

# The Canadian Evangelist.

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

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## THE Canadian Evangelist

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

### New York Letter.

#### THE DES MOINES CONVENTION.

The writer left New York Monday morning on the limited express over the New York Central en route to Des Moines, Iowa, to attend the annual meetings of the Christian Woman's Board of Missions, the General Missionary Convention, and the Foreign Christian Missionary Society. The journey was made without any incident worthy of note. The place of meeting was reached on Wednesday morning at an early hour. This was too late to be in at the beginning; but there was an abundance of good after this. Do not look to this letter for detailed and specific information. This can be obtained from the official reports and from carefully prepared abstracts of the same which will appear in all of our papers. It will be quite sufficient for me to say at this point that this was the greatest gathering of Disciples that I have seen. The number present was large. The character of the men and women making up the Convention was in every respect first-class. The enthusiasm was both intense and intelligent. The business was conducted generally with dispatch. Love abounded. Of discussion there was none. Of conference there was much. More time was given to waiting on the Lord than formerly. Any man who can not see a growth in grace among the Disciples of Christ as well as an increase in a knowledge of the divine will is blind indeed. Never before were the words of the Master commanding the evangelization of the world so well understood as at the present time. At no previous period in our history was there such a fixedness of purpose to do the will of Christ in this matter.

It makes one feel good to get into a part of the country in which the Christian church, as the organized congregations of the Disciples are called in Iowa and other places in the West and South—to get into a part of the country in which the Christian church occupies, on account of numbers, intelligence, piety and wealth, a commanding position. But such is the case in this godly city of Des Moines, the capital city of the great and growing State of Iowa.

The commodious and elegant church

edifice in which the meetings were held was formally opened for public worship last Lord's day. It is said to be the finest church building belonging to any body of Christians in the State of Iowa. But this building was constructed with an eye especially to utility. It is a great workshop for the people of the Lord. Its cost was \$36,000, and there is not a dollar of debt on the property. H. O. Breeden, the pastor, is a financier, and he has associated with him some excellent business men. Bro. Breeden has been with the Central Church of Christ in Des Moines five or six years, seems to be very popular in his own congregation, and deservedly so with the good people of other congregations, and to be exerting a wholesome, moral and spiritual influence throughout the community. As pleasant and interesting as it would be to do so, I can not attempt a description of the splendid house occupied by the Central Church in Des Moines. The brethren are now in a position to do more and better work than ever before, as excellent as their record is in the years that are gone, and I am confident that they will do all and even more than is expected of them. The entertainment of the conventions was all that could be desired. Dinner and supper were served in the large dining-room of the church. This work was given into the hands of a caterer, and meals were served at twenty-five cents each. Generally the brethren and friends entertained visitors over night at their homes and gave them the first meal of the day.

Tremendous progress has been made by the Disciples of Christ in Des Moines within a few years. There are now four good congregations. We all rejoice in the excellent progress which is being made by our people in this centre of influence.

Drake University is in a most prosperous condition. The number of students in attendance is larger than at this date last year. The entire enrollment for the session of 1888-'90 was nearly nine hundred, and it is expected that the attendance this year will exceed that of last year. It was my privilege to attend a mass missionary meeting of students and others in the chapel of the University building last evening. The audience was large and enthusiastic. Not less than seven to eight hundred people were present, a majority of whom were Christian young men and women. More than \$1,200 was pledged to the missionary work. This was a religious meeting. The taking of pledges surpassed anything of the kind that I ever saw. The work was done in a solemn, earnest, dignified manner. There was no joking. There was no confusion. There was no trifling. No person gave, or agreed to give, more than \$10 a year. Many gave only \$5, some not so much. All seemed to desire a part in sending abroad the good news. I can never forget the missionary mass meeting in the chapel of Drake University, Friday evening, Oct. 21, 1890.

Drake University is now supporting a missionary in Japan, is educating Jiu Hauk, a Christian Chinaman, who will, after two years, return to his own people with the message of life, to be

supported in his work, under the direction of the Foreign Christian Missionary Society, by his Alma Mater. It is proposed to have at least ten missionaries in the field from this institution within five years. There are now eight young people in the school who have said to the Lord: "Here am I; send me!" These young persons are pledged to the Lord and to each other to go any where on the face of the earth to which providence may direct them as heralds of salvation. I dare not trust myself to speak as I feel on this great theme. May the fire of intelligent enthusiasm, burning so brightly in Drake, spread through all of our institutions of learning until every college in the brotherhood shall become a missionary training school. Eureka, Kentucky University, and other places are enlisted and are doing good work. It is evidently beginning to be understood among the Disciples of Christ that the work of Christ's glorious and holy church is the preaching of the Gospel to the whole creation.

The Christian Women's Board of Missions commanded a large degree of attention and sympathy—and justly too—in this annual Convention of the Disciples in Des Moines. The women are doing a glorious work. "The lords of creation" are indebted to them for the degree of success to which they have attained the work of world-wide evangelization to an extent which probably they are not willing to confess. It is certain that the brethren have conducted themselves in their meetings in a more becoming manner since the sisters began to work by their side. Their work has also been conducted in a better business way and with greater success. I like to think that for at least a part of this improvement we are indebted to the excellent example placed before us by intelligent and consecrated women. Every annual meeting shows an enlargement of their work. Miss Kingsbury and Miss Lawrence departed from this meeting for India with the fervent prayers of all who were present. Miss Kingsbury has been at home on furlough for some time, and now returns to her work in India, while Miss Lawrence goes out as a new laborer in this great field.

It is expected that the new house of worship in Ann Arbor, Mich., erected by the Christian Woman's Board of Missions will be opened in a few months. This is a strategic point which has been seized by these devoted friends of the Master. There are 882 auxiliary mission bands, connected with the Christian Woman's Board at Indianapolis, distributed in twenty States, and including more than fifteen thousand persons.

The work of the General Convention has been more prosperous during the past year than any previous year of its history. Sixty-two missionaries have been in its employ and the additions to the churches under their labors aggregate almost one thousand. The total receipts for the last year are also in excess of those of any former year. If any man thinks that no progress is being made he simply confesses that he does not know what is going on. He must be asleep. Our people are more pious than they were. They have

more of the spirit of Christ than they had afortime. They are growing in the grace of liberality more and more. We are coming to understand we are stewards of God; that we are not our own; that we belong to God, and that we are under a most solemn obligation to glorify Him in our bodies.

The Church Extension Fund is in a capital condition. The address of the Convention was delivered by George Darsie, of Frankfort, Ky., in behalf of this department of Christian effort. The address ought to be printed in the form of an envelope tract and distributed by the ten thousand. After the delivery of this address a brief appeal was made by F. M. Rains, and the fund was increased by \$5,000. It now amounts to more than \$10,000. F. M. Rains gives place to G. W. Muckley as agent of the Church Extension Fund. He is a grand, good young man. Receive him cordially and aid him in his work.

President Phillips, of Pennsylvania, could not be present to direct the proceeding of the General Convention, but he sent a pledge for the sum of \$2,500. O. A. Bartholomew, of St. Louis, the First Vice-President, occupied the chair.

The reading of the report of the Foreign Christian Missionary Society, by A. McLean, thrilled all our hearts. The work of this society grows year by year. The receipts for the past year were larger than ever before, but, considering our numbers and ability to give, our contributions to this work are altogether below what they ought to be—below what they certainly will be in a few years. The growth of this society from the beginning has been constant and healthy. Its field of usefulness is not altogether in foreign lands; every department of our work is in better condition because of the Foreign Christian Missionary Society. There is only one mind, so far as I can learn, in the brotherhood concerning Bro. McLean's fitness for the position which he has so well filled from the very beginning of this society. *The universal sentiment, I think, of the brethren is that he ought to give himself wholly to his work.*

But I must bring these hurriedly written notes to a close. There were two meetings of peculiar tenderness and solemnity in Des Moines—the one in which our farewells were spoken to the departing missionaries, and the one in which we listened to the report of the Committee of Obituaries. The list of our dead was unusually long, and contained a large number of names known to the brethren all over the land. To add to the solemnity of the occasion, just before the reading of the report, the announcement was made that J. W. Higbee, of Chicago, who was in the Convention the evening before, was dead. He was in feeble health, but was planning a trip to Texas. He died with the armor on, and with his face toward the foe. His heart was full of the Master's work. He died as he lived, in the faith of the gospel, and in the blessed hope of eternal life.

The brethren in Australia are in co-operation with the Disciples in America in sustaining our work in India. Due recognition of this fact was made.

Expression of love and fellowship for these dear brethren was placed on record. Their hearts are in union with ours in this great cause. We are brethren.

The presence of H. S. Earl, of England, added to the interest of this great meeting. Everybody was glad to see J. M. Van Horn, after an absence in the mother country of eight or ten years. G. J. Wharton and wife and children, after their eight years in India, found a warm place in all hearts. They can never know how greatly they are loved by their brethren in the United States.

D. P. Henderson, of Missouri, was the veteran of this gathering of the soldiers of our Captain—the Captain of our salvation. I was surprised and delighted to see him looking so well. John Boggs stands close to Father Henderson in age and experience. C. L. Loos protests that he must not be called old, albeit he was present and participated in the organization of our missionary work in 1840. He has lived a good many years, but C. L. Loos is yet a young man.—*B. B. Tyler, in Standard.*

### Tear It Up.

Secretary Stanton was once greatly vexed because an army officer had refused to understand an order, or, at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Lincoln; "write it now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need a second invitation. It was a bone-cruncher that he read to the president. "That's right," said Abe; "that's a good one." "Whom can I get to send it by?" mused the Secretary. "Send it!" replied Lincoln; "send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."

The virtue of a man ought to be measured not by his extraordinary exertions, but by his every-day conduct.

You may build your churches, you may set them in your great Christian lands in all their national majesty, but the essence and power of the Christian life lies in the touch of soul upon soul. Everything else is but machinery. You may get rid of the machinery, but the power may go on. Get rid of the power, and the machinery all tumbles to pieces.—*Phillips Brooks.*

This morning the writer passed a saloon—passed it remember. Two men were scouring the floor, the glasses were brightly polished, the bottles glistened, the counter reflected what was near, the brass foot railing was brilliant, not a speck was on the mirror. How careful that every part of the exterior should be clean! How different from the fruits of this traffic of hell. We thought of the Saviour's words: "Woe unto you Scribes and Pharisees, hypocrites! for you are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."—*Christian Courier.*

**Contributions.**

**A Visit Among my Disciple Friends.**

On 5th of last June Mr. Gaff came to the Christian Institute, Toronto, to see me, and invited me to go to the Convention of the Disciples, which was held at Owen Sound. It was about ten o'clock at night and I was correcting a paper, which a young missionary had written in the Oriental language. I told him that I would close my class the next day, and I would go to the Convention at Owen Sound; I should be pleased to attend. He said "We will start to-morrow morning, and I want you to come with me, but if you cannot you can come with others on the afternoon train." After I had closed my class on June 6th, I called in the afternoon on Bro. Malcolm, at his home on Church street. We left the Union station for the Convention, by the 4.15 p.m. train, in which were many people who were going to Owen Sound. When we arrived at Oranoville we found the track washed away by the flood, and the morning train still delayed, the passenger being obliged to take the other road. We arrived at Owen Sound at 10 o'clock, p.m., and went to the church but the meeting was over. I was taken to Mrs. Wm. Kennedy's home, where we remained that night. Bro. D. Munro, and Bro. A. Gray were with me. On June 7, I attended the Disciples Convention, which was well attended by Disciples from all over the province. I spoke at the afternoon meeting on "Union of Christians in Japan," having been introduced by Bro. Gaff. Owen Sound is a beautiful town situated on the bay of the same name, and it is an important port of the C.P.R. On Saturday evening I went to the country, eight miles out of town, where Miss Doyle invited me to spend the night at her country cottage. This cottage is situated on a little hill and opposite to the clear water of the bay. The apple trees were in blossom and the wild flowers in the field were in bloom, and I felt that the fragrance of the flowers, and the fresh air of the country would give me renewed life, as I have been spending all my time in the city since I came to Canada. Monday, the 8th, I was invited by Mrs. Kennedy to drive to see the Falls, about four miles out of town. In the afternoon about two o'clock Mrs. Kennedy, Mrs. Baughman, Bro. Gray and I went to the Falls in a carriage. The scenery of this country is beautiful. On our way to the Falls we saw a great diversity of landscape. Beautiful mountains are separated from each other by picturesque valleys. When I arrived at the fall I found it grand and magnificent. The large flouring-mill beside the fall is run by water-power, also a large woolen factory built by the rock, run by the same natural power. In the afternoon I went to another village with Mrs. Kennedy, Miss Kerboroun and Mrs. Cressor, to see Canadian Indians who were camping in the wood. They were living in a small tent, and the women were making baskets. I asked the girl to write some Indian words for me, and she wrote some words on a piece of paper in Roman characters, so I thought they have no written language. This is what she wrote: "Keo do shi po ah moon dui yo geou ke gich poosho ka mee." "I am very glad to see you who came from foreign land." It gives me great pleasure to call on the Indians, as a famous Ethnologist said: "The ancestors of the American Indians came from the northern part of Japan, if not the Japanese ancestors descended from the Indians."

On Friday I left Owen Sound for Toronto, and at 9 o'clock arrived safely

at the Union station. I enjoyed very much the visit to Owen Sound, where I found so many friends from all parts of the province who were very kind to me. The Owen Sound Convention was the most glorious meeting I have attended since I came to this continent. I only regretted that I could not remember all of their names, yet they remembered and called me "Bro. Ohno from Japan."

In the latter part of M. y last, Bro. Baughman wrote me to come to Bowmanville, learned my name through THE CANADIAN EVANGELIST, in which paper my articles on "Japanese Religion" were published. While I was at Owen Sound I met Bro. Baughman, and we became very well acquainted. After he returned to Bowmanville he invited me to come there. On June 27th I went to Bowmanville by the steamer from Yongu Street wharf, and spoke that night at the Disciples' meeting-house to a good audience. I remained at Bowmanville until the 3rd of July, when I left for Graton, where friends of mine had invited me.

Bowmanville is a fine town; all the houses and stores are built on the brow of a low hill, overlooking the blue waters of Lake Ontario. The sailing vessels on the clear water and running trains by the lake shore make a grand view from the top of the hill. While I was at Bowmanville I had a pleasant time rowing on the lake, fishing in the stream, driving on the country road with Bro. Baughman and others. I became acquainted with many friends in the town, among them Mr. R. Windatt, Mr. James and John Gillfillan, Miss Percy, and others.

I remember when we were viewing the building of the new church, Bro. Baughman standing on a stone said to me: "Bro. Ohno, this new church will be completed the last of next November, when you will come and speak to us again." It is my earnest prayer that this church may be a great power for good in this town. How uncertain life is! November has come, but he who looked forward to its coming has passed away. The words which he spoke to me are still in my ears, but he is now under the green tree. Is life an empty dream? No, life is real and earnest; death is only the thresho. of an eternal life, and our hope is in the hand of Almighty God who liveth for ever and over.

After I paid a visit to my friends in the east of the province, I went to Niagara-on-the-Lake, where I was camping for ten days while attending the "Believers' meeting" for Bible study. While at Niagara, I received an invitation from my intimate friend Bro. Ballah, in Aylmer, to spend the summer. Last March, when I first spoke English in public, it was in the Congregational church, Toronto. There was a very large audience, and Bro. Ballah was there. Shortly after the day of the meeting he came to the Institute to see me, and introduced me to many friends among the Disciples in the city. It was through him that I first learned the Disciples' position. I left Niagara on 18th of July for Aylmer, where I remained until 30th July with Bro. Ballah. While there I spoke twice in Aylmer and once at Dorchester.

Many people came to hear my address both at Aylmer and Dorchester. Bro. Campbell is the minister of the church at Aylmer, and is a frank and warm-hearted man; I enjoyed my visit with him very much. One day I was invited to tea by Bro. Sherk, and after tea we spent a pleasant hour at a game called "croquet," which I had never seen until my visit at Mr. Sherk's. During my short sojourn I met Miss Sheppard, a well-known elocutionist

who was spending her summer vacation in the country. On 31st July I called on Bro. Knowles at St. Thomas, and spoke at the church there that night. I previously spent a pleasant evening with Bro. Knowles while delayed on my way from Niagara to Aylmer.

While I was at Shelburne Mr. H. Black invited me to visit the friends at Everton, so I went on 23rd August to Rockwood, where Bro. Black met me at the station. I remained there until 27th, when I went to Ayr. In Everton I met D. Stuart, Geo Black, Bethany students, with whom I soon became intimately acquainted; also Mr. Fowler, the President of Fairfield College, Nebraska, and others. I spent one night with Mr. McKinnon, the reat with Mr. H. Black. Everton is a fine farming country, well cultivated and settled. I enjoyed my short visit to Everton; the good people were very kind, and the country was beautiful.

From 31st August till the 5th September, I visited among the friends in Guelph. They were not strangers to me, as I met Father Kilgour, Miss A. Kilgour, and Mr. J. Kilgour, and Bro. Hester, at the Convention at Owen Sound. Guelph is not a little town, but a city, situated in the centre of the province. One day I went to the Agricultural college, where the President of the college invited me. It was of great interest to me to see the Canadian school system of farming. Having had a pleasant visit to Guelph, I went on 5th Sept. to Blenheim, where Bro. D. A. Sinclair invited me to spend some time.

While at Blenheim I was staying at Bro. D. Sinclair's home, where I met Mr. and Miss Hart, Evangelists, from Ohio, who were holding Gospel meetings. Mr. Hart is an earnest and good speaker, and Miss Hart is a fine and sweet singer; I saw two baptized at the shore of Lake Erie. The people of Blenheim are eager to have a regular minister and a church. During my stay with Bro. Sinclair I found his home as my real home. Mrs. Samson, Mrs. Burk, Mr. Rutherford, Mr. Campbell, and others invited me to spend the evening at their homes.

While I was in Blenheim the friends in Detroit invited me to go there; accordingly, I went Sept. 13th. There are two Disciple churches in the city of Detroit, one on Washington ave., the other on Plum st. The people of Washington ave. are building a new church near Castor Park, the best location in the city. Mr. Thomson said that the new church would be completed by the 1st of January next. It will have a seating capacity of 700, and will be as fine a church as could be desired.

Plum Street church has two mission points, and their own congregation is large. While I was in the city some one told me there were two parties among the members of Plum Street church; one wants to have a regular preacher, the other is against it. The party which wants a minister has the idea that there must be some one who will take special care of the congregation and preach for them. They themselves are engaged by their several occupations and have no time to preach or visit the congregation; therefore without a regular minister the church will never improve. The other party say it is contrary to the Bible method to have a minister supported by a salary, and so on. May God bless them, and may He guide them by His own will. I was very kindly received by Messrs. Thomson, Gray, Michler, Gurlay, Dr. Bentley, and others.

On 21st Sept. I came to Lobo, Bro. J. E. Lediard having asked me to speak at this church. When I came to Lobo the color of the leaves of the trees was

changing to yellow and red. The autumn view of the country was perfectly beautiful. It was by far the finest autumn view of scenery I ever saw since I came to this country.

The evening I spoke at Lobo there was so large a crowd that about two hundred people could not get into the church. I was welcomed by warm friends at Lobo, where I remained for about a week.

I said to Bro. Lediard: "I commenced my journey on the 6th of June, and I will close my summer visiting at your place, as I must return to the city before the coming of the frost. How very quickly the time has flown. When I saw you at Owen Sound it was the season of the blossoming of the apple; now it is the time for the leaves to fall, and all the fruit is ripe." Bro. Lediard told me that the friends of Ridgetown sent a telegram to him to have me come over there. But I said that I was very sorry to say that I was not able to call on them this time, as I must return to Toronto before the 1st October. Perhaps I may call on them this fall, or some time in the near future.

I thank the Lord that wherever I went I was received by many friends who sympathized with me and were interested in me.

It would delight me to write to the many friends whom I met during my visiting, but I am not able to do so, as it is very difficult for me to remember English names.

I express sincerely my hearty thanks to those who were kind to me while I was visiting at the several places mentioned in this my diary.

Some time ago some one asked me: "Are you a Disciple?" I answered, "Yes, I was always a disciple of Jesus Christ, as I am a learner of Him who gave me the hope of eternity, which hope we have as an anchor of the soul both sure and steadfast," and all the light I get is from the Bible.

I hope to have the pleasure in the future of meeting you again.

Fraternally yours,  
Tozo Ohno.

**"As Others See Us."**

Editor CANADIAN EVANGELIST:  
DEAR BROTHER IN CHRIST,—It is a long time now since you have heard direct from this quarter, principally for the reason that no news is better than bad news, and because I have been hoping that something gratifying would turn up which it would be pleasant to communicate. In the absence, however, of any occasions to record, and any extraordinary reasons for congratulation so far as the church is directly concerned; further than that, the agitation caused in the community by our teaching is resulting in a number of baptisms of parties who are affiliated elsewhere, I have determined to write you a few lines anyway, the object of which will, I trust, be apparent as you read.

In a certain church recently, in view of uniting with some brethren of Plymouth persuasion, and other unsettled brethren, who proposed to start a new Lord's Table, the subject was under consideration whether the church really was in fellowship or full sympathy with the people known as Disciples of Christ. The discussion, though short, embraced much of importance, both of credit and discredit, to that body, and I shall try to give you a short outline of the principal features referred to.

One brother enquired to what extent relations were supposed to exist with the Disciples of Christ, and in course of his remarks said that, so far as he was concerned, having attended one of their conventions, he was not very favorably impressed with them, as they did not appear to be any better than

other people, or to show any signs of being specially zealous. After the preaching he had fallen in with a group which had sat down to talk, and he remarked with astonishment how they smoked and handed round a plug of chewing tobacco. He was then a new convert, and had even previously to that, on joining the Salvation Army, given up the use of the weed, of his own motive, and almost at the cost of his life, as he saw clearly that it could not become any one professing Godliness. He wished to know whether the Disciples were not a sect.

The brother following stoutly championed the cause of that body, and claimed that it was not a sect in the ordinary acceptation of that term, that they repudiated that idea themselves, and claimed that they were anti-sectarian in principle; he said that they held the most logical and common-sense views of Scripture, and, despite the erring ones in the flock, that, of all people known to him, they were those standing nearest upon the ground of and best entitled to be considered identified, as a people, with the Primitive church. He contended for co-operation with the Disciples.

Next speaker rather shared the views of the first, and thought that the body was a sect as much as any other. He failed to give them credit for any good, saving as he had received benefit himself from one individual, but he had failed to find them excel the sects in interest in strangers, piety, or earnestness.

In closing I would like to say that there seems to be among us a considerable proportion of brethren who flatter themselves from the fact that we stand on such clear unequivocal scripture ground, and are lulled by this "flattering unction" into such a selfish sense of security that they are comparatively indifferent as to whether their lives have a favorable or unfavorable influence on the Master's cause, who seem even to think that they have no influence any way. How poorly the man must appreciate the Saviour's sacrifice who could not give up either his pipe or his chewing tobacco for Him when he discovered that others were offended or made weak by seeing him use them, and how little value he must set on the rewards of a future life who thinks that it is not worth while to make any sacrifice for them.

Even the weakest of us has an influence, and it is in the balance either for good or for evil.

Oh that every one would do his best for Him who loved us and gave His life for us. Then we would have less indifference to the claims of His church, and surely, of all people under the sun, the Disciples of Christ should live exemplary lives and be known for their Christ-like character, for this after all is the most essential feature—the distinguishing feature of a Christian.

I am, fraternally yours,  
R. W. McDONNELL.  
Galt, Oct. 28, 1890.

**From Prince Edward Co.**

DEAR BROTHER,—Bro. James Hicks, of West Lake, died September 21st, and was buried on the following day. He was seventy-five years of age. Thus one by one the church at West Lake is losing members by death. There are not many of the old veterans of the cross left. But it can be truthfully said of many: "Our loss is their gain." They did indeed fight the good fight of the faith; being time and again pressed by opposition, they pushed on the cause of Christ. The state of the church at West Lake is not what we would wish. There have not been additions to the church to correspond



with the losses by death and removal. On last Lord's day I baptized one upon the confession of his faith in Christ, making two at this point during the past summer at our regular meetings. There has not been for some time a protracted meeting held at West Lake. Many think such an effort would do good now. I have been laboring with this church for eleven years out of fifteen just passed, and when I think of those who have crossed the river during that time, I feel sad — the names Trum-pour, Platt, Mastin, McDonald, Young represent those who, though not now enrolled here, have their names, I trust, written in the Lamb's Book of Life. My labors closed with these brethren last Lord's day. I am now sitting quietly at home not know-ing for certain where my next field of labor will be.

The cause of Christ in Hillier is also in a feeble state. Death has done its work, while few have been added to the church. What is the cause of all this? I learn it is so in many places. I believe it is because there has been a lack of zeal on the part of the brethren in putting their hands into their pockets and paying for the support of preach-ers. I find as a general thing the churches that support preachers are doing well, while those that are doing their own preaching are going down. The time seems to have passed when the elders can successfully do the preaching. The saying of the Saviour is true: "A prophet is not without honor, save in his own country."

B. O. AINSWORTH.

Allisonville, Nov. 1, 1890.

Letter from Des Moines, Iowa.

Yesterday was a great day in the history of the Central Church of Christ in this city. Their magnificent stone temple, which has been under construction for twelve months, was formally dedicated and set apart to the Lord's service. This is worthy of note in your paper from the fact that it is the finest, grandest, costliest church-hor-wo in the State of Iowa with her two millions of population. The outer walls are built of red sandstone. There are about fifteen apartments in all. The main auditorium is finished in oak with every modern improvement. The on-tire cost of building and furniture is \$85,000. Bro. H. O. Brecken, the minister in charge, asked for \$28,000 at the morning service and the audi-ence cheerfully responded with \$24,000. At the evening service all rejoiced when the pastors of the entire city ascended the platform and consecutively indulged in warm speeches of congratulation, bidding God's speed to the Church of Christ in this thriving prohibition city.

Bro. A. I. Hobbs, in his reminiscences of his pastorate in 1867-8 in this city, related how he was denied a position in the ministerial association because he was not orthodox, and how we were pushed to the wall because we were weak. Now listen to these same people speak of us to day

Dr. Ames of the First M. E. church said: "I rejoice to see so good and beautiful a building, but the within I trust shall be more grand and sublime. . . . I pray God that this church may prosper; I hold it in jealousy."

Dr. Stetson, Pres. Baptist College, said: "You have the largest, finest and most costly church in this State. . . . I shall ever be ready to aid in this work in any way I can."

Dr. McDonald, U. P., said: "We congratulate you. . . . Blow the silver trumpet of Gospel love."

Dr. Frisby, Cong., said: "This is a church of Christ. . . . The only excuse I know for so many denomina-tions is that they stimulate each other."

G. L. Henry, Eng. Lutheran, said:

"I pray that this church may be an Elimi with twelve wells and seventy palm trees where pilgrims may often tarry to meditate and sing songs." Notwithstanding, we used the same yardstick, we were then heterodox but are now extremely orthodox. Let the grand old Gospel sound out her notes till all rejoice in a united brotherhood.

F. H. LEMON.

Des Moines, Ia., Oct. 19.

Selections.

How My Boy Went Down.

It was not on the field of battle,  
It was not with a ship at sea;  
But a fate far worse than either,  
That stole him away from me.  
'Twas the death in the ruby wine cup,  
That the reason and senses drown;  
He drank the alluring poison,  
And thus my boy went down—

Down from the heights of manhood  
To the depths of disgrace and sin;  
Down to a worthless being,  
From the hope of what might have been.

For the brand of a beast besotted  
He bartered his manhood's crown;  
Through the gate of a sinful pleasure  
My poor, weak boy went down—

'Tis only the same old story  
That mothers so often tell  
With accents of infinite sadness,  
Like the tones of a funeral bell;  
But I never once thought, when I heard it,  
I should learn all its moaning my-  
self;

I thought he'd be true to his mother;  
I thought he'd be true to himself.

But alas for my hopes, all delusion!  
Alas for his youthful pride!  
Alas, who are safe when danger  
Is open on every side?  
Oh, can nothing destroy this great  
evil!

No bar in their pathway be thrown,  
To save, from the terrible maelstrom,  
The thousands of boys going down!  
—Sunday School Messenger.

New York State Convention.

The interest shown by the brother-hood, in the matter of planting a church at Rochester, found expression in the character of our State meeting. It was the largest in the number of churches represented and the number of persons present from a distance of any conven-tion ever held in the State. It was likewise better equipped with talent to instruct the people than is usual in our meetings. W. T. Moore, of London, England; G. L. Wharton, of India; J. B. McCleery, of Leavenworth, Kansas, and Miss Jessie H. Brown, of Cleve-land, Ohio, with the noble preachers of our own State, gave us an array of talent equal to the demands of our great national conventions. Under the leadership of Sister E. T. Pryor and G. D. Dean, the music was grand and inspiring. Though it rained daily, this did not diminish the interest, or spec-ially interfere with the profit of the meeting. While the rain deterred many from coming to the meeting and also prevented our city people from at-tending, yet we found compensation in the fact that those here were always found in their places in the sittings of the convention instead of visiting re-sorts or shopping. The sermons and addresses were all of a high order and well suited for the occasion.

The spirit of the convention was ex-ceptionally fine. The business, under the guidance of J. H. H. Nusslage, president, was executed with dispatch, and yet every measure was fully and freely discussed.

The old board submitted a measure to move the headquarters of the board to the western end of the State. But this was deferred one year for consid-eration. The report on finance recom-mended the raising of one dollar per member for State work. This was un-

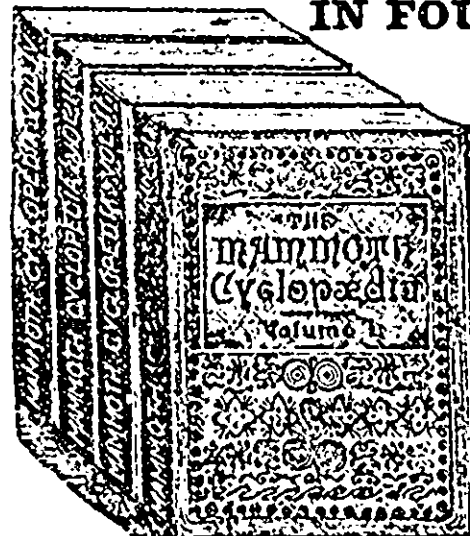
animously adopted, and many churches, through their delegates, pledged them-selves to do this. Besides many gener-ous pledges were made to sustain the work in the State. The committee on missions recommended the pushing for-ward of the good work in Rochester, and the employment of a State evangeli-st in conjunction with the Sundry schools of the State. By way of a lit-tle recreation the convention took up the matter of the unpledged deficit to cover the floating debt on Rochester church building, amounting to three hundred and sixty-five dollars. Over four hundred dollars were pledged in a very brief time. When this and the five hundred dollars of unpaid pledges we have on our books shall be handed in, Rochester church will have only the mortgage of three thousand dollars at four per cent. to face.

The present incumbent was continued in charge of the Rochester field of labor. The meeting of the Christian Woman's Board of Missions showed a very satisfactory state of affairs. I have not the data at command to give a correct statement of work. As re-membered, eight hundred and thirty-four dollars were paid in last year, be-sides a very generous collection at the meeting. Bro. Wharton and Sister Jessie H. Brown made admirable ad-dresses, besides others added much in-terest to the meeting. These good sisters continue to adopt children in India. The last one brought into the family was named Lydia Graybiel. This elicited much applause. The re-ports from the Young People's Society of Christian Endeavor show a high state of prosperity. This meeting was presided over by Arthur Warren, pres-ident of the Rochester society. These reports were followed by a most excel-lent address, by Miss Jessie H. Brown.

Saturday afternoon was devoted to Sunday school and temperance work. Bro. Wharton spokē of the rum traffic in India, and J. B. McCleery gave us a strong discourse on various lines of work in the temperance fields. Reports were presented from our various mission schools in the State, and Bro. Bulgin, of Buffalo, gave some account of his rescue mission work in that city. B. B. Tyler preached Sunday morning and evening in his own inimitable way. At the commun-ion service in the afternoon, presided over by Brethren Whyman and Good-rich, Brethren Brown, Rutledge, Gann and Lytle gave us four short talks bear-ing on the death of Christ. At the close of this service our afflicted brother, N. J. Aylsworth, was remembered by a generous collection. The fitting close of the convention on Lord's day evening was the confession of Christ by a husband and wife. The little church in Rochester did itself proud in feeding and caring for all who came to the conven-tion. Dinner and supper were served to all in the basement of the church daily for five days, while fifty were given breakfast each morning, who lodged near the church. The re-ligious people, in the vicinity of the church, without regard to creed, opened their homes and lodged delegates, and in many cases served breakfast, besides extending many other courtesies to delegates. The influence of the conven-tion upon the city will be very favor-able to our work. We enter upon our fourth year with bright prospects. In all the hitherto the Lord has led us.  
O. G. HERTZOO.  
Rochester, N. Y., September 18.  
—Guide.

As every lord giveth a certain livery to his servants, charity is the very livery of Christ. Our Saviour, who is the Lord above all lords, would have His servants known by their badge, which is love.

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TORONTO, NOVEMBER 15th, 1890.

**The Canadian Baptist on Union.**

In a late number of the *Canadian Baptist* editorial reference is made to the statement published recently by a Committee of Disciples on the union question. As the *Baptist* promises to deal more largely with the subject in a future issue, we reserve our comments on the greater number of the points alluded to by that journal. The *Baptist* seems to imply that the Baptists occupy a similar position to the Disciples on the question of the lawfulness of man-made creeds as tests of fellowship. A few years ago we were informed by a leading Baptist that the Baptist churches in this country were generally organized upon the basis of the New Hampshire Confession of Faith, otherwise known as the Baptist Church Manual. If that be the case, there is a wide difference between the Baptists and the Disciples in that respect. We shall be obliged to the *Canadian Baptist* for accurate information as to the present practice of Baptist churches in regard to this matter. Must a person subscribe to the New Hampshire Confession of Faith, or else be denied admission to a Baptist church?

**A Friendly Challenge.**

The *Congregationalist* of August 20 has an editorial paragraph which we condense without in any way changing its language or its pressure. Its bearing upon the great issue to which our columns are devoted is obvious. It says:—

"We have succeeded in what we undertook to do. We have driven the accredited newspapers of the churches commonly called Baptist into the full acknowledgment that those churches do not, in reality, regard our Congregational churches as 'regular churches'—that is, as 'of the same kind of Christ'—nor 'their acts as ecclesiastically valid.' The *Examiner* is frank enough, speaking for those 'Baptist' churches, to acknowledge that, were they to take other ground, they would have 'no reason for existence'; that, in truth, the very fact of their existence would be a 'withstanding of God.' That is to say, all regular 'Baptists' hold that no church can be truly Christian which does not take the same view which they take as to the amount of water needful for baptism; and that all un-immersed ministers of the Gospel are mere lay labourers not 'ecclesiastically valid.' It is in order now to ask our brethren commonly called Baptists whether it be honorably candid for them, holding these views, to engage, through Christian associations and otherwise, in 'union' efforts with Congregationalists, Episcopalians, Methodists and others, and purport to regard their churches as sister churches, when they believe nothing of the sort."

The above extract from the *Church Union*, which we find in a late number of the *Christian Leader*, is presented here as an interesting and suggestive sign of the times. The editor of this paper is not a prophet, nor, so far as he knows, the son of a prophet, but occasionally that does happen which

he foretold would happen. Some time ago, in referring to the pleasant relations generally existing between the Regular Baptists and the Pædo-Baptists, he expressed the opinion that if the Baptists were to tell the Pædo-Baptists candidly what they thought of them a different feeling would arise and a different state of things ensue. The soundness of that opinion is established by the paragraph from the *Congregationalist*, and also by the following from the *Canada Presbyterian*:

"The brotherly love of the Baptist church did not crop out to any extent in the proceedings of their late convention. In fact, if we may judge from some of the speeches, the denomination is becoming narrower and more exclusive than ever. It would perhaps not be going too far to say that the feeling of the convention, or at least the feeling of some members of it, seems to be more than exclusive—it seems to be positively bitter. The other denominations need not complain. A narrow, bitter church is never a formidable rival."

Some light on what the *Presbyterian* refers to may be found in the subjoined clipping from the *Christian Guardian*:

"At union meetings expressions of desire for Christian unity are so frequent and enthusiastic that one might think all the Protestant churches were ripe for organic union. But on other occasions there are expressions of strong sectarian feeling, which show that organic union is still a long way off. At the recent Baptist convention, Rev. D. Hutchison, speaking on evangelism, is reported to have said: 'There were many little villages in Ontario and Quebec where there was no Baptist church. Should they go in there? If he were a Methodist, Presbyterian or Congregationalist, he would answer emphatically, No, but being a Baptist he must reply, Yes. He did not wish to do Christianize other churches, but he must ask: Are those churches preaching the truth, the whole truth and nothing but the truth? (Applause.) Are they preaching the Gospel of the commissioner without adding to it or taking from it? If so, the Baptists ought to keep quiet; but if they are not, then Baptists must speak out. (Applause.)'"

The "applause" indicates that Mr. Hutchison's sentiments were those of the convention. If the Baptist people act upon them they will find themselves becoming increasingly odious to the denominations. We trust the Baptists will "speak out" what they believe to be the truth and that ere long they will preach "the Gospel of the commission without adding to it or taking from it." Unfortunately, at present, they both add to it and take from it. But we shall have good hopes of their by and by standing upon solid New Testament when, as a people, they devote themselves to "preaching the Gospel of the commission."

The remark of the *Canada Presbyterian* that "a narrow, bitter church is never a formidable rival" may be true, but if the Baptist people would lay aside their man-given name and preach "the Gospel of the commission without adding to it or taking from it," in letter or in spirit, the Pædo-Baptists would soon realize that there was a formidable and invincible rival in the field.

**Kentucky University.**

It is very gratifying to us to be able to announce to the friends of Kentucky University, that the opening of the present session has really transcended our expectations. There are already two hundred and fifty-three students in the literary and scientific departments, and one hundred and twenty in the ministerial—three hundred and seventy-three in all; certainly a good beginning, giving token of an admirable numerical record for the entire session in the colleges of Liberal Arts, and of the Bible. The Commercial College has on its matriculate list already, since the last catalogue was published, some three

hundred. Its entire roll for the year usually amounts to about eight hundred.

But it is not only the number, but also the character of the students that gives us great satisfaction, and inspires us with the best hopes for the permanent prosperity of the University. The students who had been with us before, we know well already, and we have now had sufficient time to take the measure of the new ones. We have every reason to believe that we are justified in saying, that a more promising body of students never assembled before in Kentucky University. Quiet, orderly, seriousness of purpose, studiousness, and diligence in attending classes, have thus far characterized the large body of young people now filling our halls; what we see at present gives us good assurance that we shall have a prosperous session. Our country has sent us representatives from the Atlantic to the Pacific and from the Lakes to the Gulf; and there are here students also from foreign lands.

It is evident to us, that the earnest labors of years, on the part of the noble men who constitute the Faculties and the Board of Curators, are beginning to show their legitimate fruits; and we are bold to say, that no curators and no teachers can be more sincerely devoted to their duties, and have the welfare of the institution committed to their charge more deeply at heart, than the guardians and professors of Kentucky University.

The student finds here excellent opportunities for the successful prosecution of the studies belonging to the liberal college courses. The Faculty is large, and composed of competent men, strong in their experience as educators. And they are all Christian men, whose influence upon the students is the best that can be secured.

The student's expenses are moderate; the fees are unusually low—twelve dollars for matriculation and tuition; boarding, too, can now be had at very reasonable rates.

The experiment of co-education has proved successful; nearly forty young ladies are now among our matriculates. Our doors are always open to students; and we shall be happy to send our catalogue on application.

—CHAS. LOUIS LOOS,  
Lexington, Kentucky.

We have pleasure in inserting the above good news, relative to our *Alma Mater*. Though we have not hesitated to express our conviction that for those whose purpose it is to spend their lives in Canada, Toronto University is the place to obtain a collegiate education, we, nevertheless, rejoice in the prosperity of Kentucky University and, indeed, in that of all the colleges of our brethren in the States. The statement of Pres. Loos that "the experiment of co-education has proved successful" is peculiarly gratifying to the writer. It reminds him of the time when H. A. McDonald and he debated the question of co-education at an open session of the Cecropian Society, in Morrison Chapel, during the session of '81-'82. "Mac" opposed co-education, but nevertheless, notwithstanding, the truth has triumphed as usual.

The *Christian Standard* has been enlarged again and a greater quantity of good-sized type is to be used in its columns. This will be a great boon to the many thousands who read the *Standard*.

We note that Mr. Cleary, the head man among the Roman Catholics in the parts about Kingston, has again been relieving his mind relative to those who are opposed to separate schools. Mr. Cleary protests that he would shed his blood rather than that the lambs of his flock should be delivered over to the detestable Public Schools. It is a fortunate thing for Ontario that a person so conspicuously indiscreet as Mr. Cleary occupies such a high position among our Catholic fellow-citizens. His sentiments and purposes are presumably those of his fellow-dignitaries, who, unlike him, are generally too prudent to reveal their intentions to Protestants.

The *Missionary Weekly* has a happy and concise way of putting things, as for example:—

"The plea of the Disciples of Christ is twofold: First, to return to the doctrine and practice inculcated in the New Testament; secondly, to advocate and exemplify Christian unity as taught by the Lord and His apostles."

We were expecting for this number a report of the great convention at Des Moines from Bro. J. K. Hester. We hope to have it for next issue. In the meantime let our friends read Bro. Tyler's account on page 1. It is cheering to know that the Disciples in the States are growing in "the grace and knowledge of our Lord and Saviour Jesus Christ."

We have frequently advised our readers to supply themselves with copies of the revised version of the Bible. We repeat the advice now, and, by way of enforcing it, quote these wise words from the *Christian Guardian*:—

"We believe that one of the advantages of the revised version of the Bible is in the encouragement of more comprehensive and connected reading, instead of by isolated verse and chapter. Most people are apt to forget that the division into chapters was purely arbitrary, and only recommended by the translators of King James' time. The headings of the chapters, intended as compendiums thereof, are perhaps open to the objection of diverting attention from the understanding of the whole book or epistle. There is a best way of reading the Bible, and we cannot attain it by giving too much attention to fragments of the truth. Each verse is related to its chapter, and each chapter to the book or epistle which contains it. We should make our study of the parts go hand in hand with a reverent study of the whole."

We are pleased to find the following in a late number of *Toronto Saturday Night*:—

"At the Baptist convention in Woodstock last week Rev. Alexander Grant of Winnipeg, who is well known all through this Province for his vigor and originality, caused something of a sensation by saying: 'We must guard against clericalism as we would against the worst form of heresy. I abominate being called a clergyman. I would almost as soon be called a priest. I don't ever want the word 'reverend' before my name. I am a Baptist from away back—further back than Winnipeg.' I entirely agree with those sentiments and they are well worthy of the old-fashioned Baptist Mr. Grant professes to be. Why should ministers of the gospel be styled reverend?"

Why indeed should a minister of the Gospel be styled reverend? And why does "Don," who says he entirely agrees with Alexander Grant's sentiments, disregard Alexander Grant's wish and put "Rev." before his name? The force of habit probably. Almost quite as bad, if not worse, is it to style a preacher "Elder," especially if he be a young preacher. These titles only serve to make preachers odious to right-thinking people.

**Co-operation Notes.**

CONTRIBUTIONS.	
Home Mission Fund.	
Thirza M. Jones	\$2 00
Lizzie Thomson	5 00
Sarah B. Thomson	5 00
S. S. Hawthorn	1 00
G. S. Grand Valley	1 00

Two new life members have been enrolled since last issue; and that means that two more Disciples have promised to pay \$5 a year for five years to the Home Mission Fund. Are there not many others who are able and willing to make similar pledges for the Lord's work?

TO THE PREACHERS.—Brethren, have

you laid before the congregations the desirability of putting forth greater efforts this year than ever before to advance the cause in Ontario? Have you endeavored to impress upon each Christian his personal obligation to consider the interests of the work beyond his own immediate neighborhood? If not, you have missed an opportunity of doing good to the people you preach to. But, of course, it is not too late yet. Preach a rousing sermon on the duty of supporting Home Missions, and the best people you know will bless you for it.

If this paragraph should be read by some brother who is largely blessed with this world's goods, but has hitherto done little or nothing for the spread of the Gospel, he is asked to meditate seriously upon the subject, and then decide honestly whether he has been a faithful steward.

The first Lord's day in November was stormy, but that is no good reason why a Christian should not contribute to the Lord's treasury. Fancy a man excusing himself from giving because he did not happen to be present when the special collection was taken up.

Geo. Munro, Cor. Sec.

**Church News.**

BLENNHURST, Nov. 3.—Bro. Baker, of Rodney, was with us on Lord's day. B. S.

HAMILTON, Nov. 7.—Bro. M. Putman will be here next Lord's day to remain with us. R. N. WHEELER.

ERIN.—Bro. E. Sheppard spoke on Oct. 12th, at Erin Centre, in the morning, at Erin Village in the afternoon, and at Hillsburg in the evening. His old friends were glad to see and hear him again. The evening sermon in the estimation of the large audience present was particularly fine.

MIMOSA.—As we have not received directly the particulars of the re-opening services at Mimosa, Oct. 19th, we give here such information as we have been able to pick up in a round about way. There were large congregations, notwithstanding that the weather was somewhat unfavourable. Bro. James Lediard was the chief speaker; everybody was pleased with the improvements made to the house; special services were continued for two weeks, Bro. Lediard remaining for four nights, after which Bro. Brenonstuhl did the preaching; two persons obeyed the Gospel.

OWEN SOUND.—This extract from an Owen Sound paper should have been inserted in last issue:—

"The first anniversary service of the church of Disciples of Christ here was held in their church, corner of Division and Illinois, on Sunday last. The services were conducted by Mr. Melvin Putman, late of Hiram College, Ohio. In the morning the subject was 'Christ in Prophecy.' The evening discourse was preached from Rom. 5: 6, 8, the subject was 'Why must Christ die?' Both subjects were dealt with in a masterly manner by the speaker, who showed himself, though young in years, to be amply capable of making his mark in the world. Around the pulpit a number of plants was tastefully arranged, which added considerably to the already cosy building. At both services there were large and appreciative congregations.—Owen Sound Times.

WALKERTON.—The writer enjoyed the privilege of assisting Bro. Sheppard and the church in Walkerton, to hold a series of special meetings, beginning Oct. 12th, and closing Oct. 31st. During that time thirteen confessed with the mouth Jesus as Lord. The



singing is of a superior quality in the Walkerton church, and consequently helps the speaker much. Another thing worthy of note is that there is a well arranged baptistery in the meeting house, so that whether the weather be foul or fair, by day or by night, the ordinance of baptism can be attended to with that deliberation and decorum befitting the sacred institution.

FAIRFIELD, N.E., Oct. 7.—Bro. T. L. Fowler closed his year's labor with the church at this place the middle of September, and on account of his accepting the Presidency of Fairfield College and taking full work therein, he could not accept the pastorate for the coming year.

TENNESSEE CHRISTIAN CONVENTION.—Editor Missionary Weekly: I am sorry you could not be with us in our first State Convention at Tennessee, which began on the night of the 6th, and closed on the night of the 8th. We had a large and harmonious gathering, a full programme, which was carried out to the letter, although some of those from a distance whom we expected were not present to fill their places on the programme.

Contentment is a good thing until it reaches the point where it sits in the shade and lets the weeds grow.

Must the "Canadian Evangelist" Receive a \$5,000 Bonus or Die?

The Disciples in this country know that they have had a great many different papers, but have not made up their minds that any one has come to stay. Well, to those doubtful minds we say THE CANADIAN EVANGELIST has come to stay, but the nature of its stay, and the frequency of its visits, are matters that every Disciple in the country has something to say about.

There are two ways by which it can be made a weekly: (1) By giving it a bonus of \$5,000, and guaranteeing it 3,000 of a circulation. (2) By every subscriber doing his and her part to extend its circulation.

More than a year ago a subscription list was circulated by some parties who were anxious to see a good church paper published in Toronto. Sixteen individuals subscribed five dollars each towards a fund of \$5,000. Some of them said they would give fifty dollars if needed.

(1) You can take the paper yourself; you can subscribe for some friend who is not taking it; you can send it to your son, daughter, brother, sister, father or uncle, who may be living in some distant state or province, or some remote part of Ontario; you can find some one who will take the paper and pay for it, if you only ask them to subscribe.

(2) You can buy books from us; you can tell your friends they can get Disciple literature fifteen per cent. cheaper from us than if they sent to the States; you can present your friends with some of our books; you can get your Sunday school to get supplies, and get them from us; you can get your church to get hymn books, pulpit Bibles, etc., from us; you can get any book sold in Canada from us.

We know of persons who have said that we should have a book business in this country, who have never as yet purchased one book. How long can a book business exist any place if no one buys the books?

From reading this do not think that THE EVANGELIST is not increasing its circulation, or that no books are being sold. There is a fine outlook for a large increase to our lists this season, and our agents all over the country are

working as never before. Perhaps there has been more of our literature bought since the duty was removed than in three years previous. Still there should be and could be five hundred new subscribers to the paper, and four times as many people should be sending for books.

If you would help an enterprise like this with a gift of from five to fifty dollars, should you not assist us by becoming our customers when we give you value for your money?

The first year is the trying year with an enterprise like this.

We need your assistance now, and you need our books, paper, S. S. supplies, etc.

To Our Agents

Of course, in writing our very liberal terms to you, we expect you will make a thorough canvass. Such a commission would hardly be expected, if only one quarter of those likely to take the paper are canvassed; still we will give you this, if you only send us a few subscribers. Some agents have their fields so well worked that they will not be able to send us many new names.

Collect all arrears and get the subscribers to pay in advance.

THE EVANGELIST PUB. CO.

Literary Notes.

A Newspaper Directory for Canada.

Messrs. A. McKim & Co., Advertising Agents, of Montreal, are preparing what will be the first comprehensive newspaper directory of this country.

Canada is now quite large enough and its journalistic interests of sufficient importance to require its own annual Newspaper Directory, and there are several new features of the proposed work which will make it a valuable hand-book for all seeking information concerning the Canadian Press.

We bespeak for this enterprising firm the hearty support and co-operation of Canadian publishers generally.

An Admirable Cyclopedia

We are glad to note the appearance of Vol. XXV. of Alden's Manifold Cyclopedia; a most admirable work, now rapidly approaching completion.

Among the countries, states and cities we find treated in this volume are: Montenegro, Montreal, Moravia, Moscow, Morocco, Munich, Muscat, Naples, Nashville, Nassau, Nebraska and Netherlands. In the line of biography, we have Montesquieu; Montgomery, the poet; Moody, the evangelist, with an account of the Northfield Seminary and the Mount Hermon School for Boys; Sir John Moore; Usman Moro; Sir Thomas More, author of Utopia; Moreau and Murat, the great generals; Gouverneur Morris and Robert Morris; Oliver P. Morton, Indiana's great war-governor; John Lothrop Motley, the historian; Valentine Mott, Murillo, the painter; Lindley Murray; Napoleon, the explorer; Napoleon Bonaparte; Naander, the church historian; Nelson, the admiral; and many other eminent men.

Among the hundreds of topics coming under the head of general information, we notice: Moon; Mormons, 18 pages; Mortality, Law of, with useful tables; Motion, 6 pages; Movement Cure; Music, about 18 pages; Mythology; Nationalism; Navies, a valuable article; Negro; Neo-

Platonism, Nervous Diseases; Nervous System, 16 pages, and Neuralgia. The whole field of human knowledge is comprehensively covered, the subjects have been well brought down to date, and there are numerous illustrations. One of the best things about this magnificent work is the fact that the prices are extremely low (75 cents a volume for cloth binding, \$1.00 for half-morocco), and the publishers are offering such wonderfully easy installment terms as to bring it within the reach of every one.

HOW TO WRITE A BUSINESS LETTER.—A Manual for Use in Colleges, Schools and for Private Learners. By C. A. Fleming, Principal of the Northern Business College, Owen Sound. (Owen Sound, Northern Business College Steam Press) In the preface to this useful little manual it is stated that "very many persons highly educated in mathematics, science and languages are the greatest bunglers when required to write an ordinary business letter; not so much, perhaps, in language as in the arrangement, punctuation, etc."

AMHERST ACKNOWLEDGMENTS. "I acknowledge the good I received from Burdock Blood Bitter. I had constipation, irregular bowels and accumulation of wind, causing severe pain in my stomach. Two bottles of B. B. B. cured me. It is all you claim it to be." ALLAN A. CLARKE, Amherst, N. S.

Jackson's Testament is the finest reference Testament published. It is universally commended by those who examine it. No religious family teacher or preacher should be without it. In different styles of binding. For prices see list of books in another column.

Let us seek to stretch our desires to the width of God's promises, and to confine our wishes within their bounds.—McLaren.

There will never exist anything permanently noble and excellent in a character which is a stranger to the exercise of resolute self-d denial.

Epilepsy.

Sufferers from cramps and nervous debility are surely cured by an approved and absolutely unequalled method. Treatment by letter. Send full account of symptoms and address, including postage stamps for answer.

CATARRH,

CATARRHAL DEAFNESS—HAY FEVER A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks.

Sufferers from Catarrhal troubles should carefully read the above.



NOTE REDUCTION IN PRICE OF "PURE WORDS."

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

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EVANGELIST PUBLISHING COMPANY, 55 YONGE STREET ARCADE, TORONTO.

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. SHERRARD, Walkerton P. O., Bruce Co.

Hebrews v. 7.

Having seen in one of our leading periodicals an explanation of Hebrews v. 7, in regard to the prayer of Jesus and its answer, which to me is very unsatisfactory, I think a criticism in your Corner might be useful.

INQUIRY.

This striking passage is undoubtedly misunderstood, and consequently variously applied. One popular commentator has it: "What He prayed for was that, if it were possible, He might be spared from a death so painful as He apprehended. . . . His prayer was not disregarded, though it was not literally answered." Dr. Adam Clark makes a bold venture when he paraphrases as follows: "Jesus Christ, in the days of His flesh, for He was incarnated that He might redeem the seed of Abraham, the fallen race of man, and, in His expiatory sufferings, when representing the whole human race, He offered up prayers and supplications with strong crying and tears to Him who was able to save THEM from death; the intercession was prevalent, the passion and sacrifice were accepted, the sting of death was extracted and Satan was dethroned." He seeks to justify this rendering by the remark: "Here we may consider the pronoun auton, 'him,' as implying the collective body of mankind, the children who were partakers of flesh and blood (chap. ii 13)."

It appears to the writer that the great mistake is in regard to what is meant by the phrase, "save Him from death," "Szin auton ek thanatou," which does not necessarily, nor even primarily, signify to save Him from dying, but to save Him from the dominion of death, for in this He was certainly "heard," being triumphantly delivered by His glorious resurrection, for, as MacKnight says, "The word 'szin,' to save, signifies either to preserve one from an evil of which he is in danger, or to deliver one from an evil into which he has fallen;" in this latter sense the word is used in Matt. i. 21. "He shall save (that is, deliver) His people from their sins."

The marginal rendering in the New Version agrees with this view: "Was able to save Him out of death."

Though Jesus was the Son of God, yet in His humiliation "in the days of His flesh" He passed through many sufferings to which human nature is susceptible, and one of these sufferings seems to have been the fear of death. Up to this time no one could say: "I am He that liveth and was dead; and behold I am alive for evermore." Generation after generation had passed away, and grim Death held his leaden sceptre over a universal sepulchre, and Jesus, in anticipation of joining the silent multitude through a most painful and ignominious death, prays with strong crying and tears unto Him that is able to deliver Him from the dread monarch's reign, "and was heard in that He feared." "And was delivered from that which He feared"—Dodridge. "Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it." Acts ii. 24. "For in answer to His prayers, His Father assured Him that He would raise Him from the dead, and thereby delivered Him from His fear of lying under the power of death." E. S.

Children's Work.

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

DEAR MRS. LEDARD,—You doubtless have noticed the Minnedosa letter in last EVANGELIST, and also Bro. Lister's allusion to the gathering in Wainfleet on the eve of their departure for the North West.

Now I wish to tell you how that gathering was made to aid the Children's Band: Our Sunday school having recently procured new singing books, viz., "Jems and Jewels," the teachers and Bible class met with the children nearly every evening for a couple of weeks, and practised together some of the beautiful songs found therein, and upon the evening in question they sang several, commencing with the one entitled "Sweet Songs of Jesus." Some of the smallest children recited a few appropriate selections, and a choir from a neighboring church voluntarily sang some fine anthems, glee, etc., after which a couple of the children sang an original piece, entitled "The Children's Appeal," and each taking a plate they proceeded to gather the collection, amounting to nine dollars and some cents, which was duly forwarded. The joyfulness of the occasion was somewhat marred by the thoughts of parting with Bro. and Sister Lister, who are terribly missed, as also are

their children by their playfellows and the Band.

Mrs. ANGLE  
Wainfleet, Oct. 10, 1890.

DEAR MRS. LEDARD,—During the summer our Band meetings have been very regularly attended. We have at present about thirty members. At each meeting there is a committee appointed to arrange a programme for next meeting. We spend a part of each meeting in singing, reciting and reading. With love from the "Workers for the Master," I remain yours in the work,  
J. M. ABBOTT, Sec.  
Everton, Nov. 8, 1890.

He Will Provide.

This was a thought too great for little Ary, and yet, in her small way, this Monday morning, out on the curbstone, she was pondering the matter, and finding in it great comfort. Ary wished she could see Him—this One who was all the time looking at her. She threw back her head and peered with keener gaze straight up into the wintry blue, trying to make out a face among the broken clouds. Happy little Ary! Though her wistful eyes saw no face, her heart was full of faith. She believed in Him who is invisible.

A slight noise brought her eyes and thoughts earthward. In a back yard, directly across the way, had gathered

a flock of small brown birds. Now they were flying to and fro, chirping briskly, now they settled on the railings of the fence—dozens of them, their plump brown bodies all in a long row.

"Sparrows!" cried Ary. An' He cares for 'em! They're waitin' fer brekfas. An' He'll giv' it shoro."

At that moment a servant came out on the veranda with a dish in her hand, and flung to the ground a shower of crumbs

Instantly the birds left their perch and flew to the spot, feasting merrily. Ary watched them with keen delight. She had had no breakfast—not so much as a crumb. She looked like a hungry sparrow herself, as she sat there thinking that it must be all true: God loved the sparrows and fed them; He loved His little children yet more. Then He would surely feed her.

A woman was coming this way, a woman with a good motherly face, carrying a well-filled basket on her arm. Nearer and nearer sounded her step on the Townley street pavement.

Just at the corner, not three yards from where Ary was sitting, her foot made a little slip, and a parcel slid from the basket. As it struck the stones, the paper wrapping burst, and out flew such a beautiful plump biscuit and rolled almost to Ary's feet.

The little girl sprung up and caught it.

"Hyr 'tis, ma'am," she said, holding it out to the woman who had just picked up and restored the parcel to its place on the top of her basket.

The good soul looked at the child out of kind, pitying eyes. Did she see the hunger in the pinched face? Did a voice whisper that this was one of Christ's little ones?

"Keep it my dear," she said heartily, "and eat it; and this too," holding out another. "And wait a bit—" she drew from a paper bag a couple of fresh-sweet buns. "Take these, too, and make out a breakfast."

Ary could scarcely believe her eyes when the tempting things lay in her hand. She looked at the woman as if she had been an angel from Heaven. Not a word came from her lips, but in her eyes shone eloquent thanks.

Such a delicious breakfast was that set out on the curbstone! The good woman went her way better and happier for the deed of love. She still had an abundance, and the little, hungry sparrow had been fed.—From Church Voice.

HE YIELDED TO PERSUASION.

"For years I suffered from dyspepsia in its worst forms, and after trying all means in my power to no purpose, friends persuaded me to try Burdock Blood Bitters, which I did, and after using five bottles I was completely cured." NER. McNEIL, Leith, Ont

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All Pulmonary Disorders find Speedy Relief.  
If you have any Throat Trouble..... Use it.  
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If you have Difficulty of Breathing..... Use it.  
If you have a wasting away of Flesh..... Use it.  
If you have Weak Lungs..... Use it.  
If you have Bronchitis..... Use it.  
If you have Asthma..... Use it.  
If you have Catarrh..... Use it.  
If you have a Cold..... Use it.  
If you have a Cough..... Use it.  
If you are Feeble and Emaciated..... Use it.  
If you have Consumption..... Use it.

THEY WHO USE IT--LIVE !

The approval my OXYGENIZED EMULSION OF PURE COD LIVER OIL has met with at the hands of the public is no doubt more or less due to the members of the medical profession, who have shown a preference in recommending its use in their daily practice.

If your druggist has not got SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL, and will not order it for you, do not take any preparation that contains Lime and Soda. In such case rather obtain of him the Pure Cod Liver Oil, which, though nauseous and repulsive to the taste, does not contain any foreign and injurious substance.

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**Woman's Work.**

Conducted by Mrs. S. M. Brown and Miss Jessie B. Agnew. Everything intended for this column should be sent to Mrs. S. M. Brown, Hildesheim, Ont.

**The Sin of Omission.**

It isn't the thing you do, dear,  
It's the thing you leave undone  
Which gives you a bit of a heartache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent, dear,  
Are your haunting ghosts to night.

The stone you might have lifted  
Out of a brother's way,  
The bit of heartsome counsel  
You were hurried too much to say,  
The loving touch of the hand, dear,  
The gentle and winsome tone  
That you had no time nor thought for,  
With troubles enough of your own.

These little acts of kindness,  
So easily out of mind,  
These chances to be angels  
Which even mortals find—  
They come in night and silence,  
Each chill, reproachful wraith,  
When hope is faint and flagging,  
And a blight has dropp'd on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarries until too late.  
And it's not the thing you do, dear,  
It's the thing you leave undone  
Which gives you the bitter heartache  
At the setting of the sun.

—Margaret E. Sangster.

It will be remembered that O. C. W. B. M. day is drawing nigh. The third Lord's day in December was set apart for this work, and we had better be getting ready for it. First, let us get ourselves ready in heart and hand. We can think of it, and talk of it, and pray about it, and prepare for it. We could ask our pastor to get ready for it a good soul-stirring missionary sermon the Lord's day before, which would be in keeping. It should be the topic of our Auxiliary meeting for December. We can have our envelopes distributed the second Lord's day in December, which will be a reminder for one week at least; those who want the envelopes can address me, as I have a supply. Dear sisters, we can make this a remarkable collection if we only put forth all the means in our power. The Lord has given us this power, and only a few short years and our work is over—whether well done or not. On the ground of his faithfulness and zeal, Paul had hope of a crown in that eternal inheritance which we may also have accordingly. Let every church in Ontario take up this collection, as it is needed for the work. Yours in the hope of that crown.

Mrs. E. McClurg.

**Somebody is Watching.**

DEAR SISTERS.—Will you listen to a little incident that came under our personal observation?

"I think I will stay at home to-day from the missionary meeting. I am tired. I shall influence no one. There will be only a few there, although many might go as well as not. I seldom excuse myself, and am sure my time is much more occupied than that of many of the women in our church."

So said a certain member of a woman's missionary society a few months ago. But no sooner were the words spoken than the good faithful prompter, conscience, began to work, and this is what it said: "Don't be discouraged. If you fail, those who usually

stand with you through summer's heat and winter's cold, through sunshine and through storms, may lose heart. Go for His sake, whose you are and whom you serve."

What was the result? Weary in mind and body, but cherishing the always strong desire to discharge each known duty, the lady made ready for the coming meeting. It was strange how there came into her mind one helpful item after another from the month's reading, that she would carry. Strange how she wondered she could have ever thought to stay at home. Nothing daunted, though a call for a member of the circle was unavailing, because a sister of the church had come to spend the afternoon, nor yet because another "must go down street to day," she hastened to the place where the few were wont to gather. Prayers were offered in the hush of the holy place, the songs of Zion rose from grateful hearts, earnest words were spoken by those who were humbly, devotedly doing their part to carry out our Saviour's last commission, and the meeting ended. Had any one been influenced that day?

Several weeks after, this note came to her who had well-nigh failed to be in her accustomed place: "My dear friend, I send a quarter of a dollar, and I want to tell you that the last time I saw you pass to the afternoon missionary meeting, I watched you out of sight, and made up my mind that I would keep a reckoning and would put a little into the collection for the meeting, every time, whether I was there or not. My friends made so much fun of the note-book you gave me, that I had to hide it, but I am not so much afraid of it as I was. I don't know why it isn't as sensible as keeping a diary. It is a sort of diary written in the sign language that the angels understand." Sister, somebody is watching.

The almost discouraged worker, speeding along in the cold winter day, knew not that the eyes of one who is seldom found in the missionary meetings were on her. She did not know of the resolution formed, the purpose strengthened, which would grow into a lively missionary zeal, perchance.

You do not know, as you almost faint by the way, who is watching, or who will be influenced by your life for Christ. Let me plead with you, that you hold in constant remembrance the woman's missionary meeting. Your presence, your prayer and word of interest, it may be your very passing along the street, may be a power for good to some soul, and by and by, when life's record is laid bare, all these little things may be found among the forces that helped to establish the kingdom of our Lord in the earth. It is ours to improve each opportunity. Ho for whom our work is done will give such measure of reward as is best in His sight.—Canadian Missionary Link.

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