

The Canadian Evangelist.

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

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THE Canadian Evangelist

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

Our Best Friend.

In the mid silence of the voiceless night,
When, chased by airy dreams, the slumbers flee;
Whom, in the darkness, doth my spirit seek,
O God, but thee?
And if there be a weight upon my breast,
Some vague impression of the day forgone;
Scarce knowing what it is, I fly to thee
And lay it down.
Or if it be the heaviest that comes,
In token of anticipated ill;
My bosom takes no heed of what it is
Since 'tis thy will.
For O, in spite of past and present care,
Or anything besides, how joyfully
Passes that almost solitary hour
My God, with thee!
More tranquil than the stillness of the night,
More peaceful than the stillness of that hour;
More blest than anything, my bosom lies
Beneath thy power.
For what is there on earth that I desire,
Of all that it can give or take from me;
Or whom in heaven doth my spirit seek
O God, but thee?

Spurgeon's Successor.

The Sword and Trowel for September says:
"Mr. Thomas Spurgeon's ministry at the Tabernacle continues to be very highly appreciated. The impression made during the first month's services have been deepened by those which have followed. For the time of year the congregations have been very remarkable, especially on Thursday evenings, when the gatherings have been fully equal to those that assembled to hear the late beloved pastor. Crowds of strangers have come on Sabbath-days and week-nights and fill up the places left vacant by Tabernacle friends away for their holidays. When these return we expect to see the vast building thronged as in the best days of the past."
Mr. Thomas Spurgeon, it is further announced, has consented to preach at the Tabernacle during the month of October. Several letters have been published urging his appointment to the pastorate. In the face of this, the announcement that Dr. Pierson, of Philadelphia, has been finally appointed

as the permanent successor to the great Spurgeon, and has accepted, the arrangement to take effect in January, comes as a surprise. In the absence of any statement to the contrary we assume that Dr. Pierson is to take the pastorate without being immersed. It follows, we suppose, that he will be admitted to the membership of the church, though, according to the Baptist belief, unbaptized. What will be his attitude and practice in regard to the receiving of converts is not stated. Will he immerse them himself, or, adopting the converse of Mr. Meyer's method, permit them to be immersed by others? On these questions we shall probably have fuller information. Meanwhile it looks very much as if the great Tabernacle Church were either about to step out of the line of the Baptist procession, or to put itself into a very ill-gical position.—*The Canadian Baptist*.

Children's Reading.

A few weeks ago a boy was convicted of murder, at whose trial it was made clearly evident that his remarkable depravity was largely due to half-dime novels. A quantity of this literature was found in his room, and his mother testified that he had read hundreds of books filled with stories of highway robbery and criminal exploits. Limited as was his experience of life, small as was the range naturally opened to his imagination, it is not to be wondered at if he fancied that he was doing something grand and distinguished in arming himself with a revolver, and lying in wait to commit a robbery. That from an attempt at robbery he might be forced on to commit murder, would probably not in the least have deterred him had he stopped to consider the matter.

When we take into consideration the immense amount of literature of this sort consumed by girls and boys of the working classes, the wonder is not, perhaps, that there is so much of juvenile crime, but rather that there is so little. Literature of this kind is literally forced upon the children of the tenement houses. Incredible numbers of handbills and broadsides are distributed from door to door. They contain thrilling extracts from these novels, breaking off in the most exciting place, with a note added as to where the book may be bought (for five cents), and the imaginations of the children and young people are fairly set on fire with these tales. They have no such experiences of life as would control and rectify their impossible statements; the false standards of honor and courage which these books set up are in very many instances the only standards that have ever been brought before their eyes.

Judge Depue, of New Jersey, the other day, in an address to the Grand Jury of Newark, said that he had authority for asserting that sixty per cent. of the persons brought before the police courts of Newark for stealing, are under eighteen years of age, and he unhesitatingly pronounced this enormous amount of juvenile depravity to be due to the reading of bad literature. So profoundly convinced was he of its evil, that he avowed his determination

to use all the power which the forms of law might give him to check the distribution of this literature.

With this view of the case nearly all who do personal work among the poor would coincide. A deaconess of one of the churches which carries on an extensive missionary work in this city, said, a few days ago, that it was one of the deepest roots of evil with which she had to contend, and she bore witness to the activity of its agents to spread its deadly work among the people. Often and often, she remarked, had she gathered up in the hallways of the tenements armfuls of the broadsides and handbills and burned them in the stoves of the people. Often the mothers avowed, with some sense of the menace to their children's morals, that they were powerless to keep these things from their notice.

How to meet this great evil is a question well worthy the consideration of Christian men and women. The policy of suppression, if it were practicable, is certainly not all that is needed, for the minds of the children of the street are in many cases abnormally alert and must have something to feed upon. The problem is of necessity not how to keep them from pernicious reading, but how to give them reading that shall do them good. The free public library system, as far as it goes, is a step in the right direction, but it cannot go far enough. The Sunday-school library, by no means a desirable institution as it is too often conducted, may be made to come nearer to the people, and might be a very potent help, if library committees could be brought closely enough into touch with these children to recognize their actual needs, and were gifted with sufficient acumen to devise the way to meet them. This, however, requires a degree of intelligence almost superhuman. But even the ideal Sunday-school library would not be a sufficiently aggressive force. Nothing short of such an active propaganda of good literature as is now carried on by the purveyors of evil literature can at all meet the necessities of the case.—*N. Y. Evangelist*

"Too Poor to Give."

A man who attempted to raise some money on a subscription paper for a necessary church out west, relates his experience as follows:

"The first man I went to said he was very sorry, but the fact was he was so involved in his business that he couldn't give anything at the present time. Very sorry, indeed, but a man in debt, as he was, owed his first duty to his creditors. He was smoking an expensive cigar, and before I left his store he bought of a peddler who came in a pair of expensive Rocky-Mountain cuff-buttons.

"The next man I went to was a young clerk in a banking establishment. He read the paper over, acknowledged that the church was very greatly needed, but said he was owing for his board, was badly in debt otherwise, and did not see how he could give anything. That afternoon, as I went by the base-ball grounds, I saw this young man pay fifty-cents at the entrance to go in, and saw him mount the grand stand

where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really couldn't see his way clear to give to the church, although he freely acknowledged it was just what the new town needed. A week from that time I saw the same farmer drive into town with his entire family, and go to the circus, afternoon and night, at an expense of at least four dollars.

"The Bible says, 'Judge not that ye be not judged,' but it also says, 'By their fruits ye shall know them.' And I really could not help thinking that the devil could use that old excuse, 'In debt,' to splendid advantage, especially when he had a selfish man to help him."—*Yon. 's Companion*.

Expound the Scriptures.

The best way to prove the excellence of a sword is to use it. But to use a sword a man must understand "sword practice." A man who does not know which end of a sword to take hold of, and who is as likely to get it wrong end first as right; who cuts his own fingers instead of thrusting through his foes, will never be able to show the excellence of the best blade that can be made. So the man who misquotes Scripture; who inserts old saws and proverbs in what he supposes to be the Word of God; who quotes passages which he cannot find, and misrepresents and misapplies words which he undertakes to present,—what is such a man worth in dealing with the Word of God? Nothing, and less than nothing; for he dishonors the Word which he seeks to defend.

How different the case of a workman that needeth not to be ashamed, who is familiar with his Bible, and who knows what to do with it; who has studied it passage by passage, and has a grasp upon the Word which cannot be unclashed. Such a man, being mighty in the Scriptures, becomes strong in the faith, and is a master of assemblies. Men do not trifle with him. When he strikes he hits the mark; when he speaks he has something to say; and these who hear him recognize the fact that they are in the presence of a man among men. Men despise pretense, but they respect power, and the gospel 'is the power of God unto salvation, to every one that believeth.'

There are men who will read a chapter in the Bible in such a way that it will seem like a new revelation. Persons will hear a psalm read and say, "I never knew that was in the Bible," and yet they have doubtless read it again and again, but not with a distinct understanding of words, nor a grasp of the ideas contained in them. If men will read the Bible till their souls are full of its light, and blessedness, and beauty, and then unfold it, putting the meaning of its sentences perhaps into simpler and more modern phraseology, illustrating it by parable, comparison, and anecdote, they will soon bring the Word of God to the notice and under-

standing of men, and it will prove to be to them the power of God to the salvation of the soul. A chapter thus expounded becomes the permanent possession of the hearer. He treasures it in his memory; he repeats it to others; he finds in it a blessing for himself, and makes it a blessing to many. Your words may die upon the air; my words may be lost in forgetfulness; but the Word of the Lord lives and abides forever; and if we present that Word, and declare it in the ears of the people, we shall give them something which shall never lose its power, and which shall be to those that heed it a "savor of life unto life."—*Armory*.

Don't Mix.

Religion and politics should never be mixed; neither should education and politics, the law and politics, the police and politics, the—well, nothing respectable should be mixed with politics.—*New York Herald*.

Very well, good joke! But an idea very largely prevailing in the minds of men. It is heard from many different quarters. The whisky sympathizer proclaims loudly the doctrine that religion and politics must not be mixed. So does the horse racer and the gambler, the lottery man and the vote buyer. It is hard to know just what is politics. In the eyes of a great many people, anything connected with temperance is politics, local option is politics, temperance meetings are political meetings.

Is it a mixing of religion and politics for a religious man, say a church deacon or elder to mix *himself* in politics? or is the danger of mixing avoided by such a man leaving his religion at home in care of his wife when he goes into politics?

Is it wrong for the mixing to come from the side of politics, say when you help to pass a law which opens saloons in the neighborhood of our homes, and destroys the religion of our husbands, fathers and sons?

What shall we do when politics mixes itself with religion by getting our church members to buying votes, and to buying whisky to make men drunk on election day, and to selling their influence as legislators or their decisions as judges for whisky votes? If politics is so bad that nothing respectable can associate with it, ought a Christian to associate with it?

But there is bound to be politics and a great deal of politics in the land. Shall all good religious people let it alone in the sense of not talking about it, taking part in it or influencing it? Will it grow any better if they do? Can we risk the presence in our land of a great pool of filth extending from the Atlantic to the Pacific, from the lakes to the gulf, in every city, town, and all over the country, making our laws, holding our courts, entering our lives ten thousand times every day, our homes, our families, spread over our press and our social life, controlling the saloon, dive, gambling hell, race track,—can we have all this filth around in these times of moral cholera?

Or ought we not for the love of man and glory of God, for the sake of our country and the whole world, and for self protection, to try to clean it up?—*Apostolic Guide*.

Contributions.

The Commission vs. Denominationalism. VII.

T. B. KNOWLES.

When the old world was swept away with a flood and God made a covenant with the new, through Noah, he gave to that event an everlasting prominence, by constituting the "bow in the cloud," the token of that covenant. And when again he rejected the whole idolatrous world, and called Abram to be the Father of a peculiar nation, through which the Messiah should come, he gave to him "the covenant of circumcision," a rite, that was to be a "token of the covenant," and that should commemorate that important event throughout all generations. And when God brought to an end the old patriarchal age, and organized a new and better system, and gave to his chosen nation the covenant of the law, and instituted the tabernacle service, it was done at Sinai, amid scenes of grandeur and majesty that distinguished it from all events that had preceded it, and marked the birth of that dispensation as a very important epoch in the religious history of man.

Now, would it not be most natural, therefore, for the inauguration of the church or kingdom of Jesus Christ: the most important institution of all time, the theme of prophecy, from the fall of man for four thousand years, of which the costly tabernacle and temple with their splendid service were but types; and more, that scheme of redemption, and grandest manifestation of divine mercy, that was born alike of the Father's love and the agonies of his only begotten Son? I repeat then, would it not be most natural to expect that the inauguration of the kingdom or church of Jesus Christ would be attended with manifestations of divine power and majesty that should signalize the event as equal to that of Sinai, at least? The opposite supposition does not harmonize with the plain Scriptural examples, the divine order, given.

It is evident that there is no event from the giving of the law to the resurrection of Christ, that is thus signalized as the beginning of a new kingdom and system of service and worship. On the other hand, after Christ rose from the dead he positively assures the disciples that all authority in heaven on earth is His, and commands them to proclaim his sole right to the faith and obedience of mankind, to the whole creation. He gives to them the law of pardon, charges them to tarry at Jerusalem till empowered from on high, then ascends to his throne. Nine days are spent by the disciples in private prayer the tenth day, Pentecost, is signalized by the descent of the Holy Spirit, the Apostle's baptism in the Holy Spirit, and speaking as he gave them utterance, the announcement of the supreme Lordship of Jesus, as ruler and possessor of the kingdom, and of the law of induction into his kingdom according to the new covenant, for the first time. Add to this, the fact that penitent sinners were received that day upon their personal faith in Jesus as the crucified, raised, and glorified Son of God, and upon their humble repentance and immersion in his name for the first time in the world's history; and we have a display of divine power and majesty and the enforcement of a new law of forgiveness, and full procla-

mation of the regnant glory of the Christ, that as distinctly marks Pentecost as the birthday of the church, as did the display at Sinai signalize the Pentecost after the first passover as the birthday of the old economy. The birth of the church on Pentecost is clearly distinguished in the commission, and is marked as the grandest epoch of the ages! In the further proof of this let us adduce a few plain arguments.

1. The analogy of these two epochs is very striking; the first, a type of the second. (1) The patriarchal dispensation closed with the slaying of the paschal lamb in Egypt, its religious system in which the father or head of the household was priest and mediator, (as Job 1. 5) was abolished, preparatory to the bringing in of a new priesthood and a better system. So the Jewish dispensation came to an end when Christ, "our passover," was sacrificed for us (1 Cor. v. 7), and the Jewish system of legal worship, and the old covenant, abolished at his death, for he blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross (Col. ii. 14), and this was preparatory to the giving a better covenant, the gospel in its entirety. (2) Israel obeying the command of God was saved from the judgment that fell upon Egypt, through the blood of the slain lamb (Ex. xii. 7, 13). It is through the blood of Jesus Christ the church is saved from the judgments that will fall upon the disobedient world, "with precious blood as of a lamb without blemish and without spot, even the blood of Christ" (1 Peter 1. 19), "In whom we have our redemption through his blood" (Eph. 1. 7), and many more show this. (3) The feast of the passover was given to commemorate the one event; the Lord's supper to commemorate the other. (4) An interim of forty-nine days intervenes between the departure of Israel out of Egyptian night and bondage, and the day on which the law was given. While on the fiftieth day, or Pentecost, the new or Jewish dispensation began, and the Sinaitic covenant was dedicated, and the tabernacle service with its new priesthood established. So, on the fiftieth day, or the Pentecost after Jesus left the night of the tomb, and forever spoiled the dominion of death, "death no more hath dominion over him" (Rom. vi. 9), the Christian age began, and the gospel, the new covenant, was proclaimed under the reign and everlasting priesthood of Christ.

2. According to the law of contrast, the clearest distinction is drawn between the two religious institutions, the Jewish and the Christian. (1) The spirit and genius of the two systems contrasted. The law was, "The ministration of death, written and engraven on stone;" the gospel is, "The ministration of the spirit." That was the ministry of condemnation: this, "the ministration of righteousness" (2 Cor. iii. 7, 9). And this is forcibly illustrated by a single fact—namely, at the giving of the law on Sinai for their disregard, for the commandment of the Lord and of that law by which came "the knowledge of sin," and whose penalty was death, 3000 souls perished! But, at the giving of "the law of the spirit of life," the Gospel, on Pentecost, 3000 persons, yielding to the terms of the new covenant honest obedience, were saved. In Romans viii. 2, the apostle puts the contrast in a clear light, thus: "For the law of the spirit of life in Christ Jesus made me free from the law of sin and of death." (2) The two systems are contrasted as to the time and place of their origin, by the prophet Isaiah: "And it shall come to pass in the last days, that the mountain of the

Lord's house shall be established in the top of the mountains, . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 2, 3). The law of Moses went forth from Mount Sinai; but the law of Christ went forth from Mount Zion, 1500 years later. That, on the first pentecost after the sacrifice of the paschal lamb; but this, on the first pentecost after the sacrifice of "the Lamb of God." The first is represented by the bondwoman, Hagar, and her bondson, in Paul's "allegory," in Gal. iv.; but the last, by Sarah, the true wife of Abraham, and her son of promise. "For these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar, . . . but the Jerusalem that is above is free, which is our mother." . . . "Cast out the handmaid" (the law) "and her son" (the adherents of the law); "for the son of the handmaid shall not inherit with the son" (the church of Christ) "of the free woman" (the gospel, or new covenant). Again, the glory of the first was to pass away, while the glory of the last was to "abide in glory." Says Paul, "If the ministration of death, written and engraven on stones" (the ten commandments), "came with glory, . . . which glory was passing away, how shall not rather the ministration of the spirit" (the gospel) "be with glory?" . . . "For if that which passeth away" (the law) "was with glory, much more that which remaineth" (the gospel) "is in glory" (2 Cor. iii. 7-11). (3) The kingdom, or church, of Jesus Christ is everywhere spoken of as a new institution, and not the old one patched up; not as "a piece of undressed cloth upon an old garment." Six hundred years before the Christian era, God said through his prophet, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt," etc. (Jer. xxxi. 31, 32). And the apostle, in applying this prophecy, gives the reason and necessity for a new covenant—namely, that the first was faulty (Heb. viii. 7, 8), and says, "In that he saith, a new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away" (v. 13). Again: "He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all" (x. 9-10). Once more the apostle's testimony must be heard. Writing with respect to the end of the law's authority and dominion, he says, classing himself with the Jews, "But before faith" (the gospel) "came, we were kept in ward under the law, shut up unto the faith which should afterward be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor, the law of Moses" (Gal. iii. 23-25). And his argument in Romans vii, is even still stronger. He argues that the old covenant, or law, is dead, hence it can now have no dominion over the Jew, and, of course, over no one else, seeing that it never was given for the Gentile world to obey. Thus the apostle reasons: As "the woman that hath a husband is bound by law to her husband while he liveth, but if the husband die, she is discharged from the law of the husband;" she is free, "if the husband die." So, the law being dead, he says, "Wherefore, my brethren, ye also were made dead to the law through the body of Christ, that ye should be joined to another, even to him who was raised

from the dead." . . . "We have been discharged from the law, having died to that wherein we were holden" (Romans vii. 1-6). It was put to death when "nailed to the cross," says the same apostle (Col. ii. 14). (4) The apostle shows that the priesthood of Aaron was done away, and that Christ became a high priest after the order of Melchisedec, and not being of the tribe of Levi, but of Judah, that therefore there was a change made in the priesthood; the old was taken away, and the new established. His conclusion is, "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. vii. 12). But "Jesus became the surety of a better covenant," and "hath his priesthood unchangeable." "He is the mediator of a better covenant," "of a new covenant," having died "for the redemption of the transgressions that were under the first covenant" (Heb. viii. 6, 9, 15). All of this shows conclusively that the Jewish and Christian churches were, distinctively, different institutions. (5) But the fact that the prophet declared, nearly nine hundred years after the law had been given, that "In the days of these things shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. ii. 44); and it is well known that this, promised to take place "in the latter days," had reference to the times of the Roman emperors—this fact, I say, clearly shows that the kingdom of Christ is altogether a different one from that set up at Sinai, and that it was not then in existence; and of course had no existence, neither in the days of Abraham, nor at Sinai. It need hardly be said that the kingdom of Jesus Christ could have no existence while the former one continued; and it is certain that the former one continued until Christ "took it out of the way," nailing its constitution "to the cross." His kingdom, therefore, had no existence till after his death. And when he had kept the last passover, and slept the last Sabbath in the tomb that were ever required to be kept under the old covenant, he became "the end of the law unto righteousness to every one that believes."

3. But further, it is an indisputable fact, that the kingdom or church of Jesus Christ could not have been organized before the dedication of its covenant; and it is also certain that the new covenant could not be dedicated without the shedding of blood. This is fully sustained by the statement of the apostle, that "even the first covenant hath not been dedicated without blood" (Heb. ix. 18). It is certain, then, that the church of Christ was not organized before "the blood of the covenant" (Heb. x. 29; xiii. 20) was shed. But this is placed beyond a question by the apostle as follows: "For where a testament is, there must of necessity be the death of him who made it, for a testament is of force where there hath been death; for it doth never avail while he who made it liveth" (Heb. ix. 16, 17). Now, so important, did our Lord consider the dedication of the new covenant with his own blood, that he gave the Lord's supper to commemorate the event, until the end of time.

In the immediate prospect of his sacrifice for the world's redemption, he said of the cup instituting the supper: "This is my blood of the covenant which is shed for many," and the apostle writing to the church at Corinth, 26 years later, says, "In like manner also the cup, after supper, saying, this cup is the new covenant in my blood; this do, as oft as ye drink it in remembrance of me; for as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death, till he come" (1 Cor. xi. 25, 26). The Lord's supper is therefore commemorative of the ratifi-

cation of the new covenant, and shows that the church did not exist before the death of Christ. In support of this fact let it be marked,

4. That there are insuperable objections to the claim, that the new kingdom was set up prior to the death and ascension of the Messiah. (1) It was not in existence during John's ministry, the personal preaching of Christ, nor of the disciples; for John, Jesus, and his disciples simply proclaim "The kingdom of heaven is at hand;" but nowhere that it was then in existence (see Matt. iii. 2; iv. 17; x. 7). (2) But it is clear, that John never was in the kingdom of heaven, though he was "much more than a prophet," for, said Jesus, "He that is but little in the kingdom of heaven is greater than he" (Matt. xi. 11). (3) Instead of teaching his disciples that the kingdom was already set up, Christ taught them to pray, "Thy kingdom come." And, (4), it was still in the future when he said to his apostles, 32 A. D., "Upon this rock I will build my church," and to Peter, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 18, 19). Yet he assured them, that the setting up of his kingdom would be witnessed by some then standing in his presence before they should "taste of death." (5) But, if the kingdom or church was organized prior to the resurrection of Jesus Christ, its membership must have been composed of those who neither understood the spiritual nature of his kingdom, nor yet possessed the Holy Spirit themselves! It is positively stated that "the Spirit was not yet given, because Jesus was not yet glorified" (John vii. 39). And yet, that it was the Divine purpose to bestow the Holy Spirit upon all believers; is clear, since it is stated, that "This spake he of the Spirit, which they that believed on him were to receive." The Holy Spirit was not given before the ascension of Christ. He, himself, said to the disciples, "If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (John xvi. 7). The fact is, there is nothing to show, that, either a disciple of John or of Jesus, was promised or received the Holy Spirit to be enjoyed as the Comforter before the death of Jesus, nor was his name even connected with the baptism John preached, for those thus baptized, said to Paul, "We did not so much as hear whether the Holy Spirit was given" (Acts xix. 2). Now, Paul says, "If any man hath not the Spirit of Christ he is none of his" (Rom. viii. 9). It follows, then, that if the church was in existence under the ministry of Jesus, it was composed of those that were "none of his!" (6) It is a fact beyond dispute, that no one, not even the apostles, believed that "Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name," etc. When he first announced that he should "be killed, and the third day be raised up," the apostle rebuked him, "Saying, be it far from thee, Lord, this shall never be unto thee." They could not believe in him as "the Son of God with power," "All authority," until the crowning proof should be given "by the resurrection of the dead" (Rom. i. 4). Nor did they believe the fact when it was declared to them, it "seemed to them as idle tales, and they believed them not" (Luke xxiv. 11), "For as yet they knew not the scripture, that he must rise from the dead" (John xx. 9). It is plain why they were strictly "charged" to "tell no man that he was the Christ." Their ideas of him were crude and incor-

*The distinction sought to be made between "church" and "kingdom," by some, is purely gratuitous. Our Saviour used these terms synonymously, as (Matt. vi. 10, 19, 28) clearly shows. "Upon this rock I will build my church;" "I will give unto thee the keys of the kingdom," and "coming in his kingdom," are examples of this use of these terms in the New Testament.

rect, and the crowning proof of his Christhood and his atonement for man had not yet taken place. Now, if the church was then in existence, its membership must have been made up of those who did not understand his divine nature and mission, as the Saviour of men, and that did not believe in him as to his sin offering and resurrection! It certainly differs widely from the church of the new covenant, and the necessary faith in order to membership therein required in the commission; for "he that believeth shall be condemned," said Christ in giving that commission. (7) Furthermore the apostles were neither qualified nor permitted to preach Christ nor to use the keys committed to them to open the kingdom from the resurrection to the day of Pentecost. The promise was that they should "be clothed with power from on high," "ye shall be baptized in the Holy Spirit not many days hence," "ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses, etc." Yet, "he charged them not to depart from Jerusalem, but wait for the promise of the Father," and to "tarry in the city until ye be clothed with power from on high" (Luke xxiv. 49, and Acts i. 4, 5, 8). And the enquiry of the apostles on the day of his ascension, "Lord, dost thou at this time restore the kingdom to Israel?" Their idea was that of a temporal kingdom as (Mark x. 37) shows plainly, they had no knowledge of his kingdom having been set up, and of course had not used the keys committed to them for that purpose. The irresistible conclusion therefore is that the church or kingdom of Jesus Christ was not set up, and the new covenant ratified before the first Pentecost after the resurrection of Jesus of Nazareth, when it was declared by the Holy Spirit that he was constituted supreme ruler and possessor of the kingdom. Not till then was he ever declared "both Lord and Christ;" and "because of the suffering of death, crowned with glory and honor" (Heb. ii. 9). Hence, for the first time the terms of pardon were offered to sinners in his name, and his kingdom thrown open to all who will humbly submit to him on Pentecost.

Denominationalism has stoutly rejected this very important truth, and placed the founding of the church as far back as the days of Abraham, at the giving of the law at Sinai, or, at least, in the days of John the Baptist! We will let some of these advocates speak for themselves. Rev. N. L. Rice, a representative Presbyterian, chosen by a synod appointed committee to debate with A. Campbell in 1843, on "When and where was the church organized;" his language is: "I do not learn that the apostles were directed to organize the church, nor do I find that they did so." "I maintain, then, that the church was organized in the days and in the family of Abraham." "Here we find the church of God organized" (Debate, pp. 275, 276). Again he says: "The question now presents itself, *Is the Christian church the same?* (i.e., as the Abrahamic) *into which children were, by Divine authority, admitted? I affirm that it is,* and I now undertake to prove the identity of the church of God, under the Jewish and Christian dispensations, to make it evident that Christ has had but one church on the earth" (p. 280). He says further, first, "It is a fact, that under both dispensations, the same King reigns, the same glorious God, the God of Abraham, Isaac and Jacob," etc. Second, "The same moral law is received and obeyed under both dispensations. This law, briefly presented in the ten commandments, is admitted to be as binding on the Christian as on the Jew" (pp. 281-282). He concludes,

"The Church, then, is the same under the Jewish and Christian dispensations—the same into which God did, by positive law, put believers and their children" (Debate, p. 285).

Rev. W. L. Maccalla, spoken of as a man of "high standing" in the Presbyterian denomination, by Dr Keith, in his debate with A. Campbell, affirmed that "the Christian church is a branch of the Abrahamic church, or in other words, the Jewish society before Christ, and the Christian society after Christ, are one and the same church in different dispensations" (Debate, pp. 53, 92, 111).

Rev. D. B. Ray, in a work entitled "Campbellism Exposed," affirms that "Baptists teach that Jesus Christ . . . did set up his own kingdom during his personal ministry on earth" ("C. E." p. 68). Again, "He set up his own kingdom . . . soon after his own baptism in the river Jordan." "The Saviour chose twelve apostles, who were the first members of the organization called the church or kingdom of Christ" (pp. 63, 66). And on page 64 he says, "After the supper was instituted, . . . then he delivered the kingdom, as now a complete organization, to the disciples, in the following words," etc. "To the above I wish to add what "Methodist Minister" says in the *Christian Guardian* of recent date. Speaking of the term, "First Christian church," this writer says: "If by this heading it is implied, which is manifest, that the church of Christ was organized on the "day of Pentecost," then we submit Methodists ought to be ashamed to teach such an error, even by implication. . . . We trust and hope that Methodist youth shall be taught to place the origin and organization of the church of Christ on earth where the Scriptures place it, both as to time and place of the transaction. Organized as the church was in the household of Abraham, to whom the gospel was preached, . . . the history of the organization is fully given in the Book of Genesis, and was never repeated by God or by the apostles of our Lord; but the converts on the day of Pentecost were added to what remained still of this Abrahamic organization," etc.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers. 1st, \$10, and \$6; 3rd, \$3; 4th, \$1, 5th to 14th, a Handsome Book, and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, no later than 29th of each month, and mark "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in *The Toronto Mail* on 1st Saturday in each month.

The end of our divine training is not so much to make us something in ourselves as to bring us into right relations to God. It is to bring us to the point at which we shall love what God commands and desire what God promises. When we have come to that point, it is because we have awakened in the likeness of God, and have attained to the rest of those whose hearts are fixed and stayed in the right place. It is because the baser self in us has been put into subjection, and is ready to perish, while that which is of God has become the master in us. But we cannot surrender this process from its true goal, which is God. Even our holiness is simple separation and consecration unto him.—*Sunday School Times.*

Foreign Missions.

Official News from the Foreign Society.

The Executive Committee met in regular session in the Mission Room in the Y. M. C. A. Building, Cincinnati, Ohio, September 16, 1892. The report of the Corresponding Secretary was read and considered in detail.

FINANCIAL.—The receipts for the month amount to \$2,870.16; the disbursements to \$5,411.66. It will be noted that the receipts are not much more than half as much as the expenditures.

NOTES FROM THE FIELD.—J. G. McGavran writes: "I must again be the bearer of sad news. We had scarcely returned from the interment of Miss Robinson before we were called upon to make another grave at her feet. Dr. Durand's baby is the one taken. Mrs. Durand returned from Bombay too late for Miss Robinson's funeral, but just in time to be with her boy. She had left him with Miss Thompson when she went to Bombay to nurse her husband. When they left he was perfectly well. He remained well for a while after her return, and then was taken ill. It was not serious at first, but during the last two days he was very bad. On Monday morning he was taken with convulsions, and after a whole day of suspense to all of us, and agony to his mother, he died."—Dr. Durand was very sick in Bombay at the time. He was not out of danger when the last letter was written. The summer has been unusually hot. All the missionaries have suffered from fever. The mission ought to be remembered at the throne of grace.—G. L. Wharton urges the claims of this great field. The mission needs \$3,000 for a bungalow for the young ladies, M. Hurda; a teacher to take Miss Robinson's work; two lady medical missionaries for Hurda, and two for Mungeli. Miss Robinson's school has been closed. This is a grief to the missionaries, as she was particularly anxious about her girls. Doubtless some one will volunteer to take her place. This important work can not be neglected. Mrs. Wharton will not return this year.

CHINA.—Thomas-J. Arnold writes: "The rental of a house in Luhoh has at last been most satisfactorily completed. The house is inside the city walls, on a busy thoroughfare, near the South gate, and near the river. It is rather small and inconvenient for two families, but we hope to get along with it for a year. The landlord is a third grade official, of some influence, and he may be helpful to us in securing a piece of land for building purposes. The local official has treated us very courteously in the matter, thus giving us a good standing before the people. Though our work is young yet, we have several inquirers already, and hope we may be able to instruct them in the way of salvation. By dispensing simple remedies and attending common diseases we have gained a strong footing among the people. The Lord has given us many tokens for good, and our faith is strengthened by the assurance that he will give us the early and the latter rain, yea, even showers of blessings." James Ware and family are on their way to Shanghai. Miss Gatrew, an experienced teacher, accompanies them at her own expense. Mrs. Meigs sailed from Vancouver on the 31st of August.

TURKEY.—G. N. Shishmanian writes as follows: "Having given the school the usual summer vacation, I took Mrs. Shishmanian and the children to Bardizag, where I remained four days. On the Lord's day our son John made the

good confession, and was baptized. There has been great rejoicing in the church."

ENGLAND.—G. T. Walden reports his arrival. "We arrived Sunday morning early and were met by several brethren and sisters from the Tabernacle. They gave us a most cordial reception. I feel sure that with their co-operation a good work can be done at the Tabernacle. I had the pleasure of baptizing two last Sunday night." F. W. Troy reports his work in good condition. The audiences are too large for the house.

THE ANNUAL CONVENTIONS IN NASHVILLE.—They begin on the 15th of October and close on the 20th. The C. W. B. M. will occupy Saturday and Monday. The general convention will begin Tuesday morning and close Wednesday at noon. The Foreign Society will begin Wednesday afternoon and close Thursday night. The Boards of Managers will meet on Monday. The Life Directors, as far as practicable, should be at the meeting on Monday and remain till the Convention adjourns. There ought to be a very large gathering in Nashville. There are some obstacles in the way of this, but these obstacles can be overcome.

THE PRESSING NEED OF THE WORK.—The Allegheny Convention recommended that the forces be strengthened in every field. The several committees proceeded on the assumption that \$100,000 would be raised. Thus far the receipts aggregate \$65,369.44. The expenditures last year amounted to \$71,004.58. The forces have been strengthened in several fields. Five missionaries expect to sail from San Francisco the very day the Convention opens. There is not enough money in hand to pay their passage to Japan and China. The Committee has been careful in the use made of the funds entrusted to it. The brethren should remember that the day of miracles is past. The missionaries can not be reinforced and provided with additional facilities for the successful prosecution of the work unless the income of the Society is considerably increased. The churches and Sunday schools have given more than ever before, but the growth is not in proportion to the needs of the work. It can not be seriously maintained that \$70,000 or \$100,000 is a generous sum for nearly a million people to give for the support of the work in the regions beyond. Before the accounts for the year close the treasury ought to receive not less than \$20,000. This amount is needed now. Twice that sum can be wisely used inside the next three months in India, China and Japan. The many thousands whom the Lord has prospered should manifest their thankfulness by making many liberal thank-offerings to the work of the Lord.

A. McLEAN, Cor. Sec.

Spiritual life shows itself in its workings, but it cannot be tracked to its origin by any process of scientific investigation. The scalpel of the anatomist disclose no vestige or trace of the human soul, but it is the anatomist's consciousness of his own life as a spiritual entity that prompts his searching after the signs of a soul in a body from which life has departed. Of what use would it be to dissect a telegraph wire, for evidences of the existence of electricity? Yet who would think of doubting the existence of electricity as a force in the universe, because no trace of it could be found in the wire that had borne its messages from heart to heart repeatedly?—*Sunday School Times.*

"A truth is no less a truth because we cannot explain it."

Obituaries.

TROYER.—On Saturday the 27th of August, a serious accident happened in Toronto, by which our beloved Sister Troyer, of Woodbridge, came to her death. While she and her husband, Brother Jacob Troyer, and others of the family were driving home, the horses took fright at an electric car and became unmanageable. They ran against a telegraph pole and all were thrown from the vehicle, Sister Troyer was thrown on the pavement on her head, and was picked up in a state of insensibility. She was taken to the General Hospital where she remained in this unconscious state till the following Monday about noon, when her spirit took its flight to the God that gave it. The funeral was conducted by Brother Merritt, of Toronto Junction, assisted by the writer.

Sister Troyer has been a member of the church in Vaughan for ten years. She was baptized by Bro. Merritt, and since then he has baptized her husband and five of her family. Two twin daughters were baptized during her sojourn with the church last summer. Our sister leaves a husband and twelve of a family to mourn her loss, but God be praised, they sorrow not as those who have no hope. "Blessed are the dead that die in the Lord."

R. STEWART.

Bro. W. S. Houchins is doing a grand work in Brisbane, the capital of Queensland. For some eleven or twelve years we have had a small church in that city of some 60,000 people, but every effort to get a firmer grasp of the situation failed. Brother Houchins was finally induced to undertake the work there, and for more than twelve months labored on, with but little signs of success, but lately the tide has turned and now they are having confessions every week. We can now be said to have good strong churches in every colonial capital, and in fact in all the large cities, while in some of the capitals we have more than one. Brisbane has one church, Sydney, four; Melbourne, fifteen; Adelaide, six or seven; Perth, West Australia, one; Hobart, Tasmania, one, and Wellington, N. Z., three.—A. B. MASTON, in *Christian Standard.*

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HAMILTON, OCT 1, 1892.

Special Offer.

The EVANGELIST will be sent to all new subscribers from now until January, 1894, for the price of one year's subscription, one dollar.

What Constitutes a True Church and a True Christian.

We find the following note in a recent number of the Christian Guardian

A wrong conception of what constitutes a true Church and a true Christian has been the source of much error and sectarian exclusiveness.

We are not disposed to question the declaration that, "a wrong conception of what constitutes a true church and a true Christian has been the source of much error and sectarian exclusiveness."

me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him."

Increasing Light.

The Disciples of Christ have much reason now a days to feel gratified at the growth of scriptural knowledge among leading scholars in the denominations.

The "Lesson Helps" department of the Sunday School Times in its issue of August 27th is quite interesting in this connection.

"Drs. Dwight and McLaren are agreed in the opinion that the mode of baptism in this instance was by immersion.

The editor of the Times is one of those who have been immersed, but he recognizes the fact that some scholars still maintain, that baptizo does not exclusively mean to immerse.

"Washing, or bathing, had always had a place in Judaism, in its many purifications, but the use of these had greatly increased since the return from Babylon.

The Nashville Convention.

"All persons who propose to attend the General Christian Missionary Convention, which meets at Nashville, Tenn., Oct. 15th-21st, will please write at once to Elder R. Lin Cave, Vine Street Christian church. Visitors on

arrival will report at the Vine Street Church, where a reception committee will meet them and consign them to their homes."

We do not know whether or not Canadian Railways will grant reduced rates, but we understand that the United States' lines Canadians would travel over in going to Nashville will give reduced rates on the certificate plan, provided tickets are bought within three days before, and not more than three days after the first day (Oct. 15th).

Church Opening at Georgetown.

As intimated in last EVANGELIST, the brethren in Georgetown expect to open their house of worship for public services on Lord's day, October. Bro. L. L. Carpenter, of Indiana, will be the speaker of the day.

Lobo October Meeting.

Please announce in the EVANGELIST that Bro. E. Sheppard, of Walkerton, will hold the annual meeting of the church in Lobo, the date of which is the second Lord's day in October.

We cordially endorse the following paragraph taken from the Christian Guardian:

Several French Canadian papers express great dissatisfaction at the result in regard to separate schools in Manitoba. It is broadly hinted that it is the duty of the Dominion Government to take such steps as will give separate schools to the Catholics of Manitoba.

We have no fear that the will of the people of Manitoba will be set aside, even should the Dominion Government undertake to do so; but we should much prefer that no such attempt should be made.

We find the following sensible paragraph in the Hamilton Daily Times:

Some days ago there was some correspondence in the Times about congregational singing, which is in some churches a lost art.

We have often wondered that those anxious for good congregational sing-

ing did not hit upon the expedient of a congregational practice.

A poet must be like every other writer; he must be intelligible; he is great only as his thoughts are great, beautiful, pure.

The gentle old Quaker poet is dead and all the papers, religious and secular, are saying nice things about him.

There is in certain quarters a good deal of teaching, respecting the guidance of the Spirit, which we deem questionable and misleading.

The above is wholesome teaching and is very gratifying as coming from the editor of an influential Methodist paper.

Our Omnibus.

"I am again in Guelph at school after spending a three months' vacation in Vaughan"

We hear of an intelligent Presbyterian who has been reading Bro. Knowles' articles, and is highly pleased with them.

Miss Janet McDougall, of Guelph, has been appointed one of the teachers on the Toronto Public School staff, and enters on her duties on 1st Oct.—Guelph Mercury.

Read the advertisement of "A Subtle Adversary" in this paper. It is all the critics quoted say it is. We

have not time for a more extended notice just now.

A large number of our subscribers to whom notices were sent that they were in arrears have paid up, and also renewed their subscriptions.

Sister Mary Riach expects to leave Hamilton for Japan, Tuesday, October 4th. She will travel by way of Cincinnati, O., and Lexington, Ky., to San Francisco.

SEEING IS BELIEVING.—If you wish to be convinced who is doing the best Photographic work in the city of Hamilton, see the work turned out by Frederick Lynde, the high class Photographer, opposite Post Office, Hamilton.

The Prohibition Commission has got as far west as Montreal. It is amusing to read the evidence given before the Commission. You can have it 'as you like it;'

The following contributions to Foreign Missions have not heretofore been reported in the EVANGELIST:—

John Campbell, Erie Mills, St. Thomas... \$100 25

Some United States journals are urging that next year during the celebration of the discovery of America the name of the Republic be changed from "The United States of America" to "Columbia."

We do wish the United States would select some other name for their country. It would not sound well to speak of United Statesers, and we won't call them Americans, even if they are a great people.

NANKIN HOSPITAL FUND.

Previously reported.....\$87 95

At the convention at Allegheny, the Guide promised to try and raise \$125 for this fund. Soon after the convention we published editorially several strong appeals to our readers to assist us in raising this money, but so far we have received no money.

We are not glad that the Guide's appeals for the Nankin Hospital have not been responded to; at the same time we

Children's Work.

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

DEAR MISSION BAND LEADERS: I wish it were possible for us all to meet for an hour or two; I think it would help us to talk freely of our work and its needs. As that is not possible we must do the next best thing.

At School.

A new school had been built about half a mile away. Miss Baxter was a good teacher, and, in short, Trotfoot and Lightfoot were to go; each one could read a little and add up addition sums of one column.

Trotfoot and Lightfoot were left sitting on a bench beside the platform until school was opened, when Miss Baxter said, "Mary Roland, come and sit here."

it and smiled brightly at Bob Bangs, who wriggled and giggled irrepressibly. Lightfoot didn't do as well. Was she really to be parted from Trotfoot?

Noon came, but Lightfoot couldn't eat her lunch. She wandered about, wondering what Trotfoot found so nice about Bobby Bangs, and what mama was doing.

The girl beside her whispered that if she did nothing Miss Baxter would punish her, so she wasn't surprised when Miss Baxter told her to wait a few minutes after the others were dismissed.

Then Miss Baxter sent the two boys over to Mrs. Perry's where she boarded, for a glass of milk and a piece of bread and butter for Lightfoot.

Miss Baxter walked home with them and stayed to tea, and they had such a pleasant game of hide and seek in the barn that evening, you would be surprised to know how delightfully the first day at school ended.

That night Lightfoot resolved in her obstinate little heart, that she would try hard, she would learn everything, and she would always be good, real good at school.

Peloubet's Select Notes.

The 1893 edition of this standard commentary on the International Lessons is announced for early publication by W. A. Wilde & Co., Boston.

Its universal use in years past has proved its intrinsic worth to thousands of teachers and scholars, who have been materially helped in their Bible study, through its original and carefully selected comments on the Sunday-school Lessons.

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.

The Sabbath.

DEAR BRO. SHEPPARD.—My mind has become somewhat perplexed in regard to the Sabbath; now I ask you to show me in some way, if you can, through the EVANGELIST, when and by whom was the fourth commandment abrogated, and who had the power to establish the custom of keeping Sunday the first day of the week instead of the seventh day, that God hallowed and set apart to be observed as a day of rest, and to be had in everlasting remembrance?

The above is only an extract from a very interesting and welcome letter, and though these questions involve considerations too extensive to be satisfactorily answered in my little "corner," I will, as briefly as possible, give evidence that I hope may remove certain dubieties from the mind of our conscientious sister, and be of general interest to our readers.

Our Saviour said, in the sermon on the mount: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil," which prediction he most assuredly verified as the subject of prediction; the antitype of types and the remover of everything that was only a shadow of good things to come, or that would be "against" the reception and salvation of the Gentiles.

"A law," says Grotius, "obliges only those to whom it is given, and to whom the Mosaic law is given, itself declares: 'Hear, O Israel.'"

I give these extracts as concurring with the results of my own studies on the subject, and, also, as giving the candid views of representative men of religious bodies which take the absurd and contradictory position of applying the Fourth Commandment to the first, instead of the seventh day and of doing themselves every 'Sabbath' what is distinctly forbidden in that Commandment.

That the Jewish Sabbath was not to be binding upon the Gentiles in the Christian dispensation is manifest from

the edict of the apostles sent forth from Jerusalem. "For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves ye shall do well. Fare ye well." (Acts xv. 28-29.)

Honor upon Honor, and Success upon Success.

Advices have reached the Toronto office of Sunlight Soap that the manufacturers, Lever Bros., Limited, of Port Sunlight, near Birkenhead, Eng., have been honored by the appointment, under Royal Warrant, as soap makers to Her Majesty the Queen—an honor and a privilege enjoyed by no other laundry soap manufacturers in the world.

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