

The Canadian Evangelist.

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

Vol. VI, No. 5.

TORONTO, JULY 1st, 1891.

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THE Canadian Evangelist

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

The Order of Confirmation.

To the Editor of THE CANADIAN EVANGELIST:
DEAR SIR,—My friend Mr. Sheppard has asked a question in such a way, in his last communication, as to suggest that I should answer it clearly, which with your kind permission I will proceed to do: "Can a bishop of the Episcopal church impart the Holy Ghost (or spiritual gifts) by the laying on of hands, as Peter and John did at Samaria, or Paul at Ephesus?" My answer is: A bishop can do exactly what the Apostles did, and no more or less. As the bishop can and does lay his hands on the candidate with prayer, NO MAN ever could or can impart the Holy Spirit or His gifts; that is the office of God only, and has always been—the very action "the laying on of hands" is significant. The hands uplifted in prayer, and then laid on the head, suggest a calling down of the Gift from God. Our Lord alone "breathed" out from His Divine Person the glorious Gift He alone "imparts." The Apostles were MEN, and therefore laid on their hands, and what they did our bishops have done from the days of the Apostles down to the present moment. With the Lord Almighty rests and has ALWAYS rested the bestowal of the Gifts, and the mode and time of their manifestation. I am just as concerned to vindicate the Divine honour in regard to the Apostles as to our present bishops. The early church rightly esteemed "old things" to have become "new." For them within the kingdom of grace every ability, excellence and utility, even of ordinary life, were aglow with new life, and came from the Holy Spirit. What the world would esteem natural they believed supernatural. Examine the Apostolic list of the *Charismata* (or gifts) and this is clear. What we require is to return to the primitive, Apostolic stand point, which is the acknowledgment of a great truth. Within the kingdom of grace every gift is referred to its proper source; it is the kingdom within which the natural becomes the supernatural. The laying on of hands should be viewed in this light. I am still of the same opinion as to the meaning of the word "nations" in the great commission. This word with the article as in St. Matthew occurs one hundred and

thirty-two times in the New Testament. It is translated "Gentiles" ninety-two times; "the nations" ten times; "the heathen" five times, and "nations" twenty-five times, and in every place it means just what I said, viz: the heathen world outside Judaism. "To bear my name before Gentiles and Kings and the sons of Israel" (Acts ix. 15). "Seeing that ye (Jews) thrust it (the Gospel) from you, . . . to I we turn to the Gentiles" (Acts xiii. 46) etc., etc. (See New Testament.) The proclamation of the Gospel to the Jews was clearly the duty of the Apostles; this was clear from our Lord's life; but what was by no means clear—to go forth to the heathens—was made so by the great commission. For the Apostolic age, the Word consisted of three distinct classes. "Give none offence neither to the Jews, nor the Gentiles, nor to the Church of God" This distinction runs through the whole New Testament. A Jew, entering the church by accepting Christ as the Divine Messiah, was baptized (so the New Testament says) in the name of the "Lord Jesus." A scholar quite the equal of Alford, viz, Dean Plumptre (among many others), differs from Mr. Sheppard in thinking the writer of the "Acts" meant what he said. A heathen out of all covenant with the Triune God was baptized in the name of the Trinity in accordance with the great commission.

Now we have no direct command as regards the baptism (either as infant or adult) of the children of believing parents, those whom St. Paul says are "holy" (see 1 Cor. vii. 14); they are fruit not of Jews or heathens, but of members of the kingdom of grace, and therefore "holy." St. Paul asserts the same principle as the chief point in his argument for the restoration of the Jews. For if the first-fruits be holy, the lump is also holy, and if the root be holy, so are the branches." (Romans xi. 16.) The Gospel a body of new truth is presented to a heathen; he lets go his old religion and accepts the new and is baptized. Christianity is presented to the Jew; he accepts it; in his case it is an addition to his former faith; he receives Christ as the Divine Messiah.

Neither of these things can happen to one brought up in the nurture and admonition of the Lord, within the Christian religion, and an open New Testament before him. Even by a natural birth he is born within the privileges of the kingdom; holy fruit of holy tree, he is baptized. He may fall, and repent, and be converted, but he cannot have Christianity presented to him as something he has never known and felt, as a foreign element into which he may be born again. In the New Testament "believer's baptism" is the initiation of Pagans or Jews into the Christian church, but the baptism of a young person who has been carefully brought up in the religion of our Lord, and who can never remember a time when he consciously disbelieved in Christ is quite a different matter.

Infant baptism is the acknowledgment of a fact, viz, that the Christianity is the hereditary religion of vast

communities of the human race. This principle is asserted as plainly as words can express it by St. Paul in Romans xi., and again in 1 Cor. vii. 14. The personal element in religion is an element of vast undying importance, but yet it must accommodate itself to this other principle of federal holiness, or it will be untrue to the New Testament. Yours truly,

W. BRVAN.

Let Him That Hearth Say Come.

REV. XXII. 17.

Peter says "Christ suffered for sins that He might bring us unto God." Man was, and still is, at a vast and dreary distance from God. In the Roman letter we have a photo of man in his exceeding sinfulness. It is not very inviting; look at it: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, without natural affection, implacable, unmerciful." Of the few to whom were "committed the oracles of God," he says, "their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and their way of peace have they not known. There is no fear of God before their eyes." This, of course, is a quotation by the Apostle—but quoted because it is a marble-cut, steel-faced photograph of man steeped in sin. I am glad it is written "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life." "He came not to call the righteous but sinners to repentance." The restoration of man was the burden of the mission of the Man of sorrows. It was the secret of His life from Bethlehem and Calvary. About some points there are differences and debates; but with reference to the primary object of the atonement and sacrifice of Christ, in order to rescue man from perishing, there can be no question—it is a point in theology upon which all agree. Christ came to "lift the burden of guilt from human hearts." He came to open up a pathway along which weary, wandering feet might walk in safety. He came to rescue man and to bring him into sweet relationship with God that he might be made partaker of the divine nature and thus be brought into correspondence with God and with Jesus Christ His Son whom to know is life eternal. "That he that heareth might say 'come,' and that he that is athirst might come and that whosoever will might come and take of the waters of life freely. The terrible fact that man, by the perverseness of his will, had so completely alienated himself from God that he must inevitably perish, hung like an ominous cloud over the head of Him who alone had the power to redeem; it swept over His otherwise peaceful mind like a mighty devastating sea until

beneath the bloody sweat in the garden He exclaimed: "Let this cup pass from Me, nevertheless not as I will but as Thou wilt." Jesus saw that unless He drank the bitter cup man could not escape the terrible judgment. His pitying eye surveyed the circuit of dying humanity—the rich, the poor, kings and peasants alike were thronging the downward road, yea crowding each other over the fearful precipice into the yawning gulf of God's eternal wrath. And He said "Lo I come, as it is written in the volume of the book, to do thy will, O God." The proposition is accepted and a voice from the Bosom of Eternity exclaims "This is My Son, hear Him." Return, O I wanderer, return. The weary wanderer hears the voice and rising from his guilt sees for the first time his lost condition and cries: "Lord, what wilt Thou have me to do?" "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy upon him; and to our God for He will abundantly pardon;" "Come unto Me all you that are weary and heavy laden and I will give you rest." Light appears in the darkness; a new era dawns in upon man away from God; Jesus suffers, the just for the unjust, that He might bring us to God. Man is not lovely, or lovable, yet God loves him graciously—He loves him benevolently—He loves him with all the warmth and ardor of the great infinite heart, and He says come, "and let him that heareth say come." Sometimes in the flights of our poetic imagination we speak of the voice of God in the "murmuring brooks" or in the "softness of the glowing skies" or the beauties of the landscape; and the thunderings of the mighty cataract. And we almost forget that God has spoken to us, in this last age by His Son; Jesus stretches forth His hands and says: "Come, I am the way, the truth and the life; take My yoke upon you and learn of Me." Have you learned of Christ, my dear friend? or are you still away from God? without God and without hope in the world; if you are a Christian it is your duty—a duty you owe to God and to humanity to say come. If you cannot preach the gospel to a dying world, you can give of the abundance that God has given you to assist those who can. The character, method, and spirit of our Lord, in His great undertaking to teach us the most successful way of bringing men to God, is summed up in a few words: "He went about doing good." He did not wait for great occasions. Now, with Him was the accepted time. Hence the conversation with the woman at Jacob's well—and its results, and the talk with that Jewish Rabbi, Nicodemus, on the great question of the new birth, pouring light as a fountain into his soul, by him never to be forgotten. Hence the exhortation of the Apostle: "To do good and to communicate forget not; for with such sacrifices God is well pleased." One of the greatest preachers and teachers of the present century said: "If I owe anything to anyone on earth for the little good I have been enabled to do, it is to the example of a young man with whom I roomed kneel-

ing in prayer before retiring for the night." Let your light so shine, said Our Lord, that others seeing your good works may be led to glorify your Father who is in Heaven. It is only through the spirit of Christ actuating us individually, or collectively, to personal application of the great transforming truths and fact of the gospel upon all occasions that we shall be successful in bringing men to the obedience of faith. It requires wisdom coupled with the spirit of Christ to bring men to God. It is wisdom and knowledge combined, mingled with executive force, that enables us to consummate any great scheme. It is this power that constructs the bridges that span the deep gulf below and by which men are able to circumnavigate the mighty seas. It is by this power that every reform, political or religious is pushed forward. And it is wisdom under the constraining love of Christ that fires our zeal for the restoration of humanity. To-day there are about 1,125,000,000 population on the earth—this beautiful world steeped in sin. Of this vast population there are 8,000,000 Jews, 170,000,000 Mahomedans and 856,000,000 Pagans. What are we doing to bring them to God? The Salvation Army, that is so distasteful to many nominal Christians, is doing more to reclaim the fallen than most of our fashionable churches. A certain writer of the present century says: "Most of our churches are like pines—when they begin to grow their branches are low down and the little timid birds may perch in their branches and find shelter and sing their sweet songs—but as they stretch up, year by year, their lower branches fall off until at last their tops are so high that there is only room for the eagles, hawks; and crows. The poor timid groundlings must find shelter elsewhere." General Booth saw this and hence the origin of the Salvation Army. Just a word more. Our people have vindicated their loyalty to primitive Christianity, to reforms, to learning and to missions. Let us, therefore, not be behind in our efforts to bring men to a knowledge of the truth. "You shall know the truth and the truth shall make you free." "Let him that heareth say come."

H. BROWN.

Ridgetown, May, 1891.

Christ is still the only true light from whom men can receive their enlightenment.

Love your Bibles. As they are the souvenirs of your earliest childhood, the gift of a mother's love, or the pledge of a father's affection, so let them be your best and fondest treasures, the keepsakes and heirlooms which you are most desirous to transmit to your children's children.

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—Faber.

Annual Meeting Notes

(CONTINUED FROM LAST NUMBER.)

The list of delegates and visitors given in last number we find is incomplete. Our attention has been called to these omissions: Miss M. McGill, Erin; Mr. E. Thomson, Wainfleet, and Mr. A. Hill and Mr. S. A. Aikins, Orangeville.

Bro. James Kilgour and Bro. O. Sinclair presided at the Lord's table on Lord's day. It was a very solemn yet joyful occasion. Bro. Kilgour's remarks which were pointed, practical, pathetic and scriptural, were delivered with a vigor and an unction which reminded the older brethren present of his palmy days.

Bro. J. E. Barnes, of St. John, N.B., was present with his wife. It was a great pleasure to meet them and get as well acquainted with them as the circumstances would permit. Bro. Barnes is a leading man among the Disciples in the Maritime Provinces, and uncle, we believe, of Bro. E. B. Barnes, of Bowmanville.

It is safe to say that everybody admired the Cecil Street church building. We were glad to learn that some who had not already done so made contributions to the building fund. As the statement of the Treasurer of the church published in last EVANGELIST shows, there is still an opportunity for the friends of the church to assist, and we trust many of them will do so.

Bro. F. W. Norton, one of our Buffalo preachers, was present during a part of the Convention. He said that he came on purpose and he took an opportunity of stating his purpose, which was to induce us Ontario Disciples to co-operate with him in getting hold of all Ontario Disciples removing to Buffalo. In order to further so good an object, we give here Bro. Norton's address—15 Union Place—and the location of the church—Richmond Avenue and Bryant Street, Buffalo, N.Y. Let all our readers take notice, and when they know of any Disciples, or those belonging to the families of Disciples, going to Buffalo, let them not fail to send a post card to Bro. Norton, giving the names and addresses of the persons.

There was a goodly number of preachers present, old, middle-aged, young and younger. There were Jas. Kilgour and C. J. Lister; O. Sinclair, S. Woolner, J. A. Bronenstahl, T. B. Knowles, J. Lediard, J. R. Gaff, H. Brown, E. B. Barnes, P. Baker, J. K. Hester, Robt. Stewart, W. G. Charlton, D. H. Stewart, M. Putman, J. D. Stephens, A. C. Gray, Amos Tovell, R. W. Ballah, John Munro and Alex. McMillan. Other preachers, as E. Sheppard, W. D. Campbell, W. M. Crewson and R. M. Answorth, desired to be present but were not able to go owing to other engagements.

One of the features of our Annual Meetings that are especially pleasing to us is that in the conduct of the business no question of "minister" or "layman" comes up. The preaching and non-preaching brethren with equal interest and equal freedom take part in the discussions. In regard to pressing money matters our observation is that the business men among the brethren are more urgent than the preachers. Our annual gatherings are no mere preachers' conventions. May they never be so.

It would not be right to pass Bro. A. N. Gilbert by with the meagre

reference that was made to him in last EVANGELIST. Bro. Gilbert fairly devoted himself to the Convention. He attended all the business sessions and gave much help by dropping the right word in the right place as occasion required; he also undertook the task of conducting the Question Drawer Department of the Sunday school programme, which, as a matter of course, was done to the satisfaction of all. His sermons and addresses were all of a high class as to treatment, style and delivery. He spoke as often as he was on the programme and three times besides, viz., on Monday afternoon, on "The Position of the Disciples;" on Monday evening, when he gave a Gospel sermon, and on Tuesday evening, when he generously presented his lecture on "Jerusalem." As Bro. Gilbert in his lecture was describing what he himself had seen in his own clear and beautiful way it is scarcely needful to say that the lecture was a series of word-paintings.

When Sister Jessie H. Brown concluded her heart searching and eloquent address on Friday afternoon, the writer asked some of those standing by whether they thought the Apostle Paul would object to such an address by a woman. They smiled in such a way as to indicate that they guessed not. As she developed her theme, "The Christian's Motive in Mission Work," going from point to point, leaving the lower for the higher, until the grand climax, "The love of Christ constraineth us," was reached, many hearts, no doubt, were filled with shame at the thought of how feebly they had responded to that sublime motive, and many, let us believe, were asking pardon for the past and strength for the future, that the days to come might show a performance more worthy of so high a calling. May the words of the cultured and talented lady, our gentle and modest sister, be an ever increasing stimulus to higher and holier service.

The Committee of legal brethren appointed to secure an act of incorporation for the Co-operation from the Legislature reported that upon making application in the usual way the Law Clerk of the House told them that as the objects of the Co-operation were not specified with sufficient clearness in Article two of the Constitution, the Legislature would almost certainly refuse to pass the desired act. The Committee therefore suggested that the Constitution be amended in the respect mentioned. The Board of Managers thereupon recommended the change to the Annual Meeting, which was adopted by an almost unanimous vote. It is greatly to be hoped that another session of the Legislature will not be held without our securing the act of incorporation. We have reason to believe that our mission fund suffers from the want of such an act.

We think it a matter of regret that time could not be found to discuss fully the lawfulness from a New Testament standpoint of seeking an act of incorporation for the Co-operation. Some of the Disciples throughout the Province seem to think it is entirely wrong and should not be thought of. One brother, at least, who was at the Annual Meeting appeared to be of that opinion. We should like to see the discussion of the question given a place on the program of next Annual Meeting, so that any brethren who may be opposed to incorporation may have an opportunity of stating their objections. For our part, we are confident that the more the matter is looked into the more the propriety and necessity of incorporation will be seen.

It was a liberal Convention. Counting subscriptions and cash collections, and including what the sisters raised for their work, and also the Sunday collections which went to the Cecil St. church, we think the total would amount to about \$1,900. On Saturday night in a few minutes about \$570, principally in subscriptions, was added to the Home Mission Fund of the Co-operation. If the brethren throughout the Province contribute on the same scale as did those who were at the meeting, this year will be a great year for our mission work.

The Toronto daily press gave us a fair amount of space considering how they were taxed to inform the public concerning the dying Premier. The Mail gave us a generous report Monday, June 8. As it deals with some matters of business not reported in THE EVANGELIST as far as we recollect we shall give the major portion of it in this number.

Finally, brethren, if there are any other matters that should be noted in addition to what are here referred to, or were dealt with in last number, if our friends will draw our attention to them, or if we think of them ourselves, we shall make mention of them hereafter.

TRUSTEES OF EDUCATIONAL ENDOWMENT FUND.

John Campbell, St. Thomas; John McKinnon, Everton; Thos. Whitehead, Walkerton; J. M. Laws, Toronto; M. N. Stephens, Glencairn; D. A. Sinclair, Blenheim; J. D. Higgins, Toronto; C. A. Fleming, Owen Sound; R. Windatt, Bowmanville; L. K. Murton, Oshawa; A. Yulo, Aurora; Dr. James McCullough, Toronto; D. W. Clendonan, Toronto Junction. This board afterwards organized with Dr. McCullough, President; John McKinnon, Treasurer; and C. A. Fleming, Secretary. We have not at hand the report of the Committee on Education as we write. We shall try to have it for next number. The selection of the above named influential and representative brethren as Trustees indicates that there is a determination to press the educational enterprise on to success.

(From Toronto Daily Mail.)

THE CHURCH IN THIS CITY.

The principal mission point of the church in the Province and its growth, which has been favorable, may be taken as an indication of the progress of the Disciples in Ontario. Rev. J. R. Gaff is the pastor of the Cecil Street church, and in connection therewith there are 108 members beside adherents. The present is the largest and most representative meeting of the body ever held in this Province. They hold that they are distinguished from the other churches in that they (the Disciples) advocate Christian Union on the basis of a return to the faith and practices of the Apostles, and they urge that every person who complies with the conditions laid down by the Apostles is entitled to church membership. They also maintain that heartfelt faith in Christ, a genuine repentance to God, a public confession of Jesus as Lord, and baptism by immersion into the name of the Father, Son, and Holy Spirit is all that any body claiming to be a church of Christ has a right to require of those seeking its fellowship. A continuance in faith with them gives the right to continuance in such fellowship.

MORNING SESSION.

The proceedings in the morning were opened by devotional exercises, conducted by Mr. J. K. Hector, of

Guelp. A short conference on the question of statistics was held, and the reports from the standing committees were afterwards received. The first presented was on Union, by Elder James Kilgour, of Guelp; it stated that a paper relative to the position of the Disciples and of the question of union between the Disciples and the Baptists, and between the Disciples and the Christian connection, had been published in the Toronto daily papers and in THE CANADIAN EVANGELIST. In presenting the report the speaker gave it as his opinion that the time is still distant when union between the Disciples and either of those bodies can be consummated.

Mr. John Munro, B.A., Toronto Junction, read the report of the Committee on Education. It was reported that three courses of lectures to students were arranged for during last session of the University of Toronto. Two of these were given, one by Mr. T. B. Knowles, of St. Thomas, on "The Evidences of Christianity"; the other by Rev. J. R. Gaff, of Toronto, on "The Bible." After the reading of the report a cordial vote of thanks was tendered to the lecturers and acknowledged in suitable terms. Recommendations by the committee were adopted by the convention as follows: (1) That in the coming year similar courses of lectures as delivered last year be arranged, to begin in the fall if possible. (2) That the effort to raise \$20,000 to endow a chair of Biblical Literature, as proposed last year, be earnestly made this year.

The Committee on Resolutions presented a partial report recommending that a message of sympathy be sent to Lady Macdonald by telegraph. This was adopted by a rising vote of the convention.

AFTER MIDDAY SESSIONS.

The afternoon session was devoted chiefly to the discussion of Sunday School Work. Mr. James Gillfillan, of Bowmanville, was the first speaker, taking for his subject, "The Teacher, His Work, His Influence, and His Rewards." Mr. O. Sinclair, of Collingwood, then presented the statistical report of the Sunday schools, which showed an encouraging increase in the number of teachers, scholars and contributions. Mr. A. Tovell, of Warton, gave an exhibition of advanced class teaching, which was much enjoyed. Mr. James Lediard, of Owen Sound, spoke briefly on "Sunday School Conventions and their Benefits." He advocated the forming of local associations of schools situate near together. Miss Agnew, of Toronto, showed how she would teach a primary Sunday school class, and Miss Leary, of Toronto, read a paper in which she held that excellent results followed the cultivating of a missionary spirit among the children.

The first part of the evening session was taken up with the conducting of a "Question Drawer" on Sunday School Work. Rev. A. N. Gilbert delivered a splendid address on "The Sunday School Idea." Mr. T. B. Knowles made a short and earnest appeal on behalf of the Home Mission Fund; an immediate response was asked for, and in a few minutes about \$570 was added to the fund in subscriptions and cash.

SUNDAY SERVICES.

Services yesterday were begun in the morning at ten o'clock by a meeting of the Young People's Society, conducted by the President of the society, Mr. D. Munro. Devotional exercises and quotations of passages of Scriptures bearing on the topic, "Crucified with Christ," were followed by Miss Jessie H. Brown, of Cleveland, Ohio, in an address showing how the Young People's Society of Christian

Endeavor is helping on the movement in favor of Christian union, because: (1) The name "Christian" is Catholic (Epworth League and St. Andrew's Brotherhood are sectarian); (2) in the conventions where societies from different denominations meet the best side of all is kept to the front, and all sectarian strife and bitterness suppressed; (3) perhaps more than all the Christian Endeavor is helping the cause of union because its test is the personal pledge of loyalty to Jesus Christ, not to the society. At the conclusion of Miss Brown's impressive talk the president made a few remarks illustrating the point that the society is a great feeder to the church.

SERMONS AND ADDRESSES.

At eleven o'clock the regular morning service at which the minister of the church, Rev. J. R. Gaff, presided, was addressed by Rev. A. N. Gilbert, Cleveland, Ohio. His theme was "The Essential Creed of Christianity." He discussed the confession of Peter at Caesarea, Philippi: "Thou art the Christ, the Son of the living God," and declared it to be the creed of the church of Christ. He raised the question whether that is a meagre, bald creed, and pointed out that it contains five distinct propositions, viz.: (1) "The God," (2) "The Living God," (3) "The Son of God," (4) "The Christ," (5) "Thou Jesus of Nazareth." These points were elaborated in such a way as to make manifest that he who believes them with all the heart believes much, and holds no bald nor meagre creed. The ordinance of the Lord's Supper was then observed. Elder James Kilgour, of Guelp, and Mr. O. Sinclair, Collingwood, presided at the table.

The church has two Canadian medical missionaries in China—Dr. W. E. Macklin and Dr. James Butchart—and a meeting was held in the afternoon, at which addresses were delivered on foreign mission work by Mr. Tozo Ohno, a Japanese missionary in this city, and Miss Brown, Cleveland. Mr. Ohno has received an excellent university education in his native country, and since his arrival in this city less than two years ago has made wonderful progress in the study of the English language. He is here for the purpose of studying theology, and in a few years will return to Japan to labor as a Canadian missionary. In his address he dwelt upon the necessity of unity among the various Christian bodies in Japan, and read letters from missionaries to show how the work was progressing amidst all the difficulties in the way both at home and abroad. He strongly held that an interest in missions was beneficial to the church. In fact without the missionary spirit there would be no church, and Christians should be careful to follow the example set them by the Saviour and remember His command regarding the preaching of the Gospel.

Never give a promise which you do not fulfil.

Never fail to be punctual at the time appointed.

Never fail to give a polite answer to a civil question.

We can only obtain the blessings that Christ came to bestow, by receiving Him as our Lord and Saviour.

Not the least important grace which a Christian may display is that of handshaking. Do not wait for an introduction, but when you see a stranger near you on the Sabbath in the church, or in the weekly prayer meeting, greet that person with a word of welcome and a warm shake of the hand. This is important!

Selections.

Without God.

It is the fashion now for wits to be Without a God, Except some force behind the things...

But there's a spirit, deep in the heart's core, Of reverence,

Which somehow will not bow to adore The mightiest force in nature; what is more,

I have a sense Of being something greater far than those Blind makers of the world which science knows

Worship I must, but may not worship aught Which I can bind

And yoke to do my service, having caught The secret of its power, with wonder fraught,

But without mind; And while I comprehend it, I must be Higher than that which comprehends not me.

You do not need to worship! May be so;

I judge you not; Only, they say the dog that does not know

A master, like a savage wolf will grow, Hating his lot,

And is a sorry brute, until he find A mightier will than his and nobler mind.

—Walter Smith.

A Jew on Christianity.

Mr. A. Goldenburg, a missionary of the London Society for promoting Christianity among the Jews, writes: One Sunday I went to Victoria Park to speak, as I often do. I saw a great crowd of Jews and Gentiles listening to an infidel speaker who endeavored to prove that Christianity is a failure...

Thou a venerable and noble looking Jew came forward, and, taking off his hat, said humbly, in very broken English, "I am only a Jew."

"I know you are a Jew—your face tells me so!" cried the lecturer, angry at the interruption from an unexpected quarter.

"I mean to say that I am not a Christian," exclaimed the Jew, "and yet I say that the bishops and pastors are good and holy men; when they get money they give it to the poor; but infidel, like you, put it in your own pockets. I believe that if all the Christians were to follow Christ's teachings there would be no socialists. Take this advice from a Jew who is not baptized: listen to Christ alone and you will all feel happy!"

The words of this Jew produced a deep impression upon the audience—both Jew and Gentile. The Lord has many a witness, even among such as are apparently not nominally Christians.

I afterwards had a discussion with this Jew. He is well off, and has a large family, all of whom share his views regarding Christ, "If I die, I die in Christ, and I am trying also to live in Christ. There are a great many of my Jewish acquaintances who, like me, believe Him to be our Messiah."—Hebrew Christian.

Never fail, if a gentleman, of being polite and civil to ladies.

The Lord's Return.

Christ, as we are told in the Bible, "was once offered to bear the sins of many," and we are further told in the same Bible that "unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28). He offered Himself when, having come into this world to die for sinners, and by that death to provide for their salvation, He gave up His body to the terrible infliction of the cross. He then "humbled Himself and became obedient unto death, even the death of the cross" (Phil. ii. 8). That death was not a martyr's death, bleeding on the altar of an unsuccessful cause, and was to Him no matter of compulsion. He died when and where and as He did, because He chose thus to die, having power to lay down His own life, and equal power to take it again (John x. 18). It was a sacrificial death in His own intention and in the plan of God, and is so described in the words used by Him when appointing the Lord's supper as a permanent memorial of that death.

This same Christ, who "was once offered to bear the sins of many," and who rose from the dead and ascended into heaven, and there "sat down on the right hand of the Majesty on high," will appear in this world a "second time," not to repeat the sin-offering by again dying, but to raise the dead, to judge mankind, and to receive all His people unto Himself and bless them forever. To those that "look for Him" and are ready to meet Him in His glory, He will "appear the second time without sin," or without a sin-offering "unto salvation." He will come as the Saviour of the saints then living, and as the Saviour of "the dead in Christ." The latter will be raised from the dead, and the former will "be changed in a moment, in the twinkling of an eye;" and both classes—the risen dead and the living changed—will be caught up together in the clouds, "to meet the Lord in the air," and both will "ever be with the Lord" (1 Thess. iv. 17). There is to be a second advent of Jesus Christ to this world, and in its manner and its purposes wholly unlike the first advent when He came as the Babe of Bethlehem. We do not know when this event will occur; but that it will occur, and that when it does occur the world will know it, is as certain as the truth of the Bible. He taught the doctrine Himself, and it was afterward fully taught by His apostles. So far as human knowledge is concerned, it may occur at any time. Men informed of the fact by the Bible, should at all times so live that they would be ready to meet their Lord at any time. The man whom His second advent would frighten and fill with consternation and despair may be sure that he is not living rightly.—The Independent.

Churchmen and Baptists.

The Christian Commonwealth of London contains the following:—The French proverb that "Extremes touch each other" finds an illustration in some strange affinities between Churchmen and Baptists. Our esteemed contemporary, the Rock, has been contending that the difference between the Church of England and Baptists is slight because "the baptism of adults by immersion is admissible in the church in the alternative, and here proof of repentance and faith is always required." This, however, is regarded by the editor of the Baptist Magazine as failing to bring the two denominations much nearer to one another. But let us look at the matter candidly. The Church of England recognizes the

immersion of believers as valid baptism. Do not Baptists practically recognize infant sprinkling as valid baptism? Undoubtedly the Baptists of this country very generally admit to their membership without immersion those who have been sprinkled in infancy. Now, if this practice is accepted as the Baptist position, then the practical difference between Churchmen and Baptists is narrowed down very considerably. If membership is allowable without immersion upon a profession of faith, then the Baptists' contention is not worth the division it causes between them and the Pedobaptist denominations. The theory of baptism ought never to be made a cause for dividing the disciples of Christ if the practice does not correspond. The Baptists in their practice are much weaker than their theory, while Churchmen in their theory are much stronger than their practice.

Too Good to be Lost.

A few years ago the pastor and elders of a certain Pedo-baptist church—Congregational, I think—were troubled in spirit by the fact that a portion of the young members of the church were in the habit of attending dancing parties. After due consideration it was resolved to discipline them, and they were accordingly summoned for trial. It so happened that these young people had all been "sprinkled into the church" when infants; but, having never taken any part in the duties of the church, were surprised that they were subject to the discipline of the church.

The day of the trial came, and the young were all present. As the pastor was about to take the chair and open the meeting, one of the young men arose and inquired if it were true that they were members of the church. The pastor assured them that they were members of the church, and subject to its discipline. "Then," replied the young man, "I move that Brother A." (naming one of their own number), "take the chair."

It was seconded and carried, the young people being in the majority.

The young man again arose and read a paper, stating that they had been received into the church while infants, and unconscious of the fact, and many of them had never learned, until a few days since, that they were considered as members of the church, and closed by preferring charges against the pastor and elders for their unfaithfulness in permitting them to grow up in ignorance of their relations and duties.

The charges were sustained, and the officers of the church were excluded.

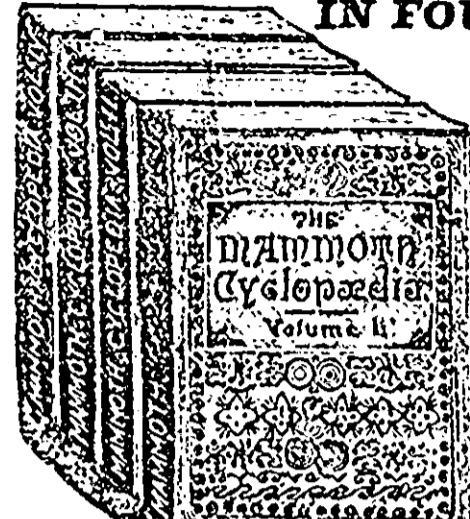
Everything remained at a dead lock for two or three weeks, when a committee from "the church" waited upon the pastor, and told him that they did not wish to be too severe, and that it was an absurdity to consider them as members of the church; and if the officers would let them alone, they would meet again, rescind their action, and restore them to membership, which was agreed to. The story carries its own moral.—Journal and Messenger.

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By special arrangement with the publisher of the MAMMOTH CYCLOPEDIA, we are enabled to make to our subscribers and readers the following extraordinary offer:—We will send the MAMMOTH CYCLOPEDIA, complete in four volumes, as above described, all postage prepaid, also THE CANADIAN EVANGELIST for one year, upon receipt of only \$2, which is but one dollar more than our regular subscription price, so that you practically get this large and valuable work for the trifling sum of \$1. This is a great offer, a wonderful bargain, and it is a pleasure to us to be enabled to afford our readers so remarkable an opportunity. Through this extraordinary offer we hope to largely increase our circulation. Please tell all your friends that they can get the MAMMOTH CYCLOPEDIA in four volumes, with a year's subscription to our paper, for only \$2. Perfect satisfaction is guaranteed to all who take advantage of this premium offer. Those whose subscription have not yet expired who renew now will receive the MAMMOTH CYCLOPEDIA, and their subscriptions will be extended one year from date of expiration.

The MAMMOTH CYCLOPEDIA will also be given free to any one sending us a club of four new yearly subscribers to our paper. Address all letters, THE EVANGELIST PUBLISHING COMPANY, 35 YONGE STREET ARCADE, TORONTO, ONT.

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Cured of Bad Blood in its Worst Form BY B. B. B.

DR. B. B. B.—I was troubled with a pain in my left side which broke out in sores, and these broke and ran matter. I had doctored a long time without relief when a neighbor told me I would try Burdock Blood Bitters. I would get better. Have taken twelve bottles of B. B. B. and think very highly of it. It was the first medicine that ever gave me relief, for my side is all healed up now and I am able to go around again after being in bed over a year without relief. MRS. R. MADDIS, Mount Pleasant, Ont.

Advertisement for GARFIELD TEA, featuring a portrait of a man and text describing the tea's benefits for consumption and sick headaches.

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TORONTO, JULY 1st, 1891.

The Northern Presbyterian
Church

AND THE CONFESSION OF FAITH.

We are late in referring to the report of the committee appointed last year by the above named church to consider the matter of revising the Confession of Faith. The Committee presented a report at the recent General Assembly in Detroit. It will be remembered that the Committee were to make no changes that would interfere with the Calvinism of the Confession. It was a singular limitation for a professed church to make. Why was not the Committee instructed to make such changes as the Word of God required? We need not try to answer the question. But we are sure there is no future for the church which is unwilling to throw away its creed however venerable when the Scriptures so demand. As an illustration of the proposed changes take from the chapter on "Effectual Calling," section 8, which as it stands in the old confession reads, "Elect infants, dying in infancy, are regenerated and saved by Christ, through the Spirit, who worketh when and where and how He pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word." It has been a question much discussed whether that section teaches by implication that some infants—non-elect infants—dying in infancy are lost. There are eminent Presbyterians even on record on both sides of the question, strange as it may seem. For if there be elect infants, there must be non-elect infants, and consequently the Confession of Faith as it stands reaches infant damnation, as the phrase has been. But the proposed change involves no infant damnation; it is as follows: "All infants dying in infancy, and all other persons who, from birth to death, are incapable of being outwardly called by the ministry of the word, are redeemed by Christ and regenerated by the Spirit, who worketh when and where and how He pleaseth." Now that language is plain and unequivocal; as much so in fact as the language it is intended to displace in the Confession. The one is genuine Calvinism, the other is not. And yet Dr. Patton, President of Princeton College, speaking in Detroit of the work of the Revision Committee in general, is reported as saying: "Not a solitary doctrine of the Calvinistic faith has been touched or tampered with." And further, "If outsiders who seem to be so much interested in our proceedings expected the Committee to de-Calvinize the Confession of Faith, they have been most woefully disappointed." One is amazed at such language from a man of learning, of probity and of piety. It is difficult to believe him sincere. Should this particular change be adopted, then

the doctrine of the Calvinistic faith with regard to infants will be touched, tampered with and altered.

How does the Committee know that all infants dying in infancy are saved? That is, that all infants dying in infancy are of the elect? Has the Committee had a special revelation on the subject? How can it be determined that none of the non-elect die in infancy? And what is there more dreadful in the thought of a babe going to perdition because God was pleased "not to elect him unto everlasting life," than in the thought of an aged person being lost for the same reason? We confess that our sympathies would be with the old man rather than with the child.

The doctrine of Calvinism on Election is set forth in the old Confession, chap. 8, sec. 8, in these words: "By the decree of God for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death." The proposed revision aims no doubt to re-affirm that doctrine, but as the section on infants shows, as well as other expressions that might be quoted, there is an admixture of Arminianism, which may beguile the unwary and keep the Presbyterian ship afloat awhile, but it cannot satisfy the anti-Calvinists among them nor ensure the permanence of their church.

Sir John Macdonald.

It does not come within the special sphere of this paper to have much to say about matters or persons political. The death of so prominent a man as the late Premier should scarcely be passed by without notice, especially if there be circumstances in connection with his death which suggest lessons of practical importance from the moral and spiritual standpoint. That Sir John Macdonald was a remarkable man, a wonderful man, is universally conceded; that he was a master of political strategy is likewise beyond question; and that he exerted an immense influence on Canadian public affairs and public men no one can deny. Further, while the great end he persistently sought during his long political career was certainly not inconsistent with the character of a man noble, just and great, yet his best friends, we think, must allow that had the means been used always been as worthy as the end he sought he would be entitled to a higher niche in the temple of fame. Two or three of the lessons to be drawn from Sir John's life and death we specify here.

1. That all good citizens, and in particular all who prefer to be Christians, should beware how they submit their minds to the partisan political press. Conservatives will remember how their party papers treated such men as George Brown, Alexander Mackenzie, and Edward Blake when they were prominent and aggressive in their opposition to the Conservative party. And the same Conservatives know with what we might call an excess of kindness and justice the same papers often speak of the same men now. Reformers will remember how their party papers were accustomed to treat Sir John Macdonald—he was spoken of as the incarnation of all political badness. The same Reformers know how the tone of the same papers changed when it was announced that Sir John had but a few days, or maybe but a few hours to live; many of them became at once appreciative of his good qualities and apologetic for the rest. Let us learn not to estimate our public men by what the party press says of them in the next partisan conflict.

2. That our public men of opposing views and parties are not necessarily thirsting for one another's blood, and are not so blinded by passion and prejudice, as to be unable to recognize and to admire the talents and services of one another. In witness of this read the speech of Mr. Laurier in the House of Commons, Monday, June 8th, after the formal announcement of the Premier's death had been made. Not only the Reform party but the Dominion of Canada had reason to be proud of the Leader of the opposition that day. Had Mr. Laurier failed that day he could never have redeemed himself in that respect, for such an opportunity will never come to him again. How gratifying to him it must be that on the testimony of friend and foe his address was perfect in conception and expression! The Hon. Oliver Mowat is worthy of honorable mention in this same connection. When he accompanied the Lieutenant Governor in a carriage at Sir John's funeral he showed himself to be Premier of Ontario as well as head of the Reform party in the Province. In the second place let us learn to think as favorably of the public men of the opposite party as the Leaders of our own party do in their calm moments.

3. Let us remember that if the politicians are more or less corrupt, it is not because the people are pure; if a political Leader maintains his position by questionable methods it is not in spite of but by the consent of the majority of the people. The people and the politicians should receive the greater condemnation. If the people of Canada would have pure statesmen, they must themselves be pure.

4. Let us observe that the life of a nation and the nature and permanence of its institutions do not depend upon the life of any one man. Sir John Macdonald is dead—yet the Government lives, the business of Parliament goes on and we realize that with the people of Canada rests the destiny of the Dominion, and that if we be a worthy people we shall not lack worthy men to lead us and to carry out our will.

All the emphasis of "Except a man is born of water and of the Spirit, he cannot enter the kingdom of God," should not be placed upon the word "water."—*Texas Christian Courier*.
Nor upon the words "the Spirit."

Life's pathway is up-hill. He who is making true progress is having a hard time of it. Every step costs effort. If a man finds his way an easy one, he may be pretty sure that he is going down hill; and that is no direction for any man. Let no man complain, therefore, but rather take heart in the fact that his progress is toilsome; for it could not be progress if it were not toilsome.—*S. S. Times*.

Are you having a hard time of it, brother? Do not repine; rather rejoice therein. "Blessed is he that overcometh."

Further evidence that the Baptists of Ontario stand by the New Hampshire Confession of Faith was given at Freeleton recently, when a Regular Baptist church was recognized there which had adopted that document as its rule of doctrine.

J. Denovan, in the *Canadian Baptist* of June 18, says, that the Lord's Supper ought to be an ordinance of weekly observance if the practice of the primitive and apostolic church is to be regarded as correct. The Disciples of Christ stand as a people for the apostolic practice; but many of them

in fact are content with unapostolic practice; some once in two weeks, or three, or four, and so on.

All the papers are having their say about the connection of the Prince of Wales with the "baccarat" affair. When we think of our prospective king figuring in such a capacity it makes us ashamed. The good book tells us to "honor the king." It would be pretty hard to honor the Prince of Wales were he king now. Should he become king and continue his evil ways he will make a curious "head" for the Church of England. Perhaps he does not expect to be king; it may be his idea that by the time his mother dies Britain will be ready to become a republic, and that he may as well "eat, drink and be merry."

Bro. George O. Black, of Everton, is home from Bethany College, where he has just graduated Bachelor of Arts. We congratulate him heartily and wish him many years of health and strength in which to use his talents and education for the furtherance of the gospel of Christ. He reports a grand time at the Bethany jubilee. The resignation of Bro. A. McLean as President of the College caused a feeling of sadness amid the general rejoicing. Bethany's loss will no doubt be a gain to the Foreign Mission work. It is not known, we understand, who will be the next President of Bethany College.

There is trouble even with "Apostolic Missions," as witness this statement from the *Christian Leader* :—

We wish to say to our readers that we do not regard Professor Jules de Launay as a true and sincere exponent of the teachings of the disciples of Christ, or as an honest representative of the church of Christ. We have sufficient reasons for making these statements, but deem it not necessary to give them now unless called upon to do so. Soon after he came to this country, and after we met him for the first time, we told him frankly that he could do no good here, and advised him to return to Paris at once. Five or six months ago Madame de Launay, at our suggestion, peremptorily ordered him to return, but he obstinately refused to listen to her, or to us, but replied: "I will not return; God will lead me; God has a work for me to do."

President, Secretary, Treasurer, Executive Committee of "Apostolic Missions," John F. Rowe, advised and suggested, and Madame de Launay peremptorily ordered, but the Professor obstinately refused to listen. What defiance was there, my brethren! And what a flagrant disregard of the Scripture which saith, "Husbands, obey your wives!" It will be in order now for some one else to take up the Professor and support him.

There was a very large and pleasant surprise party of relatives and friends at Bro. Andrew Henslar's, in the Township of Pelham, June 19th. Bro. Alex. McMillan and the writer were so fortunate as to be of the company. It is evident that Brother and Sister Henslar dwell in the hearts of their large circle of friends. Among those we were glad to meet there was the Baptist minister at Fonthill, Bro. C. W. Cook.

A little Brooklyn girl returned from Sunday school in a great state of mind because she had heard that Jesus was a Jew, and appealed to her mother. "Yes, my dear, Jesus was a Jew," said her mother. "Well, mamma, he was the Son of God, wasn't he?" "Yes dear." "Well," said the little one, "I don't see how Jesus came to be a Jew when God Himself is a Presbyterian."—*Pioneer*.

Notwithstanding the great amount of discussion among United States Presbyterians relative to the revision of the Confession of Faith, we hear little or nothing about it from Canadian Presbyterians. How is that? Is it that the Presbyterians here long to unite with the Methodists, and therefore think it is not worth while bothering about the revision of the Confession? It certainly is not because there are no Presbyterians in Canada who desire the Confession revised.

That lively times are in store for the Presbyterians of the United States is evident from reading the following extract from a recent sermon by Dr. Chas. H. Parkhurst, of the Madison Square Presbyterian church, New York :—

We will not be bound by any Confession of Faith, nor by the Bible when it appears to go against Christ's teachings. The General Assembly stultified itself last year when it bound itself to keep within Calvinistic lines. As Dr. Vandyke said so aptly the other day: "If we cannot have liberty and orthodoxy both, let us have liberty and let orthodoxy go." If there are errors in the Bible, sooner or later they will be known. The more effort we make to keep them hid the more the Bible will suffer when they are known. If the church is to go on in the way that some are trying to persuade us it ought to go, the sooner it gives up the ghost the better to save the medical expense.

It is exceedingly well put to say that "the General Assembly stultified itself last year when it bound itself to keep within Calvinistic lines," for that is just what the General Assembly did, and very discreditable it was to the Assembly.

We find the following in a late number of *Toronto Saturday Night* :—

Miss Nettie A. Sheppard, a Canadian girl, for the past two years teacher of elocution in one of the Normal schools of Michigan, has received an exceedingly pleasant and profitable appointment in the state of Texas.

And this reminds us that Miss Nettie was another of those whose names the committee on enrolment failed to get at the Annual Meeting. Many of our readers will understand that she is the youngest daughter of Bro. E. Sheppard. We are glad to know that she is advancing higher and higher in her chosen profession, and we trust she will find her Texas appointment in every way to her mind.

In clause d of report of Committee on Missions in last *EVANGELIST*, for "city of Toronto" read "city of London."

THE TORONTO EXHIBITION.—The Prize List for the next Toronto Industrial Fair, which is to be held from the 7th to the 19th September, has been issued. Copies can be procured by dropping a postcard to Mr. Hill, the secretary, at Toronto.

Bro. John Thomson and Bro. M. McKinnon, of Erro, are off on a visit to Manitoba and the North-West. We would advise the Portage brethren to be on the look-out for them in the course of a week or two, as we understand they intend to spy out that favored portion of Manitoba on the return journey.

After Great Britain and Canada, the French Protestant subscriptions for foreign missions are higher than in any other country.

Christ became man that He might save man from sin, and that He might have the fullest sympathy with the sorrows of humanity.

Co-operation Notes

CONTRIBUTIONS.
The following contributions have not heretofore been reported:—

John Campbell	\$100 00
J. E. Farowell	20 00
John McGill	10 00
L. K. Murton	5 00
H. T. Law	5 00
Maggie McKee	2 00
Christio Morrison	1 00
Mrs. Hainsworth	5 00
Dr. McKinnon	10 00
T. W. Klinck	10 00
J. A. Brononstahl	5 00
J. D. Currie	1 00
John Munro	1 00
R. Windatt	5 00
G. McGill	5 00
E. S. Kilgour	5 00
C. A. Fleming	5 00
J. M. Laws	5 00
D. F. Kilgour	5 00
John Houry	15 00
Mrs. R. N. Wheeler	1 00
C. C. Crawford	1 00
W. B. Malcolm	5 00
E. E. Phillips	2 00
Mrs. Robitoy	2 00
Thos. Pogo	1 00
C. A. Johnston	1 00
D. Currie	5 00
Mrs. Little	1 00
Miss A. J. McPhedrao	1 00
A. Friend	1 00
Coll. Sinclair	2 00
Miss M. A. Sinclair	1 00
Mary McGregor	1 00
Miss A. M. Frame	1 00
Geo. Whitehead	1 00
Mrs. D. S. McKinlay	2 00
Mrs. Wm. Anglo	1 00
Geo. Mitton	1 00
M. Gray	2 00
Miss L. Moreshead	1 00
J. E. Barnes	5 00
Miss S. B. Thomson	5 00
Miss L. Thomson	5 00
Mrs. R. Wood	5 00
Mrs. Summerfeldt	1 00
A. O. Gray	1 00
Lois Black	1 00
A. Friend	5 00
Church, Lobo	18 00
" Oranoville	10 00
" Everton	84 25
" Grand Valley	5 40
" Erin Centre	5 00
" Oshawa	70 00
" Rodney & West Lorno	5 78
S. S. Everton	7 85
Collections at Annual Meeting	150 50

As it is very desirable that the Board should know how much money it will have at its disposal this year, it is important that all who have not yet subscribed should do so soon.

GEO. MUNRO, Cor. Sec.

Church News.

MINOSA.—Bro. Hestor is assisting Bro. Baker in special services at this point.

ACTON.—At the time of writing, Bro. W. D. Campbell is engaged in a protracted meeting here.

BOWMANVILLE.—Three added by letter, and one by confession, since last report.
E. B. BARNES.
June 26.

WELLAND, June 22.—There was another baptism last evening. This makes eight within two months.
ALEX. McMILLAN.

ERIN.—On Lord's day, June 7, the place of the writer was kindly taken at Erin Centre by Bro. Hugh McMillan, and at Erin Village and Hillsburg by Bro. D. D. Burt.
G. M.

PORTAGE LA PRAIRIE, June 15.—Had three additions yesterday — one reclaimed and two baptized; these latter were a man and his wife, and the former a young man in his prime.
A. H. FINCH.

JORDAN.—We hear indirectly that Bro. W. D. Campbell had interesting meetings at Jordan, and that there was a number of additions. Will some one kindly send particulars for next number?

ABSTRACT OF TREASURER'S STATEMENT

FOR THE YEAR ENDING JUNE 6, 1891.

John McKinnon, Treasurer, in account with the Co-operation of Disciples of Christ in Ontario.

CASH RECEIVED.					
	Churches.	Sunday Schools.	Members.	Individual Contributions.	Total.
Acton	\$15 09	\$3 00	\$12 00		\$30 09
Aurora	8 50				8 50
Aylmer and Dorchester	17 00				17 00
Bienheim	11 00		19 00		30 00
Bowmanville		10 00			10 00
Collingwood	29 00		10 00		39 00
Erin Centre	54 92	6 33	41 00	5 00	107 25
Erin Village	22 85	3 83	12 00		38 68
Everton	98 61	13 04	40 00		151 65
Galt	1 50				1 50
Grand Valley	5 40	1 00			6 40
Glencairn	40 00	16 00		10 00	66 00
Georgetown				10 00	10 00
Guelp	39 72	5 00	22 00	10 00	76 72
Hamilton	26 57	1 00	21 00	100 00	148 57
Huntsville	3 20				3 20
Kilayth	13 50				13 50
Lobo	26 20		10 00		36 20
Macaulay	8 66				8 66
Maraville	33 75			14 00	47 75
Minosa	9 13				9 13
Nassagaweya	13 50				13 50
Owen Sound	20 00	3 12	17 00		40 12
Oshawa	30 00		20 00		50 00
Pricoville	2 25		2 00		4 25
Ridout East	1 20				1 20
Ridout West	1 14				1 14
Ridgetown	12 15	60	1 00		13 75
Rodney and West Lorno	18 00				18 00
Rosedens	5 00				5 00
Selkirk	1 22				1 22
Stayner	17 87				17 87
St. Thomas	32 98	23 48	25 00	100 00	181 46
Toronto, Cecil Street	47 33	7 31	21 00		75 64
Walkerton	33 50	2 25	10 00		45 75
West Lake	5 00		17 00		22 00
West Toronto Junction			12 00		12 00
Warton	3 00		4 00		7 00
Welland	3 24		5 00		8 24
Isolated Brethern					100 00
General Missionary Convention	25 00				25 00
D. L. Sinclair, refund of incorporation fund					100 00
Cash on hand at last Augt.					163 81
Collection taken in Toronto					65 00
	\$731 98	\$85 96	\$331 00	\$249 00	\$1,826 75

CASH PAID.	
Wm. Crewson's Mission, Muskoka	\$133 20
Collingwood Church, to aid Bro. Sinclair	250 00
Hamilton Church, to aid paying Bro. Putman	191 66
A. C. Gray, Muskoka	100 00
Owen Sound Church, to aid in paying Bro. Lediard	116 66
Students' Travelling Expenses while in Muskoka	65 60
Toronto, Cecil Street Church, to aid in paying Bro. Gaff	648 00
A. McMillan, expenses in Welland	30 00
D. Stewart, for services rendered in Dorchester and Aylmer while Bro. Campbell was holding meetings in Georgetown	15 00
T. B. Knowles, travelling expenses while delivering lectures in Toronto	6 50
George Munro, printing, postage, stationery and travelling expenses	25 82
J. W. Kilgour, printing programmes and pad of paper	1 40
John McKinnon, Treasurer, postage and stationery	1 40
Bro. Franklin, for holding Special Meetings in Hamilton	100 00
D. L. Sinclair, for incorporation expenses	115 00
Balance cash on hand	26 51
	\$1,826 75

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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. SHREPPARD, Walkerton P. O., Bruce Co.

Will you please explain the following Scripture: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."—James 5, 14-15.

Among the miraculous or spiritual gifts dispensed among the believers in the first age of the Christian church was the power to heal the sick. "To another the gifts of healing by the same Spirit," 1 Cor. xii. 9. And though all had not that gift, as may be clearly inferred from the 30th verse of this same chapter, "Have all the gifts of healing?" Yet it is most likely that the elders of each congregation were endowed with this power for the confirmation of the truth of the Gospel in every locality where churches had been established. Christ himself, during His earthly ministry, proved by innumerable cures, not only the divinity, but also the beneficence of His ministry; for He "cast out the spirits with His word, and healed all that were sick."

It appears that the anointing with oil was practised in the healing of the sick by the twelve whom our Saviour sent out; and is here enjoined by James; probably as a sanatory means united with the prayer of faith for recovery; for oil in Judea was celebrated for its restorative virtues; so much so that it is recorded that they seldom took a journey without a supply on hand.

"The prayer of faith" would appear to be the faith which is the supernatural gift mentioned in 1 Cor. xii. 9. "The Church of Rome however retains the practice of anointing the sick with oil, but perverted the design for which it had been instituted (viz., recovery from sickness) into that of a sacrament conveying grace to the soul, the sacrament of extreme unction, which is certainly one of the most audacious perversions of Scripture on record."—Lange.

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For a number of years I have made it a rule not to read any book that does not help me to understand the Bible. I am a greater slave to that Book than any man is to strong drink, and I am sure it does me a deal more good.—D. L. Moody.

Woman's Work.

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

The 4th Annual Convention of the Ontario C. W. B. M. is numbered among the things that are past, and its record is before the sisters in the last EVANGELIST.

As was anticipated, the meeting was the largest, and in many respects the best, that we have yet held. The loving spirit of the Master prevailed, each appearing anxious to fulfil the injunction: "In honor preferring one another." All went of "one heart, and of one soul," in regard to going forward with the work with more activity and earnestness than before. I believe that while listening to sister Jessie Brown's address, many of us realized more intensely than ever before that "we are not our own"; that we have nothing that is our own, not even our children. And just here is where our giving might touch the point of sacrifice. Are we willing to give our children, that they may go into all the world to teach all nations that Jesus saves to the uttermost all who will come? I think, too, that it was borne in upon our hearts more deeply than before that the King's business requires haste. Time flies as the wind flies; precious souls are perishing—

Just as if Christ had not lived, As if He had not died. How shall we answer the Master when we meet Him, if we have not "done what we could"?

There was a unanimous and hearty concurrence of those present, with the proposal that we should at once take up work in the foreign field; and as none of our own dear sisters are yet fully prepared to go out to the regions beyond, it was resolved to ask for a lady medical missionary from among our sisters across the line.

On hearing of this, my old time friend, and dearest school mate, Dr. Jennie K. Trout, sent me another gift of jewellery, valued at \$25; proceeds to aid in the foreign work. We accept all such offerings as tokens of our Father's approval and blessing upon our efforts. In regard to the personal pledges to this work, spoken of in our report, we trust that many of our sisters throughout the Province, who are not connected with our Auxiliaries, will also find it in their hearts to aid in this effort to reach out another helping hand to our helpless, suffering, dying sisters in heathen lands. Whatever objections may be made to the Home Mission work, surely none will feel that the foreign work is needless, or over done, so long as there remains a single soul who has never heard that Jesus came to save the lost and perishing. Is it too much to ask that every sister in this fair and favoured Province, who realizes that Christ is precious to her soul, will give something to this special work? If you feel indifferent or lukewarm on this matter, just put yourself to the proof; sit down for a little while alone with the Master, and contrast your condition and surroundings with those of any woman in a heathen country, and then ask yourself what you would take and exchange places with her. Even if your lot is not a bright one, if you have cares and burdens and trials that make life seem sunless and cold, still you have God as a refuge and strength, a very present help in trouble; you have Christ a living loving personal friend, and you have the many mansions of the Father's house as your certain and eternal rest and home. But what of your sister

In the land of darkness? she has all your burdens and trials—increased a hundred-fold—to bear, with many other miseries of so appalling a nature that we shudder as we read them, and yet not a ray of hope or light to penetrate the thick darkness, for either this life or the next. If we make a personal application of this matter, and ask why our life is brighter than hers, there is but one answer—because Christ has redeemed us, and lifted us up. Dear sisters, if we have found consolation in Christ, and comfort in His love, then, in His blessed name, I ask you to help now to pass on the joyful news "that Jesus saves" to our suffering, dying sisters who sit in the region and shadow of death. What- ever you can give or promise for this year for this special work, send the money or your pledge soon to Sister McClurg, Ivan, or Sister Jennie Fleming, Kilsyth. And we ask more than this—your prayers. Those who labor in mission fields, either at home or abroad, are constantly asking for the prayers of those who send them to the work. Dr. Trout said to me in one of her recent letters: "I believe that one great reason why so little is accomplished by missionaries is because the continuous prayer of faith does not follow them as it should."

I distinctly remember that several of the sisters who were at the meeting in Toronto promised to send in something for woman's work; items of news concerning their Auxiliaries, suggestions, words of encouragement, questions concerning difficulties met within the work, or hindrances to the success of the monthly meetings—all of these things are interesting and helpful to others engaged in the same work. We are like travelers on a journey; as we go forward, we now and then gain heights from which we can view the country, and the road before us for a long distance; we pause and rest for a moment, and gather strength and inspiration from the scene, and then descend to the level and perhaps rugged path before us and go forward again. Just now we are descending from such a hill top to the level of daily duties, which may bring with them burdens and cares, but we journey never alone, and while—

The Master's work may make weary feet, It leaves the spirit glad. S. M. Brown.

Children's Work.

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

DEAR CHILDREN,—We are now entering upon a new year's work, and you will be glad to know what was the result of what you have done in the past. Some of you may have read the annual report in the last EVANGELIST, but, for the sake of those who did not, I will tell you how much money was raised during last year. I am sure you will be glad to know that instead of \$90 the amount reached \$178, which with the balance of \$10 from last year's make more than double. I hope you will all be pleased and satisfied with what the sisters at the convention decided to do with it. We intend to save it for a little while until we hear of some lady who wants to go as a missionary to one of our foreign mission fields, and then use it to help pay her expenses. The lowest cost of sending out a lady missionary is \$300 per annum, so that we could not nearly pay it all ourselves, but the sisters of O. C. W. B. M. will help us until we are strong enough to do it all ourselves. Of course if we could nearly double our income during the next year, and raise at least \$300, that

would go half way to paying our missionary's expenses, and I think we may be able to do it. I hope to see a number of new bands organized this year, and that new members may be added to all now in existence. I was very much pleased at the interest shown and the kindly words spoken in connection with the children's work, and as you all helped in the work, so you should all share in the praise. I hope you will all feel like beginning another year of work, cheered and encouraged, and that we still take for our motto, "More and better work for Jesus." J. E. L.

"Swear Not At All."

It is profitless. As George Herbert says:—

"It gets thee nothing, and hath no excuse; Pride and lust plead pleasure, avarice, gain; But the cheap swearer through his open sluice Lets his soul run for naught."

It is unnatural. "No man," said Archbishop Tillotson, "is born with a swearing constitution." Men do not swear in solitude. "I will give you a sovereign," said a pious Englishman to one who had been using terrible oaths, "if you will go into the churchyard at midnight, and repeat that language alone with God." The blasphemer went to the churchyard at the appointed hour, but the words "alone with God" rung in his ears, and he could not swear.

It is suspicious. Swearing is merely an expression of a desire to be bad. It says, "I do not fear God." Men who do not fear God are seldom honest. They are not safe.

During the building of St. Paul's Cathedral, Sir Christopher Wren posted on the walls the following:—

Notice.—Whereas among laborers and others that ungodly custom of swearing is so frequently heard, to the dishonor of God and contempt of His authority; and to the end that such impiety may be utterly banished from these works, which are intended for the service of God and the honor of religion, it is ordered that profane swearing shall be a sufficient crime to discharge any laborer, and the clerk of the works, upon sufficient proof, shall discharge him accordingly. (By order) CHRISTOPHER WREN.

It is without excuse. A clergyman relates the following anecdote:—

"What does Satan pay you for swearing?" said a pious man to a profane youth. "He don't pay me anything," was the reply.

"Well," added the good man, "you work cheap! To lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer so much in your conscience, and to risk losing your soul, and all for nothing! You certainly do work cheap—very cheap indeed." Says Robert Burns:—

"An atheist's laugh's a poor exchange For Doity offended."

All irreverent words and acts are indeed a poor exchange for the displeasure of God. "Swear not at all."—Selected.

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Contributions.

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Union in the Foreign Field.

The spirit of disunity which, dividing about trifles, and inventing names, laws, creeds and ordinances that are unknown to the Word of God, has for centuries cursed the church, stumbled the world, filled the ranks of unbelief, and furnished infidels with their strongest arguments against Christianity; though it may be defended by people who have been trained to work only in their own sectarian harness, reveals its native weakness and worthlessness as soon as it is brought face to face with the great problems which confront the church and oppress the world.

Peter's net was all right as long as they "caught nothing." They had fished all night without breaking a mesh. But just as soon as they obeyed Christ's word "launched forth into the deep" and let down their nets for a draught, "they enclosed a great multitude of fishes; and their net brake." Their net was all right so long as it had no fish in it; but when it was full, rip went the old net!

And when Christians become really fishers of men, and launch forth into the deep to fish for a thousand million heathen who have never heard the Gospel, they speedily find that their sectarian nets are breaking, and that they must beckon to their partners, call all hands, and unite with all Christians, and do what God's Word has been telling them to do from the beginning.

But there are difficulties in the way. Funds are invested, money is tied up to sectarian uses; the man who accepts the regular order has a good salary even if he assails the Scriptures and subverts the faith he professes to believe; while the man who simply stands by the Word of God, rejecting all human additions, may starve to death for all the help he is likely to get from great denominational organizations; and the money of men who do not believe in sectarianism is captured to sustain sectarianism, and to feed and fatten its adherents, while those who will not bow the knee to the sectarian Baal may wander in sheep skins and goat skins, and live on a handful of meal in a barrel and a little oil in a cruise.

This evil spreads into the foreign field, until all real workers recognize it as one of the greatest hindrances to success in mission work.

Says the Presbyterian Record: "There is no other place where the evils of sectarianism are so evident, or the need for Christian unity so pressing, as on the foreign mission field. It is a long step towards union to secure a recognition of these evils and this crying need. The subject is having a very earnest and thorough discussion among the missionaries of China. One of the veterans of the Scotch Presbyterian Society, Dr. Williamson, has lately published a stirring paper in the January and February numbers of the Chinese Recorder. Among the reasons urging the missionaries in China to cooperate he mentions the magnitude of the work and the difficulties attending it. He calls it, with good reason, 'the most stupendous task the church has ever faced.' He regards the Chinese as the ablest and most unscrupulous of

all the non-Christian nations. Nobody probably will dispute this estimate. It is startling to reflect that every year 4,500,000 people are born in China, while all the converts of Protestant missions do not number 4,500 per annum. How inexpressibly sad, then, how criminal is the waste of power which results from division! Dr. Williamson declares that the Chinese will not be bound by the creeds of the missionaries nor submit to foreign control in their churches. But he states the argument very pitifully when he says:—

"Were these creeds and formularies to be placed before ourselves to-day, we would not accept of them as they stand. Why should we seek to place a yoke on China that we would not ourselves submit to it?"

"There are three branches of the Episcopal church in China, eight kinds of Presbyterians, six of Methodists, two of Congregationalists—in all thirty nine different societies represented, besides independent workers. Well does he exclaim, 'What a spectacle to thoughtful Christians! No wonder they say to us, "Agree among yourselves, and then we may listen to you!"' How humiliated he must have felt when told by a Christian Chinaman: 'We have considered the question of union, and we are prepared for it. It is your foreign missionaries who keep us apart.'"

This, according to the Record, is the condition of things in China; and it is much the same in other foreign fields, as well as among the heathen at home, the unchurched and unreachd masses. And this disunity hinders true Christians, stumbles unbelievers, grieves the One Spirit, impedes the progress of the one faith, and hinders the world from believing in Christ.

Meanwhile a thousand million souls are dying without God and without hope, the faithful groan over evils they cannot remedy, and glancing over a distracted and divided church, and a stumbling and perishing world, the great High Priest turns his face to the throne and says: "I pray for them which thou hast given me; for them also which shall believe on me through their word, that they ALL MAY BE ONE, THAT THE WORLD ALSO MAY BELIEVE THAT THOU HAST SENT ME."—The Army.

Temperance.

Alcoholic Combustion.

From time to time in the past there have been reported sundry shocking cases of supposed spontaneous combustion from the use of alcoholic beverages. There has, however, always been more or less a feeling of incredulity concerning the truthfulness of these alleged cases of the spontaneous burning of the bodies of hard drinkers. The Philadelphia Times calls attention to a recent case—that of Milton Harcastle, of Baltimore—whose remains were not long ago found nearly consumed in his shanty on the outskirts of that city. Harcastle was an old negro who had a small monthly income left him by his former owner, which he expended almost entirely, it is said, for whiskey. He consumed very large quantities, sometimes, it is said, a gallon and a half a day, and would often buy and drink pure alcohol in large quantities for days at a time, partaking of no nourishment. He lived alone, and it was some days before he was missed, but his shanty was observed to remain closed, and search being instituted he was found in bed burned nearly to a crisp, while the mattress and clothes were only slightly scorched. The room was, in other respects, in order, and no trace of fire was found on the hearth, which was swept clean. He did not smoke,

and the whole affair seemed mysterious. A physician, Dr. Everhardt, was called upon by the authorities to make an investigation, and gave as his opinion that it was a case of spontaneous combustion. In this, said the Times, he has also been supported by several other prominent physicians, who agreed in declaring that the circumstances admit of no other explanation. It would seem, therefore, that one more recent case must be added to those which have already been recorded of the spontaneous burning of a body which has been thus completely saturated with alcohol. It may properly be accepted as a warning to all alcoholic drinkers, even those conventionally deemed moderate, for the tendency is to increase from a moderate beginning to excessive and uncontrolled use.

Birth.

POMEROY.—On the 23rd ult., at 14 Donison Square, Toronto, the wife of C. O. Pomerooy, of a daughter.

Obituaries.

HODGE.—May 22, at her residence, Rogers Park, Ill., Caroline, wife of Thomas Hodge. Funeral private.

The above is found in several of the Chicago papers. Sister Hodge had been a member of the West Side Christian Church, of which Bro. J. W. Allen is pastor. He conducted the largely attended funeral service, and in his excellent address sympathetically referred to the deceased as one whose years of illness had prevented her attendance at public worship. Her hope was only in Christ. She was constitutionally calm, with a fine sense of appreciation of whatsoever things were true, honest and just, pure, lovely and of good report, and was fondly loved and highly esteemed by her family and friends. She was baptized in Canada by Elder E. Shoppard, so well known on both sides of the line as a most earnest, able and successful preacher. The family removed to Chicago over twenty years ago. To our dear Bro. Hodge, whose articles frequently appear in our columns, and whom we have always recognized as one of our true friends, we extend our heartfelt sympathy now when the hour of bereavement has come to him. He knows well where to look for strength in his time of sorrow.—Christian Standard.

After a long and patient time of suffering this estimable Christian lady has gone to her rest. During the most of her life she was an Episcopalian—but having her attention called to the simple gospel of truth by her husband's profession of faith, she also humbly bowed to the requirements of the Great Commission.

Our brethren in St. Thomas and vicinity will learn with sorrowful interest of our sister's departure and extend their profound sympathy to the bereaved husband and family.

During a visit at their home in Chicago, two years ago, the writer partook, after the evening meal, of one of the most affectionate, impressive and instructive devotion services he ever witnessed in any home. God was there. E. S.

"God is my Father" Phonography is the desideratum of our day, and the necessity of the age.

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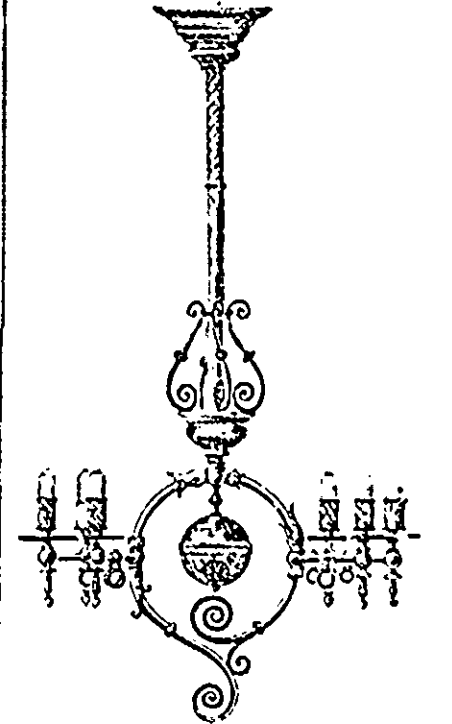
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