

## Young People's Work.

FOR CHRIST AND THE CHURCH.

### C. E. Prayer-Meeting Topics.

April 23.—Praying for friends—Job xlii. 8-10; Philimon i. 4-10.

Job's three friends advocated a false principle when they urged that affliction always proved that the sufferer was a sinner. God's wrath is kindled against them. They are commanded to offer up for themselves a burnt offering. Job's character had been assailed. God had vindicated him. Being reconciled to Job, he will intercede for them.

It was an honor put on Job and likewise a testimony of his meek and loving spirit, that he prayed for his friends. Nor can we have stronger proof that our prayers and intercessions for others, especially for our offending brethren, are acceptable to God, than what is here related. For then "the Lord turned the captivity of Job" when his resentment against his accusers was extinguished, and he put up charitable petitions to heaven for them. The sufferer was restored to health, abundance and prosperity. He received twice as much property as he had possessed, so that his latter end was better than his beginning. Thus the Lord casteth down and raiseth up, and "Oh, that men would praise the Lord for His goodness and for his wonderful works to the children of men"—COR. I. 11.

If you are discouraged, down-hearted, go to work for others. In trying to aid your friends you assist yourself. Think of Paul, the aged apostle, in bonds, praying for others. There is something touching and sublime in Paul's open heart and deep sympathy for the very lowest and poorest of the human race. He saw in the fugitive slave, Onesimus, one "for whom Christ died." Onesimus was a runaway slave. He had come to Rome to hide himself in that great metropolis. He is led to accept Christ. His life is changed. Paul addresses the epistle to his master, Philimon, who is a Christian, and despatches Onesimus with it. There is a wonderful power in the gospel of Christ. It makes even the slaves rejoice in "the glorious liberty" of the truth. He ran away as a slave, he came back a brother in Christ.

Let us be thoughtful about the erring, kind and loving to the lowly, sympathetic to the afflicted, and in all things use charity, "which is the bond of perfectness."

"He prayeth well who loveth well Both man and bird and beast; He prayeth best who loveth best All things both great and small; For the dear Lord who loveth us, He made and loveth all."

While we are praying for our friends, let us remember that we have a Friend interceding for us, "Whosoever is closer than a brother."—Prov. xviii. 24.

April 30.—My choice: What is it?—Prov. i. 29; Matt. vi. 19-24. Solomon, the son and successor of David, is the author of Proverbs. His prayer at Gibeon for wisdom was answered. He was distinguished far and wide for his wisdom. He was a naturalist, a poet, and a writer of wise sayings. One thousand and five songs and three thousand proverbs are said to have been written by him.—1 Kings iv. 29-34.

Proverbs are the crystallized thoughts of a nation. Every race has its proverbs. The Oriental nations were especially rich in them.

"They hated knowledge and did not choose the fear of the Lord." My choice: What is it? One of the greatest thoughts that can ever awaken our interest or attract our attention is our personal responsibility to God.

Upon my choice depends my future weal or woe. Should not this arouse us to action, instant and enduring? Would that that thought might be impressed in indelible letters upon the hearts of the unconverted.

"They hated knowledge and did not choose the fear of the Lord." They had an opportunity of choosing wisdom which would have abundantly blessed them. They refused, and ate the fruit of their own ways, which fruit was death. It was the result of deliberate choice.

Christ says: "Lay not up for yourselves treasures upon earth," but "Lay up for yourselves treasures in heaven." My choice is to accept or reject Christ. He is "the way, the truth and the life." "Come unto me" and "I will give you rest." Will you accept Christ? It is either yes or no. There is no middle ground. To say no is to make a solemn failure of life no matter how successful we may have been in our worldly affairs. It is laying up "treasures where moth and rust doth corrupt." It is to live for self here and to be separated from the presence and glory of the Lord hereafter. "The wages of sin is death."

To say yes is to make this life a success, glorious and enduring, even if our worldly accumulations are menage. It is to lay up for ourselves treasures in heaven, where, for us, they shall be reserved imperishable and indestructible. It is to live for Christ, to die in Him, and to be with Him forever in glory.

Associate members of our C. E. and all others still out of Christ, I want to ask you, Why not choose Christ now? You intend to accept Him, why now reject Him? To-day is yours, to-morrow never comes. "Choose ye this day whom ye will serve."

"The wise man, says the Bible, walks with God, surveys far on the endless line of life; Values his soul, thinks of eternity; Both worlds considers, and provides for both; With reason's eye his passions guards; abstains From evil, lives on hope; on hope, the fruit Of faith; looks upward, purifies his soul."—POLLOCK.

There are two roads upon which we are all traveling. On which road are you? Wisdom points to the narrow way that leads to life everlasting; folly to the broad way that ends in death and despair. Which will you choose, wisdom or folly?

GEO. FOWLER.

### "It Cured Mother."

GENTLEMEN,—My mother was suffering from dyspepsia and had no appetite. Everything failed to cure her until one day, while visiting a friend's house, I saw a bottle of B. B. B. on the table. On inquiring what they used it for I soon found out what it cured, and when I went home told mother that she should try it. She said she had no faith in anything and objected to try it. Notwithstanding her objection I went in the evening and brought home a bottle, but it was in the house for a week before we could induce her to take it. At last, as she was getting worse all the time, she consented to try it, and on taking half the bottle found it was curing her. Another bottle cured her and, we believe, saved her life. We are never without B. B. B. now. It is such a good remedy for headache as well.—E. WESTON, 15 Dalhousie street, Montreal.

If you have catarrh, we call your attention to the "honest offer" of the Medical Inhalation Company found on another page.

## Our Pioneer Preachers.

Their Services, Successes and Sacrifices.

PERSONAL REMINISCENCES.

HUNTSVILLE, April 6, 1893.

DEAR BRO. G. MUNRO: Noticing your suggestion in the last EVANGELIST, received last night, with reference to the pioneer labors of our late lamented and much loved Bro. James Kilgour. I send you a brief statement of two instances of very successful meetings in which he was the chief speaker. On a visit to Gore Bay, Manitoulin Island, in July, 1883, when we held meetings at Gore Bay and Ice Lake for two or three weeks, resulting in twelve additions by primitive obedience, and the cause much strengthened by his clear and forcible manner of presenting the truth.

On the other occasion, I think in 1886, in July, Bro. Kilgour, on being invited by brethren who knew him, made us a visit at Ridout, Raysville, and Macaulay, preaching a few times with much acceptance, but had to leave on account of sickness at home sooner than he intended. I do not remember if we had any additions then or not, but within a year previous there were about thirty baptized in my field of labor, so it is not to be wondered at that a short visit to three different places did not accomplish much after so much success in the past year. I always enjoyed his company, his instruction, conversation and preaching.

I remember on one of the first occasions of my preaching at Everton, Bro. K. being present, I had a good subject and brought out some good ideas, but I had not the skill to connect the different parts well together. After I sat down he got up and by a few timely and well-chosen remarks, as a blacksmith would take several pieces of chain and by putting in a link here and there would connect all the pieces and make a full length chain. He linked my fragments together, and then by finishing the chain with hooks at each end he made it strong and useful. He did it all so kindly and encouragingly that it did me much good (also the congregation) and I shall never cease to thank God that I was acquainted with Bro. James Kilgour. Your brother, W. M. CREWSON.

STRATFORD, April 6, 1893.

EDITOR CANADIAN EVANGELIST: Permit me a few lines regarding our late faithful and loved brother, James Kilgour. I heard of his death about two weeks ago and felt it very much. But I felt worse when I got my paper to night and saw there the loving face I have sat and watched as he proclaimed the words of the Lord. How faithfully he did perform his duty to the Lord! To-night my eyes are filled with tears as I remember how earnest he was in trying to bring us to a knowledge of the truth, and how, lame as he was, he walked a mile and a half to see us baptized. And when I think how faithfully afterwards he sought to build us up in the truth more and more, I feel that I can never forget him. May the Lord comfort his family.

W. M. STOVEL.

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ADDITIONAL—Each contestant must mark a cross in puzzle in ink or pencil, cut advertisement out and forward to us with Thirty Cents for 3 months' subscription to the Ladies' Companion. Address: "D" LADIES' COMPANION PUBL. CO., 166 King St. West, Toronto, Can.

## Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ont.

INTERNATIONAL JOURNAL OF ETHICS, devoted to the advancement of Ethical Knowledge and Practice; issued quarterly; yearly \$2 50, single numbers 65 cents. The April number contains the following articles: The Relation Between Ethics and Economics, J. S. McKenzie; Self-Development and Self-Surrender, Mrs. Sophie Bryant; The Principles and Chief Dangers of the Administration of Charity, Bernard Bosanquet; The Ethics of an Eternal Being, Thomas Davidson; Reformation Within the Limits of Existing Laws, Wm. M. Salter; Freedom: Its Relation to the Proof of Determinism, Sidney E. Meres. There are also discussions of the subjects, "Are Ethics and Theology Virtually Connected?" and "Moral Distinctions." The departments of "Book Reviews" and of "Books Received" indicate a deep and wide-spread interest in ethical questions. The United States office of publication is at 118 S. 12th street, Philadelphia.

## Obituaries.

DELMAGE.—On Sunday last we were called to the sad task of burying the eldest daughter of Bro. Alex. Delmage. She was a little more than 6 years of age. She died of inflammation.

There was present a large gathering of friends. For a short time I pleaded with them to carry faithfully on to the end "the work of God" by truly believing on Him whom He hath sent, and thus "labor for that meat that endures unto eternal life," because God has sanctified Him to be our "bread of heaven."

I pray that this affliction will be sanctified to the bereaved parents and that the dear child that has passed to the other shore will be an incentive to them to unite their purpose more certainly to meet in that land where partings are no more. J. B. L.

Minnedosa, Man., April 4, 1894.

GREGSON.—At North Bay, James Gregson, aged 37 years. The interment took place at Mimosa on Friday, Feb. 17, 1893. Bro. Gregson was highly respected around his old home, and that the same was true in North Bay is evident by the statements made in the North Bay Dispatch of recent date, giving an account of the funeral services there. The services at Mi-

mosa were largely attended and Bro. and Sister Gregson, sr., have the sympathy of all. Bro. G. leaves a widow and small children to mourn the loss of a husband and father. The God of all comfort sustain them.

P. BAKER.

### Married.

MARSHALL-AVERY.—At Huntsville, April 4, 1893, by W. M. Crewson, John J. Marshall, of Cleveland, Ohio (formerly of Port Sydney, Ont.), to Amanda J. Avery, adopted daughter of Mr. and Mrs. W. M. Crewson, of Huntsville. They left on the same day for Cleveland, their future home.

DUNBAR CURRIE.—In Hamilton, April 5, 1893, by George Munro, Joseph Dunbar to Mary Currie.

FRURE-WEATHERSTONE.—At the residence of the bride's father, Mr. Adam Weatherstone, Everton, on March 29, 1893, by P. Baker, Frederick A. Frure to Maggie Weatherstone.

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