"GO . . . SPEAK . . .

TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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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 buptism, one God and Father of all, who is over all, and through all, and in all."-Eph. iv. 1.6.

Sad Accident

THE REV. P. W. DAUGHMAN, THE POPU-LAR YOUNG PASTOR OF THE DIS-CIPLES CHURCH, DROWNED AT STONEY LAKE.

occurred in this vicinity for a long vigor. time was that referred to in the above

was his last farewell, and that when church, who was here on a visit, next they should look upon him whom his young wife of a few months, accompanied by her mother and little started for Stoney Lake, where they intended camping for three weeks.

A most enjoyable time was being spent, and up to last Friday morning all went well. On that morning, the deceased, who was an expert swimmer, service was held in the church, the tions, merely on the ground of their of the most scholarly and truth-loving the gentleman referred to above wa late, and it was over two hours before place now vacant. the body was recovered. For a time At the conclusion of his remarks it was with difficulty that the young he called upon the Rev. J. Hester, of

on the basis set forth by the Apostle of which he was paster, but throughout the town generally.

The only cause that can be assigned for the accident is that he was taken in a faint, of which he had had one a short time before, and that being the case, it would account for the body not rising at all.

As soon as it became known that the remains would arrive by the morning train from Peterboro', a large number repaired to the station to meet the sorrowing ones. It was a sad sight and one that brought tears to many an eye, as the coffin was lifted from the train. Kind hands gently carried it to the hearse which was in waiting, and the mournful procession slowly wended its way to the home which ville. had only been left by the decessed a One of the saddest events that has few days before, full of hope and

The funeral was announced for Sunhead lines, information of which was day afternoon, at four o'clock, but in wired here late on Friday evening last, the morning it was found necessary to A week ago last Sabbath evening, have the interment earlier and it acthe reverend gentleman preached his cordingly took place at cleven o'clock, last sormon to his congregation and and although the notice of the change bade them all a fond good-bye, intend- was short, a large number followed ing, God willing, to be with them the remains to the cometery, where again on the third succeeding Sabbath. | the burial service was held by Rov. T. But little did his hearers think that it D. Butler, a former paster of the church, which is now going on.

Mr. Baughman was an energetic they had learned to love, he would be young man of marked ability and was in the long sleep of death. On the universally respected by all who had Monday morning following, he, with the pleasure of his acquaintance. His congregation has steadily increased since he took charge a little over a sister, and another lady and gentleman, year ago, whon he came from Guelph. Miss Butchart, of that city, who has the sympathy of the entire community in her sad bereavement.

On Sabbath evening a Memorial went into the lake for a bathe, while pulpit of which was draped in black. wide prevalence and long continuance, go even to the verge of skepticism. A large number of beautiful flowers, away from the camp getting some which had been sent in by kind friends, agrecable to our feelings; and a blind underrating either their loyalty or inteldrinking water. After awimming and were placed on the communion table, haste to change from established for lectual ability. We only shame the diving for some time, he took the little and the church was crowded to the mularies simply from the desire of principles we profess if we permit such it; and your faults will drop off like girl, whom he was teaching to swim, doors. Rev. Mr. Butler opened the nevelty, or on any other ground than to excel us in the manly virtues of into the water with him. Shortly service, and in a few well chosen that of convincing argument. afterwards his wife and her mother, remarks, endeavored to condole with who were on the shore close by, noticed the bereaved congregation, and rehim give the child a push in towards minded them that, though all now gation, and admit unreservedly and unfriendly and un-Christian epithets. them, and at the same time call for a scemed dark and mysterious, God's thankfully any new light that may pole. The mother ran to the water hand was in it. Some of them would be furnished from whatever quarter, and pulled out the child and the wife no doubt wonder why the paster throw a fish pole to him; but it was a should be out down so suddenly, with jointed one and parted in two, and every prospect of a career of usefulness before he could reach it he went under | before him; but his work was finished the water. At first they thought he and God had called him to his reward. was only taking another dive, and did Christ finished His course on earth and not realize that anything was wrong was called above while comparatively until he did not rise, when they at in His youth, but His work was done. once shouted for help. Other campers God would no doubt, in due time. came running to give help, but too direct some one who would fill the

field before a coffin could be procured should be devoted to the service of his ing that the divine authority of our earth: It may be a very little face, is devoted to the furtherance of the Gospel and word sent to Bowmanville of the Master, and accordingly he entered sacred books is established merely by but somehow this cheery face ever of Christ; and pleads for the union of accident, the announcement of which college at Lexington, Kentucky, where, our affirmation or belief of it, or that shines, and the shining is so bright all believers in the Lord Jesus in har- cast a gloom over the outire com- not being in affluent circumstances, any such authority attaches to us or the shadows cannot remain, and mony with his own prayer recorded in munity, where the deceased had many it was by dint of hard work that he our opinions. This is a common silently they creep away into dark the seventeenth chapter of John, and warm friends, not only in the church was able to struggle through his college fallacy which we must be careful to corners. It may be a wrinkled face, course. But he had the energy, and avoid. We need to keep constantly but all the dearer for that and none having once made up his mind, he was in recollection that our croed-formular- the less cheerful. We linger near it. not going to give up. He put in four lies are only human, and, therefore, and gaze tenderly upon it, and say: years at college and often had but one always possibly imperfect. However |"God bless this dear happy face! euit of clothes, and would not know they may contain essential truth, we We must keep it with us as long as we one week where he was going to get cannot assume enfely that they will can; for home will lose much of its the money to pay for his board the admit of no change. The fathers were brightness when this sweet face is noxt. But he made many friends and not infallible. There has been advance. gone." And, even after it is gone, how was a favorite with all. His first ser- There is room for improvement. There the remembrance of the cheerful face mon he wrote entire, and afterwards re- | will be medifications. More and more softens our way !-- Ex. copied it three different times, and every increment of Christian teaching then preached it to himself twice before will be searched. We must have the delivering it in public. After complet wisdom discorn between the shell ting his college course he preached in and the kernel, and to avoid the misseveral places in the States, and take of perilling the latter by attempting prize of \$20 for the best brief answer finally accepted a call to the Disciples to give permanence to the former. The Church at Guelph, where he spent one past is full of suggestions on this line year, and then removed to Bowman- which we may profitably study.

Mrs. Baughman leaves this week for Hamilton, where her parents now reside.-West Durham News.

Candor, Courtesy and Love of Truth.

In September last he was married to ing appropriate remarks on the spirit greater number who differ with us on in which theological discussion should minor questions, and that in many bo conducted :--

> stavish adherence to inherited tradi- properly arrogate to ourselves. Many or because they seem plausible and are We must not be guilty of the felly of

we allow the largest liberty of investi- we seek to shelter our weakness behind in overflowing, as a river in rushing whether as the outcome of our own diligent research or of the examination of others. The gravity of the subjects the cheerful face. There is no misand the intrinsic importance of the taking it-the bright eye, the unclouded doctrines of which we treat, impose brow, the sunny smile, all tell of that attention, let your character, as a upon us the duty that we make which dwells within. Who has not whole, make an impression for the ourselves intelligible, and that we fur- felt its electrifying influence? One truth. Let its weight, however little, nish adequate reasons for the accept- glanco at this face lifts us out of the press everyone it touches away from ance of our teachings.

claims of roligion than an attempt to the household will keep every thing A learned man has said that the sholter them behind more traditions warm and light within. It may be a hardest words to pronounce in the or more authority, however high or very plain face, but there is something | English language are, "I made a miswife could be restrained from rushing Guelph, who was a college friend of venerable, when either its facts or the in it we feel, yet cannot express, and take." When Frederick the Great to the water to his rescue, as the fact Mr. Baughman's, and who gave an reasonableness of its doctrines are its cheery smile sends the blood dane. wrote to the Scuate, "I have just lest dawned upon her that he had gone account of his early life. He was born called in question. We need to keep ing through the veins for very joy, a battle, and it's my own fault," Golddown before her eyes, never to rise at Frankfort, Indiana, where he was forever in mind that we can arrogate Ah I there is a world of magic in the smith said, "His confession shows

After the body had been recovered after his conversion. Shortly after tion of equals in any controversy. We exchange it for all the soulless beauty Ganadian Gunnelist it had to be conveyed by boat to Lake- this took place he resolved that his life must not fall into the mistake of suppos- that ever graced the fairest form on

We have entered on a time of mani. Mr. Hester was followed by Mr. fold peril, which makes a demand for Kilgour, of Guelph, who spoke very wise and skilful, as well as profoundly highly of Mr. Baughman's life during honest, investigation. The best brain the year he spent among thom as their and the best heart of Christendom is, pastor in that city. Though he had and will be, needed to guide and vilot been away from them for some time, through the breakers, so as to avoid part: they felt the blow which had fallen on the dangers which threaten us on every side. It, is no time for the shallow; roses on the wives. Therefore, first hi them, and was beloved by all ... side. It is no time for the shallow.
Mr. Baughman's death, just as this and inexperienced to stand at the helm; time, will be a heavy loss to the Dis- no time for the clamor of ignorance ciples Church hore, as he took a very and sciolism to dictate measures of active part in the erection of the new defence or advance, or to determine develop their characters. Teach them doctrines or mothods. Calmness, moderation, laborious research, candid treatment of questions, and brave and honest devotion to truth are the need of the hour; bigotry, narrowness, and shallowness, its greatest peril.

We must recognize the fact that there are honest doubters with respect instances they give proof of as much The two errors to be avoided are, sincerity and love of truth as we can patient industry and the honest and The principle to be adopted is, that brave avowal of their convictions, or if

A Cheerful Face.

Next to the annlight of heaven is Nothing could be more fatal to the realms of hope. One cheerful face in Charles F. Deems.

Girls and Women.

A New York journal lately offered a to the old, yet over new question, "What shall we do with our girls?"

Mme. Albani-Gyo, whose good repute as a woman is as wide as her famo as a songetress, kindly consented to serve as judge. She awarded the prize to the writer of a short essay, which proved to be from Ella Wheeler Wilcox, of which this is the essential

The foundation of society rests on its homes. The success of our home. all, teach our girls how to be successful wives. Begin in their infancy to to look for the best quality in every one they meet, and to notice other people's faults only to avoid them. Train thom to do small things well and to delight in helping others, and instil constantly into their minds the necessity for , escrifico for others' pleasure as a means of soul development. Once given a Bishop R. S. Foster has the follow- to the most sacred verities, and a still firm foundation of character like this, which the poorest as well as the richest parents can give to their girls, and no matter what necessity arises they will be able to rise above it.- Montreal

> Do not think of your faults; still less of others' faults; in every person who comes near you, look for what is good and strong; honor that; rejoice in it; and, as you can, try to imitato dead leaves, when their time comes.

As the fountain finds its expression to the infinite main, as trees bursting into life and blossom in the springtide, so God feels it His joy to give liberally, and to give above all we can ask or think or desire for Christ's sake.

If no special passage in your life be so conspicuous as to arrest any man's mists and shadows, into the beautiful the wrong and into the right.-Dr.

again. The shock was a terrible one. | brought up, and resided on a farm until to ourselves personally only the posi- plain, cheerful face, and we would not more greatness than his victories."

@ontributions.

Extraordinary and Ordinary.

when the physical universe had its Till I learned that Jesus bled; origin; when there existed no ordinary means for the production and propagation of vegetable and animal species. The first plants and animals had their Fell upon me from above, origin through the direct and immediate flat of the Divine Creator, who, not only by the magnificent display of His; unsearchable wisdom and irresistible onergy, made all things perfect in thomselver, but also imparted tho wonderful powers of reproduction.; wonderful powers of reproduction. Praise increasing all my days; "And God said, Let the earth bring Praise which could not silent be; forth grass, the herb yielding seed, and the fruit-tree yielding fruit after its kind, whose seed is in itself upon the earth, and it was so." And God blessed all living creatures and said, " Be fruitfalland multiply, and fill the waters in thosech, and let fowl multiply in the carth." And so it has been over since, according to the Creator's will, and shall And Irpraised and prayed with case be during our earth's existence, not only in regard to the inviolable distinctiveness of species in reproduction, but also with all the correlative means ordained for growth and maturity.

It would be derogatory to the Divine wisdom and power, to suppose it necessary that at they time since the creation, God should have to give now vitality to seed, new radiance to the sun, or send rain from newly-contrived sources; for the porfection of God's works consists not only in every thing being adequate for the purpose for which it was ordained, but also for the retention of its primitive efficiency and original adaptation.

There are many striking analogies between the physical and spiritual emanations from the Deity. Among thom are the miraculous or extraordinary inception of the universe and the living revolations, teaching and provisions for man's spiritual guidance and salvation, also in the conservative energies and unchanging officacy in the subsequent and ordinary, workings of every thing that was ordained both in valure and grace.

The Gospol which was preached unto the people, " with the Holy Spirit sent down 'from heaven," was then the power of God unto salvation, is now and over will be while there is a man upon the earth to be saved.

" Faith comes by hearing and hearing by the Word of God," and to expect or to ask for faith to be imparted by a direct impact from heaven to man's mind or soul is as unreasonable and as presumptuous as to pray immediate presence of the Creator.

"Being born again not of corruptible seed but of incorruptible by the Word of God, which liveth and abideth forever."

So wait for a special regoneration without the "Word" believed and obeyed is as un Scriptural as it would be for a man to wait for a wife specially created from one of his own ribs, and not born of woman; and, we might add, his expectation in both cases would be intile.

We honor God when we accept as final all the rich provisions of His grace, which are always effectual with His accompanying blessing for the and designed. More anon. E. Shepparis.

It is more blossed to give than to receive doesn't mean that it is less blessed to receive than to give. That sister in the corner needs to learn the blessedness of the receiver's blessing.

the gutter; a prolubitionist behaves in they bring it in love, and say, "Look at that which is to come," saving the boy.

æelections.

The Fountain of Praise.

There was a period in the far-past, All my soul was dry and dead Bled and suffer'd in my place, Bearing sin and matchless grace.

> Then a drop of heavenly love And by secret, mystic art, Reached the centre of my heart.

Glad the story I recount, How that drop became a fount, Bubbled up a living well, Made my heart begin to swell.

All withit, my soul was praise, Ploods were struggling to be free.

More and more the waters grew, Open wide the flood gates flow, Leaping forth in streams of song Flowed my happy life along.

Lo, a river clear and sweet Laved my glad, obedient foot Soon it rose up to my kneek,

Now my soul in praises swims, Bathes in songs, and psalms, and hymns Plunges:down into the deeps. All her powers in worship steeps ;

Hallelujah 1 O my Lord 1 Torrents from my soul are poured, I am carried clean away, Praising, praising all the day.

In an ocean of delight, Praising, God with all my might, Self is drowned. So let it be: Only Christ remains to me.

_C. 11. Spurgeon, 1890.

A Brahmin's Testimony.

by a learned Brahmin, in the presence obligation can be fully met. The son escape except, as the Hebrew might of two hundred Brahmins, officials, will reach a time when he no longer by yielating his own voluntary pledge students and others, has just been feels obliged to do his father's will, and The slavery of sin is a matter of choice published:-

"I have watched the missionaries and seen what they are. What have service under consideration. But the tempts them to leave their parents, be discharged. Hence, Jesus says: friends and country and come to this, "When yo shall have done all these to them, unhealthy climate? Is it for things which are commanded you, say, gain or profit that they come! Some We are unprofitable servants; we have of us country clerks in Government done that which was our duty to do." offices receive larger salaries than they. There are generous and philanthropic Is it for an easy life! See how they men who will continue to run a factory work, and then tell me. Look at that for a time at some loss, because they missionary. He came here a few years are unwilling to see their hired help ago, leaving all, and for our good thrown out of employment. During He was met with cold looks and sus such a time they are "unprofitable picious glances. He was not discourd servants"—the master makes nothing aged. He opened a dispensary, and for himself, or, perhaps, loses part of we said, 'Let the pariahs (lower caste what he has already made. So it is people) take his medicine; we won't, always in the service of God. Ho But in the time of our sickness and nover employs men out of a purpose to fear we were glad to go to him, and he profit Himself-men are employed only welcomed us. We complained at first for their own good and only in the for wheat to be rained down from the it he walked through our Brahmin way that will be for their greatest streets; but ero long, when our wives good, not only in time, but in and daughters were in sickness and eternity as well. The obligation, anguish, we went and begged him to therefore, is infinite, and the service come-even into our inner apartments abould be perpetual. -and he came, and our wives and The service of God is not only perdaughters now smile upon us in health ! petual, binding him always, but calls Has be made any money, by it? Even for man's full energy. A division of the cost of the medicine he has given us energy would involve the service of has not been returned to him. Now two masters. This Jesus declares to what is it that makes him do all this be an impossible thing, and He gives the for us! It is the Bible! I have reason why it is impossible. The kind | charge." And One greater than all looked into it a good deal in all the ness of God, which has put us under different languages I chanco to know. obligation to serve Him, surpasses all It is the same in all languages. The human kindness. While among men, Bible! There is nothing to compare possibly "for a good man some would with it in all our sacred books for good- oven dare to die," "God commends Christlike, and pray that the offences ness, and purity, and holiness, and love, His love toward us, in that, while we and for motives of action. Where did were yet sinners, Christ died for us' gence, and energy, and cloverness, and involved in the security of our position. power ! It is their Biblo that gives A laborer is willing to accept lower wages it to them; and they now bring it to on what he calls "a permanent job." us, and say, 'That is what raised us; The employment which is to continuo A high heensist believes in putting take it, and raise yourselves. They is more valuable on that account. The Sunday, school, -- Selected. whiskey into a boy through a \$1,000 do not force it upon us, as did the service of God "is profitable, having funnel, and then putting the boy into Mohammedans with the Koran, but promise of the life that now is, and of

not good."-Christian at Bork.

The Christian Life is a Service.

JOSEPH FRANKLIN.

The public worst ip of Christians is often called "Divino service." Yet, from this, not many would have the same idea of service as when they think of the words of Jesus, "Yo can not serve God and mammon.'

Servitude is a state. Service is performing the duties of that state. A relationship of persons is involved, for in any service one person does what another wills. This gives rise to the correlative words, servant and master. Service is voluntary or involuntary. When the servant has full liberty to refuse, but chooses to obey, it is voluntary service. And this distinction may apply to acts of service, or to the relation itself. It usually refers to the relation. The involuntary servant is called a slave.

There is always some consideration in the mind of him who chooses either to become a servant or to do service. In ordinary hidnual service it is called wages. Thoservice and the wages are live any longer therein !" both measured and an agreement between the master and the servant is entered into-so much service for so much pay, enter into an irrovocable servitude. Or, the consideration may grow out of love or friendship, a desire to requite But when it was made and the awl had certain kindnesses. In this case there been thrust through his car into the is no definite measuring of either the door post, there was no farther choice service or the consideration. Many a grateful son has gone on indefinitely is analogous to this, both in the service doing his father's will after the age of of rightcounces and in the service of twenty one in consideration of the fact sin. The service of God is purely that the father had always provided voluntary, but whoever enters that ser him a home, and had bountifully, sup vice binds himself to it forever by al A striking testimony, recently borno plied all his wants. But this sense of the integrity of his soul. He can not chooses to follow his own will.

The service of God is a voluntary

God's commandment. Paul says: then call them curses."

"Whatever you do, in word or in deed, do all in the name of the Lord." "In the name of the Lord," is by His authority or by His commundment. Again ho says: "Bo ye steadfast, unmovable, always abounding in the work of the Lord." Peter says: "Giving all diligence, add to your faith, virtue, know ledge, temperance, patience, godli ness, brotherly kindness and charity. And a little farther on he says: "I these things be in you and abound they make you that yo shall seither b barren nor unfruitful." These quota tions might be multiplied indefinitely and all show how full a consecration to the doing of the Lord's will is re quired of all His people. All expres sions about a " now birth" and a " new life" imply the turning of all the forces of oue's being to the service of God. Thorepresentation of conversion as a death to sin, a burial with Christ, and a resurrection to new life, was so familiar to the Church in Rome that Paul made it the basis of an exhertation to the very thing here pleaded for: " How shall we that are dead to sin

In Deut xv. 12-17, the law of Moses shows how a Hebrew might voluntarily He was free in making the contract. for him forover. There is that which But the instances are all round us of men who have chosen and walked in the ways of sin until their habits are all fixed, and the whole force and energy of their lives are hurrying them forward to destruction. - Christian

Don't be too Tender.

Don't be too swift to take offence Many times the shot is not aimed at you. Don't cry before you are hit. But, if your feelings are hurt, bear it in silence. Don't tell it. Don't parade it before others. Suffer in silence, and wait God's time to right the matter, Learn to suffer for Christ's sake. You can get the victory over the devil by not talking about your injured feelings. He likes for you to speak of it often. It adds fuel to the fire. "For importance of the theme, as every Christ's sake" lightens many burdens, eighth or tenth person in the world is and makes it much casier to suffer, a Moslem. 2. The difficulties in the Paul's feelings were sorely hurt when way of reaching them do not relieve beaten with many atripes, yet he us of the responsibility of laboring on suffered patiently. Peter and John their behalf .- The Musionary Berieve. were sorely hurt when they were unjustly imprisoned for preaching the Gospel, yet they rejoiced that they were counted worthy: to suffer for His namo's sako. Stephen's feelings were burtiwhen he was stoned, yet he prayed: "Lord, lay, not this sin to their was lumiliated in a mock trial and crucifixion between two thieves, and Ho prayed: "Father, forgive them, for they know not what they do." Bo against you may not be laid to their charge. Learn to suffer a little for the English people got their intelli- A whole and perpetual service is again Christ's sake. Under no circumstance allow your injured: feelings, to provoke you into saying hard things or bearing resentful feelings or in neglecting a known duty to preacher, Church or

putting the whiskey into the gutter and it, read it, examine it, and see if it is A whole and perpetual service is We let our blessings get mouldy and Recommended by the medical proputting the whiskey into the gutter and it, read it, examine it, and see if it is

How Shall Mohammedanism be Evangelized.

The subject is considered under the following heads :--

1. Finding means of access to Mohammedans, they ropelling all religious and social approach. 2. Their pride and arrogance of opinion based upon the assumption that they are the favorites of heaven. 3. The strength of the fortress which Mohammedanism occupies; because there is so much of truth mingled with its errors. 1. Political complications give Mohammedanism greater power to oppose Christianity in the Turkish Empire, for it is a State religion, and so considered as essential to the integrity of the Empire. 6. The death penalty hangs over every Moslem who becomes a Christian; the Koran auhorizes this, and religious liberty is inconsistent with the spirit of Islam. 6. Christianity is falsely represented by the character, the worship and conduct of nominal Christians, who still cling to their superstitions and idolstrous worship-creed and life bearing false witness against the Gospel they profess. 7. Misconception by the Moslems of the cardinal truths of Christianity. They totally misunderstand what we mean by calling God "our Father" and Christ "the Son of God," and the Divino Being a "Spirit" 8. No liberty of the press in Western Asia, nor liberty of public discussion.

Has Christianity any allies upon which she can rely! Yes. 1. The progress of Christian thought; fo. avery new discovery is a new peril to Mohammédanism, which is wholly out of sym, pathy with human progress. 2. The soul awakened to a sense of its wants, which Christianity fully meets and Mohammedanism cannot. 3. That course of Divino Providence which is weakening the political power of Islam. ism. The dismemberment of the Turkish Empire As preparing the way for the incoming of the Gospel.

'What agencies have hitherto proved most successful f

1. The circulation of the Word of God. 2. 'she education of Moslem children and youth (education means the undermining of the Koran). 3. Bible women who have access to Turkish women in their homes and private life. 4. Cultivation of the acquaintance of Mohammedans, personal and friendly contact and winning attention. 5. Medical, and especially hospital work, the physician being the privileged character, welcomed everywhere and in peril nowhere.

Lot us emphasize. 1. The vast

If you can't worry along without worrying, stop.

The following from Charles Dudley Warren, whom no one will accuse of liestility to the theatre, should set some people thinking. He says, "An observer must notice that the usual theatre audience in New York or Boston to day laughs at and applauds costumes, situations, invuendoes, doubtful suggestions, that it would have blushed at a fow years ago. Has the audionce been creating a theatre to suit its tastes, or have the managers been educating an andience?"

PARTY POLITICS.

When party politics run high bad feeling and bad blood are often caused, but all parties agree that when bad blood arises from ordinary causes the "Many of our cares are but our only satisfactory cure is Burdock morbid way of looking at our privileges. Blood Bitters, nature's blood purifier. As the Hart Panteth After the arson or theft. Society stands in great Water Brooks.

Like as the bart with fevered lips Seeketh the shady nocks, Panting and leaping at the sound Of flowing water brooks,

So thou, my soul, in searching through The universe abroad, Art hungry for the bread of life And thirsty for thy God.

Oft as kind nature broodeth o'er The shephord with his sheep, Wooing them to her fond embrace In aweet, refreshing sleep,

So thon, Oh Father I givest to Thy children waking dreams, Of that blest Eden, where the soul Quaffs from eternal streams.

Oft in some pressing need of life My oup is over-filled. When on my soul the cooling dows Of heavon are distilled;

And in the lull of water brooks I clake my thirst at length,-While to some other fevered lips, I hold my cup of strongth. -Mrs. M. L. W. Towle.

A Prevalent Offence.

It is probably no exaggeration to ing about through society regarding persons and families is absolutely without foundation. Over every community one may observe at times this and I won't say a word." mist of misrepresentation and misunderstanding, sufficiently tangible to blur the outline and harmony of things, but never tangible enough to be traced back to its origin so that responsibility of took me off my feet."—Day of Days. can be fastened. Not long ago, in a church in another acction of the country, it was auddenly reported from mouth to mouth that there was serious dissatisfaction with the minister in charge; a man of the greatest sincerity, integrity and fidolity, respected and beloved. There was instantly great auguish of mind on the part of many worthy people, who recented the injustice, and who detested the sort of spirit which manifests itself in church divisions. Presently it occurred to a fow sceptical spirits to ascertain tho dimensions of the dissatisfaction. They went to all the persons whose names were mentioned in connection with the movement, and from each they received not only a positive disclaimer, but a protestation of absolute ignorance; and both the protestation and the disclaimer were true. The whole dissatisfaction existed in the mind of one well-meaning but exceedingly irresponsible woman, who had excited herself to such a degree and talked with such volubility that she had persuaded herself and almost convinced a congregation that there was a serious disturbanco at hand. This woman mean no evil, but she caused a great deal of suffering, and she might have been the occasion of a great piece of injustice. There is no way of nunishing such an offence as this, although it is an offence which society ought to be able in some way to bring home to the offender. The absolute lack of responsibility, which a good many well-meauing people show in the matter of talking, would be incredible if one were not constantly coming upon illustrations of its extent. Men and we men Family Bible. give forth impressions, and repeat, without qualification or condemnation, statements regarding others which Sunday School Bible, have absolutely no foundation in fact, and to accortain the truth or falsity of Rovised Bible, which not the slightest effort has been Revised Teacher's Bible with all made. These same people would shrink from the idea of burning down a man's house, or taking a ten dollar bill out of his pocket; but they do not hesitate to smirch his character or destroy his, THE EVANGELIST PUBLISHING CO peace of mind, calamities much more difficult to bear than the results of

need of sound education regarding personal responsibility for talk which affects the character or standing of others. -- Christian Union.

True Courtesy.

True courtesy is "the beauty of the heart." How well it is that no one class has a monoply in this kind of beauty; that while favourable circumstances undoubtedly do render good manners more common among persons moving in higher rather than in lower spheres, there should be no positive hindrance to the poorest classes having good manners.

One day, in hastily turning the corner of a crooked street in the city of London, a young lady ran with great force against a ragged little beggar boy, and almost knocked him down. Stopping as soon as she could she turned round and said, very kindly, to the boy, " I beg your pardon, my little fellow; I am very sorry that I ran against you."

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'After the lady had passed on he turned to his companion and said, "I say, Jim, it's the first time I ever had anybody ask my parding, and it's kind

There is never a "might-have been" that touches with a sting but reveals also to us an inner glimpse of a wide and beautiful "May-bo." It is all there; somebody else has it while we wait .- A. D. T. Whitney.

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CATARRH.

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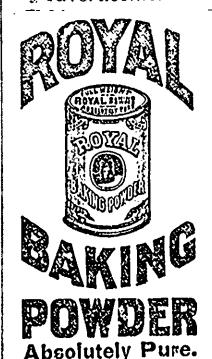
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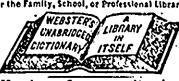
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TORONTO, AUGUST 15th, 1890.

F. W. Baughman.

Bro. F. W. Baughman had been drowned the day before. It was not the only calamity of the kind recorded that Bro. Baughman was personally known to us, we should almost certainly have laid the paper down without emotion, possibly without a passing reflection on the number of such accidents at this season of the year. How different are our feelings when we number among our own friends the one whose life is suddenly cut off! At once our interest becomes interso; we read the paragraph over and over; we wonder if there may not be some mistake; we examine other papers to see I the same despatch is contained in them. And when we can find no rational basis for the glimmer of a hope, our hearts go out in tender sympathy to those most nearly and-must pitifully bereaved. But how impotent in such a case as this seems the sympathy of the dearest friend One thinks of Job's three friends who "sat down with him upon the ground experience. seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great." How many thoughts crowd into our minds on this occasion! First of all, the wife that was, the widow that is. Ah! who can calm her troubled heart, who can stay the wild questioning of her soul, who can preserve the integrity of her faith! One alono-"God is our refuge and strength, a very present help in trouble" To Him we revereatly commend her. We think, too, of his own kindolk in Indiana. It will be a great comfort for them to know that, though their son and brother lost his life far from them and in such a way, he died among those who loved him and will revere his memory. It makes us excessively sad to think of our brother's promising career being thus ended before it had well begun. We think it strange that such things should ba. We feel for the Church in Bowmanville in its great loss. The Lord was blessing Bro. Baughman's labors among them.

We are fortunate in having a letter from Bro. Windatt to lay before our readers. Some friend has also sent us a copy of the West Durham News containing additional particulars, which w are sure our brothren will be auxious to be informed of, and so we give it also in this issue.

We had a pleasant but short visit with Bro. Lediard recently. On Lord's Day, July 27th, he spoke in the morning at Erin Centre, and in the evening at Marsville. On the following Wedn. way ovening he attended the prayermoeting at Everton.

In Conclusion.

(Continued from last number)

Before reading this article please reperuse Mr. Waddell's answer to question three as given in last Evangelist, and also our introductory criticism

We may now proceed to make some further observations relative to Mr. Mr. W. makes of Acts iii. 19, and, in tinually do, and we should have been Waddell's position as to Acts it. 38 It | the first place, let the reader observe glad to have had Mr. W. state his prac-All matter intended for publication, and all think it proper to answer carnest in- present day of Acts ii. 38, he does not his practice could be inferred from his exchanges to be addressed to George Munro, anisity of Peter did on that according quiries as Peter did on that occasion, All husiness communications and remittances but he also maintains that "the fact the language was addressed to pre-to be sent to the Evinonist Punishing Co., that haptism in this verse is coupled cisely the same class of people, viz., with his Baptist brothern generally in that baptism in this verse is coupled cisely the same class of people, viz, with his Baptist brothren generally in with repentance before remission of those who, as the 15th verse shows, had this respect. We imagine that if he sins does not prove that it in any sense "killed the Prince of life." By what uses Acts xxii. 16 frequently, he may was a pre-requisite to remission of sins " We take this meaning to be that even it proper to exhort, in our day, uncon- instruction of Disciples, who will require in the case of these addressed by Peter | verted people in the language of Acts a little explanation before they will feel on the day of Pentecost baptism was fii. 19, but wrong, very wrong to exhort quite satisfied that the Baptist internot in any sense a pre-requisite to them in that of Acts ii. 38 ! This is a pretation is correct. There is no proper remission of sins, (and by the same question for those who love the Lord to parallel between what a heathen like Those of our renders who take a daily method of reasoning he could prove consider. We cannot refrain from Pilate might do, and what the Lord paper would receive a shock on Satur. that neither was repentance to them in smiling at the unconscious inconsistency Jesus commands to be done with a day, August 2nd, upon finding a de- any sense a pro-requisite to remission of of our friend in taking the one, and certain object before the mind of the spatch containing the information that sins). He further says that "such interpretation is excluded by the fact and be right. In the second place tism may be asymbol, but it is more than that true repentance, and faith, and re- notice that Mr. W. declares that Acts iii. a symbol, it is an ordinance of Jesus mission of sins are never separated in 19 is proof that repentance and con- Christ; certain blessings are connected that day. Novertheless, had it not been any human experience," and in proof ve. sion and remission of sins co exist. with its proper observance, the remisof this latter assertion he appeals to the Let us quote the verse: "Repent ye, sion of sins and the gift of the Holy facts of Christian life and to the Scrip therefore, and be converted that your Spirit. It is far-futched to say that tures. For the present we pass by his sins may be blotted out." It is very when Ananias said to Saul, " Arise and citations from the Scriptures and direct plain that the reponting and being be baptized and wash away thy sins," attention to some others. And we may converted would have to precede the he meant Saul to understand him as be allowed to copy our friend's style for

> may be separated in the experience of a Our friend is clearly wrong again. But sider Saul as one whose sins were not human being is found in John xii. if he were right, then, by a similar then forgiven, and baptism as a condi-42 43, " Nevertheless among the chief process of reasoning, it could be just as tion upon which God offers pardon, rulers also many believed on him; but easily established from Acts ii. 38, that the words of Ananias are easily seen to because of the Pharisees they did not repentance and baptism and remussion be an exhortation to Saul to comply confess him, lest they should be put out of sins co-exist. In a similar manner with that condition of pardon with of the synagogue; for they leved the to the above we might take up the which he had not up to that time compraise of men more than the praise of other passages quoted by Mr. W., and plied, and thus we answer the question God." Those chief rulers who were still further show that his doctrine of how Saul washed away his zins by afraid to confess Christ were not in a certain things co desiting And never being baptized. Let the mind be dispardoned state. If faith and remission being separated in any human experi- tinetly fixed upon this fact, that the of sins co existed in their experience ence is entirely unknown to the Word Lord has seen fit to make baptism a there was something wrong with their of God, and therefore his criticism of condition of parden to the penitent be-

> Proof that repentance and remission of sins may be separated in the experience of a human being is found in the case of Saul of Tarsus, as may be seen by reference to his own narrative as given in Acts xxii. When Ananias Testament, to examine that blessed Ananias called upon him. The Disstood before him, Saul had faith and had repented, but remission of sins did not Scriptural meaning and place of faith, with holding the doctrine of "baptism co-exist with them in his experience else repentance, baptism, and remission of for the remission of sins," as though there would have been no propriety in the words with which Ananias addressed him, "Ariso and be baptized and wash away thy sins, calling on the name of the Lord." After he had been baptized remission of sins was a fact in his to question four:experience.

> passages he quoted, do you reject them! Not at all. How do you get over them then I Let us take Acts x. 43, "Through any one exercise so little common sense his name, whosoever believeth in him shall receive remission of sins," Mr. W. says this is proof that faith and remission of sins cannot be separated in time. The form of the language places remission of sine as a result of faith and therefore as something that comes after faith, and hence they must be separated in time, even on the testimony of this text. But peither are we required to conclude that faith is the only antecedent of remission of sins, although if we were to confine our attention to this passage we might think so. By refer-literal washing had done anything to all to leave untaught and difficult quesving to other passages we find that repentance also, and turning to the Lord, are placed before pardon, and so we do not so interpret Scripture as to make it contradict itself, or in such a that he is dead to his old ways and alive We are sure that the Judge of all the way as to make one passage exclude to live henceforth in newness of life. another, but in such a way that the

declarations of the Word of God. If Tarsus, but we are sorry he did not see we should even find that baptism is hit to answer the second part of ques placed before remission of sins, as we tion four, viz: "Does he refuse, as do for example in Mark xvi. 16; Acta Baptists do, to baptize such a person ii. 38, and Acts xxii. 16, we shall not (a penitent believer) unless he will tesstumble at that, though we are sorry to tify that his sins are already washed eay many do stumble at it.

will be seen that not only does he not that though he object to the use in the tice. However, he probably thought object to using Acts iii. 19, although answer to the question under considerprinciple of interprotation, let us ask, is find some who have not been under the rejecting the other. Better take both person receiving the command. Bapblotting out of their sins. Certain saying, "Bo baptized and declare yourconditions had to be complied with and self cleansed from your old sins by the Proof that faith and remission of sins then the blessing would be conferred. blood of Christ." Whereas, if we conthe Disciples for attempting to separate liever, and the devout student of the faith, repentance, etc., has no solid New Testament will find this whole basis so far as his answer to question subject cleared up for him. Baptism three is concorned. It will, let us say, is not, was not to Saul, the only condibe an interesting and profitable exertion of pardon; he had believed, repentciso for any man who believes the New ed, confessed Jesus as Lord, before volume with a view to learning the ciples have frequently been charged sins. And we urge all whose minds are there were no other condition of remisnot settled on these matters carefully sion of sins save baptism. As a matand prayer ully, to search the Scrip- ter of course, this is a misrepresentatures for themselves.

We shall now give Mr. W.'s answer

By two Scriptural instances we have er as Ananias did Saul of Tarsus (Acts by challenge the whole world with an again, and, that when he does so, he overthrown Mr. W.'s position. But xxii. 16), "And now why tarriest some one will say what about the thou? arise and be baptized and wash away thy sine, calling on the name of the Lord."

> as to think that I meant that baptism scholarship, the critical scholarship, of had anything literally to do with the the world is now largely with the Disremoval of sins (except where they had been under the instructions of Disciples). But they always understood that in that symbolic ordinance they been accused, and will no doubt again were exhorted to declare themselves cleansed from their old sins by the blood of Christ.

> multitude that no malicious desire on Lord did not say, " He that is not his part caused him to give sentence of bantized shall to damned," neither do death concorning Christ, "he took water and washed his hands, saying, I am innocent of the blood of this just the Word of the Lord, and they urgo person." But did he mean that the others to do the same, and recommend cleanse him from guilt ! Surcly not ! tions to Him who is far more kind and But in that symbolic cleansing he declared his innocence. Even so the penitent believer in the ordinance of creatures are not called upon to pracbaptism declares before others the fact tise in the court of heaven's chancery.

whole Book harmonizes, and that no W. exhorts penitent believers in the His voice.

doctrine we hold is obnexious to the language used by Ananias to Saul of | away !" This, we are credibly inform-We may also briefly consider the uso ed. Baptist ministers in Canada con-

tion of their teaching. They do hold that baptism administered according to the command of the Lord Jusus is a 4. Does he cahort a penitent believ. condition of pardon, and they fearlessopen Bible before them to overthrow Answer.-Yes. And I nover had Lord to give the subject an unprojudiced and thorough examination. The ciples on this subject. The Disciples, because of holding these views, have be accused, of teaching that every one who is not baptized will be lost. But. When Pilate wished to show the as we pointed out 'n last issue, the the Disciples say so. They aim to obey

far more wise than we. We fallible

carth will do right; be it ours atten-

b. Does he ever use Peter's language (I. Peter iii 21): "The like figure whereunto oven baptism doth now suvo by the resurrection of Jesus Christ!"

Answer .-- Yes. I frequently uso this passage, and also "teach that baptism is in no sense a saving ordinance.

The salvation spoken of in this text is effected "by the resurrection of Jesus Christ," and as baptism symbolizes the fact that Jesus was buried and rose again, and that the believer has passed from death to life in Him; this passage is an instance of the general fact, that, in Scripture language, a single part of a complex action, and even that part of it which is most obvious to the senses, is often mentioned for the whole of it, and as in this passage the whole of the solemn transaction is designated by the external symbol. Even so the whole of the other ordinance is described by simply naming the "breaking of bread," and the whole transaction of ordaining ministers is termed the "im-position of hands."

Having now answered your questions and answered overything worthy of notice-and indeed some things unworthy of a remark—this correspondenco closes so far as I am concerned.

Yours respectfully, W. J. WADDELL. Hillsburg, June 30, 1890.

The reader will note that Mr. W. acknowledges that he teaches "that baptism is in no sense a saving ordinance.". If helives long he may feel like modifying that declaration; it will not endure the light of the Word of God. If he will carefully study his own explanation of Peter's language he may be disposed to alter his view a little. The fact that the Apostle Peter uses the words, "baptism doth also now save us," should provent a person who believes Peter to have been an inspired man from saying that "baptism is in no sense a saving ordinance." The particular sense in which it saves may very well be a question, but that it saves in some sense should not admit of question, at least with those who reverence the Scriptures. We do not care to follow our friend further in his explanution of this passage; indeed this article is much too long now; but we are anxious to have this matter dispoved of; our readers are probably somewhat wearied of it. Mr. Waddell takes his leave of us for the present. We shall have some general reflections and conclusions to lay before our readers, growing out of this discussion, in a future number. We want to take all the good out of it we can. Let our friends remember that these are live questions and important ones, and be patient.

We hear that Bro. Hugh McDiarmid made a flying visit into South-Western Outario, a few weeks ago. It is to be hoped he will cross the lines soon will not return without visiting his that position, and at the same time many friends in Wellington Co. We they earnestly entreat all who love the are pleared to know that he is looking well, and onjoying his work on the Standard.

The following is related by a friend: Union revival services had been in progress in a certain town for some timo. Great interest was taken in thom; all the ministers of the town, we believe, joined in them. Meetings for counsel and encouragement were held in the afternoons. At one of these meetings one of the ministersa man of education and of experience -oxpressed himself somewhat as follows: "Brothren, when I see so many anxious people at these special services, I am troubled; I do not know what to say to them; I do not know what answer to give to the quer on, What must I do to be saved?" If we had the car of that minister we should recommend him to study atten-We are pleased to learn that Mr. tively to hear and faithfully to obey tively the fifth book in the New Tostabe delighted with Bro. Sheppard's but it would be vastly better for them reply o "S" in last Evangerier. If they did not. "Whatsoever a man But they would note that the punctua- coweth, that shall be also reap." tion was quito imporfect in places. It Knowles' "Fragments."

under a misconception, we regret it; trine for Mr. Wade and the Mail. we want to be exactly right. If we are not forbid, hereafter we may say that the Baptists teach that "He that believeth and is saved must be baptized." But does not that make baptism something like "a saving ordinanco?"

Speaking about "a saving ordinance," reminds us to ask a question we have frequently thought of, viz. "What is a saving ordinance?" What scriptural basis is there for such a classification of ordinances as is implied in the expression? Does it dare to preach? The cause of truth mean that some of the Lord's ordi. and honesty imperatively demands an nances we must oboy, while some of them we can treat as we please? obnexious than they ever were before Suppose some one were to say that the recent discussion. What would erry ordinance of the Lord is "a the Christian world think of the moral saving ordinance," would that make housety of the Presbyterian Church if able young wife, her mother and sister, him a heretic? What think you?

Des Moines, Iouca, July 18 .- As my beart wanders back to my loved work in Minnedosa, I long for news from that field, and would, therefore, ask It would be well for all Presbyterians you to send mo THE EVANORLIST to the above address. Euclosed find one Dr. Schaff's questions calmly and condollar for the same. Yesterday at scientiously. The present condition of Drake University occurred the faneral things in the Presbyterian Church services of Prof. Norman Dunshee. The grand old man continued his labors till the day before his death and then fell asleep in Jesus without a pain. In is critically examining the new Articles him the church loses a pier. He was of Faith of the Presbyterian Church one of the ripest scholars of the age. placed in the awkward position of that great man. Scores of men in all and the former for the Church herself, box containing the remains of our for fifteen long, weary miles the faiththe professions will be moved at this tions will naturally conclude that the life. I have engaged with the church by the Church for the sole purpose of

parents in allowing their children to go ously and advoitly expressed, and there in the paths of the destroyer. If I went into the blacksmith's shop, and intention evidently is to leave behind in; the contagion of sympathy apread, saw a man carclessly picking up an innocent-looking piece of iron, and then drop it quicker, I should conclude that that evangelical Christians of opposite ove be seen. although it was not red-hot, yet it was creeds might each find in it his own hot enough to let alone. And if he showed me the welts on his hand, I should not insist on handling the iron myself, in order to ascertain whether it was hot. Must a man set the muzzle of the gun to his own head, and draw the trigger with his too, to find out if the gun is loaded?

his wild oats." It is time that many the Review itself on the subject.

is not accountable for that; nor for has just preached a sermon in which book has been carefully revised and just. The funeral services were con-carried on without drawing upon the "instrumentability"-col 8, 1 10; he donounces Church entertainments improved. We may refer particularly duoted by Brother T. D. Butler, a General Home Mission Fund. As it nor for "water" col. 9, 1. 5 from as "a foo in our midst, an introder of Asta will as an in which it is former pastor of the church, assisted is a large undertaking, it should have foot of column; nor for other such inimical to the best interests of the shown that the "going up," of verse errors. We regret to have the articles Church" There are two views of 31, was going up into the chariet; that student of the deceased. of our contributors typographically this question, each of which seems the "going down of both together," marred. We shall endeavor to avoid reasonable. Mr. Wade's idea is that was going down from the chariot such errors to far as possible. Our religion must not be made a back of cortain water, and was there brought friends would have no difficulty in amusement. In New York, on the to a standstill; that then the travellers identifying "Bro. McGorroy" in Bro. other hand, some excellent clergymen went down from the chariet to" (cis), for ability, and a hard worker in the are using the amusement hall as a not into the water; and that the going promotion of every department of stopping stone to the Church. It is " from" (ck) the water does not Churchwork. By his kindly disposition We have been informed that a cor- there felt that the man who can be simply any unding out of water, but in Baptist minister complains that induced to visit the amoking and but tain Baptist minister complains that induced to visit the smoking and bil- cunuch again according the chariot, our way of putting the Baptist posi- liard-room under Church auspices will and Philip being "caught away" by tion relative to Mark xvi. 16 is not soon become an elder. Nevertheless, the Spirit. Mr. MacKay has made fair. He says that the Baptists do it cannot be denied that the bazaar the price of the book very low, in the not teach, "He that believeth and is and the concert, as means of raising duced among the young. We recomsaved may be baptized," but, "He funds for Church purposes, are reflectioned this little book, and can, from that believeth and is saved must be knows upon Christianity. People should the testimony of not a few, say that it baptized." We have not the elightest be induced to give for the sake of roll. has been very useful in settling the desire to misrepresent our Baptist gion, and not for the pleasure tempofriends; if we have been laboring rarily scoured .- Mail. Very good doc-

> The Rev. Dr. Schaff is not one of those who deam it discreditable to the Presbyterian Church to admit that the Confession of Faith needs revision. In a letter from Switzerland to the Independent ho says: "No judicions Presbyterian minister preaches ropro bation and protorition in the Church or in the catechetical class, or in the Bunday school; and if he did, he would limit or dostroy his usefulness. Why, then, retain them in the public Standards, and require a solemn subscription to what the subscribers either do not believe at all, or at least never elimination of those features which are now far more objectionable and she should continue to bind her ministers and elders to doctrines which an overwhelming majority of her presbyteries have openly rejected?

The foregoing is strong language for a Presbyterian, but it is wholesome. -both ministers and people-to weigh caunot last.

A writer in the Bolfast Witness, who The father said, "I have seen the folly of it, my son;" and the son replied, "But I want to see the folly of it, too." And this piece of evit wit has actually been the excuse to many ously and adroitly expressed, and there ously and adroitly expressed, and there a meaning of such beautiful ambiguity and not in all the house could a dry views. From an examination of the uso of the personal and possessive sion of beautiful flowers, sent by sympronouns we, us, our in Articles vi , vii., viii. and ix., he affirms it is difficult to pathizing friends and societies, with say whother the Articles favor the which the deceased and his good wife payments to the missionaries. dectrine of a limited or of a universal were associated. Alonoment.—Presbyterian Review.

The above reminds one of the old we judge, makes a very fair criticism.

130. Paper, 25 cents.

We hall with eatisfaction the sixth will be understood that Bro. Shoppard Rev. W. H. Wade, of Woodstock, trenchant controversial brochure. The away to awa minds of those who have been assailed by the spurious arguments of the immersionists.—Presbyterian Review.

> We were thinking such reasoning was out of date. We are sorry the Review ondorses it. Those whose minds are cettled by it will find it difficult to keep them settled if they will take up their New Testaments and read the passage for themselves without note or comment. We often wonder how hard-headed people like the Presbyteriaus can accept such absurdity for sound reasoning.

Brother Baughman's Death.

DEAR BROTHER MUNRO,-I send an account of the sad accident of last week for the information of distant

On Monday morning last our highly estcomed young pastor, with his estim-Mamie, and a few other friends left town for an outing of two or three weeks on the back lakes, with a view of recruiting somewhat wasted strength in order to future energetic labor. On the following Friday night the Church and town were stunned by receipt of the following fatal missive:-

From Mrs. F. W. Baughman, Peterboro': "To Mr. R. Windatt, Bowmanvillo: Meet the morning train leaving Peter-Baughman's remains; was drowned something serious was the matter, the at seven this morning.'

friends, with sad hearts, proceeded to rescue, and likely have perished with the depot at the time named. The him. He sank to the bottom and For three and a half years he was scenning to have two creeds—the old terrible fact—so hard to realize—re- nover again came to the surface till Garfield's teacher at Hiram, Ohio, and Confession and the new Articles, the ceived occular demonstration as the two hours later his body was recovered. contributed much to the success of latter for those outside her Communion train rolled into the station with the The body was placed in a boat and We extend a hearty invitation to box containing the remains of our for fifteen long, weary miles the faith- brothron and friends to come to hear announcement. There was none truer Confession is her true creed and that The coffin having been transferred to till a place was reached where a coffin to God than he. May we profit by his the Articles were deliberately prepared the hearse, and the heart-stricken could be procured and communication at Swan, Ia., for the coming year. beguiling into her fold those whom by riages, the procession slowly wended Fraternally, F. H. Lemon. young widow and companions to car- with friends at home be made. attract. He also comes to the conclu. its selemn way to the new desolated full of promise brought, as it seems to ing. A good work can be done here sion that the doctrine of the Confession home—a home which its occupants us, prematurely to its close. But we by a faithful continuance in well-doing. is not summarized in the Articles, and had with light hearts left but a few must still strive to exercise faith in the May the Lord bless our weak efforts. that the doctrine of one is not the days before, little thinking of this sad great, good Father who can bring return.

"So swift troil corrow on the heels of Joy."

The scene which followed I shall not attempt to describe. Friends crowded

During the day the coffin was wellnigh buried out of sight with a profu-

Barrien By Rev W. A. MacKay, a few minutes, a procession of half-a disposed of t M.A. Toronto: Wm. Briggs. PP. unite was formed to our beautiful come-

> To all human appearance a dire calarity has befallen this Church through this sad ovent. Brother Baughinan was a man of very superhe won all hearts, and everyone who had the pleasure of his acquaintance feels that he has lost a personal friend. He was esteemed and leved by the other religious bodies of the town no less than by his own brothren. He was invited to participate in their social gatherings; their ministers freely exchanged pulpits with him, and they draped their churches on the occasion of his funeral. He did not liceitate plainly to point out the differences between us and them, but he did it in so kindly a way as to give offence to no one.

The Church here has assumed heavy responsibilities in the erection of a new house of worship in expectation of the large assistance that Brother Baughman would have brought us in completing the undertaking. But he has left us in the midst of this work in which he felt such a deep interest.

The manner of Brother Baughman's

death was as mysterious as it was sad. He was an expert swimmer. He went into the water for a bathe before breakunknown reason, he pushed her toward Ave. and Howall Street. the shore. The mother, who with the wife was standing witnessing what was passing, went in and soized the girl by her hair and pulled her out. She says she could have taken hold of him too had she known there was danger. boro' at 6.40, with hearso for Mr. As soon as it was seen that really wife, had she not been forcibly re-Accordingly a large number of strained, would have rushed in to his

It is unspeakably sad to see a life so good out of evil, and light out of apparent darkness. R. Windarr.

Bowmanville, August 1, 1890.

So-operation Lactes.

As usual, not much money is coming in at this season. Those who find it convenient to pay their subscriptions now will oblige by doing so. The Board is anxious to make prompt

The meeting house in Hamilton is The funeral was to have taken place nearly completed. A few of those who The writer in the Belfast Witness, on the following afternoon, but in the subscribed at St. Thomas towards the morning it was found impossible to fund for creeting it have not yet paid saving, "That a young man must sow We should like to have the opinion of defer it so long, and notice was cir. their subscriptions. Will they kindly two confessed their faith in Christ, and culated that it would take place at send in the money as soon as possible were buried with Him in baptism.

Students of the Word of God would young men do perform that operation, IMMERSION NOT A SCHIPTING, and, though the notice was but in order that this matter may be finally

The Board will be glad to receive tery, where the remains of our dear subscriptions to the Evangelists' Quardeparted brother were decently taid antre Fund. As heretofore explained, by Brother Hester, of Guelph, a fellow- the support of a large number of the brethren.

> The following sums have been received since the Annual Meeting for Home Missions :--

Mrs. C. McMillan	\$5	00
Annie Kilgour	2	00
J. R. Gatf		50
Mrs. Fisher		00
O. McArthur	1	00
Wm. Bousfield	2	50
P. L. Wecks	5	00
Jas. V. Crawford	1	00
Mrs. Jas. V. Crawford	1	00
Church, West Lake	2	00
May Collection, Muskoka	3	20
Charles McKinlay		00
General Christian Missionary		
Collection	25	00

New York State Convention.

The Annual State Missionary Convention of the Disciples of Christ will be held with the Church at Rochester, beginning Thursday, Sept. 11, at 10 o'clock, and continue over the Lord's Day. The Ministerial Association will convene on . Wednesday, Sept. 10, at 10 o'clock. The C. W. B. M. will hold their session on Friday afternoon, Sept. 12. Bro. G. L. Wharton, missionary to India, will address both the General Meeting and the C. W. B. M.; besides other speakers from abroad will take part in the deliberations. All the preachers of the State are expected on the occasion, with a very full attendfast, and after being in the water for ance of the leading brethren. Any some time, he took in his wife's sister, brethren coming from Canada will be whom he was teaching to swim. The made very welcome. Reduced rates shore at the place, it seems, is a rock returning to all who obtain a Trunk gradually descending till the water is Line Association certificate when purthree or four feet deep and then a chasing railroad tickets. This applies sudden perpendicular descent of some to all roads within the State of New twenty feet. Very shortly after the York. Persons coming should report girl had entered the water, for some at once to the church, corner of Monroe

O. G. HERTZOG, Cor. Sec.

Thurch Rews.

STAYNER. - Bro. Alex. McArthur. recently of Texas, but formerly of Middlesex Co., Ontario, has been spending a few weeks with the brethren at Stayner. We should be glad to hear of his being retained in that region.

BLENHEIM.—Bro. E. R. Black is to begin a series of meetings here Aug. 17th. We also expect Bro. J. R. Gaff of Toronto to be with us on that day.

REDUKTOWN. -- Our meetings continuo to increase in interest. Two confessed the Saviour on Lord's Day, July 27th, and were baptized the following even-H. BROWN.

ERIN VILLAGE.-A lady who had long been connected with the Methodist Church, having had her attention drawn to the teaching of the Disciples. scarched the Scriptures for berself, and decided that she had not been baptized. She was buried with Christ in baptism on the evening of July 30th.

WIARTON.-Bro. Amos Tovell has been with the Church here for about six weeks, and must soon return to take up his studies. We recognize that his manner of life is worthy of the Gospel of Ohrist. All have learned to esteem him very highly in love for his work's sake. During his short stay,

XV oman's XV ork.

Conducted by Mrs. S. M. Brown and Miss Jessie l Agnew Everythine intended for this column bould besentto Mrs. S. M. Blown, Wistion, Ont.

Minnedosa.

The following sums have been con tributed to the Minnedosa Church Building Fund since our report in the May issue of this paper :-

Receipts. Everton Auxiliary, to the O.O. Church at Gloncaira John Thomson..... H. J. Leonard.... Bella Sinclair John McKinnon Mrs. S. M. Brown..... Charles McMillan C. J. Lister.... John Campbell.... John B. Lister..... R. N. Wheeler..... John Black Duncan Currie..... Mrs. John McPhedron... Thos Whitchead Amos Tovell..... Mrs. McGill..... W. H. Black..... Samuel Woolner..... J. O McCarthur..... George Williams..... M. N. Stephens, Jr.... Flora Currie J. W. Moot..... R. W. Ballah..... Mre. Charles Fleming..... Miss Ella Stepheus..... G. Wells W. B. Malcolm Mrs. W. B. Malcolin Mrs. Malcolm McKennon Mrs. Tyson

John Kilgour While thanking the kind brethren and sisters for their liberal contributions we have to add that the subscription list is still insufficient. Are there not a few more, who would like to help in this work, that we might present the House to the Lord without debt?

JENNIE FLEMING, Treasurer, Kilsyth, July 29, 1890. O.C.W.B.M.

> "Edify one Another." (I turss, v. ii.)

What is to edify? Literally it is to build up in a moral sense. This is A Little Chinese Boy and Girl reciprocal work, "edify one another," "none of us liveth to himself, and no man dieth to bimself, (Rom. xiv. 7). We are then responsible for the spiritual growth of our brothren. The foundation is already laid, well and we build thereon?

"Our to days and yesterday blocks with which we build."

Are these blocks of good material? "Now it suy man build upon this foundation gold, silver, precious stones, wood, hay, stubblo; every man's work shall declare it, because it shall be revealed man's work of what sort it is. If any man's work abide which he hath built thereuron he shall receive a reward. If any man's work shall be burned he shall suffer loss; but he himself shall be saved, yet as by fire." (I Cor. iii. 12-15.) These solemn words need no comment. Let us build carefully, looking to God's plan for guidance at every point. Who can measure or limit the influence for good or evil our words and acts have on those we meet. Even to those who seem "shut in" and edify one another even as also ye gods and witches and wicked fairies, J. R. A. that could pounce down and carry do."

Cahildren's Mork.

Mrs. Jas. Ledlard, Suct., Poplar Hill, Out.; whom communications for this department build be addressed.

DEAR CHILDREN.-I hope you were interested in the paper about Chinese children in the last Evangelist, for the more we know of any subject the more we are interested in it, and for that reason I have given you these papers. There are so many poor children living such lives of neglect W.B.M. S11 00 children living such lives of neglect. Three Sisters at Everton 3 00 and hardship and degradatio. that vo 2 00 must all try to do our very bost this year to help them. Have you given Mrs. Lediard, superintendent, 20 00 any thought to the question I asked about employing a missionary of our 5 00 own! If all the money raised for 5 00 missionary purposes in our Sunday schools and by our Children's Mission Band was all put together, it would go quite a distance in paying the salary of a missionary to one of our foreign fields, and we might be able to get some help from some one else if we were very much in carnest about it ourselves. The lady missionaries sent out from the States receive a salary of \$600 per annum besides their outfit and travelling expenses, which would be at least \$200 more, so we will need to be very busy to raise that sum. We may not be able to send one next year, but this year we have more bands and a full year to work in, so I hope we shall be able to double the sum we raised last year at least. Remember, that so many children do not know the Saviour, and have no means of learning about Him.

> DEAR MISSION BAND, GIRLS AND Boxs.—1 have been told by the mission band in Lobo that I had to write a 00 letter to all the other bands. I suppose I ought to feel honored that they have chosen me, but I am sorry to say that I don't at all. We expect to hear from China soon, to know whether our adopted baby will be there or in some other foreign country. We are going to celebrate our first anniversary by a garden party. It ought to have been held quite a while ago, but as this is in the country we had to wait until after harvest. I guess some one else will have to write later on and tell you how we succeeded at our garden party.

Yours truly, FLORENCE LIEBIARD.

by MRS. C. N. PEARRE.

last paper, I'm sure you are ready to can and do the grandest thing we have truly, to last to all eternity, what shall ask, Is there no play, no fun for done yet - From Pure Words. J. E. L. Chineso children? Yes, but you would think it the mere ghost of fun. Bob would have his kites, wonderful kites, shaped like birds or men, and very gayly colored, and it would scem very droll to see old men and young men and boys all out flying be made manifest, for the day shall kites as they do on the great Kite Day in October. But after kites then by fire; and the fire shall try every is very little that would seem like fun to you-no marbles, base-ball, skates, bicycles, not even fishing tackle, for a Chinese boy thinks fishing too much like work to be fan. And little girle! What could Ethol do with her feet bent double? Just sit down and play dominoes, or jackstraws, or some such quiet, simple game—or hear and tell stories. This is their most delightful amusement, for they have no charming story books to read or beautiful picture books to look at. So they bave to hear and tell stories, and the there is a way to edify as wide as the more frightful the story the more world. "The effectual fervent prayer outertaining, till they get so scared of a rightcous man availath much." they hardly dare to look behind them. Wherefore comfort yourselves together | You see, they believe in all sorts of

them off to the most frightful places, or devour them alive. Isn't it dreadful for little children to live in such terror? Sometimes they are taken to burn incense before some hideous idel, and then such dreams as they will havot

Parents think charms can keep away these ovil spirits, so a string of charms will be hung about the baby's neck and kept there as it grows up. Thay pay great sums of money to the priests for these foolish charms.

There would be the helidays-yes, s holiday almost any day; that is, a day sacred to some god, but only those observe it who care to, and Bob couldn't stop school for it. There is New Year, which is much like our Fourth of July and Christmas put togetherplenty of tiro-works and noise, also presents and good wishes. This comes in the school vacation. Then there is the great Feast of Lanterns, with long processions, and everybody carrying lanterns on long bamboo poles-all kinds of lanterns, richly colored, shaped like birds, fishes, dragons, every queer thing they can think of. Boat racing is another fine sight that the children can enjoy.

What about Sunday school and church? None of either except where the missionaries have gone, not even any Sunday. You would burn an inconse stick or a piece of the costly and fragrant sandal wood now and then to the memory of your grandpa and grandma who are dead; or may be go and put something to eat before some hideous idel, and you would think the spirit of the idel would est the spirit of the food, and by and by you would go and eat the food your-

Now if you lived in China how could you learn to be good so God would love you and take you home to heaven when you die? Wouldn't you want the missionaries to come and teach and mother good: Christian people? Don't you know we have Children's Day to learn all about those things in far off heathen lands, and to raise money to send more missionaries there to teach the people? And don't missionaries? How much are you going to give on Children's Day? Oh, it ought to be such a grand gift this year! How glad Mr. Williams and Mr. Meigs and all the other good missionaries would be to see a whole shipload come to help them. Every penny If you remember what I told you in will help. Let's save every penny we

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Ontario.

S. S. Lobo

An Appeal.

To the Christian women of the British Empire, the United States, Germany, and all other Protestant countries, greeting:

We, the women of the Missionary Conference now assembled in Shanghai, come to you, our sisters in Christ, with an urgent appeal in behalf of the one hundred millions of women and children of China who "sit in darkness and in the shadow of death." The work of women in China has been prosecuted at the oldest stations for about fifty years; at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies ongaged in educational, medical and evangelistic work in China. Much has been done by them; many lives have been uplifted from the degradation of idolatry and sin, many sad bearts, comforted, many darkened minds enlightened and much solid good effected. But our hearts are burdened to day with love and pity for the millions of women around us, our sisters, for whom Christ died, still unreached by the sound of the Bospel.

Beloved sisters, if you could see their sorded misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, more human pity would move you to do something for their uplifting. But there is a strong motive that should impel you to stretch out a helping hand, and that we plead -the constraining love of Christ. We who are in the midst of this darkness that can be felt send our voices across the ocean to you, our sisters, and bosecch you by the grace of Christ, our Saviour, that you come at ouce to our help.

Four kinds of work are open to us: 1. There is school work in connection, with our various missions, which, in many cases, the men have handed over to the women, in order that they themselves may be free to engage more directly in orangelistic work.

2. There is a work to be done for the sickand suffering women of China, in hospitals, dispensaries and homes, for which skilful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3. There is work for us in the families of the church. There are converted moiliers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4. There is a work of coangelization among women, similar to that being done by men among the people at large. It is not claimed that the crangelization of women can not be done, at all, by men; but that there is more of it than men can do, there is much of it that will never be done unless women do it, and much that men can not do as well as women can. There is nothing in this work transcending the recognized Scriptural sphere of women. Women received from the Lord Himself upon the very morning of the resurrection their commission to tell the blessed story of a risen Saviour. What they did then we may continue to do now

of life and work in China, we would answor that :-

common sense, also well-educatedthough not necessarily of the highest was laid out for the coming year." education-apt to teach, kind and constant self-denial for Christ's cake.

2. It is desirable that they should over the birth of a daughter. pureno a systematio courso of Biblo! work at home.

and protection of their brother mission-

Open doors are all around us, and ancestral worship binds the people as Heavenly Father?" with chains of adamant, yet with God "all things are possible," and mountains of difficulty molt like snow-flakes Righteousness."

in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of and will permit you, if you "sten to His call, to be His fellow-workers in but the laborers are few. "binding up the broken-hearted, proare bound."

That the hely and loving Spirit of God may incline your hearts to respond to His call is our carnest prayer. Yours in our Lord,

1, 1890.

Official News from the Foreign Society.

regular monthly session, July 19, should give to this work, and give 1900 in Room 55. Johnston Building liberally.

A. McLean, Cor. Sec. 1890, in Room 55, Johnston Building, Cincinnati, Ohio. Devotional exercises were conducted by W. S. Dickinson.

FINANCES.—The receipts for the month amounted to \$7,063.70; the dis- wore called to mourn the loss of one bursements to \$4,721.20. Appropriat of our sisters from the Gainsboro contions were made as follows: \$19.50 to gregation, Sister Nellie Comfort, aged purchase an interest in a cometery in 28 years. She had been a sufferor for Wuhu, China; \$300 for school work about a year, and that droad disease, in Akita, Japan; \$600 for a hospital consumption, baffled every effort to cottago and a disponsary; \$500 for restore health. But we do not sorrow rent, repairs and travelling expenses as those who have no nope. It was a in China; \$100 to Dr. W. E. Macklin great pleasure, and a blossing to visit to complete his home.

NOTES PROM THE FIELD .- China .-W. E. Macklin writes: "My student, whom I have been teaching medicine for more than two years, and trying as occasion offered to implant a knowledge of the Gospel, and who has heard all of us preach many times, has asked for baptism. Providence scomed to have sent this young man to us. I have contracted for one hospital cottage, forty five by twenty-seven feet, which will cost rather less than \$300-I have built a dispensory costing about the same. We had a conference in Shanghai, and a great many important stops were taken. One version But, you will ask, who are needed of the Scriptures is to be made. The for this work? Knowing the conditions Government is to be memorialized to inform it of the principles of Chris tianity. Appeals are to be made for I. They should be women of sound one thousand workers in five years.

was a great success, and much work

India - A now bungalow is needed forbeating in disposition, so that they in Hurda to accommodate the ladies may live and work harmoniously with there. An orphange for boys is also their associates and win the hearts of needed in Hurda, and a school and the Chinese. Above all they should be chapel in Bilaspur. Miss Levermore women who have given themselves expects to be married soon, and another wholly to the Lord's work, and are pre- lady ought to be sent to take her place pared to bear hardship and exercise and work. The families of M. D. Adams and Dr. C. S. Durand are each rejoicing

Japan. - C. E. Garst says : "Just at study before coming to China, and present our preaching services are not have some experience in Christian well attended, but the meetings for women and children are good. The Further, we would suggest that upon election of members of the Diet comes reaching the field they should labor in off July 1. There is much excitoment connection with established missions on the subject. It is also the busy m order that the good results of their scason with silkworms. Rice is so work may be preserved, and that they high it has produced a famine in the may have, when needed, the assistance | land; the distress is co-extensive with the Empire ! Poor Japanese, starving soul and body t Whon will the happy day come when they will rejoice though idolatry lifts a heary head, and in the joy of knowing the care of a

England .- F. W. Trov has opened a work in Gloucester under favorable auspices. J. J. Haloy is preaching to before the rising of the "Sun of immense audiences in Birkenhead. The outlook is full of promise. Mrs. Haloy and children sail this week. W. Southport.

REINFORCEMENTS. - Several missionaries expect to sail for China in Sop-Jesus Chriet, and take your share in tember. Dr. James Butchart may the most glorious war that was over go then, or he may wait six months waged upon carth-the war against longer. He is now in New York takthe powers of darkness and sin, assured ing some special courses to qualify that God will accomplish His own himself for work in the field. From purposes of lovo and grace to China, overy mission the cry comes for more men. The harvest truly is plenteous,

LARGER REVENUE NEEDED. - The claiming liberty to the captives and growth of the work calls for a correthe opening of the prison to them that sponding growth in the receipts. It should be borne in mind that the Foreign Society-usks for only one offering from the churches this year. It will be seen that this one offering ought to be very generous. Thus far Signed on bohalf of the two hundred not more than one church in five has and four ladies assembled in the Mis- responded to the call. The whole sionary Conference at Shanghai, May amount received from the churches since October 20, 1889, is \$11,056.92. It goes with the saying that we are able to give ten times this amount without reaching the limit of our ability. The Executive Committee met in Every church and every Christian

Obituaries.

COMFORT .- On the 17th July, we her. She loved her Lord, and gloried in His praises.

Bro. Koffer, of Beamsville, preached the sermon in connection with the funeral. Sho was buried in the cometery rear "Lane's Church," about midway between Resedence and Beamsville.

A field and acre of our God, A place where human harvest grow.

Overmour.—It is sad to record the death of Sarah Overholt, a young sister of only 21 years. She was beleved by all; ever kind, gentle and mithful. She had suffered ill-health for a long time. Her constitution was broken down, and low fover setting in made the struggle for life hopeless and brief. She died on the 17th July, and was buried on the 20th in the North Pelham cometery.

Not prudence can defend, nor virtue save . Disease invades the chastost temperance. health, of good ability, and good Our meeting of medical missionaries Rosedone, July 31, 1890. J. B. L.

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Mhe Critic's Øorner.

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

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"Having therefore, brothron, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say His floch." (Heb. x. 19, 20.)

In referring to these words, E. S., of the "Critic's Corner," in a sermon At Bottom Prices. some time ago, gave some apparently far-fotched, but very important mean ing to the words at the beginning of the 20th verse; perhaps a critical explana-tion will be in order. Exes.

A conscientious Christian will never seek to excite mere curiosity in his expositions of the Word of God, nor to dieplay his learning or ingonuity by references to the original, but will only! give further explanations of the meaning of the language in the original; Greek or Hebrew when truth demands! them. For the reader of our translations truth does demand such references in order to understand more fully the passage before us. " Now" is the trans lation of prosphaton, which means, "newly slain, fresh, recent," etc. This word occurs no where else in the N. T. When thus applied to a way, it not only means new as having never existed before but, more especially, as now in the souse of always being fresh. In the sacrifices of the Old Convenant the blood was to be offered as soon as it was shed; so in the escrifice of Christ once offered for sin, his blood, so to speak, is always fresh, alwayn warm, and honce always efficacious to take away sin.

Joised with the word Zosan (living) this signification is still more apparent for it also convoys the idea of porornial or unchanging freshness over living.

As Dr. Owen puts it: "The way of the tabernacle waxed old, and so was propared for a removal; but the Gospel way of salvation shall never be altered, nor changed, nor decay, it is always new and romains for ever."

It is a way, door reader, by which you may draw near with a true heart, in the full assurance of faith that you will be received graciously, and both yourself and your prayers find access to your God and Saviour. E. S.

I≊iterary **I**2otes.

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