

The Canadian Evangelist.

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

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THE Canadian Evangelist

is devoted to the furtherance of the Gospel of Christ; and pleads for the union of all believers in the Lord Jesus in harmony with his own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

Selections.

"What Does He Mean?"

To the Editor of the Free Press.

DEAR SIR.—In your issue of April 1st, a suggestive date, Pastor Fowler attempts to answer our question, "What Does he Mean?" as we put it in reference to the programme of Methodist services for the London Conference at St. Thomas in June next. We most sincerely thank this Disciple pastor for the very kindly epithets he employs toward us. He, no doubt, is a gentleman, and therefore an adept at employing such language. We shall see whether we are disposed to retract what we have said in regard to this Campbellite sect. In the first place we take it, he has not answered our enquiry in any shape. 'Tis true he has used a good deal of negative assertion, which only serves to bring out the deceptive nature of Campbellite teachings. It is a peculiarity in their heretical methods to refuse, as they pretend any standard of doctrine but the Bible, which simply means Campbellite interpretations of its teaching, and on this basis unite all Christians. To say the least, this assumption is very convenient. It implies that all the orthodox teachers of doctrine have left the Bible out of their standard of belief and taken the inventions of men as such. Let us enquire whose inventions as interpretations of the Bible do the Campbellite Baptists take.

As a sequel to the above assumption these disciples of Alexander Campbell are taught to take the phraseology of the orthodox Christian churches on the great Christian doctrine of the Bible in order to deceive, while at the same time jesuitically they mean something else than other Christians in the employment of the same words. For instance, in our first letter we protested against the wrong teachings of the Campbellite Disciples on the great cardinal doctrines of the Christian faith, such as the supreme Deity of the Lord Jesus Christ, the Deity and personality of the Holy Ghost; in a word, on the great doctrine of a Trinity of persons in the Godhead, as taught in the Bible. All these accusations Pastor Fowler evades in reality, while he seems to answer boastfully, in the

usual deceptive method of the Disciple, by the use of the word Divinity with a Disciple meaning to it, using it instead of the word "Deity" employed by us and other Christians. It won't do, Mr. Fowler! The swelling boastfulness is simply amusing, as he leaves out the word we employed and affirms nothing in reference to its meaning, but deliberately avoids it.

The pastor tells us that "the Disciples believe Jesus Christ to be the Son of God." Let us enquire in what sense? "That He is as Divine as the Father." What does the statement mean in Disciple sacred lore? Let him tell if he dare. Does he mean that Jesus Christ is Divine in the sense of being co equal and co eternal, his sonship being eternal; or what do the Disciples mean, Mr. Pastor Fowler? Now, no quibbling about it. We have the impression that the dear pastor would not like the people of London to know all that the Disciples believe, but do not openly teach, as to the meaning they attach to the word Divinity in relation to Jesus Christ our Lord; or if they knew the people would shrink from them with abhorrence. It will be time enough for us to retract when he satisfies us on these points of doctrine. Take care, Pastor Fowler, how you answer: let us be satisfied of your sincerity. We have yet another of his deceptive evasions, if anything still more glaring, to examine, viz.: He tells us that the Disciples believe in but one Holy Spirit of God—the italics are ours—"that he is a person, and that he is divine." Now mark the emphasis he puts on the word "but one" as though other Christians believed in more than one Holy Spirit, or that there is but one spiritual personality in the Godhead. Pastor Fowler also tells us that the Disciples believe this Divine Spirit inspired the Apostles, and dwells in the heart of a true follower of Christ.

Now, under all this show of Christian phrases, there lies the anti-trinitarianism of Campbellism. Why does discipleship thus dishonestly try to hide its opposition of the Trinity, as held by orthodox Christians, but for the purpose of deception? Again another of their heretical teachings which goes to prove their perversion of Bible doctrines, is their doctrine of conversion. Has this London pastor never read Dr. Jeter's work, entitled "Campbellism Examined"? or Mr. Lard's defence of the Disciple teachings. If he has, and makes the statements he does, then all we have to say is, his audacity is astonishing. Mr. Lard, the Campbellite defender, states there is no such thing as a religious experience realized by men, and that the main point in such experience is a fiction, whatever he means by the statement. The above words we quote from his own writings as quoted by the Rev. Mr. Williams. The act of relating such an experience fosters superstition, says Mr. Lard, and is not sanctioned by the Bible, *ibid.* The Disciples also teach that there is no Holy Spirit operating on the hearts of men anywhere in the world, apart from the Word as they term the Bible. The spirit of the Book, or the author, as disclosed in the Book, is the only Holy

Spirit that strives with man in conversion; and in speaking of this spirit they generally use the neuter pronoun "it." Another doctrine taught by these heretics is that no unbaptized person should pray; that is no unimmersed person should pray. Again, Mr. Lard says that it is not the duty of a sinner to pray for his own conversion, that the teaching of the contrary is a delusion of Protestants and a shame, he says, for the Baptist denomination to teach it. Mr. Lard also says there is no truth in the doctrine of inherited depravity, and that baptism and conversion are identical. See Lard in answer to Dr. Jeter, of the Baptist church. So much for this man of the London pastorate. Let him challenge us again to retract, and we may give him some more information at our leisure. All that flourish of Pastor Fowler about preaching the Gospel to every creature, and Paul on Mar's Hill, is just so much gush. Does he imagine that his heretical sect stands on the same Christian plane as the Methodist Conference? Again, we protest against an exchange of pulpits with them. We look upon such a fraternal act as a betrayal of the truth of the Gospel, and a practical endorsement of their well-known false teachings. We do not purpose to continue this discussion in your valuable paper with this Campbellite sect, but pray that they may be led back to the true doctrines of the Gospel. Yours always, WM. McDONAGH
April 4, 1892.

Reply to Mr. McDonagh.

To the Editor of the Free Press.

DEAR SIR.—Your issue of yesterday to hand containing another effusion from Mr. McDonagh, in the same sweet spirit which prompted and characterized his first letter. "Campbellite sect," "Heretical teachings," "His deceptive evasions," "His swelling boastfulness," etc., are but a few of the fragrant posies culled from his rejoinder.

The imputation of base motives and the use of such opprobrious names and epithets are not characteristic of a full grown man, to say nothing of a Christian gentleman.

There is nothing new in this however, Paul once complained of being "slandrously reported," and Jesus the Master was accused of being in league with the devil; and that, too, by people who, like Mr. McDonagh, were intensely religious. Our assailant, like Paul before his conversion, seems to be exceedingly mad against the Disciples. They are, in his estimation, like the saints in the estimation of Saul, worthy of being persecuted "even unto strange cities."

The gentleman is evidently not acquainted with the views of the Disciples. A statement in his last letter lets out the secret. He has obtained his information from the writings of such critics as Dr. Jeter, who about forty years ago wrote a treatise against the views of Mr. Campbell. Does Mr. McDonagh not know that Mr. Campbell pronounced the work a misrepresentation of his teaching, and that he invited Elder Jeter to a public discus-

sion upon the differences between them, which the latter declined to accept?

Mr. Jeter's work was then reviewed by M. E. Lard, a student from Missouri, who had just graduated from college.

Lard's review was a triumphant refutation of Jeter's arguments, which it dissected with unusual skill.

If Mr. McDonagh would know the views held by the Disciples he can find them not in the animadversion of our critics, but in the teaching of Christ and his apostles. We believe that the truth of God's Word essential to the salvation of the soul is obvious.

The way is plain. "The wayfaring men, though fools, shall not err therein."

We take it in its plain, obvious meaning. We believe God has spoken in such language that we can understand him. We believe the Gospel of Jesus Christ is beautifully adapted to the condition of the sinner—that it is "the power of God unto salvation to everyone who believes." This Gospel, which was devised by the Father, executed by the Son and revealed by the Holy Spirit, we take just as it is, without any additions and with no subtractions. Jesus the Christ, our Divine Saviour, is the central thought in this Gospel. We rally around him and call sinners, by the Gospel, to a recognition of his loving authority. This we believe to be the only true ground of union. It is largely over things which are not clearly revealed, or are too deep for finite minds, that the Christian world has been and is divided.

We believe in the Divinity, or in the Deity, if Mr. McDonagh would prefer it, of Jesus Christ. We believe just what the Bible states: "His name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father." "The Logos was in the beginning, and the Logos was with God, and the Logos was God." "I and my Father are one." "He thought it not robbery to be equal with God."

These Scripture statements are plain, and, friend McDonagh, we take them in all the fulness of their meaning. Can you do more? We take second place with no one upon this prime feature of the remedial system; but, beyond the limits of revelation, we do not and will not go. Here we are safe and strong; beyond this is the dreamy and uncertain domain of human speculation—the domain of such Campbellite killers as Dr. Jeter and Wm. McDonagh.

This thing McDonagh calls Campbellism is seemingly hard to kill. Dr. Jeter killed it forty years ago. Wm. McDonagh has tried his hand for lost these many years; but it still lives, and was never more vigorous, and beautiful, and aggressive than it is to day.

With the Disciples Bible language is the best vehicle for the expression of religious thought. When Christ tells us that he is "equal with God," that he was in the beginning with God, and that he was God, we believe just what he says, though we may not fully understand all that is involved in these wonderful statements. Just as we believe that man is composed of

body, soul and spirit, though we do not fully understand the trinity of man's nature.

We believe all the Bible teaches in regard to the Deity of Jesus Christ, but Mr. McDonagh does not agree with us; therefore, he believes more than the Bible teaches, or less than is taught. In either case he is in error. Don't you believe the teaching of the Spirit, sir, in regard to the divinity of Jesus? If so, why then do you ask for my words in explanation of the words of the Spirit? Do you think the Spirit's revelation of the nature of the Son is defective? If not, why not accept it?

We believe it just as it is revealed in the very words of the Spirit, but Mr. McDonagh is not satisfied with that; he wants human explanation in place of the Spirit's revelation. What you need is faith in God's Word.

The gentleman has never discerned the difference between faith and opinion. The Gospel, not our opinions about the Gospel, is the power of God unto salvation.

Now, Mr. McDonagh, we called upon you to either prove your charges or retract them. We believe you have neither the ability to do the one, nor the candor to do the other. In your reply there is not one word in proof of your statements; judging from the spirit which animated you in the attack, you would do so if you could. There is no such proof in existence.

Your charges are as false as the spirit which gave them birth.

The people are not prepared to receive your ipse dixit. The gentleman finds it more convenient to make general charges, to call in question our honesty, and to accuse us of practising deceit, etc., than to prove his statements.

The charges have been made, the first of which is: The Disciples are heretical in the teachings in regard to the Deity of Jesus Christ. Here is a plain issue. Now, let him come up to the mark. The other charges we will take up in the order in which they were made.

If the gentleman is sincere, and wishes to acquaint himself with the views of leading men among us, I can assist him in securing the works of such men as Isaac Errett, J. S. Lamar, James A. Garfield, Judge Jeremiah S. Black, J. S. Sweeny, Robt. Milligan and others.

Mr. McDonagh's letter is replete with reckless charges against the Disciples, to refute them in detail would take more space than your columns could afford in one issue.

I have stated, and will state again, that not one of his charges is true. They are the charges of our enemies, and are utterly false.

Do such enemies as Mr. McDonagh know what our teaching is better than we do ourselves? Ask the large class of intelligent people in London who have had the privilege of listening to a number of our representative men, both from Canada and the United States. We are willing to be judged by what we teach, but not by the false charges of our enemies.

But we keep something back, Mr. McDonagh says, and do not mean what we say—that is, we are dishonest and deceptive. That is coarse and insulting language. All we can do is to

it. "A moral, sensible and well-bred man will not affront me, and no other can."

We are heterodox, Mr. McDonagh says, on the subject of conversion and in our teaching upon the privileges of the unbaptized to pray. Let us see. We believe man is dead in trespasses and in sin, that he is alienated from God in heart and life. We believe it requires divine power to convert him. That power is exercised by the agency of the Holy Spirit through the gospel.

Conversion consists in turning the man—the whole man—with all the energies of his being out of the service of sin into the service of the living God.

It is against false theories of conversion that we have lifted up our voice. Against that theory, for instance, with which Mr. McDonagh is doubtless acquainted, of teaching the sinner to listen for strange sounds and to look for dreams, and visions, and trances, and convulsions, or some other variety of physical or psychological phenomena.

It is for opposing such theories of conversion, which make void the Word of God, that we have been accused by such as Mr. McDonagh of denying conversion altogether. We deny the false and oppose it because of the great importance of the genuine.

Prayer we believe is the blessed privilege of every person. We believe in a God who hears and who answers prayer. We believe that it has its place, and is not a substitute for something else. Everything in its place is our doctrine.

It is against the doctrine of teaching the sinner to pray instead of yielding himself in obedience to the Saviour that we object. When a sinner knows his duty and will not do it, his prayers are not acceptable. Let the sinner do his duty and pray at every step is our teaching.

I suppose Mr. McDonagh will say, however, that we don't mean what we say—that we are keeping something back, that we are deceiving the people, etc. That is most convenient when he has nothing else to say. The Jews said the same to Christ. "Some said, he is a good man; others said, Nay, but he deceiveth the people."

The following, on conversion, is from "Our Position," by the late Isaac Errett. Bro. Errett was a representative man among the Disciples. He was editor for years of one of our most influential papers. He was an intimate friend of James A. Garfield, and preached his funeral sermon. He says:

"While heartily recognizing the perpetual agency of the Holy Spirit in the word of conversion—or, to use a broader term, regeneration—we repudiate all theories of spiritual operations and all theories of the Divine and human natures which logically rule out the Word of God as the instrument of regeneration and conversion; or which make the sinner passive and helpless, regarding regeneration as a miracle, and leading men to seek the evidence of acceptance with God in supernatural tokens or special revelations, rather than in the definite and unchangeable testimonies and promises of the gospel. We require assent to no theory of regeneration, or of spiritual influences; but insist that men shall hear, believe, repent and obey the gospel—assured that if we are faithful to God's requirements on the human side of things, he will ever be true to himself and to us in accomplishing what is needful on the divine side. Our business is to preach the gospel, and plead with sinners to be reconciled to God; asking God, while we plant and water, to give the increase. We care little for the logic of any theory of regeneration, if we may but persuade sinners to believe, repent, and obey."

The following is from Alexander Campbell on the question, "Has a sinner a right to pray?"

"If no sinner has the right to pray, of course no man has the right, for all men are sinners. No sinner, however, in his own right, or without a mediator, can acceptably approach God, and have a favorable audience in prayer. 'He that comes to God,' in prayer, 'must first believe that God exists, and is approachable, and also a rewarder of all them who diligently seek Him' in the appointed way."

The Lord taught his disciples to ask, to seek, and even to knock at the Door of Mercy, with the assurance that it shall be opened to them. Every man, therefore, who has heard the overture of divine philanthropy, and accredited, is commanded to ask, to seek, even to knock at the Door of

Divine Mercy, with the assurance that it shall be opened to him. Is not this an all-sufficient license?

Paul prayed before he was baptized, and was not only heard, but accepted and answered. True, he had in his heart the purpose of consecrating himself to the Lord, which he did at the earliest opportunity. Those who know not what they should do, and yet believe in the person and mission of the Lord Jesus the Christ, may as lawfully, and with full allegiance in their hearts, ask the Lord what they should do, as Saul of Tarsus did; and doing this in faith of the person and mission of Jesus of Nazareth will, no doubt, be answered, and directed in the way which they should choose. T. L. FOWLER.

April 7.
[NOTE.—This correspondence must close here in the *Free Press*.—Ed.]
—London Free Press.

The Commission vs Denominationalism.—I.

T. B. KNOWLES.

To many, both in the religious and non-religious world, denominationalism is an enigma; a source of perplexity. Its human systems, creeds, names, and practices, that contrast so widely with the simplicity and unity of the church founded on the day of Pentecost, upon the one sublime truth and article of faith, in the divine creed, "Thou art the Christ, the Son of the living God," must be apparent to every honest student of the New Testament. Yet, to many, doubtless, who have sought to find the simple truth, and the exemplification of the religion of Christ, in denominationalism; its marked contrast, and endless jargon of party claims, and moving opinions, have been fruitful of much confusion.

Some, yea many, have given up the search in despair and become indifferent; or, doubtfully asked, "What is truth," and settled down into infidelity. A lady, whom the writer had the pleasure of seeing obey the Lord, said: "I was anxious to be saved once, but could not get religion as others said they did, and gave up trying after a while, and believed that they were all deceived. I have been a skeptic for three years." But, to a keenly-observed, and unbelieving world, denominationalism presents a rather unlovely and uninviting picture. It is received as a mass of discordant sects, ambitious for self-aggrandizement and party creeds, rather than for the salvation of the world, and the maintenance of "the unity of the spirit in the bonds of peace." It is made, therefore, by many, and not without reason, the excuse for avowed skepticism, and open contempt, for the divine claims of Christianity. Nor is it possible for sectarianism to clear itself of the responsibility of much of this antagonism to the gospel of Jesus Christ, while it gives such abundant occasions for the world to ask, as it does, again, and again, "Whence came all this division and discord, this marked selfishness, in the church, if Christianity is a divine religion?" "Or, why are human creeds made to usurp the authority of the Bible, if it is true, as claimed by the church, that the Bible is the *Word of God*?" "And why does modern denominationalism assume the right to sit in the place of the church of the New Testament, and apostolic, according to its claim, if the church was established by him who claimed to be the Christ, with all power in heaven and on earth?" No answer will satisfy an honest mind, of course, save that of divine authority. And, here it is: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be

perfected together in the same mind and in the same judgment." For whereas there is among you jealousy and strife, are ye not carnal and walk after the manner of men? For whom one saith, I am of Paul; and another, I am of Apollis; are ye not men?

Thus was denominationalism condemned, when at the first, it began to take root in the church of Corinth; and the divine judgment against it has never been reversed.

The trend of denominationalism has ever been in opposition to the unity of the church for which our Lord prayed: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us." For while this is the earnest prayer of the loving Christ, the persistent practice of sectarianism is division, and glory in party. Clear it is, that it is not a tree of the Lord's planting. And although its growth has been vigorous, and it has multiplied its denominational branches that have borne bitter fruits, as if to fill the whole earth; the axe of divine judgment is low at its root, for "every plant," says Christ, "which my heavenly Father planted not, shall be rooted up."

"Enmities, strife, jealousies, wraths, factions, divisions, parties, envyings," are some of its precious fruits, with which it would attract the world, to "join the church!"

Do we wonder at the wide-spread and increasing feelings in the churches that says: "Thou art weighed in the balances and art found wanting," and that earnestly prays for the closer unity of God's people?

The conscientious acceptance of the open Bible by the people, in the reformation, under Martin Luther, broke the arrogant power of Popedom. So must the proud power of Creeddom be supplanted by an honest return and submission to the Word of God as sole arbiter and authority in all matters of faith and practice, in the kingdom of Christ.

And, surely, it is high time the professed church should clear herself from the humiliating charge of inconsistency, with regard to her professed reverence for the Bible. What boots it, that, while she claims to hold the grand truth uttered by Ohillingworth, "The Bible, I say, the Bible only, is the religion of Protestants," she continues to ape the Church of Rome, in bowing to the sceptre of fallible, human dogmas, instead of obeying the infallible Word of God? And thus she has kept up a prodigious strife, along denominational lines, in her zeal to defend mere human opinions and to support denominationalism, instead of being "the pillar and ground of the truth!"

Surely, this has given cause for reproach to the enemy and made the church a stumbling-block, to a large degree, instead of being a "light," to the world. But, that there is no more New Testament warrant for a sect-divided Protestant church, than for the Church of Rome; and that both are alike contrary to the Spirit and genius of the Gospel of Christ, is becoming more and more apparent to the religious world. What ever may have been the apologies in the past for this prolific creed-crystallizing process of certain human opinions and doctrines, there is neither demand nor excuse for this kind of denominational work-shop any longer. We are nearing the end of the nineteenth century, and there is an evident and growing dislike for its musty wares. "What a spectacle," says T. DeWitt Talmage, "we have in our denominations to day: committees trying to patch up an old creed made two or three hundred years ago, so that it

will fit on the nineteenth century." This is a healthy sign that the minds of men are casting off the yoke of the creed-rule. And, when the church at large shall abandon this, and in faith and practice accept the sacred scriptures, which are inspired of God, and are "profitable for teaching, for reproof, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work," it will have taken a long step towards answering our Lord's touching prayer for the world's salvation, "that the world may believe that thou didst send me."

Until thou, denominationalism can give no adequate proof of sincere efforts for the world's salvation, an honest submission to the expressed will of Christ, in that prayer.

Nay, it must bear the fearful responsibility of abetting the world's unbelief, and ruin! Against it may be pronounced the awful words, "The voice of thy brother's blood crieth un to me from the ground."

Easter Thoughts.

Easter morning was so bright and beautiful! I was revelling in the golden sunshine and wondering if ever there had been a stormy or gloomy Easter. I could not remember one, and it seemed so fitting that the day on which we commemorate the rising of our dear Saviour from the grave should be gloriously, radiantly bright. I was thinking of all these things, and of the joy there was eighteen hundred and ninety-two years ago, and of the peace that filled Mary's heart on beholding the smile of her risen Lord—that smile that is still beaming into every corner of the Christian world to-day, warming and cheering the hearts of the weakest disciple. Easter is always such a glad thankful day. I felt like speaking to someone of the goodness of the Lord. It isn't by any means a forbidden subject at our house, still I notice that conversation usually lags when it is introduced. We are full believers, some of us even professing Christians, but alas! as the little boy said of his father, we are Christians, but we "don't work much at it." We have an excellent theoretical religion, but little in it for practical, every-day use. And to my mind, we, who are chilly Christians, without a spark of heavenly fire in our hearts, following Christ so far off that people do not know which side we are on or else dishonoring our Saviour by professing on Sunday what we are not prepared to carry out on Monday, do more harm to the cause of Christ than those who openly avow themselves on the opposite side.

So I was not much in the habit of talking of these things, though often I had serious thoughts, and I did long for more earnestness of purpose, more abiding in Christ. And this morning I felt so much like sharing with somebody the gladness in my heart, and God never sends the desire without the opportunity.

With these thoughts in my mind I went to the kitchen on an errand and there encountered the little boy-of-all-work who is such a pleasant little fellow that I usually stop to sow a few seeds in his uncultivated mind and give him something to think about. He had just come in, and knowing my aversion to high winds remarked, "This is a lovely morning, so much warmer," with special emphasis on the first and last words, and in a tone that gave me plainly to understand that an appreciative smile was expected for the information. I felt like giving him more than a smile. It just fitted in with my thoughts about the beauty of the Easter morn, and I wished so

much for courage to tell this poor ignorant boy the beautiful story of his Saviour and mine which reached such a glorious consummation on that Easter long ago.

But the hall door stood open and Dora stood in it, and Dora has not much faith in anybody's goodness generally, and mine in particular (though it came to me that morning that surely this was more my fault than Dora's), so I hesitated and felt that the desire and opportunity were fast slipping away. Then the childish voice broke the silence again; "perhaps it is because Jesus rose from the dead on Easter morning that it's such a beautiful day," he said inquiringly.

I tell you, friends, I felt ashamed. Here was this poor child who attended Sunday school and tried so hard to master the Roman numerals and pronounce the long Bible names that he might find and read the verses himself, actually saying to me what I, twice his age and a professing Christian, could not get courage to say to him. I felt rebuked and humbled. Here was a heart, not only willing to receive, but longing for the truth, inquiring for that sweet, old, ever new story of Jesus and his love, and I had been dumb. 'Twas not that I was ashamed of my Saviour, but it seemed such a cross to confess him, even before a child, and then I knew I did not let his love shine out in my life as I should.

I looked back over my life and thought of the many times I had longed for a word of help and encouragement from some fellow-pilgrim, and the hunger of my heart had not been satisfied. I thought of the many who had talked to me of this and that and the other, and the few who had even spoken to me of that all-important theme—my soul's salvation. I have often longed for sympathy and help in my Christian life from those from whom I had a right to expect it, but in vain. And the cry goes forth to-day from a heart that has needed help. "Oh! why do not Christians speak freely one to another?" not only in church and prayer-meeting but daily, hourly in the kitchen and in the drawing-room. Why do not we, who are all journeying toward the same city, compare notes by the way, and refresh ourselves and others with words of praise and thanksgiving, lending a hand to a weaker brother and catching the out-stretched hand of a stronger one? And oh! why are there not more outstretched hands? more lips that are daily witnesses for Christ? Why don't the redeemed of the Lord say so?

The opportunities of life are fast passing by. May you and I more earnestly endeavor to improve them. Not only tell poor starving hearts of the fulness of Christ's love, but help and cheer those already started on the way, those who walk side by side with us yearning for our sympathy. Let us resolve to withhold it no longer. "Then they that feared the Lord spake often one to another" (Malachi iii. 10).
Rura.

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Letter from China.

DEAR BRO. MUNRO,— Would you please mention in THE CANADIAN EVANGELIST that I received a pretty card with a beautiful poem from the Klayth "Cheerful Givers"?

I notice from THE EVANGELIST that the Canadian churches are going to send out a young lady to Japan, instead of to China.

P.S.—A letter to our boys from any of the Children's Bands is as good as something costing more money, and I shall translate any good letters for "our boy" and the other boys of the school if the children send them.

W. E. M.

Rev. John McNeill's Sermon.

Our readers will remember that Rev. John McNeill, of London, met with a sore affliction not long since.

The British Weekly gives the following with regard to his first Sabbath after his return.

In a beautiful prayer before the sermon he spoke of the blessed dead—"Their Saviour is their cemetery, how sweet must be their rest."

After the usual intimations, Mr. McNeill expressed his grateful thanks to his office-bearers and congregation for their forbearance in giving him such a long rest.

The text was John xiv. 14. Here the Son of God is obeying the command "Comfort ye, comfort ye, my people."

1. The first item of comfort here is faith in God. If ever I should be used as the mouthpiece of God to his historical people, this is the text I should select, "Ye believe in God, believe also in me."

2. "In my Father's house are many mansions." When Jesus was doing his best to comfort, he spoke about heaven. There is a sense of room and of rest in his words.

8. "I would have told you." This is an aside with a world of meaning in it. What grotesque questions my children have asked about the place to which their mother has gone?

4. "I go to prepare a place for you." Jesus never minimized his going, but he puts it in the sweetest way. He is going away to do something for us, and he'll be back soon.

These forty days after the Resurrection were a weaning time. He would withdraw the breasts of consolation gently. He is in the next room, and the door is open between, and at first he came back and back to his children.

Don't let us say, "I want to see his face." He has a deal to do in that next room for us, and we must lie still and be patient.—Presbyterian Record.

How to Teach.

In teaching, (1) get the words, and the meaning of the words, and the understanding of the lesson, clearly in the mind of the scholar; (2) draw useful practical lessons of instruction from all.

In order to draw out the legitimate lessons from Bible truth, but two things are necessary: (1) a knowledge of the facts; (2) an accurate perception whether they be good or evil. The practical lesson is but an echo of the fact and its character. If evil, avoid; if good, follow.

Finding Our Mission.

We need never be anxious about our mission. We need never perplex ourselves in the least in trying to know what God wants us to do. Our whole duty is to do well the work of the present hour.

"Our lives were cut on a curious plan, Shaping them, as it were, for man; But God, with better art than we, Shapes them for eternity." —J. R. Miller.



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A friend of mine who also suffered from boils, took one bottle by my advice and thanks to B.B.B. his boils all disappeared."

Yours truly, H. M. LOCKWOOD, Lindsay, Ont.

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TORONTO, MAY 2ND, 1892.

CHANGE THE ADDRESS.

Our Business Office has changed from 53 Yonge Street Arcade, to 11 Richmond Street West. All correspondents will please govern themselves accordingly.

Volume Seven.

With this number of THE EVANGELIST we enter upon the seventh year of our editorial labors. Volume six has been laid before our readers number by number, and we leave them to judge as to its merits and demerits. We appreciate the kindness of the large number who have expressed hearty approval of our efforts, and the kindness of the small number who have offered suggestions and adverse criticisms. We trust that the present volume may prove still more worthy of praise, and still less deserving of blame. We have been constantly anxious to make the paper useful to the cause of Christ, and have always endeavored to so conduct it that each number might go forth carrying good tidings, instruction, exhortation and comfort. We have been pleased to observe that THE EVANGELIST has shown itself during the past year increasingly acceptable to our brethren and sisters as a medium of communication, and that it has been more largely used for the discussion of questions of interest and importance. We congratulate ourselves on having introduced to the reading public a number of promising writers, and we expect that our list of contributors will be enlarged still further in the near future. We propose to make such improvements from time to time as experience may suggest and as the means at our command will permit. Our general platform appears upon the first page of every issue. We trust not to be unfaithful to it in any wise, being confident that it contains the basis upon which believers in Jesus Christ can unite. While we rejoice in everything that indicates a desire for union, and a clearer conception of the Scriptural ground of it, we see no better way of advancing that great object than by steadily and steadfastly maintaining the truth; and while we hold that we should always heed the Apostolic exhortation to speak the truth in love, we should be careful lest a mis-called charity may lead us to suppress or to modify the truth. With such a purpose and such a spirit we launch our bark once more upon the journalistic sea; and upon the labors of ourselves and our helpers one and all we reverently invoke the blessing of him who is "the way, the truth, and the life."

Gaining Thy Brother.

MATT. XVIII. 15.

One of the chief, if not the chief, characteristic of Jesus Christ while on earth was his intense desire for the salvation of men. His constant

endeavor was to gain men for God and with righteousness. Great was his joy when he succeeded, and great was his sorrow when he failed. In proportion as a man is Christ's, so will he be eager to gain others for him. This is the true evangelical spirit—the essential motive of all true Christian work. Happy are they who herein are imitators of Christ, for they are partakers of the joy of their Lord when he sees of the travail of his soul and is satisfied.

We but voice the feelings of every earnest worker in the Lord's vineyard when we say it is not easy to keep the mind fixed upon this high object. The attention is so liable to be diverted by matters of "mint, anise and cummin" in connection with religious work, and to be absorbed by the cares of this world, that all too frequently we find ourselves forgetting the great end of our salvation.

In matters of what is commonly called "Church Discipline," there seems to be a peculiar danger in this regard. The "gaining of thy brother" so often appears to drop out of sight, and we are filled with, shall we say, vindictiveness, a sort of thirst for spiritual blood, a determination to cut the offender off, and an utter lack of faith in the possibility of restoring him. When we feel that way, with what solemn rebuke the words of the Lord Jesus come to us: "And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear, thou has gained thy brother." Let us meditate on "thou hast gained thy brother," until the words sink into our hearts. Ah! brother, do you not feel ashamed as you read, and reflect how often you have forgotten your obligation to gain your brother? Let us close by refreshing our minds with the fine exhortation of Paul to Timothy, "And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God" (2 Tim. iii. 24-26, R.V.).

Alexander Mackenzie.

The name that stands above stands for an honest man, for one of the salt of the earth, for one of whom Canada and the Reform party were not worthy. Canada showed herself unworthy of him by rejecting him as Premier, and the Reform party by rejecting him as leader. And both like ancient Israel are suffering the consequences of their folly. A letter written by him to a friend a few months after he became Premier of Canada, and Minister of Public Works, demonstrates the rugged honesty and rock-like nature of the man, and reminds one of the declaration of an eminent citizen of the United States that he would rather be right than be President. We should like to give the letter to our readers entire, in case any of them may not have seen, or may not have carefully read and considered it; but unfortunately as we write we cannot lay our hands upon a copy. Every Canadian should procure a copy of it, and meditate upon it, especially when about to perform his political duties. While the letter shows the noble integrity of the deceased statesman, it throws a lurid light upon politicians and their ways. On the one hand were political friends vainly clamoring for places and contracts they were not entitled to, on the other hand political opponents cruelly reviling him and maliciously charging him

with corruption. And all the while the brave custodian of the interests of an ungrateful country remained at his post and we might say religiously administered his department. From which let us learn that all the scoundrels are not in one party or the other, and that when politicians denounce one another, the denunciations may only be for political effects. Herein is the great evil of the party system of government and of party press. It behooves Christian people above all others to beware of the influence of partizan papers, and to remember the words of the Apostle "to speak evil of no man." It is a sorry sight when those who should be following the things that are true and honorable, just and pure, lovely and of good report, are following in things political men and ways the very reverse. The adage that all is fair in love, war and politics, does not and cannot save those who bow down to bad men and bad principles in politics from being corrupted in their whole natures.

Alexander Mackenzie is dead, but though dead, like Abel, he "yet speaketh." And every lover of Canada, should fervently pray that the lessons of his life, his success and his failure (which in a true sense was a great triumph for him), may be studied and taken to heart by the young men of our land. Then, may we hope that Canada will gain and maintain an honorable name among the nations of the earth.

One of the corresponding Editors of the Christian Leader has come to the rescue of the Editor-in-chief in the matter so long in controversy between the Leader and this paper. He reminds one of the man we read of in Proverbs "that answereth a matter before he heareth it." This writer who rushes in where his chief fears to tread, should inform himself more fully in regard to the published position of the Editor of the Leader as to the method of spreading the gospel, before taking up his pen in his defence.

Our Omnibus.

NANKIN HOSPITAL FUND.

Table with 2 columns: Name and Amount. Includes A. Sister, Wm. Abbott, Mrs. Janet Abbott, P. L. Mitchell.

We are getting on nicely, friends. We should like thirty or forty more of our readers to help us make up the hundred dollars. Please send all sums for this fund to the Editor, Erin, Ont.

Love H. Jamieson, one of the pioneers of the Restoration Movement in Indiana, widely known and greatly beloved, died at Indianapolis, Thursday, April 7, in the eighty-first year of his life. He was a most efficient preacher, a forcible and elegant writer, a poet of a high order, and a sweet singer.—Guide.

Any one listening to Bro. Jamieson as he sang one of the songs of Zion, would gain a clear idea of what is meant by "Speaking to yourselves in psalms and hymns and spiritual songs."

DEAR BROTHER,—Kindly state in the next issue of THE EVANGELIST that I am at liberty to hold two or three protracted meetings for churches in Ontario, or to preach on Lord's days for any congregations desiring my services. Very truly, E. R. BLACK. Rockwood, Ont., April 18, 1892.

W. T. Moore writes that Prof. Jules Delaunay died recently in Paris. As this leaves Mrs. Delaunay in great destitution as well as sorrow, we suggest to our readers that it would be a kindly and Christian act to send her a

contribution to her present necessities. We should be glad to know that many of our readers will act upon the suggestion. Send money promptly, for she needs it now. All money sent to A. McLean, Box 750, Cincinnati, Ohio, will be promptly forwarded.—Apostolic Guide.

We heartily commend to our readers the suggestion of the Guide.

The following extract from a private letter received from Bro. O. G. Hertzog, now Financial Secretary of Hiram College, will be interesting to our readers:

Our school work is moving on very well. Hiram College has a strong course and a strong faculty. We will catalogue about 380 students this year. Seventy of these are preparing for the ministry. We are all working hard. This is the twenty-fifth anniversary—a kind of silver jubilee. To mark the period we shall macadamize the road from the station to the College, erect a telescope and observatory, and build a missionary cottage to aid young women who are fitting themselves for mission work at home and abroad.

Bro. Hertzog's many friends in Ontario will be glad to hear that he hopes to attend the Annual Meeting at Bowmanville.

Rev. W. J. Waddell, known to our readers as a Baptist of the Regular Calvinistic Close Communion order, has notified the Methodist people of this country, through the Christian Guardian of April 13, that he has left the Baptist denomination and desires to be admitted into the Methodist ministry. In explanation of his change of faith he says:—

The above is the outcome of a long and thorough study of the ordinance of baptism. In so far as I have had opportunity, both in Woodstock College and McMaster Hall, as well as in my pastoral work, I have carried out a resolution which I made when I was immersed, namely, that I would study every book on baptism that I could find, and there is no work known to me which I have not studied. I would prefer being at work for the Master during the time between now and Conference, hence I have taken this plan of acquainting the Methodists with my desire.

It occurs to us to remark that if Mr. Waddell had made a thorough study of one book (the New Testament) on the subject of baptism, it would have saved him a great deal of labor, and possibly have prevented him from making himself ridiculous.

Our readers will be glad to find an article from Bro. T. B. Knowles in this paper, and will not be sorry to observe that it is numbered "1."

TO OUR AGENTS.—Can't you spare a little time now for THE EVANGELIST? This is the first number of a new volume. Please collect all the arrears you can and send along with them as many new subscriptions as possible.

TO SUNDAY SCHOOL OFFICIALS.—Did you fill out the blank sent by Bro. Tovell and return it to him? If not, you will oblige him very much by attending to that little matter without delay.

The Annual Meeting is to be held this year at Bowmanville, which is only forty-two miles east of Toronto. Every church in the Province should be well represented there. The prospect is that we shall have the most interesting and profitable meeting held by our brethren in recent years.

GOOD NEWS FROM MANITOBA.—A post card just received from Bro. J. B. Lister, of Minnedosa, contains the pleasing information that Bro. John McKee, of Irvington, Indiana, has been employed to establish a church in Winnipeg. May great success attend his labors.

Our selections for this issue are rather extraordinary, but we think our brethren will be pleased with them. It is a comfort to know that we have in London a preacher competent to maintain the truth by tongue and pen. If Mr. McDonagh's courage had not failed him, and the Free Press had been a little more true to its name, Bro. Fowler would have given the citizens of London still more truth to meditate upon.

BRO. BAKER'S REQUEST.—In another column will be found a statement and request from Bro. P. Baker, of Everton. It is a very modest request and very modestly made. It will be almost no trouble to comply with it. While none of us suppose that our salvation depends upon it, yet most of us would like to know how many of the people known as Disciples of Christ there are in Ontario. So we trust Bro. Baker will have a prompt response from churches and brethren everywhere in the Province.

The Annual Meeting.

BOWMANVILLE'S INVITATION.

We extend a cordial invitation to all our brethren and sisters to be present at the June meeting held with this church from Thursday, June 2, till Monday, the 6th. Persons west of Toronto will take the G. T. R. from that city; arriving here you will take any of the hacks in waiting and proceed to the church, where you will be received and assigned homes during your stay. Will all who intend coming kindly send me their names as soon as possible? E. B. BARNES. Bowmanville, Ont.

Church Statistics

DEAR BRETHREN,—The Committee on Statistics wish to say that they desire your hearty and prompt assistance to make their efforts a success. They have prepared and sent a number of questionnaires to the churches, and to isolated brethren.

Now it may be that some of these are not directed to the proper persons, if so please to forward to those who have the information needed. Some may not reach their destination, so we publish a list of the questionnaires in order that in case you did not get our card you may be able to answer at once as though you had. Then again we do not presume to know all the churches of Ontario, nor yet the names of proper correspondents in all of those we do know, hence we ask that the brethren everywhere in Ontario comply with this our request. If you have received our card, fill out and return at once. If you have not, answer the following questions (by their numbers will do as well as otherwise), and forward to the undersigned, isolated brethren simply stating that fact and answering accordingly.

- 1. Name of place of meeting?
2. Number of members Jan. 1, 1892?
3. Net increase during 1891?
4. How often do you meet to break bread?
5. Name of preacher, if any?
6. How often does he preach for you?
7. Have you a weekly prayer meeting?
8. Average attendance at it?
9. Name of Secretary and Treasurer?
10. Address of Secretary and Treasurer?

Name— Reports cover 1891 only, and a post card is all that is needed on which to answer. P. BAKER, Everton, Ont.

The fairest and finest impression of the Bible is to have it well printed on the reader's heart.—Dr. Arrowsmith.

Church News.

WAINFLET.—Bro. G. D. Weaver is assisting Bro. Roy in a series of meetings at this place.

ROSEDESK.—Bro. G. D. Weaver spoke for the brethren here on April 24. The young people have organized an Endeavor Society, and hold their meetings Lord's day evening.

ERIN.—Bro. R. W. Ballah, who graduated from Toronto University last year and is now attending the College of the Bible, Lexington, Ky., has been engaged as preacher for the Erin Centre and Erin Village churches.

TORONTO, CECIL ST.—Last Lord's day was the Sunday school anniversary. Bro. Conner gave two excellent and suitable discourses. All departments of work are growing.

LONDON, April, 25.—Eight more have been baptized and one received from the Baptists. Three of those baptized have not taken membership.

OWEN SOUND.—On Monday evening last the children of the Sunday school here gave a cantata entitled "The Gates Ajar." Those who were there will extend their sympathies to those who were not and who therefore missed one of the best entertainments of the season.

CHURCHES IN DETROIT.—I came here about two months ago, and have since attended mostly at the Plum Street church; have, however, visited other points. I go occasionally to hear Bro. Johnston who is the pastor of the church known as the Central church, Ledyard Street.

The Plum Street church is also a beautiful edifice situated on the corner of 4th and Plum. Bro. Campbell, whom the people of Ontario know so well and so favorably, is chief speaker, not the pastor of the church exactly, but just takes his part among the speakers of Lord's day morning meetings, then goes out through the most of the afternoon talking to the people, at the different mission points established by our brethren, about the great salvation.

Among the announcements for the week at the morning meeting of the Plum St. church is, "The Gospel will be preached here this evening." And the brethren just mean what they say—the Gospel—the good news of the death, burial and resurrection of Christ.

Sunday School Supplies. The schools that are just open in the summer should send to us for supplies early so as to have them reach them by the time their schools open.

Co-operation Notes

CONTRIBUTIONS. George McGill..... \$5 00

There is nothing very special to say in this department in this number. We are in correspondence with Bro. Z. T. Sweeney of Columbus, Indiana, and hope to secure him as chief speaker for the Annual Meeting.

Churches that for any reason did not take up a collection for Home Missions on the first Lord's day, we trust will do so as soon thereafter as possible.

GEO. MUNRO, Cor. Sec.

Literary Notes.

"MISSOURI CHRISTIAN LECTURES."—This is a book of lectures selected from the courses of 1839, 1860, and 1891, and published by the Christian Publishing Company, of St. Louis; 302 pages, bound in cloth; price, \$1.00.

Those who are interested in the religious thought of the day and desirous of knowing what leading men among us have to say cannot do better than get this book. The following is a list of the subjects treated: "Christian Unity," H. W. Everett; "The Standard of Appeal in Religious Thought," F. D. Power; "Relation of Conscience and the Bible," W. A. Oldham; "Who wrote the Pentateuch?" Geo. Plattenburg; "Revelation a Development; Its Transient and Prominent Phases," three lectures by B. O. Dewees, J. C. Reynolds, and J. J. Haley; "Church Government," J. W. McGarvey; "The Law of Spiritual Interaction," W. W. Hopkins; "The Supernatural as the Ground of Religious Belief," I. B. Grubbs; "The Term 'Seed' in the Promise to Abraham," G. W. Longan; "The Twentieth Century's Administration of the Gospel Trust," Benj. L. Smith.

These lectures are having and are bound to have a growing influence for good, and the committee in this volume have made an excellent selection. Every preacher should have a copy. Send to EVANGELIST PUB. CO.

No. 2, Vol. 1, of "The New Christian Quarterly" is to hand. This is a commendable enterprise and is being pushed vigorously by the Christian Pub. Co; price, \$2 a year, 50 cents a copy. You should have it.

Hech mon! Hae ye no read the Epistles o' Airlie? Whaur hae ye been leavin' gin ye hae na heard tell o' Hugh Airlie? Ma conscience, but it's a gran' buik—no that lairge, ye ken, for it's no but 25 cents, but fu' o' hamely cracks an' pawky screeds about aye thing an' anither in guid braid Scotch. Mon, when I got thon buik I jist lancht till I thocht a' wad dee. It fairly dings them a'. It tells a' about the adventures o' a chiel new tae the ways o' the kintra an' mony a aye wha has been in the varra same predicament will ken hoo tae sympathize wi the pair birkie. Dinna fall tae speer at yer buikseller for the "Epistles o' Airlie," an gin he has na got it aen' 25 cents tae the Trip Printing & Publishing Co., Toronto.

Books.

Don't you want to read some of the good books that have been written of late by leading Disciples? Send to us for them and save yourself fifteen per cent. duty.

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Good Things from Georgia.

It will not be long now till we will be receiving from this southern country those delicious watermelons that we all like so well. We will not only buy and eat freely of them ourselves, but we will treat our friends. Money is not scarce when our appetites crave for watermelons. But Georgia has given us something better than this fruit of the vine, and those who wish to know, and let their friends know what the Disciples teach—know in such a way that they will be favorably impressed with the simple New Testament teaching of how to become a Christian, and what is required of the Christian—cannot do better than buy FIRST PRINCIPLES AND PERFECTION by J. S. Lamar of Georgia, whom F. D. Power terms, "that Irving among the Disciples." Buy it, read it, circulate it.

Some of us have not gone very far on the way to perfection. The reading of this grand book will impress upon us the necessity of making a move in that direction. We need to use all the time we have here getting rid of all that is mean and fleshly and getting into Christ-likeness in order to be meet for the inheritance of the saints in light.

The book shows on every page that the writer has largely partaken of the Christ-spirit. It will do us all good to read it and see that we have no time to waste living outside of Christ. Beautifully bound in cloth, 283 pages. Price \$1.50. Sold by EVANGELIST PUB. CO., 11 Richmond St. West.

Come Prepared.

When can you find a better time to buy some good books than at the Annual Meeting? A number bought books last year; many more should this year. There have been more books bought this last year than in two years previous; and this coming year there should be four times as many sold as last year. Buy good books and get the expert reading them. We will never exert ourselves as we might until we realize the power of the press. While we feed the body we should feed the mind. Look over our lists and come to Bowmanville prepared to give us an order. EVANGELIST PUB. CO.

Valuable New Books.

LANDS OF THE BIBLE. By Prof. J. W. McGarvey. New and improved edition, containing colored plates, and many other important changes. Sixteen thousand copies of this standard work have already been sold. Price, cloth, \$8; sheep, \$9.50; half Turkey Morocco, \$4; by mail, prepaid.

FIRST PRINCIPLES AND PERFECTION: or the Birth and Growth of a Christian. By J. S. Lamar. With portrait of the author. 12mo, cloth, gilt top, uncut edges, \$1.50.

No more valuable contribution to our literature has appeared in recent years than this superb series of articles, originally issued in the Christian Standard, and now published in book form in response to a general and urgent demand. Nearly the entire first edition has been subscribed for before this book goes to press. One of our readers writes: "Nothing that I have read, from A. Campbell down, equals the eloquent, dispassionate and convincing serial now emanating from our greatest living champion of the ancient gospel." It is certain to have an immense sale, and should be in the home of every Christian in the land, as it will undoubtedly exert a powerful influence for good wherever it goes. N.B.—Especially suitable for the unconverted and those unacquainted with our plea. EVANGELIST PUB. CO., Toronto.



IT RESTS THE BACK. Most women know all about the misery of wash-day. To many it means Backache, Sore Hands, Hard Rubbing over a steaming tub, and long hours. This falls to the lot of those who use poor, cheap, and injurious soaps.



This Soap does away with Hard Rubbing, Tired Backs, Hot Steam, and Sore Hands. It brings comfort to millions of homes, and will do so to yours if you will use it.

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When I began the study of Revelation no thought of the present work had entered my mind. The splendor of the imagery and the simplicity of its descriptions had always attracted me, but I have read as one who walks through an unknown and mysterious country. In many others, I believed that the book could not be understood, and was ready to pronounce the man a visionary who sought to interpret John's visions. Several years have passed since I entered seriously upon the study of the book. I was led to do so by the reflection that the word of the Lord was not composed of enigmas and dark sayings which no man could understand; that it was all written "for doctrine, for reproof, for correction, for instruction in righteousness," and hence must be written in such a way that it could be understood; that a special blessing was pronounced upon those who bear and keep the words of the prophecy, which would certainly never have been done if it was impossible for men to fathom its meaning; lastly, that a great part of the prophetic portion had been fulfilled before this last quarter of the nineteenth century, and therefore be explained by the corresponding events of history. In my studies I ever kept in mind that the book is a series of symbolical pictures; a panorama of great events until the end of time and by careful comparison of the pictures in their order, with history, beginning at the date of John's exile to Patmos, I have been enabled to evolve what is to me a satisfactory view of the whole scope of Revelation.—EXTRACT FROM PREFACE.

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Woman's Work.

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O. C. W. B. M. President, Mrs. W. D. Malcolm, 80 Church St., Toronto; Cor. Sec., Mrs. E. McLaughlin, 144 Dundas St. W., Toronto; Treasurer, Miss Jennie Fleming, Killeyth.

It was proposed by the members of the Board who met in Guelph last fall, that the following song, "Go ye into all the world," be sung at our Annual Convention on Friday afternoon.

GO YE INTO ALL THE WORLD. Far, far away in hethen darkness dwelling, Millions of souls for ever may be lost, Who, who will go salvation's story telling!

Chorus:— "All power is given unto me, All power is given unto me, Go ye into all the world and preach the gospel, And lo, I am with you alway."

See o'er the world wide open doors inviting, Soldiers of Christ, arise and enter in! Breth'ren, awake! our forces all uniting, Send forth the gospel, break the chains of sin.

"Why will ye die!" the voice of God is calling, "Why will ye die!" re-echo in his Name, Jesus hath died to save from death appalling, Life and salvation therefore go proclaim.

God speed the day when those of ev'ry nation, "Glory to God" triumphantly shall sing; Ransomed, redeemed, rejoicing in salvation, Shout "Hallelujah for the Lord is King!"

I had hoped to have something from the sisters for this issue, concerning the proposed enlargement of a National Board and any other matters of interest that relate to the Convention.

I am sure no one will willingly miss the privilege of seeing her, and hearing her talk of what she saw and heard during nine years spent in a land of pagan shrines and idol worship.

For Some Sunday School Scholars. There is so much said about the duties of Sunday school superintendents and teachers that it is only fair once in a while to talk about the duties of the scholars, especially the elder ones.

To begin then, girls, any one of you could easily learn the lesson by rote in a few minutes, but that isn't the point. Besides the facts and palpable lessons, there are beautiful things hidden away in every portion of Scripture.

There are the things, "pure, of good report" that Paul tells us to think on.

If you could be persuaded that six or a dozen, or any number, of faces ranged before a teacher unresponsive, bored to the last degree, discourage her so that she goes away with a heavy aching heart, asking herself "What earthly or heavenly good did I do there to-day?"

Listening is an accomplishment; everyone can have it; the secret is: be unselfish, be interested in others, ask intelligent questions.

Don't think me hard on you; indeed I am not. It is because of discouraged, disappointed teachers that I talk to you young Christians thus.

Don't make your teacher extract an answer by making you read a verse. Don't look uninterested until your next neighbour whispers something to you.

Children's Work.

Mrs. Jas. Ledgard, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

Perhaps a New Game.

Some years ago I read a little tale in the children's corner of that excellent paper the Montreal Weekly Witness; it was a story of such a nice game for children that I shall try to remember it and tell it to you little ones who read this column.

Now for the story: "One evening in the fall five children, Tom, Maggie, Ethel, Willie, and little Bobby, were gathered in the sitting-room. The fire was their only light; this was their mother's time for a nap, so lights had to be postponed till that was over.

"Let's play something," suggested Maggie. "Bah," growled Tom, "what can we play; mother wants to sleep!"

"I know a nice game; I learned it when I was in the country," said Ethel who had just had a month's visit at Grandma's on account of growing too fat and not being strong.

"Ragged robin," responded Maggie promptly. "Yes; that's it, that's the way."

A chorus of "O, I see's." "I know one," said Willie; "I planted a grain of corn, and what came up!"

"Corn—you goose," said Tom. "No," said Maggie, "he means corn-flower."

"You guessed too soon," said Willie, disappointed. "I planted a nice little girl and what came up!" said Ethel, patting Bobby's red cheek.

"An angel," said Bobby with round eyes. "No dear, sweet Cicely." Little Cicely Yoko lived next door and was Bobby's playmate.

"Oh yes, sweet Cicely, so she is." "I planted a pretty colour and what came up!"

"A pink," they all spoke together. "I planted grandma's big daisy maid." "Bouncing Bet."

"I planted one of the canine species and what came up!" Tom was studying Zoology.

"Dog rose." "I planted some lions' teeth and what came up!"

"Dandelions." The two elder children had recently looked up the rather peculiar derivation of this word.

"Oh bother, I can't think of any more." "I planted the dawn, and what came up!"

"Morning Glory." "I planted a musical instrument and what came up!"

"Trumpet Vine." "I planted a stone in a window and what came up!" this was Tom's.

"A stone in a window!" "A-stone-in-a-window! I don't know."

"Planted a stone in a window." "Do you give it?" "Yes."

"A bobby." "What! our Bob?" "No—ally!"

"Oh, I see!" and an irrepressible shout of laughter thoroughly aroused their mother.

"How can you expect your plants to come up when you take no care of them!" she asked, and was surprised that her question doubled the merriment.

DEAR MISSION BAND LEADERS AND CHILDREN.—I want to ask your most careful attention to the following statements, as they are of great importance, and should be thoroughly understood by everyone who has any connection with the children's work.

That at the last annual meeting it was decided that the O.C.W.B.M. and the children should unite in sending out a lady missionary to one of our foreign fields. At a meeting of the Board held since, it was further decided that Japan should be the choice, and that she should be sent out as soon as a suitable person could be found.

One of our young sisters, Miss Mary Riach, of Hamilton, has offered to fill the position, and will be ready to start in a very short time (D.V.). You will also remember that all the money raised last year, and ten dollars from the preceding one, making a total of \$183, has been held in reserve together with the money paid in during this year.

I quite hope that when all the bands have paid in the full amount raised that we shall have at least \$350. We shall need \$20 to pay for our adopted boy in China, but the balance will be ready to meet the expenses necessary to sending out our missionary. I am sure that you will be glad that your money is to be used for such a purpose.

The fact of having a missionary of our own, the first sent out to the foreign field by the Disciples of Canada, will make us all more earnest in our work, and more careful of our money, so that we may have the means of helping to pay her salary for the future.

the first sent out to the foreign field by the Disciples of Canada, will make us all more earnest in our work, and more careful of our money, so that we may have the means of helping to pay her salary for the future. This is a great honor. Don't you think so? I hope I have succeeded in making this matter so clear that there can be no possible mistake. In making up your annual report, you will please answer the following questions. How many children are in your band? How much money have you raised during the year, and how has it been used? How many members of the band have united with the church since the last report? What special studies have you taken up? What special work has been done? What do you consider the best method of conducting your meetings with a view to interest the children, especially the boys? If any incident of unusual interest has occurred during the year I should be glad to know, as such things may be helpful to other bands.

I have heard nothing from Dr. Macklin yet, although I wrote to him some time ago, asking for fuller information respecting our boy in China. I think he will be sure to write in time for the annual report, and we must wait as patiently as possible.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 18, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$8; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send no less than 12 wrappers.

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Mimosa (2).....	2 00
C. W. B. M., Bowmanville	17 00
Y. P. S. C. E., Wainfleet.....	1 10
A Brother, Aurora.....	0 25
A Sister, Aurora.....	0 25
A Visiting Sister, Warton	10 00
Brethren in Goderich	1 50
Mrs. M. L. Frick.....	2 00

Pastors Should Work for Missions.

Pastors who do not push the missionary cause in their church make a great mistake, both for the cause of God and for themselves. We know of a case where a considerable reduction in the contributions to a minister's salary was directly due to a neglect of the missionary collections.

The following instance from the *Missionary Bulletin* is exactly in the same line, and both illustrate the words, "There is that withholdeth more than is meet, and it tendeth to poverty." We were informed the other day of a man who succeeded a faithful pastor in a certain field of labor. The ex-pastor had received a salary of \$700, and raised a goodly sum of money for the general and local interests of the church, and had the satisfaction of seeing his church harmonious and prosperous. His successor told the people he did not believe in missions; they had enough to do to take care of their local interests, and could not afford to send money away. The result was that he got less than half as much salary as the former pastor, the church was divided, all the interests began to flag, and in less than a year everything was going wrong.

The minister who puts himself into opposition to the genius and spirit of the Gospel will dry up every fountain of benevolence and activity in the church, and overthrow the foundations upon which the hope of the church must be built. Activity is the work of the Gospel—generous provision for its success, a spirit of liberality towards its operations—is essentially necessary to the success of the ministry.—*Dap-tist Missionary Magazine.*

What a Hindu Convert Endures.

It is a bright sign of progress when a Hindu paper says of a recent convert to Christianity, "The Hindu community must not look on him as an alien and persecute him. He has thought for himself and prefers the Christian religion. It is a matter of choice." Such toleration was once inconceivable in India; and it is rarely seen even now. A very trying sort of opposition which many converts must encounter, and for which we can only honor those from whom it comes, is vividly described by a young Hindu in an account of his experience published in the *Missionary Herald*—

"I fear I cannot convey to you any idea of what my mourning mother is doing. She scarcely eats at all. During these five or six days my sister has been reduced to almost a skeleton. Whenever I think of, or look at her, my heart nearly breaks. When I think they are suffering so much mental agony for me, I pray to God, and find consolation in the thought that God and truth are the cause of this lamentation. Last evening I went to bed

after prayer. In a little while my sister called me to have my supper. I was introduced to a scene which must remain indelibly impressed on my memory as long as I live. My mother was lying prostrated on a bed overwhelmed with grief. Now and then she was sighing. Beside me was my older brother, weeping like a tender-hearted woman. He wept, and wept, and wept till I could no longer bear to remain there. When I was about to leave, my brother told me to remain for a little. Then he described the piteous condition of our family, and he pleaded, 'My dear brother, I have done much to give you an education, scanty though it is; I will do more if you will retain caste. I am willing to sell the little patrimony (on which the subsistence of our family depends) to provide for your expenses required to prosecute your studies. Take now as large a sum of money as is required, but grant me only this petition, preserve the life of our mother, who will certainly pine away to death in your absence. Worship whom you will, but retain caste.' I could bear these things no longer, so, beseeching them to take food, I retired to pray. When I asked my Lord whether I should do what my friends tell me, a clear 'No' came, accompanied by the tender command, 'Follow me.' I clearly see that dear and affectionate friends on earth must be forsaken, if necessary, in order that one may be 'rich towards God.' But this is a truth very difficult to act out. I do not fear either kind of persecution. If the whole world stands against me I am ready to be crushed for him who died for us while we were sinners. Lord, I am thine for evermore."

Dr. Pentecost says: "I have seen this sight since I came to India:—The son of a sweep (the lowest and most despised caste), educated and passed his M.A. degree, presiding over a collegiate institution in which the sons of highest caste Brahmins are sitting at his feet as pupils. When it is remembered that a few years ago for the shadow of a sweeper to fall across the pathway of a Brahmin was to defile him, this example (one of the many that I could relate) will give you some idea of what the Lord is doing in this land. Here are the mighty victories of the Lord being won."

Obituaries.

McKee.—Margaret McKee was born in the Township of Garafraxa, and died in the village of Alton, April 17th, 1892, in the forty-eighth year of her age. She was an intelligent and devoted woman. She believed in Jesus Christ with all her heart and found him a constant companion, comforter and friend, until she departed to be with him for ever. She was confined to her bed for about four months before her death; during all that time she rested calmly and hopefully on the promises of the Gospel. From the residence of her brother-in-law, Mr. M. McLellan, in Alton, the remains were conveyed to her old home where her brother William now resides. The funeral services were conducted by the writer, assisted by Mr. Madill, Congregational minister of Alton. G. M.

Stewart.—At his home in Eramosa, on the 12th of April, 1892, Jno. Stewart, aged forty-two years.

Bro. Stewart was one of the trustees of the church here, and in his death the church has lost one of its warmest supporters. He was one of the few men that seem to be needed in a community. His death was precious in the sight of the Lord, for it was a triumph

of faith. We sorrow, but not as those who have no hope. He leaves five brothers (Bro. D. H. of Blenheim is one of them), two sisters, his wife and three small children to mourn his loss. At the funeral, which was one of the largest ever witnessed in Eramosa, Mr. Freeman, Baptist minister of Guelph, the Ed. of THE CANADIAN EVANGELIST and the writer took part. Blessed are the dead who die in the Lord. P. B.

Thomson.—At his residence, lot 22, 3rd con., Erin, on Tuesday, 19th ult., Archibald Thomson, aged seventy-five years, three months and twenty-four days.

Mr. Thomson was born in Argyllshire, Scotland, Dec. 26, 1816, and came to this country in 1832 with his father. They were among the first settlers in the township of Erin, then an almost unbroken wilderness. In 1814 he married Mary, daughter of Alexander McKinnon, 4th line, who survives him, and settled on lot 22, 3rd concession, Erin, upon which he resided continuously since. He was a typical township of Erin farmer and an honorable, just and respected member of the community. By his careful and intelligent management of his business he amassed a considerable competence. He leaves eight sons and two daughters. Alexander, farmer, Erin; Peter M., also a farmer in Erin; Daniel K., publisher, Chicago, Ill.; Archibald E., who is engaged lumbering at Saginaw, Mich.; Margaret, Mrs. Peter Stewart, Eramosa; Benjamin, who is in the poultry business at Mansfield Valley, Pa.; Joseph, farmer; Catharine Ann; John, engaged in the jewelry business at Grand Rapids, Mich., and Robert, who manages the home farm. Mr. Thomson was a member of the Erin Centre Disciple church. The funeral will take place to-morrow at two o'clock.—*Hills-bury Banner, April 19.*

Bro. Thomson was one of the early Disciples in the old Erin church, and of him it may be written, "Faithful unto death." He understood and loved the truth, and his delight was in the law of the Lord. He was one of those who have learned to apply the Scripture as "a rule to their own practice." He was generous in the use of his means for that which he believed would further the cause of Christ. He was a faithful husband and a tender father, a kind neighbor and a good citizen. For a number of years his health was not good. Some six years ago in company with his wife he paid a visit to his native land. He derived considerable benefit from the voyage and the visit. A partial failure of the sense of hearing annoyed him a good deal; it interfered with the full enjoyment of the society of his family and friends, and made it impossible for him to fully participate in the services of the Lord's house on the Lord's day. But he did not make his infirmity an excuse for remaining away from the meetings of the church as the manner of some is. He could commemorate his Saviour in the breaking of bread, if he could not hear the sermon, while his presence helped the preacher to speak to those whose hearing was not impaired. His last illness was short and severe. On Wednesday, April 13, he was cheerily boiling sap in the sugar bush; on Tuesday, the 19th, at seven o'clock in the morning he passed over the river. Three of his sons who were hastening home hoping to see their father alive were sadly disappointed; one of them arrived about one-half hour after all was over, the other two a few hours later. A very large number of old neighbors and friends attended the funeral. The writer addressed the congregation in the old Fifth Line meeting-house, and Bro. S. Woolner and Bro. P. Baker assisted in the service. G. M.

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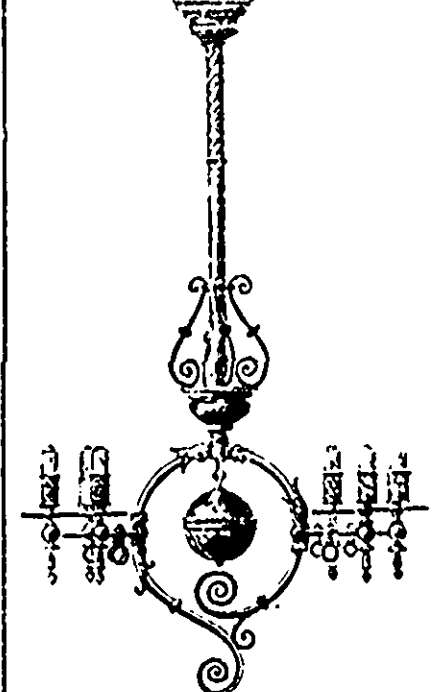
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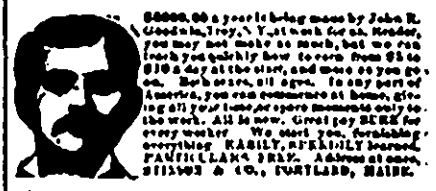


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