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The Canadian Evangelist

AND DISCIPLE OF CHRIST.

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Duncan Robertson

"If ye abide in my word, then are ye truly my disciples."—Jesus the Christ.

VOL. XI., No. 11.

HAMILTON, OCT. 1, 1896.

\$1 PER YEAR IN ADVANCE.

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 CANADIAN EVANGELIST maintains that the commission given by Jesus Christ to His apostles should be rigidly adhered to, in theory and in practice, by all who acknowledge Him as their Lord. The commission reads thus: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. xxviii. 18-20, R. V.) This paper will constantly affirm that only those who teach and practice according to that commission have a right to call Jesus their Saviour, and to wear the name of Christ.

The phrase "DISCIPLE OF CHRIST," as a sub-head to this paper, is intended to make clear the meaning of the name "EVANGELIST," which signifies a publisher of good news or glad tidings. This "newspaper Evangelist" claims to receive its inspiration from Christ, and finds in His life and in His Word the means to revolutionize the world, socially, morally and spiritually. This paper holds to the New Testament as containing an accurate record of the life and teaching of Jesus Christ and of His Apostles. It proposes, therefore, believing in Jesus of Nazareth as the Christ, the Son of the living God, to look upon this world of men in all their manifold, ever-varying relations and circumstances, through the medium of Christ's life and word, with the assurance that therein will be found the golden truth which will solve all problems, however difficult, and tend increasingly to the complete realization of "peace on earth and good will among men."

THE CANADIAN EVANGELIST maintains that there is no practicable *via media* between the rejection of the New Testament as an authoritative record, and the denial of Jesus of Nazareth as a Divine Lord. This Journal will therefore persistently insist that the New Testament must be accepted by all who profess to be Christians as an infallible rule of faith and practice, not as a mere ethical guide, in so far as we can see the truthness and fitness of its teaching. And that with regard to ordinances which have in themselves no necessary connection with moral and spiritual culture, as well as in reference to those matters which at present are entirely beyond our ken, it is ours reverently to believe, devoutly to obey.

Editorial Notes.

The preacher of righteousness should himself be righteous.

Honesty, earnestness and enthusiasm make a good combination.

It is an odious thing when a bad man is a leader in a church of Christ.

The Jesuitical spirit—the disposition to do evil that good may come—seems to be quite prevalent even among professing Christians, although Paul does use very strong language in speaking of those who say, "Let us do evil that good may come."

We see it announced that the Pope has decided that Anglican orders are invalid. We expected he would. From the Roman Catholic point of view they are invalid, and that is not all: from the New Testament standpoint they are of no account. But that need not worry any Christian. We can get into heaven without the "orders" of the Anglican church or the Catholic church.

"It seems to us preposterous, that a confession of faith, formed 250 years ago in the heat of controversy and by uninspired men, should be worthy of the unqualified belief of men of this age."—J. L. R., Cumberland Presbyterian, in *Outlook*.

That is very well put, and the wonder is that there should be any intelligent people to hold a contrary opinion. What is the secret of the extreme reluctance to revise a creed which contains statements which the majority of those who subscribe to it do not believe?

The papers tell us that the Armenian massacres continue. They say too that the Sultan is aware of the massacres, approves of them, and authorizes them. The "great Christian powers" of Europe are also cognizant of what is going on in Armenia. The United States knows too. And what is being done to protect and save the Armenian remnant? An ordinary person would think that "Christian civilization" would speedily find a way to stop the bloody work. But the diplomatists tell us it cannot be done—that the attempt on the part of Eng-

land to deal with the Sultan would bring on a general European war. Russia would resent British interference. It is strange that when the nations are on the verge of war the crowned heads visit one another, have a good time, and act generally as though they were the best friends in the world.

The following extract from the *British Weekly*, of January 3rd, 1895, has been awaiting a chance to find a place in our columns a good while. The book referred to is "Studies in Theology," by J. Denney, D. D.:

Dr. Denney insists admirably that "if we are ever to find the language of the N. T. natural, it must be by a return to the originality and distinctiveness of the Christian life which created the N. T. speech."

It is because it is eminently fitted to promote a return to that life and to that language that we earnestly commend Dr. Denney's book to our readers. The great ideas of the N. T. will still awaken the strongest and deepest emotions possible—emotions that will flow forth in active obedience to the voice of God. To try to awaken religious feeling by artificial excitement, by the abuse of evangelism, by music, by art, by sensationalism, is a depravity which brings its own punishment. Dr. Denney has shown that such things are not needful to those willing to take the Divine way, and his book will do much to alter for good the whole course of British preaching.

We have not given our readers anything on one of our hobbies for some time. The subjoined taken from the *Christian Guide* will be fresh:

The Louisville *Christian Guide* indulges in this astonishing remark: "The use of the title 'Reverend' for the preacher is absolutely unscriptural, and not only unscriptural but anti-scriptural. This practice was an abomination to our fathers, and should be so to any right-minded preacher of the gospel to-day. How any sound-hearted Christian preacher can let the woolly sanctimonious, pharisaical thing be slipped over his shoulders and wear it around the streets, we confess is beyond our understanding."—*Congregationalist*.

We can hardly understand this case of speechless astonishment. The *Congregationalist* can hardly be astonished that we should be strongly opposed to the use of the title "Reverend" for ministers of the word. No one familiar with the history of the Disciples of

Christ, its literature and preaching could possibly be astonished at this. The testimony of the fathers was strong and clear and unanimous on this point. To this day not one of the periodicals of this people will use the title in connection with any of our preachers without instant explanation and repudiation. None of the older men in our ministry will tolerate its use for themselves. Within the past five or six years a few of the younger ministers are wearing this clerical yellow button, justifying themselves by the constant danger that they may be missed by the penny-post in some large city, or some ruffian may swear or chew tobacco in their presence unaware of their reverend character.

The *Christian Evangelist* is responsible for the following:

A correspondent asks for information concerning the proceedings in a certain church whose elders are designated as Bros. "Boss" and "Echo." The first thing to be done, we should judge, would be to ask for the resignation of Bro. "Boss," and his "Echo" would of course go with him. Bro. "Boss" always wants an "Echo" on the board with him, and if the entire board can be made up of the "Echo" family, it suits him all the better. The "me too" member of a board is always a superfluity, and under the manipulations of Bro. "Boss," he becomes a "superfluity of naughtiness," to use an expressive phrase of Bro. Paul.

Referring to the recent Anglican Church Conference in Toronto, the *Mail and Empire* uses these wise words:

As for "chicken socials" and church fairs, one would suppose that they had received their death-blow, so far as the Anglican community is concerned, at the conference just concluded. Most earnest and thoughtful arguments were put forward in favor of straight giving. Why should anybody who has a dollar to give to the Church need to have it extracted from him by questionable means? Giving to the church is in its measure a sacred thing; it surely should be done in a consecrated spirit. It is difficult to connect much spirituality of idea with the very diverse and secular and flippant methods which have sometimes been used to raise Church funds.

It is better to have a contented and sunny spirit than it is to have a pedigree that goes back to the Mayflower.

Some of us would praise God more if we would find fault with our neighbors less.—*Ram's Horn*.

"O Bairnies, Cuddle Doon."

Written by a section hand on the North British Railway.

The bairnies cuddle doon at nicht
Wi' muckle faucht an' din ;
Oh, try an' sleep, ye waukrife rogues,
Your father's comin' in.
They never heed a word I speak,
I try to gie a frown ;
But aye I hap them up an' say,
"O bairnies, cuddle doon !"

Wee Jamie wi' the curly heid,
He aye sleeps next the wa',
Bangs up an' cries, "I want a piece ;"
The rascal starts them a'.
I rin' and fetch them pieces, drinks,
They stop a wee the soun',
Then draw the blankets up an' cry,
"Noo, weanies, cuddle doon !"

But ere five minutes gang, wee Rab
Cries out, frae 'neath the claes,
"Mither, mak' Tam gie owre at ance,
He's kittlin' wi' his taes."
The mischief's in that Tam for tricks,
He'd bother half the toon ;
But aye I hap them up an' say,
"O bairnies, cuddle doon !"

At length they hear their father's fit,
An' as he steeks the door,
They turn their faces to the wa',
While Tam pretends to snore.
"Hae a' the weans been gude?" he
asks,
As he pits aff his shoon,
"The bairnies, John, are in their beds,
An' lang since cuddled doon."

And just before we bed oorsel's,
We look at oor wee lambs ;
Tam has his airm roun' wee Rab's neck,
And Rab his airm roun' Tam's.
I lift wee Jammie up the bed,
An' as I straik each croon,
I whisper, till my heart fills up,
"O bairnies, cuddle doon !"

The bairnies cuddle doon at nicht
Wi' mirth that's dear to me !
But soon the big warl's cark and care
Will quaten doon their glee ;
Yet come what may, to ilka ane,
May He who rules aboon,
Aye whisper, though their pows be
bauld,
"O bairnies, cuddle doon !"
People's Journal, Dundee.

My Message for the Day.

ANNA D. BRADLEY.

This morning as I prepared for the duties of the day, my spirit was not in perfect harmony with existing affairs. Very much would I have liked to have changed this or that ; to have annihilated certain seeming obstructions, and press into active service certain longed for aids that persistently eluded my grasp. But long ago I learned that I must meet circumstances as they really are, and not as I would like to have them. Recognizing this fact this morning, I tried to act accordingly.

Still the ugly truth must be told. Deep within my secret heart of hearts I was not as contented as I usually am.

I persisted in looking at the shadows, yet failed to remember that no shadow could fall save when the sunlight was near. I quite forgot how intangible a thing a shadow is ; that no matter how persistently I tried I could never grasp one. Neither could the blackest shadow fall with weight enough to hurt. Yes, I forgot all this and was oppressed with anxious care.

What was the matter ? Really I do not know. Perhaps my digestion was wrong. Perhaps I was anxious about the coming elections, for result as they may—if I am to believe red hot orators and scribes on both sides—our country will surely be bankrupt. Perhaps—I do not know—but perhaps I was a wee bit tired.

But when an instrument is out of tune the cause is of small moment. The work to be done is to restore the tone to the proper pitch. And when your spirit and mine gets out of tune the divine Musician always comes and, if we will let Him, lays His wonder working hand among the strings ; and lo ! every discordant note will disappear, and only harmony be heard.

But as I walked the busy, crowded street my soul was still so sadly out of tune. I was anxiously questioning concerning issues which I should have been trustfully leaving to Him who is pledged to guide me in all my ways, and to uphold me all the while.

I passed the show window of a large book store ; and among, perhaps, a hundred attractions only one caught my eye. On a card with illuminated text, I read, "Your Father knoweth of what things ye have need."

The sweet words seemed to come—not to the crowd who surged by—but to me individually ; and they came in such a tenderly rebuking tone I could not help whispering : "My Father, forgive."

I passed on, but the sweet assurance and loving reproof remained with me. I seemed to hear : "Oh, thou of little faith, why will ye doubt ? Why will you be anxious when you are led by an all wise Father who knows so much better than you can ever know the things for which you have most need ? Why will you shrink from the gifts I send you in love ? Why will you fear to journey on, when One who cannot err is close beside you, guiding and guarding you all the way ?"

And again all the answer my humbled and penitent heart could make was still, "Father, forgive, forgive !"

Yet how quickly the shadows vanished ; how every burden shrank back as it ashamed, how every doubt and fear fell dead at my feet. How bright

grew my way ; for since that way was my Father's choice I knew it must be best. How pleasant and secure my future became, for I could never really want since my Father knew so well the things I would need.

It was early in the morning I received my message, and all day long my heart has been full of joy. I can rest in perfect peace and trust to the love of my Father who knows everything that I need.

"Chance," did I hear you smilingly assert ? Well, I will not argue ; still I cannot help the conviction that my Father who watcheth my every need, saw how, this morning, I stood in need of rebuke for doubt, and still more of encouragement to walk bravely on and fear no evil. I believe that He who tempers the winds to the shorn lamb ; who watches the sparrow in its flight ; who numbers our every hair ; I believe He determined to give his hungry child this morning the very gift for which she had most need. Smile if you will, but I verily believe my Father guided the shop-man's hand this morning to place that message where I, His needy one, might read and be ashamed to doubt or fear.

And now I hear one slyly whisper of the ego in the writer who presumes to think that her small individual wants for the day could arrest the attention of the Ruler of the Universe. And yet there is little to excite egotism while remembering one's helpless dependence.

Mayhap there is one who reads this page who trembles because of some unknown or threatening future. They fear to go on, yet they cannot stand still. Oh brother, sister with the heart oppressed, let me whisper my message in your trembling ear, and remind you that your Father knoweth the things that you need.

He cannot mock. In all the checked paths of your past and mine, His love has always been close about us. By means which we could not comprehend, by ways which were new and strange to us, He has led us on and on, but the outcome has always been well. God has his mysteries of grace, and through these mysteries His mighty hand is guiding us, and those we love the most, to where the highest good can best be reached. In the darkest hour there is always a light beyond ; in the most rough and dangerous path there is always one safe, sure stepping stone just at our feet ; and in the hour of sorest trial we still can trust the help which cannot fail. For always and always the assurance is ours—"Your Father knoweth the things which ye need."

From Egyptian Tombs.

"The recent discoveries of M. de Morgan, at Dashour, Egypt, have been the most important of modern times. In these tombs of pyramids belonging to the twelfth dynasty—perhaps 2500 B. C.—were found such perfect specimens of workmanship in gold, silver, precious stones, ivory, etc., so exquisite in all their details, as to justify the remark of a connoisseur that by the side of them, 'the famous jewelry of Ah-hoteph looks poor and degenerate.' It is estimated that the commercial value of these treasures cannot be much less than half a million dollars. How effectually does such a find as this silence those great and learned men—persons of recognized scholarship and standing in the first ranks of Biblical critics—who, within a few decades, boldly asserted that the workmanship described in the construction of the tabernacle in the wilderness, was of such a nature as to exclude forever the idea of the possibility of fashioning so elaborate a tent with its elegant furniture in the time of Moses ! What strange feelings must come over such theologians when they gaze upon these recovered treasures lately deposited in the Gizeh museum !"
—*The Friend.*

A Modern Jonah Proves His Story.

The *Journal des Debats*, of Paris, one of the most conservative publications in the world, has become convinced that the experience of the prophet Jonah in the belly of the whale has been duplicated by an adventure that recently befell James Bartley, an English seaman, one of the crew of the whaler *Star of the East*. M. Henri de Parville, the scientific editor of the *Journal des Debats*, is a man who is accustomed to weighing evidence with painstaking care and of reaching conclusions only when they have been approached with the utmost conservatism.

A WHALE'S STOMACH.

Says M. de Parville : "I have already had cause to remark in these columns that gigantic stomachs over two metres in diameter have been found in whales of thirteen metres in length. The whale belonging to the Prince of Monaco which died the other day was found to have in its intestines many hundred kilogrammes of fishes in various stages of decomposition. Even Goliath in his time could not have weighed more than that, to say nothing of Jonah."

The scientific editor of the *Journal des Debats*, having carefully considered the details of the following story, re-

marks that the accounts given "by the captain and the crew of the English whaler are worthy of belief. There are many cases reported where whales in the fury of their dying agony have swallowed human beings, but this is the first modern case where the victim has come forth safe and sound. . . . After this modern illustration I end by believing that Jonah really did come out from the whale alive."

A MODERN JONAH.

The story which has received the support of one of the most careful and painstaking scientists in Europe is as follows: On the 25th of August, 1895, the man in the "crow's nest" at the masthead of the Star of the East sighted two enormous sperm whales. The steamer immediately gave chase and soon came within a half a mile of one of them, a huge male. Two boats, fully equipped in the usual way, were lowered and rowed towards the animal. James Bartley's boat was the nearer, and from its bow was fired a bomb lance which struck the whale in a vital part. The sailors backed water with all their might but were not quick enough, for the monster in the agony of the "flurry" seized the boat in his jaws, smashing it like kindling wood.

The sailors leaped into the water in all directions. James Bartley, who had been steering the boat, was thrown up with the stern, which for the moment was almost perpendicular. His comrades in the other boat saw him leap, but unfortunately, on the instant the whale threw himself forward, and the luckless seaman in falling struck him within the ponderous jaws, which immediately closed over him.

The men in the water were picked up by the other boat and the whale in due time killed and brought alongside the steamer, and work was begun removing the blubber. A day and a night were consumed in the operation. Finally they opened the stomach. There, to their great astonishment they found Bartley peacefully reclining as in a bathtub. He was unconscious but still living. He had been in the whale's stomach for nearly thirty-six hours.

They hauled him out, laid him upon the deck and began to rub his limbs, which were purple and besmeared with the blood of his late host. They gave him brandy to drink and at length he regained consciousness, but his reason was gone. For three weeks he remained in this condition, raving about the deck and calling upon heaven to save him from the horrible furnace in which he imagined himself being consumed. After awhile all hallucinations wore away and he had lucid intervals,

and then his recovery became permanent. Naturally, the first questions that his comrades asked him were what had been his emotions and impressions while in the stomach of the whale.

A HORRID BEDROOM.

"I remember very well," he said, "from the moment that I jumped from the boat and felt my feet strike some soft substance. I looked up and saw a big-ribbed canopy of light pink and white descending over me, and then next moment I felt myself drawn downward feet first, and I realized that I was being swallowed by a whale. I was drawn lower and lower: a wall of soft flesh surrounded me and hemmed me in on every side, yet the pressure was not painful and the flesh easily gave way like soft india-rubber before my slightest movement.

"Suddenly I found myself in a sack much larger than my body, but completely dark. I felt about me and my hand came in contact with several fishes, some of which seemed to be still alive, for they squirmed in my fingers and slipped back to my feet. Soon I felt a great pain in my head and my breathing became more and more difficult; at the same time I felt a terrible heat; it seemed to consume me; growing hotter and hotter; my eyes became coals of fire in my head and I believed every moment that I was going to be broiled alive.

"The horrible thought that I was condemned to perish in the belly of a whale tormented me beyond endurance, while the same time the awful silence of the terrible prison weighed me down. I tried to rise, to move my arms and legs, to cry out. All action was now impossible, but my brain seemed abnormally clear, and with a full comprehension of my awful fate I finally lost consciousness."

HIS STORY CORROBORATED

The truth of this extraordinary adventure is vouched for by the sailors and the captain of the Star of the East. It appears that James Bartley is a man about thirty-five years of age, of strong physique and wonderful powers of endurance, as have been attested by many incidents in the voyage just ended. Since the steamer has been in Liverpool, Bartley has, on two or three occasions, suffered from the old hallucinations, and has imagined that he was being consumed in a fiery furnace. It became necessary to send him to a hospital in London.

His general health seems good, but his skin still retains a peculiar bluish tinge, which seems indelible, and which was doubtless caused by the action of the gastric juice of the whale's stomach.—*New York World*, April 12, 1896.

Merit Talks

"Merit talks" the intrinsic value of Hood's Sarsaparilla. Merit, in medicine means the power to cure. Hood's Sarsaparilla possesses actual and unequalled curative power and therefore it has true merit. When you buy Hood's Sarsaparilla, and take it according to directions, to purify your blood, or cure any of the many blood diseases, you are morally certain to receive benefit. The power to cure is there. You are not trying an experiment. It will make your blood pure, rich and nourishing, and thus drive out the germs of disease, strengthen the nerves and build up the whole system.

Hood's Sarsaparilla

Is the best, in fact—the One True Blood Purifier. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills Do not purge, pain or gripe. All druggists. 25c.

The Result of Infidel Teachings.

T. DARLEY ALLEN.

Few Christians seem to be aware of the success achieved by infidels through their efforts in circulating their opinions. An infidel editor once stated to the writer that there was just one way by which the work of infidels could be undone by Christians. That was, through the circulation of Christian Evidence publications as widely as the tracts and pamphlets propagating infidel opinions. This was a remarkable statement to come from an unbeliever, but it had particular reference to a pamphlet by H. L. Hastings, on "The Inspiration of the Bible," which the infidel claimed was the most serious obstacle to his efforts against Christianity that he could mention.

There is not much probability of infidels ever repeating the scenes connected with the French revolution, yet even in America their efforts may result in danger to society.

In a tract entitled, "Playing with Gunpowder," H. L. Hastings, of Boston, presents many facts which are well entitled to consideration. He says:

"Infidels and sceptics are scattering tracts and papers, containing atheism, infidelity and scepticism, throughout the world. What shall the harvest be? In France, over a century ago, men were spending *nine hundred thousand pounds sterling a year* in purchasing, printing, and distributing infidel and corrupting books. What was the result? The Bible was suppressed. God was denied. Hell broke loose. Half the children

born in Paris were bastards. 1,022,351 persons were beheaded, shot, drowned, outraged and done to death between September, 1792, and December, 1795. Since that time France has had thirteen revolutions in eighty years: and in the Republic there has been an overturn on an average once in nine months. One third of the births in Paris are illegitimate. Ten thousand new born infants have been fished out at the outlet of the city sewers in a single year; the population of France is decreasing; the percentage of suicides is greater in Paris than in any city in Christendom; and since the French Revolution there have been enough French men and women slaughtered in the streets of Paris in the various insurrections, to average more than 2,500 each year!

"Do we want to try this experiment over again? And yet men seem bound to do it, and with the help of dynamite and the devil they can make a worse showing now than they did in France a century ago.

"In September, 1890, halls and sidewalks in Brooklyn were crowded with an anarchistic throng, gathered by a call containing these words:

"We openly and frankly proclaim that God never existed. There is no God, and God will never be. In the name of freedom we mock the Jewish religion. As true revolutionists we fight against religion, the State, private and public property. These three things must be destroyed. We aim to throw off the yoke of the State under whose weight we lie, by means of powder and dynamite, which we intend to use against religion, public and private property. We will take the capitalist in the right hand, and religion in the left hand, and so they both shall go to the devil by means of the use of dynamite and powder."

"Is it not time to meet the infidelity that utters such threats and bear such fruits?"

Dr. Clifford says: In addition to the London Baptist Association there is an organization of Metropolitan Baptists marked by its insistence upon baptism as a pre-requisite to the observance of the Lord's Supper as well as to Church fellowship. Many, if not most, of the Baptist churches of London admit to fellowship all who confess their loyalty to the Lord Jesus Christ, and their purpose to obey His teaching; but the Metropolitan Association of Strict Baptist Churches will neither admit to membership nor to communion at the Lord's Supper any who have not been immersed. According to the annual report just published, there are sixty of these churches in London, containing 3,795 members.

Union Meetings.

L. B. WILKES.

What my duty or privilege is in regard to what are called "union meetings" is a question. Whether I should participate in one or not, it seems to me, would depend upon what the object of the meeting might be, and the manner of conducting it. Suppose it is for the specific purpose of converting sinners. This is right, and it is my duty to engage in this work when and where I can. If it would be for the furtherance of this object to join with others, then it would be my duty to do so.

1. But in going into such a meeting, may I withhold or compromise any truth? Of course not. Such an act is a step into or towards apostasy from God.

But suppose the party with whom it is proposed I should unite, teaches much truth but some error in the matter of enlightening and leading the sinner to salvation, may I not work in the meeting as far as truth will permit, and then—! Then what? Well, then be mum? That is, may I help and hurry forward every one that I can as far as truth permits, knowing that they or most of them will go wrong from the point where I leave them, and that they will be devoted to error largely on account of my lack of fidelity to the end?

2. But am I permitted to, in the meeting, counsel, exhort and guide all sinners into all that is true as far as I can, and to warn, exhort and lead all the sinners that I can away from all errors into which I suppose they are liable to fall or go?

If yes be the answer to both of the questions, then I see no reason why I may not take part in said meeting. If no be the answer to either of the above questions, I, of course, can have nothing to do in or with said meeting.

3. Before going into a union meeting, is there an obligation taken, or is it generally understood to have been taken, either in express words or by implication, that I would not or should not preach or teach anything that a sinner was taught to believe or do in order to be saved under the teachings of Jesus and the apostles? Then I can not, of course, take part in such a meeting. In so saying, I am assuming that the New Testament furnishes us the exact plan of the sinner's salvation,

and that it was intended to be our guide in doing our part of said work, and that any departure therefrom, at least any known departure, is sin.

4. If I were requested to take part in such a so-called union meeting as we are considering, I would raise the question: Would the apostles, if they were here, take part in it? Would they participate in a meeting where sinners are called upon to "stand up," or to "kneel for prayer," where the prayers are for the Holy Spirit to "Come down and convert these anxious ones just now"? I have no thought that these inspired men would look with favor upon such a proceeding for a moment. Jesus nor the apostles ever did so in any meeting. The Divine pattern has no suggestion of such a thing.

5. Would the apostles approve or permit in a meeting in which they could reasonably be regarded as willing workers that sinners should give as proof of their conversion, that they had "got a hope," or had "felt that they were converted," or that they were through, or that they had come to believe? I suppose not.

6. Would the apostles take part in a meeting where they would not be permitted to say to sinners in a loud voice that if they would be saved, they should each one "Repent and be baptized on the name of Jesus Christ for remission of sins?" Or, "Arise and be baptized and have thy sins washed away"?

Mr. Moody said in substance that if one mentions baptism in one of his union meetings it would break up the meeting. It was not permitted in the Mills meeting at Nashville, Tenn., that a few selections of Scriptures, bearing directly on the conversion of sinners, should be printed and circulated among the enquirers. It would, of course, break up the meeting. Howbeit, brethren, is that fact not proof satisfactory that the meeting ought to have been broken up? To me it is.

At Hammond's meeting in St. Louis, Mo., some years ago the brethren attempted to distribute some cards with three or four verses of Scripture on each, and they were publicly rebuked for it. Mr. Hammond hoped the attempt would never be made again. I myself heard him say so.

But says one, "It is not necessary to be always preaching on baptism, is it?" Such is the language of one who is growing tired of apostolic restraints and guidance. No, it is not necessary to be always preaching on baptism, that is; to preach nothing else. No one ever did so. But it is a fact that we should preach baptism just as the apostles did, and it is a fact that in

Biliousness

Is caused by torpid liver, which prevents digestion and permits food to ferment and putrify in the stomach. Then follow dizziness, headache,

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insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc. 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

every meeting for the conversion of sinners and in every case of the conversion of a sinner, baptism was preached. No conversion took place without it. Nor did the apostles ever explicitly or implicitly pledge themselves not to disturb the meeting by insisting on baptism or any other provision made by Jesus for the salvation of men. Their idea was: It is better to obey God rather than men. Am I, then, opposed to so-called union meetings? Not at all. If one should be proposed, in which I should be permitted to preach and teach as the apostles did, and it should be stipulated that the truth as I see it may have an even chance with error, I would participate. That is, I would, unless I thought harm and not good would come of it. In this latter case I should decline on that ground plainly avowed.

By the way, are the meetings such as are now commonly called union meetings really union meetings? Is the word union ever employed in the Scriptures in the sense in which it is used in our talks now concerning union meetings? Not at all. The New Testament is a stranger to the expression, union meeting. The union which is of the Bible, speaketh on this wise: "Speak the same thing;" "that ye be perfected together in the same mind and in the same judgment," 1 Cor. i. 10. Again, Eph. iv. 1-6. Here again the union mentioned is a unity of the Spirit in the bond of peace. This "unity of Spirit" or this being "of one mind and one judgment," is logically followed by "one body," "one spirit" (Holy Spirit), "one Lord," "one faith" (which is the Faith), "one baptism," "one God," etc. This unity of Spirit, of the Faith, of mind, of judgment, etc., antecedes all outward formal co-operative union. Until this unity of the Spirit is substantially reached there is no union that is not as "rotten as Denmark." Until the unity of the Faith is had the more division the better. No one should try to have it appear that any two or any ten thousand persons are in union such as God would sanction who are not in the unity of "the Faith" of the Son of God.

I once engaged in a so-called union meeting. A distinguished Methodist preacher invited me to join him in one, and I did so. But it was distinctly stated and stipulated that (1) I should preach one-half of the time, and (2) I should preach all truth as far as I could, as I understood it, and (3) there should be no mourning bench foolishness, infant baptism or sprinkling for baptism in our meeting, and (4) we should take the confessions of all who should be ready for it in the true apostolic fashion, and then at once baptize them. This program was carried out to the letter. There were a dozen or more additions.

I have several times since been invited to go into meetings called union. In every such case I proposed to do my whole duty to declare the whole will of God for the salvation of sinners, and this always broke up the meeting.

Says one: "You united with one man with whom you were not in agreement as to Divine unities; why not with others?" I did not unite with him any more than I did with Dr. Ditzler in Louisville, in 1870. The fact that we stood up and spoke our sentiments fully in a friendly way to the same audience on the same days is not proof that we were united in a Scriptural manner, or in a Bible sense. There is no Christian union where the parties are not first of one mind and judgment as it respects "The Faith." These may and ought to co-operate rejoicingly in the great work of salvation from sin and death.—*The Christian Guide.*

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F R E E I

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C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Oct. 4.—*Why I believe in the atonement.* (Heb. ix. 11-28).

The apostle Peter urged his brethren to be always ready to give an answer to every man that enquired of them a reason of the hope that was in them. We need this exhortation to-day. Very few in the religious world can give any sensible answer to the question. "Upon what do you base the assurance of the forgiveness of your sins?" And many of our own brethren, in our own province, I am fearful, have no clear conception of the great plan of salvation. Before we are in a position to advance very far in the Christian life we must have lucid views of our justification. As Paul says, being justified by faith let us have peace, and rejoice in hope and tribulation. One of the greatest dangers that confront our people is along this line. We do not see the importance of being thoroughly versed in the grand plea that our pioneer preachers presented. There is not a portion of the New Testament that needs to be more studied to-day by the Disciples than the second chapter of Acts, and other kindred portions. It is imperative that we start right. Then we are prepared to advance. We cannot properly understand the atonement without know the plan of salvation. It is the misconception of God's plan of justification, that has led to unscriptural views of the atonement. God's attitude to man has always been the same. He has ever loved man with the same unvarying, unchangeable love. It is man that must change. There have been many theories of the atonement. Let us pass them by and turn to the Word. It is sufficient for us to know that Christ died for us; that His death was necessary; that without the shedding of blood there is no remission of sin; that this great sacrifice was offered willingly and freely through love, and that all who come to Christ, in faith and loving obedience, receive the forgiveness of sins, and all other blessings that flow from the Father to the adopted child, and a faithful continuance, ever confessing our sins, will at last bring us home to the heaven above.

Oct. 11.—*God or Mammon?* Matt. vi. 19-24. (A temperance meeting suggested.)

You may serve Satan with a divided heart; but your service for God must be a whole-hearted one. God or mammon? Again it is our privilege to choose. Responsibility ever rests upon us. The Lord always states

clearly the proposition, what is to be gained in the one place, the reason why we should accept, and the result of rejection in the other place.

We are a nation of mammon worshippers. In every city, town and village, his altar is erected. We bow before his throne and worship at his shrine.

The cursed greed for gold is grinding out the life of thousands, and suppressing and destroying the higher and nobler aspirations of the soul. What will not men do for money? See them in the mad, wild rush for gain. They shut their eyes at immoral and dishonest transactions and close their ears to the plain direct statements of God's eternal truth and crucify their conscience, as it rebels against the many things that are done to secure the coveted gold. It is this same unscrupulous rush for money that leads the brewer and distiller to manufacture the accursed alcoholic beverages; the saloon keeper and the merchant to sell it, and the government, which is the people, to condone it by licensing it. You might just as well try to escape from space as to come to any other logical conclusion.

The thing most to be deplored is, that these mammon altars have been erected in most all of our congregations, and there is to be witnessed the attempt to do the impossible—to serve God and mammon.

As Christian Endeavorers let us act the iconoclast and destroy these Dagon temples. Let their fall and destruction be heard and felt all over our land. Let us enter the churches with pure hearts and clean hands and with righteous indignation overthrow these altars of mammon, and by deed and word proclaim, "Enter ye in at the narrow gate," "You cannot serve God and mammon."

"Thus here each soul
Is its own friend if it pursue
The right, and run straight for the goal;
But its own worst and direst foe
If it choose evil and in tracks
Forbidden, for its pleasure, go.
Who knows not this, true wisdom
Lacks."

Oct. 18.—*Are we doing our best?* Matt. v. 13-16; xxv. 14-30. (A meeting to consider the committee work of the society suggested).

The Lord demands our best. His service is worthy of our noblest efforts. Christian Endeavor, if it has done anything, it has taught young men and women, and through them, the church as a whole, that the whole man must be consecrated to the Lord for active, continued service. Are we doing our

best? who can answer yes? If one-tenth of the church could consistently respond in the affirmative the cause of God would bound forward with giant strides.

To me, the important thing is to get the rank and file of the church to work, not spasmodically, as in revivals, or conventions, but systematically, twelve months in the year. This C. E. is assisting to do. Let us train the young; not merely instruct them in the truth, but teach them to do, to act.

Make this meeting one of special interest. Have the duties of each committee outlined, and reports from the conveners as to what has been done, and suggestions as to how to make our work more efficient.

Programme of the Western District Convention.

TO BE HELD IN RIDGETOWN, OCT. 15-16.

Thursday, 2 p. m., social meeting. Addresses of welcome by A. McDiarmid and Mrs. L. Norton. Reply, A. Sinclair. Reading minutes. Appointment of committees. Reports of S. S. and Jr. C. E. work.

7 p. m. Song service and devotional exercises. President's address. Paper on Jr. C. E. work by Mrs. W. W. Coulter, St. Thomas. Paper on S. S. work by Miss Maggie Sinclair, Lobo. Question Box on Jr. C. E. and S. S. work.

Friday, 9 a. m. Meeting in charge of C. W. B. M. Mission Work in Ontario—Mrs. R. N. Pice, St. Thomas. Evangelism in our District—W. G. Charlton, Harwich. Systematic Giving—R. W. Ballah, Aylmer. Educational Work from a Student's Standpoint—E. W. Stafford, Glencoe. "Danger Signals,"—Malcolm McKinley, Harwich.

2 p. m. Devotional Exercises. Address—Our Educational Interests—J. A. McKillop, West Lorne. The Bible College—T. L. Fowler, Rodney. Reports of C. E. Work. Paper on C. E. Work—Miss Sadie McVicar, Wardsville. Brief reports of the churches in the District by the pastors.

7 p. m. Meeting in charge of C. E. Report of Ottawa Convention—A. C. Gray, Lobo. Address on C. E. Work—Geo. Fowler, London. Question Box on C. E. Work. MIZPAH.

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Any one requiring a quantity of "Sacred Songs and Solos with Standard Hymns Combined" 750 pieces, compiled and sung by Ira D. Sankey, will get a good bargain by writing to the Editor of this paper at once.

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Second Term begins	January 7th.
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HAMILTON, OCT. 1, 1896.

"Go... speak... to the people ALL the words of this life."

What It All Means.

What does Christianity—what does the Gospel—mean? We might answer in the words of Paul (Titus ii. 14), where he says concerning our Saviour Jesus Christ, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (R. V.). We might quote the words of the angel to Joseph, "And thou shalt call his name JESUS; for it is he that shall save his people from their sins." The words of the Lord Himself are in place here (Matt. ix. 13), "But go ye and learn what this meaneth, I desire mercy and not sacrifice: for I came not to call the righteous, but sinners." The declaration of Paul (Rom. v. 8) is also appropriate, "But God commendeth his own love toward us, in that while we were yet sinners, Christ died for us." And again the words of Peter (1 Peter ii. 24), "Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness." And the words of John (1 John iv. 10), "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

We might say that the Gospel means that men are sinners, and that there is a way through Christ whereby they may be saved from their sins. The New Testament makes it plain that the sort of deliverance from sin that it offers is one which looks towards the living of a holy life here on earth. One would certainly judge that those enjoying the deliverance would be a superior people, judged from a moral standpoint. "Cease to do evil; learn to do well," is a dominant note in both

Testaments. "Abhor that which is evil; cleave to that which is good," is the energetic expression of the Apostle Paul. It is clear too that the co-operation of the individual with God is necessary in order that a saintly life may be lived. Paul says (Phil. ii. 12, 13), "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his own good pleasure."

It is evident that no mere profession of sanctity, no mere claim of having been converted, will count apart from a life which bears the signs of, at least, honest, diligent striving after holiness. It is more than possible that some of us who profess to be Christians have not always our hearts set upon Paul's exhortation (2 Cor. vii. 1), "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." When we are in harmony with the meaning of the Gospel, we are disposed to "Follow after peace with all men, and the sanctification, without which no man shall see the Lord."

"Doctrine."

There is a prejudice against doctrine which is encouraged even by some preachers. "Down with doctrine and up with Christ," might be their cry. They do not know what they are talking about, but that does not prevent them from disturbing the minds of "babes in Christ," who wonder how it can be that doctrine can be such a bad thing, when there is so much about doctrine in the Bible.

What is doctrine? Doctrine is teaching. Teaching is not a bad thing, therefore doctrine cannot be an evil. Scriptural doctrine sets forth the truth. New Testament doctrine declares the truth concerning Jesus Christ—what He Himself did and taught, and which His apostles under the guidance of the Holy Spirit taught. Doctrine tells what God would have man to be and to do. Without doctrine we know nothing of Revelation, nor of Jesus of Nazareth, God manifest in the flesh. Those who deride doctrine despise truth, dishonor Christ and degrade themselves. The only excuse for them is that they do not know any better. They are "blind leaders of the blind."

Some one may be saying it is not doctrine—teaching—in general that those persons object to, but special doctrine—doctrine concerning rites and ceremonies. Suppose that is what they mean—then what? Why, in the first place, they should say so, and in the second place, doctrine concerning rites

and ceremonies is all right, if the rites and ceremonies are of Divine appointment, and indeed such doctrinal preaching may be the very kind needed at a given time and place. It may be just what is required for the spiritual well-being of the congregation or community—what is needed to lift them up to Christ.

We have more than a suspicion that one of the chief obstacles in the way of spiritual growth on the part of many believers is that they are resisting, with more or less intention, the doctrine of Christ in regard to ordinances. Read the experience of Mr. Grubb given in another place in this paper, and you will see what we mean. Adherence to the New Testament as an infallible rule of faith and practice demands faithful doctrinal preaching on all things revealed and required to be observed. Those who are wiser than the New Testament should cease to profess to be guided by it.

Omnibus.

The initials "J. P. T." should have been appended to the verses on "Unity" in last number.

Any of our friends needing Wall Paper this fall will be well served if they deal with C. B. Scantlebury, Belleville, Ont.

The *New England Messenger* says that the Annual Convention of the Disciples of Christ of New England assembles at Worcester, Mass., Oct. 2-4.

The district convention to be held in Ridgetown, Oct. 15-16, promises to be a very interesting occasion. The churches in the west should send large delegations.

Any Church or Sunday School requiring maps would do well to write to the Map and School Supply Co. 31 King St. East, Toronto. See advertisement in this paper.

We note by the *St. John Christian* that our brethren in the Maritime Provinces held their annual meeting at West Gore, Nova Scotia, Sep. 3-6. The *Christian*, says, "the general impression is, that it was the best that has ever been held in the Province."

The Sixth District Convention of the Ohio Christian Missionary Society was in session at Marion, last week. No doubt it was a profitable occasion for the Christians who were engaged in it; but who they were is more than can be determined by the name given in the papers. There are at least two classes of people in Ohio who call themselves "Christians," and they want us to call

them by the same name; but, behold the confusion! Were these people of Alexander Campbell's or Horace Mann's style of "Christians"?—*Journal and Messenger*.

There is a nut for some of our folks to crack. The U. S. statisticians solve the problem by calling our brethren "Disciples of Christ." And the clear-headed among our people are coming around more and more to the same style.

College Notes.

NEW DISCIPLES' COLLEGE

John Z. Long & Son, architects, are preparing plans for the new Disciples' College, to be erected on the corner of Owassa and Hiawatha streets. The building, which is to cost \$2,500, will be 26x40 feet. It will comprise five class rooms, two corridors, vestibule, office, etc., and will contain all modern improvements.—*St Thomas Times*.

We learn that the tenders for the building were to be opened, September 30. So we may expect further details in next paper.

The St. Thomas people deserve great credit for their zeal and enterprise in this matter, and the brethren in the Province should stand by them. All contributions should be sent to T. L. Fowler, Box 1093, St. Thomas, Ont.

We are glad to learn that the prospects for the coming session are good. We would again urge our young people to consider the suggestion as to the special winter course for church workers, S. S. teachers, etc. G. M.

Church News.

LOBO.—In a private note, Bro. W. D. Cunningham says: "I begin a meeting at Lobo on Sep. 28th."

GLENCAIRN, Sep. 12th, 1896.—While Bro. Robert Stewart was with us last month, sixteen were added to the church by the obedience of Faith, twelve of whom were from the S. S.

L. FRAME

[It was our mistake in last paper, to report twenty-one additions at Glencairn.—EDITOR.]

PORTAGE LA PRAIRIE, Sept. 26th.—One confession last Lord's day.

JOHN MUNRO.

Notice.

Very many of our subscribers are in arrears. We need all that is owing to us right now. An immediate response to this notice will greatly oblige.

Foreign Christian Missionary Society.

NATIONAL CONVENTION, OCT. 21, 22,
AT SPRINGFIELD, ILL.

PROGRAMME.

Wednesday Afternoon.

- 2:00.—Opening Exercises, led by E. V. Zollars.
2:10.—Appointment of Standing Committees.
2:15.—Annual Reports.
3:00.—Appointment of Regular Committees.
3:10.—Report of a Circuit of the Globe, A. McLean.
Prayer for the Turkish Mission.
Adjournment.

Wednesday Evening.

- 7:30.—Prayer for Enlargement, led by H. D. Smith.
7:50.—Prayer and Missions, N. M. Ragland.
8:10.—Song.
8:15.—Missions to the Heathen Before the Time of Christ, J. W. McGarvey.
9:00.—Prayer for the work in England and Scandinavia, M. M. Davis.
9:15.—Adjournment.

Thursday Morning.

- 9:00.—Opening Service, led by C. B. Newnan.
9:10.—Report of Committee on Japan.
9:25.—Report of Committee on China.
9:40.—Missions in China, W. P. Bentley.
10:10.—Song.
10:15.—Spiritual Power in Missionary Service, J. J. Haley.
10:40.—Report of Committee on Nominations.
10:45.—Business of Missions, Robt T. Mathews.
11:20.—Song.
11:25.—Children's Day, J. H. McNeill
11:45.—Prayer for the Mission in China, Miss Jessie H. Brown
12:00.—Adjournment.

Thursday Afternoon.

- 2:00.—Opening Service, led by T. E. Cramblet.
2:10.—Report of Committee on India.
2:20.—Report of Committee on Turkey.
2:30.—Report of Committee on Europe.
2:40.—Immediate Preparation for the March Offering, Geo. Darsie.
3:10.—Report of Committee on Africa.
3:20.—Report of Committee on Enlargement.
3:30.—Report of Committee on Enrollment.
3:35.—Song.
3:40.—Success of Missions: (1) In Commerce, W. H. Cannon. (2) Among the Heathen, C. J. Tanner. (3) Among the Churches at Home, H. O. Breeden.
4:25.—Address, B. B. Tyler
4:45.—Prayer for the Missions in Japan and India, Simpson Ely.

Thursday Evening.

- 7:30.—Thanksgiving Service, led by F. O. Fannon.
8:00.—Our Missions and Missionaries, illustrated, A. McLean and J. H. Wright.
Adjournment.

Notice.

ST. THOMAS, ONT., Sep. 26, 1896—Those attending the Ridgetown Convention will pay full fare over M. C. R. and get return ticket for one third fare.
W. D. CUNNINGHAM.

A Strong Rebuke.

When it was not as popular as now to have coloured people in American churches, a coloured woman presented herself for admission to Dr. Baldwin's Church, Boston. An influential member was greatly opposed to admitting her. "Is not the sister's experience a good one?" asked the bland pastor. "It is well enough." "Do you not think she is a Christian?" "Perhaps so." "If she is a Christian, will she not go to Heaven?" The man intimated that he did not know as he would care to go to Heaven if it was full of negroes. Up to this time the candidate had not spoken. She modestly said: "Well, brudder, you go to hell, find them dar too."—*Exchange.*

Our little four year old boy went with his aunt to a revival meeting. The preacher was very earnest in his delivery, and the child seemed much interested. "Mother," said he when he went home, "I have heard such a great minister; he stamped and pounded and made such a noise, and by-and-by he got so mad he came out of the pulpit and shook his fists at the folks, and there wasn't anybody who dared to get up and fight him."—*Selected.*

The Idler is responsible for the following: Mr. Bigelow presented Emperor William with an American canoe; and the Emperor thought it would be a good thing to allow his boys to sail the little craft on the river at Potsdam. But Augusta Victoria did not share his enthusiasm. "I shall never allow my children to sail the canoe," she said, "it's too dangerous." Being informed that her husband wished the canoe to be used by his boys, the Empress answered: "He may be Emperor of Germany, but I am Emperor of the nursery."

Prompt Relief.

Rev. Thos. E. Archer, Saltsprings Island, B. C.: "From the package of K. D. C. you sent me, a quarter of which I have used, I can say with truth that I never tried anything that so quickly relieved the pains consequent upon indigestion. I shall be pleased to recommend your cure to all and every person inclined to dyspepsia.

If you doubt the great merits of K. D. C., send for a free-sample. K. D. C. Co., Ltd., New Glasgow, N. S., and 127 Slate street, Boston, Mass.

Make the Most of Yourself.

It is the duty of every man to make the most of himself. Whatever his capacities may be, he is sure to find some place where he can be useful to himself and to others. But he cannot reach his highest usefulness without good health and he cannot have good health without pure blood. The blood circulates to every organ and tissue, and when it is pure, rich and healthy it carries health to the entire system, but if it is impure it scatters disease wherever it flows. Hood's Sarsaparilla is the one pure blood purifier. It cures salt rheum, scrofula, catarrh, dyspepsia, and rheumatism because these diseases have their origin in the blood.

SOLO SINGING.—The *Canadian Evangelist* is pleading for the restoration of solo singing in church worship. Our contemporary says: "Congregational singing, we think, has its uses, but it cannot take the place of solo singing—the only kind of singing, let us repeat, that can be shown from scripture to have been practised in New Testament churches. And here let us say to our brethren that it does not comport with our high claim to be Christians after the New Testament pattern to neglect, as we have so largely done, to cultivate and exercise this most excellent gift." It is certain that solo singing, as a part of regular church service, is scriptural, and was the common custom in apostolic times, and yet such slaves are we to custom, and to the traditions of the fathers, that, were it introduced say into Swanston or Lygon-street churches, many would regard it as a most dangerous innovation—a daring attempt to interfere with what they have by usage become accustomed to regard as a divine model. As a matter of fact it is the use of hymn-books and concerted singing that is the modern innovation.—*Australian Pioneer.*

If I were a boy I would keep my own secrets, except as I revealed them to my father and mother for the sake of securing their advice. I should put no unclean thoughts, pictures, sights or stories in my memory and imagination, and no foul words on my tongue; give no smiles, but give the rather black frowns and prompt and fierce reproof, to any comrade who dared in my presents, to utter a filthy speech. I should want to say, as the pure-minded and noble Dr. George H. Whitney, president of Hackettstown (N. J.) College, can say, "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world."—*Bishop Vincent.*

While good brethren are criticising the weakness of the congregational systems of church life, and seeking for some way to utilize all available preaching talent, and to supply every church with proper pastoral supervision, it might be well for them to inquire what is going on among people who have long practiced the ideal system of their desires. The *Western Christian Advocate* says in an editorial on "Getting a New Pastor":

"Thirty years ago it was a rare exception that one knew his appointment before it was officially announced. Little by little this has changed, until now nearly all the important charges select their own pastors, and many of the leading pastors make their own engagements in a truly congregational way."

If the theory which takes the selecting power out of the hands of the congregation is a good one, why has it broken down so generally in practice. There seems no indication that the tendency noticed is being checked in the Methodist Episcopal Church. The spirit of liberty is abroad, and makes havoc of our fine machinery and well planned ecclesiastical politics. We had better correct the ills attending congregationalism, which are no vital part of the system, but arise from our undeveloped spiritual lives, than to fly to others in a system we know not of, and which thousands of devout people look upon as contrary to the genius of Christianity itself.—*Christian Standard.*

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INDIGESTION
CONQUERED BY K. D. C.
IT RESTORES THE STOMACH
TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

The following from the *Journal and Messenger* is a final, but reluctant, surrender to the fact that you can not trace a history of the Baptist Church beyond the sixteenth century—beyond a low-down class of people known as the "Anabaptists"; and also a surrender to the negative fact that a "Baptist succession" from John the Baptist can not be traced beyond the sixteenth century; so that if you wish to know where the Baptist Church originated, read the history of the Anabaptists; or get a work just published, written by Wm. H. Whitsitt, president of the Southern Baptist Theological Seminary.

"The question then arises, When did the English Anabaptists begin to practice immersion? This is the question to which Dr. Whitsitt has addressed himself, and candor compels us to admit that he has fairly made out his case. We do not say that no one will ever yet arise to show him to be in error; but we do admit that the authorities are, thus far, with him, and that his conclusions are accepted by the best historical scholars among us. Our best scholars have always doubted the theory of some that a line of essential Baptists had come down from the apostles. There have always been protestants against the practices of the Church of Rome. There have always been those who believed in the doctrine of justification by faith. But it can not be shown that there has been a continuous line of men and women who, if one of them could come before a Baptist church asking for membership, he or she would be received without further question. In every case there would be found something wrong, barring such an applicant from membership in a modern Baptist church."—*Christian Leader*,

WOMAN'S WORK.—The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow He said, "She has cast in more than them all." Of Mary He said, "She hath done what she could." And to the Canaanitish mother He said, "O woman, great is thy faith; be it unto thee even as thou wilt."—*Dr. Herrick Johnson*

Where is the Boy?

Wanted: A Boy.—A brave, courageous, manly, hopeful boy; one who is not afraid of the truth; one who scorns a lie; one who hates deceit; one who loves his mother; one who is willing to begin at the bottom of the ladder and work upwards; one who is willing to obey his superiors; one who won't do a dirty act for another boy who is too cowardly to do his meanness; one who loves to do right because it is right. Wanted—a boy, a whole-souled, earnest, honorable, square boy. Where can he be found? Does he live in your neighborhood? Is he a member of your family? Do you know him?—*American Teacher*.

Dr. Cairns, of eminent scholarship and keen penetration, has been lecturing in London on "Christ and Criticism." He asks: "Why is American Unitarianism so feeble that it has only some three hundred congregations against seventy thousand Trinitarian?" He answers: "A human Christ has been weighed in the balance and found wanting; he brings no light from the higher world." "The Unitarians," he says, "have, no doubt, a simpler Christ, but an infinitely poorer one, who has no mystery because he had no greatness. He was dead, but was not alive, and he claimed a victory which was only delusion—was blasphemy. A divine Christ we may be unable to understand, but it is the mystery of greatness, of atoning love, of constant fellowship and of full salvation which will ever move and win the human heart." This is true. The American Unitarian ministry is learned, scholarly, eloquent. Its vessels are exquisite, but they contain stones while the world asks for bread.—*Selected*.

We by no means imagine that the Church of England as a whole is prepared to offer to return to Catholic unity. Too large a proportion of the clergy and laity are so bitterly opposed to the Catholic Church and her doctrines and practices that we should expect this; but the last half century has witnessed a great change in the Anglican Church, and now it is said the most zealous and devoted section has adopted by degrees the Catholic doctrines almost in their entirety, and it is not altogether improbable that a large part of this section should knock at the gate for admission to the one fold. It is estimated that there are more than seven thousand clergymen of the Church, including some Bishops, who have thus advanced, and though the proportion of the laity whose views have advanced similarly is not so great,

it is by no means inconsiderable; and if the movement for reunion should spread as wonderfully, it may take place on a gigantic scale sooner than has been expected. At all events it is in the nature of things that there will be very many individual conversions should the large movement not take place at all, or be indefinitely delayed.—*Catholic Record*.

THE BIBLICAL WORLD for September has articles on The Problem of Suffering; The Faith of Jesus Christ; The Nature and Scope of the Science of Comparative Religion; The Ideal Element in Prophecy; How should the Bible be studied in the Sunday School, and much other interesting reading—University of Chicago Press, Chicago. Subscription, \$2 a year; 20 cents a copy.

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Rev. Geo. C. Grubb Immersed.

The *Freeman*, of London, Eng., which is considered the leading Baptist paper of England, in its issue of September 18 last, has a note regarding the Rev. George C. Grubb, whose largely attended and deeply interesting evangelistic meetings in Toronto last spring will be fresh in the minds of many. Rev. F. B. Meyer, who is mentioned in the article, is perhaps the most noted Baptist minister since the deaths of the late Rev. Dr. Gordon and Mr. C. H. Spurgeon. The article is headed, "Baptism of the Rev. George Grubb," and is as follows:

"On Thursday last the Rev. George Grubb, the well-known Church of England missionary and 'Keswick' speaker, was baptized at Christ Church, Westminster Bridge road, by the Rev. F. B. Meyer. Before his baptism, at the invitation of Mr. Meyer, Mr. Grubb, amid evident emotion, gave the following testimony:

"I bless God," he said "that I have been brought to this day. I have now come to the end of a wilderness experience. Twenty-one and a half years ago an aged sister, present this morning, took me to attend an adult baptism in Grosvenor Hall, Dublin, and that sight my heart never forgot. At that time I had entered Trinity College, Dublin, to prepare for the ministry of the Church of Ireland. After that service I went to my Bible for the purpose of finding arguments in support of infant baptism, and I succeeded in doing so. I satisfied my intellect, and all questionings with regard to the validity and Scripturalness of infant baptism left. I did not know then, as I know now, that truth must be learned to the satisfaction of the heart and not of the brain. I was perfectly satisfied with the well known argument that because an infant was circumcised under the Jewish dispensation, therefore it was quite right to baptize under the Christian. I did not see that the real analogy was this: that the Jewish infant was analogous to the Christian infant, and that this analogy was in the spirit; that circumcision is to the flesh what true baptism is to the spirit; and that we do not live in Christ until we cast ourselves on Him. Then we become Christian infants, and then God commands us to be baptized in His name. I went on satisfying my intellect with all these arguments, but my heart was restless; and God in His mercy spoke to my soul again on the subject when I was reading my Bible perfectly quietly on the steamship Scotsman, coming home from Canada last May. Quite unexpectedly I took my Bible

and thought I would look out all the passages on Baptism once more. My heart was in full communion with Jesus, and I said: "Blessed Lord Jesus, if I do not know the truth really of these things, show it to me." Well, I do not think one hour had passed before I was certain in my own soul as I stand here this morning that it was the Lord's will that I should be buried with him in baptism; and then, when I got home I just waited that the voice of the Lord should be confirmed in my soul. I did not want to do anything rashly, for I was quite aware of the consequences of this step. And then, when I met my beloved brother, Mr. Meyer, at the Keswick convention the Lord told me to ask him to baptize me in the name of the Lord. And so I stand with a conscience as clear as daylight before God, and the wilderness experience is over. There were words which I heard twenty-one years and a half ago, as one man was baptized—I think it was Lord Carrick. As he stepped into the water these words were spoken: "When thou passest through the waters I will be with thee;" and those words are in my soul this morning. God has revived them in my soul after twenty-one years' experience, and so, once more, I cast myself on God that He will show me the path of life henceforth."—*Daily Globe*.

The Silence of Scripture.

Few expressions are more familiar to the brethren than the well-known words of Thomas Campbell, "Where the Scripture speaks we speak, and where it is silent we are silent." They have been a mighty power in moulding the thought and directing the movement of the people known as Disciples of Christ, and after seventy years' test are still recognized as worthy of the position they have occupied as the motto of the body. Adopted as a practical principle of action, they have led to the existence of a religious people one million strong and whose numerical progress is more rapid to-day than at any previous period of its history. It can be readily imagined that even so simple a motto is capable of being misunderstood and consequently misapplied, and we find that in America, where our growth has been so rapid, there have not been wanting those who have failed to grasp the practical force of the principle contained in those words. As a result we find brethren opposing Missionary Societies or Committees, Endeavor Societies, Annual Conferences, and even Sunday Schools. Their argument briefly stated is that the Scriptures are silent about these

things, and therefore no one has a right to introduce them; if the Lord had intended us to adopt these methods, he would have directed us to do so in his word. We have occasionally heard such reasoning even in Australia. It matters nothing to these logicians that such argument would rule out of existence our chapels, hymn books, tune books, religious papers, tracts, &c. Every method to which they have not been accustomed is met with a straight demand for a "Thus saith the Lord" in its favor, and if this be not forthcoming it must contend with unsparing condemnation and relentless opposition until it has gained a firm footing and they become accustomed to its presence and success. Of course all this proceeds from a failure to distinguish between a method of work and a divine principle. Principles are inflexible and eternal; methods are elastic and variable. It is a mistake to oppose anything on the ground that it is not mentioned in the Bible, unless its advocates seek to impose it upon their brethren as a condition of fellowship. What Mr. Campbell meant in his famous saying was that in all matters introduced as conditions of Christian union or tests of fellowship we must be silent where the Bible is silent. If, for instance, anyone made the existence of a Sunday School an essential condition of church fellowship, he would be violating the principle contained in the motto; as he would also by making the disbanding of a school a condition of union. Those who strongly oppose methods of work on the ground that the Scripture says nothing about them do not always realize that by making such things test of fellowship they themselves are speaking where Scripture is silent. But God's word is not silent upon the great subject of Christian liberty, and he who withholds from his brethren the liberty to act according to their own opinions in matters not revealed, or with respect to methods contravening no divine teaching, ventures to speak where God's word does not speak and cannot be regarded as an authority. In all questions of faith and fellowship let us speak where the Bible speaks and be silent where it is silent.—*Australian Pioneer*.

Feed the Nerves.

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ONTARIO.

HAMILTON.—Church, corner of Cathcart and Wilson Streets.

Lord's Day Services:

Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. Y. P. S. C. E.

at 8:15 p. m.
Prayer-meeting, Wednesday evening at 8.
Strangers and visitors to the city are always welcome.

TORONTO.—Cecil Street (near Spadina Ave., W. J. Lhamon, 435 Euclid Ave., Minister.

Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4.15 p. m.; Senior Endeavor, 8.15 p. m.

Wednesday, Prayer-meeting, 8 p. m.
Friday, Teachers' Meeting, 8 p. m.
All are cordially invited to these services.

ST. THOMAS.—Church, corner of Railway and Elizabeth streets.

Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9.30 a. m., Junior E. Society, 10.20 a. m. Sunday-school, 3 p. m. Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m.
Strangers welcome to all services.

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Residence, 43 Mitchell St.

LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. p. m., Preaching Service.

Monday, 8 p. m., C. E. Prayer Meeting, Tuesday, 8 p. m., Teachers' Meeting, Thursday, 8 p. m., Prayer Meeting. Saturday, 2:30 p. m., Mission Band.
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Prayer-meeting, Wednesday, 8 p. m.
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BOWMANVILLE.—Church, corner of Church and Temperance Streets.

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Young Men's Prayer Meeting, 10 a. m.; Public Worship, 11 a. m. and 7 p. m.; Sunday-school, 2.30 p. m.

Y. P. S. C. E., 8.15 p. m. Monday; Prayers Meeting, Thursday evening at 8 o'clock.

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A. M'LEAN.

xxxiii.—Nankin and Round About. (Concluded.)

One day was spent with Mr. Williams on one of his circuits. This one was about ten miles in length. We left the city by one gate and came back by another. He spoke six or eight times. At each village we got down from our donkeys and ordered some tea. The people gathered about us and began to ask questions. They asked our honorable names and exalted ages, where our noble mansions are located, how many princely sons we had. Mr. Williams gave them the facts called for, and then began to speak on gospel themes. As a rule, they listened attentively. Sometimes one would urge an objection or ask a question. This would give him a chance to drive some truth home to the heart and conscience. We spent an hour in a temple. The monks were very friendly. They knew Mr. Williams. He spoke to them about the idols and about the only true God, and Jesus Christ whom He did send. The Hia Kwan chapel soon filled. While Mrs. Williams spoke to the women in a separate room, he addressed the men. It was such a crowd as gathered about our Lord or about Paul on his tours. The way they pressed to the front, and the eagerness with which they listened for an hour, showed that he had them in the hollow of his hand. His fluency is astonishing. Few men can speak in English with such rapidity as he can in Chinese. His knowledge of the people, their history, their customs and their manner of life, served him well. When the books are opened, it may be found written "that this man and that man were born there."

The next morning Mr. Meigs asked Mr. Saw and me to go with him on one of his circuits. We were gone two days. The first day we had five services. We spent the evening and night in a temple in a large village. Part of the building is used as a school. The monk in charge was glad to see us, and was assiduous in supplying our needs. He sent the boys home and hastened to cook supper for us. While he was in the kitchen we went out and held a service on the street, and asked all to come to the temple when the work of the day was done. While we were eating, an old woman came in to worship. She lighted a candle on the altar, burned some incense before each of the gods, then went back to the altar, beat the gong and kotowed ten times. Then she arose, blew out the candle and left. Meanwhile the men

of the place were coming in. Messrs. Meigs and Saw sang and expounded a hymn. We asked them if they worshipped the gods. They said yes. They worship the gods of heaven and earth and many others. We asked them why they worshipped. They said their hearts prompted them. We inquired what benefit they received. They promptly replied, "None." We asked them if there was any connection between their worship and their conduct. They answered us that there was not. The pious man is the man that goes to the temples and worships the gods. It matters not how he lives. We tried to learn what they thought about sin. One old man said it was eating meat. He was a vegetarian. Another said that it was an offense done against a man by another. Others spoke of it as a breach of propriety. Others still spoke of it as a violation of the laws. They did not seem to think it had anything to do with the gods. We asked them if there were any reasons why men should not sin. They said that a man ought not to sin in order that he might not be beaten or beheaded. We asked them if they were sinners. They laughed at the thought, and told us that they were Chinese. They regard themselves very much as the Pharisees did when our Lord was on earth. They think that outside barbarians sin; they do not. Toward the close one man admitted that he was a sinner. He was the brightest man present. He was the principal speaker throughout. He was a man of ability and culture. The Spirit of God was at work. That man was convinced of sin. Mr. Saw asked him if he would not then and there accept Jesus Christ as his Saviour. He pressed him to decide. The man was convinced, but for some reason was not willing to make the good confession. He said: "It is hard to decide." The service lasted three hours, and was one of the most impressive I ever attended. The light was dim. Hundreds of gilt idols were about us. Incense pervaded the room. The listeners filled every available inch of space. The faces of many indicated that they were in earnest. After the audience withdrew the teacher placed the desks side by side and helped us make our beds. Before we rose the next morning the old woman came in and went through the same performance as on the evening before. She has done this for twenty-five years without missing a morning or evening. The teacher cooked some eggs and made tea, and sent us on our way rejoicing. He has no faith in the idols. But he burns incense and bows down. He wants us to rent a building in the

village and come regularly. In all the villages we found the people willing to hear the gospel. Mr. Meigs sold Scriptures and dispensed medicine. The people used to fear him. They regarded him with contempt and aversion. On a recent visit an old man said to the people: "These men have been coming here for years. We know them and we know that they are good men." That night there was a feast in the hospital. One of Dr. Macklin's assistants was married, and gave a feast in honor of the happy event. There were about thirty dishes. It was an elaborate affair. Each guest took delight in preferring the others before himself. It was a pleasant evening.

While in Nankin I visited several temples. They are not used much except during the great festivals. Some were used as barracks, others were stored with coffins. I spoke once at the South Gate, and once at the Drum Tower, and once at the Union Service. I saw Miss Lyon's work among the women and children. One evening was spent with Mr. and Mrs. Beebe. They have been very kind to our workers. They are most estimable people. Among many incidents told by the Doctor was one with a dash of humor. One morning he was called to one of the Yamens. The imperial chamberlain died, and his wife thought the proper thing to do was to commit suicide. She had swallowed gold. Her people were in consternation. The Doctor gave her some medicine and withdrew. The next morning he was called again. He found his patient much better. She wanted to know if any evil effect would follow. He assured her that there would not. The incident passed out of his mind in a few days. Some weeks after he was visited by some men from the Yamen and asked if they might put up a tablet in the hospital in honor of his cure. He said they could. They wanted to know if they could do it that afternoon. That afternoon was quite agreeable. About three o'clock a great procession came down the street. The magistrate in his official robes was in command. A company of infantry and a crowd of men bearing firecrackers attended the bearers of the tablet. Arriving at the place the soldiers fired a salute. Ten thousand firecrackers were exploded. The Doctor took the magistrate into the guest room and gave him tea while the carpenters were getting the tablet in place. Then the guns were fired again and ten thousand more firecrackers exploded. On the tablet were four characters in gold. They read: "Divine Perception of Mysterious Devices." All that Dr. Beebe had done

was to give the woman a dose of castor oil. Mrs. Beebe said one thing of which I have thought much. It was to the effect that any one who can make them laugh is a benefactor. The soul is cast down by the pride, indifference, hypocrisy, absurdities, solid ignorance and inveterate prejudice of the people. Poverty and disease make exhaustive drafts upon the sympathies. Virtue goes out. A hearty laugh brings relief and helps one to regain one's usual faith and hope.

Li Hung Chang's Address on Missions.

He begins by acknowledging religious truths as the greatest of all truths, concerning, as they do, "the immortal destinies of men," declares that China has only done its duty in protecting Christian missionaries, and pays the missionaries the just tribute (which some of their countrymen have denied) of conceding that their aim is not "pecuniary gains," that they are not "secret emissaries of diplomatic schemes," that their "labors have no political significance," and that they have not "interfered with or usurped the rights of the territorial authorities." He goes further, to the discomfiture of some of our smart naval officers, and declares that the missionaries have provided the "best means" to give the Chinese a knowledge of modern arts and sciences, have established "dispensaries and hospitals to save not only the soul but also the body of our countrymen," and have done their best to relieve sufferers by famine. Nor does he omit to add a word of hearty appreciation of the work of the missionaries in lessening the evil of opium-smoking.—*Independent.*

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A Father's Story.

HAPPINESS RESTORED WHEN HOPE HAD ALMOST GONE.

His Daughter Began to Droop and Fade—Was Attacked with Hemorrhage and Life was Despaired of—She is Again Enjoying Robust Health.

From the Brantford Courier.

A recent addition to the Grand Trunk staff in this city, is Mr. Thos. Clift, who is living at 75 Chatham street. Mr. Clift, who was formerly a policeman in the great city of London, is a fine looking specimen of an Englishman of the type so often seen in the Grand Trunk employ, and who makes so desirable a class of citizens. Since his advent here he has been a warm advocate of that well known medicine, Dr. Williams' Pink Pills; and through his endorsement, dozens of boxes have been sold to his friends and acquaintances.

A Courier representative, anxious, although not surprised, to know the reason for Mr. Clift's warm eulogy of the pills, called on that gentleman recently. Mr. Clift willingly consented to an interview, and the following story told his reason for being so sincere an advocate of the world renowned medicine. "Some five years ago," said Mr. Clift, "my daughter Lily began to droop and fade, and became disabled either for work or pleasure. A doctor in London was called in and he prescribed exercise and a general 'rousing up' as the best medicine to effect a cure. My daughter did her best to follow his instructions, but she forced herself to work completely, and she gradually grew worse. One night I and my wife were terribly alarmed by a cry from Lily, and hastening to her room found her gulping up large quantities of blood. I rushed for a doctor and he did his best to stop her hemorrhage, but admitted to me that her case was very critical. She drooped away to a veritable shadow, and for weeks when I went to my work I feared I might not see her alive again. This went on for a long time until a friend recommended my daughter to try the effect of Dr. Williams' Pink Pills. She consented to do so and in a comparatively brief period a decided benefit was perceptible. She persisted with the use of the pills and gradually rose from a bed of suffering and sickness until she once again attained robust young womanhood. For the last three years she has been in excellent health. It was Pink Pills that virtually brought her from the mouth of the grave and preserved for me my only daughter. Now do you wonder why I sound their praises and recommend them at every opportunity?"

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Literary Notes.

To PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, Hamilton, Ont.

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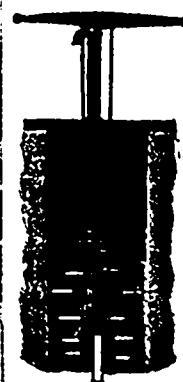
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Now comes the penitent to Thee,
God of the weary.

The orphan puts away his fears;
The troubled hopes for happier years;
Thou driest all the sinner's tears,
God of the weary.

Thou sendest rest to tired feet;
To worn-out toilers, slumber sweet;
To aching hearts, repose complete,
God of the weary.

In grief, perplexity or pain,
None ever came to Thee in vain;
Thou makest life a joy again,
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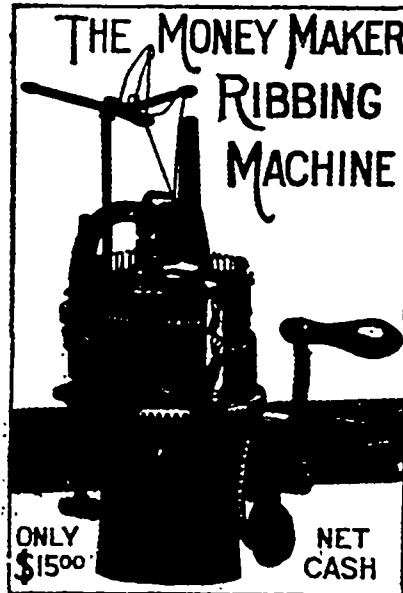
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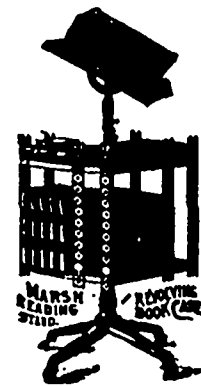
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