

The Canadian Evangelist.

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

Vol. IX., No. 9.

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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.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

"There is a Turn in the Road."

ANNA D. BRADLEY.

One afternoon in mid July, I entered the car and found every seat on the shady side occupied.

"Oh, dear!" I said, complainingly to my friend, "We must take the sunny side, and it is so warm!"

I stood for a moment, looking up and down the car to see if, perchance, there might not be a vacant seat upon the other side.

I suppose I must have looked melancholy, for a pleasant faced gentleman stepped over and said courteously: "I beg your pardon, madam, but you will find, after a few moments' inconvenience, that this is the better side; for soon there will be a turn in the road."

Thanking the gentleman for his pleasant assurance, I took my seat, but found it—oh, so warm. The sun poured in, and when I lowered the shade I was quickly reminded of the breeze I had lost.

How hot it was! And how cool and comfortable appeared every one across the way. I tried to recall the stranger's promising words: "There will soon be a turn in the road;" but I could see no prospect of a turn, and I was so hot and uncomfortable that, despite the would be comforting assurance that this was the better place, if I had seen one vacant on the opposite side I would certainly have exchanged my prospect for future good to secure present comfort.

But suddenly, when I had resigned all hope of fulfilment to the stranger's words, the way began to be cooler. Still a trifling discomfort as we were making the curve; then, in another moment, the breezes were fanning my brow; the sun was pouring in upon my recently envied neighbors; and I was calm, cool and contented.

In this blissful state of physical comfort I turned my attention to my personal affairs. On that day every thing was not just in the shape which would be the most desire. And I began to wish that this and that were other than they were. How I did wish I could make a change; for affairs, they were, were greatly to my disadvantage.

Just at this stage of my reflections I happened to meet the eye of the pleasant gentleman who had tried to recon-

cile me to my inevitable seat in the car. I seemed to hear him say again, "I beg your pardon, madam, but, after a trifling inconvenience, you will find that this position is really the better, for there will soon be a turn in the road."

This time the words came to me not as a courtesy, but a prophesy. I whispered them over and over to my soul, and my glad spirit sent up a little song of thanksgiving to the Giver of all good for the new feeling of trust which the words had awakened.

How could I worry over a present little shadow or inconvenience when, if I only had patience and faith to wait, there would soon be a turn in the road; and I would find that my present seeming disadvantage had been changed into greater good.

I uncovered my past and took a retrospective view of the years which had been mine. They presented just the same picture which your and every other life has painted: light and shadow, joy and sorrow, contentment and repining.

But I looked again, and lo, I saw that every shadow had, sooner or later, lost itself in sunlight; every sorrow had led to some greater good, and every murmur had been exchanged to—"His way was best."

Then why should I fear because, to-day, the present was not so clear to me? He who knows the end from the beginning is standing close by me and whispering: "Have faith in God, this way is best for thee. The rugged road will last but for a little while, and when the way shall turn, you then will find that it was wisest love to place and keep you where you are to-day."

And then my hope grew strong; my faith grew bright, and every fear shrank back abashed because I knew that One, as wise as He is loving, and as tender as He is strong, was guiding all my path, and He would choose the best for me.

And every moment of that pleasant journey I seemed to hear, as a glad accompaniment to my thoughts, my neighbor's cherry words—"There will be a turn in the road." The engine whistled them; the wheels clicked them, while the bells fairly shouted them.

That afternoon nothing could have caused me dismay. I knew that all things were working together for my good, and that I would see how this was so when I reached "The turn in the road."

To-day when I sat down to write I felt that this page would reach some home wherein was a heart oppressed by fear. That is the heart to whom I am writing, and so I asked my secret soul—"What message shall I send?" And before I had even time to meditate, I had penned the words, "There will be a turn in the road."

Full well I know that somewhere where this page will go there will be some hearts needing just this simple assurance to give them strength to endure.

Dear brother, sister, across the many miles that intervene between your far away Canadian home and my own sunny South, I reach, and, in spirit, clasp your hand—not only in sympathy

because of the common burdens of anxious care that press alike upon your heart and mine, but in glad congratulation that you and I are not alone, journeying upon an unknown way; that One who cannot err is guiding you and me; and though the way may now seem rough and weary, yet still for us it is the better way, for there will soon be a turn in the road.

Sister, art weary now? Do not despair. Take courage from the sweet assurance that One who loves you best is watching and guiding you, and will lead you into perfect peace.

Does the way seem long? He trod this path before you and He understands. And He is whispering that the way is not so long as it seems, and that the rest is nearer than you dream.

Oh, the sweet lesson of trust and hope! If you and I could but learn it well to-day! It is seldom the present evil that most affrights us. It is the dread of lengthened days of sorrow. We look before us and we think we see a long, unbroken path of gloom, and the very sight appalls us.

But dear, doubting heart, our dull eye catches no glimpse of what is so very plain to our Guide, and that is the blessed turn in the way. And the turn may be nearer than we even hope. "Weeping may endure for the night, but," let us hug to our souls forever this sweet assurance, "joy cometh with the morning."

Private Consecration.

The most eventful forces of human life often begin in secret. The great forces of nature begin in secret. The mightiest oak in the forest put forth its first tiny germ beneath the soil, and while men slept showed itself above the ground, and received its first anointing of the dew when no human being was there to look on. The great men who have been mighty forces in the world had their characters moulded and the direction of their lives determined by incidents unnoticed by the world. They became kings among their fellows, but their anointing took place in secret. They began their career buried in obscurity, and their first coming to the light was a circumstance unnoticed by any. It was not till God publicly called them to His service by the voice of His providence that men recognized who and what they were. Our Lord teaches that this is an especial characteristic of the gospel kingdom, both in the world and in the heart. He, its king, made His first appearance upon the earth in a stable in the presence of one or two humble peasants, and received His first adoration from shepherds as He lay in a manger. "The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field, which, indeed, is the least of all seeds, but when it is grown, it is the greatest among herbs." (Matt. xiii. 31, 32.) And the beginning of Christ's kingdom in the individual heart is marked by the same characteristic. The anointing of the Spirit which seals a human soul to God takes place unobserved by others—the ordination to be a king unto God (Rev. i. 6) is a private transaction between the soul and Him who has called it out of darkness into light—it

is like the hiding of the leaven, an unnoticed act—only known to others by its effects. (Matt. xiii. 33.) Ananias, the disciple at Damascus, was the only human being who was cognizant of the fact that Saul of Tarsus had uttered his first prayer to Jesus of Nazareth; but what an eventful force was there set in motion—how mighty have been the influences which have ever since been flowing from that act of consecration to God—from the anointing of that mighty king in the church of Christ.

To be born, educated, and to dwell in Christian households, these are great blessings, but do not constitute or make a Christian. It will not do to be almost, we must be altogether, decided for Christ, consecrated. The cup that is almost sound will not hold water. The ship that is almost whole will not weather the storm. To be almost a son is to be a bastard. To be almost a Christian is to be almost saved, and to be almost saved is to be altogether damned. Nothing will save us short of being in Christ. Feeling, sentiment, profession, are all good if they spring from a living consecrated life in Jesus Christ.

Language cannot adequately set forth the misery of those who apostatize. The latter end of that man is worse than the beginning (2 Peter ii. 20-22). Conscience becomes hardened, etc. Education, circumstances, the force of influences around them, produce an emotional religion which they mistake for vital godliness, or consecration. They hear with joy like the "stony ground hearers."

We should be consecrated to Christ in service, in work and toil to spread his religion, in suffering, in Christian Endeavor, and in personal efforts for the moral conquest of the world. There is nothing higher, more excellent or desirable than this. Our Saviour, the Lord Christ, the King of Saints, the glorious, and the glorified Redeemer, has no position, no glory or honor or majesty which he is not willing to share with you or me. Sanctity is the most precious quality in man. Not grandeur, nor punctiliousness, but holiness. God asks the very choicest qualities of the life of all who seek him. Absolute consecration marked whatever was presented to the Lord. Think on Ananias and Sapphira. There is no taking back of that which has been offered. His absolutely and always—it is his only.

The word consecrate is derived from the Latin word *consecro*, to make, or declare to be sacred; to appropriate to the service and worship of God. It also signifies to separate, a separated one. Acceptable personal consecration to God is characterized by voluntariness. Our self-consecration to God must be willing and hearty, or it will not be accepted by Him. The strictest obedience, which is begotten of fear; the most careful performance of religious duties, which is not hearty; the most diligent service, which is not free, is regarded as worthless in the sight of God. To be accepted by God we must "serve Him with a perfect heart and with a willing mind." The service of the slave or the hireling, He rejects; but the free consecration of the heart and life to Him is

an offering with which he will be pleased.

Our consecration must be unre-served to be acceptable. Divided allegiance is no allegiance. Whole-heartedness is indispensable to true allegiance to any person or to any cause. Divided service God rejects. He claims us entirely. He requires our supreme affection. The throne of our being must be freely given to Him, or our consecration will not be accepted by Him. When our whole self is given to God, we shall keep back nothing else from him. "May the God of peace Himself sanctify you wholly." (1 Thess. v. 23.)

It is a law of the Christian life, that the sensual must ever and in all things be subordinate to the spiritual. Sensual appetites must not lord it over spiritual aspirations. Our animal passions must be controlled by moral principles. Everything which tends to weaken or becloud our soul's vision, to blunt our susceptibility to spiritual impressions, to interrupt our conscious communion with God, or to deprive us of spiritual purity and power, we are bound to abstain from. "Abstain from filthy lusts, which war against the soul." "Walk in the spirit, and ye shall not fulfill the lust of the flesh." The people of God must "abstain from every form of evil." Jesus Christ was "holy, harmless, undefiled, separate from sinners," even while he received sinners and ate with them. A similar separation is required from His followers. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." "Come out from among them, and be ye separate, saith the Lord, and touch not anything unclean, and I will receive you." "Ye that love the Lord hate evil." By your consecration you are "holy unto the Lord," therefore shun utterly all sin whatever. These are a few of the characteristics of acceptable personal consecration to God.

R. A. DURRIS,
Bowmanville, Ont.

He who has an intense perception of humanity must know that Christianity is divine, because it is the only religion which has a perfect perception of human relations, wants and feelings. None but He who made the heart would have written the Bible.—Charles Kingsley.

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The loss of a rational desire for food is soon followed by lack of strength, for when the supply of fuel is cut off the fire burns low. The system gets into a low state, and is liable to severe attacks of disease. The universal testimony given by those who have used Hood's Sarsaparilla, as to its great merits in restoring and sharpening the appetite, in promoting healthy action of the digestive organs, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine. Those who have never used Hood's Sarsaparilla should surely do so this season.

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HAMILTON, SEPT. 1, 1894.

Notes.

No room for Editorials.

We heartily commend to our readers Dr. Withrow's Harmony of the Gospels, advertised and described in another column.

The contributions from the churches in Canada for Foreign Missions last year amounted to \$2,640.48. This year they have already given \$3,346.11. We hope many others will remember our brethren and sister laboring in heathen lands.

We notice a story in the papers of the Catholic authorities in a certain place refusing to allow the dead body of a Protestant who had a Catholic wife to be buried in "consecrated" ground until the grave had been lined up with brick.

We are pained to learn of the death on Aug. 12th of Mrs. John R. McKinlay, of Ridgetown. We extend our sympathy to Bro. McKinlay and family, and the large circle of relatives who loved her dearly. We regret to have to hold over the obituary notices sent us.

The programme of the General Christian Missionary Convention to be held at Richmond, Va., Oct., 1925, 1894, is to hand. It includes the work of the C. W. B. M., the G. C. M. C., and the F. C. M. S. It calls for a prodigious amount of work in a few days. We note that Bro. W. J. Lhamon is down for an address on "The Glory of the Missionary Character."

INCREASING IN POPULARITY.—"Time tries all things" says the proverb, and the Toronto Industrial Exhibition is one of the institutions that stands the test triumphantly. Year after year it increases in popularity and adds to the record of its unbroken list of successes. The Fair which opens on the 3rd of September, will surpass any hitherto held in the number and variety of its exhibits, and the brilliancy and interest of its special attractions. There is an unusually large number of entries in manufactures, machinery, live stock, agricultural and dairy products, in fact, in all the staple departments. Those desirous of familiarizing themselves with the progress of the world in mechanical inventions and improved processes of industry can learn more by a day's visit to the Industrial Exhibition than in a year spent at home. Entertainments and specialty performances of every description fascinate and enthral the large class who seek for legitimate recreation. The attendance this year will be larger than ever, as in addition to the greatly reduced rates, granted by the railways and steamboats, special excursions will be run from many distant points embracing the intermediate localities. The Fair continues from the 3rd to the 15th of September.

Communion Wine.

The recipe for making unfermented wine for the Lord's table, which we have published in the EVANGELIST for two or three seasons, is called for again. Here it is:

To four quarts of grapes add three pints water; put on the fire and let it boil until the skins are broken. Take off and strain as you would for jelly. Put liquid on the fire and add one pound of white sugar. Let boil five minutes, then take off and bottle. If sealed air-tight this will keep for more than a year. Seventy-pounds of grape-will make fifty-two pint bottles of wine. This makes an excellent wine, much superior to the fermented, at about one-half the cost. We would highly recommend it to all churches.

A Little Business.

Only four pages this issue.

Why? No copy? No; we have the O. C. W. B. M. programme for October; an article for "Children's Work"; some Endeavor matter; a contribution or two, and obituaries on hand. Besides, we have omitted the "selections" we usually place on first page.

There is no scarcity of copy, but there is of cash to pay the printers' bills. We have, therefore, concluded to make a *levy* on our subscribers to the extent of 2 1/2 cents apiece. As the price of the paper for one year—that is for 24 copies of 8 pages each—is \$1.00, or 4 1/6 cents per copy, when we ask the subscribers to accept for one issue a paper half the regular size we may be said to be asking them to contribute to the EVANGELIST fund half the price of one paper—that is 1/2 of 4 1/6 cents, which is 2 1/2 cents. We think no friend of the paper will find fault with this little *levy*.

We shall not need to *draw* upon our friends in a similar manner again, if those in arrears will pay up promptly, and if our readers generally will exert themselves to increase the number of subscribers. We should have a large number of "trial subscribers," at 25 cents, until Jan., 1895. What some of our agents have done in this line shows what others could do, if they would try.

The *Christian Oracle*, of Chicago, a 16-page weekly, has recently used this method of bringing income and expenditure together. Its friends seem to be standing by it. We have confidence that the EVANGELIST's friends will not desert it in this emergency.

Use K. D. C. for indiscretions of diet in children.

Church News.

HARWICH.—Bro. Colin Sinclair, of Collingwood, preached for the Northwood and Harwich congregations, Aug. 19th. We were edified. Bro. C. has a warm place in the hearts of these good people.

Aug. 12.—One confession at Northwood. R. BULGIN.

ST. THOMAS, Aug. 25th.—We had two more confessions last night at Endeavor meeting from associate members. W. W. C.

OWEN SOUND.—Bro. Lediard has not been well for some weeks. He expected to be able to preach on Aug. 26th. Bro. A. H. Finch took his place Aug. 19th.

RIDGETOWN.—Dear Bro. Munro. Through the neglect of some one, the report of our June meeting held here in Ridgetown was not sent you. The meeting took place as announced in

the EVANGELIST. Bro. T. L. Fowler was the chief speaker. There were two additions during the meeting. Bro. Fowler is an excellent preacher, and endeared himself to the hearts of the church here. Since the close of our June meeting we have had two more by confession and baptism. We are steadily moving along, and at peace among ourselves.

On Sunday, the 19th inst., Bro. Hugh McDermid preached in Ridgetown morning and evening to fine audiences, and indeed it was a feast of good things to hear Bethany's honored President. R. M. A.

EVERTON.—Bro. Baker has been quite unwell since he was at the C. E. Convention at Cleveland. Latest report says he is on the mend.

GLENCOE, ONT., Aug. 29, 1894.—Please change the address of my EVANGELIST from Glencoe, Ont., to Prairie Depot, Ohio. Yours truly, ALEX. McMILLAN.

Co-operation Notes

Children's Day for Home Missions Sept. 2nd, or as soon after that date as possible.

Sunday-school superintendents and teachers are asked to do all they can to encourage the scholars to give a good collection this year.

Send all contributions for the Co-operation Funds to the undersigned.
T. L. FOWLER, Cor. Sec.,
386 Adelaide St.,
London.

Perfect health is seldom found, for impure blood is so general. Hood's Sarsaparilla really does purify the blood and restores health.

Woman's Work.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 80 Church St., Toronto; Cor. Sec., Miss L. V. Bloch, 225 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

What is an Auxiliary?

AND WHAT ARE THE DUTIES INVOLVED?

This seems to be a very simple question, but it needs a good deal of consideration. To my mind the relation of an auxiliary to its head is like unto the relation of a true wife to her husband. There is nothing *imperative*; but the great love she bears for him will make her a willing helper. His interests are her interests. She guards their home (for it is her's as well as his) with jealous care. She reasons with him about their business. Is this not the way an auxiliary should feel and act towards the O. C. W. B. M.? The vital question with us to-day is: What relation do the auxiliaries bear to the Christian Woman's Board of Missions? I answer, a similar relation to that of husband and wife.

As a river is fed by its rivulets, so is the Christian Woman's Board of Missions supported by its auxiliaries. What is the object of the Christian Woman's Board of Missions? As defined in our constitution, article 2, "Its object shall be to cultivate a missionary spirit; to encourage missionary effort in the church; to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes." These four items embrace our work as auxiliaries. With regard to the first three we are all pretty well agreed, as to the last there seems to be a misunderstanding among some of our workers. It is generally understood that missionary work is a *sending*

out; although some seem to think it is any kind of work done in the church. For instance, if the good sisters of the Erin Auxiliary wish to improve the furnishing of their church-house, and use the money raised by the Auxiliary—which, according to our constitution, is to be devoted to missionary purposes—would you call this missionary work? If this is not a missionary work, have we a right to use money raised by the auxiliary in this way? While the furnishing of the Lord's house is right and proper, and always in good taste, is it any more missionary work than the furnishing of our own houses? I think not.

We have the example of our first Great Missionary whose whole life was characterized by deeds of unselfishness. He fed the hungry multitudes, He healed their sicknesses, the blind received their sight, the dead were restored to life. He suffered hunger and thirst and weariness as we do, but—did you ever think of it?—not in one instance do we read of His performing a miracle to satisfy His own wants.

Systematic giving means something. The Apostolic injunction might well be applied here: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." As good citizens in worldly matters we are very careful to meet our obligations, should we not be doubly so in matters pertaining to the cause of Christ? When we consider what our redemption has cost, what happiness and comfort it has brought us, and what is still in store for us, we ought to make it the leading object of our lives to bring the same blessings to others who are still living "Without God and without hope."

Mrs. E. McCLURG.

K. D. C. Pills cure chronic constipation.

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ont.

THE TREASURY OF RELIGIOUS THOUGHT for September is replete, as usual, with a fine array of material helpful to Pastors and Christian workers. The initial sermon—Christ, His Teaching and the Teacher—is by the Rev. John T. Chalmers, D. D., pastor of the Fourth United Presbyterian Church of Philadelphia, Pa. His portrait, biographical sketch and view of the Church are also given. Space will not admit of even a general outline of the contents of this number, but the baccalaureate sermon preached at Wellesley College, by Rev. John Henry Barrows, D. D., of Chicago, on the Ideal Woman, her Perils and Opportunities, deserves particular attention, as it suggests through education, fostered by Christian influences, a solution of the perplexing woman question. The first of a series of articles on the Presidents of Yale, by Rev. Burdett Hart, D. D., is found in this number. The article concerns the elder Timothy Dwight, is ably written in Dr. Hart's vigorous style. The departments on Christian Edification, Thoughts for Family Life, Young People's Service, Prayer Meeting Service, Current, Secular and Religious Thought, etc., are well supplied with interesting and helpful reading.

Annual subscription, \$2.50. Clergymen, \$2. Trial subscription three months, October, November and December, 25 cents.
E. B. TREAT, Publisher,
5 Cooper Union, New York.

Don't Delay.

It is your duty to yourself to get rid of the foul accumulation in your blood this spring. Hood's Sarsaparilla is just the medicine you need to purify, vitalize and enrich your blood. That tired feeling which affects nearly every one in the spring is driven off by Hood's Sarsaparilla, the great spring medicine and blood purifier.



Mr. J. Alcide Chausse
Montreal, P. Q.

A Marvelous Medicine

Whenever Given a Fair Trial
Hood's Proves Its Merit.

The following letter is from Mr. J. Alcide Chausse, architect and surveyor, No. 113 St. Charles Street, Montreal, Canada:

"C. I. Hood & Co., Lowell, Mass.
Gentlemen:—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 152 pounds, but since

HOOD'S Sarsaparilla CURES

I began to take Hood's Sarsaparilla it has increased to 152. I think Hood's Sarsaparilla is a marvelous medicine and am very much pleased with it."
J. ALCIDES CHAUSSE.

Hood's Pills cure liver ill, constipation, biliousness, jaundice, sick headache, indigestion.

C. E. Notes.

GEO. FOWLER.

SEPT. 2.—*Worldliness in the church the church in the world.* John 11:17; xvii: 11-17.

The object of the incarnation was the redemption of mankind. The church, after Christ's coronation, was established and fully equipped for the purpose of carrying on Christ's work. The church, a religious organization, a divine institution, was set up on the earth, and it is the means through which all of God's children may cooperate for the salvation of the world. The task before the church is a stupendous one. The completion of her work is made possible by Christ's presence and assistance.

Three forces are arrayed against every disciple of Christ: the world, the flesh and the devil. These powers the church must combat and overthrow.

How the church must walk to accomplish her mission:

1. Keep herself unspotted from the world.—Rom. xii. 2; James i. 27.
2. She must walk after the spirit and not after the flesh.—Rom. viii. 6-8.
3. She must be fully accounted to be able to overcome the powers of darkness.—Eph. vi. 10-18.
4. She must walk in the light.—John i. 5-8.
5. The church in all ages must be in government, ordinances and faith the same as the church of apostolic days.
6. She must make no alliance with the state. All such unholy alliances in the past have lowered the spirituality of the church, making her worldly.
7. She must put away the sin of division. Denominational envy, rivalry and jealousy have animated the church with an antagonistical spirit, and in many instances this sectarian spirit of vaulting ambition has made the conditions of church membership the same as that of a club or society. It has ignored Christ's plain, peremptory command, "Ye must be born again."

Chauncey Depew said in an address before the Young Men's Christian Association, New York, 1895, "The church by itself, as at present organized, cannot do this work. I speak in the profoundest reverence and devotion, but the churches are necessarily, in a city like ours, in the best sense, re-

They are for the welfare and education of residents who have a place and are known in the community. For them and for their children the churches live and draw. In their practical work they have been found impossible to hurl into the air, associating, as must needs be, in law and social gathering, crowds of men whose characters, habits, and homes are wholly unknown. Much is to be regretted, and greatly as it differs from the spirit of the early church, yet it is nevertheless true of most of the largest, strongest and best churches in all our large cities.

The church in its membership, throws its roots out into the community, and lives by assimilating the humanity to which it is planted, it grows by transforming men, dead in sin, into the living likeness of Jesus Christ, thus lifting them up and glorifying them. And when the church ceases thus to assimilate, ceases thus to transform death into life, it naturally begins to die—it must die unless it is transplanted.—Dr. Josiah Strong, in "The New Era"

But we must not be too pessimistic. Christ has many congregations in the land that have not bowed their knee to Baal. Christian Endeavorers, must take the lead in living the Christ life. We must have a broader, deeper conception of the mission of the church—that Christ died for all men, and that God is no respecter of persons; but every nation he that feareth Him, and worketh righteousness, is accepted with Him. Acts x. 34, 35. Christ has promised that the gates of Hades will never prevail against the church, but that it will stand forever.

"The kingdoms of earth pass away, but the kingdom of heaven remains, it is built on a rock and the Lord is its king.

And forever and ever He reigns."

Sept 9—The Alternatives John 16:21; 31-36.

An alternative limits our choice to two things. By the acceptance of the one we reject the other. Between them there is no middle position. This power to choose or reject, places man under a responsibility, the far-reaching consequences of which are eternal. The momentous importance of this power ought to arouse the most indifferent. Man is a wonderful being. He is so richly endowed by his Creator, Shakespeare might well say of him: "In apprehension, how like an angel; in comprehension, how like a god!" He holds his destiny in his hand. Reason should lead him to accept that which will benefit him, not only in this world, but in the world to come.

The Gospel of Jesus Christ—God's power unto salvation—is perfect in that it appeals to the mind, moves the heart, and actuates us by the holiest of motives to accept of eternal life which is so mercifully offered us. The alternatives presented to us in the Gospel are plainly set forth. There is no uncertainty as to the consequence of accepting or rejecting.

1. Liberty or bondage. We are in slavery, sin had so woven its web around us, that we were powerless to escape. Christ came. He fought the enemy, overcame him, and now offers us freedom. He invites us to come to Him and enjoy the exalted privileges and the precious blessings of liberty. No other power is able to liberate man from such slavery and to elevate him above the power of Satan. The freed man becomes God's son, and abides in His house for ever, but the slave is cast out. John viii. 31-37. It is impossible to serve two masters. Luke xvi. 13, 14.

2. Life or death. It is either one or the other. Eternal life is offered us by the crucified and risen Lord.

Rom vi 23. To reject it is suicidal. Read carefully the narrative of Lazarus and Dives as recorded in Luke xvi. 19-31. Christ says: "If I should keep my word, he shall never see death." John viii 51. "To be born twice is to die twice, to be born once is to die but once."

3. The friendship of the world, or the friendship of God. James iv 4. To be a friend of the world is to be an enemy of God. The pleasures of the world soon pass away but the pleasures of Heaven never cease. 1 Peter i 4.

4. Darkness or light. John iii 19.

5. Christ of Satan. John iii 36.

Sept 10 Human longings and their satisfaction. Isa lv 1-13.

There is implanted in the human heart a desire to worship. Man has the faculty of veneration. Philosophers, in classifying man have recognized this propensity of humanity, and have denominated him a "religious animal." History past and present verifies this statement, that whenever man is found, and in whatever condition, "He worships something which he believes to be endowed with the attributes of a superior being."

When man once departed from the worship of the one true and living God, he failed to find elsewhere satisfaction for his desires. To supply the deficiency he invented other objects of worship, and endowed with divine power, and attributes things animate and inanimate. Thus he endeavored to satisfy the longings of the soul by a multiplicity of gods. This has led, as in India, to the invention of over 300,000,000 of gods, and yet the human heart cries for the joys of sin forgiven. What then does satisfy man's longings?

1. Not nature. This fails to meet his needs. Nature has no power to speak peace to the human breast. Man is conscious of guilt. In his communings with nature he finds nothing that will remove this sense of guilt. He not only longs for some voice to say, "Thy sins are forgiven," but he wants something beyond this life to which to anchor his hope. Nature is silent, "She rolls a great stone to the door of the sepulchre. The clay lips of the grave do not open to disclose what lies beyond."

2. The world fails to satisfy man's longings. The pleasures, wealth, and all things else which this world is able to offer are transient. Instead of satisfying, they bring vanity and vexation of spirit. It is spending "money for that which is not bread, and labor for that which satisfieth not." Isa. lv 2; John vi. 27.

3. Man finds every desire satisfied in God through Christ Jesus. Christ not only offers pardon, but cleansing. Our sins are forgiven, removed from us forever, and provision made for our continued imperfection. 1 John i. 8-10.

Do we long for life after the grave, we find the longing satisfied in Christ. The Gospel is perfect. It meets every want, and satisfies every desire. We may go to it in the full sunlight of prosperity, or in the night of adversity. Every longing of the human soul is satisfied in Christ Jesus.

Bilious from Childhood.

Rev. Benjamin Hills, Pugwash, N. S., writes: "In a word I may say that K. D. C. has helped me more than anything else I have ever used. I had been bilious from childhood; for several years had rarely passed a week without a severe attack of bilious colic, with intense pain at the back of the head. These attacks usually followed my Sunday work. Since I began to use the K. D. C., I have scarcely had any return of biliousness and the attacks

have been very light. I have had greater freedom from suffering since I began the use of K. D. C. than for years past. I believe that the occasional use of a bottle of K. D. C. will keep me comparatively free from the old trouble. I thank you for calling my attention to K. D. C. Had I tried it long ago it might have saved me years of suffering. I am glad to recommend it to fellow sufferers."

Young People's Work.

FOR CHRIST AND THE CHURCH
COMMISSION ON YOUNG PEOPLE'S WORK W. W. Wilson, Chairman, J. J. Swellman, Secy. R. H. Cameron

The Endeavor Society in London has pledged itself to raise the sum of seventy-five dollars for the church debt. This speaks well for a society in a church which three years ago had but three young people in its membership, and answers the contention of some that the Endeavor movement is characterized by enthusiasm, but not by works.

There were two confessions at the Endeavor meeting of the Church of Christ, St. Thomas, Aug. 17th. A deep interest prevails in the meetings, and the outlook hopeful.

We have much pleasure in presenting to our readers interesting dispatches from International Bridge along the line of Junior Endeavor work, and extend our greetings to this young society, and trust and pray that the principles of truth and righteousness planted in these young hearts may grow and ripen into a glorious fruitage.

St. Thomas has had the honor of having Bro. J. Z. Tyler as its guest for a few days. On Sunday morning, Aug. 19th, he addressed the Disciples on the word "grove." It was just brimful of practical truths. In the evening he spoke to a union meeting of Disciples and Baptists at the Centre St. Baptist Church, his theme being "Oneness in Christ." On Monday evening the C. E. Local Union held a mass meeting in Knox Church. Bro. Tyler gave a stirring address and would recommend all, especially those who are skeptical of Endeavor work, to carefully read his analysis of the pledge and reason for being an Endeavorer. We are indebted to the St. Thomas Journal for a condensed report of the meeting.

[Our space will not permit the publication now of the report referred to. EDITOR.]

INTERNATIONAL BRIDGE, J. C. E.—At a recent meeting of the Y. P. S. C. E. of the Christian Church in this place, Miss Ruby House was chosen as superintendent, and Miss Bella Hall assistant superintendent of Junior work, and these sisters at once set to work to organize a Junior Endeavor Society. On July 14th a society was organized with five members, and it has grown until it now numbers twenty strong. The meetings have not only grown in numbers, but also in interest, and we look forward to greater and better things in this branch of the Lord's work. We trust and pray that these prayer meetings for the children may be the means in God's hand of leading many young hearts to confess and obey their blessed Master.

The following are the officers for the coming six months: President, Miss Ethel Bowen; Vice-President, Master Henry Jones; Secretary, Miss Lottie Dunn; Treasurer, Miss Annie McCosh.

May God ever own and bless this noble work among the young
W. C. McD.

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His Dyspepsia Cured.



MR. GEO. READ.

DEAR SIR,—I write you to say that for some time I had been suffering from acute indigestion or dyspepsia, and of course felt very great inconvenience from same in my general business. I thereupon decided to try Burdock Blood Bitters, and after taking two bottles I found I was quite another man, for

B. B. B. CURED ME.
I have also used it for my wife and family, and have found it the best thing they can take, and from past experience I have every pleasure in strongly recommending B. B. B. to all my friends. I write you because I think that it should be generally known that B. B. B. can accomplish in cases of indigestion.
GEORGE READ, Sherbrooke, Que.

Married.
YORK-LEARY.—On Wednesday, July 18th, 1894, at the residence of the bride's father, 400 Manning Ave., Toronto, by W. J. Lhamon, Geo. F. York to Annie K. Leary, all of Toronto.

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Church Directory.

Any congregation of DISCIPLES OF CHRIST that has in its membership ten (10) paid-up subscribers to the CANADIAN EVANGELIST, may have free, upon application, a two inch church notice, after the model of the one given below.

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Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. Y. P. S. C. E. at 8:15 p. m.

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TORONTO.—Cecil Street (near Spadina Avenue)
W. J. Lhamon, 435 Euclid Ave., Minister.

Sermons
Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4:15 p. m.; Senior Endeavor, 8:15 p. m.
Wednesday, Prayer-meeting, 8 p. m.
Friday, Teachers Meeting, 8 p. m.
All are cordially invited to these services.

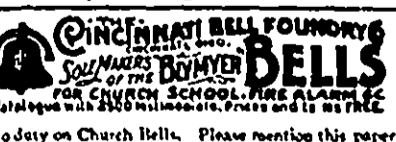
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Obituaries.

TOLTON.—Died, at the family residence, in Erin township, on July 28th, 1894, Isabella, beloved wife of Thomas Tolton; aged, 58 years.

Sister Tolton was a native of Edinburgh, Scotland. Her maiden name was Isabella Sunter. At the age of eleven years, in company with her father's family, she came to Canada.

About a year ago she suffered a severe attack of la grippe, and began to weaken very rapidly. In all her sickness she was so quietly enduring that few realized that the end was so near.

The funeral was very large, one of the largest known in the neighborhood. Her six sons acted as bearers, however, they were assisted at the grave by four intimate friends of the deceased.

The writer was assisted in conducting the funeral services by Bro. Ballah and Mr. Haines, Baptist minister, of Hillsburg.

Sister Tolton will be missed very much in the home and by the Mimosa church, of which she was an earnest member for a number of years. But together we "sorrow not as those who have no hope."

P. BAKER.

ALLEN.—Sister Clarissa A. Burkes the beloved wife of Bro. Joseph Allen,

of Halliburton, formerly of Ridout, fell asleep at the Huntsville General Hospital, on the 23rd July, 1894; aged 35 years; leaving a husband, four children, and a large circle of relatives and friends to mourn her departure.

Bro. Allen was of the first fruits in Ridout, and Sister Allen soon followed him into the kingdom, where by her gentle manners, earnest Christian work, and blameless life, she won a very high place in the love and esteem of all who were acquainted with her.

W. M. C.

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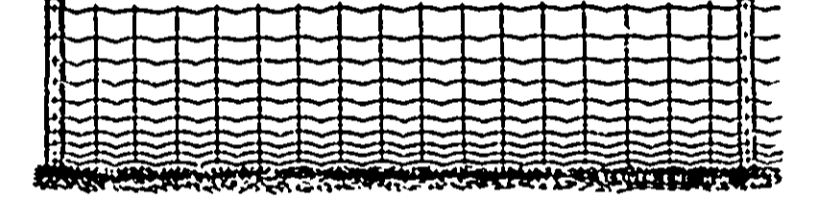
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