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The Canadian Evangelist

AND DISCIPLE OF CHRIST.

"If ye abide in my word, then are ye truly my disciples."—Jesus the Christ.

VOL. XI., No. 5.

HAMILTON, JULY 1, 1896.

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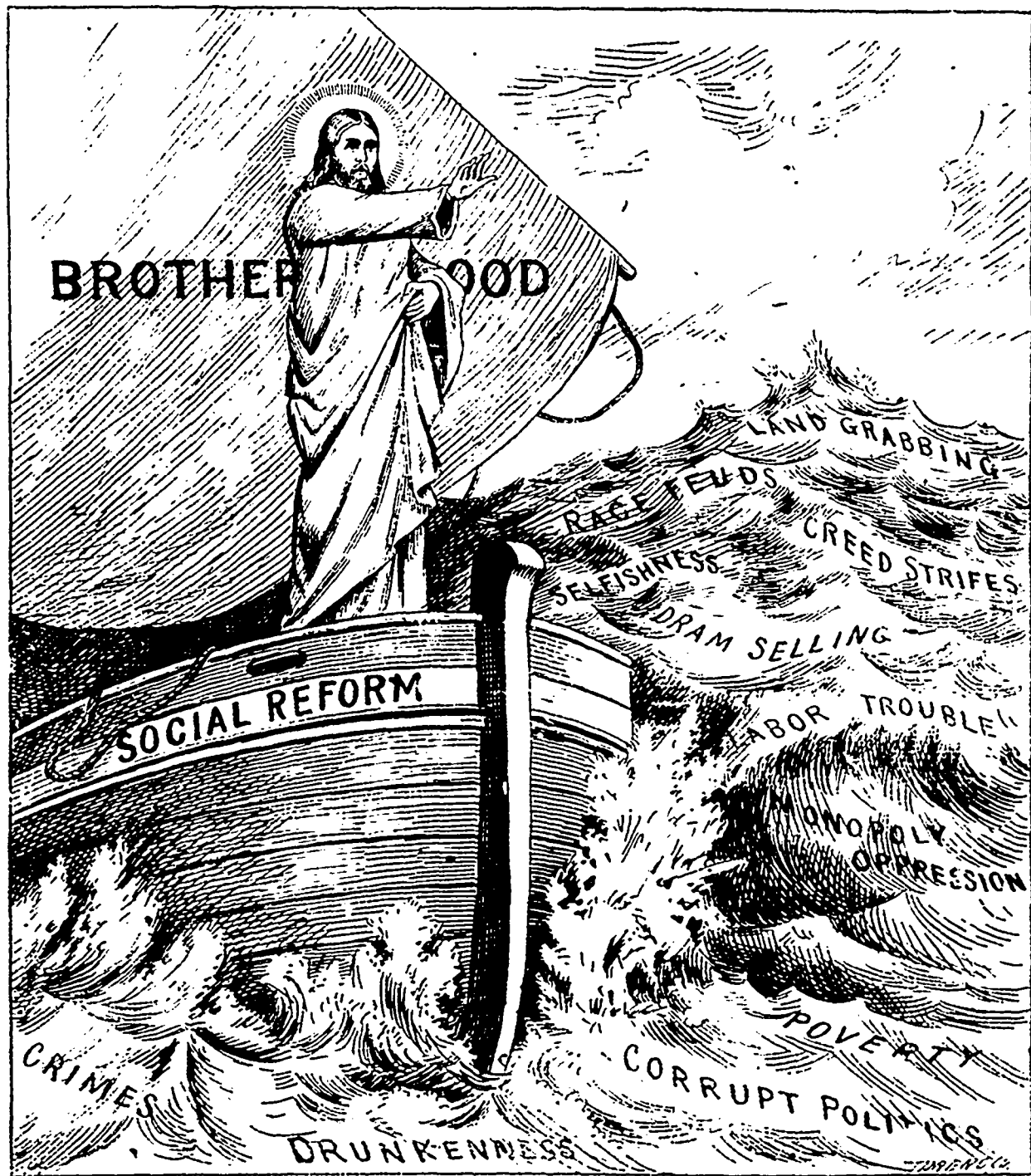
The Canadian Evangelist

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.

THE CANADIAN EVANGELIST maintains that the commission given by Jesus Christ to His apostles should be rigidly adhered to, in theory and in practice, by all who acknowledge Him as their Lord. The commission reads thus: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 18-20, R. V.) This paper will constantly affirm that only those who teach and practice according to that commission have a right to call Jesus their Saviour, and to wear the name of Christ.

The phrase "DISCIPLE OF CHRIST," as a sub-head to this paper, is intended to make clear the meaning of the name "EVANGELIST," which signifies a publisher of good news or glad tidings. This "newspaper Evangelist" claims to receive its inspiration from Christ, and finds in His life and in His Word the means to revolutionize the world, socially, morally and spiritually. This paper holds to the New Testament as containing an accurate record of the life and teaching of Jesus Christ and of His Apostles. It proposes, therefore, believing in Jesus of Nazareth as the Christ, the Son of the living God, to look upon this world of men in all their manifold, ever-varying relations and circumstances, through the medium of Christ's life and word, with the assurance that therein will be found the golden truth which will solve all problems, however difficult, and tend increasingly to the complete realization of "peace on earth and good will among men."

THE CANADIAN EVANGELIST maintains that there is no practicable *via media* between the rejection of the New Testament as an authoritative record, and the denial of Jesus of Nazareth as a Divine Lord. This Journal will therefore persistently insist that the New Testament must be accepted by all who profess to be Christians as an infallible rule of faith and practice, not as a mere ethical guide, in so far as we can see the truthness and fitness of its teaching. And that with regard to ordinances which have in themselves no necessary connection with moral and spiritual culture, as well as in reference to those matters which at present are entirely beyond our ken, it is ours reverently to believe, devoutly to obey.



THE CANADIAN EVANGELIST appeals to all who love the Lord Jesus Christ in sincerity, and who accept the Bible as a Divine revelation, and the New Testament especially as the end of all controversy in matters pertaining to the Gospel of Christ. It will plead for an all-round, full-orbed Gospel, and urge the application of the ethics of Christ to all the relations of life. It will aim to keep an eye on religious affairs, especially in Canada, and where it thinks the cause of Christ demands, will criticise with a free but kindly hand. The times are ripe for bold, aggressive assertion of the teachings of Jesus. To those who think such aims and purposes good and laudable, we extend the invitation to become subscribers, and to use our columns to place their views before the people of Canada.

The Little Gleaners.

The passing moments bear away
Beyond desired recall,
The words and deeds which day by day
From careless workers fall.

So often, all unconsciously,
We load the moments down,
And then review them anxiously,
As fast they hurry on.

We cannot bring them back again ;
They pass without delay,
And bear their burdens, weed or grain,
Toward the far away.

And life moves on, a flowing fount,
While filled up to the brim,
The moments bear a faithful count
Of all they've heard or seen.

They linger where the angels stand,
Those beings bright and fair,
Who lay aside with careful hand
The burdens carried there.

A record stands unchanged and sure,
Without the least mistake :
The angels watch, and oft deplore
The devious turns we make.

When all the harvest's gathered in,
We'll sigh, and sadly view
The weeds the moments had to glean,
Since wheat and flowers were few.

OTTO BULFIN.

Stay Close to Me.

ANNA D. BRADLEY.

To-day a friend said, laughingly, to me, "I have just been looking over a hymn-book in which are a number of your hymns : and, no matter what the subject, in nearly every one you have introduced either the words or the thought, 'Lord, stay by me!'"

I let my friend laugh as much as he likes, because I knew that so long as this prayer should be answered, I was on safe ground. For what can I do, that I will not need my Saviour to stay by me? In my work or my recreation; in my choice of friends; in my attempted communion with my Father; in living or in dying; in time or in eternity, I always will have need to pray, "Saviour, stay Thou by me."

When you and I were very young and thoughtless, we have sometimes smiled at some good old brother's oft-repeated prayer, asserting that, long ago, we had learned it by heart; but, as we grew in grace, we also grew in wisdom; and with the passing years we have gradually learned that there was nothing at which to smile in the old saints' unchanged petition.

Every morning, as we arise, the same needs confront us; the same Tempter assails us; the same dangers surround us, and the same prayer which we felt we must offer yesterday morning is the same prayer which we have need to make to-day.

What though the untaught youths and maidens smile! Still do the older children of God know that the same needs must always fashion the self-same prayer for help, which, offered to the same prayer-hearing God, will never fail to bring to us the same sweet answer of strong, protecting love.

And even while my friend, this morning, was smiling at the number of hymns, on different themes, in which was couched the prayer, "Stay Thou by me," I was realizing that this same petition must always be uppermost in my heart, if I would not fall by the wayside.

Ah me! I am so weak: I am afraid to take a single step alone. I want my Saviour forever to be close by, and so I breathe again my oft-repeated prayer, "Lord, stay by me."

I arise in the morning, but I cannot arise to the better life except my Saviour will stay by me. I wash my body, but my heart can not be washed unless Jesus is close by me to wash me in the fountain that is filled with blood. I clothe myself; but unless Jesus is near to me, the robe of righteousness which He has woven for me can never be wrapped about me. I go about my accustomed duties, but not one of them will be faithfully performed unless Jesus stays close by me to give me the needed strength and grace. Difficulties will meet me, but they will never be conquered save when Jesus is near to my side. The tempter will surely triumph over me, unless he sees that standing close beside me, with His shield of love before me, is the Mighty Son of God. Adversity will deprive me of courage; prosperity will rob me of strength, unless I am held very near to the bleeding side of Jesus.

Another soul may feel that he has power to walk alone the rugged way, and still stand erect and strong; but I, alas, alas, I am so weak! Every moment of my life I need my Saviour's strong, protecting arm clasped closely about me. In working and in resting, in waking and in sleeping, my earnest cry must ever be: "Stay close by me." When I draw near to the valley and the shadow of death, dear Saviour, stay by me. When I feel the chilly waves, as they wash my feet, dear Saviour mine, be very near to me. When I stand before the awful bar of Justice, oh, Saviour, Saviour, stay close to me! And when Justice would strike down my blundering, faulty life, oh, more than ever, then, my Saviour, hide me—wrap me close in Thy protecting arms; and as you whisper in my frightened ear, "Lo, I am with you always, be not afraid," still cry aloud

to Justice, "I am her shield and her exceeding great reward."

And still, through all eternity, oh Saviour, stay by me!

The Best Way of Meeting the Needs of the Province.

R. A. BURRISS, B. A.

(1) Congregations should close, once and for all, pandering to the prejudices and narrow minded ideas of those people who mistake altogether the spirit and basis of our movement, interpret the New Testament as a code of rigid laws, instead of a text book of the principles of righteousness. These are the people who quarrel about "Capital D's," believe in no preachers except themselves, are enemies to foreign missions, Sunday-schools, and Young People's Societies, and are so pious (?) that they wish to relegate the sweetest sounds of music into the domain of the world. These people, in my opinion, are and always have been the great "millstone" of the movement, the chief stumbling-block to success.

(2) I think an effort should be made to provide every congregation in the province with a regular preacher. This would not only strengthen the remaining members of these congregations, but it would give the movement a chance to grow, converts would be won to Christ, and interested in the work.

(3) Some effort should be made to make the principles advocated by the Disciples, better known. It is surprising to find the utter ignorance prevailing in regard to them, even in the cities. Why not have a series of meetings say in Toronto, led by representative men from the U. S., in order to put before the Christian public the glorious plea for the restoration of primitive Christianity? I believe there are thousands waiting to hear, and ready to receive the message.

Then, could not something to this end be done by the systematic distribution of literature? We ought to do something to make THE CANADIAN EVANGELIST, published in Hamilton, stronger and more influential. What is to hinder us launching a paper similar to *The Christian Standard*, of Cincinnati, O., or *The Christian Evangelist*, of St. Louis? We should make THE CANADIAN EVANGELIST one of the best papers of the brotherhood.

(4) Let us all strive to cultivate a deeper and wider spirit of charity and good-will to the denominations. We may be assured that our self-assured superiority, as the favored ones upon

whom the truth has shone, our exclusiveness, our narrowness, will but serve most effectually to defeat the very aims which should lie nearest our hearts, viz., that of winning all men to the fullness and simplicity of the truth. Let us be Disciples in deed and in truth.

About Right.

My own opinion is that a proper, and, for certain reasons the best, designation of a single congregation of believers, is Christian Church, or, if the congregation preferred it, Church of Christ—the two phrases being, in my apprehension, exactly equivalent, and either one expressing the real fact of the case. It cannot be a Church of Christ unless it is a Christian congregation; and if it is a Christian congregation, it is a Church of Christ. The two designations, therefore, are mutually inclusive, and may be used interchangeably. But I would never speak of the whole brotherhood scattered abroad, as "The Christian Church," because that is not the truth. But it is the truth that as individuals they are disciples of Christ, with a little d, if you please; and as a brotherhood, characterized by certain peculiarities of belief and practice, by which they are distinguished and known, they are Disciples, with the biggest D in the case.

These are my views, presented for what they are worth, under my own signature and responsibility. Personally, I have no objection to any name that truly and properly represents me. I should be willing to be called a Campbellite, if I were one. But I repudiate it for my brethren and myself, because it is false and slanderous. We are not Campbellites. I try to be a humble disciple of the great Teacher; and I am thankful that he has led me into fellowship with a brotherhood known as the Disciples of Christ, a name which stands before the world as their appropriate designation, comprehending and signifying what they believe and teach. I sit humbly at the feet of its honored and venerable teachers. I rejoice in the work which they have done; in the victories over sin and error, which they have gained; and I feel to-day, as I have felt for years, that their mission our mission, the mission of the Disciples to the churches and to the world, is God-appointed and most holy.—J. S. LAMAR in *Christian Standard*.

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Campbell on the Name.

As there seems to be some uncertainty as to what name A. Campbell preferred, it might be well to have him speak for himself, and not attempt an argument from silence. This of course is only a matter of history pertaining to the teaching of Campbell. In Vol. III., No. 9, of the *Millennial Harbinger* (page 402), he says that Disciples of Christ is a more ancient term than Christian, and it fully includes the whole idea :

"It claims our preference for four reasons: (1) It is more ancient. (2) It is more descriptive. (3) It is more scriptural. (4) It is more appropriate.

"1. Our first reason is indisputable, for the disciples of Christ were first called Christians in Antioch.

"2. It is more descriptive, because many people are named after their country, or political leaders, and some times after their religious leaders, who would feel it an insult to be called pupils or disciples of the person whose name they bear. . . . Might not a stranger, an alien, imagine that Christians, like an American or Roman, had some reference to country or some benefactor, or some particular circumstance rather than scholarship.

"3. It is more Scriptural. Luke wrote some thirty years after the ascension. Now, in his writings, which give at least thirty years' history of the primitive church, the word Christian occurs but twice—used only by the Antiochans and by King Agrippa—but no disciple, as far as Luke relates, ever spoke of himself or brethren under that designation. More than thirty times are they called Disciples in the Acts of the Apostles.

"4. It is more unappropriated at the present time. Unitarians, Arians, and sundry other newly-risen sects abroad are zealous for the name Christian, while we are the only people on earth fairly and indisputably in the use of the title Disciples of Christ."

Again, Vol. III., No. 10, 536, he says :

"The brethren all have a vote in this matter, and among the candidates for public favor I give my vote for 'Disciples,' or for 'Disciples of Christ.'"

Again, Vol. III., No. 10, page 478 :

"I have heard much said in behalf of the name Christian for thirty years; and I am only more and more persuaded that the apostles had better reasons for not assuming it than any living man can give for now wearing it. Jesus, among the Jews, was a proper name, and Christ a characteristic—an official designation. *Jesuits, or Disciples of Christ*, is now the only alternative. Brethren, take your choice."

I have not given the argument in full in each case, for my purpose was to show *what* Campbell preferred, and not *why* he preferred it.

F. L. MOFFETT, OF UNIVERSITY OF CHICAGO, in *Christian Standard*.

Commonplace Help.

AGNES.

Emily looked at the heaped-up dinner dishes on the kitchen table, and with a sigh of woe sat wearily down on the edge of the wood-box.

"The fire is out, and there isn't a drop of water to wash them with, and not a stick of wood in; and oh! I am so tired. I wonder how mother lives with so much to do. I really didn't know how much there was to do."

She rose from the hard edge of the wood-box and sat down on a chair.

"I must rest one minute before I begin. What a lot of things I have to do yet! I must dust the sitting-room and sweep the kitchen, and clean the lamps, and make johnny-cake for tea. It's hateful to have to think of the next meal when you haven't cleared up after this."

The little girl who soliloquized so woefully had been left to keep house for father and the boys for a few days, while her mother went to visit a sick sister. This was the first day, and if she was tired so soon, how would she feel to-morrow and the next day and the day after that? She had felt quite grown up when she said good-bye to mother this morning; but now she forgot she was mother's right hand and a neat little housekeeper. She was only a tired little girl, with a great deal of responsibility pressing upon her shoulders.

Leaning back in her chair she closed her eyes. Some one passing the window glanced in and saw the little figure in its forlornly weary attitude. The same was brother Hugh, the one brother older than Emily, aged fifteen. He hurried off to the barn to his father.

"Father, I'll come in an hour to clean the wheat. Em is so tired, I'll help her first."

"Very well, my boy," replied father, kindly.

Emily dropped asleep for a minute, with her head propped uncomfortably on the back of her chair. A clatter of wood being thrown into the box roused her.

"Didn't know you were asleep," apologized Hugh, as he stuffed kindling and wood into the stove. In a few minutes there was hot water. Hugh got the dish pan, towels and draining pan ready, then dried the dishes and polished the knives. He was painfully slow, but Emily was too grateful to be captious about it, and he talked so cheerily about some improvement he knew he could make in the windmill that pumped the water, that Emily brightened up and felt less homesick

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for mother. She couldn't understand just how Hugh meant to improve the windmill, but that didn't matter so long as he did. She was convinced that he must be quite as clever as Edison himself to understand windmills, that could be attached to pumps and cutting-boxes.

When the dishes were put away, Hugh filled the wood-box and cleaned the lamps—tidying up seemed easy while he was there. When all was done, he said: "Mother always lies down in the afternoon," and he shook the lounge pillows vigorously. "Here is my library, it is a good one—all about Moffatt, the missionary to Africa. He took a little clock with him to church, and when the black folks heard it strike they ran out, they were so scared. They often went to sleep in church, and if one fell off the bench they would all roar and laugh right out in church. Isn't that funny; and it's all true."

Emily turned, with a face full of gratitude, that was not all for the book.

"Thank you for helping me, Hugh," she said. "We must all help mother more. I didn't know there were so many things to do till I got so tired

to-day. I wish Saturday were further away, so she might have a longer rest."

"So do I," said Hugh, "but it's jolly dreary without her."

Hugh went away, and Emily lay still, thinking how loving and grateful a little kindly help had made her feel.

You Don't Have to Swear Off

Says the St. Louis *Journal of Agriculture* in an editorial about No-To-Bac, the famous tobacco habit cure. "We know of many cases cured by No-To-Bac. One, a prominent St. Louis architect, smoked and chewed for twenty years. Two boxes cured him so that even the smell of tobacco makes him sick." No-To-Bac sold and guaranteed; no cure, no pay. Book free. Sterling Remedy Co., 374 St. Paul St., Montreal.

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Alexander Campbell.

HIS TALENTS AND HIS TRAINING; HIS TIMES AND HIS TESTIMONY; HIS TRIALS AND HIS TRIUMPHS.

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footsteps on the sands of time."

"By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne unto him that he was righteous, GOD bearing witness in respect of his gifts: and through it he being dead yet speaketh."—Heb. xi. 4.

"The memory of the just is blessed."
—Prov. x 7.

It is with such sentiments in mind that the attention of this Convention is directed to the life of one of the world's great men.

Alexander Campbell was born on the 12th of September, 1788, in the county of Antrim, Ireland; he died on the 4th of March, 1866, in Bethany, West Virginia. Almost every one of the intervening 78 years would furnish material for an interesting history. It is proposed here to weave in under the sub-heads of this lecture that which, it is hoped, will be not unprofitable to-night. "Alexander Campbell: His talents and his training; his times and his testimony; his trials and his triumphs."

We use the word "Talents" here in a somewhat free and comprehensive sense, as including all the striking characteristics of the man. And with this explanation the first talent we mention is the physical vigor Alexander Campbell inherited from his parents. He could never have been the man he was without that.

By nature he had an active mind, a thirst for knowledge, a ready and retentive memory, and a native independence of thought. To quote the exact words of another, he had "An acute, vigorous mind, quick perceptions and rapid powers of combination." He exhibited a natural tendency to seize upon principles, he possessed a burning zeal for the truth, and an indomitable passion for advocating that which he believed to be according to the will of God. He was a speaker and writer by nature, a literary genius, and a teacher and leader of men.

We also use the word "Training" in a broad sense. We desire to include under that head all the influences which added to his natural endowments made Alexander Campbell the man he was. And first he was well born. He was the representative of two fine lines of ancestry—Scotch-Irish on his father's

side, French Huguenot on his mother's side. What a grand combination for a religious reformer! And his own parents were uncommon people, well-fitted to raise a man for a great work for religion and for God. He had a charming home, in a charming locality. The gracious influences of beautiful scenery were with him from his earliest recollection. He was fond of physical exercise, and his father, though anxious for his mental development, encouraged him in the building up of a strong physique by putting him to work on the farm for some time. Many of the clever young men whose early death their friends lament, wondering why the Lord takes away those sons of promise, would have been saved by a similar method.

The wisdom of his father was further shown by noting the trend of the boy's mind, and suiting his intellectual tasks to his varying moods, and enlarging capacity. He was guided in his reading, and prompted to memorize fine passages from the masters of literature. His father having an eye to the religious training of the boy, caused him to commit to memory large portions of the Scriptures, notably the entire book of Proverbs. He was deeply impressed by the piety of his parents, and he was early led to observe the way in which his father studied the Bible—mainly with no other help than the Concordance. While yet a boy his attention was forcibly drawn to the evils of sectarianism, and he was led to reflect upon the causes of a phenomenon so contrary to the teachings of the New Testament, and so injurious to the cause of Christ. His powers were developed, and his knowledge more deeply impressed on his own mind by teaching in an academy conducted by his father, and he had, what is of immense value to a bright boy, the opportunity of hearing a number of eminent men who visited the part of Ireland where his home was.

These, we may say, were the main influences which surrounded the boy and youth until his father departed to America, and left Alexander to manage affairs, and to help his mother to take the family to their father when the proper time would come.

The fact that the first ship in which they set sail for America was wrecked upon the coast of Scotland led to important results, and the circumstances connected with that disaster made a deep impression upon the mind of the young man, now 21 years of age. It was while seated upon the stump of a broken mast that he fully decided to be a minister of the Gospel. The late-

ness of the season rendering it inadvisable to make another attempt to reach their destination that year, it was determined to spend the winter in Glasgow, and that Alexander should attend the university of that city, where his father had been educated. There he devoted himself with great industry, and added greatly to his sum of knowledge. But more important, perhaps, to him was the fact that he was thrown into the company of a number of eminent men who held advanced views on religious matters. Dr. Richardson, in his Memoirs of A. C., vol. 1, p. 148, says, "Alexander's stay at Glasgow, while it left his main purpose unaltered, was destined to work an entire revolution in his views and feelings in respect to the existing denominations, and to disengage his sympathies entirely from the Seceder denomination and every other form of Presbyterianism."

It would not be possible in the compass of an address of this kind to go minutely into the various phases of religious thought which then were prominent in Scotland, and had their centres in Glasgow and Edinburgh. Suffice it to say that under the influence of the independent study of the Scriptures a decided opposition to man-made creeds was growing up, and a strong antagonism to ecclesiastical establishments; the question of baptism was being investigated afresh, and there was a general shaking up of fossilized Christianity. To a young man of Campbell's temperament and training such associations were peculiarly refreshing, stimulating and delightful. He enjoyed the independent, aggressive spirit of his friends, and eagerly laid hold of the great principles of freedom from the domination of antiquated creeds, and of reliance upon the Word of God alone. And so it turned out that the shipwreck, which seemed to be nothing but a disaster, was really the occasion of bringing the young man into relations which fixed his views, and determined his own future career; that of his father's, too, we may say, and led him on towards the commanding position he eventually occupied as one of the greatest, if not the greatest, of all religious reformers.

We pass over the interesting incidents of the journey to America, and of the overland passage from New York to Washington, Pa., where the father, Thomas Campbell, was already settled. And at this point we may pass from the "Training" to the "Times" of Alexander Campbell. Not that yet we have fully exhibited the formative influences that combined

to make him the man he was, but that as we have followed him to manhood, we may leave educational processes to appear incidentally.

The "Times" of Alexander Campbell were among the most stirring of human history. The French Revolution was in progress during his earliest years. The events, changes and upheavals of that time in social, political and religious spheres, were unparalleled in modern times. The whole civilized world felt the effect of the forces which had their centre in Paris. It was a time of uncertainty, of scepticism, of dread, and of breaking from the past.

The Christian religion was beginning to rally from the attacks of the sceptics of the 18th century, and was making efforts to regain the ground lost, and the brightest minds, the most unselfish and unprejudiced souls, were moving towards a revival of the pure doctrine of the New Testament, and were imbibing therefrom the aggressive evangelistic spirit of the apostles. It was an interesting time in which to live—a time in which men of mark and of high character might play a great and beneficent part. Those times did develop great men, and one of the greatest was Alexander Campbell.

(To be continued.)

An editor who does his duty expects criticism. If he can't stand a little abuse, he'd better go out of business, for he will never be any account as a journalist. An editor must talk on public questions. He talks on questions that have two sides, and somebody is sure to be on the other side. If he is for this, or against that, he is dealt with accordingly. He may expect to be handled without gloves by those who do not see things exactly as he sees them. Give him plenty of so-called abuse, and he knows his work is effective. He will work the harder, and, if wrong, the true editor can and will correct his work.—*Excelsior Standard.*

Perfect Wisdom

Would give us perfect health. Because men and women are not perfectly wise, they must take medicines to keep themselves perfectly healthy. Pure, rich blood is the basis of good health. Hood's Sarsaparilla is the one true blood purifier. It gives good health because it builds up the true foundation—pure blood.

Hood's PILLS are purely vegetable, perfectly harmless, always reliable and beneficial.

An opportunity not put to use soon becomes a rust spot.

O. G. Hertzog.

Bro. O. G. Hertzog, well known to many of the Disciples in Ontario, is now Financial Agent for Hiram College, Ohio. He says that institution is in a flourishing condition. Among its latest acquisitions is the President of Bethany College, H. McDiarmid. He becomes after this session a Professor in Hiram.

Poor old Bethany!

Bro. Hertzog, we would gather, came to Toronto in the interests of Hiram College. We understand he was diligently talking up that institution privately, which, of course, he had a perfect right to do. Those of us who believe that the College in St. Thomas should be built up would rather he were not trying to induce the young men we want at St. Thomas to go to Hiram. But we have no "corner" on them, and if Bro. Hertzog can show them that Hiram, Ohio, is a better place for them than St. Thomas, Ontario, why, that is his privilege; but we feel it our duty to say that, in our humble judgment, speaking as a member of the St. Thomas College Board, it would have been more brotherly had Bro. Hertzog talked more to members of that Board who were at the Annual Meeting in Toronto, with regard to any schemes he wished to further, and less to younger people, who, not being thoroughly conversant with the condition of the College in St. Thomas, and not fully understanding its objects and its prospects, might be easily influenced or prejudiced against that young institution.

We wish Hiram College well; but there are those of us who think that neither Hiram College nor any other United States College can meet the needs of Ontario. The national feeling in the United States is intense, not to say narrow. The United States is not, therefore, a suitable place for the education of preachers who think it their duty to spend their lives in the Dominion of Canada.

The College of the Disciples in St. Thomas is a young but thriving institution. It makes no boasts. It entertains a friendly regard for all sister Colleges, and wishes them abundant success. It would like to have a fair opportunity to vindicate its right to live. It therefore invites the sympathy and support of all who can cheerfully and conscientiously contribute to its funds.

And as we close this article, we would whisper a word in Bro. Hertzog's ear—namely, that it would have been more in harmony with that delicate good taste which should always

characterize a Christian gentleman, if, when by the courtesy of the Convention he was granted a few minutes after the hour for the noon adjournment on Thursday, he had not needlessly gone out of his way to insult a respectable and not inconsiderable part of the Convention, by charging them with having exhibited a bad spirit during a discussion just closed. We have been watching for years those who are most ready to accuse others of showing a bad spirit. As yet we have been unable to acknowledge their offensively asserted claim, explicitly or implicitly, to sweetness of spirit and kindness of heart. We have frequently been almost provoked into declaring that the most odious Pharisees of modern times are those sweet-spirited ones (according to their own allegations), who, when they are worsted in argument, seek to find for themselves a way of escape by reviling those who cannot agree with them.

Signs of Good Times, not Coming, but Right Here.

Here is a paragraph clipped from one of the Toronto dailies:

Last evening, the members of St. Alban's Methodist Church, Parkdale, presented their pastor, Rev. George McCullough, and his wife, with a handsome gold-headed cane and a gold watch and chain.

Now that is something "new under the sun" surely. We do not recollect that Solomon mentions anything like that. It was a stroke of genius, that. These are hard times, and it behoves churches to be economical, for many of those who support the churches have to cut things pretty fine these days. But perhaps you do not see the point. It is the combination feature—the pastor and his wife—for economy's sake, may we presume?—are just to have one handsome gold-headed cane and one gold watch and chain between them. Or perhaps they are a young couple with some small children, and the church was afraid if they were each to have a handsome gold-headed cane and each a gold watch and chain, that they would be tempted to go out too much together and leave the babies to the tender mercies of the servants. We leave our readers to pursue their own reflections along this line with these suggestions. But we cannot leave the incident without remarking that this practice of pampering preachers and their wives, especially these hard times, is to our mind infinitely disgusting.

Let some kind hearted woman, propose it, who wants her preacher to have a gold-headed cane and a gold watch and chain, as well as

some other body's preacher, and lots of church members will forthwith give more for that than for evangelizing the heathen, even if they should at the same time be misappropriating what rightly belonged to those who daily supply their families with the necessities of life. Hard times! Bless your hearts, beloved readers, do not talk about hard times. Do you not see how good times must be when this pastor and the other is off, or about to go off, for a summer's travel in Europe or the Holy Land? Those preachers will have a good time. And what about their "dear people" at home, many of them working short hours at small pay, and many of them, alas! not working at all? Yes, what about them? Why, they will enjoy the trip by proxy, and it will lift them up amazingly if provisions should be rather scarce sometimes, and they should find it difficult to save a few dimes to take an occasional little outing with their families, to remember that the dear pastor is having a long vacation, swelling it around Europe or Palestine, living on the fat of the lands, "foregathering" with the "bobs" and "nabobs" of the world in the luxurious cabins of ocean steamers, or the elegant parlors of palatial hotels. When victuals are not over plentiful, and clothes are getting threadbare, glory is wonderfully satisfying—even the glory reflected from the beloved, self-sacrificing pastor. More anon.

Do your duty, and let the question of promotion in the Church take care of itself. If you are setting your sails for the popular breeze, you are a mere time-server and hypocrite. It is better to be right than bishop. If you are honest and courageous, you will probably fail to reach the highest round on the ladder of promotion, but on a lower round you'll be a man for a' that. It is not the high officials of former days that the world now worships, but the heroes in the strife. Luther is greater than any pope; Wesley than any archbishop; Bunyan and Milton are greater than the kings of their time.—*Holston Methodist.*

Christianity, if it means anything, means sixteen ounces to the pound, three feet to the yard, a just weight, and just measure. It means honesty in all dealings, purity in all conversation, a charity as broad as the race, unflinching integrity, sympathy, humanity to man, loyalty to God.—*Anon.*

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"Go... speak... to the people ALL the words of this life."

Take a look at the label on this copy of your paper. If it shows that you are in arrears, please remit the amount due at once.

Stand Firm.

There is no man more prominent and influential among the Disciples of Christ in the world to-day than the President of the College of the Bible, Lexington, Ky. His view of the situation here in Ontario will be read with interest, and ought to cause those to pause, who say that we are making, "much ado about nothing":

"Lexington, Ky., June 25, 96.—I am very glad to see, from the CANADIAN EVANGELIST of June 15th, the stand which you take in regard to the Union movement. I am astonished that a majority of an assembly in Ontario could be found in favor of such a movement. I hope that the number of congregations represented by the majority is small, and that they will repudiate the action of their representatives. Such union is not that which our Lord prayed for. Stand firm. Yours ever.
J. W. MCGARVEY"

To The Disciples in Ontario.

We direct the very special attention of the Disciples in Ontario to the first page of this number, which is the same as in last paper. We would like them to read and study those paragraphs with care. From our point of view they set forth the great issues before the Christian world to-day. First—Shall we or shall we not adhere to the New Testament as an infallible rule of faith and practice? Second—Shall we or shall we not be guided by the teachings of Jesus in all things, in all circumstances? In other words, shall we apply the precepts of Jesus to the affairs of everyday life?

We, for our part, answer both these

questions in the affirmative. And we propose, according to our ability, to urge those who profess to be followers of the Lord Jesus to consider these propositions well, believing that thoughtful and intelligent people will find in their solid ground on which to stand, and from which to exert a beneficial influence in the line of righting wrongs and blessing men.

As we survey the religious world we are impressed with what seems to us to be a fact—a lamentable fact, and it is, that even among the so-called orthodox or evangelical, there is a very decided and increasing tendency to treat the New Testament as a common book, whose word carries no more weight than that of any other book. We know that the people called Disciples of Christ used to be noted for their steadfast loyalty to the New Testament. We think that the major portion of them may be still reckoned among those who stand by the old faith in that respect. And it is not without confidence that we appeal to the Disciples in Ontario in the present emergency. We trust that no large number of them will forsake the old paths. We beg them all to hasten slowly on any line that seems to diverge even a little from what we still think is the good old way. We make no wild appeal to ignorance or prejudice; we lay the matter before intelligent and conscientious men and women, and entreat them to beware lest, in the name of liberty and love, they should be led away from that sure foundation which rests upon the word of the Lord which abideth forever.

It is not the cry of a fanatic or an alarmist that we raise, but the voice of one who, with somewhat large opportunities of arriving at an understanding of the situation, has been compelled, contrary to his inclinations and sentiments, to acknowledge the disagreeable and disappointing fact that even among the Disciples of Christ, a people who we thought were set for the defence of the Gospel and the maintenance of the supreme authority of the New Testament, there has crept in some of that spurious liberalism which derides an old-fashioned faith in the Bible, and mocks at a "Thus saith the Lord." And just here let us remark for the benefit of whom it may concern that, when we hear of some one among the Disciples boasting that he has little use for the writings of Alexander Campbell, we feel at liberty to entertain our opinion of that individual, which is that a course of reading in the writings of that great man would be a most wholesome tonic, and very profitable from the stand-point of intellectual

exercise, logical training and Scriptural knowledge. We are no Campbellites either; we follow Campbell no farther than we can perceive that he follows Christ and His apostles. And we rejoice in the aid that any one can give us in our efforts to see the truth and to express it.

These are critical times in which we live; so at least nearly everybody says. We fancy that every age in the world's history has had its own great questions to settle, and why not ours? We should not be unwilling to do our part towards the solution of the great problems which agitate the minds of men. Let us do our part in faith and hope.

"A Dominion Letter."

In the June 20th number of the *Christian Standard*, W. J. Lhamon, of Toronto, in a "Dominion Letter," gives some account of what he calls the Annual Meeting of "the Co-operation of the churches of Christ in Ontario." It is evident that he has in his mind the Annual Meeting of "the Co-operation of Disciples of Christ in Ontario." But why he does not call it by its own proper name, he does not explain. We should think that as he is not ashamed to receive support from its funds, he might have the politeness to call it by its right name. But of course he does not have to unless he likes.

As we know it will interest our readers who do not see the *Standard*, we quote a paragraph from the said letter. It is on the union question:

"An ardent discussion occurred in the convention, which shows that, having made an earnest and scriptural plea for the union of Christ's followers, it now becomes us, as a great people, pleading for such a consummation, to turn our attention to the practical side of the union question. The moment a proposition, even for an interchange of fellowship looking toward ultimate union with any other body presents itself, difficulties arise. We have something to learn yet. Possibly the eighteenth chapter of first Corinthians should be studied, side by side with the second of Acts. We are orthodox on baptism; we should seek, all of us, to be orthodox on love and the Golden Rule."

That paragraph explains something. We had been wondering where Bro. Lhamon found the scripture which guided him when he was helping to prepare that report on union at the Christian Conference last year. Is it in this eighteenth chapter of First Corinthians? There is not an eighteenth chapter of First Corinthians in any copy of the New Testament that we have ever examined. Have Bro.

Lhamon and Bro. Lediard an edition with it in?

Perhaps, though, it is the *Thirteenth* chapter of First Corinthians that Bro. Lhamon refers to. In fact, we have no doubt but the printer got eighteen instead of thirteen, and the eagle eye of the *Standard's* proof-reader failed to note the mistake, as sometimes happens with the most careful newspaper men. So we shall say the thirteenth chapter of First Corinthians, that wonderful, delightful, panegyric on love. We presume that the Disciples in Ontario have all read that chapter once or twice at least. We will venture the opinion, in opposition to Bro. Lhamon, that they have paid quite as much, if not more, attention to it than they have to the second chapter of Acts. Is it not an unkind and unlovely slur to cast against any of his brethren, for Bro. Lhamon to insinuate that they may have paid too much attention to the second of Acts, and too little to the thirteenth chapter of First Corinthians? Who made him a judge? The editor of the *EVANGELIST*, speaking for himself, would say that he makes no boast as to his study of the thirteenth chapter of First Corinthians, much less, very much less, of his faithfulness in living according to its precepts. He has when reading it betimes felt the whole of whatever soul he may have stirred within him, and he has not been without some desire to walk in love. With reference to the second chapter of Acts, he begs to take this opportunity of saying, that while he has given a good deal of attention to it, it is his sober judgment that he has not done justice to that portion of the New Testament. Ever since, under the guidance of President J. W. McGarvey of Lexington, he was led to study it minutely, he has found it exceedingly interesting, and when a little later on he came across a remark of the late Isaac Errett's to this effect, that every preacher should study the second chapter of Acts on his knees, he devoted himself to it with renewed diligence, but he is far from saying that he has exhausted it, and he is certain that he is not free from the possibility of the charge that he has not done his full duty by it either in his ministerial or editorial work. And he would just throw out the hint, that if it should be pleasing to the Annual Meeting of the Co-operation, he would not think himself far out of the line of duty if he were giving a lecture on the second chapter of Acts before that body. There might be some people there who would enjoy it.

We are sorry not to be able to agree

with Bro. Lhamon when he says that "We are orthodox on baptism." For if the New Testament is to be judge, there are some persons among the Disciples in the States, and also some in Ontario, who are not orthodox—right as to baptism. We know of at least two in Ontario, viz., W. J. Lhamon of Toronto, and James Lediard of Owen Sound, both preachers, and both receiving support from "The Co-operation of Disciples of Christ in Ontario." It is not pleasant to make such distinct and unqualified personal references. For one thing our motives in doing so are liable to be misunderstood, and our object misinterpreted. But we wish to say that our most serious opinion is, a conclusion we have reluctantly reached, that those brethren hold opinions as to baptism which are utterly contrary to the Word of the Lord, and that therefore no feelings of regard for men should prevent us from declaring our convictions to our brethren, and giving them an opportunity to enquire and decide for themselves as to whether we rightfully or wrongfully judge those brethren. Those brethren think it is right to recommend Disciples to unite with a sectarian church, and that, too, without reference to the fact as to whether such church should be composed entirely of immersed believers or not. They also think it would be proper for a congregation of Disciples of Christ to receive certain people, even though they should be unimmersed. The proof of these allegations is found in the report on Church Union which we published for the second time in last EVANGELIST, which Bro. Lhamon and Bro. Lediard helped to prepare, which they signed, which they joined in recommending the Ontario Christian Conference to adopt, which that Conference did adopt, which furthermore they recommended the Annual Meeting of the Disciples of Christ in Ontario to adopt, and, *mirabile dictu*, which that Annual Meeting would have adopted without amendment had not some of us who were there entered a strong protest. Once more we say to any of our brethren who think we are going too far, read the report carefully for yourselves and find the evidence for yourselves. We desire not the humblest Disciple to follow us in the dark. If you note article two of that report and section two of article five, you will have the whole case before you, and be in a position to judge whether what we say is correct.

We have no desire or intention to press this same conclusion upon all who were ready at the Annual Meeting to support Bro. Lhamon and Bro. Lediard

in adopting the report without amendment. We think it would be scarcely fair, inasmuch as some of them never perhaps even read it once themselves, but merely heard it read once or possibly twice in the convention. And we would not be surprised if some of those who voted with the majority never even heard it read once. So we do not intend, as we remarked above, to press upon the whole of the majority the position we have proved Bro. Lhamon and Lediard to occupy. Though we do say that it was in a high degree unwise and dangerous to force such a matter through in such circumstances. And further, that people being members of a convention should proceed with caution, and not be hasty in taking a stand which they have not had the opportunity of fully considering the propriety of.

We leave this matter at present with this word, that Bro. Lediard and Lhamon are more than welcome to use these columns to state their own case.

The Situation.

We have a few notes to give our readers in regard to the situation developed through the action of the Annual Meeting of the Co-operation on the question of union with the Ontario Christian Church as reported in the last EVANGELIST. And first it will be proper for us to give a copy of the amendment to section two of article five of the report as we find it in the *Christian Standard*. Here it is: "Provided such members and churches are known to be in harmony with each other upon the point of difference above named, as regards baptism."

Any one who will take the trouble to compare that with the version we gave from memory on page six of last paper, will see that we did the amendment no wrong. Rather, by referring to the particular section of the Report alluded to, we helped the reader

We do not propose to discuss that amendment now. We prefer that our readers should try their own hands without our assistance. We should like to have some one who thinks he understands it give us an exposition of it, and indicate how it would work out in practice in all probable and possible cases where it might be appealed to, or where any persons, Christians or Disciples, might feel inclined to be guided by the recommendations of the Report, as made by the Annual Meeting. We know, of course, that there are those who are ready to expound the amendment off-hand, and to relieve themselves by a supercilious smile when any one ventures to suggest that that

amendment is not as clear as it might be. Nevertheless we still say to our readers, study it for yourselves, and see what you can make out of it. We shall probably have something to say about it in the next paper.

Our correspondence bears testimony to the deep interest taken in this matter, both by persons who were at the Convention and by those who were not. One brother who feels very strongly, writes: "There is one thing I want to say. Don't take down the standing notice, that your paper represents the Disciples. That is true, was true, and will be true." Well, the notice has been taken down, and as this is the season for vacations, it will be no harm to give that notice a rest. It has been doing duty for a good while.

Another brother writes: "It was with pain and humiliation that I heard of the stand taken in Toronto on Friday. . . . Such an outrage has not before been perpetrated on our brotherhood."

A sister says: "I was sorry to see a division among the people of the Co-operation, but was pleased that a few at least hold fast to baptism, and congregational government—two things on which I think we should stand firm as the Rock on which we claim to stand."

Here is a strong opinion from a brother: "The thing for the broad-gauge Disciples to do is to go with the Christians where they properly belong, and for the Christians who adhere strictly to the Word of God to come over to the Disciples, where they properly belong."

Another view is thus expressed: "Never in my life did I sit in such profound amazement as at that Friday meeting, to see those whom I thought never did anything without due consideration taking hold of so great a question and anxious to push it through at once."

Here is an opinion that we value very much, because the writer of the letter has had special opportunities for knowing the position of the Ontario Christian Church on vital points: "The last issue of the EVANGELIST will, I think, prove a surprise to our brotherhood in this province. The 'Report on Church Union' mentioned in your leading editorial seems fairly open to every criticism which you have urged against it, and also to others of the gravest moment."

These extracts will show our readers

that the minority are far from being alone in their opposition to those recommendations, and that on grounds of conscience and conviction. Those who think it is a trifling affair and not worth making a fuss about have a right to their own opinion, but they have no right, as some of them are doing, to revile those who differ from them nor to accuse them of acting from mere pique or from a determination to have their own way. It is difficult to believe that those who are so nice in speaking lightly of the convictions of others have themselves any views which they seriously and strongly hold. But possibly many of them speak without thought. A habit of thoughtlessly speaking evil of others is not a very lovely trait of character. It would be better so far as possible to leave the motives of others alone when great questions are being discussed. A person or convention is responsible for the positions taken and maintained by them. These are public property, and fair matters for criticism. The motives of people are their private property, and unholy hands and unholy tongues should not be laid upon them.

The Infallibility of Majorities.

In this free country we are so accustomed to decide many questions by majorities, that we are liable to get the idea that a majority is infallible. We have actually struck some Tories who worked hard for the old party, who seem to think that now that the Grits have the majority they are all right. In many things we have to let it go as the majority say, for the time at least, because something has to be done and it would be absurd for the minority to rule. In the whole realm of politics we have to give way to the majority until we get another chance at the public. And even in church life it is nothing but reasonable that the majority should rule when no vital principle is at stake. When it is simply some detail of church work, or a question as to the best way of doing something concerning which the Bible is silent, then it would be wrong to obstinately stand up for our own way whether or no. All are agreed on that. But when it is a matter of conscience, that is when in religious affairs, we have clear and positive convictions as to the truth as derived from the Scriptures, then we are under no obligation to submit to a majority, even though we should be in a minority of one. On the other hand, it is our bounden duty to stand fast at all hazards. This is, or ought to be, plain to all who love God and the Bible. But it is marvellous how people

who must have learned these lessons well years ago forget them. Why, in this matter of the vote on the union question at the late Annual Meeting in Toronto, where, as stated before, the final vote stood 32 for and only 6 against, there are those, old Disciples too, who think it was a villainous thing to be in the minority, and an utterly abominable thing still to maintain that the minority was right and the majority wrong. It is positively ludicrous. It is plain that some one ought to go on a pilgrimage with a view of teaching the people what be the first principles of the Gospel. We hear, and hear of, people saying what a dreadful thing it is for that bad man, the Editor of the EVANGELIST, to stand up against all those good men, and a lot of preachers too! And to think that he will not quit, but keep on declaring that the minority were altogether right and the majority altogether wrong! Is it not dreadful? Perfectly preposterous! What a pity such wretches could not be roasted in the old-fashioned way! We have fallen upon curious days when such talk is possible among the Disciples in Ontario. What is badly and imminently needed is a revival of apostolic preaching, and an assertion of the independence of the individual, and of the congregation. We see more clearly now than ever before how useless for the purpose of maintaining the truth and combatting error is this kind of goody-goodyism that has a thousand thoughts for what the sectarians will say, and about half a thought for what the Lord says. O, it is disgusting!

Well, to come to the particular point of this article, let us say that there was given at the late Annual Meeting in Toronto a splendid example of the infallibility of a majority. It came about in this way: There was a motion before the meeting to "re-commit" the report of the committee on nominations. This unfortunate writer who puts his "foot into it" so often, rose to propose that that motion should be amended by giving certain instructions to the committee. Bro. W. J. Lhamon, who was temporarily in the chair, ruled that such a motion could not be received according to parliamentary rules. As the writer was sure that it was in order he persisted in his contention, and appealed from the ruling of the chair. The chairman asked all who supported the appeal to rise—one solitary individual rose, the poor editor all alone, not even his wife who sat by his side supported him. (And wives used to be supposed to obey their husbands). Then those who supported the ruling of the chair were asked

to stand, and then, as though moved by magic, a whole host stood up, and the chair was sustained, and the Editor of the EVANGELIST proven to be wrong. That is to say, and let Dr. Bourinot take notice, and amend his books accordingly, the Annual Meeting of the Co-operation of Disciples of Christ in Ontario assembled in the Cecil St. Church, Toronto, on Thursday afternoon, June 4th, 1896, W. J. Lhamon, pastor of that church, being in the chair, did sustain him in his ruling that a motion to "re-commit" a report could not be amended by giving the committee instructions, there being only one dissenting voice. And further let it be understood that it was a standing vote, so that there could be no mistake about it. By the way, it might be remarked that that majority seemed greatly pleased with itself, as great majorities have a habit of being; which was all very proper, since on that fine day in June a great parliamentary principle had been vindicated. As for this poor unfortunate scribe, he did not know enough to realize that he had been beaten, "horse, foot and artillery." In justice to the editor's wife it ought to be said that she says the reason she did not stand up with her husband was that she did not know whether he was right or wrong, and that she would not stand with him unless she *knew* he was right. Mercy on us! has it come to this? What is a wife for, anyhow? Shades of a late-lamented premier of Canada! of whom they used to tell a story that he said that he would not give a— we don't think it was a cent or a fig or a straw or a peanut, but a —, something that we are not expected to say much about in this paper—for a man that would stand by him when he was right. What he wanted was a man that would stand by him when he was wrong.

We are going to send Dr. Bourinot, clerk of the House of Commons, a copy of this paper with this article marked, so that he can have a change made in the next edition of his book, "Procedure of Public Meetings." For that book, on page 25, says, "It (a motion to re-commit) can be amended by altering the committee or giving it instructions." And that is according to the practice in United States assemblies, with which Bro. Lhamon might be supposed to be familiar. Just a hint to any ambitious parliamentarian. Before you ostentatiously set a brother member at nought on a point of order, be sure you are right, or you may find your brief glory not a pleasant thing to think about in case you should happen to be out.

Finally, once more and in conclusion, let us repeat, the majority is not always right. It is, it has been, and will be often wrong. There are many more people in Hamilton who believe in infant sprinkling than in believers' immersion, and yet there are some of us so obstinate as to contend that the latter is right and the former wrong. And so we might go on with many illustrations. As we do not believe in idolatry, we do not worship the "majority god." We do our own thinking, make up our own minds, and hold to our ground until we find good and sufficient reasons for changing. And so we propose to go on doing. And what we do we exhort others to do. Hear the grand old "crank," who in his day conferred not with flesh and blood, the Apostle Paul, in first Corinthians, fourteenth chapter and twentieth verse, "Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be men." Let us hear no more among the people that used to stand for gospel freedom about submitting to the majority when the great principles of the Gospel are in jeopardy, and when a great cause is in danger of being wounded in the house of its friends.

Omnibus.

Once more let us say, if you do not get your paper regularly, write to us. Sometimes papers will go astray.

Bro. Geo. Fowler writes that he will have his C. E. Lesson Notes for July 15th paper. The young folks are missing them.

Geo. Fowler, pastor of the church in London, Ont., after a two years' course *in absentia*, has just had conferred upon him the degree of M. A.

Whisky enabled Corbett to whip John L. Sullivan, and helped Sharkey to thrash Corbett—and, in each case it was the beaten man who used it.—*Toronto Star*.

Did you notice that all of us are Canadians—though Tory and Grit and Independent were quite prominent in the late electoral battle? Canada is getting to be a name to charm with.

We have pleasure in drawing attention to the advertisement of the Map and School Supply Co., of Toronto. We have examined their goods and find them as represented. They are a thoroughly reliable firm and no one need be afraid to deal with them.

The Galt Reformer tells of a presentation and address made to Bro. R. W. McDonnell, of Galt, on the eve of his departure to Australia. We join with his Galt friends in wishing him a pleasant voyage and good success.

Read the "ad" of F. W. Warner's business, 190½ Queen St. West, Toronto. If you are passing his way, give him a call. In fact, it would pay you to hunt him up. He sells pretty things cheap.

We would like to suggest that now would be a good time to study these questions: "What is a Church of Christ according to the New Testament?" "Who is a Christian, who is a disciple of Christ according to the New Testament?" There seems to be some haziness in some people's minds on these points.

Now, Mr. Laurier, do not forget that you promised us good, able, clean, economical government. And remember, we heard you say in Toronto that as you refused to be coerced by any one, you would have nothing to do with coercing any one else, and you were talking about Manitoba schools then.

We hear through a friend that Bro. Wm. Crewson, of Huntsville, Ont., is not at all well. We take the liberty of saying to the brethren that now would be a good time to remember him in a substantial way. Bro. Crewson has done a lot of hard work preaching the Gospel in Muskoka. He should not be forgotten now.

"The better half" of our house had a birthday on the eighteenth day of June. On the morning of that day there was handed in at the door a valuable parcel containing silverware for the table. Accompanying the parcel was a card on which were the names of seven young ladies. For the value of the gift, the spirit which prompted it, and the delicate way in which it was made, we are very grateful.

The most notable event in the religious sphere in Ontario recently was the refusal of the Anglican Synod at Toronto to pass a resolution congratulating the Presbyterian Church. Principal Sheraton proposed a very nice, innocent-looking resolution. But Dr. Langtry saw in it an attempt of "Low Church" to steal a march on "High Church," and, moreover, an acknowledgement that the Presbyterian Church is a Church, and so he interposed in his usual fashion, and the resolution for peace sake was withdrawn before being put to vote. It is interesting to notice

the way the papers treat the matter most of them denounce Dr. Langtry for a bigot, etc., etc. Before they say too much about him, they had better spend a little time enquiring whether, according to the Book of Common Prayer, he is not about right. And the Book of Common Prayer is the standpoint of the Church of England.

The University Senate has adopted this resolution:

The Senate has received with regret the intimation of Prof. Goldwin Smith's withdrawal of his name, and desires to place on record its disapproval of the attacks which have led him to take this step. The Senate has always kept itself free from political influences of every complexion and is resolved to preserve this freedom, and in its distribution of honors, as in all other respects, to have regard only to considerations which should guide the procedure of an academic body. The Senate further assures Prof. Smith of its high appreciation of his distinguished services to the cause of education and the advancement of learning.

That resolution is worthy of the Senate of a great institution like the University of Toronto. We have no sympathy with Mr. Smith's alleged annexationism, but there is not a University in the world that would not be far more honored than he would be by his name being on its roll of "I.L. D's."

"Would you," wrote the Rev. Mr. Wynn, a Baptist minister, to Mr. Gladstone, "if your heart's desire was fulfilled, see the whole of Christendom under the sway of the Pope? If not, why ask papal sanction for the validity of Anglican orders or any form of ministry?" In reply Mr. Gladstone wrote: "The Church of Rome recognizes as valid a baptism when regularly performed by other Christian communions. For baptism read orders. Papal sanction would strengthen Christianity." The Nonconformists think the answer evasive.

The above press despatch in the daily papers is passed along for what it is worth. If Mr. Gladstone really said what is reported above, it only shows how little a great man knows about some things. If Mr. Gladstone would apply himself to the study of Christianity from a purely New Testament standpoint, he might come to care very little for what might suit the Church of Rome or the Church of England.

There is no need in trying to conceal the fact that the times, as to money matters, are extremely hard. No one can realize this fact more keenly than the publisher of a religious paper. In our long experience we have never known such a scarcity of money among the masses as at the present time.

This is especially true of farmers and mechanics. And yet we are told that there is more money in the country to each person than was ever before known in the history of the nation. Who, then, has all the money? We would be glad to know. Well, you will find this money in banks of deposit, in U. S. bonds, in private safes, in tin cans, sewed up in chaff beds, in remote corners of chests and bureaus. People who had the money got scared and went off and hid it. "Simon says, wig-wag," and that's all we know about it. But, nevertheless, this office would be immensely pleased to get a sight of some of that hidden treasure.—*Christian Leader.*

Called Home.

RUTHERFORD.—On June 12th, Mrs. Dr. Rutherford, late of Aurora, was called very suddenly away from earth. Intending to come to Toronto, to attend the commencement of the University of Toronto, and witness her daughter's graduation, she fell at the railroad station, and died at the feet of a friend. She was in her forty-fifth year, and had been perfectly well. She was a most estimable woman, and a devout Christian. Her loss is an unspeakable sorrow to her family, and the community and church in Aurora unite in mourning her loss, in praising her life, and in cherishing her remembrance. In her life she exemplified the Christian virtues, and in her death she emphasized the Saviour's warning, "Watch, for you know not the day nor the hour wherein the Son of Man doth come." W. J. LHAMON.

Church News.

Items of Church News should be pointed and brief. What can be clearly written on a post card will be usually ample. To ensure prompt insertion all items for this department should be in the editor's hands at least five (5) days before the date of publication.

EAGLE.—There was a good June meeting at Eagle, June 14th. Bro. Arch. Sinclair, of Lobo, and Bro. Geo. Fowler, of London, assisted Bro. T. L. Fowler. There was great preaching, we learn.

James Spurgeon.

After the death of the Rev. Charles H. Spurgeon, Thomas Spurgeon, his son, was chosen to be pastor of the Metropolitan Tabernacle, and Dr. James Spurgeon, his brother, was placed in charge of the pastor's college. A trust deed, drawn up after the death of Charles H. Spurgeon, became the ruling instrument in the college policy, and it was very stringent, exacting and conservative. James Spurgeon is

spoken of as "a man of broad, sweet and large sympathy, intellectual and cultured." He soon found his position uncomfortable, and recently resigned the presidency with this statement: "My dear brother, as president of the college, could do what he pleased; but I am under a trust deed. I want to educate men for the Baptist denomination. I am for unity; my colleagues are for isolation. The Tabernacle church at its last business meeting indicated that I have not got its support. I resign from the presidency, but shall help the college in every way as trustee."

Boy's Clothing.

If the boys were to choose what to wear, they would wear the best, and it is so easy to gratify the little fellows' neat ideas at Oak Hall. We commence to sell two-piece suits for \$1.50 and three-piece suits for \$2.50. Immense stocks of clothing to select from. Oak Hall, 10 James Street North, Hamilton

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A. M'LEAN.

xxvii.—From Kobe to Shanghai.
(Concluded.)

Among the passengers was the celebrated traveller and author, Mrs. Isabella Bird Bishop. She is not a missionary, but is deeply interested in missionaries. She was born in England. Her husband was a Professor in the University of Edinburgh. She has made that city her home for thirty years. Her health has never been good. Much of her writing has been done in bed. She has travelled all over the world. Her books were written in the form of letters to a sister. In Japan she lived once for six months on rice and eggs. She makes it a rule to carry no food and no back. She carries a bed and a chair and a blanket or two and some clothing and a camera, and almost nothing else. She gets a servant who can serve her as an interpreter: she has no other escort. Not long ago she was in the interior of China. She was taking a picture when some men saw her. They began to cry out, "Here is a foreign devil: kill her, kill her." She finished her work, took her camera, and returned to the boat. Her life was in peril, but she did not think so at the time. She is now on her way to Korea, to finish a journey which was interrupted by war. Mrs. Bishop is a friend of missionaries. She knows them and their work. Once she avoided them. At that time she had no confidence in them. She believed the evil reports that are heard in certain circles. In the providence of God her eyes were opened. She was impressed with the great need of missionaries. The world is dark and needs the gospel. She has borne eloquent testimony on this point. She has described the sufferings of women and children in non-Christian lands. Her interest centers in medical missions. She is now making a journey in the hope of being able to assist this work.

No one can be with such a company without feeling that they are diligent students of the Scriptures. At the daily meetings for conference every one had his Bible. The book showed that it was read and studied. Not only so, but they are men of prayer. They live near God, and they delight to talk with Him. Moreover, they are full of joy. Their faces shine. It would not be easy to find another group of the same number with so many happy countenances in it. They have heard the call of God and obeyed it, and He has blessed them with His wondrous grace. Once more, they have perfect

confidence in the triumph of the gospel. The reports of riots and massacres do not disturb this serene confidence. They are without a doubt as to the final issue. The Mandarins may oppose; worldly-minded people may sneer: the Lord God omnipotent reigns, and the whole earth shall be filled with His glory. There are medical men on board who have left a lucrative practice to serve the Lord in China. There is no one in the group who could not get a larger stipend at home than he will get on the field. At the present time a riot may occur anywhere. No missionary is safe. Those who are seeking pleasant berths are not coming to China. The workers are ready to glorify Christ by living or by dying for Him.

Our course for part of the way was through the Inland Sea. This is the short route from Kobe to Nagasaki. There is no more beautiful scenery in the world than in and about this sea. The waters are studded with fishing boats and trading junks. The shores are lined with villages. These have a background of mountains. The Inland Sea resembles the St. Lawrence with its Thousand Islands. One place of interest passed was Shimonoseki. This is the place where Li Hung Chang was shot, and where the treaty of peace was drawn up and signed. We entered Nagasaki Bay after daybreak. The bay is narrow and about three miles long. The harbor is thoroughly sheltered and affords anchorage for the ships of all classes. The entrance is not more than one-fourth of a mile wide. Here are war-ships representing all nations. Officers in gold lace are seen in every direction. Nagasaki is historic ground. Here it was that the Portuguese merchants and missionaries landed. Here it was that the Japanese became acquainted with Europeans, and Christianity, and firearms, and other things unknown to Chinese civilization. Here Christianity was extirpated. Here the Dutch had their factory, and here all business with the outside world was carried on for many years. In the Bay there is a rock called Pappenburg. From this rock Christians were thrown, it is said, because they would not deny their Lord. As we walked the streets of the city we thought of the time when the citizens were required to trample on the cross to convince the inquisitor that they were not Christians. As we saw the homes of men representing Christian nations and the mission schools and the churches, we thought of the folly of fighting against the Most High. At Nagasaki we coaled. This was an interesting performance. The ship was

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anchored out in the Bay. Small boats loaded with coal came out. Ladders were placed against the side of the Empress. Men and women formed a line and passed up the coal in baskets. There were several sets working at the same time. In a few hours the work was done. It seemed strange to see women in such a place, but they want to earn a living. We left Nagasaki in the afternoon, passed the frowning batteries that guard the harbor, and soon were out on the Sea of China. We stood on deck as long as there was any land in sight. Japan is a beautiful country. The Japanese are a great people. Their victories in war are great: their victories of peace are still greater. God has a high mission for this nation. It seems to me that Japan is to be the leader of all the peoples of the East. In order to fulfill this mission she must have the gospel. The heart and institutions of the nation must be Christianized. What is done for her evangelization must be done quickly. This is the nick of time. Thirty hours from Nagasaki we cast anchor in the mouth of the Yangtze. The next morning we took a tug and went up the Whangpoo River to Shanghai. As the tug came near the dock I caught sight of the pleasant face of James Ware, who came down to welcome me to China, and to take me to his own home.

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Obituary.

OVERHOLT.—In Gainsboro township, near Wellandport, Alice Mildred Comfort, beloved wife of David Overholt, departed this life June 25, 1896, age 32 years, 7 months and 8 days. She leaves a husband and two small boys to mourn her loss; also a father, mother, three brothers and one sister. They have the sympathy of the church and community. Two sisters have gone on before. The departed sister, her husband, father, mother, brother and three sisters all obeyed the Gospel the same time under Bro. O. G. Hertzog's preaching fifteen years ago. Bro. H. M. Evans, of Beamsville, conducted the funeral service on Saturday, June 28, at her late home. E. M.

A Preacher of Self-Sacrifice.

While worshipping in a Methodist church in a country town, I often heard "Great Guns" preach, especially when money was wanted. I was much amused at hearing one divine preach on self-sacrifice, while he was dressed in finest broad-cloth and had a superfluity of jewelry, gold-rimmed eyeglasses and a massive gold watch and chain, diamond pin, and gold cuff-links which he seemed glad to show while making gestures. He told how a Christian woman laid her watch on the altar as a gift to the cause for which he was preaching, namely, Educational Fund. The writer thought: "Go thou and do likewise." The inconsistency seemed very much like the Romish priest who took the poor widow's last cow to release her husband from purgatory. C. G.

An Operation Avoided.

A SMITH'S FALLS CASE OF GREAT IMPORTANCE.

Erysipelas in the Face Develops Into a Running Sore—Doctors Declared That only an Operation Could Bring Relief—A Medicine Found Which Made the Painful Operation Unnecessary.

From the Smith's Falls Record.

A famous German medical scientist once remarked that the world is full of men and women who are sick because of their scepticism. The wisdom of this remark was never more self-evident than it is to-day. There are countless scores of sufferers who would rather suffer than use any medicine not prescribed by their favorite doctor. To these people, perhaps, the story of Mr. Thos. E. Phillips, of Smith's Falls, may convey a moral. The following is the story as given by Mr. Phillips to a Record reporter:—"Several years ago I began to fail in weight, lost my ap-

petite and erysipelas started in my face, and then a running sore broke out on my cheek. I consulted three physicians and they all said it would be necessary to remove a portion of the bone. All this time I was unable to do any work and was suffering intense mental and physical agony, when I chanced to read in the Record about Dr. Williams' Pink Pills and resolved to try them, thinking they would do me no harm anyway. I had not used one box when I felt they were helping me. I continued, and after taking eight boxes the running sore on my cheek completely healed and the operation the doctors said was necessary was avoided. I regained my weight and am once more possessing a good appetite. In fact I was made a new man, so remarkable was the change. We now consider Pink Pills a household necessity." Mr. Phillips was a respectable and well-to-do farmer of Wolford township, until last spring, when he sold his farm and is now living a retired life in Smith's Falls. He is about fifty years of age, though looking younger, and a living witness of the wonderful curative properties contained in Dr. Williams' Pink Pills. This great medical discovery has reached the high position which it holds through the power of its own merits. By its timely use the weak are made strong; pale wan cheeks are given a rosy hue; lost vigor is renewed and the suffering ones are released from pain. If your dealer does not keep Dr. Williams' Pink Pills, they will be sent by mail on receipt of fifty cents a box or six boxes for \$2.50, by addressing the company at Brockville, Ont., or Schenectady, N. Y. Remember that Dr. Williams' Pink Pills cure when other medicines fail, and do not be persuaded to take either a substitute or an imitation.

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, Hamilton, Ont.

Frances E. Willard, the founder of the Woman's Christian Temperance Union, is the subject of a sketch by Lady Henry Somerset, in the Illustrated Monthly Magazine Number of THE OUTLOOK this month. It is accompanied by a series of pictures of unique interest. \$3 a year. THE OUTLOOK COMPANY, 13 Astor Place, New York.

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Church Directory.

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Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome.

Geo. Munro, Minister.

TORONTO.—Cecil Street (near Spadina Ave.), W. J. Lhamon, 435 Euclid Ave., Minister.

Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4:15 p. m.; Senior Endeavor, 8:15 p. m.

Wednesday, Prayer-meeting, 8 p. m. Friday, Teachers' Meeting, 8 p. m. All are cordially invited to these services.

ST. THOMAS.—Church, corner of Railway and Elizabeth streets.

Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9:30 a. m., Junior E. Society, 10:20 a. m. Sunday-school, 3 p. m.

Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m. Strangers welcome to all services.

W. D. CUNNINGHAM, Pastor.
Residence, 43 Mitchell St.

LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. 4 p. m., Preaching Service.

Monday, 8 p. m., C. E. Prayer Meeting. Tuesday, 8 p. m., Teachers' Meeting. Thursday, 8 p. m., Prayer Meeting. Saturday, 2:30 p. m., Mission Band. Seats Free. All Welcome.

Geo. Fowler, Pastor,
Residence, 376 Lyle St.

QUEEN.—Bridge Street Church.

Services:

Sunday, 11 a. m., 7 p. m. Sunday-school, 2:55; Junior Endeavor, 4 p. m.; Senior Endeavor, 8 p. m.

Prayer-meeting, Wednesday, 8 p. m. Auxiliary, once each month.

J. B. YAGER, Minister.

Residence, Queen St., near Palmer St.

HOWMANVILLE.—Church, corner of Church and Temperance Streets.

Lord's Day Services.

Young Men's Prayer Meeting, 10 a. m.; Public Worship, 11 a. m. and 7 p. m.; Sunday-school, 2:30 p. m.

Y. P. S. C. E., 8:15 p. m. Monday; Prayer Meeting, Thursday evening at 8 o'clock.

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A Supposition.

EDITOR ORACLE: I wish to offer a supposition. Sometimes it is the best argument. A few days ago a man said to me, "You folks haip a great deal about union, but I suppose every body must come to you" I said to him, "Let us suppose a case. I think it will be a 'magic power' that will 'give us, to see ourself as others see us.' Suppose that in Christ's great commission we read, 'Go into all the world, and preach the Gospel to every creature: he that believeth, and is baptized shall be saved,' and on the day of Pentecost, suppose Peter had said, 'Repent and be baptized for the remission of sins, and you shall receive the Spirit.' Suppose, Aranas had said to Saul, 'That is right, Bro. Saul, I have found you just where I want you, at the "altars-services." Now pray on, and I will pray with you, till you find the Lord.' Suppose the eunuch, when Philip began at the same Scripture and preached to him Jesus, should have said, 'Here is a nice grove; let us seek the Lord,' and Philip said, 'If thou believest, thou mayest,' and he said, 'I believe that Jesus is the Son of God.' And they went down into the grove and sought the Lord, and when He had found Him in the forgiveness of his sins, Philip instructed him that if he remained faithful for six months, he should be baptized. In short, if all the Scriptures read as you folks preach it, and as you practice it, and you could turn over leaf after leaf, and read it to me, just as I can read it to you, you would say in a minute, 'You are blind with prejudice, and if there is ever a union, you must come to the Word of God,' and if I did not do it, you should quote that Scripture to me which says, 'Mark them that cause divisions.' Selah. -JESSE FRAIZER, in *Christian Oracle*

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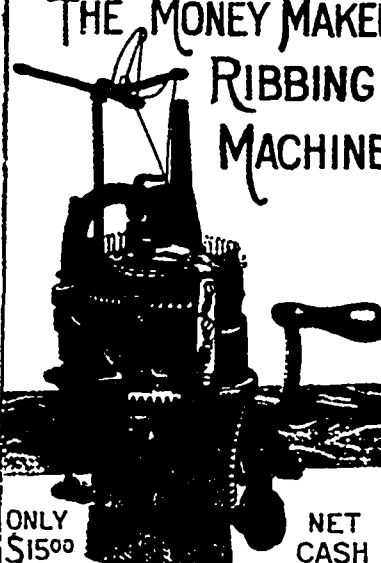
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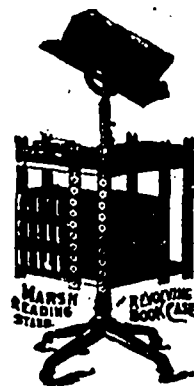
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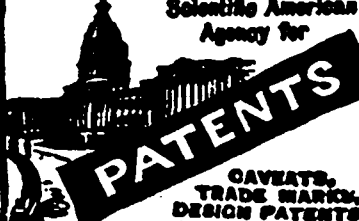
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