

# The Canadian Evangelist.

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

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## THE Canadian Evangelist

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

[EDITORIAL.]

### Settled at Last and Forever,

IS THE BAPTISMAL QUESTION, BOTH AS TO SUBJECTS AND ACTION.

In order that the reader may understand this declaration it will be necessary for him to peruse the subjoined article which we find in the *Christian Guardian* under the heading "Coming Home Again":—

The *New York Christian Advocate* last week gives an account of an interesting ecclesiastical event which has recently taken place in Boston. We condense the following from the *Advocate*: The Rev. Emory J. Haynes was formerly a minister in the Methodist Episcopal church in Brooklyn. He was very popular and attracted large congregations. About a dozen years ago he withdrew from the Methodist church and became a Baptist, being immersed and ordained pastor of a Baptist church, over which he was settled for nine years. He afterward went to Boston and took charge of a church there. Recently he resigned this, and established a new congregation. As far as we learn, he continued popular and successful as a preacher, and was highly esteemed by his Baptist brethren. At the late session of the New England Conference, he made formal application for re-admission into the ministry of the Methodist church. On the report of a committee, he was duly received and stationed as pastor of the People's church. The following is the report of the special committee in his case:—

"Whereas, about twelve years ago he was led to entertain doubts in respect to the soundness of the views held and taught by the Methodist Episcopal church in regard to infant baptism and the relation of baptized children to the church, and also with respect to the validity of any other mode of baptism than immersion; and whereas, he was led by his conviction at that time to sever his connection with the church of his fathers and to unite with the Baptist church; and now, after mature consideration and careful re-examination of the subject, is prepared to state that he is satisfied that the conclusions reached at that time were mistaken conclusions, and his action therefore ill advised; and that he now heartily endorses as sound and scriptural the doctrinal views of the Methodist Episcopal church in respect to infant baptism and the relation of baptized children to the church as set forth in the Discipline of said church; and that he also regards as valid and satisfactory the administration of the ordinance of baptism in any and all the forms sanctioned by the Methodist Episcopal church, and

set forth in its Discipline. And, moreover, that he fully and heartily accepts the Articles of Religion of said church and its ecclesiastical polity, and that he is fully satisfied he is following the leadings of Providence and his own convictions of duty in returning to his old home and the church of his fathers."

And now the discreet reader sees the point, or if he does not let him re-read the last sentence of the above extract and notice particularly these words: "He (Dr. Haynes) is fully satisfied he is following the leadings of Providence . . . in returning to his old home and the church of his fathers." Now it is certain that if Dr. Haynes is following the leadings of Providence the baptismal controversy is settled at last, and all opposition to the sprinkling of infants should be withdrawn. And it is likewise certain that if he is following the leadings of Providence in leaving the Baptist church, he must have been following the leadings of Satan in uniting with it, and for that matter so must we all who hold to believer's immersion as the only scriptural baptism.

Our Baptist friends, as is natural, are not ready to believe that Dr. Haynes is following the leadings of Providence; the extracts we give below from two of their papers together with comments of the *Christian Standard* seem to indicate the view that it may have been "providence" with a small "p" that led the Doctor to return to the church of his fathers.

The *Watchman*, speaking of a change of attitude on the part of a Boston preacher, says:—

"We do not precisely understand the rapid logical processes which have led the Rev. Emory J. Haynes, D.D., recently pastor of Tremont Temple, to embrace the doctrine of infant baptism, which he states he has come to accept cordially, and all the rest of the doctrines and the polity of the Methodist Episcopal church, into the fellowship of which he was received last Saturday. But, of course, it is altogether best that a man who has reached Dr. Haynes' convictions should not continue as a Baptist. In fact, he could not do so."

Dr. Haynes came from the Methodist ministry to the Baptist ministry about twelve years ago. He claims that a re-examination of the points of difference has led to his last change. We respect a change—even though it be in the wrong direction—when it results from honest convictions, as we presume is true in this case, not knowing anything to the contrary. But when a preacher gets out of employment, or becomes unpopular with his own people just before changing his views, we have very little respect for what he puts forward as his convictions.

Since writing the above, we notice the following words in the *Journal and Messenger* in relation to Dr. Haynes:—

"He had been pastor of a Methodist church in Brooklyn before he became a Baptist 'by conviction,' but the Washington Avenue Baptist church was pastorless, and some of the good people were delighted with the pastor of the neighboring Methodist church, and so, when the time for his removal drew near, Mr. Haynes had become convinced that the Baptists were sound and good, and that he was a Baptist. In the course of time he was called to the Temple church, in Boston; and then he was a very thoroughgoing Baptist. Only a few months ago he made strong protestation of his Baptist convictions. But the work at the Temple did not make much progress under his ministry, and brethren began

to get uneasy; so he resigned, and soon began to gather congregations in the great Music Hall, the resort of Boston religious soreheads generally. But Mr. Moody providentially came to Boston and to the Temple, and the work of God became manifest. The place was filled, sinners were converted and baptized, and Mr. Haynes did not split the church which he had served. Now his Methodist brethren have opened their arms to receive him back, and it is said that there is a desirable opening which he hopes to fill. Vale, Haynes."

In the light of these side-lights it begins to look as though there may not have been any very serious amount of honest conviction in either the first or the last change of church relationship.

Whatever may be the convictions of Dr. Haynes, whether he be sincere or insincere, the baptismal controversy is unfortunately not settled notwithstanding our ironical declaration at the head of this article. Because a man "is fully satisfied he is following the leadings of Providence," it does not follow that he is following the leadings of Providence. We believe a Christian has the privilege of asking God for wisdom as we understand James i. 5, but we find no promise that God proposes in this day to give knowledge to men in any miraculous way. We are certain that the mind of the Lord in regard to baptism is to be discovered by studying the New Testament with a candid mind and an earnest heart—the teaching of the New Testament on the subject is uniform and clear, and that it does not support the most lately professed convictions of Dr. Haynes.

### "Leaven Wanted, not Bread."

TRANSLATED FROM THE JAPANESE BY C. E. GARNE.

"The Caucasian races, who make such a great boast of civilization now, were at one time not superior to the veriest savages; it was the power of Christianity that transformed them and made them the gracious people they are to-day.

"Christianity is the leaven of society; put in savage flour it changes it into the good bread of civilization.

"The Orient has at last started on the way to civilization, and is following accidental patterns in everything; while drawing on their superiority to supply our deficiency, the basis of all, Christianity, is what we long for most; yet there is one item about which the greatest care should be taken—that is, it is not bread but leaven that is wanted.

"Now that Europeans and Americans are importing Christianity into our country the distinction between bread and leaven is apt to be overlooked; we long exceedingly for the said religion, but the spread of all kinds of mixtures is a grief to us. It is over one thousand years since Christianity spread over Europe; during this period all kinds of customs have become jumbled up with it, and the result of these changes and mutations is not the ancient, pure Christianity, that is very clear. Yet in Europe and America this result has crystallized, and again religious forms are already conformed to the customs of the different countries.

"All the sects—Methodists, Presbyterians, Congregationalists, Episcopalians, not to mention the Roman and Greek churches—are no longer in the rising, but have become bread, and cannot, we believe, be transported here. Since the customs of all countries differ, different religious shades are inevitable. In Christianity there is the German style, the American, the English and the French styles; are they not all different?

"In the evangelization of our country we earnestly hope that different styles and sectarian seeds may not be mixed with the leaven of Christianity. Though leaven has the power of raising bread, yet after it is baked the leaven cannot raise other flour. We do not want the bread in which the raising power of the yeast is spent, we want the 'east itself.' What is to make of our country an Oriental Christian empire, and display therein the glory of the Lord, is not Methodism, nor Episcopalianism, nor is it the German style nor the American style of Christianity; it will only be the pure, non-sectarian Christianity.

"After the yeast of Christianity has leavened the Orientals and they become one kind of bread, it may possibly be inferior to the Caucasian product, and for aught we know its flavor may be below it.

"Still we have one request to make of foreign missionaries and native evangelists:—Let the spreading of different national styles and sectarianism be stopped, and care be taken to disseminate the pure Gospel.

"Everyone may think the religion in which he was born the best, but people not born in the fold nor dyed in sectarianism, such as our native evangelists, can easily discriminate between the good and the bad, and for them to exercise care to have a pure Gospel from the living oracles, ought, we believe, to be very easy."

The above is an editorial in *The Christian*, probably the most influential church paper in Japan. The Japanese are leaning strongly our way, and all we need is a strong force here to teach them the principles of true Bible Christianity, but no time should be lost, the plastic state with them will soon be gone.

All mission fields are crying for this leaven; it is easier to leaven them while in the dough than after they have become bread. We, who should, to be consistent, be the most zealous missionaries in the world, are, it might almost be said, "fiddling while Rome is burning" C. E. G. Shonai, Japan, March 7, 1891.

Bestow personal service if you cannot give gold.—*Col. 3.*

He who knows right principles is not equal to him who loves them.

"The truly great stand upon no middle edges; they are either famous or unknown."

We have never heard a man or boy bewail his kindness to his mother after that mother was dead.

No man ever offended his own conscience but first or last it was revenged upon him for it.—*South.*

### To our Readers.

To those of our readers who attend the June Meeting, we would say, you will never have a better opportunity of getting some Disciple literature with which to replenish your libraries. We have in stock such books as "Evenings with the Bible," "Memoirs of Campbell," "On the Rock," "Christian Baptist," "Christian System," "Voice of the Seven Thunders," "Vision of the Ages," "Evidences of Christianity," "Campbell and Purcell Debate," "Encyclopedia of Evidences," "McGarvey on Acts," "Popular Lectures and Addresses"—*Campbell*; "Under ten Flags," "New Testament, with Apostolic Notes," "Lauds of the Bible"—*McGarvey*; "Office of the Holy Spirit," "Turning Points," "Iron Clad Pledge"—*Jessie H. Brown*; "Christian Missions," "People's New Testament," Vol. I., etc., etc. Of course the above list is only a part of what we have on hand, and any book our customer may need that we do not happen to have in stock we can get at short notice. Don't fail to call and see for yourselves. Remember we can supply any book in the Canadian Market at Catalogue price. Our address is 55 Yonge Street Arcade. EVANGELIST PUB. CO.

Brothers and sisters, we have but one journey to make through this world. Let us make it on foot, helping up other poor fellow-travellers as we go along. Jesus will walk with us over the roughest of self-denial, and sweeten every step. We shall have the best of company—home missionaries who wear old clothes to give them new hearts; poor needle women who give hard-earned dollars to their Master; and rich men also, who give Christ the key to their iron safes and check-books. Let us be in no worry to get to heaven, for "Our Beloved" is with us on the road, and we are needed in this sin-cursed world. When we get to the celestial "station" we will not find many who came there in a palaco car.—*Dr. T. L. Cuyler.*

Dr. Joseph Agor Beet, in his Fervent Lecture on "The Credentials of the Gospels; a Statement of the Reason of the Christian Hope," pursues the following line of argument: "Christianity has its strength in Christ. Examining the Christian documents that tell us of Christ, we find that Paul, John and James practically agree in their doctrine of salvation through faith in Christ. This doctrine, therefore, must have had its common source in the teaching of Christ himself, as the Gospels themselves prove. What kind of authority must Christ have had to have taught such a doctrine? None other than that which He claimed and which the apostles conceded to Him—unique, divine majesty. This majesty they regarded as consummated in His resurrection. This event is the only explanation of the courage of the apostles and the early spread of Christianity. If Christ did not rise, then at the supreme crisis of the world's history, error has been better than truth, which is impossible."

### What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EXCHANGERS.

(From the *Missionary Weekly*.)

A very serious defect in American churches and in American children, said a returned missionary, is the lack of reverence. In England, said he, it is not so. Many persons have often been pained at the secular, irreverent, and even frivolous air of people as they assembled for worship. Instead of beginning the public worship of God in an atmosphere of loving and lowly adoration the minister must often begin it in the chill atmosphere of secularism. The spirit of the world must be ejected and Christ admitted before there can be effectual worship, and this change must be done by the devout efforts of the worshippers themselves before the public worship begins. Some have criticised those who upon entering the sanctuary bow the head in silent prayer, while they themselves have shown a spirit opposed to reverence and better suited to a ball-room or a political election than to the worship of God. After the benediction the greetings and conversation should not be boisterous, frivolous, or secular, but spiritual, cordial, quiet, and in keeping with the object of the meeting. The precious influence of the Lord's house, the Lord's day, the Lord's table, the Lord's assembly, and the Lord's Word should be treasured and used sacredly, and not dissipated by fleshly or worldly conversation after the final prayer is uttered.

Mr. Moody is intensely practical. A man rose in one of his meetings and gave his experience: "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ last year?" was the sharp question that came from Mr. Moody in an instant. "Well, I don't know," was the astonished reply. "Have you saved any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well, we don't want that kind of mountain-top experience. When a man gets so high that he cannot reach down and save poor sinners, there is something wrong." There seems to be two extremes. Some get so high that they cannot reach down, and some grovel so low that they are shorn of all influence. The first will not save sinners, the second cannot. When the soul is truly uplifted to Christ it occupies the happy medium, and finding its wants supplied, it seeks the good of others.

(From the *Apostolic Guide*.)

The most prosperous year in the history of Kentucky University is fast drawing to a close. The enrolment for the year in the two sister colleges has reached four hundred and thirty; one hundred and forty-one in the college of the Bible, and two hundred and eighty-nine in the college of Arts. The institution is deservedly growing in favor with our brotherhood. The crying need of the hour is an increase in the endowment fund, that its rapid growth in patronage may be met with an equal increase of facilities in all branches of higher learning. The efficient labors of J. S. Shouse ought surely to effect this desirable end, sooner or later; for his heart is thoroughly enlisted in his great work.

The readers of the *Guide* may know the standing of Kentucky University among the colleges of our country; it may not be out of place to note that a "Diploma of Honorable Mention" was conferred upon it by the Paris Exposition, in view of the high grade of work done by it. And now the news comes that a recent graduate of our Uni-

versity, J. O. McReynolds, has carried off the honors of a class of one hundred and thirty in the Medical College of Johns Hopkins. The fact is that, in quality and faithfulness of work done, few of the Eastern colleges can compare with the University.—*W. G. Conley*

It has often been said that a self-made man is the best kind of a man, but Chas. A. Dana of the *New York Sun* evidently does not agree thereto. Speaking recently of Horace Greeley he said: "He was a man of almost no education—indeed of no education at all except what he had acquired for himself. The worst school that a man can be sent to, and the worst of all it is for a man of genius, is what is called a self education. There is no greater misfortune for a man of extraordinary talent than to be educated by himself, because he has of necessity a very poor schoolmaster. There is nothing more advantageous to an able youth than to be thrown into contact with other youths in the conflicts of study and in the struggle for superiority in the school and in the college. That was denied to Mr. Greeley. He knew no language but his own; but of that he possessed the most extraordinary mastery. His wit and his humor flowed out in idiomatic forms of expression that were surprising and delightful, and that remain in the mind almost forever." And Mr. Dana is right.—*Geo. Darsie*.

(From the *Christian Evangelist*.)

ENGLISH TOPICS.—But what I started out in this letter to do was to give another item or two in addition to those given last week, in illustration of the significant fact that Mr. Price Hughes and his Forward Movement are in several important particulars in line with our reformatory work. He repudiates ecclesiastical traditions and human creeds and advocates a return to the Christianity of Christ. Here is the opening passage in a sermon on "The Disciples of Christ," delivered two weeks ago in St. James' Hall, London, which is worthy of Alexander Campbell in his palmiest days, barring, perhaps, a single statement:—

"The disciples were called Christians first in Antioch," from which we gather that during the life of our Lord, all through the startling events of Pentecost, and for some years afterwards, those who are now called everywhere, little as we may deserve it, Christians, were called the disciples of Jesus Christ. The word Christian, like the word Methodist, was originally a nickname given by the enemies of the faith in contempt. The word by which the first Christians knew one another and described one another was the word "disciple." Even the greatest of the apostles to the close of his life was called, and delighted to be called, the disciple whom Jesus loved. Disciples! We have not sufficiently realized what that name implies. The elaborate creeds and the bitter controversies of Christendom have bewildered some young people and have alienated others. All the signs of the times point to a fresh start. We must begin again. The traditions of our fathers have befogged us as they befogged the Jews of our Lord's day. Let us, then, get back to Christ. Let us start where all the first Christians and the holy apostles started, as disciples of Jesus Christ. Words, phrases, technical creeds bother and irritate you. Then let us put them on one side. We cannot literally carry out the principle of Descartes, and make a *tabula rasa*—a clean sheet of our minds. But we can go straight to the fountain-head of truth and become a simple disciple of Jesus Christ

Our prophet does not appreciate the name Christian because it is nominally worn by so many unworthy persons who have not a spark of the Divine light in their souls that the word represents, but is assuredly sound on the name "Disciple," and the plea to make the personality of Christ the rallying centre of our faith. If Mr. Hughes fully comprehends the principles of his plea and their bearing on the existing condition of religious thought he is not far from the kingdom of our 19th century reformation. J. J. HALEY.

Here is the way in which a pastor of twenty-three years' standing in the Presbyterian church writes to Mrs. E. B. Gramme, editor of the *Church Union*, in regard to the visible unity of the church:—

I am pastor of the First Presbyterian church of this place. I was brought up after the most "strict sect" of the Presbyterians in Princeton Theological Seminary, and left there a narrow (bigoted by education) and most uncomfortable sectarian. I look back upon myself as though it was someone else. But I enjoy immensely being someone different from that. I have a deep hatred of Sectarianism and more Clericalism. I believe the sects to be largely of the devil—and of the last of a devil which goes out only by much prayer, and perhaps fasting. I fear much the men who have been said (you will pardon the expression, it indicates popular feeling) "to button their trousers up to the chin." If I see a man ecclesiastically dignified, I look the other way, and think of something else, or pray "lead us not into temptation, but deliver us from the evil one." I believe elaborate theological systems, combined with theological contention, and the zeal to be leaders, the substitution of an immense mass of forms and dogmas, all combined with dreadful and quite baseless threats for the beautiful simplicity of the gospel of Christ, are sufficient reasons why that gospel has not conquered the world. And it seems to me that these evil things will not easily be removed. It will need a new Luther who will thunder against them. Oh for someone to show to the world how supremely ridiculous they are—not commonly ridiculous, but stupendously. Doctor Dix says that "Christian Union is a craze like the silver craze." Clergymen circulating a petition to condemn Doctor Ramsford for having one of the "Sects" to preach for him. Someone is needed to show the colossal absurdity of these things. But alas! who can? There are no human words to express it. It is one of the unspeakable things which it is not unlawful but impossible for a man to utter. How absolutely impossible to think of the Lord Jesus as a rigid Episcopalian, Presbyterian or Baptist. God is a Spirit, and they that worship Him must worship Him in spirit and in truth. How fine that is! But you must be Episcopally ordained—or immersed, or believe in the five points; that is the quintessence of bathos by the side of the other. I having felt in this way for years, you can well see how much I sympathize with your labors, and wish you God speed with all my heart. I know that my position is a very radical one, but I do feel that something positive is needed; that the sin and harm of sectarianism are greater than any of us imagine, and it will not be put away by soft words. I fear that anything that I might write for the *Church Union* on this subject would be too radical for your readers. I speak freely to my own people about it. They are used to it, and stand it well. They have learned with me to enjoy it; but in your columns I should have a very different audience, and by no means so friendly. I have been the pastor of this people for twenty-three years.

The language often used in our own day about an absolute Christianity, separate from the personality of Jesus Christ, is, after all, but a dream. Our Christianity is not merely the abstract truths which Christ taught, but Christ Himself, who lived, and died, and rose again for us, our Redeemer and our God.—*Robertson*.

### Selections.

#### Open the Gates.

Open the gates ye angel bands,  
Fling wide the pearly portal;  
A weary child comes home to rest,  
A ransomed soul to join the blest,  
And enter life immortal.

Open the gates! the strife is past  
With sin and sore temptation:  
I come to join the victor band,  
Who clad in robes of triumph stand;  
I come for coronation.

Open the gates, that I may see,  
In glory overlasting,  
The form once marred and bruised for me,  
The Lord who bled upon the tree,  
The death of Calvary tasting.

Open the gates, that dear ones there  
I may at last be meeting,  
For those I love, gone on before,  
Now sing upon that blissful shore,  
And wait to give me greeting.

Open the gates, O earth farewell!  
My soul on wings is flying;  
Farewell to heartaches and to tears,  
Farewell to doubts, and sins, and fears,  
Farewell, farewell to dying.  
—*New York Observer*.

#### Christianity and Buddhism.

A recent experience of Dr. Taylor, of the Presbyterian Hospital in Peking, illustrates the difference between Christianity and the tender mercies of Buddhism, which it is boldly asserted are more tender than those of the New Testament faith. He was summoned to attend a boy who had been found helpless and in great suffering in an open field. Some rascal had hired the lad, who was a donkey driver to take him to a place at a distance from the city. He was tempted, however, to steal the donkey, and when reaching an out-of-the-way place he well nigh killed the boy, covering the trachea and cutting him in many places. A stranger passing by found the boy and carried him to an open space in front of the largest temple in the city. A crowd quickly gathered about the lad, but all passed by on the other side, doing nothing for him. This was at noon. The little sufferer lay until the next morning, not one of the lazy, drooping priests of this great temple offering the slightest aid or comfort. At length some one suggested calling the foreign doctor, and Dr. Taylor was summoned. The long exposure and continued loss of blood had rendered the case well-nigh hopeless. Dr. Taylor, however, resolved to do what he could, and earnestly inquired if any one in the crowd of two hundred persons could tell him where he could find a room in which to place the patient, in order that his wounds might be dressed. In the gateway of the large temple directly behind the scene lounged a dozen priests, devout followers of Buddha, but they could not think of allowing the wounded boy to be put into one of their vacant rooms. He might die, and the expense of burying him might fall on them; or if he recovered, they would have the trouble of caring for him for some days; so they refused. At last a stranger gave permission to have him carried to his house, where his wounds were dressed, and he was able at last to be borne to the hospital. It has been a hard struggle to save his life, but at the last accounts the case seemed hopeful of recovery. The little fellow is very patient, and, as the wounds in his neck prevent articulation, he shakes his hands in Chinese fashion to express his gratitude and joy. Such is "The Light of Asia" of which so many are prating, and such are the tender mercies of Buddhism which are "superior to Christianity!"—*Missionary Magazine*.

#### A Touching Incident

Here is a touching article clipped from *Current Literature*: "The doctor said it was no unusual thing in delirium, but it seemed strange and pathetic to the living watchers that the middle aged, care worn man, tossing wearily on a sick bed, should fancy himself again a child at his mother's knee. The green grave far away in a country village where she slept had no existence so far as he was concerned. She had never died, but was with her boy again. The many trials of life had passed from memory now, and boyish woes and confidences alone were upon his lips.

"When his weeping wife laid her hand upon his fevered brow, he looked up and smiled and called her 'mother.' The hand that held the medicine to his lips, that smoothed the pillow, was 'mother,' and in all the faces that came and went about his bed he saw but hers, the first his baby eyes had known.

"He had forgotten her so many years. He had been so busy all these years, and a thousand worldly things had clouded the image of that kind old mother, but as death's mighty hand had set aside perplexing, fretting distractions, all so little now, clear and sweet to his parched soul came the memory of an innocent childhood and a mother's love. All at once he knew himself, a weary, troubled creature, sick and faint over earth's fevered draught, and he went back to him whose tenderness never failed him.

"Your little boy is tired, mother. The sun is hot."

"His children broke into sobs as he spoke, but his fatherhood was a thing unknown to him now.

"I'm sleepy, and I want to go to bed. I've been a bad boy some to day, ain't I? But I'll ask God to forgive me, and if you do, I guess he will, too. Hear my prayers, mother; I've learned them by heart now."

"They saw that the end was close at hand then, and his wife made a frantic appeal to him to recognize her, but his ears were fast dulling to all earthly sounds, and he only struggled to raise himself to his knees. They would have restrained him but he said: 'Why, I can't go to sleep without saying my prayers. I've been a bad boy to-day, and God would be angry, mother.'

"Then they helped him up, and with tender arms supported the feeble form, while he knelt, with upturned eyes fast dimming with death's film, and, clasping his hands as a little child does by its cradle, prayed the sweet old petition of—

"Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep.  
If I should die before I wake,  
I pray Thee, Lord, my soul to take."

#### Calling the Roll in Heaven.

An incident is related by a chaplain who was in the army. The hospital tents had been filling up as fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded, and unable to speak. It was near midnight, and the surgeons had been their rounds of duty, and, for a moment, all was quiet. Suddenly this young man, before speechless, calls in a clear, distinct voice, "Here!" The surgeon hastened to his side and asked what he wished. "Nothing!" said he. "They are calling the roll in heaven, and I was answering to my name. He turned his head and was gone—gone to join the great army whose uniform is washed white in the blood of the Lamb. In the great roll-call of eternity, can you answer, "Here"?



The Revised Version.

Professor Riddle says: "No adequate scholarly opposition to the Revised Version has been manifested." It is almost universally acknowledged by competent judges to be greatly superior to the Authorized Version.

Christ gave Himself for us that He might purify unto Himself a people for His own possession. Titus ii. 14. Not a "peculiar people."

I conclude with saying, let everyone read and study the Revised Version, especially the young, who do not have to unlearn in doing so.

The more we think of some men the less we think of them. Blessed is the man who shuns bad company.—Ps. i. 1.

Joking on Sacred Things.

REV. R. S. M'ARTHUR.

There is a tendency on the part of many Christians, including no small proportion of ministers, to make jokes on sacred things. Not infrequently precious passages in the Bible are made the subject of this foolish and irreverent practice.

Nothing can be more beautiful in the sight of God than a home circle where the Lord reigns in the hearts of the members, and where love for each other is manifested in looks and tones.

A Short, Excellent Sermon.

Here is a short sermon by a woman, though not preached from a pulpit. It is a good one, and is pretty sure to hit your own case somewhere, whatever may be your age and circumstances.

His Own Preaching.

It is an old trite accusation against human nature that it is prone to enjoy rather those sermons which touch on the sins of a neighbor than those which attack one's own failings.

"No, I don't like him," said Farmer Allen, when asked his opinion of the new minister. "He ain't personal enough."

"You want to see folks squirm, do you?" "I want to squirm myself. It does me good. When he preaches on folks bein' lukewarm and that kind of thing I don't mor'n half feel it, but I've got real cryin' sins I want brought home to me.

"When I remember I was tempted to say I sold that kickin' mare for no fault, I have to own to myself: 'Ezra Allen, you're a thievin' lyn' croatur.' After I spoke up sharp to Melissa and the children, or gin a cow a kick because she wouldn't stan' round, I have to lecture myself, and say: 'Ezra Allen, you're an old brute!'"

"Now, I've had to do so much of it that I'm all wore out, and what I want is to pay a preacher to do it for me. If he'd really warm up to his work he could say enough in half an hour on Sunday to last me through the week."

"I'm a hard workin' man; I ain't got the time, nor ability neither, to do my own preachin'!"—Selected.

THE VOICE OF A VETERAN.



LOUD IN PRAISE OF B. B. B. FOR LIVER COMPLAINT

DEAR SIR,—I have always had strong objections to proprietary medicines, but must in honor state that both the Burdock Blood Purifiers and Burdock Pills have relieved me wonderfully.

W. H. V. NEWTON, U.E.L., Compton Centre, Que.

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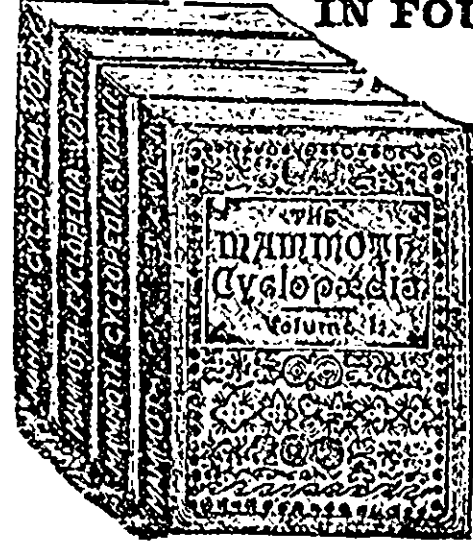
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TORONTO, MAY 15th, 1891.

The Annual Meeting.

It is not necessary that we should enlarge upon the general question of the propriety and benefit of annual gatherings of those who are engaged in a common work. We need not take space to prove what is conceded by all competent to judge. Neither do we think it needful that we should urge our brethren and sisters to attend the coming Annual Meeting in Toronto. We believe they will be present in large numbers without any urging. Those who would not respond to the gracious invitation tendered by the church on Cecil Street through Bro. Gaff would scarcely heed anything we might say. The programme, too, is suggestive of a profitable and interesting meeting. The name of Bro. A. N. Gilbert alone is sufficient to ensure a large attendance and a successful convention, as the exercises of each weekday are to close with a Gospel sermon by him. The sisters, too, have taken thought to add to the pleasure of the occasion by arranging for the presence of our talented sister, Miss Jessie H. Brown. Already we hear of brethren and sisters from the east and the west, from the north and the south, who purpose being present, and we confidently anticipate a large representation of the brotherhood from all parts of the Province, which for many reasons is very desirable, and will no doubt result in great good to the cause we love.

Two or three points should be noted by all who intend being present:—

I. The church on Cecil Street particularly requests that all who purpose being at the meeting should notify on or before May 23 the Secretary of the Billing Committee, C. W. McMillan, 288 Huron Street, Toronto. This should not be neglected by any who desire the church to provide entertainment for them.

II. In past years some have had trouble in regard to reduced rates on the railways. There is no occasion for any mistake being made if these points are observed: (1) Tell every agent, from whom you buy a ticket, where you are going, and ask him for a certificate that you have paid full fare one way. This will entitle you to return by the same route as you go for one-third fare, when it has been signed by the Secretary at the meeting; (2) Be at the station in good time, so that the agent will have plenty of time to fill up your certificate; (3) If you happen to be near the station a few days before you intend to start, ask the agent if he has a supply of certificates; (4) "Certificates procured from the agent at starting point more than three (3) days prior to commencement of meeting or committee meeting (if any), and certificates presented more than three (3) days after close of

meeting, will not be honored for tickets for return trip."

III.

Be getting ready for the meeting by considering the interests and needs of our mission work and by praying the Lord richly to bless our coming together for the good of His cause and the glory of His name.

"The Fathers."

THEIR POSITION ON ORGANIZED MISSION WORK.

In view of the long-continued and curiously bitter controversy among the Disciples as to the lawfulness of organized associations for the carrying on of mission work, it is a matter of great interest, if nothing more, to know the position of Alexander Campbell and his coadjutors regarding them. From the way in which those who oppose missionary societies use the name and appeal to the judgment, if not to the authority, of Alexander Campbell, it might be supposed that that great man was a bitter foe of every species of organization for the spread of the Gospel.

If anyone wishes to learn how far such a supposition would be from the fact, let him procure and read a little book, recently written by President Loos of Kentucky University, and published by the Guide Printing and Publishing Co., of Louisville, Ky. It is for the most part a re-print of a series of articles some time ago contributed to the *Apostolic Guide*, under the general heading of "Our First General Convention," which is also the title of the book. This little book of 96 pages, published in paper covers, and selling for 35 cents, is worthy of an extensive circulation among, and of a careful reading by, the Disciples of this generation. It claims, in the preface, to be a "historical sketch," and the name of President Loos is a guarantee that it is what it professes to be. In the preparation of the book the author had not only before him the full published Minutes of the Convention, and articles relating to it in the press of that day, but had also the advantage of his own personal recollections of the meeting. We can therefore peruse the book with the assurance that we have presented to us facts, and these facts declare that Alexander Campbell, and most, if not all, of the eminent men associated with him in the effort to restore primitive Christianity, were heartily in favor of a missionary society, were, in fact, what our "anti-missionary society" brethren today would call rampant "progressionists."

It may be said, no doubt will be said, and for that matter ought to be said, that what Alexander Campbell thought right and proper is not necessarily so, and that we are not bound to receive anything on his *ipse dixit*. All that may be said, or can be said, on this point, we are prepared to emphatically endorse in advance. But we are nevertheless not debarred from the privilege—always a great privilege—of examining his reasonings, and adopting his conclusions, if we judge them to be sound.

We think we are doing our readers a favor in thus directing their attention to this book, and we shall be glad to know that a large number of them have hereby been induced to purchase copies of it.

We might if time and space permitted give extracts showing the general tenor of the contents of the book; but, as that cannot now be done, we close by earnestly commending this historical sketch to our readers, and especially to any who may have still lingering suspicions that our co-opera-

tive work in this country is unscriptural. We feel confident that an unprejudiced examination of it would lead to a removal of such suspicions, to a withdrawal of opposition, and to a hearty co-operation in what we believe is a good work.

The Stuff Presbyterians are Made of.

The *Canada Presbyterian* of April 29th has a paragraph that suggests the above heading. It is a curious specimen of religious newspaper literature, and that our readers may have an opportunity of meditating upon it, we give it here in full:—

There is one way in which the church might perhaps economize a little in Home Mission work that we have never seen discussed. It does not by any means follow that a Presbyterian congregation can be built up in every place in which, speaking numerically, there is room for one. The question is not simply: Are there people enough there to start a congregation? The question is: Are there people enough capable of working the Presbyterian system? Presbyterianism means self-government, and self-government in church or state requires intelligence, self-control, patience and a certain amount of capacity for managing affairs. We could easily name localities in which all the ministers in Toronto could not build up a substantial Presbyterian congregation. No doubt some of them could draw crowds by their preaching, but the crowd would scatter as soon as the preacher went home. When left to themselves the crowd could do nothing, and people who can do nothing never can be made Presbyterians. Other denominations can make something out of men who have no brains; but we cannot. Quite likely the Home Mission Committee always take the quality as well as the number of people into consideration when opening new mission stations. Presbyteries, however, do not always do so. The time has certainly come when Presbyteries should ask whether proposed new settlements are such that they can be made into elders, managers, deacons and other office-bearers. Without the capacity for self-government, stations are of little ecclesiastical use to us. Other denominations can preach the Gospel to them; and we can do our best work among people who are blest with brains.

This suggests a revised version of the commission: "Go ye into all the world, and preach the Gospel to every creature blest with brains." Or is it a new doctrine of election? It is a doctrine of selection, certainly. Hereafter, if the *Canada Presbyterian* represents the Presbyterian church, we may expect to hear from Presbyterian pulpits, "Whoever is blest with brains may come," and a chair of phrenology may be established in Knox College, and the chief qualification of the Home Mission Superintendent of the Presbyterian church may be expertness in "reading heads." Now that the *Canada Presbyterian* has chosen the brainy people for its church, we are curious to know what section of the remainder the *Christian Guardian* will take for Methodism.

Read the article on the "Revised Version," which we slip from the *Christian Guardian*. And, by the way, do you possess and use the Revised Version? In years now since the Revised Version of the New Testament was issued.

Readers of the *Christian Standard* are now enjoying a rich treat in a series of articles on "First Principles," by J. S. Lamar. In all of reading of religious newspapers we have found nothing more timely, more loyal to the truth, more saturated with the doctrine and the Spirit of Christ. It will be a great mistake if Bro. Lamar's series when completed is not published in book form. There is no much dan-

ger, we are glad to know, of the Standard Publishing Co. making such a mistake.

Do not fail to read the selected article "Joking on Sacred Things." If any of us have thoughtlessly countenanced the practice of making jokes about baptism, let us resolve never to do so again. *The Christian Inquirer* says truly: "Baptism is honored in Scripture as is no other ordinance or appointment."

We find the following in the *Texas Christian Courier*:—

John Wesley was indicted by the grand jury of Georgia for refusing to baptize Mr. Parker's child otherwise than by dipping, except the parents would certify it was weak, and not able to bear it—1787. On the 21st of February, 1786, Mary Welsh, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion. These are historical facts not much spoken of now.

When Episcopalians are making so much ado about some of their ministers inviting other preachers to speak in their churches, how is it that nothing is said of the constant and universal disregard of the Prayer Book's requirements with reference to dipping? How many Churches of England people know that the Prayer Book makes dipping the rule, pouring the exception, and does not recognize sprinkling at all?

Do you ever get tired of hearing that the Disciples are the most illiberal people under the sun? We do. When next you are told that the Disciples in Ontario give little or nothing in comparison with others, call for the proof. According to a United States Baptist paper, even the "Missionary Baptists" are not above criticism in the matter of contribution for mission work; here is the testimony:—

To read the reports of nine-tenths of our Baptist Associations is sickening in the extreme. A membership of three or four thousand missionary (?) Baptists report \$800 or \$1,000 for all missionary and benevolent purposes when there are three or four churches in the said association which could more than give, each, the whole amount, without feeling the burden! Sometimes the amount is infinitely less than this, and not unfrequently a whole church sends up the startling sum of fifty cents for Foreign Missions, \$2 for Home Missions, \$5 for State Missions, and \$2.50 for minutes, when the membership of the church is worth several hundred thousand dollars. There should be an ecclesiastical penitentiary for all such churches. In many instances the reports are worse than this.—*Dr. Loftin, in Western Recorder.*

A new experiment in Temperance progress has just been attempted in the Massachusetts Legislature. It is the introduction of a bill to punish drunkenness as a crime. This suggests the discussion which has for some time been going on as to whether drunkenness should be treated as a disease or a crime. There are medical experts who pronounce in favor of the latter. No doubt there is much truth in both sides of the question, but it is noteworthy that an increasing number who study inebriety as a physical condition deem liquor-drinking a punishable offence—that is to say, the recognition of it as more distinctly criminal than it is in the common opinion. Whatever effect this new departure may have, it is intended to supplement, rather than supplant, the proved methods of local option and moral suasion in advancing the Temperance cause.

The above clipping from an exchange suggests a reference to the scriptural view of the question "as to whether drunkenness should be treated as a disease or a crime." What Paul says about drunkards in 1 Cor. v. 11; vi. 10, seems to lean very heavily on the

side of those who hold drunkenness to be a crime; and Gal. v. 21 is to a similar effect. It is certain that drunkenness is a great sin in the sight of God, whether human law accounts it a crime or not.

Programme of the Annual Meeting.

TORONTO, JUNE 4TH TO 8TH, 1891.

Thursday, June 4th.  
2.30 p.m.—Devotional Exercises; Address of Welcome, J. R. Gaff; Response, E. Sheppard; Appointment of Committees; Social Meeting.

7.80 p.m.—Song Service.  
8.00 p.m.—Preaching, A. N. Gilbert.

Friday, June 5th.  
9.00 a.m.—Devotional Exercises.  
9.80 a.m.—President's Address; Report of Board; Reports of Standing Committees; Address, T. B. Knowles, Subject: "Churches of Christ, Independent and Dependent"; Discussion.

1.80 p.m.—Public Session of Ontario Christian Woman's Board of Missions.

7.80 p.m.—Song Service.  
8.00 p.m.—Preaching, A. N. Gilbert.

Saturday, June 6th.  
9.00 a.m.—Devotional Exercises.  
9.80 a.m.—Unfinished Business; New Business; Consideration of Reports of Standing Committees; Reports from other Committees and consideration thereof; Report of Treasurer.

1.80 p.m.—Devotional Exercises.  
2.00 p.m.—Sunday School Work:—  
1. Opening Address, Jas. Gillilan.  
2. S. S. Reports, C. Sinclair.  
3. Advanced Class Teaching, A. Tovell.\*

4. Opening and Closing Exercises, How to Conduct them.  
5. Primary Class Teaching.  
6. S. S. Conventions and Local Associations of S. S. Workers, Jas. Lediard.  
7. Gospel Work in the Sunday School, J. R. Gaff.  
8. Question Drawer.

7.80 p.m.—Song Service.  
8.00 p.m.—Preaching, A. N. Gilbert.

Lord's Day, June 7th.  
11.00 a.m.—Preaching, A. N. Gilbert; Lord's Supper.  
8.80 p.m.—Preaching.  
7.00 p.m.—Preaching, A. N. Gilbert.

Monday, June 8th.  
9.00 a.m.—Devotional Exercises.  
9.80 a.m.—Unfinished Business; Social Meeting; Adjournment.

Programme for Annual Convention of the O.C.W.B.M.

Thursday, June 4th.  
8 p.m.—Social Meeting; Address of Welcome and Response; Appointment of Committee.

7-8 p.m.—Meeting of the Board.

Friday, June 5th.  
9.80 to 12 a.m.—Attend the Session of the Co-operation.

1.80 to 4 p.m.—Devotional Exercise; Reports of Cor. Sec., Treasurer, and Supt. of Children's Work; Address by Sister Jessie H. Brown.  
5-6 p.m.—Meeting of Children's Mission Band, and all interested in that work. Conducted by Sister Jessie H. Brown.

Saturday, June 6th.  
9.80 a.m.—Devotional Exercise; Report of Committees; Appeals for Aid.

Afternoon.  
Attend the Session of the Co-operation.

Monday, June 8th.  
9.80 a.m.—Closing Session for unfinished business—if necessary.

\*Bro. Tovell will take the S. S. lesson for June 8th, and the Convention for a class. Brethren, study the lesson.—CHAIRMAN S. S. CONV.



Co-operation Notes

CONTRIBUTIONS.

Individual Subscriptions

Table with 2 columns: Name and Amount. Includes G. Wells \$5 00, Tona McVicar 5 00, Sara E. Palen 5 00, L. Stephens 1 00, James Hyatt, Jun. 1 00, James M. Hyatt 5 00, Mrs. O. McDonald 5 00, Byron Hyatt 1 00, A Friend, West Lake 5 00, Geo. Munro 5 00.

The May Collection.

Table with 2 columns: Church Name and Amount. Includes Church, Glencairn \$10 00, St. Thomas 82 08, Dorchester & Aylmer 17 00, Guelph 24 00, Mimosa 9 18, Ridgetown 6 15, Warton 8 00, Nasaagawa 7 00, Collingwood 4 00, Kilsyth 10 50, Marsville 13 00, West Lake 3 00, Pricoville 1 00, Walkerton 13 50, Owen Sound 10 00, Erin Centre 25 00, Erin Village 9 10, Everton 40 00, Aurora 8 50.

This is perhaps the most prompt response to a request for a special collection that the Co-operation has ever received. And those returns go a considerable way towards making up the Five Hundred Dollars needed to avoid a deficit June 1st.

A number of unpaid subscriptions have also been received and some new ones made and paid. There still remain about \$240 unpaid on subscriptions made for this year's work. The Board trusts that those concerned will pay at once, if possible.

The state of the Home Mission Fund at this date (May 12th) is thus: In order that the obligations incurred during this mission year may all be met by the Annual Meeting, it is necessary that the \$240 of unpaid subscriptions should be paid and about \$250 still unprovided for by subscriptions. Those plain statements are made and reiterated to the friends of the work that they may know the exact state of the case, and govern themselves accordingly.

Attention is here called to the fact that every church contributing to the funds of the Co-operation is entitled to send two delegates to the Annual Meeting, and every Sunday school contributing is entitled to send one delegate.

It is scarcely necessary to add anything here to what has been said elsewhere in regard to the Annual Meeting. There is no difficulty in finding the way to Toronto, and attention paid to the directions given by Bro. Gaff will prevent any difficulty in finding the way from the Union Station to the church on Cecil Street.

Geo. Munro, Cor. Sec.

Bethany College Jubilee.

Order of Exercises—Sunday, Baccalaureate; Monday evening, elocutionary entertainment; Tuesday morning, athletic sports; Tuesday evening, address to undergraduates, "Life and Work of Alexander Campbell," by B. B. Tyler; Wednesday afternoon, class exercises; Wednesday night, Jubilee addresses by Pres. C. L. Loos, George Darsie and H. L. Willott, poems by Dr. C. F. Ulrich and Miss Jessie H. Brown, banquet; Thursday morning, commencement exercises; Thursday afternoon, alumni meeting; Thursday night, joint performance of Literary Societies. June 14-18, 1891.

Church News.

GUELPH.—One confession and baptism since last report. We are having good audiences and strangers at all of our meetings. J. K. HESTER. May 12, 1891.

WELLAND, May 11th.—There were two confessions at the prayer-meeting last Wednesday evening and one last night. The three were baptized at the close of last night's service.

ALEX. McMILLAN.

EAST END MISSION, TORONTO, May 11th.—We began yesterday to hold regular services morning and evening. We expect to start a Sunday school in a few weeks. Bro. Ballah is laboring with us and we are all hopeful for the work here.

EVERTON AND MIMOSA.—Our Sunday school opened last Sunday with quite a number in attendance. It will remain open until the last of December. The Eramosa Sunday School Association will hold its second annual convention with the church here. Collections for Home Missions were taken here and at Mimosa. One sister commended by the brethren at Mimosa was received into the fellowship of the church at Everton. P. B. May 6, 1891.

ERIN CENTRE.—There has been considerable work during the spring of building a meeting house in Hillsburg. After the church had been canvassed on the subject, it was decided to postpone the further consideration of it until the first Monday evening in November. The probability is that then prompt and energetic steps will be taken to proceed with the building next season.—Bro. D. D. Burt, now resting at home for a while, preached to a large congregation at the Stone church on Lord's day evening, May 8th.—The Sunday school starts out well for the season with Bro. A. J. Thomson as Superintendent, and Bro. James Currie as Secretary.

BLENNHEIM.—We are greatly encouraged with the work here. We find plenty to do outside of the other churches altogether. Many of our Sunday school scholars have not been attending Sunday school at all. Yesterday there were fifty in attendance and some of our regular scholars absent. Last Thursday evening we organized a Y. P. S. C. E., which promises to be very helpful. Our prayer meetings are very interesting and profitable. The attendance at Sunday services have doubled within the last few weeks. Our collection for Home Missions on the 3rd of May amounted to \$12. B. S. May 11, 1891.

WAINFLEET ITEMS.—A series of meetings conducted by Bro. W. K. Burr and the writer have already resulted with twenty-two accessions. The meeting is still in progress and the prospects are bright for a glorious ingathering into the church. The difficulty which has existed for several years has also been amicably settled, and the church is now enjoying peace and prosperity.

Annual June meeting will be held in connection with the Christian church of Wainfleet and Rainham on Lord's day, 14th of June, in the town of Dunnville, Bro. W. K. Burr to be the chief speaker. All are cordially invited. R. M. AINSWORTH Winger, May 9, 1891.

MUSKOKA.—Bro. Gray baptized three in Ridout on the 20th ultimo. He is to hold meetings in Macaulay shortly. Work is tedious, but the prospect is brightening. One confession at Me-nominee last Lord's day—a young

woman. She is to be baptized on Saturday. I spent a day with the recently gathered congregation at Georgetown, April 10. Had good meetings, morning and evening. The brethren there are very much in earnest and, I think, will succeed. May the Lord bless and prosper them.

Visited my old home church at Everton and spoke to them in the evening. Everton is getting up a "boom" in home work. Spent one Lord's day with the church at Acton, in company with Tozo Ohno, of Japan. In the evening the house was crowded, but the order and attention were most praiseworthy. Both Acton and Everton are suffering from a cause similar to the one that affects the churches in Muskoka, namely, "removal." Sometimes the removal of one person from a church or neighborhood has a great deal to do with the future of those remaining. I enjoyed my visits

'Mongst the well remember'd faces, In the old familiar places, And received the kind embraces, And enjoy'd again the graces Of the past, While we spoke of heavenly places That will last.

Of that city whose foundations, With its holy convocations, And its many convocations, The God of all the nations Wisely laid, And whose children—blest relation—We are made.

W. M. C.

The Toronto June Meeting.

JUNE 14th to 22nd.

The Church of Christ on Cecil Street, Toronto, congratulates the brotherhood in all the Province on the ability of the brotherhood to hold the present Annual Convention in the city of Toronto. To God, who is ever willing and waiting to lead those who will follow Him by faith into great possibilities, be all the praise and glory for this open door.

The Church of Christ on Cecil Street, with which the blessing of this Convention is to be shared, rejoices that it is able through Christ to invite the Convention to the city to share the grace of its hospitality and to extend the widening influence of Christian co-operation.

To the brotherhood throughout the Province, to all disciples who love our Lord Jesus Christ and the cause of New Testament Christianity, to all members of the Co-operation, Sunday School workers, Mission Bands and C. W. B. M. workers a hearty invitation is sent out by the church. Come, and by your presence, your prayers, your earnest, hearty work, make this Convention in Toronto one of grand results for the grandest plea on earth. By order of the church. J. R. GAFF, Minister. Toronto, May 7, 1891.

While the church invites all thus generously, it is highly important that all who design coming, send their names as soon as possible to Bro. C. W. McMillan, 238 Huron Street, who will assign them a home while here. All these notifications should be in the hands of Bro. McMillan not later than the 23rd inst.

All who come to the meeting and intend going directly to the meeting-house will leave the cars at the Union Station and walk north a short distance, either on York or Simcoe Streets, to King Street. There they will take any street-car going west on King Street to any point marked via Spadina Ave. There is a line of cars marked "Bloor Street, via Spadina Ave." and another line marked "Seaton Village, via Spadina Ave., College and Bathurst." Take any of these and leave the car at Cecil Street and you "are there," where you will find some one to take care of you. J. R. G.

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Table listing various books and their prices. Includes titles like 'ERRETT, ISAAC. Evenings with the Bible', 'MISSOURI CHRIS LECTURES', 'PIERSON, A. C. The White Church', 'REID, ELIZABETH J. Biography of the Judge Richard Reid', 'SWEENEY, Z. T. Under Ten Flags', 'STOUT, A. P. Trials and Crucifixion of Christ', 'THOMSON, MARCELLUS. Evolution of Sound', 'VOGEL, PETER. Tale of a Pioneer Church', 'WATERS, Prof. GAY. Wicota. A book of Indian Poems', 'WESTON, A. M. The Evolution of a Shadow', 'JACKSON, CORTES. New Testament, with Apostolic References', 'MARTIN, Elder J. L. The Voice of the Seven Thunders', 'BRANDT, JOHN L. The Lord's Supper', 'McLEAN, ARCH. The Commission given by Jesus Christ to His Apostles', 'TYLER, B. B. Peculiarities of the Disciples', 'McDIARMID, H. Baptism: What is it?', 'FRANKLIN, BENJAMIN. The Life and Times of Benjamin Franklin', 'HALL, WILFORD A. Problem of Human Life', 'EDWARDS, J. H. Orthodoxy in the Civil Courts', 'A Book of Gems', 'Garfield's Great Speeches', 'Garfield, General, Life of. From Log Cabin to White House', 'Turning Points', 'Reynoldsburg Debate', 'The Gospel Preacher. Volume of twenty sermons', 'Year Book of the Disciples of Christ', 'Bible Criticism and Exegesis'.

LIST OF TRACTS.

Table listing tracts and their prices. Includes titles like 'True Basis of Christian Union', 'Our Position', 'Why am I a Christian', 'Distinctive Peculiarities of the Disciples', 'An Open Letter', 'Points of Difference between Baptists and Myself', 'What is the Christian Church; or, Who are Disciples of Christ', 'Letters to a Skeptic', 'Reply to a Baptist', 'Christian Experience', 'The connection between Baptism and the Remission of Sins', 'God's Hand in Mission', 'Woman's Work in the Church', 'The One Body'.

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55 YONGE STREET ARCADE, TORONTO, ONT.





Foreign Missions.

Contributions.

Table with 2 columns: Location and Amount. Includes Manitoba (Church, Portage la Prairie, \$41 00) and Ontario (Church, Hamilton, \$20 50).

Amount asked from Canada this year, \$1,600; paid in up to April 29, \$478.08.

In the April 15 number the church at Gloucairn was credited with \$23 for Foreign Missions; it should have been \$83.

Children's Day.

To the Sunday School Superintendents:— The seventh of June is Children's Day. This is the time suggested for an offering in each Sunday school for Heathen Missions.

The first offering of the children was made in 1891, and amounted to \$750. At that time the Foreign Society did not have a single mission or missionary on heathen soil.

Last year 1,311 Sunday schools responded to the call for a contribution to aid the cause. That is to say, about one school in five had some fellowship in the support of this great work.

The evangelization of the world is a great work. It is the Lord's work, and must not be neglected. From every field the cry comes for more missionaries and for more money to support them.

Official News from the Foreign Society. The Executive Committee met in regular session in Room 55, Johnston Building, Cincinnati, Ohio, April 18, 1891.

To enable you to increase the amount of your offering, I will send out a supply of printed envelopes. These will be sent to such schools as are accustomed to give, and to such

other schools as I feel sure will respond. Should you fail to get a supply, please send me a card, and state how many you can profitably use.

You might swell the offering by giving a missionary concert some evening in advance of Children's Day, charging a small admission fee, and adding the profits to the collection.

I need scarcely say that very much depends upon you and your teachers. If you take a little time for several Sundays to explain the work and its needs, the offerings will be much larger than if nothing is said until the day arrives.

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Official News from the Foreign Society. The Executive Committee met in regular session in Room 55, Johnston Building, Cincinnati, Ohio, April 18, 1891.

FINANCES.—The receipts for the month amounted to \$7,403.27; the disbursements to \$4,816.93. The returns from the March offering are still coming in.

NOTES FROM THE FIELD.—China.—Mrs. F. E. Meigs has been in very feeble health all winter. Her sickness is owing almost altogether to the climate.

trial to her and to her husband. They expected to leave Shanghai, March 21. This is one of the discouraging features of missionary life.

India.—Evelyn Gordon has been employed to aid in the work in Mungeli. He will receive forty dollars a month.

England.—H. S. Earl has resigned at Liverpool, and starts for home May 2. A young man with no family or with a small family is needed to take the work in that city.

New Men.—Dr. James Butchart has been in New York for several months taking some special courses in medicine. He took the honours of his class, distancing all his competitors.

G. L. Wharton has spent thirty-one days in Tennessee. He spoke in Nashville, Lebanon, Frankfort, Leiper's Fork, Murfreesboro, Tallahoma and Chattanooga.

The signs of the times are full of promise. The cause of missions is the cause of God, and is being recognized as such. Year by year more churches are contributing to its support.

The Bible is a stream where alike an elephant may swim, and the lamb may wade.—Gregory.

CATARRH, CATARRHAL DEAFNESS—HAY FEVER. A NEW HOME TREATMENT. Sufferers are not generally aware that these diseases are contagious...

BIBLES! IF YOU WANT A Teacher's Bible, Family Bible, Family Bible, Parallel Edition, Pulpit Bible, Sunday School Bible, Sunday School Testament, Revised Bible, Revised Teacher's Bible with all the Helps, Revised Testament.

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The Care of all the Churches. By THOMAS MUNNELL. Being a Scriptural Statement of the Character, Qualifications, Ordination and Relative Duties of the Christian Ministry...

A Vision of the Ages; OR, LECTURES ON THE APOCALYPSE. A Complete View of the Book of Revelation. By D. W. JOHNSON.

ON THE ROCK; OR, Truth Stranger Than Fiction. THE STORY OF A STRUGGLE AFTER THE TRUTH AS IT IS FOUND IN CHRIST. By D. R. DUNGAN.

STANDARD ECLECTIC COMMENTARY ON THE INTERNATIONAL S. S. LESSONS FOR 1891. PREPARED BY A. N. GILBERT. GEOGRAPHICAL NOTES BY PROF. J. W. MCGARREY.

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Obituaries.

McIntosh.—Died on the 2nd inst. at the home of her stepfather, Bro. David Stewart, Rockwood, sister Annie McIntosh, age 24 years. Our sister believed God, obeyed His Son, and died enjoying His promises. At the funeral the writer was assisted by Bro. Hester of Guolph, and D. Strachan, Presbyterian Minister of Rockwood.

"Not for the dead in Christ we weep, Their sorrows now are o'er; The sea is calm, the tempest past, On that eternal shore.

Ferguson.—In the township of Minto on March 16th, 1891, Bro. John Ferguson died, aged 22 years, 10 months and 19 days; he was the eldest son of Charles Ferguson. He was a fine young man, sober and industrious, and still better a Christian. He openly confessed his faith in his Saviour in the presence of many witnesses, and was buried with Christ in baptism by Bro. A. Scott. He contracted a bad cold which settled on his lungs. The best of medical skill and the loving ministrations of father and mother could not deliver him from death; for it was the Lord's will to take him to Himself. For if we believe that Jesus died and rose again, them also which sleep in Jesus will God bring with Him. So that his parents do not mourn as those who have no hope, for they believe that their son is with Jesus, which is far better than being here. The writer (his uncle) was present when he died and was with him for three days before, and was thankful to see him bear his sufferings with Christian patience and pass away with scarce a struggle. It was a great pleasure also to hear everyone that mentioned his name speak well of him. Bro. John Darroch and the Rev. Mr. Cameron, who preached the funeral sermon, spoke highly of his good qualities and Christian behavior. The large number that followed his remains to the Harriston cemetery was proof that he was beloved by all who knew him. I pray that the consolations of the Gospel may cheer and comfort the bereaved family, and that his brothers and sisters may imitate him in following the Lord Jesus that their end may be peace. DANIEL FERGUSON. Pricoville, May 4, 1891.

THE CHRISTIAN WORKER.

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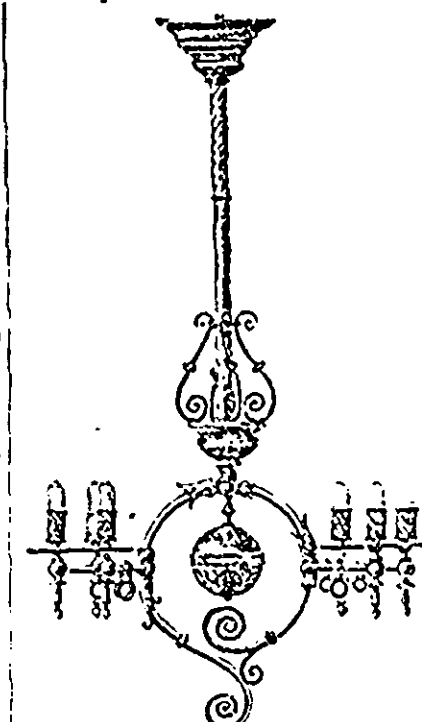
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Confederation Life

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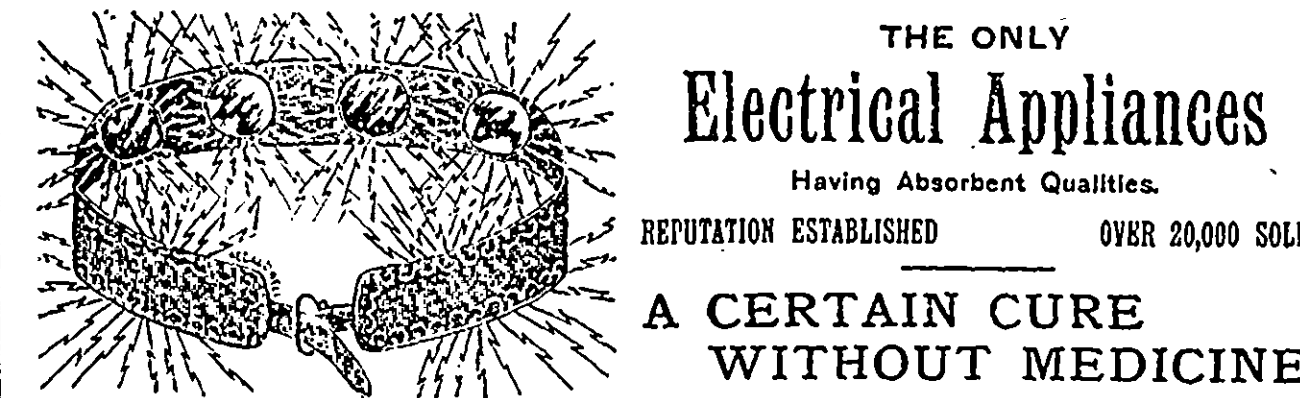
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- Isaac Radford; 31 Adelaide street east—Butterfly Belt and Insoles, cured him of Inflammation Rheumatism in four weeks. Samuel W. Abbott, Millichamp's Building, cured in six weeks, Rheumatism in knees and feet—Knee Pads and Insoles. A. E. Caldwell, Engraver, 71 King street, City, Rheumatism in the knee cured. J. McQuigg, Grain Merchant, cured of Rheumatism in the shoulder after all other failed. Jas. Weeks, Parkdale, Sciatica and Lame Back cured in fifteen days. W. J. Gould, Guney's Store Works, City, not able to walk for three weeks, cured in four days. Mrs. J. Swift, 37 Agnes street, City, cured of Sciatica in six weeks. C. C. Rockwood, 16 Bulwer street, City, cured of Lame Back in a few days. Mrs. Geo. Plummer, City, Liver and Kidneys, now free from all pain, strong and happy. Miss Flora McDonald, 21 Wilton avenue, City, reports a lump drawn from her wrist. Josiah Fennell, 27 Queen street east, City, could not write a letter, went to work on the sixth day—Neuralgia. Mrs. Wm. Bennett, 14 King street west, City, after years of sleeplessness now never loses a wink—Butterfly Belt. Mrs. S. M. Whitehead, 12 Jarvis street, City, a sufferer for years, could not be induced to part with her life. Mrs. F. Stevens, 120 Lisgar St., City, blind with Rheumatic Inflammation—cured in three weeks by Actina, Butterfly Belt and Insoles. Geo. H. Lucas, Veterinary Dentist, 168 King street west, had dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and Insoles. Richard Hood, 10 Stewart street, City, cured in three months for a permanent cure—Catarrh. Alex. Rogers, Tobacconist, City, declared Actina worth \$100. Headache. E. Riggs, 22 Adelaide street west, City, Catarrh cured by Actina. John Thompson, Toronto Junction, cured of tumor in the eye in two weeks by Actina. Miss E. M. Forsyth, 14 Brant street, City, reports a lump drawn from her hand, twelve years standing. Senator A. E. Botsford advises everybody to use Actina for failing eyesight. Miss Laura Grose, 107 King street west, City, granulated eyelids, cured in four weeks—used Actina and Belt. Mrs. J. Stevens, 25 Tecumseth street, City, Rheumatism in the eyelids went three weeks in the hospital, eyes opened in two days. Mrs. M. Laughlin, 24 Centre street, City, a cripple from Rheumatism, now able to attend to her household duties. Giles Williams, Ontario Coal Co., says Actina is invaluable for Rheumatism and Asthma. J. H. McCarthy, Agt. N. P. & M. Ry., Alton, Ont., Chronic Catarrh and Catarrhal Headache for seven years, entirely cured by Actina. THOMAS JOHNSON, New Salem, suffered with Weak Lungs and Asthma—Lungs strengthened and Asthma cured.

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