

Duncan Robertson

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The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

Vol. V.

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No. 1.

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. 4: 1-6.

[EDITORIAL.]

The Church.

We closed the article on the word "church" in the March number with these words: "Every one who has been baptized into Christ has put on Christ, and is in Christ, in His Church, by immediate and necessary consequence." From which the inference would seem to be easy and safe, that as no one religious society now contains all who are in Christ, no such society is "The Church of Christ," and therefore it follows that it is not proper to call the people known as "Disciples of Christ," the "Church of Christ." We know some of our brethren even vehemently contend that we are "The Church of Christ," and, if we understand them, they do that without holding that our brotherhood includes all who "have put on Christ." After carefully considering the New Testament usage of the term "church," we are confident that these brethren make a claim which is destitute of Scriptural support. Though we have given their arguments some attention, we are not sure that we comprehend the grounds on which they so strenuously maintain that we are "The Church of Christ," or, shall we say, the horror with which they appear to contemplate the possibility of our not being "The Church of Christ."

This appears to us to be entirely beyond reasonable question, viz.: That in the New Testament the word "church" is never used in an exclusive sense, but without exception is inclusive of all the Christians in the universe, on the earth, in a country, in a province or district, or in a town or city as the case may be. And this being the fact it is not using Scriptural language in a Scriptural way to designate the people known as "Disciples of Christ" as "The Church of Christ."

What seems to us to be the important matter is, that every person should be satisfied, first, that he is in Christ, a member of His body, the Church; and, second, that the congregation with which he works and worships is a church of Christ. And so far as we, as a people, are concerned, we, of course, do believe that we are in the Church of Christ, and that our churches are churches of Christ. This being the case nothing would be gained by our claiming to be, and calling our-

selves what we are not, "The Church of Christ."

Just here some one might interpose and say that when we call ourselves "The Disciples" we use an exclusive term. But do we call ourselves "The Disciples" or "Disciples?" We have noticed with pleasure that leading men among the brethren are careful to say "Disciples of Christ," and we have admired the truly catholic spirit thereby exhibited. We do not wish to be thought the only Disciples, but that we are Disciples, no more and no less. Of course, it is inevitable that we shall be called "The Disciples," and that people will speak of "The Disciple Church," etc., etc. We cannot help that. But we can use due care for our own part and employ only such expressions which, while they do justice to ourselves, do no injustice to others.

It is our boast that we are not sectarians, that we demand nothing as a test of fellowship but what the apostles required, that we seek to impose on no man as a matter of faith that which the New Testament does not clearly enjoin. Now if we should call ourselves "The Church of Christ," would we not thereby be declaring that fellowship with us is necessary to salvation? And this we have no right to do, inasmuch as there are those not of our number who by being "baptized into Christ have put on Christ."

[EDITORIAL.]

What Baptists Think of Us.

Some, perhaps many, of our readers would be astonished to find in Mr. Waddell's letter in the March number of this paper the statement "that Baptists do not believe that, in a Scriptural sense, Disciples are baptized believers." Mr. Waddell being himself a Baptist, it might be presumed that he is in a position to represent the opinion of the Baptists on the subject. But, while we do not question but that he gives his impression of what his brethren think of the Disciples, we are glad to know that all Baptists have not so poor an opinion of us, nor so imperfect a conception of what the Scriptures require as prerequisite to baptism. For example a "Baptist pastor" writing some time ago in the Chicago Standard took the editor of that paper sharply to task for some utterances of his in disparagement of the validity of Disciples' baptism, and showed from the most authoritative and recent of the literature of the Disciples that the faith and repentance which they require as indispensable prerequisites to baptism are thoroughly Scriptural and evangelical. And went on to say, "From my present light I could not re-baptize a Disciple, unless he asked it because he thought himself unconverted before his immersion." And no doubt the same sensible "Baptist pastor" would re-baptize a Baptist on the same grounds; and so would sensible preachers among the Disciples, as, indeed, to our knowledge, they have re-baptized both "Baptists" and "Disciples."

Just here let us say, while this matter is up, we have great respect for Alexander Campbell, and we think that, generally speaking, his writings would still be profitable reading, but he is no oracle with us. We receive such of his views as seem to us, upon personal investigation, to be in harmony with the Word of God. Very many Disciples know little about Alexander Campbell, and less about his writings. And even if it could be shown from his works that he over-estimated, or under-estimated the place and importance of baptism, that would in no wise justify the assertion that the Disciples now make a like mistake.

What the Disciples teach is, that a person who believes in Jesus Christ with all his heart, who truly repents, and who confesses with his mouth Jesus as his Lord, is ready to be baptized, and should be baptized without unnecessary delay, and when he has been baptized, that he is a baptized believer in the true Scriptural sense, and that none but such are baptized believers in the Scriptural sense. If, notwithstanding such teaching, and a conscientious endeavor to carry it out in practice, the Baptists still consider us unbaptized, we shall not be disturbed, but appeal unto "the law and to the testimony," and kindly recommend them to take the Bible, and the "Baptist Church Manual" less.

One other remark of Mr. Waddell's we quote here: "We believe there are many regenerate persons among Disciples, but it is not because of the correctness of their doctrines that such is the case." On which we would briefly say, in the words of the Apostle Peter, that, "We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they,"—Baptists and all others who shall be saved.

The Religion of Japan.

ITS PAST, PRESENT, AND FUTURE.

BY TOLU OHNO, OF TOKIO, JAPAN.

No. 1.—Its Past.

The original religion of Japan is Shintoism. It was invented and practiced by the Japanese. Shintoism has in it some vague notions of the immortality of the soul, of a future state of existence, of rewards and punishments, of a paradise, and of a hell. It declares that good people who keep God's law shall inherit paradise, and that they shall enter the realm of Kami (God). The wicked who do not keep God's law shall be thrust into hell.

What is God's law? It answers 1st. Purity of soul heart and body; 2nd. An exact observation of festival days; 3rd. Pilgrimage; 4th. The worship of God both in the temple and in the family. The people however did not worship images or idols, but their custom was to hang up their mirror and a smooth white paper on the wall which were emblems of the purity of their hearts. There were many strange customs. When women reached fifteen years of age and men twenty, they were obliged to go to the old temples

which are situated in the central provinces of Japan. The people were not allowed to marry until they made this pilgrimage.

A foreign religion called "Buddhism," was introduced into Japan two thousand years ago when an image of Buddha and his holy books were brought from Kudara. This is what Japanese traditions say. The crown prince of that time became a believer in Buddhism. From that time the Buddhist religion spread rapidly throughout all the land of Japan. Many high officers were opposed to Buddhism in Japan, believing that it would not be well for the country to allow a foreign religion to enter the land. Finally there were civil wars, but the party of anti-Buddhists were defeated by those who were converts to Buddhism, and from that time Buddhism was allowed to flourish without any opposition. When in ancient times the King of Japan visited the Temple, he humbled himself by calling himself a slave. For some time the priests of Buddha had wonderful power, and their opinions had great influence on the politics of the country. After a time the priests differed in their opinions, and divided up into sects, and thus Buddhism became separated into seventeen different branches, each of which had a temple of its own and preserved a strict separation from all the others. The introduction of the teaching of Confucius was before the introduction of Buddhism, but his doctrines are not religious, but are the science of politics and morality.

Western scholars think Confucianism is an oriental religion. I think it is a mistake. Confucius was a great scholar of ancient philosophy, and he was once Prime Minister of Yei (an ancient dynasty of the Chinese Empire). This doctrine was believed in by the knighthood of Japan, but they did not believe in this as a religion but as a classical morality of ancient times. The doctrine of Confucianism has been translated into English. Those were the three prevailing systems of religion and ethics of old Japan. The name of Japan was unknown to Europeans until the year 1542, when a Portuguese vessel, bound for Macao, in India, was driven far out of her course by a tempest, and finally arrived on the coast of the west province of Japan.

Although the Japanese were cautious and vigilant to avoid intercourse with foreigners, there was no danger from such intercourse, and the Portuguese were received with a welcome. Seven years later several Jesuit priests went to Japan, among them the famous Francis Xavier in order to undertake the conversion of the people. These priests were kindly welcomed through the western provinces. The Portuguese also were free to preach as well as to trade. In 1682 an embassy was sent to Rome by the feudal lord, Date, (a Japanese Catholic Convert) bearing letters and presents to the Pope, in token of his allegiance to him as the Supreme Pontiff. By the end of the century the number of converts was estimated at two hundred thousand.

In 1622 it was found that a conspiracy had been formed by Roman Catholic converts to overthrow the Imperial Throne, and to destroy both the temples and idols; after two years of war the rebel party was destroyed by the Government forces of that time. There were very violent persecutions of the Roman converts; 22 priests and 200 converts were put to death, and the churches and schools were laid in ruins, and the foreign faith almost wiped out, even foreign traders were driven out of the country.

A national law was made prohibiting Christianity in Japan, and if any one believed in Christianity they were put to death, and all foreigners were expelled. This was the end of Catholic Christianity in Japan. At the same time a proclamation was set forth that no Japanese should leave Japan, and also that no Japanese should be allowed to return from any foreign country. The punishment for both was, that they should be put to death.

The distrust and dislike of foreigners shut the sea gates of Japan for almost two hundred years, until the visit of Commodore Perry of the American Navy. In 1853, on a Sunday, Perry with a squadron of American warships, cast anchor in Tokio Bay. Being a Christian he read the one hundredth psalm on the deck with his crew, and for the first time the voice of God rang out over Tokio's Bay, and echoed back over the quiet waters. This is the first introduction of Protestant Christianity into Japan. In 1854 a treaty was made between Japan and America. Japan opened her seaports, which were closed for many years; the Japanese awakened her sleeping eyes. Since then there has been wonderful progress in Japan toward Western civilization. Therefore historians have called her, "New Japan." "The Kingdom of the Rising Sun." From that time all nations came to Japan, and the Japanese went to every country in the world. Several hundreds of Japanese young men were sent to America and Europe, and after years, those returning to Japan were helping to organize "New Japan"; almost all of them were placed in positions in the Government. They were the centre of social organization, and they were helping forward the work of progress, toward modern civilization. The Empire of Japan situated east of Asia, therefore geographers called her an Asiatic nation, but Japan is not Asiatic because their customs and civilization are remarkably different from those other countries of Asia. The Government of Japan was an absolute monarchy, but in 1881 a representative system was introduced and a new constitution was established. They have a good parliamentary system, with an upper and a lower house. Every national law must have the sanction of both houses of Parliament; and of the Emperor. There has been much progress in Japan, not only in the political system but also in religion, in society, education, individual and family life, daily customs and in the manners of the people. There is almost nothing now as it was thirty years ago, only the national beauty of the scenery.

Contributions.

A Christian Woman's Toilet.

To my instincts dutiful,
I strive to be beautiful,
Though I would not be vain;
For not the charms of the face,
But the beauty of God's grace,
I desire to obtain.

And I'll think myself blessed,
When I am perfectly dressed
In garments new and good;
With the robes both white and pure,
That eternally endure,
Washed in the Saviour's blood.

The jewels by the righteous worn,
I'll use my presence to adorn—
Jewels, but not of gold;
Rich ornaments of peace and love,
The Spirit's gift from heaven above,
Of worth and price untold.

Precious perfume, too, I've found,
In sweet fragrance to abound,
Of utmost rarity;
'Tis an odor of "sweet smell,"
That becomes a Christian well—
Kind deeds of charity.

To fulfil a strong desire
(Not my person to admire),
I take the "glass" to see
The bright glory of the Lord,
Shining in His holy Word,
That I like Him may be.
Walkerton. Edmund Sheppard.

Giving.

When a man is in harmony with God he enjoys giving. This is evident from the saying of Him who was one with the Father, "It is more blessed to give than to receive." Therefore a man who grudges a gift, shutting up his bowels of compassion, is out of harmony with the Divine life. Jesus is set before us as our measure of action (Acts xvii. 31). The Gospel of Christ proclaims to us a *sinless sacrifice*, and anyone begotten by "That Word" will live a holy life and work for the good of others.

In the matter of urging to give we are too apt to "get the cart before the horse." We talk on the *how*, and use methods, when we should use *power*, or operate upon the heart. We are sometimes like the German who took the hands of his clock to a workman for repairs, because it failed to keep correct time. The workman demanded the inside works. So when brethren are not abounding in every good work, there is something wrong with the main spring—the heart. A person who needs urging lacks the spirit of our Lord. A truly converted person, one who loves the cause of righteousness, needs only to learn of an opportunity. He will give "by faith," and the nature of the demand will test his ability. And no one gives "by faith" whose gift is not a measure of his power.

Some speak of a *tonna* as the measure. Our faith is not toward Moses now, but it is "Faith toward our Lord Jesus Christ;" and the acceptable gift to day is measured by the giver's power. Therefore if one gives fifty cents when he has power to give one dollar, his gift is not "by faith" (2 Cor. viii. 12).

The law made a demand on the Hebrews of one-third of their time and one tenth of their possessions, besides the way was left open for free-will offerings. They became wealthy, and those facts teach us that what has been done may be done again. But our Lord demands all that we have and are, and the demand is founded in justice: "Ye are not your own, ye are bought with a price." I do not urge this thought to inspire fanaticism. I do not think it would be wise in a business man to cripple his power to increase his gains. "Let the Word of Christ dwell in you richly in all wisdom." But some "gave beyond their power" and were commended. Zeal provoked it, coupled with the

occasion's demand. But our King will not be brought into our debt.

No reasoning is correct that does not begin from correct premises and reason to a correct conclusion. Faith in, and love for, our Lord's righteous cause should be the basis of our thought and a bountiful harvest our end. Therefore to teach people to give sparingly is to do them a great injury: because, "He that soweth sparingly shall reap also sparingly." Some methods result in the people playing at giving, and the question of the Saviour might well be asked, "What do you more than others?"

In all our work of faith and labor of love we are laying up in store a foundation against the time to come.

Brother! let us sow bountifully if we would reap bountifully. I would present a thought here on *how much*. Suppose I have power to give five dollars toward the support of the Gospel and I withhold two dollars of that amount, reasoning that perhaps I may need it, but I have actually the power to give five dollars, am I not blind to my best interests and hindering the embrace of the promise of "grace for grace?" I believe that when we exercise our ability to its full extent there is given to us *more power to perform our duty*. What would we think of a soldier in an engagement using only a portion of his strength? Or what would you think of a preacher using only a fraction of his ability in the pulpit? "She hath done what she could" is a grand example. And Paul, in quoting Moses, gives us the measure: "He that had gathered much had nothing over."

We are children of God. How did God give? His gift is the measure of His love. Could he have given more than "His only begotten Son," who "lay in the bosom of the Father?" When He gives pardon, is it not full? Is anything kept back? When He gives grace, is it not to the full measure of the demand? When He extends mercy, is it not full? What is Godliness? Does not the Father transmit His likeness? Should not the children give as the Father gives? "Be ye imitators of God as dear children."

Periodical offerings accomplish a great deal. But that does not always meet the demand. Everything from which the Hebrew court, tabernacle and furniture was reared up was by spontaneous offerings from the men and women except the foundation of the tabernacle which was realized from the half-shekel tax as ransom money.

David's preparation for the temple was a spontaneous offering; as also Solomon's offering and the gifts of the princes at that time; the gifts of Cyrus and the effect of his exhortation to the contributors for the rebuilding of the temple; the action of Joseph of Arimathea at the cross; Mary's gift; the life work of Paul, and such gifts as that of Barnabas.

Then, again, witness the result of the Louisville convention—nearly \$50,000 raised; the St. Thomas convention—when \$1,800 was raised by so few; the Johnstown disaster—when in a short time \$3,600,000 in cash, \$400,000 in goods, medical aid and gratis labor poured in from every quarter. There is quality in all these gifts.

May every appeal to our generosity meet a response equal to the demand. Yes, let it be said of us, as it was said of others in the past, "The people bring much more than enough for the service of the work. . . . So the people were restrained from bringing" (Ex. xxxvi. 5, 6).

We have no tabernacle or temple of

wood, brass, gold and silver to build, but we have a spiritual house to rear up for a habitation of God among the sons of men; and our Lord has demanded of the church that it support the truth which He gave us.

The time will come (and is now) when the honor and glory of the nations will flow into our Saviour's kingdom. But let us remember, we who are now the stewards of this grace, that we must be found faithful. Let us serve our generation to the extent of our ability. We are drinking from wells which our fathers dug, and eating the fruit of trees which our fathers planted. Let us leave behind us "a good report through faith."

J. B. L.

Our Guide.

For this God is our God for ever and ever; He will be our guide even unto death.—Psalm xlviii. 14.

He who made us and knows what we are, whence we are, and whither we should go, is the guide we need, and the only safe guide we can possibly have to direct our course safely through this life, and through the shadowy valley to the regions of immortality; and it is with the most profound gratitude that we should willingly accept of his safe and loving guidance in the full assurance of faith and hope.

We make the journey to the eternal world only once.

If we go wrong we cannot retrace our steps and correct our mistakes and follies.

The refusal or neglect of God's guidance is to reach the regions of utter darkness and despair instead of arriving at the blissful abode Jesus has gone to prepare for us—the regions of light and love—of life and felicity.

In view of these momentous issues, is it not amazing that the great majority of those living in the light of Gospel truth, who take every precaution in going even a short journey from one place to another, to be sure they are rightly directed in order to avoid the disappointment, vexation and loss that would be incurred by going wrong, will, in regard to their eternal destination, be utterly careless and indifferent. "The way of man is not in himself, it is not in man that walketh to direct his steps."

Our fellow man, not guided himself by God, is only a blind guide, and, if trusted, will surely lead us in the "ditch" of despair with himself.

If we bow to any man's assumed authority as a guide in spiritual things without Divine proof of his legitimate qualifications we shall not escape the condemnation of Him who has enjoined us "To prove all things and hold fast that which is good"; and yet it is to be regretted that even in view of this awful responsibility, that there are many who take to themselves this vain authority, and millions who are guided by them.

Many examples might be given from Protestant councils and creeds; we give only one illustration, and that from what recently was said by a high dignitary of the Church of Rome near Kingston, in Ontario, who publicly declared that any one who denies that the priests of that church can forgive sins is guilty of committing the sin against the Holy Ghost! Shall we most pity the poor deluded creatures who are misguided by such a man, or despise the contemptible bigot who could utter such blasphemous trash?

In order to make us perfectly sure that we are Heaven-guided, our kind Father has given us line upon line; precept upon precept. All the persons of the Godhead; angels and inspired men, in combined and harmonious revelations; pointing out the way; illumining it with never-failing light;

discovering to us by conspicuous danger-signals, misleading by-paths, pit-falls and impediments, and giving us the example and experience of those who, thus guided, have safely reached the longed-for destination.

"Behold I have given Him for a witness to the people, a leader, and a commander to the people," is a prophecy of Him who, when on earth, said; "I am the way."

"How be it when he, the Spirit of Truth is come he shall guide you into all truth."

Angels were sent from the presence of God to guide inspired apostles to the presence of men who were to be directed in the way of salvation, that their teachings and acts in carrying out the commission of Christ might be recorded for our instruction and guidance.

And lastly, as the result of the manifestations of Divine power in the inspiration of godly men, we have the counsels and exhortations of those who infallibly carry out the purposes of Him who is our guide, in encouraging as well as leading us; in giving us the assurance that our journey will not only be a safe one, but in pointing out the Holy City with its blessed inhabitants and its unending joys as the glorious reward of all those who follow Christ.

Walkerton.

A Last Word with Rev. J. R. Gaff.

DEAR SIR,—You say I misunderstood your letter on the question of union between Baptists and Disciples. Every man has a right to explain his own words, and say what he meant, but those who read must judge of what he means by what he writes. You wrote as follows:—

"The Disciples of Christ are willing to meet all Christians according to their fundamental position on the basis of the Word of God, exclusive of any denominational tests. . . . The divine prenotation of unity is not that there will be denominational union, or one denomination absorb another, but that all lose their separateness of fellowship and be at one in Christ. Here is where briefly the Disciples stand. As between them and the Baptists and other evangelical immersionist bodies, etc. . . . Unite those into one believing, worshipping-working fellowship and the day of a grand Protestant millennium will be near."

The reader can judge whether or not this means an asking of Baptists (for they are among the "all Christians" referred to) to give up their close communion, so-called, for that is their "separateness of fellowship," and to unite with Disciples on the basis of God's Word alone.

Let Disciples first make God's Word and not Campbell's interpretations the basis of their unity and they will not need to give invitations to Baptists to unite. The Disciple lion is willing to lie down with the Baptist lamb if the lamb would only get inside of the lion. How magnanimous on their part! A sort of a Jonah swallow the whale union in disguise.

With an answer to your "Query," which occasioned this reply, I will close this letter. Baptists admit to the Lord's Table those who can come to it in the following order. The Apostles and all who are duly appointed to preach the Word were commanded (Matt. xxviii. 19 20, marginal reading) "To (1) make disciples or Christians, and this is the first of three conditions which come before communion; (2) Baptizing them is the second condition before breaking bread. Having received full instructions from Christ they went and preached and carried out this order, the full development of which we have in Acts ii. 41-42; (3) They were "added unto" the church. This is the third condi-

tion. The church was therefore composed of persons who through hearing and believing and repenting became Christians and were baptized; (4) They broke bread.

Baptists will receive, and do receive those who have been Disciples or Pedo-baptists as well as all others whom they can come into our fellowship under these conditions. Mr. Gaff does not believe that Pedo-baptists are baptized, yet he would invite them to the Lord's Table, hence he reverses the order in God's Word. Pedo-baptists would not invite him to break bread with them if they did not believe he was baptized, hence Mr. Gaff is looser than they.

You say you hope I will be glad to know Disciples are growing. I certainly am, especially as your letter indicates that they are growing in knowledge of the way of salvation. I rejoice that many Disciples are better than their creed. You have written that "you baptize into Christ those who are born of the Spirit." If by "born of the Spirit" you mean those who "are partakers of Divine nature," or regenerated being a distinct experience which will show itself by following Christ in baptism, and every good work according to their knowledge of the Divine will, then I agree with you on that point. But while Disciples hold the view of Campbell, "That the belief of one fact, and that upon the best of evidence in the world is all that is requisite as far as faith goes for salvation, the belief of one fact and submission to one institution expressive of it is all that is required of heaven for admission into the Church," (Chris. Res. pp. 118-119) union with such views need not be looked for. He tells us the one fact is "Jesus the Nazarene is the Messiah." He tells us "the one institution is Baptism." If the belief of this "one fact" is the same as what Mr. Gaff calls being "born of the Spirit," the devils were "born of the Spirit," for they believed that Jesus the Nazarene was the Messiah, (Mark i. 24; Mark iii. 11; Luke iv. 41). Hoping for a day when union may be a possibility. I am, yours respectfully,

W. J. WADDILL,

Baptist Minister.

Hillsburg, March 20, 1890.

A Word of Comment.

1. Mr. W.'s discussion of Baptist communion and of the commission neither weakens nor covers up my position which, in his first letter, he said seemed reasonable but was not. The position is impregnable. "The Disciples are willing to meet all Christians on the basis of the Word of God exclusive of any denominational tests; all denominations to lose their separateness and become one in Christ." If it can be shown that the Disciples hold anything as a test of fellowship not sanctioned by the Word of God they are committed to give it up. If the Baptists, or any other denomination, hold anything as a test not sanctioned by the Word it must be yielded in order to union. Whatever God has not erected must come down. The Baptist Church is not the whole Body of Christ, nor the sole guardian of its institutions. When Mr. W. refuses the right of other immersionists to sit at the table of his church it must be on one of two grounds—either they are no part of the *Body of Christ*, or they are not *Baptists*. If the former, by what law or test are they so judged? If the latter, then it is only denominational exclusiveness. Christ is the centre of unity, and when all come to the *unity of the faith* in Him, excluding the things that make the sect, the table question that now troubles our brother will be solved.

2. Bro. W. has not answered my query. I asked, "If Disciples are not scripturally baptized nor sufficiently regenerated to admit of a union of the two people, on what ground do the Baptists admit them individually into fellowship which they do? Is it consistent to so admit them and then raise the bar of non-regeneration when we speak of union?" His explanation of how Baptists enforce the commission, which by the way is open to criticism, is telling us how they convert sinners; he tells us in the same paragraph Disciples, Pseudo-baptists and others can be admitted the same way! Still the fact remains that Baptists will admit Disciples who come to them without rebaptism, and Dr. MacVicar advises that "Disciple Churches become Baptist Churches," that is there can be union by all Disciples becoming Baptists "unscripturally baptized" as they are. Is this cry of non-regeneration that of the Baptist people or only some of them?

3. Bro. W. is wrong in saying I invite Pseudo-baptists to the Lord's Table. "We have no such custom neither the 'Churches of Christ.'"

4. I wish the reader to note that Bro. W. persists in his letters in the attempt, first, to represent Mr. Campbell as not teaching regeneration; and, second, to hold up the Disciples as making, not the Word of God, but (Mr.) Campbell's interpretation of it their Creed; therefore, etc., etc. Such statements can safely be left to the criticism of the reader; he understands their meaning and intent. Whether Mr. W. means it or not he knows, and is responsible; but it is part of that old odium and offence cast so liberally upon the Disciples in the past in their work against human creeds and religious intolerance.

J. R. GAFF.

Our Young People's Society.

In April of 1858, the young people in connection with the Disciples' Church on Denison Ave., Toronto, organized a "Young People's Society of Christian Endeavor." We drafted a constitution from the model given us by the head of that society, omitting what is called the "Cast Iron Pledge," yet embodying the spirit of the constitution. The pledge reads thus—

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do. That I will pray and read the Bible every day. I further promise to be true to all my duties, to be present at, and take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master Jesus Christ."

It was thought by some that the pledge was too binding, by others that, as Christians, our obligations to Christ ought to be enough without subscribing to that written by Father Clark; while some went so far as to say that it was contrary to the spirit of Christianity. We went along in this way for some time until the Union Endeavor Society of this city found us out, and expressed a desire that we should become members of the Union, but refused to take us in on the ground that we had not signed the pledge, as that was the all important thing and what really made us a Society of Christian Endeavor. We discussed the matter several times at our meetings, and finally decided not to take the pledge, as some of our members could not do so conscientiously. We changed the name to the "Young People's Society of the Church of Christ." We drafted a new constitution, with the following for our motto: "To encourage Missionary effort; to promote the study of the word of God;

to cultivate an earnest and useful Christian life; and to develop the social, intellectual and spiritual powers of its members." We have been working under this banner ever since, and have every reason to be encouraged with the results. We hold a meeting every Sunday morning at 10 o'clock for prayer, and the discussion of Bible topics; a Literary and Social meeting every second and fourth Thursday evening in the month. We started with a membership of about twenty. We now number over forty. We are well organized with a good staff of officers and standing committees, and under the able leadership of our President, D. J. Sinclair, we hope for good results.

When we began holding our meetings none of us felt free to express ourselves in public, but now we have quite a number who not only take part in the Young People's meeting, but also in the Wednesday night prayer-meeting. We have both active and associate members; the active members are those who have professed faith in Christ, and are expected to take part in our meetings, while the associate members are those who have not made such profession but are interested in our work.

The Committees of the Society are a Prayer-meeting Committee, whose duty it is to provide a topic and assign a leader for each weekly meeting. A Look-out Committee, who are to welcome strangers, to decide as to the eligibility of candidates and to endeavour to reclaim any that may seem indifferent to their duties; an Entertainment Committee, who provide programmes for the Literary meetings.

The Young People's Society is a good training school in which we are prepared for church work. The young people of to-day are the church officers of the future, and just as they are taught now will they carry on the affairs of the church then. There ought to be a Young People's Society in every church; the cause needs more workers, and there is no medium by which young people can be better fitted for Christian duties; we develop from the Society into regular church workers. It is worthy of note that among those who united with the church during the special meetings held in the early part of the winter, were a number of associate members of the society.

I noticed in the April number of THE EVANGELIST, an article from Bro. Baughman, of Bowmanville, on young people's work; I wish more men like Bro. B. would take up the question for us and keep it before the readers of THE EVANGELIST until the importance of our work be impressed upon all.

C. O. CRAWFORD.

Toronto, April 11th, 1860.

To the Infant Class, Guelph Sunday School.

MY DEAR CHILDREN,—Your kind gift (\$5) to the Minnedosa Church is just received, and it is certainly the most acceptable contribution that has come in so far. It is the first from a Sunday School class. I hope lots of little folk all over Ontario will follow your example, and work with their own hands for the dear Jesus. We would then soon have plenty of money to build the meeting-house in that far-off country, and keep up a mission, too.

When Jesus was down here in this world, He took just such children as you in His arms and blessed them, and if you keep on working for Him as you have begun, when He comes again He will take you with Him to His own beautiful home.

Now, good-bye to every one of you. I would like very much to see you—maybe I shall, some day. Lovingly yours,

JENNIE FLEMING, Treas. O.C.W.B.M.

Selections.

My Brave Laddie.

Tap, tap, along the pavement, tap,
It came, a little crutch,
A pale-faced lad looked up at me:
"I do not mind it much,"
He answered to my pitying look,
"It might be worse, you know;
Some fellows have to stay in bed,
While I quite fast can go."

"Oh, yes, I used to run about,
Perhaps I may again;
The doctors say it's wonderful
I have so little pain;
It hurts me now and then, of course,
Well—ever since the fall,
But I'm so very glad, you see,
That I can walk at all."

Tap, tap, the little crutch went on,
I saw the golden hair,
The brown eyes wide and all aglow,
The noble, manly air,
And somehow tears a moment came,
And made my vision dim,
While still the laddie's cheerful words
Were sweet as sweetest hymn.

"I am so very glad, you see,
That I can walk at all."
Why, that's the way for us to feel
When troubles may befall.
There's always blue sky somewhere,
Friend,
Though clouds around you meet,
And patience will the Master send,
If sought at His dear feet.

—Mrs. M. B. Sangster.

A Reminiscence of Isaac Errett.

The Yearly Meeting of the Disciples of Christ, of Stark county, Ohio, was held in 1870, with the church in Minerva. For several months previous to this meeting R. C. Flower had been preaching in Alliance, in the same county, and had poisoned the minds of his hearers with the heresy of restorationism, greatly to the injury of the cause of Christ, not only in Alliance but in all the surrounding country.

On Lord's day morning, August 18, Isaac Errett preached a discourse on "Spiritual Life," from John iii. 15. He treated of the two births, the fleshly and the spiritual; of the two lives, the life according to the flesh and the life according to the spirit. He then spoke of the two destinies, and quoted Gal. v. 7, 8: "Be ye not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." After referring to the law of destiny as presented in this passage Isaac Errett alluded to the doctrine of restorationism or second probation, and made the following observation concerning it:

"There are some people who talk about a second harvest. If there is any such doctrine as that, it belongs to hell, and not here; and if any man has such a doctrine to preach let him go to hell and preach it. Our business is to keep people from going to hell, and not to tell them how to escape after they once get there."

The effect of this remark was wonderful. It was uttered in the pointed, pungent and powerful style characteristic of the speaker, and it thrilled the entire audience. The singular appropriateness of his remark was clearly apparent to his audience and they were strongly impressed with the force of the truth, if there be any truth in the doctrine of restorationism, it had no business in this world but should be relegated to Gehenna where it rightfully belongs, and where it doubtless originated.

Some of R. C. Flower's followers were present and heard Errett's remark, and they felt most keenly the home-thrust that had been given to their favourite doctrine. They were unable, however, to answer the attack made upon their "philosophy and vain deceit."—M. P. Hayden, in Oracle.

Lying for the truth is bad, and scolding for it is not much better.

Character in Preachers

The most vital point in a preacher is his character. I know a man who always preaches well, but somehow I always feel in hearing him that there is no strong, valorous, redeemed man behind it. It is the plea of a lawyer, and might be on the other side; not the wife's loyal and intense beseeching for her husband. Preaching is God's way of diffusing the truth, because by it he adds a man to the truth. A preacher needs to have a character, a self that will make a mark, and in our day this self that cuts is more than education, culture or skilled literary performance. Some men ought never to have been recognized as preachers, because they never had cutting power. The weak brethren are as much out of place in the country as in the city. Character in the preacher tells everywhere. I have known learning to be powerless, skilled sermonic art to be lifeless; but I have also seen character triumphant under the burdens of ignorance, and even of physical defect. I know a man who had a defective palate, who has preached into the depths of my convictions, and stirred me as with a tempest. The worst voices and the worst grammar have overcome me with a man clothed with the gospel behind them. If a preacher "is not much of a man," don't set him to preaching. A preacher must be a good deal of a man.—D. H. WHITLER, in the Christian, Boston.

A Sad Sight.

There is hardly a sadder spectacle on earth than that furnished by a godless and graceless old man, who has lived in this Christian land perhaps three quarters of a century, and all of whose days have been spent without any effort to lay up for himself a treasure in Heaven. His childhood and youth were thus spent; his manhood and middle age were thus spent; and now there he is, in old age, with life on earth almost gone, on the very margin of the grave, with eternity just before him, and with not the first thing yet done in the way of preparing to meet God in judgment. Death frowns upon him. He finds no pleasure in thinking of the past, none in the present, and none in the future. Meditation brings him no joy. Memory and conscience afford him no comfort. He is without the blessing of Christian hope, when he most needs it. The disabilities and pains of his body make life a burden to him. The activities of business that once employed his thoughts he can no longer bear. He must from sheer necessity lay down the early tasks of life. In a short time he will be dead; and he knows it. The Book Divine is no source of comfort to him. He is not sufficiently familiar with it to be comforted by it, and not in a moral condition to receive its comforts or be entitled to them. Alas! for that man, there are no prospects before him that sweetly invite his thoughts to the spirit world. The simple truth is, he had laid up for himself no treasure in Heaven. This one thing he has not done. Many things he has done, but this, never. He may leave millions to his children, but there are no millions for him in the skies. His whole record on earth is wrong, fundamentally and awfully wrong. And now there is, at least, in his feebleness and decay—near the end of a wasted and mis-spent existence on earth—a sore affliction to himself and a solemn warning to every passer-by. Who will envy him his lot? Who should imitate his example? His life in this world, as to the great purpose for which it was given, is simply a prodigious failure. It ends without hope here, and in eternal darkness hereafter.—N. Y. Independent.

Advertisements.

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Health Without Medicine.

Read the Following Testimonial:

"DEAR SIR,—I was among the very first to order Dr. Hall's Health Pamphlet on seeing its announcement in the *Microscopist*. I was then in Washington City, and proceeded immediately to put the new treatment into practice personally and with others, more especially to test its physiological and therapeutical effects. I have become so well convinced of its value for the alleviation of many forms of disease, such as dyspepsia, lung troubles, constipation, kidney derangements, and in fact all forms of disease which have their origin in an impure state of the circulation, that I am ready to give it my unqualified indorsement as a potent adjunct in the treatment of such cases."—Jas. F. Dauter, M.D."

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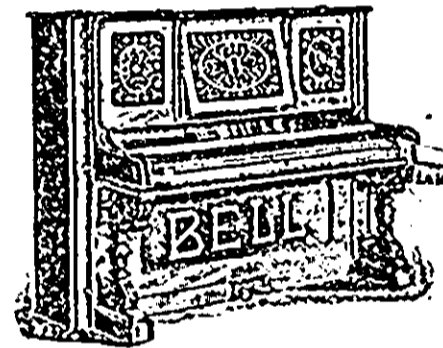
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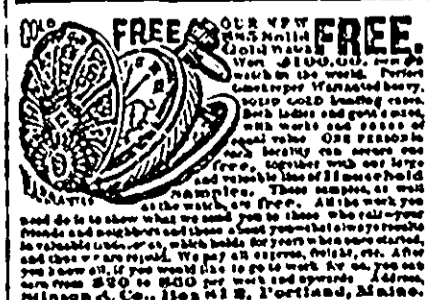


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In ordering change of address be sure to give the old post office as well as the new.

TORONTO, MAY 1st, 1890.

Special Notice.

We are sending out a great many sample copies of this number. A large number of these are sent at the request of friends desiring to see THE CANADIAN EVANGELIST. We flatter ourselves that they will be so well pleased with the paper that they will order their names put on our list of regular subscribers at once. Those receiving sample copies without having ordered them will in like manner, we think, be favorably impressed, and we cherish the hope that they, too, will promptly notify us of their desire to take THE EVANGELIST. All subscriptions should be sent to our Toronto office, 65 Yonge Street Arcade.

"The Canadian Evangelist."

Having determined to enlarge our paper and publish it twice a month instead of once, we have concluded to enlarge its name by substituting "Canadian" for "Ontario." Some of our correspondents have from the first been writing to THE CANADIAN EVANGELIST; unlike the rest of us they will have no change to make in their style of addressing THE EVANGELIST. As the paper has never been exclusively devoted to Ontario, it seems fitting that it should receive a name more in keeping with its constituency.

It is not necessary here to say a word by way of describing the altered and enlarged form of the paper. Those who read these lines have within their hands a more satisfactory means of gaining information on this point. In the April number we promised a paper that would "present as fine an appearance as any religious journal in Canada." If that promise be not fulfilled in this number, all we can say now is, that it will not be our fault if it be not in the next number. We think the Disciples in this country want, and deserve, and will support a religious paper equal to the best from the standpoint of printer and publishers, and we are therefore resolved to use every lawful means to provide such a paper.

So far as our old subscribers are concerned there is no occasion for setting forth here our principles, our aims, and our methods. And for the information of those who are unacquainted with us, we, perhaps, cannot do better than quote a paragraph which appeared in the first number of THE ONTARIO EVANGELIST, published May, 1886:

"It is our intention that THE EVANGELIST shall be a means of communication among the Disciples of Christ in Ontario, a channel for the dissemination of such information as shall be calculated to stimulate them to increased zeal and activity, and a medium for the discussion of such questions as are of practical importance to them in preaching the Gospel to sinners, and in edifying the saints. And we wish it to be freely used by them for the purposes indicated—as

freely, of course, as our space will allow."

This indicates the purposes with which we undertook editorial work, and if "Canada" be inserted in place of "Ontario," it expresses very well the objects we have before us in continuing to publish a paper.

We take this opportunity of saying that we do not entertain the idea that a religious paper, however Scriptural in its doctrine and in its spirit, can take the place of the Bible. We do not think that the most attentive reading of the most excellent religious journal will excuse a Christian for not reading the Scriptures, nor make up to him the spiritual loss that will follow his neglect to drink directly from the fountain of the inspired word of the living God. Rather one of our chief aims shall always be to stir up all our readers to a more regular, more thorough and more practical study of the living oracles.

We invite all who sympathize with such purposes as are herein expressed to enter into fellowship with us by subscribing for THE EVANGELIST, and by aiding us in largely extending its circulation. We have, we are gratified to be able to say, received many hearty and generous promises of assistance from brethren and sisters accustomed to write, and we trust that the paper will be so conducted that all who love the pure Gospel will have no cause to consider us unfaithful to the truth. We have placed before ourselves a high standard of excellence. If we cannot reach it, we hope by the aid of our brethren and under the blessing of God to be continually approaching it.

In conclusion we desire to say that we enter upon this larger enterprise with the conviction that, "except the Lord build the house, they labor in vain that build it," and with the confidence that the Master is able to make even a feeble effort productive of large good, if so be that the effort is undertaken in His name, and permeated by His spirit.

The Right and Wrong Use of S. S. Lesson Helps.

A question-paper, or a question-book, is always out of place in the hands of either teacher or scholar in a Sunday-school class. Unless a teacher knows his lesson well enough to be able to ask his scholars about its facts and its applications without using a series of printed questions for that purpose, he is not prepared to teach that lesson. And if a scholar is interested in his teacher's words, as he ought to be in the class hour, he will not want his attention diverted or divided by the words of a printed lesson-help. It may, however, be well, in some instances, for a scholar to make a note, during his lesson-study at home, of such points as he would like to question his teacher about; and those notes can be used by him for reference in the class, without any such disadvantage as would result from the use of a printed lesson-paper. It is a teacher's duty to know his lesson before he tries to teach it; but a scholar is not bound to know in advance all that his teacher has to teach him. Hence, while a teacher has no right to depend on another man's printed questions in his class-teaching, a scholar may be the gainer by making a note of points that he would like information about.—*The Sunday School Times.*

The time of the year is at hand when the summer Sunday Schools re-open, and we take the opportunity of directing attention to the sound sense contained in the above paragraph. It is absurd to denounce lesson-helps as an evil. Good lesson-helps, well used, are a great aid to the earnest teacher and scholar. But they should be kept in their proper place, which, as *The Sunday School Times* rightly remarks, is in the hands of neither scholar nor teacher during the time of recitation.

The May Collection.

As this paper will be in the hands of the greater part of its readers before the first Lord's Day in May, another word concerning the May collection for Home Missions may be pardoned in this place. We may be repeating ourselves, but we venture to say that the following facts should stir the hearts of our brotherhood in Ontario, and lead them to resolve to do conscientiously all they possibly can to support the glorious cause of missions in our own land:

First, then, encouraging reports come to us from all the points now receiving assistance.

Second, appeals are being made to the Board from places in Ontario which from lack of funds the Board is unable to respond to.

Third, from Manitoba and the North-West the cries come thick and fast, and loud and long. And let it be understood by every man and woman who loves the truth, that those great countries look to Eastern Canada, particularly to Ontario, for the Gospel. The denominations, if they are not endeavoring to outstrip one another, are in almost desperate tones imploring their members to send preachers to the North-West. This is emphatically the nick of time for those regions. During the coming summer there might be a number of preachers in the North-West proclaiming the unsearchable riches of Christ after the Apostolic manner, if there were funds in our Mission Treasury to support them. Does any one upon reading this say, why do not the preachers go without the promise of support and travelling expenses, and trust to the Lord to provide for them? To any honest man who seriously and candidly asks such a question, we would kindly say, "How much have you risked or sacrificed, how much would you risk or sacrifice for the Gospel's sake?" "Happy is he," says the Apostle Paul, "that judgeth not himself in that which he approveth."

Paul thanked God when he remembered the "fellowship in the Gospel" of "the saints in Christ Jesus that were at Philippi;" shall not we in these days thank God for the opportunity of having "fellowship in the Gospel?" It would furnish occasion of great encouragement if liberal collections should be taken up in all the churches on the 4th of May, or some Lord's Day soon after that date.

When our friends are sending in sums of money to us not larger than ten dollars it is better for them to get a post-office order than to register the letter now that the registration fee is five cents. On orders up to four dollars the fee is two cents, and over four dollars and up to ten dollars five cents.

From a letter of Bro. D. A. Ewors in the *Christian Evangelist* we learn that the Wesleyan Methodists in Australasia are making very little progress. It is thought probable that the work of the Salvation Army has something to do with this state of affairs. Many of the "progressive" Wesleyans, however, contend that the class meeting test of membership is responsible for the crab-like progress of the body. In each conference a strong effort has been made to alter or modify this test, and in many cases the conservatives have been outvoted. A similar agitation, we understand, is being carried on in England.

THE PUBLIC WARNED.

Many people are deceived into neglecting bad blood, dyspepsia, constipation, etc., and thus allow these and other diseases to become established. Act promptly by using nature's blood purifying tonic, Burdock Blood Bitters, which regulates the entire system, curing all diseases of the stomach, liver, kidney and bowels.

We ask our friends to read carefully the standing notices on the fourth page. By attending to them they will save themselves and us some trouble. It is of special importance to observe that all matter intended for publication is to be sent to the editor, Erin, Ontario; and that all business communications and remittances are to be addressed to THE EVANGELIST PUBLISHING CO., 65 Yonge St. Arcade, Toronto.

Many of our readers will already have heard of the death of Bro. John Stewart, of Eramoan, on the second day of April. We have received an obituary of him, written by Bro. Hugh Black, which we are compelled to hold over until next number. We extend our sympathy to his wife, and daughters, and grandchildren. We doubt not but they all tenderly loved him. Many who were not connected with him by fleshly ties loved him for the truth's sake which abode in him. No preacher of the many who were made to feel at home in his house will ever forget his generous hospitality, and his delight in discoursing on the things pertaining to the kingdom of God.

Rev. Robert Dann, a Baptist minister, who has changed his views on church polity, requested to be admitted as a minister of the Presbyterian Church. His application was referred to a committee who reported in favour of it.

This is a daily paper's report of one item of business transacted at a late meeting of the Toronto Presbytery. It would be interesting to know by what process of reasoning Mr. Dann was led to change his views so far as to believe that infants are proper subjects for baptism.

Faith and feeling are two distinct things. Men may feel that they are right when they are decidedly and terribly wrong. Saul of Tarsus verily thought that he ought to do many things contrary to the name of Jesus of Nazareth. But though he felt that he was right, he was, under the influence of a false religious zeal, fighting against God. He had a "zeal of God, but not according to knowledge;" and had he not changed his course on being enlightened, he would have been condemned, with all the religion he had. Just so it is now. Men may talk of a change of heart, and of the power of godliness in the soul; yet if it does not lead them to seek to know and do the will of God, it is all in vain. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—*Signs of the Times.*

The above is very wholesome doctrine. The idea that if a person feels he is right, he is right, is a delusion of Satan. It is a doctrine unknown to the Scriptures, and those who hold it have very little use for the Scriptures. "Great peace have they which love thy law," says the Psalmist.

Church News.

AYLMER.—Excellent meetings at the young church in Aylmer. Several additions since last report. One person baptized Lord's Day evening last. The Wednesday night prayer meetings are a great help. The Sunday School recently organized is proving a success.

MINNEDOSA.—The latest word from Minnedosa is quite cheering. It is expected that the meeting-house will be occupied about June 1st. The little church is going forward with the faith that their brethren and sisters in Ontario will stand by them, and what has already been contributed furnishes ground for believing that they will not be disappointed. Again the readers of THE EVANGELIST are kindly urged to send in subscriptions to Miss Jennie Fleming, Kilsyth, Ont.

COLLINGWOOD.—We closed a meeting of six weeks on the 30th of March, immediate results, fifteen additions—fourteen of them by confession and baptism. The meetings during the past month were very encouraging, the attendance being much better than at any previous meetings, and a very apparent interest, which, we trust, will yet bring forth fruit to the glory of God in the salvation of men. Our Sunday School is doing finely and we are all hopeful. G. SINCLAIR.

AURORA.—The church here, till of late, held no evening services. Now the Christian minister, Elder W. H. Chidley, from Kettleby, preaches every Lord's

Day evening. This has proved mutually helpful and looks as though there was a desire for union. Especially do we think so since the arrangement is likely to continue. The Sunday School is very active. This is one of the churches that is bound to live, because they are determined to work. Whether strong or weak such a church will soon become a great power.

TORONTO—REV. J. R. GAY.—Two baptisms recently in Donison Avenue—a gentleman and a lad from the country who will take membership there. On a recent Sunday evening, after a sermon on "Who are the Disciples?" a gentleman, who had been attending our meetings a short time, arose and publicly accepted our position, saying he had occupied such ground for a quarter of a century. He is well grounded in the Scripture. On the same day a lad from the Sunday school, and well taught at home (one of our Christian families) came forward for confession. Recently our sisters gave an evening social and reception to members of the church and their friends. A large number of people were present, and a pleasant evening spent in making acquaintances and in conversation. Social evenings like this occasionally can be made of great benefit where "kindred spirits come to meet, and mingle in fraternal love."—April 21st, 1890.

MUSKOKA MISSION MATTERS.—We have held meetings for about a fortnight at Menominee, some ten miles from here, where the people have been asking for the preaching of the Gospel for some time. I have been there occasionally before this but never to hold a series of meetings. Two young persons confessed their faith in Christ. Some eighteen months ago I baptized two at Menominee, so that now there are four or five, with prospects of more. I have arranged to preach there fortnightly. Faith-cure men have been operating among the gullible for some time, but their work is growing less day by day. On account of the state of the roads, lumbering, sickness and hard times less has been accomplished during the past winter than formerly. Preaching only once a fortnight or once a month in a place is not likely to accomplish much but will only keep up an interest in the work, and scarcely that. We cannot be said, on these accounts, to be advancing much in this district. W. M. C. Huntsville, April 18th, 1890.

HAMILTON.—The Church of the Disciples, a religious organization, which has been in existence in this city for the past ten years, has finally become strong enough in numbers to contemplate the building of a suitable place for worship. Until a few years past they were contented with meeting in the private houses of the members, but lately have been holding weekly services in Good Templars' Hall, corner of King William and James streets. During the winter, active steps were taken towards securing a site, and in January a lot 58 x 32 feet, was purchased on the corner of Wilson and Cathcart Streets. About two weeks ago, the excavation for the foundation was commenced, but operations are at present at a stand-still owing to a difficulty existing between the real estate people, Messrs. Bush & Brown, and Mr. Thos. Kinrade. Mr. R. N. Wheeler, one of the elders, stated to a *Times* reporter to-day that he thought that obstacle to the site would be removed, and inside of two months expected to see a neat little church on the premises. The plans call for a brick structure 52 x 20 feet, with a Gothic roof, and having seating accommodation for three hundred persons. There will be a gallery over the entrance, and the basement will be occupied by the Sunday School. There are a large number of believers in the doctrines of the Disciples, who will no doubt rally around the officers in their commendable efforts. The services will be conducted by Mr. A. Anderson, the presiding elder, assisted by Messrs. M. Warner, D. Harris, A. Tolton and R. N. Wheeler.—*Hamilton Times.*

RIDGERTOWN.—By the cordial invitation of the brethren here I came to this beautiful and interesting town in the early part of February last. The brethren had not been meeting for some time, partly on account of the impassable condition of

the roads and the inclemency of the weather, and partly on account of—well, what will I say?—just to use a Bible term, which our brethren will not object to, they were "neglecting the assembling of themselves together as the manner of some is." It is to be lamented that old intelligent Bible students and Christians should so far forget themselves, their duty to God and to one another as to omit the observance of the Lord's Supper even for a single week. "The disciples met on the first day of the week to break bread." "O," you say, "they had a preacher." How do you know, my dear sir? "Well, Paul was there you know." Yes; and some of them went to sleep while brother Paul was preaching, and one man tumbled out of the window. Brethren, if you feel like taking a nap while the preacher is talking to you about the great and precious truths, you had better close the windows or occupy the centre seats. I wish the brethren, when there are just a few of them, would take the middle row of seats, especially when you number only about fifty in a house that would seat 250 to 300 people. You would hear fully as well, and it would be much easier for the speaker to address you. I am glad to be able to state that the meetings here are increasing in interest. Most of our brethren are in the country, and notwithstanding the condition of the roads, and the distance many have to come, our meetings all through have been fairly well attended. Our brethren, especially the sisters, are thoroughly in earnest. The members just now are about fifty, leaving out the Blenheim people. There are 180 names on the church book. Some have moved away, others have died, and thus the membership is greatly reduced. Brother D. Anderson, formerly of Exvorton, is superintendent of the Sunday School. The school was inoperative during the winter months. It is now in good working order. Brother J. A. C. Anderson, an excellent Sunday School man, and a great worker in the church, is about leaving the place. The move on the part of our good brother is greatly regretted by the church here as it will be difficult to fill his place, especially in the Sunday school. We are now holding meetings through the country. We call them prayer meetings. There are, however, so few who feel it their duty to engage in the "reasonable service," that the writer finds it necessary and expedient, though perhaps less profitable to occupy the time in speaking. We usually have a very interesting song service, in which most of the young people take a part. I presume they pray at home when they have "shut to the door." It is not to be supposed that our young people neglect this important duty; it would be well, however, if they would take part in the public prayer meeting. I would suggest to our preachers and leaders in our churches that they instruct those over whom they are placed as overseers to offer public prayer; it will do them good, and be a great help to you in your work. It will take some time and a great amount of labor to get things in first-class shape here. I trust, however, that by God's blessing upon our efforts, things will come all right by-and-by. I do not know just how long I may remain here. All depends on—well, if the people—and we will soon be able to test the matter, as the roads are getting good—work in harmony, and heartily cooperate, I shall be with them, probably, for some time. No preacher can succeed without the co-operation of the church. I nearly forgot to mention the Mission Band, which is actively at work. The C. W. B. M. is also at work. Contributions will be sent in in duo time.—H. BROWN.

It is recorded of a certain great philosopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply-learned man, he thought that the little girl must have learned something very grave, something very deep, from such a father and he said to her, "What is your father teaching you?" The little maid looked at him with her clear blue eyes, and just said, "Obedience." That was what the great and wise man taught his little girl, and his example is worthy of imitation of every Christian parent who has at heart the welfare of the child.

Manitoba Column.

(Conducted by A. H. Finch, Portage la Prairie, Man.)

We hail with delight the new departure in the EVANGELIST. While enlarged in form and doubled in frequency of issue, we are satisfied it will be more than quadrupled in usefulness; but it will not have entered its proper sphere till it visits us weekly.

When we think of the long weary miles separating us from our brethren east and south, we feel in the position of a foreign mission field, we thus gain some idea of the feelings of those in heathen lands, hence we concluded to take up both the March and September collections for foreign missions. The March call, after writing all the absentees, amounted in Portage to \$44.25.

There is a strong move "all along the line" in Manitoba for prohibition, which we hope to obtain in the not distant future. Over three-fourths of the province is under prohibition now. Then, when Nebraska carries to a successful issue her present campaign, we shall have a belt of freedom 400 miles wide, stretching from the borders of Texas to the pole. This was once known as the great American desert, but which of late years has been flowing with milk and whiskey; again the whiskey streams at least go dry.

We have adopted for 1890, "Prayer-meeting Topics," printed by Guido Printing & Publishing Co. A card containing topics and helpful hints is given to each member, and all come prepared, hence interest and attendance have improved at least 50 per cent. Try it, it will pay.

Are our churches alive to the necessity of sending young men out to the Lord's harvest field? The cry comes from all the outposts, "More men! Send more men!"

It rests with the individual churches to choose and encourage such as show fitness for such work. Whom shall we choose? The recipe for making Canadian Knights, "Take a man—any man will do," etc., will not work here.

First and foremost he must be a good man, morally and spiritually—none else need apply.

Secondly, he should possess as thorough a knowledge of the Scriptures as could be reasonably expected. This backed by a full share of native intelligence and all the acquired ability possible.

Thirdly, he should have a strong, fervent desire to use knowledge, intelligence and ability for the good of his fellow-creatures.

Fourthly, he should not have any special heavy, spavined, wind-galled hobby, to be ridden in and out of season.

Fifthly, let the church encourage him to devote all his ransomed powers to the Master's cause, give him work to do, see that he does it, encourage him, speak kindly but truthfully to him and of him, above all pray for him; never harshly criticize him, but in honesty and love help him to overcome his failings and establish his virtues.

The pure, unadulterated truth, fresh from a pure, warm, loving manly heart, through a sanctified intelligence, gushing forth as a stream in the desert, backed by the great reservoir of eternal life, is what will tell for eternity and will tell for God. This is the crying need of the world today.

In the Standard of April 5th, one preacher says, "I found and visited about thirty-five disciples, all (italics his) of them anxious to have the cause established in their enterprising and growing city." I take this as a specimen of hundreds of places. Why do thirty-five disciples, "all of whom are anxious," anxiously wait for some one to hunt them up and establish them?

Horace Greely has said the best way to resume specie payment was to resume. Why don't they establish? Can you, sir, conceive of thirty-five Christians, trained in you... in such a school as the Young People's Society of Christian Endeavor, anxiously waiting for years to be "established"? The first six months they would have a Sunday School, prayer-meeting and Lord's Day meeting established among themselves. Their hearts would be kept warm, their influence felt for good in the community, seekers after truth would crowd round them, a preacher would be

sent for, a good meeting held, a large number gathered in, and before the end of the year a good house would be built. They would "establish" the cause and not wait for years, "all of them anxious to have the cause established." Brethren, establish a Y.P.S.O.E., or something to produce the same result, and your members will go forth and "establish" the cause everywhere their lot is cast. April 9th, 1890.

Co-operation Notes.

All contributions for Home Mission work and for the Hamilton Building Fund are to be sent to George Munro, Cor. Sec., Erin, Ont. Those not receiving credit for money paid should notify us promptly.

Any church that would like to have a young man laboring with it during the summer is invited to communicate with the Corresponding Secretary. We have already aided in securing places for some of them and would be pleased to do so for all. The increasing number of young men preparing for the great work of preaching the Gospel is a reason for thankfulness, and the churches should offer them all reasonable encouragement.

The Owen Sound Church, as will be seen from the invitation in another column, is getting ready to entertain everybody at the Annual Meeting. Directions as to the best means of reaching Owen Sound have been prepared and will be published in next issue of the EVANGELIST. Arrangements are being made for reduced rates on the railway, and full directions regarding them will also be given at the same time.

The programme will be inserted in the two next numbers of this paper, that all may know beforehand the principal matters to be considered.

A circular letter relative to the May Collection and the Annual Meeting has been distributed among the churches. It is thought well to present it here, that the brethren may not only have the opportunity of hearing it read, but may be able to peruse it at their leisure.

"DEAR BRETHREN:—The Board of Managers has not troubled the Churches with many circular letters during the present Co-operation year—only one so far, and this shall be the last. Attention is here directed to two matters of special importance.

"I. THE MAY COLLECTION.

"The Annual meeting at St. Thomas instructed the Board to ask the Churches to take up two special collections for Home Missions during the year, one on the first Lord's Day in November, the other on the first Lord's Day in May. The request for a collection in November was responded to by not a few of the Churches, and the treasury very materially affected thereby. It is very desirable that the present appeal should be cordially received, and liberal collections taken up, in order that the Board may be able to meet all the obligations incurred by direction of the Annual Meeting, and that a comfortable balance may remain in the treasury to begin next year's work with. It should be remembered that in this, as in other matters, there is no thought of dictating to the Churches; all that is intended is suggestion and exhortation. At the same time, inasmuch as the Board is acting by appointment and on behalf of the Annual Meeting, it is felt that it is altogether proper for the Board to urge the brethren to provide the funds to carry on the work. By way of encouraging the brethren to contribute freely it is pointed out that the work is prospering at the present missions, and that the 'open doors' are multiplying. Another consideration that should lead to generous offerings, is that the Board has made arrangements to send two or three young men to Muskegon during the summer to assist Bro. Crowson in that district. The Board is not ignorant that times have been rather hard during the year, but it is not thought that they have been so hard as to render us unable to support the laborers now in the field. It is confidently believed that if the Churches contribute according to their present ability their will be enough and to spare.

"II. THE ANNUAL MEETING.

"The Annual Meeting will be held with the Church in Owen Sound, and will convene Thursday, June 5th. The Owen Sound Church extends a hearty invitation to the brotherhood and will provide entertainment for all who attend. Those who expect to be present should send in their names in good time to James C. Stephens, Owen Sound, Ont.

"The Annual Report of the Board will be presented and many questions of interest and importance will be discussed. Bro. Robert Moffett, of Cleveland, Ohio,

has promised to attend as chief speaker, which is a guarantee that first-class preaching will be the order of the occasion.

"Full particulars as to programme, facilities for reaching Owen Sound, etc., etc., will be published in due time.

"The Board, as well as the Church in Owen Sound, wishes it to be distinctly understood that a general and cordial invitation is given; no one interested is to consider himself uninvited.

"On behalf of the Board,
"Geo. Munro, Hiram Black,
"Cor. Sec. Pres."

As the reports month after month would indicate, many of our brethren and sisters have contributed to the Mission funds during the present year. Nevertheless some of the sums subscribed both to the Mission Fund and to the Hamilton Fund have not yet been paid. It is presumed that most, if not all, of those concerned read the EVANGELIST and will see this note. Will they accept this word of exhortation and send on their contributions at once, if possible? The Board desires to close the year's work with a balance in the treasury, as well as with all obligations of the current year fully met. This will be done, if none neglect to do what they have promised to do.

The following sums have not heretofore been reported:—

General Christian Missionary Convention.....	\$25 00
Gabriel Wells.....	5 00
Dan. McMillan.....	5 00
H. M. McMillan.....	2 00
Peter McLellan.....	2 00
Eliza Everdell.....	1 00

Those intending to be at the Annual Meeting will take notice that Mrs. LEAVENS is the person to whom notification is to be sent and not to JAMES C. STEPHENS as stated in the circular letter.

Geo. Munro, Cor. Sec.

A Cordial Invitation from Owen Sound.

DEAR BRETHREN AND SISTERS,—The time of the Annual Meeting is rapidly approaching, and the Church here is already making preparation for entertaining a large number of delegates. A hearty invitation is extended to all the brethren and sisters in Ontario to come and spend a few days with us, either as delegates or visitors. We trust that every church in Ontario will be represented, and that all who come will have a refreshing and pleasant visit with us.

We desire that the names of all those who expect to come should be sent in, if possible, by May 24th to Mrs. A. LEAVENS, Owen Sound, who is Secretary of the billeting committee.

When you start purchase a single first-class ticket, and get a certificate from the Station Agent at the same time. When you are ready to return the Secretary will also sign the certificate and then upon presentation of it at Owen Sound or Allouf Station you can get a return ticket at one-third fare.—Fraternally, C. A. FLEMING, Secretary of Owen Sound Church.

The Annual Meeting.

Time has brought us near our Annual Meeting for 1890. Each year is a witness of those changes which mark our earthly time, opportunities are passing with each day. Our fathers in the flesh and in the gospel are being gathered home one by one. They have fallen on the battlefield and have entered into rest. Others, valiant warriors in the service of the Lord, are nearing the shore. Do we, who are yet enjoying the strength of our manhood and our womanhood, realize that the work of the Lord's cause has fallen upon us? Do we appreciate that the cause of Christ will go forward and increase in honour to the Master and blessings to many hearts by our faithfulness, or become weak and sickly through our indifference? I am not going to introduce any discord nor discuss any plan, but simply say that what we need is more consecration, a greater willingness to do the work committed to us by our Father in Heaven. I venture the plan of work won't trouble us, for we are workers together with God. Surely then there can be nothing wrong for us, as the children of God, to work together.

Our annual meetings are growing in interest and profit each year. I believe those who attended at St. Thomas last year came away with a fuller appreciation of their high calling of God in Christ Jesus, a greater love for human souls, more faith in the ultimate triumph of the Gospel of Christ, more faith in each other and a strong desire to share in the work.

Now, dear brethren and sisters all over our fair Province, do we love the cause of Christ, and have we a desire to see the Redeemer's Kingdom going on prospering and to prosper; is this in word only, or is it in deed and in truth? Come up to the Annual Meeting of 1890 and let us counsel together. The meetings are just what we make them; let us then make the coming June meeting the grandest one in our history. What an unspeakable delight it would be—there would be many tears of joy—if the churches of Christ in Ontario were united and worked together in this great business of preaching "the gospel as the power of God unto salvation"! Your Board would be overjoyed to see every church represented at the meeting. The brothers and sisters of Owen Sound and vicinity are anxious to have the meeting a success. Each church, and all the workers in the Master's vineyard, are invited. Hoping to see a large meeting.

Yours,
Hiram Black.

Prayer Meeting Service.

J. R. GARR.

The mid-week, or prayer-meeting, ought to be the people's meeting. The Sunday meetings are spoken to from the pulpit, but here the hearts of the people should not only be spoken to but in some way to find expression themselves. In this way the meeting will be a success, whether few or many be there, though all should be there. Life has its struggles, feelings, thoughts and hopes; out of these let the hearts of all utter themselves in prayer, praise, exhortations and Scripture selections. It is a good thing to have subjects prepared in order, and announced in advance, that all may come prepared to a definite purpose. In *Denison Avenue* we have been greatly benefited of late by going through part of Luke, taking subjects from the life of Jesus, and mixing them suggestive and helpful to our hearts. We have been carried through the scenes of His ministry, to the table, to the garden of His soul trouble, the disloyalty and denial of disciples, to His trial, around the cross, to His grave, His rising, and up with Him to heaven.

Here are general topics for May, with some suggestions:—

May 7. *The Shepherdfulness of Jehovah.*—Pa. xxiii. We are confident, not because we are full, or strong, or self-defended; because God is full and leads us, and is with us. Observe in every verse how He is the helper in every need, and at last it is His house we dwell in.

May 14. *God's two Books.*—Pa. xix. Two books of Divine testimony. First, the heavens manifesting His glory, from twinkling star to the sun making his circuit of the heavens. Second, the book of revelation; His law or word perfect in soul needs as the heavens are perfect in their purpose.

May 21. *Earth and Heaven Connected:* or the Wonderful Ladder.—Gen. xxviii. 16-22. Earth and heaven are connected in Providence. God cares for his own. Angels are ministers. In Jesus is the ladder of the soul-life. God and man are united in Him.

May 28. *Soul Struggles.*—Gen. xxxii. 22-32. The wrestle with the angel is the struggle of the soul with self. It takes fearful wrestling for selfish lives to come out into the change of peace with God. But when self ceases and clings to God the soul prevails.

Programme for the Young People's meetings, Sundays at 10 a.m. May 4th: "What wilt thou have me to do?"—Acts ix. 6. May 11th: "Going about doing good."—Acts x. 38. May 18th: "Abound in every good work."—11 Cor. ix. 8.

This eternal whitewashing don't amount to anything. That is the trouble with man. He whitewashes the outside and thinks he has cleaned the inside. But God don't work that way. He works from the inside.—D. L. Moody.

The Critic's Corner.

Did the Lord use unleavened bread at the supper? If so, should we pattern after Him? F. H. LEMON.

It is certain that the Saviour used unleavened bread when He instituted the memorial supper. It was on the first day of "unleavened bread" that He "took bread and blessed it."—Matthew xxvi. 17—that is on the fourteenth day of the month Nisan, when no leaven could be found among the Jews. Exodus xii 15-18.—"For whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

This fact established beyond doubt, the question arises: Shall we use the same kind of bread at the ordinance now? Knowing that it is contrary to the practice of many of our churches, I would kindly, yet emphatically say, in answer to brother Lemon's second question, Yes. In doing so we not only are satisfied that we are using the same symbol which Jesus blessed, but also maintaining the figurative allusion of Paul when he says, "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven that ye may be a new lump as ye are unleavened. For even Christ, our passover, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."—I. Cor. v. 6-8.

Thus, not only is Christ's broken body emblemized in the bread, but when it is unleavened bread the apostle's exhortation to "put away malice and wickedness," as the Israelites put away the "old leaven," and to partake of the "unleavened bread of sincerity and truth," is forcibly impressed upon us—especially since the appearance and taste of this bread are not like the bread in common use. E. S.

When Christ called twelve apostles to testify about Himself concerning His ministry before His ascension, we are told that they chose Matthias. Now, if apostles were to cease after Christ's ascension, what was the use of choosing another apostle to fill the quorum, or twelve? W. W. DIXON.

This is only a quotation from a communication rather too long to publish in full, and as these words contain the main point presented by the writer, we will answer with references only to the rest.

Now, is it not plain that the apostles understood that anyone who should be chosen to that office must be one of those "which have accompanied with us all the time that the Lord Jesus went in and out amongst us, beginning with the baptism of John, unto the same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection?"

We do not claim that apostles were to cease "after Christ's ascension," for Paul was chosen after that great event. The question at issue is: Was that office to be perpetuated through all time?

We wonder that our querist does not see the inconclusiveness of his own reference to Acts i. 21, as applied to the continuation of the apostolic office; for the one hundred and twenty disciples present at that meeting seemed all to agree with Peter that the choice should be from privileged men, who could not exist after that generation had passed away!

Christ exercised His divine prerogative in choosing Paul without the qualifications mentioned by Peter, but substituted what appears to be an essential for the office, namely, that Paul was permitted to see Him, and thus be an eye-witness that He had risen from the dead. We are inclined, however, to believe that though the disciples chose Matthias to fill up the vacancy, that Christ himself chose Paul to keep up the sacred twelve.

Brother D. refers to Amos iii. 7, to show that if Christ intended the apostolic office to cease, that He would have revealed it. But, in vision, has He not intimated the restriction of this special office to the twelve?

John wrote the Book of Revelation about the year 97 A.D.; this was after all the apostles, excepting John himself, who were chosen by Christ, were dead; and yet we read in the 21st chapter and 14th verse: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Further comment is unnecessary. E. S.

A Woman's Work.

Our Auxiliary Meetings.

A letter came to me lately with these words concerning auxiliary meetings:—"If you have any nice new little plans for interesting all, tell me all about them, please."

There are others who would like information on the same point, and no doubt there are sisters in the different auxiliaries who would cheerfully give us the benefit of the plans they have adopted to make their meetings interesting and useful. I would suggest that they write to us through the EVANGELIST, and send us in the work we love. A SISTER.

To the Auxiliaries

DEAR SISTERS,—Only a few short weeks till we meet again in convention. How truly the Psalmist has said, "As for man, his days are as grass." It does not seem possible that a whole year can so quickly pass away. It remains for us to see whether we have done all that we could for the glory of Christ and the advancement of His Kingdom. It is not too soon for us to commence preparation for the June meeting, if we desire to come up to the house of the Lord well stored. The auxiliaries will remember to report early in May. Send a full account of the work done during the year. It is deemed advisable, in order to save time, to have but one report at the annual meeting. The secretaries will therefore please give their early attention to the matter of sending in the reports, that all may be embodied in the general report. It is hoped that not one auxiliary will fail to send in a full report before the middle of May.

The work is going on nicely. Minnesota is crying for immediate relief, as delay will hinder them much. They have raised over \$300 and they want to start building in May. They have secured a desirable lot. Their house is to cost about \$800. They ask \$300 or \$400 from Ontario at once. How much can you or will you give towards the house in Minnesota? A recent letter from our treasurer is encouraging and we are hopeful. Come, sisters, to the meeting at Owen Sound. As ever, Mrs. E. McClure, Cor. Sec. Ivan, April 3rd.

Our Annual Meeting.

I am glad to learn from our Treasurer that funds have been coming in more freely lately. We earnestly hope that we shall be able to redeem all our pledges before our Annual Meeting, and have a balance on hand with which to begin the work of another year. As the 6th of June is drawing so near I hope all our sisters are turning their thoughts toward the coming meeting with a purpose to be present if possible. And not only so, but to make their presence a blessing and help to all others present. If all come in this spirit, and with a zeal for the Master's work over-ruling every other motive we will have a blessed time of refreshing from the presence of the Lord.

Every Auxiliary should be represented by at least two or more delegates, and we hope to see many others from churches where auxiliaries have not yet been formed. The sisters in Owen Sound will give their sisters from abroad—and their brethren also—a hearty welcome to their hearts and homes.

The town is beautiful for situation and is well worth coming to see. And then, these annual gatherings of so many whose "hearts and hopes and aims are one" give us such a sweet foretaste of the great home coming of the redeemed out of every nation and kindred and tongue, that it is a joy even to think of them.

Let us endeavor to make this coming meeting the best, and most successful one we have yet had because of all we shall do, and undertake in His name. We hope that all the members of the Board and the six sisters who were named as a committee to confer with them, will endeavour to arrive in time for a preliminary meeting on Wednesday evening. This will be necessary, as we are so scattered throughout the Province that a meeting during the year could not be had.

Any advice or suggestions concerning the interest of our coming meeting, or our future work, will be thankfully received, whether sent by letter or through THE CANADIAN EVANGELIST, a column of which is generously offered for our use. Let us show our appreciation of the kindness by using it as a medium for the furtherance of our work. S. M. BROWN.

Children's Work.

Mrs. Jas. Ledard, Supt., Poplar Hill, Ont.; to whom communications for this department should be addressed.

DEAR CHILDREN,—I asked you in the March number of the EVANGELIST, to consider carefully what you would like to have done with the money raised this year, and suggested some of the things which might be done with it. I hope you have all done this and are ready to give me an answer. I have something else for you to do at your next meeting. I want the secretary of each band to have a report ready to read to you, and receive your approval, by the middle of May, or earlier if possible. The report should comprise the history of your band; when organized, and by whom; what money you have raised and by what means; what work or studies you have taken and what you hope to do in the future; and what help or encouragement, difficulties or hindrances you may have met with; in fact, all that concerns your band told as briefly as possible. As soon as your report is presented and approved I would like it mailed to me at once, together with the money you may then have in hand. The year closes at the end of May, and so it will be necessary for me to have all your reports in time to make my own before the Annual Meeting in June. Do not be discouraged if the amount of money is small, try to make it more next year, and remember the Saviour's promise that even a cup of cold water given for His sake shall receive a reward.

DEAR MRS. LEDIARD,—We organized a Children's Mission Band here on the 22nd of March. There was a fair attendance. Mr. Bronenstuhl gave a short address on Mission work, after which the officers were elected. Miss McCullough, President; Mrs. Bronenstuhl, Vice-President; Ida Royce, Treasurer; James Black, Secretary. Our membership is twenty-six. The name of our band is "Workers for the Master." We meet the third Sunday in every month. Eberton, April, 1st, 1890. JAMES BLACK.

We bid the new band a cordial welcome, and wish them abundant success in their labor of love.

DEAR SISTER LEDIARD,—Our Cheerful Givers have raised about \$26,00 since organization last March. We send you \$10,00. We have sent Mrs. King \$10,00 for the Bishop's Hospital. I am anxious to know what work you will assign our Ontario bands. It seems as though they should do some foreign work as our O. C. W. B. M. must use all its funds for home work.

I am glad to see the children's work increasing in its hold on the hearts of our people.

Oh, we should do so much for our Redeemer while we are doing so little! May we be enabled to so train our little ones, that they may do better than we.

Our Band tried the "Talents" and made about \$3,00 out of 75 cents. We have held two public meetings during the year, and an ice cream and strawberry social in connection with the Ladies Aid Society.

Our children give five cents each per month, and we have a sub-band of babies which we call our "Little Pearls," whose parents pay the five cents for them. We hope they may be able to say with Timothy, "From a Child," &c.

Wishing you God's blessing and direction. I am yours sincerely, Mrs. Corine B. Knowles. St. Thomas, Feb. 20th 1890.

All honour to the Cheerful Givers in St. Thomas; they are doing nobly. It looks to me as though there must be some executive ability at work among them which will be a blessing if it proves contagious.

A few words to officers and managers:—Be prayerful, be punctual, be persevering and don't be easily discouraged. J. E. L.

CATARRH.

CATARRHAL DEAFNESS—HAY FEVER. A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 303 West King Street Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

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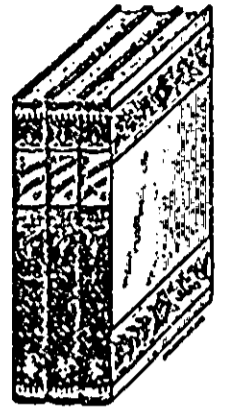
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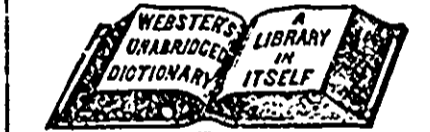
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Foreign Missions.

Table with columns for location (Manitoba, Ontario) and amount. Includes entries for Church, Portago la Prairie, Erin Centro, Gainsboro, etc.

The returns from the March collection are coming in. The indications are that the offerings will aggregate much more than they did last year.

A. McLEAN, Cor. Sec., Box 750 Cincinnati, O.

Letter From China.

We are just now passing the New Year in China. This is the only time the whole Chinese people take a few days of holiday. It is in fact a great Sabbath, but the poorest of the people do not get much rest.

When overthing is being changed and renewed, we can encourage the people to renew their hearts; in their own language it is, "Change your ways."

Dr. A. T. Pierson, in advising intending missionaries as to what books to read, said, "The most important book of all, and the one you must read if you become a successful missionary, is the Acts of the Apostles."

Is not this good advice? Would it not be a good thing for all of us, both at home and abroad, to read and study it more?

Temperance.

Mr. Depow's Observation of Liquor Drinking.

Hon. Chauncey M. Depow will scarcely be accused of fanaticism on the question of liquor drinking. His opinion as a man of wide observation and knowledge of human nature is valuable even to those who would discount his opinions on the political methods of dealing with the evil.

Drink and Work.

"I Drink to make me work," said a young man; to which observation an old man replied thus: "That is right! You drink and it will make you work!

There is a powerful warning in this incidental anecdote that ought to be heeded by every boy or young man.

A raid was made the other evening on an opium joint in this city, and the "personal liberty" of between 40 and 60 persons to get drunk on opium was violated.

A dying inebriate in Oswego, N. Y., left this "last will and testament."

"I leave to society a ruined character, a wretched example and a memory that will soon rot. I leave to my parents as much sorrow as they can in their feeble state bear."

Obituaries.

CURRIE—One of the oldest and most respected citizens of Belwood has been removed in the person of Mrs. D. Currie. She was the oldest daughter of Elder A. Anderson, now a Disciple minister in Hamilton, but formerly of Eramosa.

CROW—On the 13th March, Sister Mary Crow died of "la grippe." She was in her eighty-seventh year, being the oldest resident in the neighbourhood of Rosdono.

GREENWOOD—On the 20th March, Bro. James Greenwood died of "la grippe." He had just recovered from an attack of inflammation when the above disease overtook him, ending suddenly in death.

SIMPSON—Died February 25th, 1890, of pneumonia following "la grippe," Bro. John Simpson, aged 66 years. He was a member of the Marsville congregation from its commencement.

NOTE REDUCTION IN PRICE OF "PURE WORDS." Our Sunday-School Supplies FOR 1890.

Call your special attention to our complete line of supplies for this year. We shall be pleased to have you examine our series before placing your orders.

STANDARD ECLECTIC COMMENTARY. FOR TEACHERS AND BIBLE CLASSES.

Table with columns for binding type (neat cloth, board) and price per copy.

BUDS OF HOPE.—A beautiful book of over two hundred large pages, for little children for home or school. Printed on the best book paper, with hundreds of illustrations and colored pictures.

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Table with columns for quantity (single copy, 10 copies, 25 copies, 50 copies, 100 copies) and price.

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Table with columns for quantity and price for Standard Lesson Leaves.

YOUNG PEOPLE'S STANDARD.—A fresh, bright and vigorous weekly paper for young people—entirely devoted to their interests, and designed to foster among them a pure literature.

PURE WORDS.—A large child's paper, full of interesting short stories, poems, etc., and profusely illustrated.

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PRIMARY LESSON PAPER.—A small and attractive paper for children. Five or more copies to one address, per quarter, 4c. each.

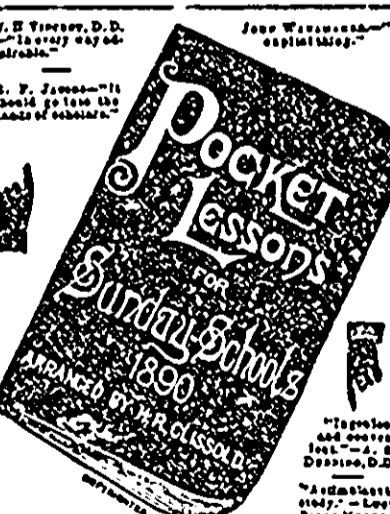
EVANGELIST PUBLISHING COMPANY, 55 YONGE STREET ARCADE, TORONTO.

Price List of Standard Publishing Company's Sunday-School Publications.

Large table listing various publications (Standard Lesson Leaf, Buds of Hope, Pure Words, etc.) with their respective prices.

Orders for three months will not be filled at yearly rates. Orders for the Quarterly must begin and end with a quarter, viz: January 1, April 1, July 1, October 1.

EVANGELIST PUBLISHING COMPANY, 55 YONGE STREET ARCADE, TORONTO.

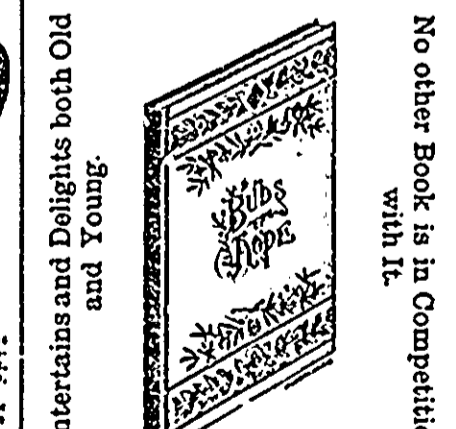


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Literary Notes.

THE LARGEST BOOK PUBLISHED. The latest edition of Webster's Unabridged, in the quantity of matter it contains, is believed to be the largest volume published.

"THE BETTER DAY: Organ of the Better Day Reading Circles." A Journal of Temperance Education, to extend among all reading and thinking people the work begun by the course of Scientific Temperance Instruction in the public schools; not in the interest of any religious sect, nor of any political party, but to guide all readers in the careful and candid study of the history, science and literature of the Temperance Reform; to seek by an educated public sentiment the speedy and final annihilation of the saloon.

Mr. Gladstone is writing a series of articles on the Bible for the Sunday School Times. The first article appears in the number for March 29th, and the others are to follow at intervals of one month.

"OUGHT THE CONFESSION OF FAITH TO BE REVISED?" Anson D. F. Randolph & Co., 38 West Twenty-third Street, New York, publisher; 181 pages, paper cover, price 25 cents.

"OUR DUMB ANIMALS," published monthly by the Massachusetts Society for the Prevention of Cruelty to Animals, 19 Milk Street, Boston, 50 cents per annum.

"OUR DUMB ANIMALS.—This monthly was the first exchange that came to our hands the other morning, and we read it through and through, and we could but confess it was the most satisfying half hour's reading we had had in a week.

A GREAT POPULAR CYCLOPEDIA.—The last volume issued of "Alden's Manifesto Cyclopaedia" is fully up to the high standard of the preceding volumes, and readers will be pleased to learn of the rapid progress the work is now making; strong financial allies have recently been secured in the publishing department, two large printing offices are now at work upon it, and the publication is to be hastened to completion with all the speed that abundant resources and energy can give it.

pleton and the rest—could be published at all, at prices so remarkably low, and searchers after knowledge, as well as the publishers, are to be congratulated upon the new promise of success.

PRACTICAL PHILANTHROPY.—To do good to the utmost limits of our capability is the first duty, as it is the highest privilege of the Christian, and in no way can more real benefits be conferred upon mankind than in making known far and wide a sure and certain means of escape from that deadly malady consumption. Where is the family that does not reckon among those of its circle who have gone before one victim to this direful disease? It chooses the fairest, the brightest, the best, and when a fond parent sees pale consumption stealing into his loved daughter's bosom, flushing her cheek, bleaching her skin, and revelling like a living worm upon her vitals, who would not hail as a deliverer sent from heaven one bearing in his hand a remedy, which would save his darling from a yawning grave.

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COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various baking powder brands and their comparative worth. Includes: ROYAL (Absolutely Pure), GRANT'S (Alum Powder), RUMFORD'S, HANFORD'S, REDHEAD'S, CHARM (Alum Powder), AMAZON (Alum Powder), DAVIS' and DAVIS' O. K., CLEVELAND'S, PIONEER (San Francisco), CZAR, DR. PRICE'S, SNOW FLAKE (Graft's), LEWIS', PEARL (Andrews & Co.), HECKFR'S, GILLET'S, ANDREWS & CO. "Regal", RUMFORD'S (when not fresh).

REPORTS OF GOVERNMENT CHEMISTS

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