

# The Canadian Evangelist.

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

Vol. VI., No. 23.

TORONTO, ALL 1ST, 1892.

\$1 PER YEAR IN ADVANCE

## 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.

#### The Lord Shall Have Them in Derision.

The blatant infidel is always confident that the last days of Christianity are about to dawn. He is rivalled only by the Christian pessimist in declaring that the foundations are removed and that the kingdom of God on earth is tottering to its fall. But sometimes the infidel is rudely awakened to the fact that there is a vitality in the old Book and the old church that he did not dream of. His rostrum is turned into a Christian pulpit, perhaps; the shop from which he peddled infidelity becomes a Bible printing house, or his old home becomes a tract repository. There seems to be a divine ordering of human events of this sort once in a while that reminds us of the Psalmist's words: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

The latest illustration of this truth is found in Peoria, Ill., where a beautiful new building for the Young Men's Christian Association has recently been dedicated on the exact site of Robert Ingersoll's former residence. Some of the actual bricks from his house have been used in the foundation of this spacious and elegant Y. M. C. A. building. In this same building is the office of an earnestly aggressive religious newspaper called the *Evangelist*, and in another part of it is a Bible depository. In the house that formerly stood on this site Ingersoll wrote his blasphemous lecture on "Skulls," and here doubtless was manufactured much of the venom that he has since spat out at the church of Christ. But what has it all resulted in? Peoria has repudiated him; the city of his long time residence is no longer a congenial home for him; the State of which he aspired to be Governor had no use for him; his former home is torn down, and on the very spot where such cultured blasphemy was composed is now heard every day the voice of praise and prayer to the Son of God whom he despised; the Bible that he there ridiculed is now revered there. What infidel is bold enough to-day to hazard a prediction concerning the overthrow of Christianity?—*The Golden Rule.*

### Amusement and Instruction.

There are many associations and societies which find it necessary to use various means to amuse and instruct the younger people who come within their reach. They desire to keep them from bad associations and evil surroundings, and to do this they must provide something which will occupy their minds. How to do this is a problem of importance.

In too many instances the main question seems to be, What method will bring the most money into the treasury? and it is believed by some that the most money is obtainable where there is the least instruction, and the slightest possible religious flavor. We have heard of entertainments which, although professedly for religious purposes, touched the very verge of vulgarity and even of profanity. We have heard of "readings" in a Christian Association where words were read which would not be allowable in a well ordered parlor. Surely this method of entertaining people is not to be commended.

There is one line of work which may be made highly entertaining and still convey sound instruction and produce powerful religious impressions. We refer to the use of the Stereopticon, or Magic Lantern for the exhibition of photographic views, by which any picture can be cast upon a screen from ten to twenty feet across, and thus exhibited to thousands of people.

A lantern exhibition, of course, may degenerate into mere comicality and absurdity; but properly managed, it may be made, not only very attractive but peculiarly instructive. Large congregations will gather and will remain as if spellbound, to listen to lectures illustrated by the stereopticon. Some of these may have reference to matters which are purely secular, and of no special religious interest, such as travels, views of cities, mountains, etc., but the same instruments may be used to convey powerful religious impressions.

There is, perhaps, no method by which the truth of the Bible and the fulfilment of prophecy can be more strikingly illustrated than by the use of the stereopticon. The wonders of Egyptian discovery, the illustrations of Scripture prophecy as gathered from the heaps of Babylon, the buried ruins of Nineveh, the desolate temples of Egypt, the ruined cities of Palestine, and other similar illustrations of the divine inspiration of the Scriptures, and the almighty energy of the Word of God which liveth and abideth forever, may be brought before the minds of the careless and the indifferent in such a way that they can never be forgotten. Fishers of men who are seeking for something which will interest the young and awaken the indifferent, will do well to take into consideration this method of reaching the masses and winning lost souls to Jesus Christ.—*The Safeguard.*

Dr. T. A. Stocum's

OXYGENIZED EMULSION of Pure COD LIVER OIL. If you have a wasting away of Flesh—Use it. For sale by all druggists. 35c. per bottle.

### Mo.

The wise man says that "money is a defence," that "money answereth all things" Eccl. vii. 12; x. 19. But though money is an excellent thing if poorly used, we are required to red this earthly boon as a means of doing good, and if we hoard it up, so that it is of no use to anybody, we are guilty of sin. The Bible plainly declares that "the love of money is a root of all kinds of evil; which while some coveted after, they have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Tim. vi. 10.

We often see people who are striving in every possible way to accumulate wealth by grasping all the gold and silver within their reach, and then depositing it where they think it will be safe; more anxious to lay up treasures on earth than in heaven, and apparently forgetting that there is a time coming when all their riches can do them no good, and when they, too late, may learn how hard it is for them who trust in riches to enter into the kingdom of God. Mark x. 24.

He who has more money than is necessary for the support of himself and those depending on him, ought to feel that it is placed in his hands to be used for the benefit of those who are more needy than himself. The wealthy have great influence over others, and certainly ought to set them an example of kindness and benevolence. Let the rich and prosperous think of this, and see that they are "rich in good works," as well as in earthly possessions.

When men professing godliness are so penurious and avaricious that they never have a dollar to give for any charitable or benevolent object, men are inclined to think their Christianity is not the genuine kind; for if a person truly desires to live up to the requirements of the Bible, it is needful that his pocket-book be converted as well as his soul.

I remember hearing of a man who had been a professor of religion for many years, and whose life would accord with the rich man—who "had kept all the commandments from his youth"—to whom Christ said, "One thing thou lackest." Mr. J— felt that he too lacked in one thing, and one evening, in a prayer-meeting, he surprised his friends by rising up and asking for prayers. One of the brethren at the close of the meeting said to him, "Why, I thought you were converted years ago." "I was," he replied, "but my pocket book wasn't, and I want that converted too." How many Christians are there who feel the need of having their money consecrated to the service of the Lord?

How many are there who would be willing to do as our Saviour commended the rich man when he said, "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven?" Mark x. 21.

Beloved in Christ Jesus, if you have opportunity to relieve the wants of the widow and fatherless, the destitute, the unfortunate, or the afflicted, do not be afraid to use your money; and remember for your encouragement

that "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Prov. xiv. 17. Let this word be an incentive to every Christian, to give not grudgingly, but gladly, for "the Lord loveth a cheerful giver."

Oh, give of thy bounty, thy gratitude, So freely receiving, as freely bestow; In mansions so fair on the overgreen shore Would you be remembered? Remember the poor.

—Boston Christian.

### Talent is Hard Work.

There are many things which can only be done by hands that are trained, skilled and practised. When done they seem to be the results of genius, when in fact they are the result of patient study, firm determination, and hard work; and many other persons with the same training and labor could do the same things.

"Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament, his brother Richard was found sitting in silent reverie; and when asked by a friend what he was thinking about, he replied: 'I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing, or at play, he was always at work.'

"The force of the anecdotes is increased by the fact that Richard Burke was always considered, by those who knew him best, to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is, if you would succeed in life, be diligent; improve your time; work. 'Seest thou a man,' says Solomon, 'diligent in his business? He shall stand before kings; he shall not stand before'—that is shall not be ranked with—'mean men.'

### Family Worship.

There ought to be no sweeter hour in the day than that in which comes the morning meal and the family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling stereotyped prayer mumbled over, and the participants rush off to the work which they have been meanwhile thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with heaven's light. It is a mistake to suppose that flattery or education are specially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship. The exercise need not be long, but it should not be crowded. Break up the formality; carry all the soul-life you have into it; and its savor shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown-up children to the faith of their fathers.—*Selected*

### Nerves or Soul.

Mr. Beecher used to illustrate the noisy but barren activity of a certain class of people by comparing them to bumblebees, which make a prodigious stir, but lay up no honey. There is an immense class of bumblebees in this country; people who are always doing something, but never achieve anything, and whose life is an incessant activity barren of permanent results. This failure to make real achievement rises from a shallow and false idea of life; the idea that all of life lies in doing; and that any kind of doing is good. There is a great deal of doing that is not only not good, but distinctly bad; or, at the very best, sheer waste of time. A very considerable amount of what is regarded by some people as intellectual and religious activity is pure nervous excitability; there is neither intellect nor soul in it.

There are a great many people who belong to countless clubs of every sort and fashion, for the study of Browning, and Ibsen and art and ethics and esoteric Buddhism, who put the least possible amount of brains into their activity; whose activity has, in fact, no intellectual quality whatever, but is purely nervous restlessness. These people have become chronically inebriated with doing. They must be doing, although that which they do amounts to nothing. Repose, meditation, thought and growth are things which do not enter into their lives. They are always running, always out of breath; but they never reach any definite point, and they never see anything by the way. They are pursued by a demon of restlessness, and condemned to wander forever without repose or refreshment. It is to be feared that there is a great deal of so called religious activity which is of the same sort. It is more nervous restlessness; the incessant activity of people who have no other resource; to whom thorough Bible study, quiet meditation, serious thought, strenuous moral struggle, are as if they were not; people who rush about from one religious activity to another, from organization to organization, from committee to committee, from meeting to meeting, but whose spiritual life has as little volume and force as a mountain brook in August, which is simply a noisy thread of water through a course which it fills only with sound. To really live, one must put both thought and emotion before action; to really achieve anything, action must be the flowering of deep things in the nature, not a mere putting forth of the hands for the sake of occupation. It is wise for all those who find themselves intensely occupied to stop and ask themselves whether their occupation is a matter of nerves or a matter of mind and soul. If it is a matter of nerves, it indicates physical disorder, and medical advice ought to be sought at once. If it is a matter of mind and soul, it indicates the highest degree of healthfulness.—*Christian Union.*

We never can enjoy God's blessings without a change of heart. "Except ye be born again ye cannot see the kingdom of God."

On Christian Unity

(Continued from last number)

Such being the endearing nature of the Christian union, such ought to be the manifestation of it given by every assembly of Christ's disciples. And as every assembly or church of Christ which corresponds, in some good measure, with this description, and which endeavors to "keep the unity of the Spirit in the bond of peace" makes Christian unity visible, so it bears a faithful testimony for Jesus and fulfills its appointed highly responsible office of giving a just representation of Christ's "one body."

It is deserving of our careful notice how frequently and with what impressive earnestness the Apostle Paul refers to the endearing nature of the Christian union, and the proper manifestation of Christian unity. In his different Epistles addressed to the churches. In the Epistle to the Romans we find him saying, "For as we have many members in one body, and all members have not the same office; so we, being many (or rather, so we the many), are one body in Christ, and every one members one of another" (Rom. xii. 4, 5). When writing to the Colossians he says, "The body is of Christ... the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. ii. 17, 19). In the Epistle to the Ephesians we read, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Eph. vi. 4, 6). And in 1 Cor. he states, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." And in what follows he draws out a comparison between the body of Christ and the human body at full length.

Familiar as we all are with this comparison, there is reason to believe that its designed meaning and many of the lessons it teaches are frequently overlooked. Why, it may be profitable to ask, is an assembly of believers, such as the assembly at Corinth to whom Paul wrote, united in faith and love to the Lord Jesus, and united by ties of love and sympathy to one another, compared to the human body? There must be a close correspondence between the two; there must be a peculiar fitness in the comparison, otherwise the Apostle would not have been led to illustrate the one truth so frequently by means of the other.

To whom, then, was this comparison designed to apply? Was it designed to apply to the mystical body of Christ, or to what is sometimes called the Holy Catholic (i.e., the Holy Universal church), which correctly viewed is the same thing; or was it designed to apply to an individual assembly of disciples? It was designed, we apprehend, to apply to both. In its highest and truest sense it applies to the mystical body of Christ—the church universal; but that it applies also to a particular assembly of believers, or, in other words, to "churches of the saints" in their individual capacity is evident from the Apostle's applying it to the church at Corinth, to whom he was writing. "Now," he says, "ye are the body of Christ, and members in particular."

Thus are we impressively taught that as the human body is one, so also is Christ's spiritual body, the church, one. But the mystical "one body" of

Christ is no where to be seen in this world; nor is the church universal any where to be seen on earth as one body, except by representation. Where then is that representation given? It is given, Scripture answers, by every scripturally constituted church which endeavors to keep the "unity of the Spirit in the bond of peace." In such a body alone—a body which is the institution of infinite wisdom—is Christian unity manifested, and the "oneness" of Christ's body to be seen.

In the human body, while there are many members, there is perfect oneness; so is it also with the spiritual "one body" of Christ. It is at the same time one, and many. It is one, having one animating Spirit, "one Lord, one faith, one baptism, one God and Father of all." It is many, inasmuch as it is composed of many members while those many members have various gifts bestowed on them for the benefit of the whole; some of this kind, some of that; some more, some fewer, some qualifying them for one office, some for another; but all, manifold as they are, designed to subservise the good of the whole body.

Christian unity in the apostolic age, we are thus impressively taught, was emphatically a spiritual unity. It did not consist in any visible union among the various churches then in existence, through their being subjected to the same earthly head or jurisdiction; but in their being all united to the same Head in heaven; in their all having the same faith and hope; in their participation of the same privileges; and in their all being animated by the same spirit, who through dwelling in them made them "the habitation of God through the Spirit." As by one Spirit they had all been baptized "into one body," so were they all privileged to drink of the same Spirit which diffused a common feeling of love and sympathy throughout all the members. The Lord Jesus foretold that his disciples should be known by their love one towards another. "By this," he said, "shall all men know that ye are my disciples; if ye have love one to another" (John xiii. 35). In the apostolic age, we cannot doubt, this memorable prediction was truly fulfilled; for the hearts of the first followers of Jesus were so enlarged by love to their divine Master and love to each other for his sake, that it exercised extended not only to those with whom they were immediately united in the fellowship of the Gospel, but produced its genuine effects in a mutual interchange of fraternal affection and good offices through the whole Christian community.

Having thus endeavored to show wherein the oneness for which our Lord prayed in behalf of his people consists: First, as it respects Christ's mystical body, the "one body" of the redeemed; secondly, as it respects those of the human family who make a scriptural profession of Christ's name; what, let us now enquire, are some of the inferences and lessons which seem deducible from the consideration of this important subject?

First. It seems peculiarly sorrowful to the clearing of our notions on this and other important subjects, to keep the distinction taught and implied throughout Scripture between the visible and invisible union and unity of Christ's people distinctly in view. In virtue of their union with Christ and with one another, there is an invisible unity existing among all the members of Christ's mystical body; of this spiritual unity there is a visible representation given by every assembly of Christ's disciples united on their profession of the one faith, walking together in love in the observance of all things the Lord Jesus has commanded,

and practice error, which does not, cannot, benefit them for time or eternity.

Viewed in that aspect, Christian unity is much perfect than when viewed in the... Though the one is a divinely sited representation of the other, to man's failures and imperfections this mortal state, it is often, indeed at best, but an imperfect repetition. But the representation will in every case be more or perfect as different churches bear faithful testimony to Jesus, by faith their appointed function and... In visible unity accordingly, it may be much fluctuation; it is manifested much more perfectly one time than at another, or in one place more than another; but, vital invisible unity of Christ's real body is always perfect; it is making continual progress, and will continue to advance till all the faithful appear with their Head in glory. The visible union manifested by "the churches of the saints" will come to its appointed end; but the invisible unity of Christ's mystical body will continue for ever. The union of "Christ and the church"—that is of the invisible church with her Head, indissoluble. On this point the words of Jesus are explicit: "I lay down my life for the sheep;... my sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." "Him that overcometh will I make a pillar in the temple; my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God; and I will write upon him my name. He that hath an ear to hear, let him hear what the Spirit saith unto the churches." "When the church shall be glorified, she will be a glorious church, not having spot or wrinkle or any such thing. And at the marriage supper of the Lamb" all the members of his mystical body shall be brought into the Palace of the King to behold his glory and to enjoy his society and the society of the redeemed in endless felicity.

(To be continued.)

Re Bro. Lediard's Question.

A Parable.—And it came to pass that two men desired to co-operate in work when needed. To exchange work and keep up friendship and union. John said to James, help me to sow a field with oats. James: O yes, John, let us work in union—help each other. I am ready. Ah, where did you get the seed? John: From an orthodox seedstore. Do you think it will grow? James: O, yes, let us sow the field. They took dinner together and parted in friendship. James, reaching home, told his wife, who said: James, do you not remember a saying of Jesus, called the "Golden rule"? James: I have preached from that. Wife: Then how could you help the man to ruin his farm? James: I know the seed, and what would be the probable results; but I did not like to hurt his feelings; he liked the seed so much. Wife: When John's farm is ruined, and he lies sick, and you are called to visit him, how will you feel? Can you not undo the work? James: Oh, wife, it is too late to correct my fatal mistake. "I know my duty; and did it not."

The denominations have all more or less truth. And, if tried by the Bible, more or less error. All the truth they teach and practice, we ought to cheerfully acknowledge, approve, and encourage; and for which be thankful. They also teach

and practice error, which does not, cannot, benefit them for time or eternity.

- (1) Infant sprinkling, instead of scriptural baptism.
(2) Salvation by faith alone.
(3) Faith a gift of God. (Abstract.)
(4) Faith a condition of feeling in the heart the result of a direct operation of the Spirit, without the word.
(5) A sinner is the "natural man," so totally depraved, or dead, that he cannot believe unto righteousness.
(6) That a sinner is accounted guilty of Adam's transgression, called "Original sin," "Being born in sin," etc.
(7) That one or more men may pray for the forgiveness of another, and God will grant it.
(8) That sectarianism is made by God a great blessing to the world. That divisions have been a blessing to the church. And that Union, formal or organic, among all believers, cannot be effected.
(9) That numbers of God's children live days, and months, and years, absolutely free from sin.
(10) And that the law or covenant of Moses is obligatory upon Christians. Hence we are to keep the Sabbath day, while most all of them, every week, disregard the law concerning the Sabbath, etc., etc., etc.

Now, can we, without a concession of a vantage ground, which cost much work with them in the above ten items, so as to lend any countenance, approval or manifest the spirit of "Godspeed"? Can we do so without being in some degree a concealed or secret enemy? Would we not be unfaithful to our trust, and to them? Had the leading men, in the Current Reformation, pursued such an unfaithful course, would the denominations have been as far on in independent their approximation of a proper value of human creeds, when compared with the word of God? Would so many of the more intelligent and God-fearing among them be lamenting the existence, and results, of divisions? Would there be as much truth taught by tongue and pen by them to-day? Bro. Lediard would answer all these negatively. In our intercourse with them—in our work with them—we should be, we must be, kind, courteous, friendly, showing an interest in their present and eternal well-being. Recognizing, acknowledging thankfully all the truths they teach. But it likewise is obligatory, imperative upon us to be faithful to the Great Teacher, Our Master, and faithful to his word, and faithful to them. Hence we endorse no error in faith or practice. If our presence among them, our work with them, do this, i.e., endorse error, by all means keep away. Be honest. Be honorable. If our work among them; intercourse with them, will result in winning souls to Christ, building up believers and benefiting them, with no compromise or concession of truth, and in no sense contrary, in any particular, the word of the Lord, withhold not thy hand. No rule can be laid down with all details. The Master's will must be our guide. Avoid all rancor. "Let your speech be always with grace." Some of them are to be pitied. Some are to be blamed. "Do wise as serpents, and harmless as doves." Remember that we will meet them before the Judge of quick and dead. Make a wise reference to that day in all that you say and do.

It is suggested that before reading our brain to find a safe and profitable course of treatment of the denominations, it might be wise to cogitate a course of action towards those who wear the same name, where there

arises a difference of judgment, on some matters. We all claim the law of liberty, independence of thought and research, and may reach different conclusions on some matters. Will it pay in the end to misrepresent—to misconstrue each other's motives? Will it pay to hurl brickbats, snakes' heads, ragged stones at each other? To meet with bland smiles all who are on our side, and pass the others without recognition? Will it pay to elbow a man off the track for whom Christ died—whom he has saved? An old book says "Let all your things be done in Love." Partiality to be avoided. When ye sin so against the brethren ye sin against Christ. How? If we study the things that make for peace! with a view to a practical understanding of the subject? Some things said by tongue and pen may be 'withered' by the "inasmuch as ye did it unto the least of these my brethren ye did it unto me." My soul! think of it. It would be well not to divorce love and faithfulness.

A Simple Creed.

FACTS REGARDING THE DISCIPLES OR CHURCH OF CHRIST.

At the present time considerable attention is being given to the Disciples or Church of Christ, a band of religious workers which while of comparatively small, but growing, proportions in Canada is a large and influential one in the United States. The New York World in stating the aim of what Rev. Prof. Briggs, of that city, has called "an earnest, active, Christian people," has among other things in a recent issue the following:—"Although less than seventy years old this religious denomination ranks fourth among the denominations of the country, numbering nearly as many communicants as both Congregationalists and Episcopals combined. This will be a surprise to many in the Atlantic cities, where the Disciples are now only beginning the work. As a church it is best known in America. It has, however, been carried to the British Isles, where it is spreading rapidly. In Australia it has had a most extraordinary growth, there being in the city of Melbourne alone twenty-eight churches of this faith. Disciples have twice filled the President's chair. The present Speaker pro tem. of the House of Representatives is a Disciple, and a very large number more in both Houses are Disciples. Governor Chase, of Indiana, is a Disciple preacher. So also is ex-Congressman Owen, now Commissioner of Immigration. Gerfield was a devoted member of the Christian Church. So little is known of the faith professed by the Disciples that a word in this regard may not be out of place here. The plea for the Disciples is for Christian union on the basis which Scripture furnishes. All human creeds are rejected as the cause of dissension, and division, and barriers in the way of Christian union. Their creed is, they think, the true Apostles' Creed, the creed on which all Christians may be one: 'I believe that Jesus is the Christ, the Son of the living God.' This is, they say, a confession of faith broad enough to admit any sincere believer into the church. They endeavor to do away with sectarian peculiarities, such as shut off Christians from each other. This is why they wear no sectarian name, calling themselves simply Disciples or Christians, and their church the Christian Church or Church of Christ." In Canada the Disciples are thought to number about 8,000, and are represented by churches and missions in many of the principal cities and towns of the Dominion. Toronto is the

centre of their work in this country, and the largest congregation here worships in a beautiful building on Cecil street, near Spadina avenue, its pastor being Mr. A. W. Conner, who has recently come from Johnstown, Pa. Several prominent citizens are members, not all of this particular congregation, for there are three others somewhat smaller, but of the denomination. Messrs. James Beaty, Q.C., Robert Boaty, the King street banker, and Edward Trout, of the *Monetary Times*, are active workers in the Louisa street church. Dr. James McCullough, Mr. W. B. Malcolm, and others are identified with the Cecil street congregation. Ex-Mayor Clendonan, of Toronto Junction, is a leading member of the church there. The late James Beaty, sr., was one of the pioneers of the church in Toronto.

The Disciples have their own colleges in the United States where students are fitted for the regular duties of preachers and missionaries. These colleges are located at Botlhany, W. Va.; Lexington, Ky.; Irvington, Ind.; Eureka, Ill.; Des Moines, Ia.; and Hiram, Ohio. The time is looked forward to when a theological seminary will be established in Toronto, and with this end in view the late Mr. D. A. Sinclair, of Blenheim, Ont., the young university student whose untimely death was noticed in the *Mail* last week, has left his estate, and no inconsiderable one, as the nucleus of a fund for such an object.

This denomination is well represented in the foreign mission fields, and its contributions to such schemes have reached large proportions. It is hoped that the special effort now being put forth throughout the States and Canada will result in \$100,000 being collected for mission work this year. In the Island of Jamaica the Women's Board of Missions is an acknowledged power for good.

Hero, in the religious life of this City of Churches, are a people who are doing a quiet but nevertheless effective work, the conditions of whose church fellowship, it is claimed, demand nothing more nor less than in the days of the Apostles—conditions that are in fact found in the New Testament.—*The Mail, March 19.*

**Dr. Talmage's Creed.**

"And he came down with them and stood in the plain."—Luke vi. 17.

Christ on the mountains is a frequent study. We have seen him on the Mount of Olives, Mount of Beatitudes, Mount Moriah, Mount Calvary, Mount of Ascension, and it is glorious to study him on these great natural elevations. But, how is it that never before have we noticed him on the plain? Amid the rocks, high up on the mountain Christ had passed the night, but now, at early dawn, he is coming down with some especial friends, stopping from shelving to shelving, here and there a loosened stone rolling down the steep sides ahead of him, until he gets in a level place, so that he can be approached without climbing from all sides. He is on the level; my text says: "He came down with them and stood in the plain."

Now, that is what the world wants to day more than any thing else—a Christ on the level, easy to get at, no ascending, no descending, approachable from all sides—Christ on the plain. The question among all consecrated people to-day is what is the matter with the ministers? Many of them are engaged in picking holes in the Bible and apologizing for this and apologizing for that. In an age when the whole tendency is to pay too little reverence to the Bible, they are fighting against Bibliolatry, or too much reverence for the Bible. They are building a fence on the wrong side of the road; not on the side where the precipice is and off which multitudes are falling, but on the upper side of the road, so that people will not fall up-hill, of which there is no danger.

There is no more danger of Bibliolatry, or too much reverence for the Scriptures, than there is that astrology will take the place of astronomy, or alchemy the place of chemistry, or that canal boat the place of the limited express rail-train. What a theological farce it is; ministers fighting against too much reverence for the Scriptures; ministers making apology for the Scriptures; ministers pretending to be friends of the Bible, yet doing the book more damage than all the blatant infidels on all the earth. The trouble is our theologians are up in the mountain in a fight above the clouds about things which they do not understand. Come down on the plain and stand beside Christ, who never preached a technicality or a didacticism. What do you, O Wise-Headed Ecclesiastic, know about the Decrees of God? Who cares a fig about your sublapsarianism or your supralapsarianism?

What a spectacle 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. Why do not our millinery establishments take out of the garrets the coal scuttle bonnets which your great grandmothers wore, and try to fit them on the head of the modern maiden? You cannot fix up a three hundred year old creed so as to fit our time. Princeton will sew on a little piece, and Union Seminary will sew on a little piece, and Alleghany Seminary and Danville will sew on other pieces, and by the time the creed is done it will be as variegated as Joseph's coat of many colors. Think of having to change an old creed to make it clear that all infants dying go to heaven! I am so glad that the committees are going to let the babies in. Thank you. So many of them are already in that all the hills of heaven look like a Sunday-school anniversary. Now, what is the use of fixing up a creed which left any doubt on that subject? No man ever doubted that all infants dying go to heaven, unless he be a Herod or a Charles Guiteau. I was opposed to overhauling the old creed at all, but, now that it has been lifted up and its imperfections set up in the sight of the world, I say, overboard with it and make a new creed. There are to-day in our denomination five hundred men who could make a better one. I could make a better one myself. As we are now in process of changing the creed and no one knows what we are expected to believe, or will two or three years hence be expected to believe, I could not wait and so I have made a creed of my own, which I intend to observe the rest of my life. I wrote it down in my memorandum-book some six months ago, and it reads as follows: "My creed: The glorious Lord. To trust him, love him, and obey him is all that is required. To that creed I invite all mankind."—T. DeWitt Talmage.

[The above is a portion of a recent sermon by Dr. Talmage. Verily the old confession of faith is being wounded in the house of its friends. When Dr. Talmage was ordained a Presbyterian minister he was required solemnly to declare that he believed it all to be in harmony with the scriptures and that he would conform his teaching thereto. But he has learned better now and he boldly avows the fact. Moreover he clearly sees the evil of a long and complicated creed. But his creed, though not without its good points, is not equal to one we find in Matthew xvi. 16.—Editor *EVANGELIST*]

Unavailing regret, cherished sorrow, and remorse are, next to sin, the greatest hindrances to usefulness. Nay, to brood continually over a sin or sorrow until ambition is unwinged and noble purposes shorn of their strength is itself sin. The divine Father's will concerning his children is manifestly that they shall be useful and happy. Whatever interferes with his purpose is wrong—a sin. The morbidly sorrowful and remorseful man mars his usefulness. To be happy, therefore, is a duty.—*Cumberland Presbyterian.*

**Married.**

**BEOROFF—HILL.**—In Collingwood on the 22nd inst., by Sinclair, James Beoroff to Agnes Hill, all of Collingwood.

**SUTHERLAND—INGRAHAM.**—On March 16th, 1892, at the residence of the bride's mother, Aymer, by J. D. Stephens, Albert Sutherland of Watertown, Dakota to Ellen Inghis.

**McKEE—LANE.**—In Erin, March 28th, 1892, by George Munro, Samuel E. McKee of Erin, to Sarah M. Lane, third daughter of George Lane, Esq., Erin.

**PRECOOR—SPENCER.**—On March 22, 1892, at the residence of Mr. E. Morse, Blenheim, by D. H. Stewart, Andrew Precoor, of the village of Shedden, to Maggie Spencer, of the village of Bismarck, Ont.

**Obituaries.**

**ELLIS.**—Died on Feb. 24th, at Toronto, Alfred Dawson, only child of W. A. and F. Louise Ellis, aged five years six months and nineteen days.

Gone our little bright-eyed darling, Our life's pride, our hope, our joy, Gone to join the heavenly angels, Dawson, dear, our precious boy. W. A. ELLIS.

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GEORGE MUNRO, Editor.  
DONALD MUNRO, Business Manager.

All matter intended for publication, and all exchanges to be addressed to George Munro, 111, Ontario, Canada.

All business communications and remittances to be sent to the EVANGELIST PUBLISHING CO., 55 Yonge St. Arcade, Toronto.

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TORONTO, APRIL 1st, 1892.

**CHANGE THE ADDRESS.**

Our Business Office has changed from 55 Yonge Street Arcade to 111 Richmond Street West. All correspondents will please govern themselves accordingly.

**Toronto.—Cecil St. Church.**

The first anniversary of the opening of the new house of worship on Cecil Street was celebrated March 18th and 14th. It was the privilege of the writer to be present and to address the congregation Lord's day morning and evening. What was seen and heard concerning the regular meetings on the first day of the week was of a most encouraging character. The meeting of the young people before the general gathering in the forenoon is being recognized as a powerful factor in the work of the church, and is found to be a capital means for developing the talent of the younger members of the congregation. The Sunday school is making rapid progress. There is now a force of sixteen teachers, and the indications are that the increase in attendance will soon require others to be called out for that important work. It was pleasing, and not surprising, to learn that from the ranks of the Sunday school earnest young hearts are reaching out to Christ, and young lives are being consecrated to him. Such is the reward of the faithful teacher.

We were informed that there has been a very notable growth in the usual Sunday meetings within the last few months, the number of strangers dropping in being quite remarkable. And it was impossible not to notice the very cordial way in which these strangers were treated. At the close of the service the whole church seemed to resolve itself into a committee on sociability. No one but a confirmed cynic could go away and say, they were not friendly people at that church. And how much there is in a hearty shake of the hand, only those who have been strangers in a strange city and in a strange church can tell. The writer has a vivid recollection of being hustled out of a pew by a bustling paterfamilias one fine Sunday morning twenty years ago, and no less clear impression of being courteously treated by a kind and gracious gentleman in a church where he was unknown about the same period. So he writes from experience when he urges the value religiously speaking of courtesy. It is a pleasure to record that the members of the Cecil Street church seem to excel in that grace.

On Monday evening there was a social tea and business meeting. Reports were presented on behalf of the various departments of work in the church. All were of a very cheering character, and testified to the fact that the first year in the new house had been marked by faithful energetic work and by self-sacrificing giving. As the different financial statements were being read these words of the Apostle's were

continually recurring to mind, "For according to their power, I bear witness, yea and beyond their power." The feeling seemed to rise in one's mind that surely the Lord is with a people so willing to spend and be spent for his cause. It would argue an utter lack of confidence in God to doubt it. We do not doubt it: we humbly believe that the Cecil Street church is destined to be a great Gospel power in the city of Toronto. The Disciples in Ontario who have been supporting this mission hitherto have much reason for thankfulness because of what has already been accomplished, and we have no hesitation in saying that the enterprise deserves and needs their further support. And right here we take the opportunity of saying what we have been on the point of saying a number of times. It is this: We do not think the Disciples in Ontario have yet contributed their share towards the Cecil Street church property. A goodly number of them have done very well, but the major portion have done nothing. We scarcely need to urge that the enterprise is a truly provincial one, or to remind our brethren that the late day at which our people made an effort to secure a building lot and house of worship in the city made the scheme a difficult one, both from the cost of a suitable lot and building, as well as from the feeling, not unnaturally entertained by some brethren, that it was too late for the Disciples of Christ to undertake such a work in Toronto. That in these circumstances a company of Disciples was found to assume the burden and become personally obligated for large sums, is worthy of all admiration, and appeals strongly to the brotherhood throughout the length and breadth of the land. And our suggestion is that those who have not yet contributed to the Cecil Street building fund should not deny themselves the privilege, but send in a liberal gift to the Treasurer, James D. Higgins, 9 Adelaide Street East, Toronto.

As our readers know, Bro. A. W. Conner was employed some time ago to succeed Bro. Gaff as preacher for the church. His praise is heard on all sides, and so is that of his faithful wife. It is the wish of all that they may be spared and blessed to do a great work together with the church on Cecil Street, Toronto.

**Home Missions.**

Our readers are familiar with the nature of the work supported by the Co-operation of Disciples of Christ in Ontario. They know that the Co-operation aims to establish primitive Christianity in precept and in practice throughout this country. It assumes, what may very well be assumed since it is so evident, that the various denominations more or less fall short of that high standard, and that therefore it is the duty of those who understand the way of the Lord more perfectly to seek in every proper way to confer the same benefit upon their friends and neighbors. It is an easy-going kind of religion that says: What's the odds, so long as people are trying to be good, whether their doctrine and their practice be in exact harmony with the New Testament or not. Such a trivial way of disposing of the matter is unworthy of a rational being blessed with a revelation from on high. It is clearly the design of God that his intelligent creatures should apply their minds to the task of comprehending his will, and they will not be accounted guiltless who lazily refuse to make the effort. That there is conspicuous misunderstanding even of the first principles of the Gospel of Christ is evident on every

hand. When enominations rejoicing in numbers, wealth and learning continue to sprinkle infants and call it Christian baptism, there is abundant reason why those who know the truth should accost them and say: Why do

it is not a time to sit idly by and indolently draw. The Lord has nothing for us to do in these days. What though we cannot turn a corner without seeing a sectarian church, or meeting a sectarian preacher! What though to lift up the voice in behalf of the ancient order of things is to invite the opposition (and ill-will of the religious and the neighborly! What though to undertake to establish a church on scriptural principles may mean years of toil and self-denial! Who that is in heart and soul a follower of the Lord of glory will hesitate to commit himself to such a noble work, or be dismayed by the prophet of many days of "the day of small things"? It is because the people known as Disciples of Christ believe that they have a mission in this country that they undertake mission work in it. They have before their minds a high and holy purpose, to place the grand privilege of Christian fellowship on the basis on which it was placed by our Saviour and his apostles, without addition or diminution. This means the annihilation of denominationalism, that blighting curse of Christianity, with all its hideous waste of heart-power, head-power, and money-power; it means the conservation of all true spiritual forces, and their concentration for the accomplishment of God's grand and benign purposes through the Gospel. In testimony of their interest in this great work and their determination to advance it, the Disciples have established missions in a number of leading cities and important towns in Ontario, viz., Toronto, Hamilton, London, Owen Sound, Collingwood, and Wexford. By missions we mean that they have undertaken to support competent gospel preachers in these places until such time as self-supporting churches are built up. They invite all who love the Lord Jesus Christ in sincerity to give them a hearing, and they desire the sympathy and the cooperation of all who are weary of sectarian bondage and long for the union of the people of God.

**The "Christian Leader" Cornered.**

Our efforts to induce the *Christian Leader* to support by chapter and verse what it claims to be, the scriptural method of spreading the Gospel have been protracted as our readers know, and they have also been futile, up to date. Judging from a characteristic remark in a late number of the *Leader*, it would be vain to pursue the matter any further, and we leave the editor of the *Leader* to take what pleasure he can in the corner into which he has been chased. We do not doubt but he will still continue to malign his brethren who see no harm in working with the missionary societies, and will not fail every now and again to write in grandiloquent strain of "the scriptural methods of spreading the Gospel," as distinguished from the missionary societies, or co-operations. We flatter ourselves that those who have watched our efforts to bring him to the defence of his plan will not be in much danger of being misled by him, and will not readily believe that the brethren who

work with societies are indifferent to the Word of the Lord, and only eager to further their own selfish ends.

It is a thousand pities that the discussion on methods of work has assumed so disagreeable a complexion among the Disciples, and has led to so great alienation and antagonism. And the Disciples are the last people that should allow a break in fellowship on such grounds. If the grand principle be kept in mind, that none but scriptural tests of fellowship may be applied as between the followers of Christ, their bitterness and division over methods of work will not arise; there will be forbearance in regard to such things and a readiness to adopt whatever method is found most efficacious and most in accordance with Christian principles.

We have always advocated the liberty so to do, and have frequently protested against the audacity of those who have not hesitated to designate a scheme of their own devising as "the Lord's plan." We exhort the Disciples to rejoice in the liberty with which Christ has made them free, and warn them not to be entangled with a yoke of bondage, whether it be in the guise of an untaught doctrine, or an untaught plan of spreading the Gospel.

The time for the summer Sunday school draws nigh. The superintendents, officers, and teachers, should be getting together and arranging to make a good strong start not later than the first Sunday in May.

In like manner churches that find it most suitable to have protracted meetings in the summer season should be thinking about the matter now. A good vigorous series of Gospel meetings is beneficial to saint and sinner.

We had thought to write something for this number on the question proposed by Bro. Lediard; but we have been let hitherto. However, our readers will find an article elsewhere in this number that will furnish food for thought.

When Mr. Spurgeon invited Dr. Pierson to occupy the pulpit of the Metropolitan Tabernacle he did not know he was a Presbyterian, but thought he was a Baptist, so says James A. Spurgeon, as reported in the *Christian Commonwealth*.

Say, brother, have you made your will? If so, have you directed that some part of your estate should go towards building up primitive Christianity in this country? And by the way, brother, if you have not made your will, you ought to attend to that important matter at once; and be very careful to fix things so that your wife will not have to be beholden to your sons and daughters.

The *Interior* makes the following true distinction between controversy and discussion which mere controversialists would do well to remember: "There is a wide difference between religious controversy and religious discussion. Controversy is contradiction. Discussion is examination. The one is intellectual pugilism; the other is co-operative study. The purpose of the one is victory; of the other, truth. The two are immediately distinguishable from each other by the spirit they each manifest. Controversy is angered by opposing truth, and seeks to minify or pervert it. Discussion gladly recognizes an opposing truth and reconstructs for its reception. Discussion is modest and never self-seeking. Controversy is loud and sometimes unscrupulous."

Bro. E. T. Williams, our missionary to China, will remain in this country until November next. It is the wish of the Executive Committee of the F.O.M.S., and his own desire also, to visit as many of the churches as possible in the interests of the work in China. Any churches that would like a call from Bro. Williams may address him at No. 192 E. Long St., Columbus, O., or write to Bro. McLean.—*Standard*.

Sir Edwin Arnold's farewell words to the United States are worthy of wide circulation:—

"I came to America her friend; I go away her champion, her servant, her lover. I have the deepest conviction that the future history of the human race depends for its happy development upon the firm and eternal friendship of the great republic and the British empire, which is at once so necessary and so natural. Resolve on your side of the Atlantic along with us who know you on the other to allow no ignorance, no impatience, no foolish passing passion to shake that amity. The peace and progress of the earth are founded upon it, and those who would destroy it are guilty of high treason to humanity."

The Duke of Argyll recently delivered an address in Edinburgh in which he used the following strong words: "My doctrine is that there are no apostolic fathers except the Apostles (cheers). The Apostles and the evangelists are the only apostolic fathers. The writers in the second and in the third centuries have left a few doubtful and a few certain remains. They are full of piety, full of a picturesque and touching interest, but nothing to me is so remarkable as the utter decline of power when you compare their writings with the real apostolic writings. (Cheers.) People talk about modern criticism and about doubting the inspiration of the Bible. I say, if you doubt the inspiration of those documents, look at the contrast which is presented between the literature of the world before and the literature of the world for a long time after. The descent, the fall, the decline is unspeakable, almost immeasurable. You have much, as I have said, which is beautiful, but you want the power, the authority, the majesty, the power of piercing to the dividing asunder of bone and spirit, and of the joints and marrow which you find exhibited in the New Testament."

**Our Omnibus.**

**NANKIN HOSPITAL FUND.**

Previously reported .....	\$36 00
Mrs. John Everts, Jr. ....	1 00
Arch. Thomson, Sr. ....	1 00
John Matheson .....	1 00
Mrs. Wm. Burt .....	50

Please remember that the editor of this paper undertook at the Allegheny Convention last fall to raise one hundred dollars in Ontario towards Dr. Macklin's Hospital in China. Some twenty-three brethren and sisters have already participated; large gifts are not asked, but there is still a chance for quite a number of small ones. Let us hear from you, friends, now, so that this little matter may not be before our eyes all summer.

While in the office the other day, we met Bro. S. Keffer of Beamsville, who was holding meetings at that time in East Toronto. He told us of a debate on baptism and related topics he recently held at Jura, Ont., with a Methodist minister named Cooper. At the close of the debate an old man, a life-long Methodist, together with his son and son's wife, were buried with Christ in baptism. Bro. Keffer says the discussion was conducted in a good spirit, and he believes much good will yet result from it.

Bro. F. W. Warner, son of Bro. J. M. Warner of Hamilton, is attending Kentucky University.

Special attention is drawn to Bro. A. Tovoll's notice in regard to S. S. statistics. It is to be hoped that every school will be represented in the report.

Bro. J. A. Bronenstuh, of Lobo, will be at liberty during one month of this year to hold protracted meetings for churches desiring his services. His address is Poplar Hill, Middlesex Co., Ont.

Did you read "Interruptions" on page 6 of March 1st number? If not, you missed a treat. And it was written by one of our own writers too. We shall call her "Agnes" for the present.

Bro. Hiram Brown is still working with the church in Ridgetown; he visits them from Detroit every alternate Lord's day. Although he has taken up a course of lectures in the Detroit Medical College, he has no intonation of abandoning the work of preaching.

Truly a great thing is punctuation! Look at the item of news from Wiar-ton in last number and see what a trick is played on Bro. Lodiard. Put a comma after "filled"; a period after "28th"; make the next "the" begin with a capital, and you will get what the writer intended.

As a communication in another column indicates, Bro. Sydney Black, of London, expects soon to make a tour through the United States and Canada. He desires us to say that he will be prepared to preach or lecture at important points in this country. Persons wishing to reach him upon his arrival in America should address him as follows: "Mr. Sydney Black, (of London), General Post Office, San Francisco."

Associated Churches of Christ in Victoria.

To the Churches of Christ, U. S. A. and Canada:

BELOVED BROTHERN,—Our esteemed brother, Sydney Black, of London, now visiting the Australasian Colonies, was the bearer of fraternal greetings from our English brethren; and since his stay with us has endeared himself to the Colonial brethren. We have had pleasant fellowship with him and have derived much good from his hearty and congenial Christian exhortations.

Hearing that it is his intention to visit the States and Canada on his way to England, we feel much pleasure and confidence in commending him to your Christian love during his sojourn with you.

At the late Annual Conference of Associated Churches of Christ in Victoria, it was unanimously resolved, in the presence of a large and enthusiastic meeting, that our Bro. Black should be authorized to convey to the American brethren, and especially to those assembled at any convention he may attend, the fraternal greetings of the brotherhood in Victoria.

It therefore affords us much pleasure to give him this letter authorizing him so to act. And with earnest prayers for his safety whilst traveling, and a safe return to his home and country, together with very best wishes for the progress of the cause of Christ throughout America, we are, yours in Christ,

J. E. LAINO, President. M. McLELLAN, Secretary. 828 Lygou St., Melbourne, Oct. 5, 1891.

Church News.

WEST LAKE, March 8.—Two baptisms here; one Feb. 28th, the other March 7th. A. O. G.

GLENCARR.—We hear of very interesting meetings in progress at this point, conducted by Bro. C. J. Lister.

COLLINGWOOD, March 15, 1892.—Three additions to the church here of late by confession and baptism. C. S.

TORONTO, Cecil St.—Five additions since last report; four by confession, one by letter. The people are all active—preparing for the special effort to begin in May.

ERIN.—In the absence of the writer in Toronto, March 18, Bro. Hugh McMillan kindly took charge of the meeting at Erin Centre, and Bro. Hugh Black of Everton, at Erin Village. G. M.

RED CLOUD, Neb., March 21.—Will you kindly report a meeting at this place? It lasted about four weeks and there were ninety-six additions. My next meeting will begin April 3 with the church in Boston, Mass. MELVIN PUTMAN.

AYLMER, March 21.—Our work in this place is moving nicely. The Sunday school is prospering. The church here has a noble little band of faithful Christians. We have lost some by removals recently. Help from the brotherhood would be gratefully accepted. J. D. STEPHENS.

LONDON, March 21.—Since the last report 4 have submitted to the "One Lord" in the "One baptism," one of whom has not yet taken membership. One aged lady confessed the Christ yesterday at the close of our morning meeting. The sisters have organized a "Dorcas Society," of which nearly every sister is a member. If what they have accomplished already is a true index we will have reason to rejoice often in the future in the help received from this department of our forces. Sister T. B. Knowles of St. Thomas was here one week ago and assisted in the organization of an auxiliary society to the O.C.W.B.M. Our sister's address at a public meeting on Tuesday evening was highly appreciated by every one. The young people have formed a Y.P.S.O.E. and are doing well. Pray for the work in London. T. L. FOWLER.

LOBO, March 23.—We have commenced our second year's work here with pleasant surroundings. May the Lord, who has so kindly blessed us during the past year, continue his blessing upon us in the year to come. During the year past there were 11 young people added to the church by confession and baptism. In November a Y.P.S.C.E. was organized, which now numbers about 68, as I am informed, composed of "active," "associated," and "affiliated," members. On March 14th this society gave an entertainment to a large and appreciative audience. The young people who took part in the exercises of the evening acquitted themselves with credit. People in general say that "it was a success." A creditable collection was taken at the close for the benefit of the society. The young people held a prayer meeting once a week, during which it would do any Christian heart good to see their earnestness, and to hear them take part. May all followers of the Lord Jesus love and obey God's Word, and be faithful until death and receive a "crown of life" at last. J. A. BRONENSTUHL.

ORANOVILLE.—The church here opened its new hall on February 28th. Bro. Geo. Munro preached at 11 a.m. and 4 and 7 p.m. At the afternoon meeting the hall was filled. The other two meetings were attended by but few strangers, but the brethren heartily enjoyed the day. Bro. Munro's sermons produced a good effect on the people who attended. Would to God we could secure him to preach the truths of the Gospel to the people here. Bro. S. Woolner preached the following Lord's day. His work was indeed acceptable. Bro. W. grasps the truth firmly and preaches it clearly. Since that time our own brethren here have conducted the services. The young people have organized a Y.P.S.O.E. with a membership of 10, 9 of whom are active members. The meetings are very interesting and profitable. All the members are faithful to their pledge. A social was held on Tuesday evening, March 22d, and was largely attended, the Executive Committees of the other societies being present. Services are held at 11 a.m. and 7 p.m. on the Lord's day, and a young men's Bible class at 8 p.m.; this is a new venture and its success or failure remains to be chronicled. The improvements and furnishings in the hall cost about \$70, nearly all of which is paid. Brethren, pray for us that our hands may be strengthened, and that the word of God may have free course and be glorified. J. H. A. March 27, 1892.

Muskoka.

w. x. c.

December and January notes failing to reach you, I will mention a few items that may appear stale.

Bro. Joseph Allen, of Hardwood Lake, Haliburton, made a very acceptable visit to his home church in Ridout and held two or three meetings. His friends were much pleased to meet with, and to listen to, him.

Last fall at Huntsville we had visits from two of the Everton brethren that were much appreciated.

Our aged Bro. W. Palmer is laboring faithfully in Ridout amid many trials. He also visited us at Huntsville and Brunel twice; in the latter place especially he holds a high place. May the Lord bless him in his "work of faith, labor of love, and patience of hope." We had the pleasure of baptizing one at this place a short time ago—a young lady, a teacher, who came some fifteen miles to have an opportunity to put on the Lord in that ordinance. I was just recovering from an attack of la grippe when she came the first time, so she went back to her school with a sad heart, but came again, and then went away rejoicing. May the joy of the Lord go with her all the way. She was truly in earnest.

The November collections here for Home Missions amounted to \$5. I still go to Maccanay each third Lord's day and have good meetings. The brethren there are as liberal as their circumstances will permit. We have received Sunday school and other papers from Toronto, Hamilton, Everton, Erin, Wiar-ton and other places which we have endeavored to scatter where they will do good. La grippe has been very prevalent in all parts, in some cases proving fatal, and among these were old Bro. Robbins of this place, aged 92 years, and his son Frank. Times are hard in this district this winter, and there has been much suffering.

We were much pleased to see notices of successful meetings being held in London, Blenheim, Wiar-ton and elsewhere. May the good work go on till every congregation shall be strengthened and encouraged, and may the wave continue till it strikes Muskoka too, and many distant places are made to rejoice. Huntsville, March 22, 1892.

Co-operation Notes.

CONTRIBUTIONS.

Table with 2 columns: Name and Amount. Includes A. Friend, Toronto (\$1 00), Mrs. W. H. Graham (2 00), Bella Sinclair, to complete payment of Into D. A. Sinclair's Life Membership (15 00), etc.

The meeting of the Board held in Guelph, March 18, was well attended, nine of the eleven members being present.

A considerable amount of general business was disposed of and arrangements made for the Annual Meeting, which is to be held with the church in Bowmanville, June 2-6.

As the mission year is drawing to a close, subscribers to the funds are urged to pay up as soon as possible. Also those who have not subscribed are invited to contribute towards the work of this year.

It is time to observe that the first Lord's day in May is the day on which the churches are asked to take up a special collection for Home Missions. These special collections have become quite a feature of our co-operative work. The hearty and general way in which the churches respond is more than pleasant to those managing the work. We look for the largest collection in our history this spring.

GEO. MUNRO, Cor. Sec.

Sunday School Statistics.

Have you received a "Form for S. S. Statistics"? If you are superintendent of a Sunday school and have not received the form, please send me your address. If you have received it, please fill and return it at once, before you forget all about it. If you have received a form, but are not superintendent, will you kindly place it in the hands of your superintendent and ask him to promptly attend to it. Reports cover 1891 only. The work of the church is to preach the Gospel. The Sunday school gives a grand opportunity for teaching God's truth to the young. No church can afford to lose this opportunity. No church should be satisfied with a second-rate school. We should aim at making our schools as effective as we can. We should not be controlled by circumstances, but rather control the circumstances in Sunday school work.

Last year one session of the Annual Convention was given up to Sunday school work. The Board has arranged to devote two hours of the Convention of 1892 to this department.

We ask your assistance and co-operation in collecting statistics and in preparing for future work. To all we commend the following extract from the Standard.—

Sunday schools that have been forced to suspend during the winter should resume operations without loss of time in the spring. We recognize the fact that many are forced to suspend, and that the necessity is regretted. But it will be helpful to realize the fact that starting again is difficult. To throw off lethargy and resume work, is, like starting any other machinery, a difficult and critical task. The important thing to do is to lay early plans, and be ready to start with the first favorable weather. Begin to plan now. A. TOVOLL. Wiar-ton, March 22, 1892.

Order your Sunday school supplies from us at once.

Change of Office.

As all the readers of the paper will see, THE EVANGELIST has moved from 65 Yonge St. Arcade to 11 Richmond St. West. Many people have told us that they would have called on us if we were on a ground floor; well now we have succeeded in getting centrally located, in splendid offices very near to where we were before, and only four doors from Yonge St. on a ground floor. This we expect to be a benefit to ourselves and a great convenience to our friends. We have reason to know that it has been a great benefit to the work of the Disciples in Canada to have a business established in Toronto, and the more we are able to do here the better for all interested in the spread of the simple Gospel of the New Testament.

Many have appreciated the advantages of patronizing a home paper that is devoted to the work in Canada, and of buying books from us in preference to sending to the States, and having trouble and expense with the Customs. More people might patronize us, but of course it takes time to become alive to any work no matter how much good might be accomplished by being active in it. In many ways the work has far exceeded our expectations.

We ask, that all who visit the city call on us; that all who wish to see the cause prosper in Canada take THE CANADIAN EVANGELIST, and see that all their friends get it; that all send to us for books and tracts; that every church get their hymn and tune books from us; that every Sunday school send to us for supplies and song books.

Some may have patronized us in the past and found that we have made some mistakes and may feel inclined to send elsewhere for what they need. We have made some mistakes—we all are liable to make mistakes—still taking all things into consideration we think it has proved satisfactory and profitable for the people who have assisted us to establish our business in Toronto.

We are now far better prepared to do business with satisfaction to ourselves and the Disciples of Canada, and would accordingly solicit the patronage of all our old customers, and all churches and individuals who have not yet taken advantage of this Canadian enterprise.

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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. Give us your order.

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The Master's voice comes over the sea, "Let down your nets for a draught for me." He stands in our midst on our wreck strewn strand, And sweet and loyal is his command. His pleading call Is to each—to all; And wherever the royal call is heard, There hung the nets of the royal word, Trust to the nets, and not to your skill, Trust to the royal Masters will. Let down your nets each day, each hour, For the word of a king is a word of power, And the King's own voice comes over the sea, "Let down your nets for a draught for me." —Sunday Magazine.

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. E. SHEPPARD, Walkerton P. O., Bruce Co.

If I am in attendance at a religious meeting, and a child is christened at the close of the other services, is it inconsistent for me to rise in prayer and to utter the responsive Amen at the christening for fear of giving offence if I omit to do so?

A BAPTIZED BELIEVER.

Yes, it is not only inconsistent but cowardly to give countenance to what you know to be wrong; for, by your actions, you conform to a religious service that is not only unscriptural, but which supersedes a solemn ordinance appointed by the Saviour.

It is to be deeply regretted that so many who sincerely love Christ are mistaken in regard to the institution of baptism, and though we cannot but justly admire their many excellencies, yet we display a greater desire for their religious welfare, and exhibit a more consistent spirit for the promotion of union among all believers by kindly impressing upon them by word and deed what is so clearly inculcated as our duty in the word of God, than we possibly can do by a conformity to their errors.

And I would further, in a Christian spirit, give a similar admonition in reference to co-operating in any religious work which ignores, in the conversion of our fellow-men, the divine plan of salvation.

No matter how zealous and pious the leaders of revival services may apparently be, no matter how popular and successful they may be by a numerous ingathering be accounted, we are under the most solemn obligations to our Master in heaven to stand aloof from every expedient (no matter how specious it may be, nor to what extent we are in the minority), which sets aside obedience to the great commission of the Redeemer. E. S.

Woman's Work.

Conducted by Mrs. H. M. Brown and Miss Jessie R. Agnew, 373 Shaw Street, Toronto. Everything intended for this column should be sent to Mrs. H. M. Brown, Warton, Ont.

O. C. W. R. M.

President, Mrs. W. B. Malouin, 69 Church St. Toronto; Cor. Sec., Mrs. E. McClurg, Ivan, Mid-dlesex Co.; Treasurer, Miss Jennie Fleming, Killbuck.

DEAR SISTERS IN CHRIST,—I feel like one who has been absent for a time and now meet you again, and to each Auxiliary, and to every member of the Auxiliaries, I tender my greeting in the Lord.

For some time past "Woman's Work" column has been so well filled by others that I did not feel it to be necessary for me to say anything. I am thankful to the sisters for past favors in that line, especially at a time when, owing to the fatigue and inconvenience of packing up and moving to another part of the Province, I was ill prepared to write anything that could be profitable to any. But you would miss the accustomed heading "Woman's Work"—from last issue of THE EVANGELIST—at least I would fain believe that you noticed its absence. I should be sorry to know that it could disappear from the paper unnoticed and unregretted by any. If such could be, it ought to disappear at once, and forever, or else be made more worthy of your attention and regard. But I believe, my dear sisters, that you did notice its absence, and that I ought to explain. During the preparations for moving I took a severe cold which, after coming to Warton, developed in-

to an orthodox case of "la grippe," and as that has been such a wide-spread disease, I need scarcely explain that my head was not in its normal condition.

In our moralizing moods we are wont to say that this is a world of change. Perhaps some speak the words without much realization of their meaning; others know them to be true. The changes that time brings to us are sometimes sad ones, and sometimes glad ones, and in others the sadness and the gladness are mingled, and shade one into the other; the latter is in accord with my experience in the change I have lately made. During my sojourn of a year and a-half with the dear friends in Ridgeway and Blenheim I had learned to love them as I had not thought it possible to do in so short a time.

Their Christlike love and kindness to me expressed in word and deed during all my stay amongst them will never be forgotten. Every thought of them is fragrant with memories of their loving esteem, and their large appreciation of the very little I was able to do in the cause of the Master. It always increases and brightens my hope for humanity to find people so ready to recognize and respond to even the weakest efforts to do good in his name.

The Y.P.S.C.E. of Ridgeway gave me a tangible token of their regard—a handsome and valuable present, accompanied by an address which expresses so much more than my due that I forbear to give it; but more than all else I valued their assurance that my absence would be felt—that they would miss me; some one has said, "There is infamy to depart and not be missed." When the time comes that we shall depart, not to return, how much will our friends, the church and the community in which we live miss us? Just according to the measure of the faithfulness with which we have followed Christ, so will they miss us, and so will our memory and our influence abide with them.

I said that the sadness and gladness were mingled in my recent change. The sadness is in parting with those I left, the gladness is in being again at home with the same dear old friends that I have known and loved for years. The comfort in it all is, that after "a little while" there will be no parting, for we will all be "at home with the Lord."

Concerning our proposed mission work in the foreign field, I had hoped to have something from our President or Cor. Sec. for this issue. I understand that lately it has taken more definite form, and that one of our Ontario sisters has offered herself, and expressed her readiness to go to Japan as soon as the way is open. It is a grave and deeply important question to decide, both for the one who goes and for those who send; and if it was not for the promise that if we ask wisdom from God we shall receive it liberally, we might well shrink from the responsibility. We hope to hear more about it at an early date. And just here I might say that any unpaid pledges to the foreign work, or any contributions that were not pledged, will be acceptable now, and will enable the Board to proceed with greater confidence. And as we are now in the last quarter of our mission year, I hope all the Auxiliaries may be able to fulfil their pledges as early in the quarter as possible, so that our Treasurer may have a clear record before closing her books for the Annual Meeting.

Another matter of importance has been suggested to me: that in view of

the co-operation with us of our sisters in some of the other provinces, our Board become national one instead of Provincial. It is proposed that the change be discussed through THE EVANGELIST before the Annual Convention so that the sisters may then be prepared to take action upon it. Kindly let us hear from you at once in regard to this; and any other matters that ought to be thought upon before coming together.

Although the time is so short since I left Blenheim; if I could now step into the house that was always home to me when there, I should find a change. The bright, happy face of Bro. Duncan always lighted up with a smiling welcome and his custom was to give me his seat at the cosy side of the fire until I got warmed after the long drive. His face was childlike in its purity and truth, a faithful index of the spirit that knew no guile. For such

There is no death, what seems so is transition.

He has only passed over to the presence of the King, whence His beloved go out no more forever.

Heingang! Quint and tender saying, In the grand old German tongue, That hath shaped Melancthon's praying And the hymns that Luther sung; Blessed be our loving Maker, That where'er our feet shall roam, Still we journey toward "God's Acro," Heingang!—Always going home. S. M. BROWN.

Giving.

Systematic and careful giving is enjoined upon us by Paul, "upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. xvi. 2. The amount devoted to God's service by the Hebrew people seems to have been fixed by Jacob. "And of all that thou shalt give me I will surely give thee the tenth," Gen. xxviii. 22. We find also in Exodus xxii. 29, 30, a command to the Jews to offer first fruits of all things. In 2 Chron. xxxi. 5-10, there is an account of the people bringing in tenths and first fruits so that they lay "in heaps."

Our Lord in pronouncing woes on the Scribes and Pharisees says: "Ye pay tithe of mint, anise and cummin and have omitted the weightier matters of the law; judgment, mercy and faith, these ought ye to have done, and not to leave the other undone," Matt. xxiii. 23. God promised his people great blessings if they would pay their tenths, "prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," Mal. iii. 10. To some people a tenth is so small a matter that they could give more. Zacchaeus gave half his goods.

Two qualifications are necessary in order to render a gift acceptable to God. It must cost something, and we must give willingly and freely. David could not offer a sacrifice to the Lord of that which cost him nothing 2 Sam. xxiv. 24. In Exodus xxxv. we read a stirring account of free-will offerings.

Paul says: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. ix. 6, 7. Can we not give willingly when we remember the favor of our Lord to us? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that we through his poverty might be rich," 2 Cor. viii. 9. For God is not unrighteous to forget your work and labor of

love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister," Heb. vi. 10.

The foregoing is a resume of a bible-reading given by the President of the Toronto Central "Y" at a meeting held after a month of self-denial.

Part of the proceedings was a relation of the ways in which the money was earned or saved. Some items were comical, for instance:—

- To 1lb of chocolates somebody didn't get..... \$ 25
To one 2 cent stamp and one postal card saved by delivering messages in person..... 03
To keeping my temper for 1 day.... 03
To refraining from slang for 1 day... 03
A friend ordered a picture and paid for it..... 1 00
To walking 15 times instead of taking a car..... 75
Earned by the pen..... 1 00
The difference in the price of dress goods..... 1 00

This is a sample of the accounts laid on the President's desk. The sum raised by these small means was no inconsiderable one. We must not despise "the day of small things." J. R. A.

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Small advertisement for a product, possibly related to the testimonial above, mentioning 'B. B. B.' and 'Burdock Pills'.

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Foreign Missions.

Contributions.

Table with columns for location (Ontario, Church, Aylmer, Blenheim, Acton, Hamilton, Nassagaweya, Toronto (Cecil St.), Toronto (Broadway), Toronto Junction, Ridgetown, Lobo, West Lorne, Walkerton, Wiarton, Neil Mitchell, Lobo, Mrs. Sinclair and family, Blenheim, A Brother, Toronto, Robertson family, Acton, Gabriel Wells, Everton) and amounts.

For Jesus' Sake.

The cause of missions is the cause of Christ. He gave himself for the world's redemption. He emptied himself and became obedient unto death, yea, the death of the cross. Because of this God also highly exalted him, and gave unto him the name which is above every name, that in the name of Jesus every knee should bow, and that every tongue should confess him as Lord. On the day of Pentecost Peter said to the listening multitudes: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." On a mountain in Galilee he appeared to his disciples and said: "All authority hath been given unto me in heaven and on earth." He had become the author of salvation to all who obey him. His last command to his followers was to evangelize the world. He requires every disciple to contribute to the accomplishment of this work to the extent of his ability. It will not do for us to be content when we make our own calling and election sure. The fact is, we can not be sure of our own salvation if we refuse to participate in the work of the world's evangelization.

As Christ emptied himself of all and bore his cross, so we must be willing to deny ourselves for his sake. We are to bear the cross after him. It will not suffice to give the crumbs that fall from our table, or the smallest coin that comes from the mint. David would not make an offering to the Lord of that which did cost him nothing. That would have been an offence to the Most High. Christians ought to deny themselves not only of luxuries but of necessities that they may have the more to give. A little plain living and a good deal of high thinking are needed. As long as the professed followers of the Christ give only one thirty second part of one per cent. for this cause, they can not claim to be denying themselves to any great extent. The drinking people of the United States pay \$1,200,000,000 for malt and spirituous liquors; the same number of people pay for Foreign Missions less than \$5,000,000. It was said of our Lord that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. Unless we have his spirit we have no right to wear his name. If we eat and drink and are merry while a thousand millions live and die without hope because without God, we are not living as Christ lived. The evangelization of the world is the greatest of all enterprises. We need to put mind and heart and soul and strength and means into it. We must enlarge our views and operate upon a different scale, or this work will not be accomplished in centuries. Our risen Lord bade us do this work; we ought to hear and obey.

A. McLEAN, Cor. Sec.

Children's Work.

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

DEAR MRS. LEDGARD.—We organized our Mission Band on February 24, with a membership of twenty-four. At our first regular meeting we had an increase of seven, making a total of thirty-one members. Of course there are a number who have not yet joined. I think we shall have a very good band here. The children have decided upon "Coral Builders" for their name. It is taken from the tiny animals who live in the sea and build their homes with coral, taking them hundreds of years to form the reefs which reach the surface of the water. I think the name suggests much that is good. In the first place it teaches the children how much very small things may accomplish; also the patience and perseverance required to carry on their work. We decided to hold our meetings every fortnight immediately after school on Wednesdays. We took "China" for our first lesson. I thought it would be interesting on account of the recent visit of Bro. Meigs. We had a very nice meeting and the children seemed very much pleased with it. I hope our next report will be more satisfactory, as we hope to be in good working order by then. Our first two collections amounted to fifty-six cents.

Yours sincerely, MINNIE MANNING, Bowmanville, March 10, 1892.

The above report from Bowmanville is interesting and satisfactory, and I think we may expect the best possible results from the labors of the "Coral Builders" there. I am looking forward to having a similar report from some other points in time for the next paper. Our next annual report should be as much better than the last as that was in advance of the one before, and I confidently expect it will be so if we all try our best.

A Daughter's Influence.

So much has been written in this world about a mother's influence, and rightly too—for there is no love like hers, no nature so self-sacrificing, no one surely who cares for us in quite the devoted way that she does, consequently her influence over us is great.

But the daughter? Did you ever stop to think of the many quiet, sweet lives hidden away, whose influence may not radiate far beyond the home circle? But just there, what a power for good they are! The mother, how naturally she turns to her for companionship, comfort and sympathy. The brothers, what a grand opportunity to win their regard, their love. "Tis said we are born brothers and sisters, but love and affection we must win," as much so in our own homes as we do abroad. How full of all charitableness, uprightness, truthfulness and integrity she should be.

How often have I heard girls whose lives are shielded and protected, have pleasant, bright homes, say they are disgusted with life; it is not worth the living, etc., the results, perhaps, of some annoyance, loss or disappointment. How little they realize that

The sweetest lives are those to duty well, Whose deeds both great and small Are close knit strands of an unbroken thread, Where love enables all.

And surely our duty is to those whom God has placed nearest to us, perhaps sometimes influencing them unconsciously, but always continually and surely. God grant that it may always be to His honor and glory, thus making this world better and brighter having been a daughter and a sister.—Selected.

A Child-Wife.

A lady who has been in India visiting the schools says of the little girls: They will soon leave school to be married. The oldest one here is only nine years old. Many in this country are being married every day, and the children are younger than that; and the childhood, with all its sweet joys gone forever. Henceforth they are prisoners in their own zenanas—the most out-of-the-way rooms in a big caste or Brahman house are called zenanas—and here these little wives spend their lives, leaving them only a covered palanquin. They seldom see a peep of the green fields even, or anything beyond their own homes. If a husband dies, the little widow knows there is such a life of suffering for her that she begs to be burned alive with the dead body of her husband. Oh, the horrors of child marriage. Of all the terrible sufferings that women and children have ever known this is the worst.

Yes, that beautiful little girl, only seven years old, with a face almost as white as yours, will be taken away day after to-morrow by a strange man twenty-one years old, to live at his old home with his parents. Yesterday, while teaching in a zenana, one of the brightest girls in his school, who has just been married, crept up to me, sobbing as though her heart would break. She said, "Oh, teacher! my husband took my little Testament and reader and tore them all to pieces; and then he dashed my plate on the stone, and told me he wouldn't have any more such nonsense in his house—men must read, and women must cook! Oh, I can never go to Sunday school again! But there's one thing I can't stop, and that's my little prayers. I say them over and over when nobody but God can hear me; and when I'm alone, and can forget for a little while how my heart aches for my dear mamma and teachers, I sing about that 'happy land, far, far away,' and it seems as though I couldn't wait to get there."

I tried to comfort her, and told her I would visit her often. But although hundreds of these dear little girls have learned to look to Christ for comfort, there are millions who have never heard of him. Think of them, pray for them, send them Bibles, and help to send good men who will induce the rulers of the land to make a new marriage law that will save these children from so much misery.—S. S. Times.

The Japanese National Flower.

The cherry blossom is the national flower of Japan, as the rose is of England, the lily of France, the thistle of Scotland, and the shamrock of Ireland. On the Mikado's flags, papers, and carriages, and on the soldiers' caps and uniforms, you will see the open corymb of the cherry tree.

The Japanese cultivate all over Japan, by the million, the sakura tree, which is valued only for the beauty of its blossoms. From an entire tree you could not get ripe cherries enough to make a pie; but the blossoms are massed together on the boughs like clouds, and the blooms are often as large as roses.—Selected. J. E. L.

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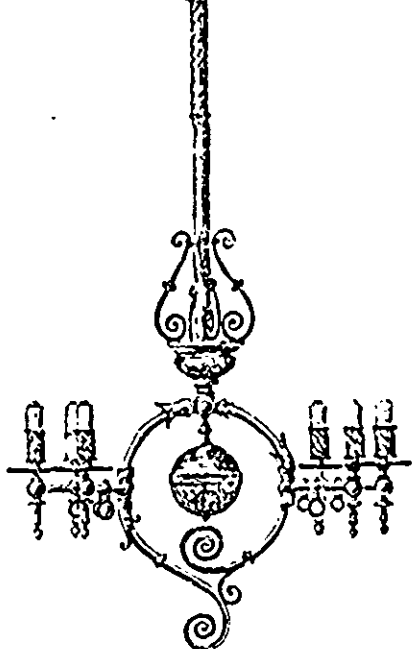
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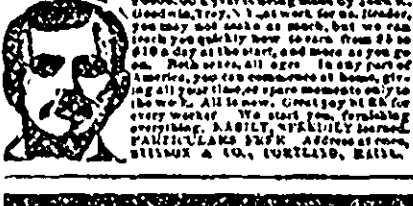


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