

The Canadian Evangelist.

W. G. LORAN

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

VOL. VI., No 13.

TORONTO, NOVEMBER 2ND, 1891.

\$1 PER YEAR IN ADVANCE

THE Canadian Evangelist

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

A Texas Camp Meeting.

The following is an extract from a letter recently received from my daughter, who is teaching in Denton, Texas, and may prove interesting to the readers of our paper:—

"On Sunday Mr. F. got a carriage, and a party of six went to a place called John's Mills, some ten miles distant, to a camp meeting. Such a scene! the grounds were crowded. We arrived in time for afternoon service, and it passed off quietly enough. The friends who accompanied me were very anxious that I should get a front seat in order to see the performance in the evening; so we went in early. A man, aiming to startle the audience, spoke from the first verse of the 29th of Proverbs; it was simply blasphemous; he said the most fearful things I ever heard; among other things he asked all who expected to go to heaven if they died that night to stand; only a few did so, and he leaned over and began to whistle a long, low bar-room tune; it was disgusting throughout. But the performance proper—I cannot speak respectfully of it—began later. Some came up to the mourner's bench, and began to pray, shout, yell, laugh and sing; two men engaged in hugging each other, howling, roaring and laughing, while the women threw up their hands and danced around, catching hold of the hands of the men. One woman, with long streaming hair, acted as if perfectly demented. The noise increased; scores got up on the seats and stared; others moved up to look on the wild scene; children and women sobbed and cried aloud. The mingling of the singing, praying, laughing, crying and howling, the dancing and the wild gesticulations combined, in the dimly lighted tent, to make a scene the memory of which I shall always carry with me. Such an opportunity to study Texas character and to be shocked by it I never expect to have again. Lemons and cigars were sold on the grounds all day. We had a beautiful ride. I attended morning service before going, so felt somewhat better over it."

E. S.

When you pray for a deeper work of grace in your heart, do you ever pray that it may be deep enough to strike you in the pocket?

The Demands of the Age on Young Men.

The age demands that young men shall be useful, useful to themselves, useful to the community in which they live, and useful to their God. To this end they must enjoy good health, physically, mentally and morally.

A man may be strong morally while weak physically and *vice versa*, but no one will deny that, given the same moral strength and desire to use his talents, the young man of good health and strength, with pure blood coursing through his veins, is not more useful than the poor dyspeptic or the unfortunate consumptive.

Hence, young men should cherish that Heavenly blessing—health. An active but not excessive interest in wholesome field sports and freedom from worry will do much to preserve that blessing. Late hours, irregular habits, dissipation, and the use of stimulants, will end in its destruction. There are cases upon record where men have been weak physically, and in poor health, yet who have been strong mentally. William III., of England, was one of this class; but as a rule men in poor health are but a burden to themselves and to those with whom they come in contact, and many, very many, discover when too late the priceless value of God given health.

The young man who is strong mentally is more useful to mankind than he who is not. By "strong mentally" we would mean as having wisdom with a fair share of worldly knowledge, or what is known as "common sense" on the top of which is built a fair education. But a young man who is strong mentally may be either a great blessing or a great curse to the world in which he lives. With moral qualities strong and benevolence large he will be of great service to mankind. With moral qualities small he will be of little service in the great work of uplifting mankind. To this latter class belonged the murderer Birchall; his only apparent utility in this part of the world consisted in providing work for the hangman and sensational reporters.

A young man's moral health may be cultivated as may his physical health. A young man whose moral health is good will have a proper reverence for things sacred, fear of God, and a desire to observe the Golden Rule. This moral health may be cultivated by regular attendance upon divine worship, prayer meeting and Sunday school, together with the avoidance of the company of worthless people of both sexes. But as a rule the young man who is not physically or mentally strong is undecided and wavering morally; he is double-minded and unstable in all his ways. Easily influenced he requires constant care and watching, and may at any time suffer a relapse, or may, as our Methodist friends say, backslide.

A young man who is of no use to an employer of labor is not employed. A young man who is of no use to the best interests of mankind is not needed, and is but a drone in the great hive of humanity. We have tried to

show that it is not the physically strong, not the mentally strong, nor the morally strong who are the most useful; but those who are strong, or rather in the enjoyment of health, physically, mentally and morally.

KINDALL MORRISON.

Bowmanville, Ont.

Letter From Welland.

Probably THE EVANGELIST readers would like to hear of the progress of the work at this mission point. First let me thank those who have aided us in different parts of the province. The churches in Wainfleet, Gainsborough, Jordan, Beamsville, Smithville, Sweet's Corners, Selkirk and Aylmer have all contributed to our well-being, and we have had a little aid also from Suspension Bridge, N. Y. We have also heard from the young people, societies or individuals, in St. Thomas, Aylmer, Toronto (Cecil St.), and Warton. Most of these have contributed small amounts, but were it not for them the cause here would have died ere this and the Welland people are thankful. But though our heads are still above water we have been obliged to dip a little. In other words we have had to procure an extension of time on one of our bills, amounting to \$18. Another, a note for \$12, is in arrears against one of the brethren, should be redeemed at once. From all this, those friends of the work who are helping us will see that help not only is needed but should be had at once.

We have so far been unable to find a man to take charge of the work during the winter. The services of some young man who would like to attend a good high school and do a little preaching at the same time would be very acceptable here. He could be paid about enough to live on. The writer should be away from here by November 1st.

Through the goodness of brethren in the North Tonawanda (N.Y.) church we are enabled to hold a meeting this fall, and we begin it to-morrow. Bro. J. Encell, of Syracuse, is our evangelist.

Only those who see can understand the chances which we Disciples of Christ have in the Niagara District. We need a good church in Welland, and another as soon as possible in St. Catharines, and with a working foothold in these two points we could soon have this garden of Canada practically captured for Christ. This district is bound to be one great highway of commerce—look at your map for proof of that—and we should be prepared to send the life of the Gospel pulsing through the great arteries for which commerce is even now building this into a centre. ALB. McMILLAN. Welland, Oct. 10, 1891.

[We received a letter from Bro. McMILLAN for insertion in last EVANGELIST. We regret that for some reason unknown to us it did not appear. We trust that those who have subscribed to the support of the Welland work will send in their gifts soon.—EDITOR.]

He is happy that hath a true friend at his need; but he is most happy that hath no need of his friend.—Warwick.

A Thousand Dollar Argument.

Dr. Huger, of Anniston, Ala., some time ago made the following proposition to Dr. Anderson:—

"I hereby offer one thousand dollars (\$1,000) for conclusive evidence that immersion is taught as Christian baptism—that is, as the only form of baptism taught by the Bible. The judges shall be composed of five clergymen of the Protestant Episcopal Church, to be chosen by me, and five men to be chosen by Dr. E. C. Anderson.

R. P. HUGER.

Dr. Anderson accepted the offer, and has employed our well known brother, J. B. Briney, to present the argument. The novelty of the affair is awakening considerable interest, especially in the South. Following are the judges selected to examine and decide upon the conclusiveness of the argument. Dr. Huger's selections are: Rev. T. F. Gailor, President Sowanee College; Rev. W. P. Dubose, Sowanee, Tenn.; Rev. E. W. Spalding, Eufaula, Ala.; Rev. J. L. Tucker, Mobile, Ala.; Rev. W. D. Martin, Anniston, Ala.

Dr. Anderson's judges are: J. W. McGarvy, Lexington, Ky.; B. W. Johnson, De Soto, Iowa, or St. Louis, Mo., care of *Christian Evangelist*; H. McDiarmid, Cincinnati, O.; B. B. Tyler, 225 Central Park, West, New York; W. J. Loos, Louisville, Ky.

It is doubtful if Dr. Anderson could have made a better selection of a man to conduct the argument for immersion than J. B. Briney. His skill and fairness in argument have long since been established and his scholarship is adequate to the demand of the question. The work will, of course, be put into permanent form, and will make a valuable book of reference on that subject. It has been deemed best, however, to run the argument through the columns of the *Christian Evangelist*, and J. B. Briney will begin his articles with our first issue in October.—*Christian Evangelist*.

The Shadow and the Substance of Life.

Life is not vanity, except when it is given to vain things. We see to-day that the noble, the wise and the saintly are they who in their own time were deemed by the many to be fools and fanatics, but who know God, and who rose far above the ignoble crowd because they had faith in the invisible. These are the souls who are the shining mountain peaks above the surface of our earth. Men who live for to-day perish with the day and are forgotten. What lesson has all history more commanding than this, that those who throw themselves upon God, who live for Him and His truth, are the lasting benefactors, the inspirers and immortal heroes of mankind? The martyr ashes on the sands of the Colosseum outweigh the whole Roman Empire: the blood of those who died for freedom is more precious than mountains of gold and palaces stored with crowns. God grants to those who seek for glory, that is heavenly glory; who seek for honor, that is heavenly honor; who seek for immortality—God grants to them eternal life with Himself. Christ is always teaching us that what men deem the substance of life is its shadow; but that what men deem the shadow of

life—truth, honor, love, faith, hope, obedience—that these are its eternal substance. "What shall it profit a man," He saith, "to gain the whole world," the greatest tangible thing, the greatest visible thing which is at hand—and yet to lose his own soul, that invisible something which allies him to God?

Let us see things as they are; let us not stare at the canvas of life with our eye pressing upon things and thus mistaking their values. Let us from the heights of God's truth, look down upon things and learn their worth, or worthlessness. The path of obedience, the path of faith, the path of character, these are the paths that draw near to the amber ripples of the River of Life in glory. There is One who came out of the unseen into the seen, making His three years ministry a greater epoch in time than all the millenniums which preceded it; One who lived not for to-day, but for eternity; One who put His crown not upon the perishable, but upon the unseen and divine.—Rev. John Henry Barrows, D. D., in the Interior.

How To Talk Well.

Of all the arts, the art of conversation is for many people one of the most elusive and difficult to pursue. Some are too eager to converse well, and assume an animation that is positively distressful; others conduct such a one-sided conversation, doing all the talking themselves, that they fail utterly in being artistic, to say the least; and others attempt to tell more than they know by a choice of subjects with which they are not familiar.

Ruth Ashmore, in the *Ladies' Home Journal*, gives girls, and others as well, some capital advice which may perhaps be summed up in two words, unselfishness and general intelligence.

Learn to listen well, and very soon you will find yourself speaking the word in season and surprising yourself, as well as others, by the quickness with which your thoughts will be well expressed.

Read the words of great writers, think them over and conclude in what way you differ from them. The woman who talks well must have opinions—decided ones—but she must have them well in hand, as nothing is so disagreeable as an aggressive talker. Say what you have to say pleasantly and succinctly; remember always that the best thing in life, dear, sweet love, has often been won by that delightful thing—a low voice.

Do not be too critical; remember that every blow given another woman is a boomerang which will return and hit you with double force. Take this into consideration—it is never worth while making a malicious remark, no matter how clever it may be.

Worth what while? Worth, my dear girl, the while here, which is, after all, so short, and the while hereafter, which is after all so long and sweet. It seems to me that when you and I stand before the good God, it will be the little gossip, the potty talk about others, of which we will be most ashamed.

Never forget that mere idle talk is quite as bad as gossip, for nobody is gaining any good from it, and as no vacuum exists in nature, none can in every-day life.—*Golden Rule*.