

Contributions.

Extraordinary and Ordinary.

There was a period in the far-past, when the physical universe had its origin; when there existed no ordinary means for the production and propagation of vegetable and animal species.

It would be derogatory to the Divine wisdom and power, to suppose it necessary that at any time since the creation, God should have to give new vitality to seed, new radiance to the sun, or send rain from newly-contrived sources.

There are many striking analogies between the physical and spiritual emanations from the Deity. Among them are the miraculous or extraordinary inception of the universe and the Divine revolutions, teachings and provisions for man's spiritual guidance and salvation.

The Gospel which was preached unto the people, "with the Holy Spirit sent down from heaven," was then the power of God unto salvation.

"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 for wheat to be rained down from the 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 regeneration 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.

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 one designed. More anon. E. SHERMAN.

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

A high heapist believes in putting whiskey into a boy through a \$1,000 funnel, and then putting the boy into the gutter; a prohibitionist believes in putting the whiskey into the gutter and saving the boy.

Selections.

The Fountain of Praise.

All my soul was dry and dead Till I learned that Jesus bled; Bled and suffer'd in my place, Bearing sin and matchless grace.

Then a drop of heavenly love Fell upon me from above, 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 within, my soul was praise, Praise increasing all my days; Praise which could not silent be; Floods were struggling to be free.

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

Lo, a river clear and sweet Laved my glad, obedient feet ' Soon it rose up to my knees, And I praised and prayed with ease.

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

Hallelujah! O my Lord! 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. H. Spurgeon, 1890.

A Brahmin's Testimony.

A striking testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, officials, students and others, has just been published:-

"I have watched the missionaries and seen what they are. What have they done to this country for? What tempts them to leave their parents, friends and country and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in Government offices receive larger salaries than they."

Is it for an easy life? See how they work, and then tell me. Look at that missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances. He was not discouraged. He opened a dispensary, and we said, 'Let the pariahs (lower caste people) take his medicine; we won't.' But in the time of our sickness and fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health. Has he made any money, by it? Even the cost of the medicine he has given us has not been returned to him. Now what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal in all the different languages I chance to know. It is the same in all languages. The Bible! There is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them; and they now bring it to us, and say, 'That is what raised us; take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans with the Koran, but they bring it in love, and say, 'Look at it, read it, examine it, and see if it is not good.'—Christian at Work.

The Christian Life is a Service.

JOSEPH FRANKLIN.

The public worship of Christians is often called "Divine service." Yet, from this, not many would have the same idea of service as when they think of the words of Jesus, "Ye 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 manual service it is called wages. The service and the wages are both measured and an agreement between the master and the servant is entered into—so much service for so much pay. Or, the consideration may grow out of love or friendship, a desire to requite certain kindnesses. In this case there is no definite measuring of either the service or the consideration. Many a grateful son has gone on indefinitely doing his father's will after the age of twenty-one in consideration of the fact that the father had always provided him a home, and had bountifully supplied all his wants. But this sense of obligation can be fully met. The son will reach a time when he no longer feels obliged to do his father's will, and chooses to follow his own will.

The service of God is a voluntary service under consideration. But the consideration is, "What can I do for Him?" Hence, Jesus says: "When ye shall have done all these things which are commanded you, say, 'We are unprofitable servants; we have done that which was our duty to do.'" There are generous and philanthropic men who will continue to run a factory for a time at some loss, because they are unwilling to see their hired help thrown out of employment. During such a time they are "unprofitable servants"—the master makes nothing for himself, or, perhaps, loses part of what he has already made. So it is always in the service of God. He never employs men out of a purpose to profit Himself—men are employed only for their own good and only in the way that will be for their greatest good, not only in time, but in eternity as well. The obligation, therefore, is infinite, and the service should be perpetual.

The service of God is not only perpetual, binding him always, but calls for man's full energy. A division of energy would involve the service of two masters. This Jesus declares to be an impossible thing, and He gives the reason why it is impossible. The kindness of God, which has put us under obligation to serve Him, surpasses all human kindness. While among men, possibly "for a good man some would even dare to die," "God commends His love toward us, in that, while we were yet sinners, Christ died for us." A whole and perpetual service is again involved in the security of our position. A laborer is willing to accept lower wages on what he calls "a permanent job." The employment which is to continue is more valuable on that account. The service of God "is profitable, having promise of the life that now is, and of that which is to come."

A whole and perpetual service is God's commandment. Paul says:

"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 commandment. Again he says: "Be ye steadfast, unmovable, always abounding in the work of the Lord." Peter says: "Giving all diligence, add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity." And a little farther on he says: "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful." These quotations might be multiplied indefinitely; and all show how full a consecration to the doing of the Lord's will is required of all His people. All expressions about a "new birth" and a "new life" imply the turning of all the forces of one's being to the service of God. The representation 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 exhortation to the very thing here pleaded for: "How shall we that are dead to sin live any longer therewith?"

In Deut xv. 12-17, the law of Moses shows how a Hebrew might voluntarily enter into an irrevocable servitude. He was free in making the contract. But when it was made and the awl had been thrust through his ear into the door post, there was no farther choice for him forever. There is that which is analogous to this, both in the service of righteousness and in the service of sin. The service of God is purely voluntary, but whoever enters that service binds himself to it forever by all the integrity of his soul. He can not escape except, as the Hebrew might, by violating his own voluntary pledge. The slavery of sin is a matter of choice. 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 Standard.

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 Christ's sake" lightens many burdens, and makes it much easier to suffer. Paul's feelings were sorely hurt when beaten with many stripes, yet he suffered patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the Gospel; yet they rejoiced that they were counted worthy to suffer for His name's sake. Stephen's feelings were hurt when he was stoned, yet he prayed: "Lord, lay not this sin to their charge." And—One greater than all was humiliated in a mock trial and crucifixion between two thieves, and He prayed: "Father, forgive them, for they know not what they do." Be Christlike, and pray that the offences against you may not be laid to their charge. Learn to suffer a little for Christ's sake. Under no circumstances 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 Sunday school.—Selected.

"Many of our cares are but our morbid way of looking at our privileges. We let our blessings get mouldy and then call them curses."

How Shall Mohammedanism be Evangelized.

The subject is considered under the following heads:—

1. Finding means of access to Mohammedans, they repelling 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. 4. 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. 5. The death penalty hangs over every Moslem who becomes a Christian; the Koran authorizes 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 superstitious and idolatrous 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 Divine 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; so every new discovery is a new peril to Mohammedanism, which is wholly out of sympathy with human progress. 2. The soul awakened to a sense of its wants, which Christianity fully meets and Mohammedanism cannot. 3. That course of Divine Providence which is weakening the political power of Islamism. The dismemberment of the Turkish Empire is preparing the way for the incoming of the Gospel.

What agencies have hitherto proved most successful?

1. The circulation of the Word of God. 2. The 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.

Let us emphasize. 1. The vast importance of the theme, as every eighth or tenth person in the world is a Moslem. 2. The difficulties in the way of reaching them do not relieve us of the responsibility of laboring on their behalf.—The Missionary Review.

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

The following from Charles Dudley Warren, whom no one will accuse of hostility 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, invuendocs, doubtful suggestions, that it would have blushed at a few years ago. Has the audience been creating a theatre to suit its tastes, or have the managers been educating an audience?"

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 only satisfactory cure is Burdock Blood Bitters, nature's blood purifier. Recommended by the medical profession.

As the Hart Panteth After the Water Brooks.

Like as the hart with fevered lips
Seeketh the shady nooks,
Panting and leaping at the sound
Of flowing water brooke,

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 sweet, refreshing sleep,

So thou, Oh Father! 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 cup is over-filled,
When on my soul the cooling dews
Of heaven are distilled;

And in the lull of water brooks
I take my thirst at length,—
While to some other favored lips,
I hold my cup of strength).

—Mrs. M. L. W. Toule.

A Prevalent Offence.

It is probably no exaggeration to say that two-thirds of all the talk floating about through society regarding persons and families is absolutely without foundation. Over every community one may observe at times this 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 can be fastened. Not long ago, in a church in another section of the country, it was suddenly reported from mouth to mouth that there was serious dissatisfaction with the minister in charge; a man of the greatest sincerity, integrity and fidelity, respected and beloved. There was instantly great anguish of mind on the part of many worthy people, who resented the injustice, and who detested the sort of spirit which manifests itself in church divisions. Presently it occurred to a few sceptical spirits to ascertain the 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 disturbance at hand. This woman meant 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 punishing 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-meaning people show in the matter of talking, would be incredible if one were not constantly coming upon illustrations of its extent. Men and women give forth impressions, and repeat, without qualification or condemnation, statements regarding others which have absolutely no foundation in fact, and to ascertain the truth or falsity of which not the slightest effort has been 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 peace of mind, calamities much more difficult to bear than the results of

arson or theft. Society stands in great 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 monopoly 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."

The poor boy, astonished, looked at her in surprise, and then taking off about three quarters of a cap, he made a low bow, and said, while a pleasant smile spread itself all over his face, "You can hev my parding, miss, and welcome; and the next time you run agin me you may knock me clean down, and I won't say a word."

"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 of took me off my feet." —Day of Days.

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-be." It is all there; somebody else has it while we wait. —A. D. T. Whitney.

No Christian can maintain a close walk with God, none can keep alive the hallowed fire of the soul without daily kindling it fresh at the altar. None can grow in knowledge and holiness without stated and regular seasons of prayer. —Abbott.

CATARRH, CATARRHAL DEAFNESS—HAY FEVER A NEW HOME TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment, both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. DRYDEN & SON, 303 West King Street, Toronto, Canada. —Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

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TORONTO, AUGUST 15th, 1890.

F. W. Baughman.

Those of our readers who take a daily paper would receive a shock on Saturday, August 2nd, upon finding a despatch containing the information that Bro. F. W. Baughman had been drowned the day before. It was not the only calamity of the kind recorded that day. Nevertheless, had it not been 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 intense; we read the paragraph over and over; we wonder if there may not be some mistake; we examine other papers to see if 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 most 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 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 alone—"God is our refuge and strength, a very present help in trouble." To Him we reverently commend her. We think, too, of his own kind folk 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 be. 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 we are sure our brethren will be anxious 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 Mareville. On the following Wednesday evening he attended the prayer-meeting at Everton.

In Conclusion.

(Continued from last number)

Before reading this article please re-peruse Mr. Waddell's answer to question three as given in last EVANGELIST, and also our introductory criticism thereon.

We may now proceed to make some further observations relative to Mr. Waddell's position as to Acts ii. 38. It will be seen that not only does he not think it proper to answer earnest inquiries as Peter did on that occasion, but he also maintains that "the fact that baptism in this verse is coupled with repentance before remission of sins does not prove that it in any sense was a pre-requisite to remission of sins." We take this meaning to be that even in the case of those addressed by Peter on the day of Pentecost baptism was not in any sense a pre-requisite to remission of sins, (and by the same method of reasoning he could prove that neither was repentance to them in any sense a pre-requisite to remission of sins). He further says that "such interpretation is excluded by the fact that *true repentance*, and faith, and remission of sins are never separated in any human experience," and in proof of this latter assertion he appeals to the facts of Christian life and to the Scriptures. For the present we pass by his citations from the Scriptures and direct attention to some others. And we may be allowed to copy our friend's style for a little.

Proof that *faith* and *remission of sins* may be separated in the experience of a human being is found in John xii. 42-43, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." Those chief rulers who were afraid to confess Christ were not in a pardoned state. If *faith* and *remission of sins* co-existed in their experience there was something wrong with their experience.

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 stood before him, Saul had faith and had repented, but remission of sins did not co-exist with them in his experience else there would have been no propriety in the words with which Ananias addressed him, "Arise 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 experience.

By two Scriptural instances we have overthrown Mr. W.'s position. But some one will say what about the passages he quoted, do you reject them? Not at all. How do you get over them then? Let us take Acts x. 43, "Through 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 sins 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 neither 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 referring 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 way as to make one passage exclude another, but in such a way that the whole Book harmonizes, and that no

doctrine we hold is obnoxious to the declarations of the Word of God. If we should even find that baptism is placed before remission of sins, as we do for example in Mark xvi. 16; Acts ii. 38, and Acts xxii. 16, we shall not stumble at that, though we are sorry to say many do stumble at it.

We may also briefly consider the use Mr. W. makes of Acts iii. 19, and, in the first place, let the reader observe that though he object to the use in the present day of Acts ii. 38, he does not object to using Acts iii. 19, although the language was addressed to precisely the same class of people, viz., those who, as the 15th verse shows, had "killed the Prince of life." By what principle of interpretation, let us ask, is it proper to exhort, in our day, unconverted people in the language of Acts iii. 19, but wrong, very wrong to exhort them in that of Acts ii. 38? This is a question for those who love the Lord to consider. We cannot refrain from smiling at the unconscious inconsistency of our friend in taking the one, and rejecting the other. Better take both and be right. In the second place notice that Mr. W. declares that Acts iii. 19 is proof that *repentance* and *conversion* and *remission of sins* co-exist. Let us quote the verse: "Repent ye, therefore, and be converted that your sins may be blotted out." It is very plain that the repenting and being converted would have to precede the blotting out of their sins. Certain conditions had to be complied with and then the blessing would be conferred. Our friend is clearly wrong again. But if he were right, then, by a similar process of reasoning, it could be just as easily established from Acts ii. 38, that *repentance* and *baptism* and *remission of sins* co-exist. In a similar manner to the above we might take up the other passages quoted by Mr. W., and still further show that his doctrine of certain things *co-existing and never being separated in any human experience* is entirely unknown to the Word of God, and therefore his criticism of the Disciples for attempting to separate faith, repentance, etc., has no solid basis so far as his answer to question three is concerned. It will, let us say, be an interesting and profitable exercise for any man who believes the New Testament, to examine that blessed volume with a view to learning the Scriptural meaning and place of faith, repentance, baptism, and remission of sins. And we urge all whose minds are not settled on these matters carefully and prayerfully, to search the Scriptures for themselves.

We shall now give Mr. W.'s answer to question four:—

4. Does he exhort a penitent believer as Ananias did Saul of Tarsus (Acts xxii. 16), "And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord?"

Answer.—Yes. And I never had any one exercise so little common sense as to think that I meant that baptism had anything literally to do with the removal of sins (except where they had been under the instructions of Disciples). But they always understood that in that symbolic ordinance they were exhorted to declare themselves cleansed from their old sins by the blood of Christ.

When Pilate wished to show the multitude that no malicious desire on his part caused him to give sentence of death concerning Christ, "he took water and washed his hands, saying, I am innocent of the blood of this just person." But did he mean that the literal washing had done anything to cleanse him from guilt? Surely not! But in that symbolic cleansing he declared his innocence. Even so the penitent believer in the ordinance of baptism declares before others the fact that he is dead to his old ways and alive to live henceforth in newness of life.

We are pleased to learn that Mr. W. exhorts penitent believers in the

language used by Ananias to Saul of Tarsus, but we are sorry he did not see fit to answer the second part of question four, viz: "Does he refuse, as Baptists do, to baptize such a person (a penitent believer) unless he will testify that his sins are already washed away?" This, we are credibly informed, Baptist ministers in Canada continually do, and we should have been glad to have had Mr. W. state his practice. However, he probably thought his practice could be inferred from his answer to the question under consideration. We take it that he is in line with his Baptist brethren generally in this respect. We imagine that if he uses Acts xxii. 16 frequently, he may find some who have not been under the instruction of Disciples, who will require a little explanation before they will feel quite satisfied that the Baptist interpretation is correct. There is no proper parallel between what a heathen like Pilate might do, and what the Lord Jesus commands to be done with a certain object before the mind of the person receiving the command. Baptism may be a symbol, but it is more than a symbol, it is an ordinance of Jesus Christ; certain blessings are connected with its proper observance, the remission of sins and the gift of the Holy Spirit. It is far-fetched to say that when Ananias said to Saul, "Arise and be baptized and wash away thy sins," he meant Saul to understand him as saying, "Be baptized and declare yourself cleansed from your old sins by the blood of Christ." Whereas, if we consider Saul as one whose sins were not then forgiven, and baptism as a condition upon which God offers pardon, the words of Ananias are easily seen to be an exhortation to Saul to comply with that condition of pardon with which he had not up to that time complied, and thus we answer the question how Saul washed away his sins by being baptized. Let the mind be distinctly fixed upon this fact, that the Lord has seen fit to make baptism a condition of pardon to the penitent believer, and the devout student of the New Testament will find this whole subject cleared up for him. Baptism is not, was not to Saul, the only condition of pardon; he had believed, repented, confessed Jesus as Lord, before Ananias called upon him. The Disciples have frequently been charged with holding the doctrine of "baptism for the remission of sins," as though there were no other condition of remission of sins save baptism. As a matter of course, this is a misrepresentation of their teaching. They do hold that baptism administered according to the command of the Lord Jesus is a condition of pardon, and they fearlessly challenge the whole world with an open Bible before them to overthrow that position, and at the same time they earnestly entreat all who love the Lord to give the subject an unprejudiced and thorough examination. The scholarship, the critical scholarship, of the world is now largely with the Disciples on this subject. The Disciples, because of holding these views, have been accused, and will no doubt again be accused, of teaching that every one who is not baptized will be lost. But, as we pointed out in a last issue, the Lord did not say, "He that is not baptized shall be damned," neither do the Disciples say so. They aim to obey the Word of the Lord, and they urge others to do the same, and recommend all to leave untaught and difficult questions to Him who is far more kind and far more wise than we. We fallible creatures are not called upon to practice in the court of heaven's chancery. We are sure that the Judge of all the earth will do right; be it ours attentively to hear and faithfully to obey His voice.

b. Does he ever use Peter's language (1. Peter iii. 21): "The like figure whereunto even baptism doth now save us, . . . by the resurrection of Jesus Christ?"

Answer.—Yes. I frequently use 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 "imposition of hands."

Having now answered your questions and answered everything worthy of notice—and indeed some things unworthy of a remark—this correspondence 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 he lives 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 prevent 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 explanation of this passage; indeed this article is much too long now; but we are anxious to have this matter disposed 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 Ontario, a few weeks ago. It is to be hoped he will cross the lines soon again, and that when he does so, he will not return without visiting his many friends in Wellington Co. We are pleased to know that he is looking well, and enjoying 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 time. Great interest was taken in them; 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 ministers—a man of education and of experience—expressed himself somewhat as follows: "Brethren, 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 query, 'What must I do to be saved?' If we had the ear of that minister we should recommend him to study attentively the fifth book in the New Testament.

Students of the Word of God would be delighted with Bro. Sheppard's reply of "S" in last *EVANGELIST*. But they would note that the *punctuation* was quite imperfect in places. It will be understood that Bro. Sheppard is not accountable for that; nor for "instrumentability"—col. 8, l. 10; nor for "water" col. 9, l. 5 from foot of column; nor for other such errors. We regret to have the articles of our contributors typographically marred. We shall endeavor to avoid such errors so far as possible. Our friends would have no difficulty in identifying "Bro. McGorvey" in Bro. Knowles' "Fragments."

We have been informed that a certain Baptist minister complains that our way of putting the Baptist position relative to Mark xvi. 16 is not fair. He says that the Baptists do not teach, "He that believeth and is saved may be baptized," but, "He that believeth and is saved must be baptized." We have not the slightest desire to misrepresent our Baptist friends; if we have been laboring under a misconception, we regret it; 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 ordinance?"

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 mean that some of the Lord's ordinances we must obey, while some of them we can treat as we please? Suppose some one were to say that every ordinance of the Lord is "a saving ordinance," would that make him a heretic? What think you?

Des Moines, Iowa, July 18.—As my heart wanders back to my loved work in Minnedosa, I long for news from that field, and would, therefore, ask you to send me *THE EVANGELIST* to the above address. Enclosed find one dollar for the same. Yesterday at Drake University occurred the funeral services of Prof. Norman Dunsha. The grand old man continued his labors till the day before his death and then fell asleep in Jesus without a pain. In him the church loses a pier. He was one of the ripest scholars of the age. For three and a half years he was Garfield's teacher at Hiram, Ohio, and contributed much to the success of that great man. Scores of men in all the professions will be moved at this announcement. There was none truer to God than he. May we profit by his life. I have engaged with the church at Swan, Ia., for the coming year. Fraternaly, F. H. Lemou.

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 evil wit has actually been the excuse to many parents in allowing their children to go in the paths of the destroyer. If I went into the blacksmith's shop, and saw a man carelessly picking up an innocent-looking piece of iron, and then drop it quicker, I should conclude that although it was not red-hot, yet it was 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 toe, to find out if the gun is loaded?

The above reminds one of the old saying, "That a young man must sow his wild oats." It is time that many

young men do perform that operation, but it would be vastly better for them if they did not. "Whoever a man soweth, that shall he also reap."

Rev. W. H. Wade, of Woodstock, has just preached a sermon in which he denounces Church entertainments as "a foe in our midst, an intruder inimical to the best interests of the Church." There are two views of this question, each of which seems reasonable. Mr. Wade's idea is that religion must not be made a basis of amusement. In New York, on the other hand, some excellent clergymen are using the amusement hall as a stepping stone to the Church. It is there felt that the man who can be induced to visit the smoking and billiard-room under Church auspices will soon become an elder. Nevertheless, it cannot be denied that the bazaar and the concert, as means of raising funds for Church purposes, are reflections upon Christianity. People should be induced to give for the sake of religion, and not for the pleasure temporarily secured.—*Mail*. Very good doctrine for Mr. Wade and the *Mail*.

The Rev. Dr. Schaff is not one of those who deem it discreditable to the Presbyterian Church to admit that the Confession of Faith needs revision. In a letter from Switzerland to the *Independent* he says: "No judicious Presbyterian minister preaches reprobation and preterition in the Church or in the catechetical class, or in the Sunday school; and if he did, he would limit or destroy 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 dare to preach? The cause of truth and honesty imperatively demands an elimination of those features which are now far more objectionable and obnoxious than they ever were before the recent discussion. What would the Christian world think of the moral honesty of the Presbyterian Church if 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. It would be well for all Presbyterians—both ministers and people—to weigh Dr. Schaff's questions calmly and conscientiously. The present condition of things in the Presbyterian Church cannot last.

A writer in the *Belfast Witness*, who is critically examining the new Articles of Faith of the Presbyterian Church of England, thinks that the Church is placed in the awkward position of seeming to have two creeds—the old Confession and the new Articles, the latter for those outside her Communion and the former for the Church herself, and that members of other denominations will naturally conclude that the Confession is her true creed and that the Articles were deliberately prepared by the Church for the sole purpose of beguiling into her fold those whom by other means she had been unable to attract. He also comes to the conclusion that the doctrine of the Confession is not summarized in the Articles, and that the doctrine of one is not the doctrine of the other. He goes on to show that in some of the most important Articles the doctrine is so ingeniously and adroitly expressed, and there is such a dexterous balancing of words and phrases in expressing it, that the intention evidently is to leave behind a meaning of such beautiful ambiguity that evangelical Christians of opposite creeds might each find in it his own views. From an examination of the use of the personal and possessive pronouns *we, us, our* in Articles vi, vii, viii, and ix, he affirms it is difficult to say whether the Articles favor the doctrine of a limited or of a universal Atonement.—*Presbyterian Review*.

The writer in the *Belfast Witness*, we judge, makes a very fair criticism. We should like to have the opinion of the *Review* itself on the subject.

IMMERSION NOT A SCRIPTURAL MODE OF BAPTISM. By Rev. W. A. MacKay. M.A. Toronto: Wm. Briggs. Pp. 130. Paper, 25 cents.

We hail with satisfaction the sixth edition (eleventh thousand) of this trenchant controversial brochure. The book has been carefully revised and improved. We may refer particularly to the critical examination on page 49 of Acts viii, 38, 39, in which it is shown that the "going up," of verse 31, was going up into the chariot; that the "going down of both together," was going down from the chariot—that the chariot came up to "(epi) a certain water, and was there brought to a standstill; that then the travellers went down from the chariot to" (eis), not into the water; and that the going up "from" (ek) the water does not imply any wading out of water, but simply going away from the water, the couch again ascending the chariot, and Philip being "caught away" by the Spirit. Mr. MacKay has made the price of the book very low, in the hope that it may be more freely introduced among the young. We recommend this little book, and can, from the testimony of not a few, say that it has been very useful in settling the 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* endorses it. Those whose minds are settled 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 Presbyterians 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 friends.

On Monday morning last our highly esteemed young pastor, with his estimable young wife, her mother and sister, 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, Bowmanville: Meet the morning train leaving Peterboro' at 6.40, with hearse for Mr. Baughman's remains; was drowned at seven this morning."

Accordingly a large number of friends, with sad hearts, proceeded to the depot at the time named. The terrible fact—so hard to realize—received ocular demonstration as the train rolled into the station with the box containing the remains of our departed brother exposed to view. The coffin having been transferred to the hearse, and the heart-stricken young widow and companions to carriages, the procession slowly wended its solemn way to the now desolated home—a home which its occupants had with light hearts left but a few days before, little thinking of this sad return.

"So swift trod sorrow on the heels of joy."
The scene which followed I shall not attempt to describe. Friends crowded in; the contagion of sympathy spread, and not in all the house could a dry eye be seen.

During the day the coffin was well-nigh buried out of sight with a profusion of beautiful flowers, sent by sympathizing friends and societies, with which the deceased and his good wife were associated.

The funeral was to have taken place on the following afternoon, but in the morning it was found impossible to defer it so long, and notice was circulated that it would take place at

once, and, though the notice was but a few minutes, a procession of half-a-mile was formed to our beautiful cemetery, where the remains of our dear departed brother were decently laid away to await the resurrection of the just. The funeral services were conducted by Brother T. D. Butler, a former pastor of the church, assisted by Brother Hester, of Guelph, a fellow-student of the deceased.

To all human appearance a dire calamity has befallen this Church through this sad event. Brother Baughman was a man of very superior ability, and a hard worker in the promotion of every department of Churchwork. By his kindly disposition he won all hearts, and everyone who had the pleasure of his acquaintance feels that he has lost a personal friend. He was esteemed and loved by the other religious bodies of the town no less than by his own brethren. 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 hesitate 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 bath before breakfast, and after being in the water for some time, he took in his wife's sister, whom he was teaching to swim. The shore at the place, it seems, is a rock gradually descending till the water is three or four feet deep and then a sudden perpendicular descent of some twenty feet. Very shortly after the girl had entered the water, for some unknown reason, he pushed her toward the shore. The mother, who with the wife was standing witnessing what was passing, went in and seized 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. As soon as it was seen that really something serious was the matter, the wife, had she not been forcibly restrained, would have rushed in to his rescue, and likely have perished with him. He sank to the bottom and never again came to the surface till two hours later his body was recovered. The body was placed in a boat and for fifteen long, weary miles the faithful wife sat by the recumbent form, till a place was reached where a coffin could be procured and communication with friends at home be made.

It is unspeakably sad to see a life so full of promise brought, as it seems to us, prematurely to its close. But we must still strive to exercise faith in the great, good Father who can bring good out of evil, and light out of apparent darkness. R. WINDATT. Bowmanville, August 1, 1890.

Co-operation Notes.

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 payments to the missionaries.

The meeting house in Hamilton is nearly completed. A few of those who subscribed at St. Thomas towards the fund for erecting it have not yet paid their subscriptions. Will they kindly send in the money as soon as possible

in order that this matter may be finally disposed of!

The Board will be glad to receive subscriptions to the Evangelist's Guarantee Fund. As heretofore explained, this evangelistic enterprise is to be carried on without drawing upon the General Home Mission Fund. As it is a large undertaking, it should have 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. Gaff	.....	2 50
Mrs. Fisher	.....	2 00
G. McArthur	.....	1 00
Wm. Bousfield	.....	2 50
P. L. Weeks	.....	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	.....	5 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 attendance of the leading brethren. Any brethren coming from Canada will be made very welcome. Reduced rates returning to all who obtain a Trunk Line Association certificate when purchasing railroad tickets. This applies to all roads within the State of New York. Persons coming should report at once to the church, corner of Monroe Ave. and Howell Street.

O. G. HERTZOG, Cor. Sec.

Church News.

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.

BLKHEIM.—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. We extend a hearty invitation to brethren and friends to come to hear these brethren. D. A. SINCLAIR.

ROCKTOWN.—Our meetings continue to increase in interest. Two confessed the Saviour on Lord's Day, July 27th, and were baptized the following evening. A good work can be done here by a faithful continuance in well-doing. May the Lord bless our weak efforts. 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, searched the Scriptures for herself, and decided that she had not been baptized. She was buried with Christ in baptism on the evening of July 30th.

WHARTON.—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 Christ. All have learned to esteem him very highly in love for his work's sake. During his short stay, two confessed their faith in Christ, and were buried with Him in baptism.

Woman's Work.

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

Minnesoda.

The following sums have been contributed to the Minnesoda Church Building Fund since our report in the May issue of this paper:—

Receipts.

Table listing donors and amounts for the Minnesoda Church Building Fund, including names like Everton Auxiliary, W.B.M., and various individuals.

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 THESS. V. II.)

What is to edify? Literally it is to build up in a moral sense. This is reciprocal work, "edify one another," "none of us liveth to himself, and no man dieth to himself, (Rom. xiv. 7). We are then responsible for the spiritual growth of our brethren.

"Our to days and yesterdays are the blocks with which we build."

Are these blocks of good material? "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

Children's Work.

Mrs. Jas. Lediard, St. Catharines, Ont., is the communication for this department should 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 and hardship and degradation that we must all try to do our very best this year to help them.

DEAR MISSION BAND, GIRLS AND BOYS.—I have been told by the mission band in Lobo that I had to write a 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.

Yours truly, FLORENCE LEDIARD.

A Little Chinese Boy and Girl.

BY MRS. C. N. FEARRE.

II.

If you remember what I told you in last paper, I'm sure you are ready to ask, Is there no play, no fun for Chinese 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 seem very droll to see old men and young men and boys all out flying kites as they do on the great Kilo Day in October.

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 idol, and then such dreams as they will have!

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

There would be the holidays—yes, a 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 Now Year, which is much like our Fourth of July and Christmas put together—plenty of fire-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.

What about Sunday school and church? None of either except where the missionaries have gone, not even any Sunday. You would burn an incense 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 idol, and you would think the spirit of the idol would eat the spirit of the food, and by and by you would go and eat the food yourself.

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 you all about it, and make your father and mother good Christian people? Don't you know we have Children's Day to learn all about these things in far off heathen lands, and to raise money to send more missionaries there to teach the people? And don't you know if the children raise \$30,000 this year we could send thirty more 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 ship-load come to help them. Every penny will help. Let's save every penny we can and do the grandest thing we have done yet.—From Pure Words. J.E.L.

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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."

Beloved sisters, if you could see their sordid 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.

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 evangelistic work.

2. There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries and homes, for which skillful 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 mothers 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 evangelization among women, similar to that being done by men among the people at large. It is not claimed that the evangelization 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.

But, you will ask, who are needed for this work? Knowing the conditions of life and work in China, we would answer that:—

1. They should be women of sound health, of good ability, and good

common sense, also well-educated—though not necessarily of the highest education—apt to teach, kind and forbearing in disposition, so that they may live and work harmoniously with their associates and win the hearts of the Chinese. Above all they should be women who have given themselves wholly to the Lord's work, and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that upon reaching the field they should labor in connection with established missions in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "all things are possible," and mountains of difficulty melt like snow-flakes before the rising of the "Sun of Righteousness."

God is on the side of His own glorious life-giving Word. We ask you to come in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of Jesus Christ, and take your share in the most glorious war that was ever waged upon earth—the war against the powers of darkness and sin, assured that God will accomplish His own purposes of love and grace to China, and will permit you, if you "listen to His call, to be His fellow-workers in "binding up the broken-hearted, proclaiming liberty to the captives and the opening of the prison to them that are bound."

That the holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer.

Yours in our Lord, Signed on behalf of the two hundred and four ladies assembled in the Missionary Conference at Shanghai, May 1, 1890.

Official News from the Foreign Society.

The Executive Committee met in regular monthly session, July 19, 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 disbursements to \$4,721.20. Appropriations were made as follows: \$19.50 to purchase an interest in a cemetery in Wuhu, China; \$900 for school work in Akita, Japan; \$600 for a hospital cottage and a dispensary; \$500 for rent, repairs and travelling expenses in China; \$100 to Dr. W. E. Macklin to complete his home.

NOTES FROM THE FIELD.—China.—W. E. Macklin writes: "My student, whom I have been teaching medicine for more than two years, and trying on occasion offered to implant a knowledge of the Gospel, and who has heard all of us preach many times, has asked for baptism. Providence seemed 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 dispensary costing about the same. We had a conference in Shanghai, and a great many important steps were taken. One version of the Scriptures is to be made. The Government is to be memorialized to inform it of the principles of Christianity. Appeals are to be made for one thousand workers in five years. Our meeting of medical missionaries

was a great success, and much work was laid out for the coming year."

India.—A new bungalow is needed in Hurda to accommodate the ladies there. An orphanage for boys is also needed in Hurda, and a school and chapel in Bilaspur. Miss Lovemore expects to be married soon, and another lady ought to be sent to take her place and work. The families of M. D. Adams and Dr. C. S. Durand are each rejoicing over the birth of a daughter.

Japan.—C. E. Garst says: "Just at present our preaching services are not well attended, but the meetings for women and children are good. The election of members of the Diet comes off July 1. There is much excitement on the subject. It is also the busy season with silkworms. Rice is so high it has produced a famine in the land; the distress is co-extensive with the Empire! Poor Japanese, starving soul and body! When will the happy day come when they will rejoice in the joy of knowing the care of a Heavenly Father?"

England.—F. W. Troy has opened a work in Gloucester under favorable auspices. J. J. Haley is preaching to immense audiences in Birkenhead. The outlook is full of promise. Mrs. Haley and children sail this week. W. R. Hodgkinson has taken the work in Southport.

REINFORCEMENTS.—Several missionaries expect to sail for China in September. Dr. James Butchart may go then, or he may wait six months longer. He is now in New York taking some special courses to qualify himself for work in the field. From every mission the cry comes for more men. The harvest truly is plenteous, but the laborers are few.

LARGER REVENUE NEEDED.—The growth of the work calls for a corresponding growth in the receipts. It should be borne in mind that the Foreign Society asks for only one offering from the churches this year. It will be seen that this one offering ought to be very generous. Thus far not more than one church in five has responded to the call. The whole amount received from the churches since October 20, 1889, is \$11,050.92. It goes with the saying that we are able to give ten times this amount without reaching the limit of our ability. Every church and every Christian should give to this work, and give liberally. A. McLEAN, Cor. Sec.

Obituaries.

COMFORT.—On the 17th July, we were called to mourn the loss of one of our sisters from the Gainsboro congregation, Sister Nellie Comfort, aged 28 years. She had been a sufferer for about a year, and that dread disease, consumption, baffled every effort to restore health. But we do not sorrow as those who have no hope. It was a great pleasure, and a blessing to visit her. She loved her Lord, and gloried in His praises.

Bro. Koffer, of Beamsville, preached the sermon in connection with the funeral. She was buried in the cemetery near "Lane's Church," about midway between Rosodeno and Beamsville.

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

OVERHOLT.—It is sad to record the death of Sarah Overholt, a young sister of only 21 years. She was beloved by all; ever kind, gentle and faithful. She had suffered ill-health for a long time. Her constitution was broken down, and low fever 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 Pollam cemetery.

Not prudence can defend, nor virtue save. Disease invades the chaotic temperance. Rosodeno, July 31, 1890. J. B. L.

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