

## 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.

**ONWARD CHRISTIAN SOLDIERS.**—The Brodix Publishing Co., Washington, D. C.—We have received a copy of this book and take pleasure in saying that it is all and more than the advertisement declares it to be. In addition to what the advertisement claims for it, it contains, "An Autographic Year Book and Christian Counsellor for every day in the year," five favorite hymns are given, with illustrations. Agents should do well selling it.

## London.

Our anniversary services last Sunday were fairly well attended. There were between thirty and forty brethren present from sister churches, the most of whom were from the church in Lobo. Bro. J. L. Parsons was with us according to announcement. His sermons were grand presentations of gospel truth, and were highly appreciated. His lecture on Monday evening on *Women, Pagan and Christian* was most entertaining and instructive. Bro. Brennstuhl addressed an afternoon meeting on Lord's day to the edification of every body present. Bro. A. McMillan also took part in the services.

Since last report four have been baptized. One made the confession while Bro. Parsons was here.

T. L. FOWLER.

OWING to the rapid increase in trade and the demand for K. D. C. across the border, the K. D. C. Company, Ltd., of New Glasgow, N. S., have opened offices at 127 State St., Boston, Mass., from which to supply their United States customers. Their offices, formerly occupied by the British Consul, are commodious and well suited to the needs of this pushing and energetic company, who seem bent on pushing their remedy, deservedly called the "King," to the uttermost parts of the earth. The remedy will be sent, post paid, to any address in the United States on receipt of price—one dollar a bottle. Free sample to any address.

THERE is no knowledge for which so great a price is paid as a knowledge of the world: and no one ever became an adept in it except at the expense of a hardened or wounded heart.—LADY BLESSINGTON.

## Young People's Work.

FOR CHRIST AND THE CHURCH.

\$350.00.—THREE HUNDRED AND FIFTY DOLLARS IS NEEDED FOR WELAND, AND THE YOUNG PEOPLE ARE ASKED TO RAISE IT. WE CAN. WILL WE? DO NOT FORGET THE AMOUNT—\$350.00.

## READ THIS!

DEAR BRO. McMILLAN:—Has the two cents per week system for self-denial offering been generally observed by the societies? We have tried it in Lobo and have found it to work satisfactorily, and intend to give half to Home and half to Foreign work. I would suggest that the Y. P. S. C. E. work with the O. C. W. B. M. in the foreign field. We should send out at least one missionary a year.

Yours in the work,

MRS. E. MCCLURG.

Aug. 22, 1892.

This suggestion from Sister McClurg seems to be an excellent one, and we would commend it to the careful attention of all the societies. Every society should do some kind of foreign work, and we think almost all of our societies are devoting some of their energies this way. Would it not, then,

be wisdom to take up the work in which the great majority of our young people are most interested, particularly when such a course would so much aid our own C. W. B. M. One of our own number, an enthusiastic young Canadian Endeavorer, is the missionary, and it is our own mothers and sisters who assume the responsibility. The field of operations has been one of the most productive (of good results) in all the heathen world. And besides all this, to aid these sisters is to aid our own beloved Canadian work, for it will strengthen the hands of this noble organization of Canadian women. Whatever foreign work we do then, let it be done through the O. C. W. B. M.

The Lobo Y. P. S. C. E. is one of the most prosperous in all our brotherhood, their recommendation of the two cents per week plan should carry weight. We have the promise of something more on methods of work from this society.

October 18, 19 and 20,—London.

The announcement is now made that the Provincial Y. P. S. C. E. Convention will be held in London on the above dates. *Select your delegates at once.* Further information will be given in next number and we would also refer you to the *Endeavor Herald*—which paper, by the way, every Endeavorer in Canada should have, it is only twenty-five cents per year, and is an excellent little monthly.

In the last EVANGELIST Bro. J. Leary, of Toronto, suggests that the writer arrange for a rally of our Endeavorers with the London society during the convention, and the editor conceived the happy thought to carry the same idea over to Montreal next year. Both these things will be done. The London society invites you to meet with them and we hope you will be there. Bro. Fowler will have something to say on this in the next number of the EVANGELIST.

Alvinston. ALEX. McMILLAN.

## The S. S. Convention in Owen Sound.

The annual convention of Sunday school workers was held with the church here as announced. The attendance was not large, though considerably larger than last year. Addresses were delivered on a variety of subjects, and much pleasant and profitable discussion and exchanges of thought followed.

A paper on Primary class work, Miss K. Donald of Kilsyth; Advanced class teaching, C. A. Fleming, Owen Sound; The benefits of organization, Bro. Tovell, Warton; How to keep the young men and women in the Sunday school, Bro. C. Sinclair, Collingwood; The qualifications of a teacher, Mrs. Lediard. Bro. Cobb aided us greatly by helpful remarks and suggestions, as did also Rev. G. H. Fraser of the Baptist church, and other Sunday school workers of the town. A Question Drawer was also a profitable feature of the meeting. In the evening Bro. Cobb gave us a sermon "Conversion in early life."

This convention and that of last year were held with the hope that an effort towards organized Sunday school work would grow out of them, and this desire has been realized, at least to the extent of taking the first step in that direction. A motion was carried to the effect that our secretary correspond with Mr. Day, the secretary of the Provincial Sunday School Association, with a view to the organization of a Township or County Association.

We are now making preparation for "Rallying day" in our Sunday school. If you are in any doubt what that means, I will explain, that while we

do not close school during the hot weather, yet during the holiday season there is a falling off both of teachers and pupils, so on the close of the holiday season comes our "Rallying day," preparatory to the steady and earnest work of the fall and winter months. Special invitations are sent out to all the parents, all the stray scholars and teachers are gathered, new pupils are sought out, and this becomes the beginning of the school year to them. This year we propose a special service of song with suitable addresses, to be followed by a children's gospel service at night. If your school flags at all in the summer, or if it does not, such a service will do you good; above all, let it be the beginning of a direct and prayerful effort on the part of each teacher to lead the older scholars to the Lord Jesus Christ, so that our Sunday schools may be places hallowed by very frequent conversions.

JAMES LEDIARD.

## Incisive Preaching.

Is it true that the modern pulpit is losing its incisiveness? That preachers of to-day do not probe the conscience with the gospel sword as they were wont to do of old? If this be true it is a grievous fault and its baneful effect will be sure to manifest itself in the life of the church. That it is true, in a measure, no one who knows the facts, will question; that is, there are pulpits under whose sermons respectable sinners may sit, year in and year out, without being made to feel uncomfortable by having their sins brought home to their consciences.

So acute an observer as Mr. Gladstone is credited with saying recently of the clergy of his own church, that "they do not sufficiently lay upon the souls and the consciences of their hearers; their moral obligations; and probe their hearts, and bring up their whole lives and actions to the bar of conscience." He adds: "The class of sermons which I think are most needed are of the class one of which offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from church in the country in a mighty fume. Finding a friend, he exclaimed, 'It is too bad. I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best, the kind of preaching which men need most, but it is also the kind of which they get the least. The clergy are afraid of dealing faithfully with their hearers, and I fear, although I have not the same data for forming an opinion, that this is equally true of the Nonconformist ministers. Mr. Spurgeon, I admit, was not so. He was a good and brave man, and my remark does not apply to him. But there is not enough of such searching preaching in any of our pulpits."

These words from such a source should awaken serious reflection on the part of all who are charged with the responsibility of preaching the word. While the criticism is aimed chiefly for the clergymen of the English Church, who, we doubt not, most deserve it, it could hardly be said, in all candor, that it has no just application to the ministry of other bodies. We are far from believing that Mr. Spurgeon was the only exception to his criticism which Mr. Gladstone, by searching, could have found. There are thousands of others, less conspicuous but no less loyal to the spiritual needs of their congregations. Still, it remains true that the fault criticised is all too common.

But let us have a clear understanding of what the fault is which is here pointed out and condemned. Perhaps some one who has read thus far is saying to himself, "This criticism does not apply to me, because I am accused of being a fault-finder and a general scold, by reason of my faithfulness in pointing out the sins of my flock." It would be a grave mistake to infer that the bad habit some preachers have of always scolding their members, is commended by what is said above. It may happen, and generally does happen, we think, that the preacher who does most in scolding his congregation, does the least amount of that spiritual, incisive preaching which penetrates to the hearts and probes the consciences of his hearers. The two things are very different. The one may result from a bad temper, an inflated egotism, or simply from ignorance as to the springs of human action, and hence as to wise methods of correction; the other requires some spiritual attainments, such as a perception of spiritual disease and its true cause; the power to discern that certain moral states have their causes in certain misconceptions, and that certain outward courses of conduct spring from certain mental and moral conditions. The wise, Spirit-taught minister, like the wise physician, will not be content to deal with symptoms, but will seek to remove the cause of the disease.

There are not many people who understand their moral ailments. It should be the duty of the faithful minister to study these that he may minister to their real needs. If there be some member in his flock whose conception of right and wrong rises no higher than the civil laws on the statute books, and whose conscience is at ease, under moral wrongs, because they are legal, he needs the sword of the Spirit thrust clear through his self-complacency that he may feel himself to be a sinner and a hypocrite. If there be another who by shrewd trading, wise management and close economy has accumulated a fortune which he feels that he owns, absolutely, and may do with it as seems good to him without being held to accountability for it, he is to be greatly pitied if he does not have a pastor who will unfold to him and impress upon him the New Testament law of ownership, and teach him that he is only a steward holding in trust for Christ, whatever property he may have. If there be others, who, while professing godliness by their relation to the church and its ordinances, yet live in the flesh, finding their enjoyments in worldly amusements and fashionable gayeties, and giving their time, strength, means and influence very largely to such things, it is a lame and lean kind of preaching that sends no arrows, tipped with the righteous indignation of God, to pierce their pleasure-loving hearts and make them sensible of the hollow mockery in their professed subjection to the law of Christ.

But all this, it will be seen, requires not only moral courage on the part of the preacher, but a clearness of spiritual vision which can only come to him who dwells in the secret place of the Most High, and is indwelt by his Holy Spirit. Herein lies the need, not only of intellectual, but of spiritual training for the ministry, that they may discharge without blame, the important functions of their high calling.—*Christian Evangelist.*

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## Obituaries.

**MOOR.**—Died at Rosedene, May 30th, 1892; Jennie, wife of Morgan G. Moor, aged 24 years, 1 month and 15 days. She was buried with Christ in baptism, June 1st, 1881, on June 1st, 1892, she was laid in her last resting place. Bro. R. B. Ray conducted the funeral services. She was a faithful follower of Christ, and attended divine worship whenever she could. E. M.

**HORNBY.**—Died on Aug. 12th, at the residence of Mrs. Jas. Campbell, her daughter, near Springfield, Ont., Mrs. Mary Hornby, aged 90 years; a native of Argyleshire, Scotland.

Our aged sister has been an earnest consistent member of the Dorchester church for over 36 years, having been baptized by Elder E. Sheppard, July 5th, 1856. In her constant study of the Bible, her wise admonitions to the young, and her liberal giving of her means for the spread of the gospel, she has left a worthy example. "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus shall God bring with Him." (1 Thess. iv. 14). R. W. B.

Hillsburg.

(*Christian Standard* please copy).

## Married.

**MCPHERSON-LAMB.**—At the home of the bride's parents, Alvinston, Lambton County, Ont., by T. B. Knowles, Aug. 17th, 1892, Angus P. McPherson, of Saginaw, Michigan, and Miss Jessie A. Lamb, of Alvinston, Ontario.

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## EXCURSIONS

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