ridgetown every Sunday afternoon and preached at three o'clock. Bro. P. Baker, of Rodney, took his place last Sunday. We were pleased to make his acquaintance.

DUNCAN A. SINCLAIR

Nov. 5, 1890.

Co-operation Notes.

CONTRIBUTIONS.

Individual Subscriptions.

Table with 2 columns: Name and Amount. Includes Mrs. John Sinclair (\$5.00), Bella Sinclair (5.00), D. A. Sinclair (5.00), Mrs. John McKimmon (20.00), Mrs. R. Wood (5.00), Geo. E. Williams (5.00), J. W. Kilgour (5.00), M. McKimmon (5.00), Dan McMillan (5.00), A. Sister (11.00), Mrs. S. M. Brown (1.00).

November Collection.

Table with 2 columns: Church and Amount. Includes Church, Blenheim (\$3.20), Glencairn (15.00), Collingwood (12.50), Kilsyth (3.00), Marsville (20.75), and S.S., St. Thomas (23.18), Ridgetown (6.00), Erin Centre (23.57), Erin Village (10.75).

Children's Day.

Table with 2 columns: Church and Amount. Includes S. S., Everton (\$6.19).

As was expected money for the Home Mission Fund is coming in more freely now. Ten Sunday schools have sent in contributions, and we hear of others that intend to do so. The returns from the November collection are larger than last year, although a little late owing to the unpleasant weather on the first and second Lord's days in the month. It would appear that the interest in the work is growing among the brethren.

Any one sending in money for Home Missions, who does not receive a prompt acknowledgment from the Corresponding Secretary, should communicate with him at once.

Send money by post office order, or registered letter. The faith some people have in the Post Office Department is marvellous. It is greater than the faith of some others in the Lord Jesus Christ.

Should this catch the eye of one who has not paid his subscription to the Hamilton Building Fund, etc., etc. GEO. MUNRO, Cor. Sec.

Muskoka Mission Matters.

w. m. c.

Bro. A. C. Gray has entered the field to stay for a time at least. He takes the townships of Macauley and Ridout with, perhaps, the town of Bracebridge. His address is Bracebridge. The Lord had need of him there, and we trust will bless and prosper him in his labors. He has two stations in each township, where he preaches on Lord's days, besides prayer-meetings, visiting, etc., through the week. Then, as opportunity offers, a meeting will be started in the town. He and I intend to change occasionally; we intend, also, to hold continued meetings in various places in the district.

In Brunel we raised the body of a new church building in as central a position as we could, the sisters making us a very pleasant surprise in a good and beautiful dinner and lunch, in even better than "picnic" style. The day was fine (Oct. 23); we worked with a will, and enjoyed the good things with a zest peculiar to this country, and we thought and spoke of the future usefulness of the building and of

The good we all may do As the days are going by.

We are sowing in hope in Muskoka, and expect to reap some time, although we now meet with opposition and discouragements, but we shall labor on while the Lord gives us strength, hoping for the time when

We shall come rejoicing Bringing in the sheaves.

Our meeting house in Brunel cannot be finished till spring, but when that time comes we will go to work with a will, as for the Master, in whose name we hope to push on the work.

Bro. J. B. Lister asks why he did not see me at Huntsville Station. Well, he wrote to me that he would pass through on the 8th or 9th, and on the 7th my three appointments took me some seventeen miles from it; the one on the 8th five miles further, and the one on the 9th eight miles further still, and I should have had to disappoint several congregations in order to meet him and enjoy the pleasure of saying, "Good morning," "How are you?" "Good bye," "God bless you, brother." Huntsville, Nov. 10, 1890.

Literary Notes.

The Canadian Methodist Quarterly for October is on our table and sustains the growing reputation of this ably-conducted periodical. This quarterly is the only review of its kind in Canada and with this number completes its second year. It is devoted to theology, philosophy, sociology, science and Christian work, and is well deserving the liberal support of others than the Methodist people. This issue is mainly devoted to "Messianic Prophecy," by Prof. G. C. Workman, Ph.D., of Victoria University, which attracted a good deal of attention at the time of its delivery under the auspices of the Theological Union in May and June last and has been looked for since with a good deal of interested expectancy, "owing," as the author says, "to the newness of my results." To quote from the article, "The present discussion aims at indicating the nature and design of Messianic prophecy in the Old Testament, its doctrinal relation to the New Testament and its evidential value in regard to Christ and Christianity." As expressed in the preface for his book, the purpose of the author "throughout the whole investigation has been to correct misapprehension, to remove difficulty, to dispel doubt, and to establish faith." In giving his theory to the world Prof. Workman asks for it "the careful consideration of all devout Christian scholars and teachers, with the hope that it may tend to awaken interest and stimulate enquiry in the minds of Scripture students respecting the subject of Messianic prophecy." This important article takes up seventy-two pages of the review and the manager says that, in order to make room for it to appear in one issue, several articles are held over and "The Church at Work" department left out entirely. This issue also contains the concluding part of Rev. W. D. P. Bliss' article on "What is Christian Socialism?" in which the "objections to Christian Socialism" are stated and met, and "what Christian Socialists propose to do," asked and answered; and "Christian Fellowship," by Rev. Jas. E. Ford, which is an able Scriptural defence of the Methodist class meeting as a means for the mutual edification of Christians. The "Editorial Notices of Books and Reviews" in The Canadian Methodist Quarterly are always full and interesting, but in this number they are unusually good. Each number contains 132 pages of excellent reading matter. Subscription, \$1 per year. Single copies, 30 cents, or four for \$1. Rev. A. M. Phillips, B.D., Manager, 11 Avenue Place, Toronto.

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The Critic's Corner.

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

"By His Own Glory and Virtue."—N.V. (2nd Peter i. 3.)

This rendering of the passage we have introduced for exposition seems to be fully justified by the best Greek texts. Tischendorf gives the authority of the three most authentic manuscripts for it, the variation from the Common Version being mainly owing to the grammatical differences in the original.

We have carefully noticed this because of the great difference it makes in the meaning of the passage.

It is through the knowledge of Him that has called us by His own glory and virtue that there have been "granted unto us all things that pertain unto life and godliness—the precious and exceeding great promises—that through these we might become partakers of the divine nature."

At present, however, we only wish to direct attention to the mode of "calling," not to the glorious results of that calling.

The word calling we understand to be used here in the sense of invitation (not of appellation) as used in Matt. xxii. 3, 4, 8, 9, and various other places. It is the call of the gospel in which are set forth the glory and the virtue of God to induce us to accept of the rich and eternal blessings He extends to us; especially as His glory and virtue are manifested in the Person of Christ: "For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is the "glory of His grace" wherein He makes us accepted in the beloved.

It is the call which bids every one to come who is burdened with sin, for it is the glory of God to forgive iniquity, transgression and sin, that He may be sought unto through Christ whose blood cleanses from all sin; and it was thus that the Christians addressed by Peter in his first Epistle were induced to return to Him who sought them, "Who His own self bore our sins in His own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." In the Cross of Christ is signally displayed the glory of forgiving love—the "virtue,"—(areta) or crowning act, of supernal grace and mercy, worthy of His Divine Name: "Unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God," or as Christ Himself declares: "And I, if I be lifted up from the earth, will draw all men unto me."

The reader will notice through this version of 2nd Peter i. 3, that not only is the sinner induced to come in answer to the call which invites him to all the felicitous blessings to be found in Christ, but that he also is constrained by the manifestation of the glory and virtue of Him that calls to respond joyously to the gracious invitation.

E. S.

God never sends his people to work, but He accompanies them.

There are two freedoms: the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Kingsley.

Woman's Work.

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

Ontario Christian Woman's Board of Missions.

The following sums have been received since the Annual Meeting:—

Table with 2 columns: Location and Amount. Includes Auxiliary at Erin Village (\$9 65), Wainfleet (5 00), Warton (9 00), West Lorne (7 50), Erin Centre (17 00), Everton (13 00), Walkerton (5 00), Collingwood (7 50), St. Thomas (7 50), Blenheim (10 00), Toronto (Denison Ave.) (7 00), Rodney (3 00), Guelph (7 00), Lobo (8 00), Sisters of Vaughan Church (4 00).

JENNIE FLEMING, Treasurer. Kilsyth, Nov. 18, 1890.

Women's Work.

Let us not be weary in well doing, for in due season we shall reap if we faint not. "As we have opportunity let us do good unto all."

Shall we sit down and rest for a moment, from our busy household cares, while we consider that last injunction. It doesn't seem to ask so very much of us, only to work as

we have opportunity. Perhaps many of us feel that we have no opportunity to do what we might call special or direct work for the Master. We may feel that our time and our hands are filled to crowding with our daily work. So that we scarcely have time to attend the meetings on the Lord's day, and certainly no time to attend any meetings during the week. And so, when the day and hour comes round for the monthly missionary meeting of the sisters, we cannot think of going, there is so much to be done. And the few who come together look anxiously into each other's faces, and ask: "What can we do to make our meetings more interesting," and induce the sisters to come. Those who failed to attend the meeting have lost an opportunity of helping their fellow-workers by the inspiration of their presence, and perhaps some already half-discouraged one resolves that she will not come again, as there are so few who seem interested. Is it not written somewhere, "I know thy works that thou art neither cold nor hot; I would thou wert cold or not?" We may safely infer that the lukewarm, half-hearted worker in the Master's vineyard will not be on the alert for opportunities to do good to all. The exhortation is to "be wise, buying up the opportunity." "Those who seek, shall find," may truly be

said in regard to opportunities for doing good:—

Hast Thou, my Master, sought for me to do To honour Thee to day? Hast thou a word of love to some poor soul That I may save? For see, this world that Thou hast made so fair Within its heart is sad. Thousands are lonely, thousands sigh and weep. But few are glad To which of them shall I stretch forth my hand With sympathetic grasp? Whose fainting form for Thy dear sake Fondly enwrap?

"Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me." It is better—oh, so much better—to watch for, and use faithfully the opportunities He gives us—even the least—than to look backward at the close of the day—of the year—of life—with burdened hearts, and vain regrets.

"My lilies need to be watered." The Heavenly Master said, "Wherein shall I draw it for them, And raise each drooping head?"

Close to His feet on the pathway Empty, and frail, and small, An earthen vessel was lying, Which seemed of no use at all.

But the Master saw, and raised it From the dust in which it lay, And smiled as He gently whispered "This shall do my work to day,"

"It is but an earthen vessel But it lay so close to me; It is small, but it is empty And that is all it needs to be,"

So to the fountain He took it And filled it to the brim

How glad was the earthen vessel To be of some use to Him

He poured forth the living water Over His lilies fair Until the vessel was empty And again He filled it there

He watered the drooping lilies Until they revived again And the Master saw with pleasure His labor had not been in vain.

"Close would I keep to the Master Empty would I remain And perhaps some day He may use me To water His flowers again."

Are we waiting at the Master's feet with this prayer in our hearts:—

"Any thing for Jesus, Only let me do."

Dear sisters of the Auxiliaries, as a special and personal favour, I request the secretary of each mission band—or some other sister—to send me a short report by the close of this year, in time if possible for the issue of January 1 of THE CANADIAN EVANGELIST. Just tell your experience, whether your monthly meetings are decreasing or growing in interest, whether they are well, or poorly attended, and what you deem to be the cause.

Surely this is not too much to ask. I am very anxious to know the present state of our Auxiliaries, and would like, if it were practicable, to visit them all, and see how they do. But as I cannot do that, I earnestly hope they will see fit to comply with my request.

S. M. BROWN.

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A Condensed Report from the Board of Managers of the Foreign Christian Missionary Society.

A. McLean, Cor. Sec. of the Foreign Society, presents an excellent report to the brotherhood of the year's work. Though the report is somewhat lengthy, as all such reports must be, yet it would repay well for every Disciple of Christ to read the whole of it.

INDIA.—At Hura the native membership is 11. This is the field of G. L. Wharton. It is said that 33,270 heard the word of life this year and that Natho Lal and Jagannath are very faithful in their work. The word of God is being distributed and the people are anxious to hear.

JAPAN.—Akita and out stations: Members 140, gain 25; children in Sunday school 423; in day school, 141. G. T. Smith reports 21 weekly meetings. He also says when they go to the villages to preach Christ, the question is often asked: "Why did you not come sooner?"

CHINA.—E. T. Williams: Membership, 10, gain, 12; children in Sunday school, 92; in day school, 56. He reports steady and encouraging progress. The forces were augmented during the year by Chas. E. Molland, Hunt, Arnold and J. Ware.

Bothren Saw, Hearndon, Hunt and Arnold have been preaching in the cities and towns and selling and distributing Bibles and tracts, and studying the language to prepare themselves better for the work.

These are our three heathen mission fields and there are many touching things in the report that should be

read. The above gives the following summary in our missions in heathen lands: Members, 242, in Sunday school enrolment, 1,408, and day school, 872. This we consider an excellent showing for only eight years' work, while most of our missionaries were learning the language of the nation.

TURKEY.—Constantinople, Basilica, Steas, Zarah, Smyrna, Antioch, and Birljek. G. N. Shishmanian, missionary: Membership, 300, gain, 22; children in Sunday school, 315; in day school, 225. This report includes ten congregations very far apart. Four churches have regular preachers.

DENMARK.—Dr. Holck has a membership of 181, gain 10; Sunday school, 120. Bro. Mickelson has been assisting him in his work. The new chapel is to be finished this month and he reports the membership in splendid working condition.

ENGLAND.—Liverpool. H. S. Earl. Membership, 160, gain, 38; Sunday school, 131. He reports earnest and increased activity during the past year. The church conducts two missions conducted in halls. London. W. T. Moore says the last year has not been so fruitful in additions as previous years, but that the church is growing in a knowledge of the Word of God. This congregation has already sent out twelve missionaries to foreign land and has a number now training for the foreign field.

The above reports taken together show a membership of 1,860 and 8,120 in the Sunday school. Also 757 in day schools. The London Tabernacle is not reported in this membership. This would doubtless add about 500 more. The reports shows that the receipts for the year were \$67,750.19. This amount is insufficient to carry on the great work we have undertaken, and the contributions must increase if the work is enlarged as necessity demands.

well and \$10,000 from the estate of Albert Allen, Akron, O. The board made a number of appropriations for new buildings, for chapels, schools, hospitals and dispensaries. It finally concludes with the following excellent paragraph:—"On a mountain in Galilee our risen Lord said to his disciples 'Go you in to all the world and preach the gospel to the whole creation.' More than eighteen centuries have come and gone since that command was given, and two-thirds of the race have not heard the good news. What could have been done in a century has not been done in all these years. Surely it is high time for the church to awake out of sleep and bend all her energies to the task assigned her. All Christendom sustains three thousand ordained missionaries in the field; but what are these among so many? They can only touch the fringe of the great gloom; they cannot dispel the darkness that covers these lands, and the gross darkness that covers these people. China alone is calling for a thousand men to be sent out in the next five years. In view of the magnitude of the task and the difficulties that lie in the way of its accomplishment, and in view of the resources at the command of the church, this is a very modest request. Stanley's latest book ought to cause many to organize expeditions to enter darkest Africa, and take possession in the name of the Lord. From this land where

Satan is supreme, where bloodshed abounds, where the darkness is darkest, comes the challenge to the church to dare and do. The world can be evangelized in a century; the church has the men and the money to do it. We have the assurance that our labor in the Lord is not in vain. 'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it. For you shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name for an everlasting miracle that shall not be cut off.' May God help us to hasten the consummation of His own grand design the evangelization of the world."

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ALL HOME REFERENCES. NO FOREIGN OR MANUFACTURED TESTIMONIALS.

- Isaac Radford, 35 Adelaide street east—littery belt and insoles, cured him of inflammation in six weeks.
Samuel W. Abbott, Millicamp's Building, cured in six weeks. Rheumatism in knees and feet—Knee Pads and insoles.
A. E. Caldwell, 1 Beaver, 71 King street, City, Rheumatism in the knee cured.
J. McQuain, Grain Merchant, cured of Rheumatism in the shoulder after all other failed.
Jas. Weeks, Parkdale, Sciatica and lame back cured in fifteen days.
W. J. Gould, Gurney's Store Works, City, not able to work for three weeks, cured in four days—Sciatica.
Mrs. J. Swift, 87 Agnes street, City, cured of Sciatica in six weeks.
C. C. Rockwood, 16 Bulwer street, City, cured of lame back in a few days.
Mrs. Geo. Piannor, City, Liver and Kidneys, now free from all pain, strong and happy.
Miss Flora McDonald, 21 Wilton avenue, City, reports a lump drawn from her wrist.
Joseph Fennell, 27 Queen street east, City, could not write a letter, went to work on the sixth day—Neuralgia.
Mrs. Wm. Bennett, 14 King street west, City, after years of sleeplessness now never loses a wink—Butterfly Belt.
Mrs. S. M. Whitehead, 57 Jarvis street, City, a sufferer for years, could not be induced to part with our belt.
Mrs. F. Stevens, 100 Legar St., City, blind with Rheumatic Inflammation—cured in three weeks by Actina, Butterfly Belt and insoles.
Geo. H. Lucas, Veterinary Dentist, 105 King street west, had dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and insoles.
Richard Hood, 42 Stewart street, City, used Actina three months for a permanent cure—Catarrh.
Alex. Rogers, Tobaccoist, City, declared Actina worth \$100. Headache.
E. Riggs, 22 Adelaide street west, City, Catarrh cured by Actina.
John Thompson, Toronto Junction, cured of Catarrh in the eye in two weeks by Actina.
Miss E. M. Forsyth, 15 Grant street, City, reports a lump drawn from her hand, twelve years' standing.
Senator A. E. Botsford advises everybody to use Actina for Laming Eyesight.
Miss Laura Gosse, 106 King street west, City, cured of Rheumatism in four weeks—used Actina and Belt.
Mrs. J. Stevens, 32 Tecumseth street, City, Rheumatism in the eyelids, spent three weeks in the hospital, eyes opened in two days.
Mrs. M. Laughlin, 4 Centre street, City, a couple from rupture, now able to attend to her household duties.
Giles Williams, Ontario Coal Co., says Actina is invaluable for Bronchitis and Asthma.
J. H. McCarthy, 47 N. P. St., City, Montreal, cured of Catarrh and Catarrhal Deafness for seven years, entirely cured by Actina.
THOMAS JOHNSON, New Salem, suffered with Weak Lungs and Asthma—Lungs strengthened and Asthma cured.
Mrs. Beard, Barrie, Ont., cured of Catarrh of three years' standing—Actina and insoles.
Rev. B. W. Mills, Huron County, Ont., entirely well, had Catarrh very bad—used Actina and insoles.
H. S. Fleetwood, a wreck mentally an I physically. Cause, nightly emissions. Perfectly cured Thomas Guthrie, Argyle, Man., says our Butterfly Belt and Suspensory did more for me than all the medicine he paid for in twelve years.
Thos. Bryan, 441 Dundas street, City, Nervous Debility, improved from the first day and cured.
Chas. Corson, P.M., Howledge, Ont., after five weeks, feels like his former self.
J. A. T. J., cured of nervousness in three weeks. Your Belt and Suspensory cured me of Impotency, writes J. A. T. J. I would not be without your Belt and Suspensory for \$10, writes J. M. For General Debility, your Belt and Suspensory are cheap at any price, says S. N. C. Belt and Suspensory cured me of a new lease of life. N. I. G. had no faith, but was entirely cured of Impotency.
W. T. Brown, 73 Richmond street west, City, Valerite, tried several doctors; all failed, the knife. Cured in six weeks with Butterfly Belt and Suspensory.
John Bromagren, Vancouver, cured in five weeks—Butterfly Belt, Suspensory and insoles.
Reuben Silverthorn, Lecturer, was almost a wreck. Entirely cured by the Belt and Suspensory.
Many Such Letters on File.

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