

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 worthy of the calling wherewith you 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 you 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.

A Buddhist Divinity School.

C. H. GARST.

Col. Olcott and Madame Blavatsky regard themselves as Buddhists, and they are so regarded by the Buddhists of Japan. Theosophy and Buddhism are synonyms. The "theosophy" of the West being theoretical, there being no samples of it before the people for them to see how it works, I desire to give a few facts about the vicissitudes of a school here in Shonai. Before Christianity entered Japan thirty years ago, the Buddhists paid very little attention to schools. Small boys entered the temples as servants and studied when they had spare time, and as they grew up they performed the functions of priests. Even to-day the word for a young servant or messenger is "small priest." Lately schools have been erected and the pupils are taught in them, English being numbered among the studies. A school was opened some years ago in this city, but the young priests (all the students shave their heads, wear the priestly vestments, and are considered to be priests) behaved so badly that they demoralized the neighborhood. Great dissatisfaction was aroused but there was no redress, and complaint brought no reform in conduct. Some one struck the happy idea of burning them out. One night when they were all dreaming of blissful inactivity and indifference in nirvana, the alarm of fire brings them to their feet and soon the school was in ashes. It was again erected, but ere long met the same fate; as it was only a few blocks from us I remember the fire, particularly as we got some of the sparks and were in danger of losing our thatch roof too. Lately the school has been opened a third time, but not without considerable difficulty. In this city there are nearly four thousand houses and as many household Buddhist altars, with their idols and candles; one would, at first blush, think they would be delighted to have a school for training young priests, but no they are not! The projectors of the school tried several wards of the city, but wherever they went they were requested to seek another site. They were advised to go to a village near the mountains, but the people there said: "We too have daughters whom we do not want demoralized." Finally they decided to proceed, though the ward meeting unanimously objected, and have opened their school. As no legal injunction could be obtained

the neighborhood did the best they could, they urged the chief priest to great circumspection. The students are not permitted out of the inclosure day nor night except on urgent business. The whole premises are enclosed by a tight fence six feet high, and just inside of it is a moat six feet wide and six feet deep to prevent escape. The slope of the whole drain into this ditch, and there is no outlet!! Such is "theosophy" in "real life" in the "Far East!" I wonder if the admirers of theoretical Buddhism would admire it in practice?
Shonai, Japan, July 24, 1891.

The Vine and the Branches.

JOHN xv.

This figure of the vine and the branches very beautifully illustrates the relation that exists between Christ and His followers. Paul says, "If any man be in Christ he is a new creature." The Saviour represents Himself as the vine, the true vine, and when He speaks of the branches He does not mean the different denominations or churches, but He means His individual followers, or those who abide in Him. Our Lord says, "Every branch in Me that beareth fruit He cleanseth it that it may bring forth more fruit." All depends on the vine; branches could not be healthy or thrive in a defective or imperfect vine, hence the perfection of Him, human and divine, who is represented as the true vine, the good shepherd, the Light of the world, the way, the truth and the life.

"Every branch in Me," etc. A dead branch cannot be said to be in the vine at all; it is like the man who "seems to be religious" and bridled not his tongue; his religion is vain, and the branch that beareth no fruit will be cut off. Dead branches are an injury to the tree or vine; they should be cut off even though the tree, for the time, may "seem" to lack symmetry. Yet the adjacent branches are better without the proximity of this dead branch—Cut it off.

There are no imperfections in the vine. Christ is perfect; and when man is united to Him by faith he must produce the fruits of the spirit: "Love, joy, peace, long suffering, gentleness, goodness, faith."

They that are Christ's, those in the vine, crucify the flesh with the affections and lusts. They walk in the Spirit. In "times past," before they were grafted into the vine by the "obedience of faith," they walked "according to the course of this world," "according to the prince of the power of the air that still works in the children of disobedience." But says Paul to the Ephesians, in referring to those dead branches, "You have not so learned Christ," "For ye were once darkness, but are now light in the Lord." "Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness; you are in the vine. "Walk worthy of your high calling."

But I referred to the perfection of the vine, the spotless purity and perfection of Him who was the brightness of the Father's glory, in whom, says

the apostle, dwelt all the fulness of the Godhead, bodily, and he says, "You are complete in Him." You are established in the faith, or, in other words, you are in the vine drawing your nourishment, your spiritual life, from Him who is the true vine. There is no danger of being cut off while you abide in the vine, for there is life in the vine; and the branch cannot bear fruit except it abide in the vine. "He that abideth in Me and I in him, the same beareth much fruit." In Jesus, the Christ, as the vine, there is a fulness; He is able to impart life to every branch, and not one of all the numerous branches need show even the slightest symptoms of decay.

"Herein is My Father glorified that ye bear much fruit so shall ye be my disciples." But He says, in verse 2, "Every branch that beareth fruit He cleanseth it that it may bring forth more fruit." You perceive that it is not altogether the quantity of fruit—if the branch is producing fruit at all, even a little fruit, He looks after it; it will not be "cut off." "He cleanseth it, that it may bring forth more fruit." Paul says to the Christians at Rome, "There is, therefore, now no condemnation to them that are in Christ Jesus." He speaks to the Corinthians as "babes in Christ," and they were not producing very much fruit. "But," He says, "I have fed you with milk, and not with meat." He had fed them with the sincere milk of the word, and did a little pruning too when necessary, I. Cor. iii. The branch, however, "cannot bear fruit of itself," it must abide in the vine, or no fruit. Suppose you sever the branch from the vine, or cut off the branch from the tree, how soon they wither. In a very short time you would not suppose they even belonged to the tree at all. They wither, they die. Now, the Lord says, "If a man abide not in Me he is cast forth as a branch and is withered," and they are finally cast into the fire and burned, and I suppose that is the best way to dispose of them. They are burned. But what are we to understand by the term "Abide in Me"? To abide means to continue in one place, to take up one's abode, to dwell in. But before a man can dwell or abide in a house he must come into it, hence, says the apostle, Rom. vi. 3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death, therefore we are buried with Him by baptism. And again, Gal. iii. 26 27, "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." But in order to abide in Him we must be diligent, yes, we must give all diligence to add to our faith, courage, knowledge, patience, temperance, godliness, love to the brethren. These are the fruits that must be in us "and abound" if we are in the vine. But he that lacketh these things is blind, and hath forgotten that he was purged, or cleansed from his old sins. In fact those who lack the fruits of the Spirit only seem to be in the vine, and must finally wither; they are dead branches. John says, "Hereby know we that we are in Him if we

keep His word." "He that saith he abideth in Him ought to walk even as He walked." "He that saith I know Him and keepeth not His commandments is a liar." He is a dead branch; he only seems to be in the vine; only seems to be religious; his religion is vain. "The world passeth away and the lust thereof, but he that doeth the will of the Lord abideth forever." Let us, therefore, abide in Him.

H. BROWN.

Ridgeway, Aug. 1, 1891.

Mr. Bevan's Last Word on the Confirmation Question.

To the Editor of THE CANADIAN EVANGELIST:

SIR,—This will be my last communication on this subject. A very excellent extract from Philip Schaff is printed in your issue of August 16; alongside of it are Mr. Sheppard's quotations from what are now quite ancient works, viz., those of Parkhurst, Clark and Barnes. Schaff tells us very truly that "a new and most important branch of theological science has sprung up," viz., a scientific exegesis of the New Testament. We shall not be disappointed in turning to these old authorities—as also indeed to many medieval writers—in search of spiritual lessons of great value, but what theologian would now turn to them as authorities on a subject of New Testament exegesis? To quote them for this purpose seems like attacking a modern ironclad with a bow and arrows? It is altogether beside the point to quote St. Paul's expression "pan ethnos" every nation, Acts xvii. verse 26, as if it were the same as the technical "ta ethne." What I said was that the word nations (plural) with the article, viz., "ta ethne," was a technical expression always used in the New Testament for the human race outside of Judaism and Christianity as in the passage: "And when the Jews were gone out of the Synagogue the Gentiles (ta ethne) besought that these words might be preached to them the following Sabbath," Acts xiii. 42. Let Mr. Sheppard quote a passage which proves me wrong. Not one of the one hundred and thirty-two passages in the New Testament in which the expression occurs will help him.

There is nothing said in Mark xvi. about any form of words for baptism—and if there were it would not help Mr. Sheppard who claims to stand on Holy Scripture alone, for from the 9th verse to the end of the Gospel as we have it, is on all hands acknowledged not to be a part of the original document, but an after addition.

I can scarcely bring myself to believe that Mr. Sheppard is serious when he contrasts my assertion that Heb. vi. 2 teaches us that the laying on of hands was an abiding principle with the author's expression "leaving the principles, etc. Heb. vi. 1 (read Heb. vi. 1, 2 and 3rd verses). The author of the book tells the converts to whom he is writing to pass on from "the first principles of Christ" to a more perfect knowledge of the doctrines of their newly received religion. The six foundation principles, or rudiments of the oracles of God he lays down clearly; of

course he had complained of the necessity for doing this (see Heb. v. 12). These six foundation (and therefore abiding as regarding Christianity) principles are: 1. Repentance; 2. Faith; 3. The relative importance of Jewish and Christian baptisms; 4. The laying on of hands; 5. Resurrection; 6. Eternal Judgment. Although in some instances we find them connected, yet there seems no reason for believing that there was a designed connection between the imposition of hands and the bestowal of miraculous powers. Such imposition was rather the recognized symbol of the bestowal by God of spiritual gifts on those who had been baptized, quite aside from the manner the Spirit might be pleased to work in those who received His gifts. The church from the Apostles' days until to-day without a break has used this apostolic rite. It was evidently used when the Hebrews were written, and if the church was wrong in retaining this rite, she is just as likely to be wrong also in retaining a book like the Hebrews in the canon of the New Testament. Her greatest divines in the earliest ages acknowledge they were ignorant as to who was its author. It was only as the dark ages gathered around her that the church's divines began to assign the book to St. Paul as its author.

Yours truly,

WM. BEVAN.

Princely Givers.

This age of immense fortunes ought to be also the age of splendid beneficence. That it may come to be such is the happy prophecy contained in these facts, cited by the *Youth's Companion*.—

Mr. James B. Colgate, of New York, gives his millions while he lives. He has for many years been the benefactor of the venerable little college at Hamilton, New York, which now calls itself Colgate University. This summer he has given it a round million dollars.

This kind of munificence is increasing in our country. Not long ago, Mr. Clark founded Clark University in Worcester, Massachusetts, on the million scale. Later, Mr. Rockefeller, of New York, has given a million dollars to Chicago University.

Others of our business men have given smaller sums for like objects. These benefactions mark a new era in the resources of American education. The great English universities were founded in the early ages by immense grants and princely gifts. They had thus the means of always leading in the world's thought, and giving the best instruction any country could offer. But most of our American colleges have had a sad struggle against poverty and insufficient equipment in all their branches.

The donors to the European universities frequently gave all their fortunes, and then retired to the monastery. But these Americans of whom we are proud can give sums which would have bewildered those old worthies; and after they bestow their millions stay in the world to acquire more, to be used to benefit those less favored than themselves.

What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EXCHANGERS.

BAPTIST VS NEW TESTAMENT DOCTRINE.

The Western Recorder says: "Baptism has no connection whatever with regeneration, or remission of sins, or salvation. It is an act of obedience to be performed only upon those who have previously been entirely regenerated, forever saved and whose sins God has already remitted because their penalty has been borne by the great substitute." The New Testament says: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 15, 16) "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark i. 4). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). "And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord" (Act xxii. 16). I must say that if the writers of the New Testament were trying to teach the doctrine which the Western Recorder so vigorously asserts, they were peculiarly unfortunate in the selection of words and arrangement of sentences. Now the Recorder and other Baptist papers never make any such blunders in the use of language when they undertake to state what they say the writers of the New Testament taught on the subject of baptism. It is a little peculiar if not deeply significant that when such papers as the Recorder undertake to state what the New Testament teaches on this subject it invariably uses language not found anywhere in the New Testament, and never selects the sentences of the New Testament to state the doctrine of the New Testament. It might be well to raise the question as to whether the Recorder and others of its way of thinking can boast the inspired and spirit-guided men of God selecting words and arranging sentences to teach the truth touching the question of baptism.—Gospel Advocate.

A LAYMAN ON DANCING.

James Oliphant, in the Westminster Review, uses some plain words in speaking about one of the popular amusements of the day, and we would commend them to all lovers of the dance. He says: "The standard of personal delicacy is probably the truest indication of progress toward the social idea of purity and elevation in life and thought, and it behooves every earnest-minded citizen to be zealous about the consistency of the community to which he belongs in this all-important respect. It has been already pointed out that there is a reason in the nature of things why various degrees of proximity and bodily contact should mark out different stages of intimacy, and the more truly refined the society is the more punctiliously are these distinctions insisted on. Manners are the real guardians of morals. Any unauthorized breach of conventional decorum in this matter is visited with severe pains and penalties in the form of social ostracism. Any practice which systematically ignores the usual distinctions may be called sharply to account for its justification. What plea can be offered for dancing? It is clear that it runs entirely counter to the prevailing standard of good taste in other matters where the same ques-

tion arises. To what end do we make a reverent regard for the sanctity of a woman's person the touchstone of refined and chivalrous feeling when we allow all the signs of a respectful approach in intimacy to be swept away in a moment before the chartered libertinism of the dance? How is it that we can suffer a pure, delicate-souled girl to be clasped round the waist by a man of whose existence she knew nothing five minutes before? The wonderful convention which governs dancing seems able to transform an act which would otherwise be the grossest insult and familiarity into the merest commonplace. Can society make an indelicate act delicate by merely calling it so? It was a logical if somewhat cynical man whom Punch reports to have assured his hostess that he didn't dance, but would be happy to sit out the waltz with his arm around a girl's waist. Why not have a further convention that you should kiss your partner before taking her to a seat? There is a similar arrangement in the game of kiss-in-the-ring which has received the sanction of a certain class of society. It is difficult to see at what point of familiarity the license must necessarily stop.—C. S. Long, in Missionary Weekly.

UPDIKE AND HAWES AT WICHITA.

Great meetings excite interest throughout our brotherhood. In view of this I had thought of writing up the great meeting in Wichita at some length, but press of work and the second thought that volumes would add nothing to the renown of Updike and Hawes and Wichita, have led me to pen a few of the most interesting facts only.

This meeting exceeded in numbers any held by these noted workers in Kansas, and stands second to Des Moines only.

The meeting began June 11, and closed July 26. The interest was intense from the first. The large tabernacle was filled to overflowing—at times hundreds were unable to gain admittance. The last night, notwithstanding the tabernacle had been enlarged so as to seat 400 more, hundreds stood in the aisles, doors, and hundreds more turned away unable to get in sight. Six weeks more would have given us 1,000 additions.

Additions were about as follows by the week: 14, 50, 72, 52, 79, 114. Total, 887. The largest number any one day was 27; 9, 10, 13, 14, 17, 18, 20 and 21 were common figures for one day. Twenty-one the last day.

No word of praise can be penned too strong to express the masterly manner in which Updike and Hawes did their work. They have been written "up" so often that I have decided to just let them remain "up." May God keep them "up" for a thousand years to preach and sing the love of Jesus for the lost and perishing millions of earth.

June 23, Bro. Updike delivered a lecture to men only. The tabernacle was filled to hear one of the most pointed, practical, timely lectures ever delivered. This lecture, with the instructions accompanying it, ought to be placed in the hands of every boy and young man in the land. The power for good exerted by this lecture wherever delivered led Bro. Updike to secure a first-class stenographer to take it down just as delivered. The stenographer did his work well. The lecture makes a neat book about the size of Dr. Hammond's "The Greatest Thing in the World." It contains instructions that will prove worth hundreds of dollars to thousands of young men. It can be had by addressing Bro. Updike, or L. T. Van Cleave, Wichita, Kan. Price 25 cents.

The Central and South Lawrence churches united hands, heads and hearts in this meeting, and did everything in their power to carry out the plans of the Evangelists. Never did Christian people do more nobly. They did so well that Bro. Updike came near forgetting to scold.

The meeting closed with all bills promptly paid, and \$1,000, on thirty to sixty days, pledged to build an addition to our church building. This work is begun and will be pushed to completion. Our membership is between 600 and 700. The house when enlarged will seat 700 to 800. For the present we worship in the tabernacle. All departments of church work have taken on new life. The Sunday school has doubled. The prayer-meeting numbers 800 to 100. Persons are coming forward at all our preaching and prayer-meeting services.

Expenses: Evangelist's salary, traveling expenses and board, \$500.00. Tabernacle lights and watchman, \$240.00. Advertising, \$68.00. Total, \$805.85.—L. T. Van Cleave, in Standard.

THE BREAKING OF BREAD AND PRAYERS.

It is recorded of the disciples in the Church at Jerusalem that they continued steadfastly in the apostles' doctrine, in the fellowship, in the breaking of bread, and in the prayers. There are manifest reasons why they should continue steadfast in the doctrine and fellowship. This may also be said of the "breaking of bread" and prayers.

An ordinance is an order or regulation established by authority. The breaking of bread, or the "Lord's Supper," is generally regarded as an ordinance within the church and for its members. Its importance cannot be overestimated. It is a commemorative service. Luke xxii. 19, 20: "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: do this in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." It is in this institution that we remember our best and truest friend. It is a communion service. 1 Cor. x. 16, 17: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread." It is a perpetual pledge of our fidelity to Christ as our Saviour. 1 Cor. ii. 26: "This do in remembrance of Me: for as often as ye eat this bread and drink this cup ye do show the Lord's death till He come." It is a solemn and yet a joyful service, for it is the symbol of the mighty sacrifice, the herald of glorious liberty, and a sacred pledge of union and communion with one another and the Lord. There is a pathos about it that time does not diminish or frequency destroy.

"Do this, and remember the blood that was shed, When Calvary's victim to slaughter was led; When sad and forsaken the garden alone Gave ear to His sorrow and echoed His moan.

"Remember the conflict with insult and scorn, The robe of derision, the chaplet of thorn, The sin-cleansing fountain that streamed from His side, When, 'Father, forgive them,' He uttered and died.

"Remember the victor o'er death and the grave! He liveth forever His people to save; O take with thanksgiving this pledge of His love, Tho' forsaken of rapture eternal above."

These early disciples were also steadfast "in the prayers." While they prayed in private, as all good Christians will do, they had fixed hours and

times for public devotion, and they were glad, and said: "Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. . . . The Lord hath done great things, whereof we are glad." They realized the danger in the neglect of any duty, and that it was dangerous to neglect these public expressions of their confidence and hope in God. A prayerless Christian cannot live long, for by prayer the dependent heart is filled from the everlasting fountain of supplies.

Prayer is the soul's sincere desire, Uttered or unexpressed; The motion of a hidden fire That's kindled in the breast.

It is impossible to inspire the prayerless heart with the sublime activities of the Christian life. The sublime characteristics of a living church are steadfastness in doctrine, in fellowship, in breaking bread, and in prayers. Such a church will always "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Such a church is always ready for every work or trial of whatever kind that comes upon it. Such a spiritual life as is manifested by these things will overwhelm the discords of the world's wild music with the conquering and thundering anthems of the children of God.—F. M. Green, in Missionary Weekly.

The Baptist Creed.

"There is no Baptist church, though there are plenty of Baptist churches, and so there are no standard and authoritative articles of faith."

So said, last week, in answer to an inquiry, the N. Y. Examiner, which we may, probably, without offence to others, call the most widely circulated and influential exponent of Baptist opinion in the United States. This is, it will be seen, in exact harmony with the position we have all along taken in the Baptist and which we reiterated in our article in last number. But, says our esteemed critic, Dr. Goodspeed, in substance, after describing the general practice of the Regular Baptist churches of this continent: "If this practice is what is meant by having a creed, then American Baptists have a creed and there is no use quoting statements from any quarter to the effect that Baptists have no creed." Very true. But this is not what is meant by having a creed. Hence the whole superstructure built upon that little word "if" comes to the ground. Take that practice as we described it, we think correctly, last week, or as Dr. Goodspeed himself describes it in the following sentence: "While our churches do not restrict themselves to any one form of statement, but choose the verbal expression of their views they think best, their denominational unity and co-operation are based upon substantial agreement in doctrine." Why, that is essentially the very thing the Baptist has been contending for all along. If that were what is meant by having a creed, there would no longer be any difference of view worth mentioning and this discussion would be at an end. What we understand by a creed is, in the words of the Examiner, some "standard and authoritative articles of faith," extra-scriptural, of course. Our last article was devoted to showing that Baptists have not, never have had and cannot, as Baptists, have any such creed. We now turn our attention to the second question.

Ought Baptists to have such a creed?

In his first article Dr. Goodspeed tells us that what he has been pleading for is "simply the continuance of the practice of the Regular Baptist churches of America up to the present." But no one, we venture to say, can carefully read his two recent arti-

cles in our columns, to say nothing of those of earlier date, without perceiving that he is really pleading for much more than this. Carried to its logical and legitimate conclusion, his argument means that the New Hampshire or some similar Confession of Faith, some formal, uninspired statement of belief, should not only be accepted for convenience' sake and for "substance of doctrine," but should be used as an authoritative standard. In this position he is certainly consistent, for there can be little practical use in formulating such a statement and asking assent to it, if we are not to be bound by it. At this point we join the issue and maintain, not only that by its very spirit and constitution the Baptist "body"—we use the term several times employed by Dr. Goodspeed, though we doubt its appropriateness—cannot have such a creed, but that it ought not to have it, and that the attempt to adopt and enforce it would be disastrous.

1. Dr. Goodspeed's argument is as follows. Is it not possible to have a statement of Scripture truth? Has not every Christian a right to frame as many such statements as he please, and make them his articles of faith? If fifty others agree with him have they not the "right to band themselves together, in a common fellowship to defend and advance the truth as they have, from their best judgment, concluded it to be." If so, have they not "the right to refuse to receive into their doctrinal and Church fellowship those who deny the doctrines they in common esteem precious."

Most assuredly any man and any number of men have such rights. But, and this is the gist of the whole matter, they have not a right to claim that, having done this, they and they alone are Baptists. They have not a right to force their conclusions upon the acceptance of their fellow-Baptists, who may not have reached the same conclusions in all respects, or who may object on principle to subscribe to any articles of faith. They have not a right to claim that these abstract doctrinal statements which they have formulated are a part of the constitution of the historic Baptist church, and that no one can be a Baptist, or have a right to membership in a Baptist church, without binding them upon his or her conscience.

2. In asking whether Christians have not the right to make such statements articles of faith, Dr. Goodspeed adds, "as well as the statement that immersion only is baptism, and that believers are the only proper subjects of the ordinance?" Can it be necessary once more to point out the distinction between statements of belief which have direct practical bearings, and are indispensable to church organization, and those which are merely abstract propositions, or at least have no relation to organization or practice? Every society or organization must have its terms of membership. Following the example of the primitive churches, Baptists simply make intelligent, personal faith in Christ and obedience to His commands the conditions of admission to His church. Surely no very profound discrimination is needed to perceive the difference between such a requirement and that of assent to articles of faith such as those under consideration. Further, faith and baptism are clearly prescribed by New Testament teaching and example as conditions of church membership; assent to a series of formal doctrinal propositions, is nowhere prescribed. Should not this be sufficient distinction for Baptists? Still further, the humblest Christian, though but a child in years or under-

standing, knows what it is to believe or trust in Christ, and to obey His command, but not one in ten of adult believers is competent to pronounce of his own judgment upon the correctness of even so simple a creed as the New Hampshire Confession.

3. "Is it not possible to have a statement of Scripture truth? Must we not have such a statement?" We answer these questions by others. Have we not the Scripture itself? Are not its statements far better than any uninspired reproductions of them can possibly be? Dr Goodspeed himself says admirably, "It (the Bible) professes to be a plain guide for plain men in matters most tremendous." And yet his whole argument goes to show that the teachings of this Bible need to be explained and formulated by fallible interpreters. Can any thoughtful person read carefully the different articles of the New Hampshire Confession, no doubt as good a creed as has ever been framed by men, and deny that many of its statements of doctrine stand vastly more in need of explanation than many of the Scripture passages they are supposed to explain? Or, to apply a practical test. Most Baptist Christians know a good deal about the Bible, but how much do nine out of ten of the members of the Baptist churches of Canada and the United States know about the eighteen articles of the New Hampshire Confession, which they are supposed to have adopted as their creed?

4. Let us not be misunderstood. We are not disparaging the science of theology, or the efforts of learned men to evolve and arrange in a harmonious system the great doctrines of revelation. Far from it. We rejoice in what has been done and is being done in this direction, and we should like to see every member of a Baptist church not only diligently studying the Word, but using all the light that can be thrown upon it by the researches of the most learned theologians, in order to get at the meaning of its profounder teachings. To aid the flock in this work and help them to grow in knowledge of God and His Word is one of the first duties of a Christian pastor. What we object to is attempting to force down the throats of babes the meat that is intended for strong men, and to impose a yoke upon devout students of the Word by requiring them to pledge their assent in advance to statements of belief which are of value only as they are made the individual's own by personal study and assimilation. We object in a word to prescribing terms of membership in Baptist churches, which are nowhere prescribed in the New Testament.

5. We must close, leaving much unsaid that we had in mind to say, and devoting but a brief paragraph to Dr. Goodspeed's second article. We hope he will not deem us lacking in courtesy if we say in regard to the closing paragraph of his first article and almost the whole of his second that they seem to us a striking illustration of the rhetorical fault—we will not say "subterfuge," for we know it is not that—which the writer ascribes to Dr. Brown, that, namely, of "erecting a man of straw." Dr. Goodspeed graphically describes the appalling dangers with which, in his opinion, the churches of Christ are threatened from the approach of a period of "theological drift" in the "currents of rationalistic thought," which are setting this way from Germany. We confess that we do not share the fear to any great extent, for while there is undoubtedly much tendency in many quarters to looseness of thought and to scepticism, we believe that, on the other hand, there never was a time when the teachings of the Bible, and especially those portions of it which

contro around the character and work of Christ, were so earnestly, profoundly and lovingly studied, and so faithfully wrought into practical life, by so great a multitude of loyal disciples, as is the case to-day. But admitting for argument's sake that the alarm is well-founded, what a frail human barrier is the New Hampshire Confession, or any other man-made church creed, to hold up against the oncoming flood? Can a creed of eighteen, or thirty-nine, or any other number of articles, save men from doubting or rejecting God's Word? Shall we not rather put our trust in the Living Lord whose words are spirit and life, and under whose banner the final victory is assured? If it be urged that the creed will keep the churches pure and strong by barring out unbelievers, the reply is easy. Are the eighteen articles a better guarantee of truth and loyalty than the evidence of personal faith and regeneration which are the universal conditions of entrance into the Baptist church? How can the believer who has passed this vital test, "dony that Christ is God," or that "the Scriptures are the Word of God," or any of the vital truths of which Dr. Goodspeed speaks? Are they not all included in the profession of faith, made with a view to baptism "in the name of the Father and of the Son and of the Holy Ghost"? What possible inducement is there for a Unitarian, or Universalist, or Rationalist, or Agnostic, or Atheist, to seek or retain membership in a Baptist church? And if there were any such, what better warrant do the faithful in such a church need for the exclusion of unbelievers than the simple New Testament?—Canadian Baptist.

Don't.

- Don't sigh for past blessings, nor look forward to future pleasures, but improve the opportunities of to-day.
Don't be always coveting what other people possess but be content with such things as you have.
Don't think you know everything, and that other people know nothing.
Don't find fault, when you can just as well praise.
Don't do as other people do, unless other people do right.
Don't be ashamed to be poor, if you can not be rich without shame.
Don't report things which you do not know to be true.
Don't stay away from prayer-meeting and go to the theater.
Don't let anything detain you from the house of God, which would not keep you from your place of business.
Don't waste moments, if you would save days.
Don't give dollars in public, and pennies in private.
Don't send an editor lengthy articles to decipher, unless you have something very important to say.—National Baptist.

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There is only one real failure in life possible, and that is not to be true to the best one knows.

Our grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand.—Thomas Carlyle.

When we do anything for God, the very least thing, we never know where it will end, nor what amount of work it will do for Him.—Faber.

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TORONTO, SEPTEMBER 1st, 1891.

Mercy and Grace.

HEB. IV. 14-16.

The more the Gospel of Christ is thoughtfully and sympathetically studied the more it will appear to be adapted to its professed purpose—the salvation of men from the guilt and power of sin. When a person discovers himself to be a sinner in the sight of God, two great necessities confront him—pardon for his past sins, and aid to avoid sinning in the future; and these two necessities the Gospel proposes to meet. When the multitude cried out on the day of Pentecost, "Men and brethren, what shall we do?" Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In that response we find "remission of sins," one of the fell needs, and "the gift of the Holy Spirit," to supply the other. This is notable as Peter was making the first presentation of the Gospel, and it is natural to expect he would be plain and specific. In Acts iii. 19 there is a similar bringing together of these things; we quote from the Revised Version which removes an obscurity there is in the old version: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." There we have pardon in the expression "that your sins may be blotted out," and we think there is no reasonable ground for doubting that "the gift of the Holy Spirit" is meant by the words, "that so there may come seasons of refreshing from the presence of the Lord." It will be noted that these statements refer to persons who were out of Christ. The last verse of the fourth chapter of Hebrews shows that those in Christ have similar necessities. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." These words were evidently addressed by a Christian to Christians, and they teach that the Christian also has need of pardon, and help to overcome evil—mercy and grace are offered unto him at the throne of grace. The same condition of things is recognized by the apostle John (1 John i. 9) "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

We find then that the offers and promises of the Gospel are just such as we feel the need of. And they are made by one who is able to fulfil every promise He makes, by Him who was appointed by God a Prince and a Saviour, so that our faith and hope is in God. We therefore can joyfully accept the exhortation, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need,"

and can ascribe the glory "unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Baptists Against Themselves.

As we published in our last number a lengthy article from Professor Goodspeed setting forth his conception of the position and practice of the Regular Baptist Churches in the United States and Canada in regard to man-made creeds, it is proper that we should give our readers an opportunity of seeing what the Editor of the *Canadian Baptist* has to say in reply. Accordingly a long article will be found among our selections in this paper. We need not recommend a careful perusal of it.

It is both curious and interesting to find two prominent and able men in the Baptist denomination in Canada holding diametrically opposite views on a matter of fundamental importance. The careful reader will observe that the Professor and the Editor differ not only as to whether Baptists ought to have a creed, but as to whether they have one. On a former occasion we expressed our surprise that the Editor of the *Baptist* could maintain that the Baptists have not a creed. And now, in view of what Professor Goodspeed says—and he certainly ought not to be mistaken as to the matter of fact—we cannot see how there can be two opinions on the question. If nine out of ten Baptist churches in Canada have formally adopted the New Hampshire Confession of Faith, then nine-tenths of the Baptist churches have a creed and the other tenth has doubtless virtually adopted the creed through the Baptist system of church recognition, which system, with all deference to the N. Y. *Examiner*, constitutes the Baptist churches the Baptist church.

We have great pleasure in publishing what the Editor of the *Baptist* has to say in reply to the question, "Ought Baptists to have such a creed?" It will have a familiar "ring" to intelligent Disciples, reminding them of much they have read from the pens of our own brethren, especially the paragraphs numbered 2, 3 and 4. Such teaching cannot fail to do our Baptist friends good and will certainly hasten the day when they will as a body be delivered from the thralldom of man-made creeds. It is very significant, and from our standpoint very encouraging, to know that the Baptist denomination in Canada have for their principal Editor so liberal-minded a man, and the fact that they have endured so much from him that is radically opposed to the well-known doctrines and practices of Regular Baptist churches, we take to be a token that he is not alone, but has, at least, a considerable number of sympathizers among his influential brethren.

When the Baptist people come to argue with their Editor that nothing should be demanded as a condition of church membership but what the New Testament requires, and when they faithfully follow out that principle their influence will be mightily increased, and the difference between them and the Disciples largely decreased. It is the claim, not to say the boast, of the Disciples that they demand no more and accept no less as tests of fellowship than what the Apostles did. They are always ready to justify this high claim, and they will rejoice when the Baptist people can do the same.

The definition of an ideal life: "A man after Mine own heart, which shall fulfill all My will."

Bro. O. G. Hertzog has resigned his position as preacher at Rochester, N.Y., and accepted the office of financial agent for Hiram College, Ohio. We trust he will be successful in raising enough money to fully endow the College.

CHILDREN'S DAY.—It is to be hoped that every Sunday school in the Province will take up a good collection for Home Missions the first Lord's day in September, or as soon thereafter as possible. The work undertaken by the Co-operation this year will require the liberal support of the Disciples in Ontario.

We are glad to notice that an article on *Dancing* by James Oliphant in the *Westminster Review* is largely quoted from and favorably commented upon by our religious contemporaries. An extract from it will be found on another page. In conversation the other day the question arose whether dancing is immoral. A gentleman present, who is not a professor of Christianity, said that in his opinion it certainly is, and he is right.

Dr. John Brown, of Bedford, speaking at the opening luncheon of Westgate Congregational church, Peterborough, said a parishioner had recently returned from Mentone, and gave \$250 as a thankoffering for having escaped the earthquake. "Ah!" said Dr. Brown, "I have a number of friends I should like to send to Mentone, for I am sure nothing but an earthquake would move them to give me such a donation!"—*Canada Presbyterian*.

At the General Convention in Springfield, Ill., three years ago, word came to Bro. Moffett of the death of his first-born son. The universal sympathy that went out to him then will be deepened by the sad news that another son, Dr. A. G. Moffett, a young dentist of great promise, was drowned in Lake Chautauque, August 11. Dr. Moffett had but recently graduated in his profession, and his earthly future seemed remarkably bright. Heaven comfort the mourners.—*Standard*.

September brings us all back to work, the children to school, teachers to their desks—holidays are over. Those who have been refreshing themselves in camp, by the sea-side or on the sunny hills, should be strong and ready for work for the Master. Sunday school work begins in earnest, missionary meetings begin again, the W. O. T. U. opens a new year's work. After a delightful summer nothing should be a task, rejoice in renewed strength and push on.

It is singular that men should speak of non-essentials in the religion of Christ. Whatever He commanded is always essential. We doubt the genuine conversion of any man who is seeking to go to heaven by doing just as little as he can in the way of obedience to Christ.—*Central Baptist*.

Then the Disciples are not wrong, after all, in saying that baptism is essential, it being a command of the Saviour.—*Missionary Weekly*.

That is the true doctrine of essentials and non-essentials—what Christ commands is an essential, what He does not command is a non essential.

It would almost appear that the Young People's Society of Christian Endeavor, as an inter-denominational institution, is not destined to enjoy a long life. Among the Methodists the Epworth League is almost certain to prevail, and the Baptists have recently organized the Baptist Young People's Union of America. The denominations will not long support that which clearly tends to destroy denomination-

alism. That which commends the Y.P.S.C.E. to many Disciples renders it obnoxious to the thorough-going sectarian.

The Nashville Bible school is to go on. The announcement is made in the *Gospel Advocate* of Aug. 5 that this proposed school will open Oct. 1 and continue until June 1, 1892. J. A. Harding, T. B. Larimore, and David Lipscomb are to be the teachers. The chief object is to teach the Bible, but some English branches, Latin, and Greek will also be taught. Nothing is said in the announcement about anti-society and anti-organ classes. We shall watch the career of this school with a good deal of interest.—*Missionary Weekly*.

The establishment of the above school is a recognition of the demand and necessity for educated ministers of the Gospel.

We are very much pleased to note that our brethren in the North propose having a Sunday school institute Sept. 1 and 2. It reminds us of a suggestion made by Bro. James Lediard in a paper read by him at the Annual Meeting. It struck us at the time as a capital idea. The Sunday school workers in other districts would do well to follow the example of those in the north. If the Sunday school is to maintain its place, officers and teachers must become efficient workers and instructors. Much of the opposition to the Sunday school, we believe, has arisen from the evident incompetency of the teachers. Where it is at all possible some capable person should conduct a weekly meeting for the teachers.

One of the sayings attributed to Sir John Macdonald was, "After me the deluge." Whether it is authentic or not, there is something in the way of a deluge at Ottawa these times, and Quebec it seems is not to be behind hand. As our manner is we say, if there is corruption among politicians the people are to blame, and if corruption be condoned the people will be to blame, and if it be condoned, it will be repeated as a matter of course. Now is the time for honest people of all parties to let their voices be heard in condemnation of all those disgraceful and dishonest proceedings, and with the condemnation should go a peremptory demand that the wrong-doers, high and low, shall be promptly and adequately punished.

As we have taken occasion now and again to note the organization of Regular Baptist Churches upon the basis of the New Hampshire Confession of Faith, we now have pleasure in reporting what we think is an improvement. At a place called Coquerell, so the *Canadian Baptist* informs us, a Baptist church was organized, July 14th: "A brief statement of Baptist views, based on Acts ii. 36-47, was given by the writer (J. McEwen) and eight persons signified their hearty agreement with the same, and their desire to enter into union for the observance of the apostles' doctrine and fellowship, and breaking of bread and prayer." That is more like the ancient order of things; but we would like to know how Mr. McEwen explained Acts ii. 38.

Rev. W. A. McKay, lecturing the other evening in Montreal, is reported by the *Witness* to have related the following:—

"Our late Premier was certainly right on this point. A friend of mine once said to him, 'Sir John, when are you going to give us prohibition?'"

"Sir John—'Whenever you want it.'"

"But we want it now," said my friend.

"Sir John—'Then say so.'"

"But how are we to say it?" was the query of my friend.

"Sir John—'By sending prohibitionists to Parliament.'"

"On another occasion, replying to a deputation of liquor-sellers, Sir John said, 'Gentlemen, don't abuse the churches or stir up their hostility, for as soon as the churches do their duty your days are numbered.' Would that all ministers and church-members understood the subject so well. But, alas, multitudes of professing Christians pray for temperance and then vote to put about one thousand drunkard-making shops in this city of Montreal."

That is the way to get Prohibition. And prohibitionists had better address themselves to that method. However, we presume that prohibitionists and anti-prohibitionists will be looking for the report of the Royal Commission that is to be appointed.

Our brethren of the Central church, Detroit, opened their fine new house of worship, Aug. 10. J. H. Garrison, of St. Louis, preached in the morning, Pres. Loos, of Kentucky University, in the afternoon, and J. B. Johnson, the preacher of the church, in the evening. The following paragraph from Bro. Garrison's report in the *Christian Evangelist* will be interesting to our readers:—

Bro. S. B. Moore, pastor of the church at Jacksonville, Ill., was present during the day, and assisted in the various exercises, as was also Pres. Loos, of Kentucky. It was a great day for the church, and one never to be forgotten. The singing, led by Bro. Campbell, was excellent, the songs selected being inspiring and uplifting. I have been greatly delighted with the brethren and sisters in Detroit, not only with those of the Central church but with some of the Plum street church who were present at the services. Bro. Loos preached at night for the Plum street church brethren. Bro. Thompson, we learn, has been engaged to preach for this congregation. We trust that the two churches will learn more and more to co-operate as brethren in a common cause and thus show forth the unity which is so prominent a part of our religious plea.

In our last number we published some wholesome words from the *Sunday School Times* in regard to right methods and motives in giving for religious purposes. And now we have Cardinal Manning on the same side, according to a press despatch:—

Cardinal Manning in a letter just made public denounces the employment of lotteries and raffles at bazaars for works of charity or religion. The Lord's work, he says, ought to be done in the Lord's own way. Christians must not encourage lower motives.

Whether it be Catholic or Protestant of high or low degree that gives the various undignified, dishonest and demoralizing ways of raising money a knock we uniformly rejoice. And here is an item that shows Phillips Brooks to be sound on these matters:—

Some people seem to think it is all right to raise money for the Lord's cause in almost any way, but Phillips Brooks is not of that opinion. At one time the young ladies of his church were preparing for a church fair, and, feeling sure that they could make a nice sum of money from the sale of Dr. Brooks' photographs, approached him on the subject. They assured him that if he would grant them this request they could make \$50 for the church. "Very well," said Dr. Brooks, "I can save myself the annoyance and you much trouble." Then, calling himself he wrote out his cheque for \$50 and handed it to them. Comment on this incident is unnecessary. The moral is good.—*Central Baptist*.

Speaking of the late action of Drake University in conferring some titles on some big preachers, my beloved Bro. Smither, in a late issue of the *Truth*, says:—

"We heartily rejoice in this forward movement of Drake University. As far as we know it is the first one of our colleges that has ever conferred

The Critic's Corner.

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

DEAR BRO. SHEPARD,—Will you please let us hear from you, through THE EVANGELIST, on Matt. xix. 27, 28: 1st, Were there thirteen apostles? 2nd, What did the Saviour mean when He said to the apostles, "Ye shall also sit upon twelve thrones judging the twelve tribes of Israel"? 3rd, Does the Son of Man now sit on the throne of His glory, and do the apostles now occupy the twelve thrones? Very truly, H. B. Ridgeway, Aug. 10, 1891.

1st, I think not. My first conviction is that the choice of Matthias by the one hundred and twenty disciples was premature and unauthorized. An apostle of Christ is one sent out by Himself as was the Apostle Paul, who says, in quoting the words of his commission: "Delivering thee from the people and from the Gentiles unto whom now I send thee."—Acts xxvi. 17.

The twelve, not thirteen, names were seen written on the twelve foundations of the New Jerusalem, "The names of the twelve apostles of the Lamb."—Rev. xxi. 14.

Paul repudiates the idea of an apostle chosen by men in the following words: "Paul an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)."—Gal. i. 1.

2nd. To me this is a more difficult question to answer.

Believers are to share in the future glory, reign, and administration of Christ: "If we suffer we shall also reign with Him."—II. Tim. ii. 12

"Do you not know that the saints shall judge the world? . . . Know you not that we shall judge angels?"—I. Cor. vi. 2, 3.

As those who followed Christ during His ministry on earth had made so many sacrifices and rendered so much faithful service, so they are thus promised a very prominent place in the regeneration; "to sit upon twelve thrones judging the twelve tribes of Israel."

3rd. Knowing how many wise and good men hold a different view, I would modestly say, no, Christ does not sit upon the throne of His glory now. "The regeneration" seems to be equivalent to the "restitution of all things" found in Peter's sermon in the Temple.

"The word (paliggenesia) occurs never in the Old Testament and only twice in the New Testament (Matt. xix. 28 and Titus iii. 5), but there (which is most remarkable) apparently in different meanings. In St. Matthew it seems plainly to refer to the new birth of the whole creation, the apokatastasis panton (Acts iii. 21) which shall be when the Son of Man hereafter comes in His glory."—French's Greek Synonyms. This quotation expresses my firm conviction as to the time when Christ shall sit on the throne of His glory and hence when the promise to His apostles shall be fulfilled.

When on earth, Christ was the anointed Prophet; now, at the right hand of God, He is the anointed High Priest; when He comes again a second time He will be anointed as King, seated upon His own throne as now He is seated with His Father on His throne.—Rev. iii. 21. E. S.

To discern a moral good as possible is to come under the obligation to make it real.—James Martineau.

Children's Work.

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

Mother's Prayer.

WILLIAM CULLEN BRYANT.

Starting forth on life's rough way, Father, guide them; O, we know not what of harm May betide them! 'Neath the shadow of Thy wing, Father, hide them; Waking, sleeping, Lord, we pray, Go beside them.

When in prayer they cry to Thee, Do Thou hear them; From the stains of sin and shame Do Thou clear them; 'Mid the quicksands and the rocks Do Thou steer them; In temptation, trial, grief, Be Thou near them.

Unto Thee we give them up, Lord, receive them; In the world we know must be Much to grieve them— Many striving oft and strong To deceive them; Trustful, in Thy hands of love We must leave them.

DEAR CHILDREN,—You will all be pleased to hear from Dr. Macklin again. He says: "I am very sorry that I have not yet secured a boy on whom to use that money. It is a more difficult matter than you think. The Chinese say (Here the Dr. has given some Chinese characters which I can neither read nor write but which means) 'You can only know a man's face, you cannot know his heart,' and a boy is the same. We have started our school with twenty or thirty boys, and we must take them for a few months and learn their dispositions before we can take them on permanently. It requires more care in selecting a boy whom the ladies will expect to become a Christian. I cannot well do better than I am doing. It seems to be the opinion at home that all you require to do is to take any little Chinese boy and he will surely grow up a Christian. This is a mistake. You take one hundred Canadian boys into a Christian school and if only a small proportion become Christians you must be satisfied. I am thinking of two or three boys who may do, but we must wait. The riots have hindered us somewhat. All seems quiet now but we do not know when they may start again. May the Lord be with you." Perhaps some of you may feel a little disappointed that our boy in China is not chosen yet, but I think perhaps we have been in too much of a hurry. The best thing we can do is to wait patiently and trust to the Doctor's judgment. We know so little about our Mission work in foreign lands that we can have no idea what is right and best to be done. One thing we can do, that is, try our very best to help in every possible way. We can all remember Dr. Macklin and all who are working with him in our prayers, and ask Our Father to help them to choose the right boy: one who will learn soon to love the Saviour himself and be able to teach others to do the same.

Archdeacon Farrar says: "He who talks of missions as a failure uses the language of ignorant error as an excuse for unchristian sloth."

I am hoping to have some quarterly reports for our next column. You may not have much to report, but report it anyway. J. E. L.

Dr. T. A. Stocum's OXYGENIZED EMULSION OF Pure COD LIVER OIL. If you have Difficulty of Breathing—Use it. For sale by all druggists.

"A Plea for Girls"

"What to do with our girls" is as important a question for parents as "What to do with our boys." A girl's work is too often regarded as of a merely temporary character—as a sort of stop-gap between schooldays and the date of her possible marriage—with the result that her work often lacks the thoroughness which might otherwise characterize it, and that the time and money spent on specific training are both inadequate.

Now, no one can tell when a girl leaves the schoolroom whether she will eventually marry or not, and in either contingency she has much to gain and nothing to lose by the acquirement of some art, profession, or business, by which she can, if need arise, support herself in independence. Look at a few of the advantages which a working girl enjoys over her idle sister.

A girl who has regular, definite daily employment is healthier and happier for it.

The working girl learns the value of time, the value of money and the best way to spend it, and her daily life possesses a zest and interest it would otherwise lack.

The working girl, too, is far more likely to marry wisely and happily than the girl who, having nothing else to do, has looked forward to marriage as the sole end and aim of her existence. Contact with the realities of life sharpens her faculties; she estimates men and things at their true worth; she knows life, not from books alone, but from actual experience. Practical and clear-headed, she is not likely to be swayed by false sentiment or wooed unworthily. Marriage, if it comes her way, comes naturally and unsought; and when her life is crowned with the honest love of a good man, she enters upon her new responsibilities with a very good chance of finding happiness therein.

Advice to Boys.

Horace Mann gives this bit of advice to boys: "You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and he is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss. And remember who said 'Love your enemies,' and 'Bless them that curse you.'"

Secret of a Beautiful Life.

Professor Drummond, in his address at the Northfield Conference, told this story to the young people. "I know of a very beautiful character—one of the loveliest characters which ever bloomed on this earth. It was the character of a young girl. She always wore about her neck a little locket, but nobody was allowed to open it. None of her companions ever knew what it contained, until one day she was laid up with a dangerous illness. Then one of them was granted permission to look into the locket, and she saw written there, 'Whom having not seen, I love.' That was the secret of her beautiful life. She had changed into that beautiful life."

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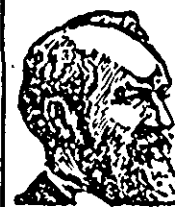
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Foreign Missions.

Missionary Outlook.

JAPAN.—While the number of Christians in Japan is only about one in one thousand, and in no province do they amount to a majority, yet there have been eleven members of the House of Representatives chosen from their number. There are also three professed Christians in the House of Peers. Among the most prominent candidates for the President of the House of Representatives, two of them are Christians. One of the Representatives is an active elder of the Presbyterian congregation at Koobi, and he regards his office in the church as more important than his seat in the Diet. With such men as leaders, it is safe to say that Christianity is sure to triumph over error and superstition in the "Kingdom of the Rising Sun." One hundred years ago the population of the world was estimated to be 731,000,000, of whom 174,000,000 were Christians. Now the population has doubled, and the number of Christians is trebled. The growth of the churches is encouraging to Protestants. In 1786 the number of Protestants in Europe was 37,000,000, of Roman Catholics 80,000,000, of the Greek Church 40,000,000. In 1886 the number of Protestants was 85,000,000, of Roman Catholics 151,000,000, of the Greeks 88,000,000, showing a Protestant increase in this century of 290 per cent., a Roman Catholic of 192, and Greek of 207. In 1786 the number of Protestants in North America was computed at 2,700,000; of Roman Catholics at 100,000. One hundred years later the former numbered 47,000,000, the latter about 19,080,000, an increase of 1,741 per cent. in the former case, of 1,019 in the latter.

INDIA.—In 1851 the Protestant missions had 222 stations; in 1881 their stations had increased to 601, or nearly three-fold. The number of congregations in the same period multiplied from 267 to 4,180, or nearly fifteen-fold. The number of native Protestant Christians increased from 91,091 in 1851 to 492,882 in 1881, or five-fold; the number of communicants increased from 11,661 to 188,264, or nearly ten-fold.

Earth's richest blessings come out of its clouds and shadows. We need not vex ourselves to know why God sends the sorrow, or to ask what particular good it works for us; but let us learn to believe in our Father's love so assuredly that we shall never doubt, in any trial or grief, that He will bring out of it some blessing for our lives. Endure your pain and sorrow with sweet trust and faith, and you will be enriched in life and purified in spirit.

We ought to think of other people's convenience more than some of us do. The home is the place where this thoughtfulness ought to begin and be cultivated. One who comes late to breakfast admits that he is guilty of an amiable self-indulgence, but forgets that he has marred the harmonious flow of the household life, and caused confusion and extra work. The other day an important committee of fifteen was kept waiting for ten minutes for one tardy member who came sauntering in at last without even an apology for having caused fourteen men a loss of time that to them was very valuable, besides having put a sore strain on their patience and good nature. Common life is full of just such thoughtlessnesses which cause untold personal inconvenience and oftentimes produce irritation and hurt the hearts of friends. We ought to train ourselves in all our life to think also of other people.

Selections.

What of That.

"Tired!" well, what of that? Didn't fancy life was made for beds of ease. To sit, like rose leaves, scattered by the breeze? Come, rouse thee! Work while it is called to day. Coward, arise, go forth upon thy way!

"Lonely!" And what of that? Some will be lonely: 'tis not given to all To find a heart responsive to its call, Blending another life into its own. Work may be done in loneliness! Work on!

"Dark!" well, and what of that? Didn't fancy life one summer holiday, With lessons none to learn, and naught but play? Go—get thee to thy task—conquer or die! It must be learned; learn it thou patiently.

Must be Honest.

It may be that honesty is not a Christian grace, but it is a moral quality which is essential to all Christian character. It may not constitute the Christian, but he is a sorry Christian who is without it. Evidently there is a growing demand for this homely but valuable quality, the absence of which is bringing reproach on so many names, and wrecking so many institutions. Sternness in inflicting penalties is also growing in favor. We noticed a few days ago in an English paper that a man who had failed and paid only 7s. 6d. on the pound, and who had been suspended from the church, appealed to be reinstated. But the men to whom he appealed proved inflexible. They listened to his much pleading, but finally replied that his offences were such that he should have "the grace and humility to go to heaven in silence."—Presbyterian.

The Bright Side.

Carefulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and gentleman were in a lumber yard situated by a dirty, foul-smelling river. The lady said: "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. "Just smell this foul river!"

"No thank you," the lady replied, "I prefer to smell the pine boards." And she was right. If she, or we, can carry this principle through our entire living, we shall have a cheerful heart, the cheerful voice, and cheerful face.

There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth can not give it, nor can poverty take it away.—Miss Mulock.

What Christ Left.

- His purse.... To Judas.
His soul.... To God.
His body.... To Joseph.
His clothes... To the Soldiers.
His mother... To John.
His peace.... To Disciples.
—Andrew Fuller.

Several leading Stundists of Odessa have been deported to Transcaucasia for five years for attending and taking part in religious meetings.

Married.

At the residence of the bride's parents, Bowmanville, on Aug. 12, Miss Kato Hill, to Mr. Thos. A. Brown, Principal of Exeter High School.

At the Disciples church, Bowmanville, on Aug. 10, by Rev. Manly Bonson, assisted by the writer, Miss Georgio McGill, eldest daughter of Mr. Geo. McGill, of the Ontario Bank, to Prof. J. A. Vogt, of Toronto. E. B. BARNES.

Obituaries.

Greenleaf, the author of a treatise on the law of evidence, recognized by all courts and lawyers as the highest authority, and prescribed in the course of every student, has written a word on the testimony of the Evangelists, examined by the rules of evidence administered in the courts of justice, and dedicated to the members of the legal profession. It applies to the Evangelists the tests that are used to ascertain the truth of the testimony of witnesses in judicial investigations, viz., firstly, their honesty; secondly, their ability; thirdly, their number and the consistency of their testimony; fourthly, conformity of their testimony with experience; fifthly, the coincidence of their testimony with collateral circumstances. He pursues his inquiry as a lawyer examining the testimony of a witness by the rules of his profession, in order to ascertain if they have testified to the truth, and concludes that the truths of Christianity are established by such evidence as would be deemed sufficient in reference to human affairs and actions in human tribunals.

How to Read.

When a boy I began to read very earnestly, but at the foot of every page I read I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed; but I compelled myself to comply with the plan, until now after I have read a book through once I can almost recite it from beginning to end. It is a very simple habit to form in early life, and is invaluable as a means of making our reading serve the best purpose.—Lord Macaulay.

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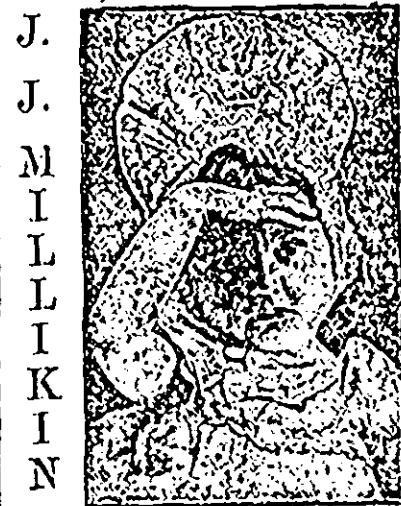
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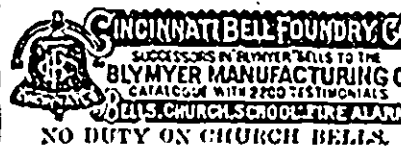
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DECEMBER 30th, 1890. DEAR SIR,—My case was a severe one. Every effort of others only increased the trouble. They failed to hold me in every instance. They either did not understand my case or lacked the requisite skill. My impression is—all other trusses, at least those which I tried, are designed on false principles. You divined the difficulty at once, your first effort being crowned with success. It is now about four months since you adjusted my appliance and during all that time not the slightest appearance of trouble; previous to this I had not known one day's comfort for years. I can now safely attend to my business while wearing your grand appliance. In fact it is so easy and comfortable I am not physically conscious of wearing it—such a contrast to all others which were simply tortures without any redeeming qualities. The interest you evinced, the attention you have given, and your success in my case compels me to give you permission to publish these few lines as a slight acknowledgment of your skill, and as an encouragement to other sufferers to consult you and be relieved. Very truly, ALEX. GIBB, Prop., Etc., Carlton Hotel, Yonge St., Toronto, Ont.

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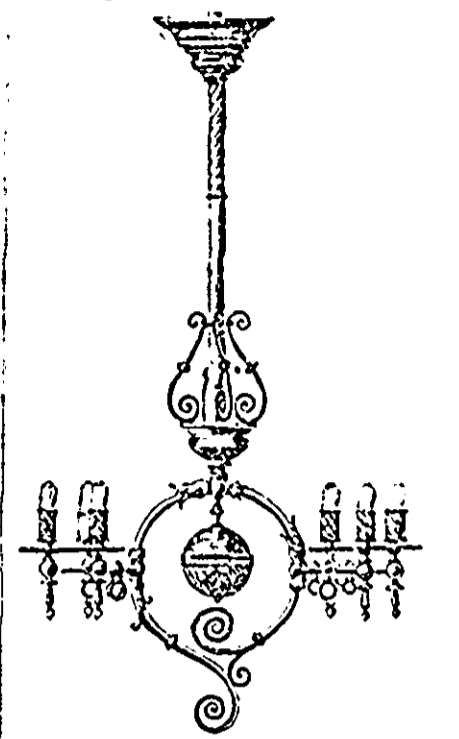
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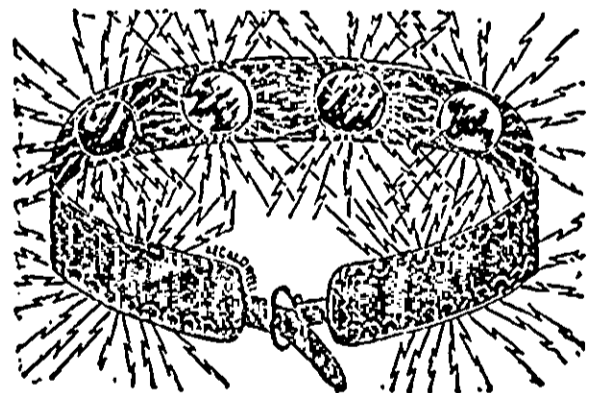
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