

What a difficult thing it is for a person to maintain a proper interest in his own spiritual growth! And how discouraging at times seem the results in character improvement of even years of professed union with Christ! How many of us have even once seriously asked ourselves the question, whether we are better men and women now than when we became Christians? We know what God wants us to be, and what He has made it possible for us to be, but how inconstant we are in the use of the means He has provided for our spiritual development! We feel certain that we might be better, if we would try; and yet we do not try as we ought. Let us take heed to ourselves and resolve by God's help to grow daily in the grace and knowledge of Jesus Christ.

Elsewhere in this number will be found some curious information regarding English Baptists. If the Baptists are to have a future in England, they must cease to tolerate such trifling with the ordinance of Baptism. We have not heard of any such tendencies among Baptists in this country. How irksome the ordinances of baptism and the Lord's supper are to many professing Christians! Many despise them who profess to honor Christ who instituted them. A man is not a Christian who thinks himself wiser than Christ. It is not manly to depend upon Christ for salvation while treating His word with contempt. There is much need of careful and honest thinking along this line. When the ordinances of Jesus Christ become a weariness to a Christian, there is something seriously wrong with his spiritual health.

Should a person who thinks when he was sprinkled in infancy he was baptized into Christ be received into the church of Christ without being baptized? There are those who say they are quite sure that what the Lord commanded was the immersion of believers who answer in the affirmative. They say if the individual himself is honest and satisfied he should be received. But that amounts to saying that we are justified in accepting those who have not complied with one of the conditions the Lord imposes upon those seeking membership in His church. We surely have no right to do that. And is there really any great difficulty confronting the earnest man who desires to learn the way of the Lord in this matter? One of the plainest things possible is that Jesus commanded baptism, and it is also easy to discover that baptism is the immersion in water of a believer in Jesus Christ.

A great deal has been said in these columns, editorially and otherwise, with reference to the importance of the churches encouraging young men to devote themselves to the ministry of the Word. We have nothing to withdraw of what we have written on the subject, but it has occurred to us that perhaps some readers might understand our strong and continued commendation of young men as a disparagement of older men. We should regret very much to be thought wanting in appreciation of the labors and sacrifices of the preachers of mature years. We urge that the young men be supported, not that they may displace the older men, but that they may be ready to take the places of their seniors as they are called to their reward, and still more because the older preachers are unfortunately few, and the work is languishing for the lack of a sufficient supply of efficient and devoted ministers of the Gospel.

The many friends of our Brother Duncan Stirling, residing for the past three years in East Toronto, will regret to hear of the great affliction in his family. About the middle of December last a malignant form of diphtheria broke out in their midst, and extended to nearly every member of the family. Amy, their second daughter, a much beloved and most promising girl aged fourteen years, became a victim to it. Young as she was she dearly loved her Saviour, and with pure, child-like trust died without a fear. Her parents feel her loss very keenly, especially Bro. Stirling. He has been an invalid for years, the greater part of the time having been confined to his chamber. However we are glad to know that for some months past he has been steadily improving, so that he is now able to come down stairs.

J. K. T.
The readers of THE EVANGELIST will join with us in extending warmest sympathy to Bro. and Sister Stirling in the loss of their beloved daughter, as well as in the earnest hope that Bro. Stirling's health may soon be fully restored.

J. S. Lamar in the *Standard* writing of the small compensation received by Isaac Errett the first year he preached for the church in New Lisbon, Ohio, has this to say:—

Its meagerness was partly due to the extreme scarcity of money; more, perhaps, to the lack of education and training.

But, whatever the cause, the brethren did not succeed the first year in raising more than half of the five hundred dollars that had been promised him. For the second year an arrangement was made by which he was to preach for them half the time for \$250, and make what he could besides by holding meetings for other churches.

These are luminous figures. They cast floods of light upon the ugly articles to sometimes read about men's preaching for money—wretched appeals to the avarice and stinginess of half-consecrated Christians. There is no educated class upon the earth which, taking them upon the average, are as poorly paid as the ministry. They have upheld and fostered, and in many places saved, the cause of Christ by their unflinching devotion, their unpaid services, and their unappreciated sacrifices. Doubtless there are men here and there who seek and find fat places, and who are influenced largely by the loaves and fishes; but they are the exceptions. The great body of the ministry look to higher and holier ends, and are content, if they can do good, to labor faithfully for inadequate compensation, and often for a niggardly support. And of these, Isaac Errett shines out as a conspicuous and glorious example.

Think, young brethren, of that mighty man, receiving but \$250.00 a year and keeping house on it, and neither he nor his wife complaining. What shall we say to these things? Are there talented young men among us who in like manner are willing to endure hardness as good soldiers of Jesus Christ?

Co-operation Notes.

CONTRIBUTIONS.
J. A. Aikin \$10 00
A Friend 0 25

At this time of year we have come not to expect many payments of subscriptions to the Home Mission Fund. Nevertheless we should be happy to receive them. For the mission points require assistance right along, and it is very desirable that quarterly payments should be made to them. Will all whose subscriptions are yet unpaid, kindly think of this, and send in their contributions as soon as possible?

Geo. Munro,
Cor. Sec.

Church News.

GUELPH.—The church in Guelph is to be congratulated upon securing the services of Bro. George Fowler as preacher.

ERIN CENTRE.—The church at Erin Centre has decided to build a meeting-house in Hillsburg this year. A building committee has been appointed, and immediate steps will be taken to get the enterprise under way. It is expected that a convenient, commodious and comfortable house of worship will be ready for occupation before another winter sets in.

LONDON.—A MINISTER WELCOMED.—Last evening the members of the Elizabeth Street Christian church extended a public reception to their new pastor, Rev. Professor Fowler, late principal of the Fairfield (Neb.) College, which position he was compelled to resign owing to the ill-health of Mrs. Fowler. It will be remembered that the edifice which formerly belonged to the Methodist body was purchased by the Christian church through the agency of Dr. H. Z. Leonard, U.S. consul in this city, and after it had been thoroughly repaired and refurnished, was opened to public worship. The pulpit has been occupied by several ministers of the Christian church, and frequently by Dr. Leonard; but from this time Rev. Mr. Fowler takes permanent charge. There was not a large attendance last night, the unpropitious weather no doubt keeping many away. Visitors were also present from Lobo and St. Thomas. The speakers were Dr. Leonard (chairman), Rev. R. Aylward, Rev. Mr. Knowles (St. Thomas), Rev. J. A. Breunestuhl (Lobo), and Rev. Mr. Fowler, who was warmly welcomed as pastor of the church. The choir, under the direction of Miss L. Pitcher, organist, rendered several anthems in an excellent manner, and the solo "Forsake Me Not" (Glover), was sung by Mr. Goodburn. The meeting closed at a comparatively late hour, but all went home well pleased.—*London Advertiser*.

WINGER.—On the evening of Monday, January 18th, the Y. P. S. C. E. met at the house of Bro. Wm. Angle to enjoy a social time with each other, and also to do honor to one of their number, it being the birthday of Bro. Ray, the esteemed minister of the Wainfleet and Gainsboro' congregations. As it was a very stormy night some were not able to get there, while others were unfortunately prevented by sickness, so there were only present about forty-seven of the eighty-seven who composed the society.

A very pleasing feature of the evening was the presentation of a fine Oxford Bible to Bro. Ray accompanied by the following address:—

Mr. R. B. Ray:

DEAR BROTHER,—We, the members of the Y. P. S. C. E. of Winger, desire to express to you our hearty appreciation of your services as a co-worker in the society, and our unbounded confidence in you as a fellow-Christian, realizing that your great aim and object has been to lift us up into a higher and nobler plane of life, demonstrating its principles both by precept and example.

Permit us, therefore, to present to you this Bible as a fitting pledge token of our love and esteem, inasmuch as within it are contained those principles of integrity and truth which have served to draw us together in the sweet bonds of Christian love and fellowship, hoping that you may live long to study its precepts and faithfully proclaim the same.

Wishing you many happy returns of the day we earnestly pray that as the years roll along you may ever remember with pleasure the many

pleasant and profitable hours spent with the Y. P. S. C. E. in Wainfleet. Signed in behalf of the society.

E. A. THOMPSON, Pres.
ARTHUR WILLS, Vice-Pres.

Bro. Ray, quite overcome by surprise and emotion, made a touching reply, thanking the society, not so much (as he said) for the gift in itself, but for the love that prompted the giving, and assured them that the attachment was mutual.

After the serving of a nice lunch an impromptu programme, consisting of singing, recitations and readings which were both entertaining and instructive, was cheerfully rendered by the various parties called upon, and as the "evening hours" drew near the company separated singing "God be with you till we meet again."

The Y. P. S. C. E. reorganized the second week in January, and is in better working order than ever. We would recommend every church in the province to have a Y. P. S. C. E.; its influence and power in the community is unlimited, and it seems to be just what is needed to prepare the young for greater duties.

Dr. James Butchart in China.

Bro. Reuben Butchart, of Toronto, has kindly given us permission to publish the following extract from a letter received from his cousin, Dr. Butchart, dated at Nankin, China, Sep. 21, 1891:

We are having rather anxious, if not stirring, times here just now. Up the river there was a riot at Ichang; all foreigners were driven out with considerable violence and their houses burned and looted—the consulate alone excepted. In all the towns along the Yangtze there is a feverish unrest among the natives. They wish to rebel and depose the Emperor who is not a Chinaman but a Manchur. For this purpose a secret society has been formed called the Kolo-Hwei, the members of which aim at the Yang-Kwei tze or foreign devil with a double object in view, (1) to drive him out and so get rid of him, (2) to embroil thereby the Peking Government with foreign powers and so cause a foreign war in which they hope to have a good opportunity to accomplish their end. Their method is to placard the town with the vilest and most blasphemous lying stuff reviling the foreigner. These placards contain lies unfit for publication regarding Christ and His religion, and the stock lies about the foreign doctor taking out people's hearts to make opium of, and children's eyes to make silver out of lead. Having set a day and raised a crowd of roughs, they will have some woman come in front of a school, or nursery, or orphanage and declare that her child was kidnapped. The crowd behind yell, throw stones, shove innocent ones in front ahead till a riot ensues. Then only resolute force will stop the disturbance, and Chinese officials are not resolute. The soldiers in several instances instead of trying to stop the riot have been ringleaders in urging it on. The majority of the soldiers are in the society, the same is true of the officials, it is only their standing with the Government that restrains them. The political problem is complicated here and the best judges cannot predict with certainty, though all look for a native rebellion or a foreign war sooner or later. The other day an Englishman was caught smuggling rifles of the most improved pattern into the country for the use of the rebels.

At all open ports on the river a gunboat is stationed for use if necessary. Nankin though one of the largest cities is not an open port, and so we are left without such protection. The British consul when appealed to for protection replied, that as there were no commercial interests in Nankin to protect he could not furnish the missionaries any protection. Mark, as a missionary, though a British subject, has no commercial value to England; it is not thought worth while to wake up the sleeping lion to protect him, though he is the pioneer to England's greatness, and is in the country by treaty right. Two days this week the city was placarded as described above, and it was the great triennial examination time for

the scholars there were twenty thousand of them in the city from outside. These scholars are the proudest and bitterest opponents of Christianity. The native citizens are quiet and friendly. Shortly after I came here, Dr. Macklin being away, I was called to the Fan-tai's Yamen (the treasurer's palace) to sew up the arm of a man who was badly wounded. As it was late we (myself and Bro. Hearndon who acted as interpreter for me) remained all night and were royally entertained.

Yesterday was one of the days on which we were promised a visit from the rioters, but the day (Sunday) passed quietly. We may have no trouble, as the Viceroy is determined that his official standing shall not suffer by a disturbance. A native preacher gave us a splendid sermon yesterday, and this morning we witnessed the baptism of a very intelligent man. We feel we shall have no trouble now for some time. It was not pleasant to spend the last few days with one's eyes open for the approach of a crowd, and his ears inclined to catch the first yell. The women and children of our mission have gone to Shanghai. The work is somewhat disturbed by the troubles. The medical department, however, continues good, Dr. Macklin having from thirty to fifty patients a day. Cholera is very common, and the number of deaths among the natives large.

We shall give some additional extracts from Dr. Butchart's interesting letter in a future number.

Death of A. N. Gilbert.

Many of the Canadian Disciples will be surprised to hear of the very sudden death of Bro. Gilbert from pneumonia at Fayette, Mo., on Monday, Jan. 25.

The information at hand is very brief. We trust that a full account may be procured for next issue, that the many friends whom he made during his three visits to Canada last year may learn something of the life of this grand and good man, who has just laid his armor by.

Bro. Meigs' Tour.

DEAR BRO. MUNRO.—Bro. Meigs writes that he will be free for the second Lord's day in February. He will be in Blenheim that day, and at the following places on the dates specified:—

Ridgottown,	Mon., Feb. 15
West Lorne,	Tues., " 16
St. Thomas,	Wed., " 17
Aylmer,	Thurs., " 18
London,	Fri., " 19
Lobo,	Sun., " 21
Guelph,	Mon., " 22
Everton,	Tues., " 23
Erie,	Wed., " 24
Toronto Junction,	Thurs., " 25
Bowmanville,	Fri., " 26
Toronto,	Sun., " 28
Hamilton,	Mon., " 29

M. A. SINCLAIR.

Poplar Hill, Jan. 23, 1892.

The love of God is the love of goodness. The old Saxon word God is identical with good; God the Good One—personified goodness. There is in that derivation not a mere play of words; there is deep truth. None loves God but he who loves good.—*F. W. Robertson.*

There is a lesson in each flower, A story in each stream and bower, In every herb on which you tread, Are written words, which rightly read, Will lead you from earth's fragrant sod, To hope, and holiness, and God!

—A. Cunningham.

WISER FIRMNESS.—To be firm in principle and firm in right-doing is very different from that potty obstinacy which quibbles over every difference of opinion and insists on every trifling detail, to the weariness and discomfort of every one. It is a wise man who knows where to be firm and where to be yielding, and the latter knowledge is by no means the least important.