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TORONTO, MARCH 1st, 1892.

**Death of Sister E. T. Williams.**

Sorrow upon sorrow, Sister Williams, wife of E. T. Williams, whose return from China, with her husband, we chronicled a few days since, died at Cincinnati on Friday forenoon. The malady which hurried her home from China proved to be far more serious than was supposed by her friends or by her physicians in China. She died from the effects of a surgical operation. Pres. Loos, of Kentucky University, her father, writes:—

"She was remarkably vigorous, bright, cheerful and hopeful to the hour she passed into the hands of the physicians. Yet she had made the fullest arrangement for the event of her death, which she felt might result. She constantly declared that she had not the least dread of death, but would meet it at any time, not only with perfect resignation, but with the most cheerful hope and faith, perfectly assured of a better, a glorious life beyond. It is an overwhelming sorrow to us all. Yet we are Christian believers. Carrie was one of the few among the many in all the noblest qualities of human—above all of Christian—character and life."

A note from Bro. McLean written on last Friday says:—

"Mrs. E. T. Williams died this morning. Her death is a great surprise and a great sorrow. She was one of the bravest and noblest of women, one of the most consecrated missionaries ever sent out. In her untimely death the cause of missions has sustained an immeasurable loss."

The funeral services took place in the Central Christian Church, Cincinnati, where Bro. Williams was pastor for a number of years, and the body was interred in the Williams family lot in the cemetery at Columbus, O., where the Williams family reside.

This sudden death is a great shock to the whole brotherhood, whose faithful missionary Sister Williams was, under circumstances of hardship and deprivation which hastened her death. It is another rich sacrifice on the altar of foreign missions. How costly a sacrifice it is to the bereaved husband, parents and family, only those can realize who have passed through the same trying ordeal. How comforting it is to know that Christian faith had raised this consecrated woman above the dread of death, and that the same blessed faith comforts the hearts of the bereaved in this great sorrow. Such an example of the triumph of Christian faith should lift us all to higher levels of Christly living and sacrificing for such a cause. Coming as the sorrowful event does on the eve of our foreign mission offering, ought it not to inspire us to something more heroic in the way of personal sacrifices for this cause than anything before known in our history? Our sympathies and tears are with the bleeding hearts here, and with the far-off band in China whose souls will be saddened by the great loss.—*Christian Evangelist.*

As the editor of this paper while a student at Lexington, Ky., had the privilege of becoming acquainted with Mrs. Williams, then Miss Carrie D. Loos, he naturally feels like giving extended notice to the very sad, yet very beautiful, circumstances of her death. He believes, however, that the readers of THE EVANGELIST upon perusing the articles copied from the *Christian Standard* and the *Christian Evangelist* will

agree with him that it would be wrong not to publish as widely as possible the record of the triumphant death of the noble Christian lady, because such a record has an interest and a value entirely apart from the fact of personal knowledge of the dead.

We have frequently been impressed, as no doubt many of our readers have been, with the gloom, if not the fear, with which Christians have been oppressed when contemplating the certainty, or the probability, of their own death in the immediate future. The feeling arises in our minds that such gloom or fear is not in keeping with the profession of a Christian, who believes that to depart and be with Christ is far better, and that God is able to care for those left behind. We feel that the lines of Bryant show how a Christian should die:—

As one who wraps the drapery of his couch about him,  
And lies down to pleasant dreams.

And the words of Whittier come to our mind as intimating how a Christian should look upon death:—

That death seems but a covered way  
Which opens into light,  
Wherein no blinded child can stray  
Beyond the Father's sight.

The words attributed to a noted sceptic seem entirely out of place in the mouth of a Christian, "Death is a leap in the dark."

It appears to us certain that Christians generally have not outgrown the views and feelings of heathenism with regard to death, and we cannot but think that the fact is a hindrance to the Gospel of Christ. The cheerful, confident faith of Mrs. Williams, her perfect resignation, give us a feeling of relief and cause us involuntarily to exclaim, "That is how a Christian should die."

And then, too, the usual way in which Christians mourn for departed friends, even though it is believed they died in the Lord, almost shocks us and makes us think that they are sorrowing "as those who have no hope." But the case before us here too illustrates the manner in which believers in Jesus Christ should regard the death of near friends who die in the Lord, who are therefore,

Secure from every mortal care,  
By sin and sorrow vexed no more,  
Eternal happiness they share,  
Who are not lost, but gone before.

Do we not feel that in extending our sympathies to the relatives of Mrs. Williams, we should mingle with them our congratulations that it was given to them to be closely associated with one so noble, so consecrated, so truly Christian? "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

**Woman's Work.**

It is not necessary that we should draw attention to that very interesting department of our paper, conducted by our sisters of the Ontario Christian Woman's Board of Missions. It speaks for itself in every number, and is interesting to the brethren as well as to the sisters. Nor do we write at this time to maintain the lawfulness of the sisters forming themselves into bands to cultivate an interest in mission work and to raise funds for the spread of the Gospel. We wish rather to devote a little space to the benefit the sisters themselves derive from attending the meetings of the mission bands. And we may say that our mind has been turned in this direction by hearing certain sisters describe their meetings, and dilating upon the pleasure they had experienced, and the good they had received, by being present at, and taking part in, such meetings.

We think the attentive reader of the New Testament will agree that women occupy no inconspicuous place among the worthies of that unequalled book. And on its pages he will find little, if any, of that suppression of woman and her efforts which so largely characterized professors of Christianity until comparatively recent times. In the New Testament women are seen naturally, modestly, faithfully doing whatsoever their hands find to do. The unscriptural practice of keeping women in the background resulted in great loss to them and to the cause of Christ. The intelligence, the sympathy and the devotion of women should have free course for development, and for application to the great end of saving people through the Gospel. But where there is no special means for such development in a church, the influence of the sisters is very much circumscribed, and their talents uncultivated. In meetings which are designed for men and women it is usually the case that the men take the lead, if they do not have a monopoly of all that is said and done. That may be proper, but to acknowledge that it is so, is no argument against, but rather one in favor of, meetings exclusively for women and conducted entirely by them. The taking part in a religious service is beneficial to the persons so participating, and if the meeting is one to consider some practical question those who share in the discussion of it are apt to have their interest in it increased. And so we contend if the women must keep silence in the general convocations, there is no reason why they should not have special meetings of their own, but on the other hand a number of good reasons why they should regularly meet together and speak one to another concerning the things pertaining to the kingdom of God. But notwithstanding our purpose not to discuss the lawfulness of women's mission bands, we find ourselves writing on that very theme. However we think what we have said may set some of our friends thinking profitably on the question of the value to the sisters as individuals of their associating together in mission bands. And we take this opportunity of urging the sisters in churches where no such societies exist to arrange for the formation of mission bands, not only that they may thereby aid the mission work, but they may themselves enjoy the blessings of the meetings and the work. And we would also drop a word to the sisters, members of churches in which bands already are formed, who do not connect themselves with the societies because it is not convenient for them to attend the meetings. We would ask them to think of the spiritual loss they suffer, and exhort them to arrange, if possible, to spend at least one afternoon of one day in each month in the society of those who are met together in the name of the Lord and for the furtherance of his cause. We are persuaded that the talents of many sisters are laid up in napkins, though it may be unrecognized by themselves and unsuspected by their friends. And one of the most pleasing things in connection with the work of our sisters in Ontario is the amount of latent energy developed by it, and the number of consecrated women who have quietly taken hold of missionary enterprises in a manner which has already been productive of good and bids fair to accomplish very much more in the future.

Our readers are indebted to Bro. Reuben Batchart of *Toronto Saturday Night* for the pleasure of reading the sermon of Bro. A. N. Gilbert's which we publish in this number.

**An Irrepressible Question.**

The question as to what the Lord Jesus commanded when he ordained baptism will not down. It comes to the front again and again notwithstanding all that has been said and written with the intent of showing that it is an unimportant matter. Why is this so? Because even a child who reads the New Testament can see that Jesus commanded that his disciples should be baptized, and there will always be those, we think too in increasing numbers, who will think it is a question of consequence whether what the Lord appointed is observed, or something different in its place. An article clipped from the *Christian Courier* of Texas is fresh and well worthy of being widely circulated, and we consider that we are doing our readers a service in placing it before them in this issue. We would recommend them to show it to those who think that what our Saviour commanded was sprinkling and not immersion.

It is estimated that Spurgeon received into his church between 15,000 and 20,000 members. He also founded probably over fifty chapels in various parts of London.

We are sure our friends will thank us for copying in full from the *Standard* the article "A Christian Heroine." It reminds us of the refrain of an old song on the death of General Havelock, "Then see how a Christian can die." What a precious legacy to the little boys is that letter from their mother!

The suggestion of the Foreign Missionary Society, that the Disciples of Christ observe the week preceding the first Lord's day in March as a week of special prayer and self-denial, presents several ideas to the mind that will bear thinking about. A week of special prayer—a week of self-denial. How many of us have ever, shall we say, enjoyed such a season and such experiences? How many of us will heed the suggestion now kindly made?

It is a little hard on Theological Colleges to have so many writers telling the public that Spurgeon was not an educated man, when all they mean is that he never received a college training. Repeating that fact so frequently tempts people to say, let us have more educated men like Spurgeon. Spurgeon was a highly educated man—he educated himself. One swallow does not make a summer, and it by no means follows that because Spurgeon educated himself every other young man can do so too. This generation has but one Spurgeon.—*Canada Presbyterian.*

Our readers have doubtless often heard it asserted that drunkenness in wine-producing countries is much less than in lands of colder climate. This assertion has been one of the stock objections urged against Prohibition. It has not been much questioned until lately; but close investigation shows that it is not true. Mr. Axel Gustafson, a leading Temperance thinker and worker, is at present writing a series of articles on this question, and shows that France, which has been commonly supposed to be the greatest wine-producing and at the same time the soberest country in Europe, is in reality the most drunken, excepting Belgium; and that Italy, another country in the wine-producing zone, stands next to France in this unenviable respect. These facts ought to be strongly urged by Temperance speakers and writers.—*Christian Guardian.*

**Our Omnibus.**

THE NANKIN HOSPITAL FUND.

Previously reported.....\$21 00  
Mrs. M. A. Stewart ..... 5 00  
P. Baker and wife ..... 2 00  
A Friend ..... 1 00

Bro. A. W. Connor's address is 85 Oxford street, Toronto.

Our preachers like the people in general have had their share of illness this winter. Bro. E. Sheppard was not very well for a while. He is now very much better and hopes soon to be able to hold special services where needed. His address is Walkerton, Ont.

Rev. James Lediard of Owen Sound has some time at his disposal for holding protracted meetings. He will be glad to hear from churches desiring his services in that way.

THAT QUESTION.—We still invite discussion on the question raised by Bro. Lediard. Do not tarry one for another, brethren; we shall be pleased to have you speak several at a time in THE EVANGELIST.

THOSE ENVELOPES.—Brother preacher, or elder, did you have those envelopes distributed that Bro. A. McLean sent to be used in connection with the collection for Foreign Missions? If not, do not be afraid to do so. They are a capital convenience and where used always increase the collection.

TO THE DEACONS.—Are you troubled about the finances of the church? If so, read the article on "Church Finance" that appeared on the second page of the last two numbers of this paper.

We are glad to hear that Bro. Meigs had a good congregation at Everton, Feb. 23rd, that his speech was much enjoyed and that a liberal collection was taken up.

The Annual Meeting of the Canadian Press Association will be held in the Railway Committee Room, Ottawa, March 3rd and 4th. Return tickets at single fares will be issued to members and their ladies accompanying them, good from March 1st to 15th. The meeting promises to be one of the largest and most interesting in the history of the Association. An excellent programme is being prepared. The Ottawa journalists are sparing no pains to make the visit of their conferees to the Capital a pleasant one. They have arranged for a banquet Friday night, and a visit to the points of interest about Ottawa. The Governor-General will give an "At Home" Thursday. Members who have not yet received their railway privilege certificate for 1892, and newspaper men wishing to join should write at once to the Secretary, J. B. McLean, 6 Wellington St. West, Toronto.

**Co-operation Notes.**

CONTRIBUTIONS.

Mrs. J. A. Brennstuhl ..... \$5 00  
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S. S. Everton ..... 15 69

The above is the second contribution from the Everton S. S. this year. The former one was \$14.40. Speaking after the manner of some, the Everton S. S. is now the banner S. S. by a large majority.

GEO. MUNRO, Cor. Sec.