

# The Canadian Evangelist.

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

Vol. V., No. 11.

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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.

### Hiram Assembly.

The village of Hiram is beautifully situated on a hill of the same name, in Portage Co., Ohio. The village is the seat of the well known college—Hiram, which formerly bore the name of "The Western Reserve Eclectic Institute." This institution was chartered in the year 1850. Its first Principal was A. S. Hayden, who occupied that position for seven years; at the end of that period he was succeeded by James A. Garfield, who served as Principal until 1861, when he was called to the national service. The college received its present name in the year 1867 when it was given collegiate powers. The building was improved and enlarged in 1890; as it now stands it is a convenient, commodious, and well equipped building.

The college building is upon the brow of the hill, thus possessing a very commanding view. From the tower the sight is simply grand; at sunset it is quite indescribable; it reminds one of Goldsmith's lines—"Lakes, forests, cities, plains, abroad expanse extending to the skies." The view embraces not only Ohio but also part of Pennsylvania. The ridge of hills upon which the town is built forms the watershed between Lake Erie and the Gulf of Mexico, so that the water which falls upon one side of the building flows into Lake Erie and that which falls upon the other side flows into the Gulf of Mexico.

The high location of the town renders the air pure and invigorating. The water is pure. Mineral water also abounds; beautiful springs are found. Another advantage, particularly to students, is the fact there is no saloon within ten miles of the place. On the whole Hiram is a very pleasant spot to live, at least I found it so during my sojourn.

The work of the Assembly, which began on the 11th August, consisted of various departments, viz.: Bible Work; Sunday School Normal Work; Common School Normal Work; Music; Art; Oratory; College Work. The work in the Bible department consisted of class work and lecture work. In the class Prof. Dean took up the "Life of Christ" and the "Life of Paul," and dealt with these in such a manner that all obtained clearer, more systematic and more comprehensive views of great

characters. Prof. Wakefield taught *Homiletics*; all present testified to the helpfulness of these "talks" as he called them. Prof. Peckham had charge of the classes in the Greek New Testament and the Hebrew Bible; these classes though not large were very beneficial; if any one has the idea that the study of Greek is not necessary for a minister, he should go and listen to Prof. Peckham for a while.

In the Lecture work in this department President Bollars delivered a very interesting series of lectures on such subjects as "Beginning of Creation," "Beginning of Humanity," etc. These must be heard as the President delivers them in order to be appreciated.

J. H. Garrison, editor of the *Christian Evangelist*, was to deliver three lectures on the "Preacher's Preparation and Work," but, to the regret of all, he was prevented doing so through illness.

H. McDiarmid delivered three lectures and also preached three sermons. The lectures were listened to attentively; to say they were good, but feebly expresses it; they were clear, pointed and pungent. Those of your readers who have heard him can imagine what his sermons were; while listening to him I could not help regretting that he had left Canada, neither could I refrain from wishing that he would ere long return. The manner in which everyone present, professors and all, listened to his addresses showed that he was no ordinary man, also showed the high estimation in which Bro. McDiarmid is held by those across the line.

A. McLean, President of Bothany College, gave two addresses on Missionary work; those of your readers who heard him last year in St. Thomas know that Bro. McLean is a master in this subject; then his words have a much greater effect when we know that his life corresponds with his teaching; he not only exhorts others to give but sets them the example by giving.

R. Moffatt gave two lectures, one on "The Preacher and the Word," the other on "Brother Straight-Edge;" these were both fine, but the one on "Brother Straight-Edge" was particularly good and very helpful to young men. Brother Straight-Edge was a man who followed the letter rather than the spirit.

W. F. Richardson's lecture on the "Bible as a Revelation" showed conclusively that the Bible is not the production of man.

B. B. Tyler gave a series of five lectures on the Bible; the subjects were: "From Where Did the Bible Come?" "What is the Bible?" "The Bible and Present-Day Problems," "The Present Position of the Bible," "How to Read the Bible." These themes in themselves are very suggestive and are worthy our consideration. Bro. Tyler dealt with them in his happy characteristic way.

Others also gave lectures in the Bible Department, but space forbids my reference to them.

In the Sunday School Normal Department were such men as F. M. Green, C. O. Smith, J. S. Ross, so you may be sure we enjoyed a rich treat. In the Department of Oratory, the

instruction given by Prof. J. G. Scorer was such that many who hitherto had taken little interest in the subject determined to continue the study after the Assembly closed.

The Assembly on the whole was a decided success; considering that this was the first year of its existence its promoters should feel quite satisfied with the results, and their actions prove that their expectations were fully realized, for they have formed a joint stock company for the purpose of making the Assembly a permanent annual gathering.

I have but imperfectly outlined a part of the work done in Hiram this year. Those who would know more of it should go next summer and enjoy the feast. "The proof of the pudding is in the eating." J. M.

## The Press.

### On Questions of the Day.

#### THE UNION OF THE CHURCHES.

Christian Union is a subject that is beginning to occupy a considerable share of general attention. People are thinking and speaking of the desirability of more harmony, and, if possible, a closer unity among all professing Christians. Men occupying prominent positions in their respective churches are discussing the question, not only in the various church courts and regular meetings, but on occasions of a still more public character. Several of those held in high esteem in their own denominations, and who are respected by the community generally, have expressed themselves as favorable to the adoption of the best means for the accomplishment of an object that by very many is greatly desired. It is long since references in popular addresses to Christian Union began to be cordially received. Now the subject is being discussed in several of the leading Canadian journals, the latest to open its columns for its consideration being the *London Advertiser*. Principal Grant, who on several public occasions and through different channels has advocated closer and more cordial co-operations among the various branches of the Christian Church in Canada, has contributed a short paper on the subject to our western contemporary. Whatever scheme secures the assent of the learned Principal's judgment is certain to receive the fullest measure of his enthusiastic support. He commits himself in no half-hearted way to what he is convinced is right in itself. With heart and soul he pushes forward whatever enterprise enlists his sympathies. If he is enthusiastic he is not impulsive. When he undertakes the promotion of a scheme there is no going back. It is not displaced by a newer project. He remains at his post until the work is accomplished, or it is demonstrated beyond peradventure that its accomplishment for the time being is unattainable. He gives it as his opinion that the Presbyterian and Methodist Churches are nearly ready for corporate union. At the same time, like most thoughtful observers of the signs of the times, he is not over-sanguine that the much desired union of the Canadian Churches

is within sight. He recognizes clearly the differences that divide the household of faith and the many obstacles that must first be removed before a well-grounded hope of union can be reasonably entertained. Better far wait patiently till the auspicious time comes than make futile attempts that might end not only in disappointment, but in the intensification of the very evils we now deplore.

That feelings of greater cordiality between the Methodist and Presbyterian Churches are now discernible is thankfully recognized. Both Churches have been successful in the union negotiations that resulted in the virtual consolidation of the Methodism and Presbyterianism of the Dominion. These unions have been followed by most excellent and encouraging results. Resources have been husbanded, neglected fields have been overtaken, a larger measure of liberality has been experienced, and in many ways the unions have proved blessings to the respective Churches. It is very doubtful if any can be found in either communion who sigh for a return of the past, or who cherish the impression that with our fragmentary churches the former times were better than these. It may be that both Churches are broadened in their sympathies and are disposed to take larger and kindlier views of each other's work; the animating spirit is the same and the objects they seek to accomplish are akin. Yet the organic union of these two bodies may not be quite as near as some may desire. There are points of some importance on which they differ. They are by no means insuperable, yet they are not to be harmonized by representing them as of little importance. They have not been so regarded in the past. If a thorough understanding is to be reached the distinctive doctrinal positions of the two Churches must receive calm and careful consideration in a proper and becoming spirit. If they are approached with a firm determination to gain a victory for the systems of theology that have differentiated Arminian and Calvinist, there will be no union, but if they are considered with an earnest endeavor to find a basis on which an approximate harmony may be reached, there is no reason to distrust the result. Other difficulties are only minor, and with judicious handling would soon disappear. In any case union must not be precipitated. Events of great moment cannot be hurried. In both the Churches there is sufficient of solid judgment and of sanctified common sense, so that there is little danger of impulsive action on either side. If the initiatory steps are taken it may be assumed that those chosen to conduct subsequent negotiations will be guided by the spirit of wisdom and brotherly kindness.

In the discussions of the union questions hitherto ministerial brethren have taken, as might be expected, a very prominent part. Comparatively few laymen have written on the subject. It is a question of the utmost importance and one vitally affecting the future religious condition of the country. It is one in which the Christian people have a direct interest.

It would be well, therefore, that the voice of the people should be heard in the discussion of the subject at the present stage. The disadvantages of the present disrupted state of the Evangelical Church are apparent to all, and if in the good providence of God an opportunity of reaching a larger measure of visible unity should be presented, the different sections would incur a heavy sense of responsibility if it were suffered to pass without an honest effort to improve it. A United Canadian Church may not be immediately near, but it is a consummation devoutly to be wished.—*Canada Presbyterian*.

### The Sacred Books of the World.

These are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta of the Persians, and the Scriptures of the Christians.

The Koran is the most recent, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages, on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before Christ.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of the meek and lowly Jesus; therefore, that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Eldas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century, A.D.

Time is never lost if friends are made. He is well paid that is well satisfied. Grace not only makes a man a man, but it also makes him more than a man. Here is an excellent rule: Say nothing respecting yourself, either good, bad, or indifferent. Nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

#### A RASH KNIGHT.

Mr. Rouben Knight, of Morris, Mass., states that he was troubled with a rash all over his body which was cured with less than one bottle of Burdock Blood Bitters. He highly recommends it as a blood purifier of the greatest efficacy.

What our Brethren in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EXCHANGES.

W. F. Cowden has found fifty members in Salt Lake City, and raised \$1,200 for the support of the gospel there.

Bro. Z. T. Sweeney, of Columbus, Indiana, Consul General to Constantinople, is at home on a leave of absence for two months, and is enjoying his visit as only a man can who has been an exile from his home for a season in a foreign land.

Bro. Fowler returned to Fairfield on last Saturday from his trip to Canada, and filled his accustomed place on Sunday. He was greatly missed, and I am afraid a good many of us were glad that preachers' vacations do not come often, nor last long.—D. V. N. in Oracle

SAN MARCOS, Aug. 18.—Bro. B. B. Saunders' meeting at Martindale closed last night; fifty-eight additions. I spent the greater part of two weeks with him, singing and exhorting for him. He preaches the gospel without doubt, fear or favour—that is his method, and in that lies his success. Bro. Driskill closed a meeting near Buda with sixteen baptisms and organized with fifty-one members. He also began a meeting at Wimberley and left it in my care to continue, but I broke down with sore throat in less than a week. The meeting resulted in thirty additions and organized with eighty members; a great number of the Baptists united with us at all the above named places. The change of place has improved my wife's health, but greatly strained my purse.—J. J. Williamson, in Christian Evangelist.

J. V. Updike began a protracted meeting in Fort Scott, Kansas, July 6th and continued until August 20th. A tent capable of holding about one thousand people was procured and used for the meetings. There were altogether 209 additions. J. N. Smith, the preacher at Fort Scott, says in the Standard, that all in all Bro. Updike is the greatest evangelist he has ever heard.

From the Standard we learn of a number of interesting meetings recently held in Ohio: At Tabor, conducted by S. C. Pierce, there were 14 additions to the church; at Diamond, 28; at Payne, conducted by John W. Kerns and Frank H. Simpson, 48; at Athens, T. A. Hedges, preacher, 88; and at New Holland 25, during special services carried on by J. P. Ewing.

AN IOWA CONVENTION EPISODE.

It was about the noon hour. Bro. Hobbs was speaking to the convention about the Bible Department at Drake University, and especially of its library. He said, among other things: "The library in my Department is much too small for our needs. The work to be done demands a better equipment in this direction than we have. I shall be in Chicago in about two weeks, and I wish I had \$500 to invest in books to put in the library for the use of students in the Bible Department of Drake University." And then with a sort of pleading smile he said: "Brethren can we have it?" and Gen. Drake nodded yes; whereupon there was a storm of applause, clapping of hands, and tearful rejoicing all over the house. Gen. Drake is our big Iowa brother. We love him, and believe his splendid gift will stimulate others to do likewise till Dr. Hobbs'

Department will have a library adequate to its needs.—J. H. Painter, in Christian Evangelist.

MISSISSIPPI NOTES.

The Second Annual Convention of the Southwest District of the M.C.M.O. was held with the church at Utica, Aug. 1-3. It was an interesting and well attended meeting. The reports of churches show the good work is prospering. Evangelist J. B. Cole reported as follows: The work all over the District is moving in the right direction. The co-operative spirit is mainly needed. An earnest, united effort on the part of all the churches will put the work on a solid basis. Honest labor on the part of all, and humble prayer to our God, will secure to us a triumph over all opposition. "More and better work for Jesus" is our motto. Two hundred and seventy-one dollars and eighty-five cents received in pledges for the State work another year. Other pledges yet to receive.

The Convention was followed by a two weeks' meeting by our young and efficient State Evangelist, A. C. Smither. Bro. Smither presents the truth in a clear and forcible manner. The meeting closed on Monday night with 19 additions—6 confessions, 2 from Baptists, and 11 reclaimed. The interest was good to the close, and the indications were that others would have followed soon had the meeting continued longer.—M. S. Dunning, in Standard.

GRISWOLD, IOWA.

The tent meeting at Griswold, Iowa, has been a decided success. Never have I known a more zealous and persistent advocate of the great plea for Restoration than Bro. W. P. Johnson. At a great risk to trade, and certainly of expense, he began to push the work in his community. Few knew anything of our plea and sectarianism was satisfied to continue "darkening counsel." With a love for poor, blind, deluded man that could not be strangled he began the work, strongly believing that "the Gospel is the power of God unto salvation." After some eight months of effort, with various successes, he ordered a large tent from Des Moines and secured the services of Bro. Geo. F. Hall, of Emporia, Kan., to conduct a tent meeting. The sectarian bombshells flew thick and fast; but Bro. Hall wielded the sword of the Spirit with such telling effect that now as the battle is about over there have been a large part of the onomy captured and a vast number enlisted. They build the finest church building in the city soon. To date (September 5) there have been added 101 to the Lord. Their pastor, Bro. Hastings, has ably assisted in the work. May the new church be rooted and grounded in the faith, and may brotherly love abound.—G. M. Weimer, in Oracle.

FORTY YEARS' PROGRESS IN IOWA.

In an address on the above subject delivered by N. A. McConnell at the late State Convention in Iowa, these facts were presented: "In place of eight or ten churches then, we now have 215, not log huts 10 x 32, but large, comfortable structures of frame, brick and stone, some of them costing from \$30,000 to \$100,000. Instead of eighteen or twenty congregations then, we now have 240. Our numerical strength was estimated in 1849, at 1,000; in 1852, at 8,000. Now it is estimated at 25,000, though our State Secretary can get definite data for only 19,700. Forty years ago there were six regular preachers, with an average salary of \$250. Those were assisted by about twelve who preached

occasionally. There are now 150 regularly employed, and perhaps fifty others who preach some, the average salary at present being about \$700."

PASTORAL WORK.

When we retrospect our churches in Indiana during the past twenty years, and remember the condition that they were in at that time, and then look at them as they now are, our hearts are made greatly to rejoice. Twenty years ago it was a rare thing for one of our churches in Indiana to have a pastor to feed and care for the flock; now a large per centum of our churches have some kind of pastoral care. Occasionally we would hear of a church with a preacher spending his whole time with it. Some of the churches had preaching once each month, some once every fifth Lord's day; but the majority of them were entirely without regular preaching for any part of the time. Not so now. It is a very rare thing, indeed, to find a church in Indiana, able to support a preacher all of the time, that is not supplied. Other churches, not quite so able, have preaching one-half of the time, and a few but once a month. It is now the rarest thing to find a church in our State that does not have some kind of pastoral care. And what is the result? Never before in our history have our churches made such rapid strides, and accomplished such a wonderful work, as during the two past decades. Churches that were weak are now strong, and many new ones have been organized, and are doing great good in their respective localities. We now have a respectable literature. We have schools and colleges that would be a credit to any religious people. Our people have come to be known as among the foremost Sunday school workers in the State. We are gathering thousands of young people into the Society of Christian Endeavor, and then into the Church of the living God. Our people have come to be known and respected as much as any other religious people in our State. We are certain that these happy results have come about because the Church has learned that it is as fully important to save the convert from apostasy, as it was to teach him how to become a Christian.—L. L. Carpenter, in Standard.

The following from the Texas Baptist and Herald is a fine specimen of letting themselves down easy: "The Campbellite churches of Dallas have grown wonderfully within the last few years. Many Baptists we learn have identified themselves with them. It is said that 500 Baptists in Dallas hold letters. Many of these hearing the doctrines they believe preached from Campbellite pulpits, and finding no difference, and yet desiring to shun the sorrows and afflictions of God's people, have sought a home among these respectable people. That they are coming nearer and nearer the New Testament standard of faith is a source of devout gratitude to every lover of the truth."—Gospel Advocate.

The Christian at Work (P. edo-baptist) speaks of the decrease of infant baptism on this wise: "The Presbyterians are not the only denomination in which a decrease of infant baptism is discernible. From the last year book of the Congregationalists, it appears that the membership of the Congregationalist churches in this country is now nearly 492,000, and the number of Congregationalist families more than 325,000. At the baptisms of infants among them were less than 9,000 last year, or, in exact figures, 8,880. That is, the number of infants baptized was only as one to about thirty-seven

families, or twenty-seven in the 1,000." That is a pretty bad showing for the Congregationalist brethren, sure enough. But they should not be discouraged. They are still far ahead of apostolic churches in this respect. According to the New Testament, there were many thousands of Christian families in the days of the apostles, but never an infant was baptized among the whole of them.—Gospel Advocate.

The Baptist and Reflector some weeks ago undertook to show that what it called Campbellism was a failure because it had no creed but the Bible. And now the Christian Inquirer, a Baptist paper of New York city, says: "In this day when there is so much attention paid to confessions of faith, and so much said about a revision of creeds, the church needs to swing back to the Bible as the supreme authority of doctrine and life, creed and conduct. Our battle will be shorter, sharper, more conclusive, and our victory surer and more glorious when we meet the hosts of infidelity, Romanism, and all sorts of falsehood and wickedness, with the Bible only, in our hands. Our appeal must be to the Book! Every doctrine of man must be brought to the test of God's Word. If it be of God it will stand; if not, it will perish, and ought to perish." It is in point now for the Baptist and Reflector to expose the heresy of this Baptist contemporary, and explain to it that Baptists must have a creed apart from the Bible, defining what they believe the Bible teaches.—Gospel Advocate.

BREAKING CAMP.

Dear Bro. Johnson,—Our goods are packed and we leave in an hour for Grand Rapids where we attend the Michigan State Missionary Convention, and then turn our faces homeward. With this hour my vacation closes. The fishing rod is unjointed and put away, the row-boat is locked in its slip in the boat house, the bathing suit is carefully folded and packed, and our little cottage will soon be tenanted by others. The summer sport is ended and life's earnest work must be resumed. Our sojourn here by the "unsalted seas" has been a very pleasant one and will occupy a bright place in memory. But it is with no regretful longings that we turn away from those scenes of beauty for home and duty. If it is pleasant to rest when weary, it is also pleasant to resume work when rest is ended. One's own humble home loses nothing in loving appreciation by the summer's outing. Indeed, it is one of the benefits of the summer vacation that it sends people home with a better realization of the truth of John Howard Paine's familiar lines,

"Be it ever so humble There's no place like home."

That I have been greatly benefited by my respite from editorial work, and have laid by an increased store of vitality is certain, but how long I may be able to go on the strength of this meat remains to be seen. But no matter about that, I am thankful to the all-merciful Father for the good I have received, and am also grateful to those by whose increased labour this vacation has been possible to me. In the hurry and confusion of moving, this is all the letter I can write this week. With hearty good will to all who have with me enjoyed the pleasure of a summer's rest, and congratulations to those who have been able to toil on without intermission, I am with special thanks to you my fellow-labourer,

J. H. GARRISON.

Macatawa Park, Holland, Mich., Aug 20, 1890.

—Christian Evangelist.

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Selections.

"What is that to Thee?"

Do you ever think of the lesson That John in his Gospel taught, Where Jesus, in talking with Peter, So wisely, so kindly sought To lead that impulsive disciple A changeless love to keep, As He gently pressed him to service With "Feed My lambs; feed My sheep?"

Do you ever think how human, How much like myself and you, Was the speech of pure, frail Peter— "And what shall this man do?" How gently the Lord in His answer Made him his duty to see, With the kind reproof of the utterance, "If I will, . . . what's that to thee?"

Do you ever think of this lesson, And in gifts and deeds express All your means and strength will warrant, Nor ask, "Who does more, who less?" "Follow thou Me," is his teaching, And He Himself hath given That those now lost in darkness May dwell in light, in heaven. —Helping Hand

More Persecution in Turkey.

The brethren who know Sarkis Hagopian when he was in this country, and all who knew him, regarded him as a good young man, will be pained to learn from the following letter just received, that he has fallen a victim to religious persecution:—

Dear Bro. McGarvey: A. S. Hagopian is in prison now. He was coming to my city. He, on his way, visited two towns, Hajin, that I visited in last winter, and Zaitoon, and he baptized three persons. Some priest of Armenians went to government and slandered him as one that is against government, and they brought him to Marash prisoner. He is sick, not in bed. I gave a telegram to consul, Z. T. Sweeney, in Constantinople, and letter to brother Shishmanian, but I have not got an answer. We give him food, and wash his clothing. Yours in Christ, HOUANNES KARAGIOZIAN.

To be in a Turkish prison under charge of unfriendliness to the Government means any amount of privation and danger. Brother Hagopian is an American citizen, and is, therefore, under the protection of the American Government. No doubt, in the unfortunate absence of our consul general, his secretary who was left in charge of his office, will do what he can, but it is very difficult to reach effectively such a case in a remote part of the empire, and it is highly probable that one ground of the ill-will manifested toward brother Hagopian, is the very fact that, while in this country, he prepared for protection against Turkish misrule by obtaining American citizenship. It is not improbable that before any effective measures can be taken for his release, he will be banished for life to some distant part of the Turkish dominion. Under the circumstances, I think we have occasion for that manifestation of brotherly love emphasized by our Lord when he said, "I was sick and in prison, and ye came unto me." I propose, therefore, that a few dozens of his old friends and school fellows send me at once a dollar apiece to be forwarded for his relief, that we may thus indicate our sympathy for him, and at the same time relieve the very poor church in Marash, of this burden. Some money must be sent, and those who wish to have a part in this grace must act promptly.

In Turkey the Disciples have no legal existence as a religious body, and consequently they are liable at any time to fines, imprisonment and banishment at the hands of Government officers. These officers usually tolerate them through indifference, but when

formal charges are brought against them, some action must be taken, and the severity of the proceedings depends upon the influence of the persecutors and the degree of innate justice possessed by the judges. The Armenians, through whose accusations Bro. Hagopian was imprisoned, are themselves victims of extreme oppression at the hands of the Turks, and this makes it all the more despicable that they should turn against a fellow Armenian because he preaches among them a different form of the common faith. But this is nothing new under the sun. The student of Acts of Apostles will at once recognize in it but a repetition of the conduct of the ancient Jews in that very country, who, because Paul would teach them the way of the Lord more perfectly, rose up against him, and called upon the common enemy of themselves and the Christians, the heathen rulers of the provinces, to scourge, imprison and banish the faithful preacher. This correspondence between the old times and the new should not discourage us; it should only make us the more determined to push forward the triumphs of the same old gospel in the land, while we praise God that in His providence we have the privilege of fighting over again the battles of Paul and his companions. As we would have offered up prayers and sent forward contributions to Paul and his fellow laborers in the day of their trial, so let us do now for the much feeble brethren who are striving to re-establish the cause which he built up.—J. W. McGarvey, in Guide.

Great Things A Tourist May Use.

BY KNOXIAN.

Does it ever occur to those chronic grumblers who fret and whine and sometimes curse because a boat or train is a little late, or because the bed or board in a summer hotel does not exactly suit them,—does it ever occur to them that if left to their own resources not one in a thousand of them would ever ride in a car, or sail in a steamer, or put up in a hotel.

Of the thousands of tourists now enjoying themselves in all parts of Canada how many could get up a tour solely at their own expense?

How many own a railway? How many have a steamboat? How many could run a hotel?

How many are proprietors of a lake, or river or island? And yet for the small sum of two or three dollars a man may enjoy a ride on a railway worth millions, or on a steamer worth tens of thousands, and enjoy it just as much as if he owned the railway or steamer. Not only so; he may enjoy a sail on a lake or river as much as if he owned the lake or river, or a dip in the Atlantic as much as if he had a title deed to the whole ocean. Just set your brains and your gratitude to work and see how much a man may use in this country for a few dollars.

With fifty dollars in your pocket you set out from Toronto for the Lower St. Lawrence. The cab that takes you down to the wharf may be worth seven or eight hundred dollars, but you can use it for fifty cents, perhaps for twenty-five. The wharf over which you walk at the foot of Yonge street cost many thousands, but you use it for nothing. The steamer you take passage in is worth thirty or forty thousand dollars, but you can ride to Montreal in it for about ten dollars and get your bed and board thrown in. Ontario is a grand lake, but you sail over the blue waters for nothing so far as the water is concerned. The St. Lawrence is a magnificent river—nothing like it on this continent. You can enjoy the sail down just as much as if you owned the river yourself.

The rapids are run for nothing; the Thousand Islands seen for nothing. All the way down you pass by farms that cost millions of money and the muscles of a generation, but you can enjoy looking at them without paying a cent for the privilege. Nature leads you all the way to Montreal. Your entire outlay if you are a total abstainer is for the boat. At Montreal you may get in a steamer—a magnificent floating palace—and sail down to Quebec for a mere trifle. All you pay for the privilege would not oil the engine half way down. You can see Montreal and Quebec for nothing. Of course you must pay your hotel bill, but you would have to eat something and sleep on something no matter where you were. Looking at this trip alone just think of how much you can use for a few dollars and use it just as freely as if it were your own. In fact you are in a better position than the men who own the railway or steamer you use. They have to shoulder an immense amount of responsibility and often sustain serious losses, whilst you have no responsibility at all and cannot possibly lose much for you have not invested much in the concern.

Let us take a trip by another route and see how much can be used for a mere trifle. Leaving Toronto by the G.T.R. with twenty dollars in your pocket you can see the magnificent scenery of Muskoka and the North Shore. The train you go by is as good as any reasonable man would want to ride in. It may not be quite as splendid as the one Sir Joseph Hickson rides in, but you are not Sir Joseph Hickson. Sir Joseph has more money than twenty dollars. The Muskoka express or the C.P.R. steamboat express are magnificent trains, but you can use either of them for a trifling sum. Any train on either road is much better than the train you would have if you had to build a railway of your own. The little pasteboard ticket you buy for two or three dollars represents an expenditure of many millions. There are not six men in America who could afford to ride in a railway car if each individual man had to build and equip a railway like the Grand Trunk or C.P.R. Think of that you fellows who grumble if a train is a few minutes late.

Arriving at Gravenhurst, Midland, Collingwood, Owen Sound or any of our northern ports just see how much you can use for two or three dollars. At Gravenhurst you have your choice of four boats and can sail over the three lakes, Muskoka, Rosseau, and Lake Joseph for about three or four dollars. That is to say you can use property that cost many thousands and much labor and worry for the trifle mentioned. For a reasonable amount you can board at a hotel that cost thousands. The scenery costs nothing. Muskoka against the world for economy of its class.

Leaving Midland, Collingwood or Owen Sound for the North Shore you can use as much property for a small sum as you can in any now country in the world. We don't know just how many islands are on the North Shore. We have heard the number several times but would not care to repeat it lest some of the readers of this corner should think we have forgotten the story of Washington and his hatchet. Whatever the number may be you can sail around among them for three days at a very trifling expense.

Did space permit we might take tours in several other directions and see how much can be used at a very trifling outlay. And yet you hear people grumbling as if they owned much better lines of railway than the Grand Trunk or C.P.R. and better steamers than any on Canadian waters. For unreasonable, unpardonable,

criminal conduct in this regard commend us to the Church. A man goes into a church that cost twenty, thirty or forty thousand dollars, sits down on a cushioned seat, puts his No. fourteen on a carpeted floor, uses property worth many thousands, has the sermon, singing and prayers thrown in, and complains if you pass the collection plate to him for a cent. Quite often he never puts in a cent, and probably goes away finding fault with everything he saw and heard. There is far more religion in the world than most people have any idea of. Were it not so the men who build and sustain churches would never put up with the unreasonable insolence that meets them almost every Sabbath.—Canada Presbyterian.

To Make a Happy Home.

- 1. Learn to govern yourself, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer, penitence, and a sense of your own shortcomings and errors.
3. Never speak or act until you have prayed over your words or acts, and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, the gift of silence is often much more valuable.
5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever an opportunity offers.
10. Study the character of each, and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Avoid moods and pets and fits of sulkingness.
13. Learn to deny yourself, and to prefer others.
14. Beware of meddlers and tale-bearers.
15. Never charge a bad motive if a good one is conceivable.
16. Be gentle, but firm, with children.
17. Do not allow your children to go away from home at night without knowing where they are.
18. Do not allow them to go where they please on the Sabbath.

CATARRH,

CATARRHAL DEAFNESS—HAY FEVER A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment, both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 503 West King Street, Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

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Without advocacy a man hardly knows whether he is honest or not.

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TORONTO, OCTOBER 1st, 1890.

## Charles McMillan.

In the West Toronto Junction Daily Tribune of Aug. 18th appeared the following obituary:—

**DIED.**—At West Toronto Junction, on Sunday, August 17th, Charles McMillan, Esq., in his seventy-third year.

Deceased was a native of Scotland, having been born in the Mull of Cantire, Argyshire, on Sept. 14th, 1817. When he was five years old the family removed to Canada, and became pioneer settlers in the township of Erin, Wellington county. When a young man our subject engaged in business as a builder. Later he carried on the milling business, and subsequently turned his attention to farming. He held many public positions in Wellington county. Was a Justice of the Peace and has represented the township, of which he was a pioneer, in the County Council. About ten years ago he retired from active work, but continued to reside on the farm until last year when he removed to this town, taking possession of a residence he had purchased on High Park Avenue. His death was the result of an accident he met with on Wednesday last. From internal injuries received by falling down stairs, he never rallied but, surrounded by loving relatives, breathed his last yesterday at about nine o'clock. Deceased had five brothers and four sisters, one sister and two brothers preceding him to the side of the vast majority. Their irreparable loss is mourned by a widow and five sons and five daughters, the youngest of whom passed his twenty-first birthday one week ago to day. One of the daughters is the wife of ex-Mayor Clendenan. The funeral is being held to day. Friends met at the residence at 12.30, and followed the remains to the Grand Trunk station en route to Guelph, from whence a start will be made to the place of interment on the arrival of the train at 3 o'clock. Deceased has been a member of the Church of Christ (Disciples) for about forty-five years.

There is an error in the above. It is two years since Bro. McMillan left the farm. He resided in Guelph one year before going to West Toronto Junction. We presume in other respects the sketch is correct. It begins with his birth and ends with his death, but it is not complete from the standpoint of this paper. Where the Tribune has but the sentence, "Deceased has been a member of the Church of Christ (Disciples) for about forty-five years," THE EVANGELIST would consider a column or two not inappropriate. To say a man is a member of a Church, unfortunately in our day means very little. It is generally thought that a person may be considered a member of a Church and not be a Christian, or be not much of a Christian. And very often when such persons die all that is possible is made of the fact that they were "members" of a Church, or that they attended meeting regularly, or even occasionally. It is remarkable how many of us are Universalists, practically, when death comes to certain of our own near of kin. We want to figure them into heaven somehow.

In considering the Christian life of Charles McMillan we feel that we are

relieved from the temptation to alter our convictions of Bible truth in order to save a friend from perdition. Not that it is here suggested that Charles McMillan was a perfect man, that he had no faults and made no mistakes, but that he was one concerning whom we can entertain a well-grounded hope that he died in the Lord, because while in life, by a patient continuance in well-doing, he was seeking glory, honor and immortality. Of him with confidence it may be said, that he fought the good fight, finished the course, kept the faith.

A striking characteristic of Bro. McMillan was his love for the Word of God—not a mere intellectual interest in the Bible, but a sympathetic, spiritual attachment to it and the plan of salvation it reveals. This affection was exhibited, not by the repetition of pretty sayings about the Bible, but by a daily devotion to its duty. As a consequence, he had a comprehensive and accurate knowledge of the Scriptures, and a clear conception of the relation of the Old Testament to the New—of the Law to the Gospel. He gave one the impression that he treated and used the Bible as a human being should who believed it to be God's book. Alas! how many who profess to believe it treat it with something akin to contempt? What the Church of Christ needs is a generation of Bible-reading, Bible-loving men and women.

Bro. McMillan was an elder for many years, first in the old Erin congregation and then in the Erin Village Church after its organization. It was natural that he should make a leading position—he was aggressive, enterprising and capable. He was a good teacher, a clear and interesting speaker. Had he devoted his whole time to the ministry, he would easily have occupied a prominent place. As it was, when the accounts come to be made up, it will, no doubt, be found that he helped many in the way that leads to life eternal.

Charles McMillan was, what a Christian ought to be, a progressive man; not that he progressed beyond the Scriptures, but that as his knowledge of the Word grew, he grew with it. He distinguished between what was Scriptural and what was traditional, between what God said and what man says. If he found he had been teaching for doctrines the commandments of men, he was not ashamed to change his mind and his practice, and let people know it. He was careful that no mere opinions of his should stand in the way of the Lord's work. He was what is sometimes called a missionary man; not that he was wedded to any particular method of doing the work, but that he believed in doing the work, and contributed liberally towards its support. No better proof of a true appreciation and a personal enjoyment of the Gospel can be given than an earnest desire to have it preached to others.

It is worthy of record here that Bro. McMillan was a total abstainer from intoxicating liquors, and an earnest and uncompromising Prohibitionist. The Temperance cause had no firmer friend and no warmer advocate than he.

That he was a gracious host, a faithful friend, a tender parent, a devoted husband, is but the simple truth, as all who know him can testify. It is a pleasure to the writer to have the privilege of here expressing, though in a very imperfect way, his appreciation of Charles McMillan as a man and Christian.

Reason cannot show itself more reasonable than to leave reasoning on things above reason.

## The Church in Hamilton.

In another column will be found an account of the services in connection with the new house of worship in Hamilton. The following historical sketch of the church was given to the writer by Bro. Alexander Anderson:—

For over forty years there have been Disciples in Hamilton. In the winter of 1849, as Bro. James Kilgour and Bro. Anderson were on their way home from the Niagara district, they reached Hamilton on a Saturday; Bro. Kilgour remained in the town Saturday, and preached to the Disciples on the Lord's day. Bro. Anderson went on six miles farther to Dundas, where he lodged at Bro. Wm. Elliott's, met with the Church on the first day of the week, and preached. There then were about twenty five Disciples in Dundas. The late George Clendenan, father of D. W. Clendenan, of West Toronto Junction, was one of the speakers in Hamilton at that time. The Church met in the house of a Bro. Harding, whose brother, H. Harding, is still a member of the congregation.

Some years after, when the late Eli Mallory came to Hamilton from Danbury, Ct., the meetings began to be held in his house and were continued there for about 18 years. During this period there were not many additions to the congregation. No protracted meetings were held and no special efforts made to reach the public with the Gospel.

In the year of 1879 Bro. Anderson took up his residence in the city, and urged the brethren to procure a hall and invite the public to attend their meetings. The first hall secured was at 22½ King Street East—up one flight of stairs. Some four or five years ago the Church was compelled to seek another hall as this one was wanted for business purposes. One was found at the corner of James and King William Streets, and nearer the sky than the first one, being up two flights of stairs. The last meeting was held in this hall September 7 last. During the time the Church met in those halls, some twenty were baptized, three of whom made the good confession at a meeting held by O. W. Marty in the spring of 1886; the rest of them confessed Christ at the regular meetings of the Church at which Bro. Anderson was the regular preacher, until three or four years ago, when Bro. R. N. Wheeler was appointed an elder, and spoke on alternate Sundays thereafter. When Elder Eli Mallory attended the meetings it was his custom to preside at the Lord's table and conduct the devotional exercises. Between him and Bro. Anderson there always existed the most pleasant relations, and when he died, about a year ago, Bro. Anderson was called upon to officiate at his funeral.

Not many of the original nucleus of the Church are now left. Many have come and gone. The present congregation is made up in part of Disciples from Erin, Eramosa, Guelph and Jordan. The Church is now living and working in harmony and brotherly love, and hopes in the new house to have great success in turning sinners to the Lord and edifying the saints. The Church is grateful to all who have assisted them in buying the lot and erecting the building. Bro. Anderson desires that especial mention should be made of the gift of Bro. Wm. Elliott, of Toronto, who, though now associated with the Baptists, showed his warm feeling for the Disciples in Hamilton by sending them a cheque for \$100.

During Bro. Anderson's long labor with the Church he never received any compensation. He was able to give

his labor gratuitously, inasmuch as Sister Anderson provided him with a pleasant and comfortable home. Sister Anderson, it may be observed, is a liberal and unostentatious and cheerful giver. Her purse has always been open when the Church at home or the mission fund required money, and she has made a large contribution to the Building Fund. For a man of his years Bro. Anderson looks very well, and says he enjoys fairly good health although he feels the effects of old age growing upon him. He is glad to hear that his old friends are interested in him and enquiring after him. Those friends, we know, will join us in the wish that he may be spared to see a strong Church in the City of Hamilton.

The new house is situated at the corner of Wilson and Cathcart Streets. The ground cost \$300; the building, including furnishings, about \$2,600. The basement is not yet finished. The material is of red brick with white brick trimmings and stone basement. It presents a good appearance on the outside, the stone and brick work being both well done. The entrance is one step above the level. As you enter there is a door to the right leading to the basement, and one to the left leading to the gallery; beyond those to the right and left are steps rising to the level of the auditorium, which when you enter and look around you pronounce to be just right. The gallery is above the vestibule and projects about three feet over the body of the house. Under the platform is the baptistery and at the ends of it are dressing rooms. The wood work is finished in oil and varnished. The pulpit and platform chairs, in fact all the furnishings, are not what would be called grand, but neat, tasty, and comfortable. The double gothic windows are of ground glass with colored margins. The house will seat 260 in the pews; by placing chairs in the aisles fifty or sixty more can be accommodated. Upon examining the house and its appointments one is not surprised to learn that a Toronto builder wondered how such a building could be erected for the money. There must have been good management in letting the contracts and managing the enterprise generally. There is a mortgage on the property of \$900 bearing interest at six per cent. The money is borrowed for five years, with the privilege of paying all or part of it at the end of any year in sums of not less than \$100. The building committee was composed of the following brethren: R. N. Wheeler, chairman; D. Harris, M. Warner, A. Tolton, and H. Harding.

The sisters have been forward in pushing on the work. In addition to subscribing to the general building fund, they have provided the carpet, matting and pulpit chairs. Upon asking what sister or sisters should be particularly commended, it was intimated that all were worthy of honorable mention. It was very pleasing to learn that there had been no bazaars and no festivals held to raise the money.

As a matter of course the brethren and sisters all rejoice in what has been accomplished and well they may. We imagine that not one of them feels more happy than Bro. Wheeler, whose earnest appeal at St. Thomas last year won the hearts of the brethren and sisters at the Annual Meeting, and induced them to promise such assistance as gave the Church in Hamilton courage to undertake the work of erecting a house.

Among the visitors present at the opening services we recollect seeing: W. B. Malcolm and wife, from Toronto; young Bro. and Sister Fry, from Solkirk; H. T. Law, J. D. Currie and C. C. Pomeroy, West Toronto Jun-

tion; J. W. Kilgour and wife, Guelph; H. Z. Leonard, London; John Campbell, St. Thomas; Hugh Black, John Black and John McKinnon, Everton; Bro. Roach, Worcester, Mass. The writer was pleased to meet and renew acquaintanceship with Bro. W. D. Catapbell, and also to hear him preach for the first time. Bro. C.'s sermons were well chosen, well delivered, and well received. He expresses himself fearlessly, forcibly and fervently. He is evidently determined to "hew to the line and let the chips fall where they may." He should be more widely known than he is among the brethren in Ontario. At present he is preaching for the Churches at Aylmer and Dorchester.

At the afternoon and evening services Bro. Leonard made an appeal to the audience to give liberal collections. His enthusiasm was clearly not without its effect. Whatever Bro. Leonard does he does with his might.

We think there is a bright future for the Church in Hamilton. Long and faithfully has the little band "contended for the faith once for all delivered to the saints." Patiently have they labored and hoped for the dawn of a better day. To them is being fulfilled the promise: "In due season you shall reap if you faint not." They hope to have a good preacher laboring with them very soon; the Co operation has promised to assist them in supporting such a man. For years the Church has been contributing to the mission fund without receiving anything in return but the pleasure of helping others; now it appeals to the Board, and the Board having confidence in the brethren throughout the Province, cheerfully undertakes to aid the Church in becoming a live progressive and aggressive congregation of Christians in the good city of Hamilton. May the blessing of the Lord rest upon them and make them a power for good!

## To Our Subscribers.

BRETHREN AND SISTERS AND FRIENDS, —Some of you have paid your subscriptions to THE CANADIAN EVANGELIST and some of you have not. Those of you who have will please accept our hearty thanks, and those of you who have not will receive our hearty thanks if you will pay up promptly. We want all the friends and supporters of this paper to understand that this enterprise can go on and will go on if those who have promised to stand by it will do so, otherwise it cannot go on, it must stop. Every two weeks the paper is issued, and just as often the printer's bill is due, to say nothing of other necessary and not inconsiderable expenses. The number of people who look upon the paper as well nigh a necessity is amply sufficient to make it self supporting provided they do not neglect to do what they agreed to do. We know in most cases it is neglect, and we make allowance, but that does not pay the printer. Will those brethren and sisters who promised to act as agents for us collect what they can at once and forward it to the office that we may have wherewith to pay our bills, and that we may go on with this work with cheerfulness and confidence? This is no money-making scheme, but an effort to advance the Lord's work, undertaken after having consulted a large number of our brethren, and, therefore, we are bold to urge our friends to come to the rescue at this time. We should receive three or four hundred dollars before the next number comes out. Let the subscriptions and payments pour in from every quarter.

It is but an empty purse that is full of other folks' money.

How true and how admirably said is the following:—

The ever-adorable marvel of Providence is that in the spiritual creation God does not accomplish His will by His power, but through the wills of His children.—*Thom.*

**THE NOVEMBER COLLECTION.**—We have space here merely to remind our readers that the first Lord's day in November is the day on which the Annual Meeting requested the churches to take up a collection for Home Missions. There should be liberal contributions on that day in every church in the Province.

We had a pleasant call from Bro. R. N. Price, of St. Thomas, the other day. He is superintendent of the Sunday school in the Railway city. He says that Bro. Knowles is giving on Sunday evenings a very interesting series of lectures on the Book of Revelation, which are attracting the attention of thoughtful people in the city.

One of the most versatile writers for the religious press in Canada is "Knoxonian," whose weekly contributions to the *Canada Presbyterian* are a feature of that able journal. In our selections we give a sample of his style. Most of us may take to ourselves his pleasant criticism of a very common species of thoughtlessness.

We copy from the *Apostolic Guide* Prof. McGarvey's statement and appeal relative to Bro. Hagopian. Though the appeal is made specially to his old friends and school fellows, it will not be amiss if other brethren help. Should any of our readers feel disposed to assist that brother, who is "sick and in prison," they may send their gifts to J. W. McGarvey, Lexington, Ky.

**TO SUNDAY SCHOOL SUPERINTENDENTS.**—If for any reason it is not convenient to take up the collection for Home Missions the first Lord's day in October, some other day soon after will do. The important thing is not the day on which the collection is made, but that the collection be made. Let the superintendents lend a hand and the schools will cheerfully assist to support the Mission work.

Bro. Sheppard spent a night with us in Erin on his way to Grand Valley. Bro. Sheppard enjoys excellent health as is apparent from the amount of work he undertakes and accomplishes, which, what with his work at Walkerton, special services at different points and contributions to the papers he is a busy man. He informs us that it is in contemplation to have a protracted meeting in Walkerton soon.

On another page will be found an article by Bro. W. O. Moore, which we have pleasure in presenting as a supplement to our own criticism of the *Christian Evangelist's* assertion that "a Christian is more than a disciple." Bro. Moore's refutation of it is complete and overwhelming. Our genial contemporary, the *Buffalo Christian Voice*, in quoting the *Christian Evangelist's* paragraph against our position gave it the heading: "Wake up, Bro. Munro." What causes us to marvel is that such wide-awake papers as the *Voice* and the *Christian Evangelist* usually are, should be so drowsy on this question.

The Disciples of Kentucky held a great Convention in Lexington, Aug. 10-21. About 400 delegates were present. During the past mission year they aimed to raise \$12,000 for missionary work in the State; they exceeded that sum by \$1,809.67. The *Guide* says: "Besides this, the evan-

gelist in employ of the Board raised for local work in building churches, employing preachers, and repairing churches, etc., \$13,300. This is exclusive of the work done in South Kentucky, which has its own organized work." The Convention resolved to raise \$15,000 this coming year. The additions reported were over 2,500. The C.W.B.M. of Kentucky raised and expended during last year \$5,761.

Our Michigan brethren hold their Convention this year in Grand Rapids, August 21-24. We find a very interesting report by Bro. J. M. L. Campbell, of Detroit, in the *Guide*. He says it was the largest Convention of Disciples ever held in that State, about 300 delegates being in attendance. Among the visitors were President Loos, of Kentucky University; J. H. Garrison, of the *Christian Evangelist*; G. L. Wharton, our returned missionary from India, and W. E. Richardson, of Allegheny, Pa. Bro. C. closes his report with the following words:—

"When all has been said that could be said, and the impressions of those days are given form and voice, the judgment must stand that never in the history of our State has a meeting been held characterized by such perfect harmony, such loving fellowship of kindred spirits, and such a season of spiritual feasting, as the Convention just closed. May its effects be felt for future good."

The Disciples in Ohio embrace 480 congregations. They worship in 450 meeting houses, 22 halls, 6 school houses and 2 private dwellings. According to the United States census, the church property is valued at \$1,500,050, and there are 141,043 church sittings. The Disciples number 61,970. Their reported mission money is \$26,000, which is 48 cents per member for missions. Of the churches, 855 annually contribute to the work of evangelization through the organized missionary societies. The other 125 churches are not strong, but some of them contribute for local evangelization. At this writing the statistics are not complete as to the Sunday schools. For missions, preaching the gospel, local church expenses, Sunday schools and building meeting houses the Disciples raise annually in Ohio \$800,000, or about \$5.50 per member on an average. As they are not a wealthy people, this is considered a good exhibition of liberal giving. . . . That the Ohio churches are not selfish in their offerings is seen by their contributions last year: To the F.O.M.S., \$7,716; to the C.W.B.M., \$1,410; to the G.C.M.C., including church extension, \$1,000—a total of \$10,126—and by the contribution of \$5,792 to Hiram College, Johnstown sufferers, and the Southern Christian Institute.—*Standard.*

**Co-operation Notes.**

The following contributions to the Hamilton Building Fund have not hitherto been reported:—

- John Henry.....\$10 00
- Alex. McPhedrau..... 5 00
- John Thomson..... 5 00
- H. T. Law..... 5 00

Nearly all those who subscribed to this fund at St. Thomas have paid up; those who have not, probably know how the case stands and intend to pay when they can. The Board would like to have this matter off their hands now, as the house is completed and the money needed. Pay now, friends, if possible.

Received for Home Missions since last report:—

- J. W. McKee.....\$1 00

That dollar looks lonesome, brethren, very lonesome.

Now some people when they think of that lonely dollar will say: The Co-operation is gone now, the brethren are tired of it and do not mean to contribute any more. But those who are familiar with the way in which Mission money comes in have no such thoughts. They know that those who have already subscribed and those who have pledged their support will pay sometime, if it is only at the next Annual Meeting, or even after that. What troubles the Board is, that the payments now due to the Mission points cannot be paid promptly as they should be. They say money has been scarce this season; but they also say that crops are fairly good, and prices not so bad. And now that the farmers are marketing their produce, the Board trusts that the Mission Fund will not be forgotten.

It cannot be too distinctly impressed upon the minds of our brethren that the Board is acting for the Annual Meeting, and is doing its best to carry out the instructions given thereat. It goes with the saying, therefore, that those who chose the Board and appointed its work should lend their energetic support right through the year. It is known, no doubt, that the only salary the members of the Board receive is the privilege of paying their own travelling expenses to meetings of the Board. They do not complain; but they ask, as they have a right to do, that their labors may be lightened in every possible way, and that they may be relieved of undue anxiety with regard to the Mission Fund.

There was a meeting of the Board in Hamilton on Sept. 14. The request of Hamilton Church to receive aid in paying a preacher's salary at the rate of \$100 a year was granted. The appeal of brethren in Muskoka to be assisted in supporting Bro. A. C. Gray was favorably considered, and it is hoped that the Board will be able to render them the aid they desire. The Church in Owen Sound also asks help; the Board expressed itself ready to do all in its power for it also. The matter of putting forth an effort in London was carefully enquired into, and there is reason to believe that ere long something worthy will be done in that city.

The Committee on Union met at Bro. James Kilgour's house, in Guelph, Sept. 16. A statement previously prepared was considered and revised, and it is expected that it will be published soon, in accordance with the resolution passed at the Annual Meeting. G. M. MUNRO, Cor. Sec.

**Letter from Minnedosa.**

DEAR EVANGELIST,—On the 3rd inst. we bade farewell to the friends at Rosedene, after partaking of a feast fit for a king, which was made as a token of love for their departing servant. It was a sad time for me, a season of regret: (1) Because I was leaving work undone that should have been done. (2) I was saying good-bye to friends whom I loved and who loved me, and I remember them as those who know how to be kind. May God bless them and cause His love to fill their hearts. Let me say as a last word to them now: Brethren, love one another! And, "keep the unity of the Spirit in the bond of peace." Be hopeful, and bear all things.

The following Friday the Wainfleet friends gathered in the church for a double purpose: (1) To aid the Children's Mission Band; (2) to say us a good-bye and present Mrs. Lister with a purse. It must of necessity be true that a day of reward is to come, for the many deeds of love that are done

from good hearts for Jesus' sake can never be repaid here. We merited no such expressions of love, but I know our Lord will do all things well. May Wainfleet continue its labor of love, upward and unto which they now enjoy. God forbid that anything should mar their peace.

About four o'clock Saturday morning through rain and mud we took up our journey, setting our faces toward Canada's great North-West. Though we gave ourselves two hours and forty minutes to travel twelve miles, we missed the first train by two minutes, and while waiting for the next train we visited Sister Dunn. There the two Marys busied themselves on David's frock until it was time to leave. We went on board the "Empress of India" at Port Dalhousie and crossed old Ontario, whose waters bathed the town of my boyhood, where they yet mourn the loss of our Bro. Baughman. Bro. Gaff met us at the Toronto wharf and took up our "carriages" and conveyed us to his home, where we were entertained until Monday. When we learned that Sister Gaff was ill we felt our mistake, but Bro. Gaff managed all so well that we could not but feel that our visit was not inopportune. Brethren! there is no work among us so great, so difficult, and so much in need of our hearty support as the Toronto work just now. Now is the time to help Toronto! Work and give and pray for its success. I very much enjoyed the service there on Lord's day, and had a view of their new house now being built. There has been good judgment exercised in the undertaking there. It made me feel hopeful for our cause and proud of my brethren. The Churches outside of that great metro city should bear a large share of that work, because they will reap the larger share of the benefits.

Out here I meet the "noble (?) red man," who must soon become extinct. Why? Because his aim is low: no energy, no progress, no enterprise, no education, not mindful of his capabilities, not mindful of God. The white man is progressive! Let us take a hint!

On leaving Toronto we were helped on our way after a Godly sort, with a hearty "God bless you." More again. J. B. L.

Minnedosa, Man, Sep. 16, 1890.

**Church News.**

**GRAND VALLEY.**—Bro. E. Sheppard is conducting special services at Grand Valley. We hear that large audiences greet him, and that the prospect is good for an ingathering.

**ERIN VILLAGE.**—The Church at this place rejoices in another addition to its number in the person of David McMillan, eldest son of the late Bro. Chas. McMillan. Bro. McMillan confessed with the mouth Jesus as Lord on the evening of Sept. 21st, and was baptized the same hour.

**BLenheim.**—Bro. E. J. Hart and his daughter Metta are holding meetings in Blenheim. Large congregations gather to hear Bro. Hart's preaching and his daughter's singing, both of which, we are told, are of a high order. We shall be pleased to hear of their making a prolonged stay in this country.

**WEST TORONTO JUNCTION.**—The new church will be opened on Sunday, October 5. Bro. E. J. Hart, of Hiram, Ohio, will preach morning and evening. Bro. J. R. Gaff, of Toronto, will preach at 8 p.m. On the following Monday evening there will be a platform meeting to which the town ministers and others will be invited.

The brethren will be pleased to see any who can come from a distance.

**ERIN.**—Bro. D. D. Burt, who it will be remembered has been in attendance at Hiram College for two sessions, spent a few days at his home in Erin last month. He had been engaged holding a protracted meeting at one of the points where he preaches, but being threatened with serious illness he was reluctantly compelled to give up after twenty-five had been added to the Church. He came home to rest and recruit. That he did recruit is evident from the fact that on Lord's day, Sept. 14th, he preached at Erin Centre with great energy and seemed none the worse for it. The Erin Centre people were highly pleased with his discourse. Bro. Burt is engaged to preach on alternate Sundays for two churches while pursuing his studies in college; for this service he receives \$150 per year. On the same day Bro. J. D. Stephens spoke at Erin village in the afternoon and at Hilleburg in the evening. At both places his sermons were much enjoyed. Bro. S., we understand, will attend Bothany College again next session.

**Church Opening at Hamilton.**

Sunday, Sept. 14, was a bright day for the Church in Hamilton, and one long to be remembered. Never before in our history have we succeeded in gathering so many together to listen to the Gospel as presented by Christ and his Apostles. We sincerely hope it marks the beginning of better things.

In the morning Bro. Anderson gave an address of welcome to visiting brethren and strangers.

The sermons, morning and evening, were preached by Bro. W. D. Campbell, of Aylmer, the subjects being: "On this Rock I will build my Church," and "Rightly dividing the Word." The afternoon service was conducted by Bro. Geo. Munro, who preached from Acts xvii. 11: "Those were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so." It is needless to say the preaching during the day left nothing to be desired.

Rev. R. G. Boyle, of the Baptist Church; Rev. W. Morton, of the Congregational Church; Elder Anderson, of the Baptist Mission, and Dr. Leonard, United States Consul at London, were present at the afternoon service, and delivered short addresses. The collections during the day were large, amounting to \$97.

To the brethren who were with us from a distance we give heartfelt thanks, particularly Bro. Pomeroy, who by his efficient leadership made the musical part of the service a success. The meetings were continued during the four following evenings and were well attended. Two made the good confession and were baptized, and two united with us from the Baptists. LIZZIE V. RICH.

Cardinal Newman and Stopford Brooke furnish the subjects of two very interesting articles in the *New England Magazine* for October, accompanied by portraits of each from recent London photographs. Prof. Genung, of Amherst, treats of John Henry Newman as a writer; and William Clarke writes appreciatively of Stopford Brooke as preacher, biographer, reformer, writer, poet and friend. Another article in this same issue bearing on English matters will be enjoyed by those interested in the architecture of the British Houses of Parliament. Ashton R. Willard writes on this theme, and his article is beautifully illustrated.

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. SHEPARD, Walkerton P. O., Bruce Co.

John iii. 5.

We have another communication from our persistent critic "S" on the subject of this Scripture, which is headed, "The Baptism of Christ." Though willing to award due respect to all the correspondents of our paper, yet there is a limit to the patience and forbearance of all concerned in its welfare and usefulness, to be found in a useless and irrelevant prolongation of any subject, even though it is an important one; therefore, instead of the publication of the entire article before us, we will only give quotations of the most interesting portions and append a few remarks.

"E. S. admits that the sins of Cornelius were remitted, and he had entered the kingdom upon receiving the baptism of the Spirit before he was baptized in water."

No answer but a reference to E. S.'s last paper on this subject is needed for a refutation of this assertion.

"The kingdom of God is righteousness and peace, and joy in the Holy Ghost. The kingdom, mark you, is in the Holy Ghost. How then could these Samaritans be in the kingdom when they were neither in the Holy Ghost, nor the Holy Ghost in them?"

In our simplicity we have always thought that the apostle meant that the "joy," not the kingdom, was in or through the Holy Spirit!

"Paul affirms that Christ did not send him to baptize. No matter what reason may be urged to modify this statement, the fact remains. He also declares emphatically that in nothing was he behind the very chiefest apostles. Must we not infer from this that neither did Christ send the other apostles to baptize?"

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"But if the apostles did understand that they were to make disciples by baptizing them in water, using the solemn formula prescribed in Matt. xxviii. 19, how was it that Peter disobeyed and substituted therefor a formula of his own?"

When and where and how did the change in the formula take place? Peter, on the day of Pentecost, exhorted the inquirers to "repent and be baptized . . . in the name of Jesus Christ;" that is by the authority of Jesus Christ, which authority is embodied in the commission which our rather reckless correspondent is seeking to belittle and set aside; and, further, we would ask what is the use of debating a question with any one who is so unfair as to imply that we have even hinted that the apostles understood "that they were to make disciples by baptizing them in water?" What Christ commanded and what we insist upon is that they were commanded to "teach all nations (or to make disciples of all nations), baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

"Is it reasonable to suppose that just after placing the baptisms in such marked contrast (in Acts i. 5) one of water, the other of the Spirit, that he would go on to enjoin them to baptize with the former instead of the latter?" and again "certainly for the Lord to command Peter to baptize with the Spirit" would be no stronger than to

declare to him: "I have given unto thee the keys of the kingdom, etc."

The writer seems to have forgotten the words she wrote (quoted above), "Must we not infer from this that neither did Christ send the other apostles to baptize," for she now has them enjoined to baptize, but in the Holy Spirit and not in water, thus contradicting her own words in regard to the command, and, what is much worse, directly contradicting the word of God in regard to the element of baptism.

It is true that an explanation is attempted in the following words: "We are baptized into Christ figuratively by water. We are baptized into Christ literally by the Spirit." When was the writer of these assertions baptized by the Spirit? When did she hear "the rushing mighty wind?" When did the cloven tongues like as fire "sit upon her," and being "filled with the Holy Ghost" speak with other tongues as the Spirit gave her utterance? But enough. Instead of attempting to set aside the plain commandments of Jesus, let us do and teach them. Grand Valley. E. S.

Woman's Work.

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

"Here We Have no Continuing City."

HEB. viii. 14.

Our president, Mrs. S. M. Brown, is about to move from her old home in Warton to Ridgeway. We sympathize with the Warton brethren losing the immediate presence of so good a Christian worker and so kind and helpful a friend, and yet we rejoice with the Ridgeway friends. All changes remind us that "Here we have no continuing city, but we seek one to come." What a large ground the word "seek" covers. Paul's seeking was arduous work for the Master, spending and being spent in His cause. Are we exempt from seeking? "By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name. But to do good and to communicate forget not, for with such sacrifices God is well pleased." Thoro lies the secret of success in seeking in a nutshell; first, continual thanks and praise to God for His goodness, then doing good, the one naturally follows the other, and we know that with "such sacrifices God is well pleased."

Do we realize God's goodness to us? He gives us each a whole, new, clean day 365 times in a year to serve Him in, and we best serve Him by serving others. "Never despise the gift of a day," it always holds another gift within it for us; perhaps a tender sunrise or glorious sunset, reminding us of the continuing city for which we seek; perhaps an opportunity to do some one a good turn or a good turn is done us, all are gifts from the Father of lights. Watch these gifts and count them up when the day is over and return thanks for them. Let us not forget Paul's loving benediction: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever." Amon.—Hob. xiii. 20, 21. J. R. A.

A fresh mind keeps the body fresh. Injuries should be written in dust, kind actions in marble. Gold in this world covers as many sins as charity in the next.

Children's Work.

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

When I Am a Boy.

If, when I'm a boy, I am lazy and shirk My work upon some one that's smaller, The chances are good I shall do the same thing When I have grown older and taller.

If, when I'm a boy, I am always behind, And never make any advances, When I am a man, Some one else, and not I, Will be sure to get all the best chances.

If I use, when a boy, Cigarettes and talk slang, Without either thinking or caring, You will probably find me, When I am a man, Chewing navy tobacco and swearing.

If, when I'm a boy, I drink cider and beer, And persist, against reason and warning, You may find me in rags, And as drunk as a sot, Fast asleep in the gutter some morning.

Now that's not the kind Of a man I would make; The world has too many already; So I will begin, Right away, while a boy, To be temperate, honest and steady.

DEAR MRS. LEDARD,—I would like to say a few words to our young sisters in the Mission Bands.

At our last meeting, one or two of our members said they were discouraged, and thought there was not much use in trying to keep on. I know people, especially young people, do not like advice, but I am going to offer a little. Let those members of the Band, who are in the Church, come to the meetings full of prayerful determination to do all they can, individually, to make it interesting and helpful to the others, and to live and act, as followers of the Saviour should, as nearly as possible, so that those who have not yet decided for Christ may be led to see how good it is and give themselves to Him. We do not think how much harm we do by our careless way of talking and jesting to those who are not Christians. We need more of the spirit of the Master and more love to Him and each other, then we shall be willing to work for Him in every way we can, and "let us not be weary in well doing." "but let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation." M. H.

And so, some of our young people are getting discouraged, are they? Well! I am very sorry, because if the sense of discouragement has become prevalent, it will hinder us and rob our work of some measure of success. Will you all read the above letter carefully, and if you are feeling despondent and disheartened it may be, you will find the clue you need, to scatter the clouds from your mind, and to re-light your zeal and interest in our work. There is a beautiful thought which often carries me over the head of discouragement. It is this: The kingdoms of this world will one day become the kingdom of our Lord, whether we do anything to help it along or not. The Lord's arm is not shortened that He cannot save; and the work will go on; with our help if we choose to give it, and without, if we draw back and refuse to go on with it. I expect you can all remember trying to help in some home emergency, when your untrained hands were anything but un-mixed blessings, but how proud and pleased you were to be trusted to do something, and the mother's words of thanks and approval were very sweet

to remember. But suppose you had gone to play or to sleep, don't you suppose that same mother could have managed very nicely without you, but she would know that the untrained hands would grow expert from practice, that the child mind would only develop by being taught to think and act by experience. So our Father is dealing with His children. There is a great work to be done, and it is going on day by day, and He accepts our smallest most feeble services, and waits patiently until we have gained strength and experience and are able to be trusted about more important parts of the work. Shall we go on with our work rejoicing in the Infinite power and wisdom, which can carry on the redemption of the world, and win His approval now, and a reward by and by? Or shall we draw back discouraged? Which?

I have heard nothing from Dr. Macklin as yet, but expect to get a letter every mail. Will our Children's Bands who have not yet sent in their quarterly reports please do so.

DEAR MRS. LEDARD,—Our Band met Saturday, Sept. 5. We had a very interesting meeting, which consisted of the usual exercises and two readings on mission work. The officers were all present. The money received as fees amounted to 40 cents. Hoping all the funds are prospering.

P. CAMPBELL, Sec.

Ridgeway, Sept. 12, 1890.

The anniversary of the Lobo Children's Band of Cheerful Givers, which was intended for a garden party, took the form of a parlor social instead. Between seventy and eighty children and young people with a few older folks met at the minister's house, and between disposing of the contents of numerous well-filled baskets and taking all the pleasure possible out of an impromptu programme, the evening was spent very enjoyably by every one. Such meetings, carefully managed, do good and are helpful. J. E. I.

A Short Rule For Fretters.

A young friend has been visiting me who was a fretter. She fretted when it rained, and fretted when it shone. She fretted when others came to see her, and fretted when they did not. It is a dreadful thing to be a fretter. A fretter is troublesome to herself and troublesome to her friends. V. e, to be sure, have our trials; but fretting does not help us to bear or get rid of them.

I have lately come across a short rule for fretters, which they shall have. Here it is: Never fret about what you can't help; because it won't do any good. Never fret about what you can help; because if you can help it, do so. Say this when you get up in the morning, say it at noon, and say it at night; and not only say, but do; and that will be, do not fret at all—a fine doing.

"But we have our trials!" my young readers say. Yes, you have; and your little trials are as hard to bear as our big ones. But fretting doesn't help them, nor wishing we were somewhere else or somebody else, or dwelling upon them till they look a great deal bigger than they really are.

There is no fool like the man who accounts himself wise.

A NOBBLER STORY.

I have used your Hurdock Blood Bitters and Pills and find them everything to me. I had dyspepsia with bad breath and bad appetite, but after a few days use of B.B.B. I felt stronger, could eat a good meal and felt myself a different man.

W. H. SROAR, Mossile, Ont.

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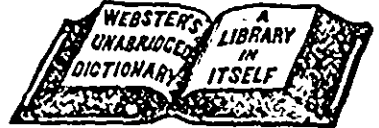
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Obituaries.

McKellar.—On the 2nd of September the writer was summoned by telegram to preach at the funeral of our aged brother, Neil McKellar, of Mossa. After a protracted and gradual decay of both body and mind, he died on Sunday, the 31st August, aged 81 years. He was baptized by Bro. Dugald Sinclair nearly fifty years ago. He was the youngest of a well-known family of brothers who were among the first settlers of this part of the country. Before his disease set in (gangrene) he was a brother of uncommon intelligence and had a most excellent memory. Though these had failed, his love of Christ and his devotion still remained, often falling upon his knees in prayer and supplication. Nearly all, if not all, of his children are in the church. Bro. D. B. McKellar of Mich., U.S., is his nephew.

The funeral was large, the audience being seated in the apple orchard listening to a discourse on 1 Peter i. 24, 25.

Though so far advanced in years, his affectionate wife and family feel his loss very deeply.

E. SHEPPARD.

Gillies.—On the 29th August there passed away from earth to paradise our much loved sister, Maggie Gillies, of Essex Centre. Her father and mother, the late Arch'd Brown and Margaret Brown of Southwold were known and esteemed by nearly all our Scotch brethren in Western Ontario, he being in communion with the late Bro. Dugald Sinclair and his brethren before their union with the disciples.

When the writer baptized Maggie and her mother in the early part of May, 1879, Bro. Brown was present filled with joy to see their obedience to the Saviour, and though in fairly good health at the time, was suddenly taken to the church above on the 30th of the same month.

Maggie was married on January 6th, 1875, to Zachariah Gillies, the writer officiating. He has been a kind and faithful husband, and his loss and that of their six dear little ones is beyond description. The youngest was only two weeks old when its mother died.

The writer officiated at the funeral at West Lorne (the family burying ground of her husband), on Monday, September 1st. The church was draped with mourning, and the rich casket covered with beautiful floral wreaths. Text, John xi. 25, 26. The attendance was large and deeply sympathetic. Not often are the words of the hymn, "Sister thou wast mild and lovely," more appropriate, more sweetly sung, or more largely responded to by tears than on this occasion. Outside of his own family there are but few so beloved as esteemed by the writer as the subject of this obituary; her home was so often his home when preaching among the brethren in the west; a smile and hearty welcome always accorded.

May God, in His tender love and mercy, comfort by his promises of reunion the bereaved husband, the mother and sisters, and especially the dear, sweet little ones she has left behind her.

She was a little over 41 years old. Gone from your home, dear sister, here on earth; Gone from the precious ones you held so dear; Gone from the many friends who knew your worth; Gone from all scenes of joy and pleasure here. Gone to the happy regions of the blest. Gone to your father and your child above. Gone to the Saviour's everlasting rest. Gone to wait reunion with all you love.

E. SHEPPARD.

Temperance.

We call these paragraphs from the first page of the Apostolic Guide. Who can read them and defend the liquor traffic or even moderate-drinking?

The Independent has recently obtained expressions from the officers of seventy leading railroads of the United States with reference to their rules in regard to the use of intoxicants by their employes. They speak but one voice. Everywhere it is utter prohibition, and the penalty for transgression, immediate dismissal. What volumes does this fact speak in condemnation of all indulgence in strong drink! As our exchange well says: "After this testimony of the best experience, absolutely unanimous, what use is there of raising the question further, whether the saloon is a blessing or a curse? The saloon, by the general voice of the most enterprising business in the country, the business of transportation, is declared to be a menace and a curse. The saloon has its interdict. The saloon is the enemy of life and property. The saloon deserves to be outlawed by the general voice of the State and Nation, as it is already outlawed by the railroads."

Dr. D. W. Richardson, the eminent medical scientist of England, gives the reason why he is a total abstainer from all alcoholic drinks thus: "I became an abstainer from alcohol for the most common-place and selfish reason in the world, the instinct of self-preservation. I can no more accept alcoholics as foods than I can chloroform, or ether, or methylal. That they produce a temporary excitement is true; but as their general action is quickly to reduce the animal heat, I cannot see how they can supply animal force. I can see clearly how they reduce animal power, and can show a reason for using them in order to stop physical pain, or to stupefy mental pain; but that they give strength, i.e., that they supply material for construction of fine tissue, or throw force into tissues supplied by other material, must be an error as solemn as it is widespread. . . . Afterwards I studied, in the same experimental way, the power of alcohol in producing disease. Thereupon I discovered that, so potent is alcohol in producing structural and fatal disease, that just as certainly as I could make an animal dead drunk by it, so I could conjure up organic disease to order, if I may so put it, according to my will, and almost according to fixed time and season. Also, I detected that the fatal changes were much more quickly and surely brought about than I had ever supposed possible. I was startled at what I witnessed, and, selfish like, applied the moral. . . . Then when I found how strong and healthy I was, as well as safe, under total abstinence, I thought it my duty, even at the risk of speaking less forcibly against alcohol than I might do if I partook of it—as the spirit of evil suggested—I began and continued boldly to expound all the facts; and that is the way I became an advocate of total abstinence, as well as a total abstainer."

If a man can be supposed to know about things where he lives, the testimony of Senator Ingalls ought to establish the fact that prohibition in Kansas is a great success. In the Forum for August he says: "Temptation being removed from the young and infirm, they have been fortified and redeemed. The liquor seller, being proscribed, is an outlaw, and his vocation is disreputable. Drinking, being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduc-

tion at ninety per cent. The places where liquors are sold legally and illegally have been reduced from one for every 071 of the entire population in 1880 to one for every 2,220 in 1888! From comparisons of the results in Kansas with those elsewhere, the conclusion is irresistible in favour of prohibition. It can be efficiently and successfully enforced. It does not retard the growth nor injure the resources of the people. Its operations practically ceased with the closing of the saloons, leaving personal liberty unimpaired. It exonerates the State from complicity and participation in the most formidable agencies of its own destruction."

The love of God and the love of man must go together to make the missionary. Neither can be conceived of as standing alone. Let man's heart be filled simply with the sense of God's love for him and his love for God, and he may rejoice in the delightfulness of this affection, and forget that it is selfish, because it is so rich, and he has lost sight of the multitude to whom he might carry this love. On the other hand, let a man be filled with love only for man, and you have no missionary. Again, you may have the philanthropist, who is ready to help his fellow man, but you have no man who stands distinctly with the mission that God intends, with a great influence coming from God through his manly nature, to reach those for whom it is intended. When these two elements unite in the Church, only then you have the prosperity of foreign missions. It is like the meeting of the chemical elements which have in them the power of the fire, neither of them holding it alone, but each requiring from the other its magic touch to give to the fire life, and the fire starts suddenly into its glorious blaze the moment the two come together. This is the simplicity of missions. Whatever may come afterward, in organization or in development, everything comes back at last to this.—Phillips Brooks.

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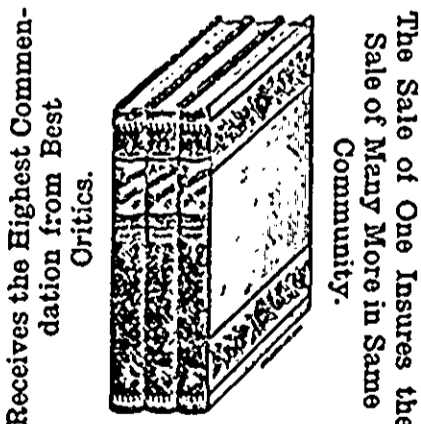
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