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The Canadian Evangelist

AND DISCIPLE OF CHRIST.

U. W. G. LIBRARY
Duncan Robertson

"If ye abide in my word, then are ye truly my disciples."—Jesus the Christ.

VOL XI., No. 10.

HAMILTON, SEPT. 15, 1896.

\$1 PER YEAR IN ADVANCE.

The Canadian Evangelist

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

THE CANADIAN EVANGELIST maintains that the commission given by Jesus Christ to His apostles should be rigidly adhered to, in theory and in practice, by all who acknowledge Him as their Lord. The commission reads thus: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. xxviii. 18-20, R. V.) This paper will constantly affirm that only those who teach and practice according to that commission have a right to call Jesus their Saviour, and to wear the name of Christ.

The phrase "DISCIPLE OF CHRIST," as a sub-head to this paper, is intended to make clear the meaning of the name "EVANGELIST," which signifies a publisher of good news or glad tidings. This "newspaper Evangelist" claims to receive its inspiration from Christ, and finds in His life and in His Word the means to revolutionize the world, socially, morally and spiritually. This paper holds to the New Testament as containing an accurate record of the life and teaching of Jesus Christ and of His Apostles. It proposes, therefore, believing in Jesus of Nazareth as the Christ, the Son of the living God, to look upon this world of men in all their manifold, ever-varying relations and circumstances, through the medium of Christ's life and word, with the assurance that therein will be found the golden truth which will solve all problems, however difficult, and tend increasingly to the complete realization of "peace on earth and good will among men."

THE CANADIAN EVANGELIST maintains that there is no practicable *via media* between the rejection of the New Testament as an authoritative record, and the denial of Jesus of Nazareth as a Divine Lord. This Journal will therefore persistently insist that the New Testament must be accepted by all who profess to be Christians as an infallible rule of faith and practice, not as a mere ethical guide, in so far as we can see the truthness and fitness of its teaching. And that with regard to ordinances which have in themselves no necessary connection with moral and spiritual culture, as well as in reference to those matters which at present are entirely beyond our ken, it is ours reverently to believe, devoutly to obey.

Editorial Notes.

What we pray to be, that we should strive to be.

One should not fear to follow where the truth leads.

Gambling for the Lord's sake is just as wicked as gambling for the devil's sake.

When you see a saint passing through deep waters do not jump to the conclusion that the affliction is a sign of God's wrath; it may be a token of His love.

The true disciple of Jesus is interested in his fellow-man. He is unselfish. He takes thought for the things of others. It is not enough for him that he and his family are comfortable. He wants his neighbor and his family to be comfortable too.

Some belated clergymen in Toronto are still maintaining that the fourth commandment of the Mosaic Decalogue is now obligatory upon Christians. We beg to repeat that that is the wrong standpoint from which to work for a quiet Lord's day.

Some people say, things will not be right here until the Lord comes. We would suggest that possibly the Lord will not come until things get right here. Those who are eager for the Lord to come had better be very busy getting the earth ready for Him.

It is pleasing to note the assurance given, that the Manitoba School question will be settled in a way to satisfy all reasonable people. We withhold our judgment until we see some authorized official proposals. The present government should be as sharply watched as the late one.

The amount of unrest among preachers these days is notable. So many do not seem to know "where they are at." We recently heard of one who publicly, in the pulpit of the church for which he was preaching, declared that he did not know what to do, and he wished some one would tell him. That man should not preach again until he makes up his mind about something.

Paul's rule, that, "If any would not work, neither should he eat," has been recognized as just. But it applies where it is possible for a man to get work. There are many now who cannot get work. What about them? That is the situation which is pressing now. As a man said to us the other day, "It is not now with many, a question of making money: it is a matter of getting a bare living."

Here is a fine definition of civilization, given by Lord Russell in an address before the American Bar Association: "It is not dominion, wealth, material luxury; nay, not even a great literature and education wide spread—good though those things be. Its true signs are: thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, irrespective of race, or color, or nation, or religion; the narrowing of the domain of mere force as a governing force in the world, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice."

The feeling that Christianity should speak with a certain sound in behalf of the oppressed is rapidly growing. The incongruity of those who themselves enjoy the good things of this world exhorting the poor to be patient in their poverty and wait until the next world for their good things is becoming more and more conspicuous. A preacher who lives luxuriously, counts very little on Christ's side. He may hold together a company of fashionable, well-fed, well-dressed people, and pamper them up with the notion that they are followers of Christ and getting ready for glory but he hardens the hearts of the poor, and brings contempt on the religion he is incorrectly supposed to represent.

The announcement that the Dominion Government, according to the promise of their platform, will take a plebiscite on Prohibition, determines the present course of those who wish the legalized liquor traffic exterminated. There will now be another opportunity to educate the people as to the benefits that would accrue to the

country if a prohibitory liquor law were enacted and enforced. The prolonged financial depression is forcing people to think and to inquire as to its causes. We judge a good many are coming to the conclusion that one of the causes of hard times is the immense amount spent in intoxicating drinks. From a business standpoint the liquor traffic is a huge mistake.

The absurd pressure of "the treating system," is one of the curious things in our social system. The idea that a person must drink when he is not thirsty what he does not like when he is thirsty or be accounted unsocial and rude, is interesting when one thinks of it. And if a person says he does not "drink," then he is asked to take a cigar, and if he neither "drinks" nor "smokes," he is looked upon as excessively unsocial. And here is where, we may as well admit, some courage is needed. For people hate to be odd, and dislike to seem unsociable. Not many like to draw unfavorable criticism to themselves in any company. And yet one soon learns to care little for what the "treaters" think or say, and a quiet refusal to be "treated" ere long secures to one freedom from the invitation to "drink" or "smoke."

The Raines' Liquor Law of New York State is said to be working well. It is a high license law—\$500 being the yearly fee. The features of it that tell are the heavy penalties for breaking the law on the part of the licensee, and the severe punishment for non-enforcement on the part of the officials. The delinquent licensee loses his license, the delinquent official his position. Here is a "pointer" for our people, now that we are to have the prohibition question pressed upon us again. One of the most frequent objections to the proposal to enact a prohibitory law is that "Prohibition does not prohibit." Of course it does prohibit. But the meaning intended is, that prohibition does not put a stop to the sale of liquor. We would not need to demonstrate that such a law would be perfectly enforced to justify its enactment. No law is perfectly enforced. All that we need to do is to show that if the people want a prohibitory liquor law reasonably well enforced, they can have it. The penalty for violation of the law must be severe, and it must be enforced.

Blessings.

What do I thank Thee for, oh Lord,
to-day?

Why, blessings manifold have strewn
my way,
And made life's pathway bright for me
and mine;

And yet I dare to murmur and repine,
And oftimes from Thee stray.

What do I praise Thee for, oh Lord,
to-day?

Why, songs have come to me from far
away,

And soothed my heart when sad with
some small grief;

And dulled the pain, and brought me
quick relief:

So I, too, *sing* to-day.

Why do I pray to Thee, oh Lord,
to-day?

I need Thy help and counsel or I stray
From Thy dear side, and wander in
the dark,

And greedy waves would swallow my
small bark.

I need Thy *light* to-day.

Why do I plead my weakness, Lord,
to-day?

Because the flowers all wither and
decay,

Reminding me of our frail hold on life
And thus I beg Thy strength for earthly
strife.

I need Thee, Lord, *always*.

G. H.

Unity.

Oh! when shall the Church of Christ
be one;

One in practice, name and thought;
When human laws and human creeds
Shall be drop't, and set at naught?

Christ prayed, while here on earth,
His Church might all be one:

Owning one faith, one Lord, one King,
That the world for Him might be won.

That He might present a glorious Church
To His Father, before the throne,
Without spot, or wrinkle, or any such
thing,

A gift from His own dear Son.

Methinks I hear the Saviour say,

As we gather before the throne,
"Did you do all you could on earth
To make my people one?"

Then let us arise in His power divine,
And cast away all earthly leaven,
That His righteous will may be done
on earth

As it is by His angels in heaven.

I think I see that building stand

In Christ, full and complete,
With lively stones on every hand
Ready His mandates to repeat.

God's Table.

ANNA D. BRADLEY.

Perhaps the very sweetest instance in
the "forty days" was when the fishers
—the weary, disappointed disciples of
the Crucified!—came to land and
found, all unasked and unexpected, a
feast prepared for them.

I wonder if, before they could dare
to break their fast, they did not join in
singing the Shepherd Psalm about the
Lord who would not let them want,
and used as a glad refrain to every
stanza—"Thou preparest a table before
me" And, if so, it is easy to fancy the
smiling Host making answer to His
guests—"Thy bread shall be given thee
and thy water shall be sure."

So often we, like the disciples of old,
will "toil all night," and yet our empty
hands but seem to mock us in the
morning light.

We grow discouraged; and no
wonder that, weary and sick at heart,
we question if the fruitless work has
been worth our labor. So much effort
and yet, seemingly, no results: so many
cries which no one appears to hear; so
many prayers which, in our blind im-
patience, we deem to be all unanswered.

But I read the sweet lesson again,
and a new light breaks in upon me. I
remember that these disciples, ere they
found the spread table of their Lord,
first came to the land where Jesus stood.

And the lesson I learn is this: If we,
so tired and discouraged with our
seemingly fruitless labor, would, in our
darkest moments, only draw near to
the spot hallowed by the sacred foot-
prints, we too would find that Christ's
own hand had already prepared our
table for us.

"Come unto me." The Master
woos us by the very tenderness of love.
And when did one ever obey the
gracious invitation, draw near to Him,
and find no full provision all ready for
their every want? We stretch out
eager, empty hands to Him, and lo!
they come back full to overflowing. It
is as though we were already within
our Father's many mansioned home
and had found the place which Jesus,
eighteen hundred year ago, went to
prepare for us. And, indeed, if we will,
I believe it is our Father's wish that we
enter at once into the King's own
country and leave it never more,
through time or through eternity.

I have, now and then, seen one who,
very early in their Christian life, moved
at once into their appointed place in
the house of many mansions; and
their glad testimony has always been
that they have never once sat down to
an empty board, or arose from the
table unrefreshed.

Ah, what a spiritual giant I might
have been if, through all the years that
have passed since I first looked away
from self and knew my Saviour, I had
always eaten only at the table of my
Lord's preparing! But alas! alas! my
dwarfed and stunted life too plainly
prove that I have "starved in the sight
of luxuriant things."

As we so easily compare the glad pos-
sibilities which so easily "might have
been," to the narrow, empty lives we
live, we plainly see that the only reason
is that we have never grasped our in-
herited rights; have never realized the
necessity of feeding only at the table
of our Lord?

We have "good works" in abundance.
We are seldom absent from our place
in the sanctuary. We read "good
books," and we are soundly orthodox
on all questions of faith. Yet still,
like the much cumbered Martha, there
is "one thing" lacking. We need,
like many, now and then to shut out
all the world and sit alone "at Jesus'
feet." We need to "sup at the table"
where Jesus is Host. We need to
stand on the mount, apart from the
world, with "Jesus only."

It is my own fault if I am hungry.
My King has lavishly spread His table;
and continually and graciously He calls
me to His side. As I sit with Him at
meat, He pledges me His Kingly word
that I "shall never lack," and that He
has made it His own care to supply
my every need.

But not content with this, He points
to "the hidden manna" which He
holds in reserve for all of those who
will, in trust, draw near to Him. He
uncovers the secret springs whose liv-
ing waters flow on and on forever.
And as we gaze in wonder and delight,
He whispers in tones of love which
only answering love can comprehend—
"Eat, oh friend; yea, eat and drink
abundantly, oh beloved."

Missionary Evolution at River-
side.

It is nigh onto ten years since Mrs.
Pinket, our preacher's wife, got the
wimmen of Riverside church together
and told us about the heathen and the
way wimmen suffered in them fur off
lands, and throwed their little babies
into the river or strangled them to
death, and how they burned themselves
on the funeral piles of their dead hus-
bands, and many sich awful things.
Then she told us what Christians wuz
a doin fur them poor creators and
wanted us to organize an oxilery or
helpin society.

Uv course we thought Widder Jen-
kins, with her five little half-starved
children, and saloon keeper O'brien
a pushin her for rent, and poor Mrs.
O'Flaherty with her drunken Pat a
comin home every night to beat her
and take her hard earned money, and
drive little hungry, barefooted Mike
and Peggy out in the cold to bring him
more whiskey, wuz heathen enuff fur
us, and needed our pity and help as

much as them poor wimmen we hurd
her read uv across the oshun. We
plainly told her our convictions, but
she said, quiet like, "Well, what have
you been doing for Widow Jenkins and
Mrs. O'Flaherty and their little ones?
Would you do less for them if you were
trying to help these helpless, far away
sisters, to whom Christ commands us
to preach the Gospel?"

We had to own up that we'd never
thot uv doin nothin fur these heathen
at our doors until she stood there and
pled so fur the widders and childrn
uv furin lands, then the heathen at
home begin to weigh heavy on our
hearts. Truth wuz, we wuz each a
makin the e poor neighbors an excuse
to our own selfish hearts fur doin
nuthin fur nobody, fur or near, and as
soon as Mrs. Pinket would give up
teasin us about India and dear knows
where all, we would furgit our home
heathen and live on in our same com-
fortable old fashion. But Mrs. Pinket
didn't give it up. She clean convinced
us that we would make a better light
at home if we shined out to the ends
of the world. The upshot uv it all wuz
that we wuz organized before we fairly
knowed what we wuz a doin. Our
preacher's wife was president, and there
wuz timid little Mrs. Goodheart vice
president. She never'd hurd her own
voice in a meetin exceptin in a wee
falterin prayer that wouldn't have
scairt a church mouse. She didn't know
India from Siberia, and there wuzint
one uv us c ould uv told whether it wuz
the Japaneze or the Hindooz or the
Fiji Islanders that bound the girls' feet
so cruelly. We couldn't uv told
whether the Chineze et each other and
roasted fat missionaries or whether
Burmah wuz in the Congo District or
not. We knowed that Widder Jenkin's
father wuz once rich and lost his money.
We knowed that O'Flaherty cum from
the ould-country and that Mike wuz
born on the oshun. We wuz satisfied
to set and doze in our kushioned pues
on Sundays and hear our good pastor
teli us mildly uv the awful sin of lyin
and murder and sich like.

And this woman wuz vice president.
We couldn't hardly believe our eyes
nor our ears. Then there wuz Marthy
Jane Beabout, secretary; she that lives
all alone in the big brick house with
the green shutters and always carries
her Bible to meetin on Sundays. Why,
when she wuz told she would keep the
minits of the meetin, she said, innocent
like: "Why, won't we always keep
about an hour?" Not that Marthy
Jane couldn't write. She wrote a good
hand, and years ago, her and me, we
used to spell down most everybody.

She wuz all right, Marthy Jane wuz, but she never'd had no use fur organizations, and she didn't know no more about it than the rest uv us. Fact wuz, we wuz all most scairt at the thot uv a society in the church, till we see how earnest our good Sister Pinket wuz about the good uv it. Mandy Ricker wuz treasurer and knowed as much how to act as the rest uv em.

But Mrs. Pinket knowed just how to get em all to work. Fur our furst meetin she give us each a verse of Scripture to read about missions, then she talked a little about each one. Next month she had a list uv questions with their answers written out on slips uv paper and passed round the week before so that we could all study our part. Them questions and answers learned us a heap about our wimmen's work. At our third meetin sum uv us read pieces from a missionary magazine that she had marked fur us and had us study at home. These pieces waked up our selfish hearts and made us wish we'd knowed it long ago. By this time Mrs. Pinket had learned the secretary to write down the minits and read em to stir up our pure minds by way uv remembrance. After that meetin, she helped the treasurer send away our furst quarter's dooz I forgot to say there wuz ten uv us and we sent off three dollars and eighty cents, fur the preacher and some of the brethren chipped in some, too.

Next meetin, we had a lesson about Jamaica and begin to talk about our work there. In six months, would you believe it? Mrs. Goodheart read a paper uv her own on Heathen wimmen, that showed she'd bin a readin and knowed what she wuz a talkin about. The secretary brot a map and hung it on the wall. She must uv studied it day and night, the way she showed us every place and told us about the climate and products and people and missions there. Mrs. Pinket thot every one ort to do something. So one day the treasurer she got up and said: "I move that Keziah Krinkle be appointed a committee to invite the wimmen of the church to join our oxilery." Well I almost fainted, me, Keziah Krinkle, that's only a hard workin woman, think uv me a askin sum o' them fine ladies as rides to meetin on Sundays in their kerridges dressed up in silks and feathers, think uv me, I say, invitin uv them to our meetins. Before I could think of a wurd to say, the motion wuz seconded and unanimously carried, and there I wuz.

Keziah Krinkle never shurks. Dooty is dooty, and when I believe in a thing, I believe in it all through. And didn't

I believe in this oxilery? Ask Widder Jenkins if she ever had so comfortable and happy a winter since Jenkins died, as she had after we organized that meetin. Why, in a year she jined and wuz a payin her dooz like the rest uv us. Ask Mrs. O'Flaherty if she believes in it. She has had respectable work and good pay ever sence we got interested in the furren work. Mike and Peggy has been sent to school with decent clothes and good books. Pat is two times more a man sence he see us a fixin them children up, and his home a lookin better kept. He only gits drunk about once a month now, and duz that with his own earnings that he's a savin up the rest uv the time to buy a home with. He sez he'll try hard never to do it no more, but habit's a awful master. Mrs. O'Flaherty, she cum into our meetin and into the church, and she kin make a first rate talk now on Wimmen's work fur wimmen. Yes, I believed in our meetin, and it wuz no trick at all to ask Widder Jenkins and Mrs. O'Flaherty and our grocer's good wife and Mrs. Means's hired girl and our gentle little school ma'am to cum and help us, but I actually thot my heart would git away when I rung Mrs. Means's door-bell one day and set in her splendid parlor, a waitin fur her to cum down. She wuz a dressin to go out, and I wuz just a thinkin, "I gess I can't wait, then I kin tell the Sisters I called and didn't git to see Mrs. Means," when in she rustled all fine and gay, and e'en a most took my breath away by shakin hands and actin quite friendly like. I hursted out all at oncet and said, sez I, "Mrs. Means, I cum to ask you to join our oxilery," then I set down speechless, a wunderin if I sed "jine" or "join," and a wishin I hadn't cum. But she wuzn't haughty a bit. She see I wuz bauked, so she sez, kind o' helpful like, "Well, I've wondered about that oxilery and thot I'd cum round sum time and see, but I never remem-ber the time and place long enough." She promised she'd cum next time, fur now that she'd been spoken to, she'd take pains to remember. Fact wuz, she wuz the same kind uv Christian as the rest uv us and we all got acquainted with her in our meetins. She asked us to meet at her house, and got some good books and magazines fur our society and helped us right along. Uv course it wuzn't all sic' smooth sailin. Good old Mrs. Deacon Stubbs, she that hed bin my warm friend fur years and years, talked awful to me, and sed she never wunted me to say "missionary" to her agin. Whenever I got snubbed I jist turned that name into the bizness meetin and it wuz

That Tired Feeling

Makes you seem "all broken up," without life, ambition, energy or appetite. It is often the forerunner of serious illness, or the accompaniment of nervous troubles. It is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is therefore apparent to every one, and the good it will do you is equally beyond question. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

prayed over, and we all tuk special pains to be attentive to that woman. After a while Mrs. Means wuz put on my committee, then we went on all right.

Mrs. Pinket always had Mrs. Goodheart set by and take the chair when she wanted to speak or discuss, so when Mrs. Pinket wuz a goin away at the end uv the year we elected Mrs. Goodheart president, and Widder Jenkins vice president.

Mrs. Goodheart knowed how to do by this time, and havin no little children, she spent sights uv time readin the books and magazines and visitin other societies. Them officers in two years seemed to know all there wuz to be knowed about missions, and every year when election time cum, I moved that the old officers be continued. Somebody seconded it and everybody said, "I." We always sent our president to all the big conventions, and Marthy Jane, having money uv her own and nobody to interfere, she always went too. Things hed bin a goin on this way nigh onto six years, and we had forty inembers and give over a hundred dollars a year to missions, home and furrin. Fur we had some honery members, and sum uv us give more'n ten cents a month, and we tuk a collection at our public meetins twicet a year. We wuz sed to be the best society in our deestric.

Well, sum uv our members begin to talk about a change uv officers. They said the honors and the dooties ort to be divided up. Not, they said, that they had any objection to the old officers. They hed served well and faithfully, but in sech a large society

ther ort to be a change oncet in a while. I tell you it riled us charter members to hev them as hed bin in the oxilery only three or four years, a tellin us what we'd b tter do. We knowed the wurk frum its infancy, and we knowed jest what wuz b st fur it. Uv course sum who cum in later hed more book learnen, and hed bin in more places than we'd ever hurd uv, but what wuz that, long side uv bein so meny years a officer in this oxilery and knowin everybody in it and how they cum there; and knowin, too, the plans and wishes uv our parint society as we did? It wuz only natural that we should resent the interference uv any younger members.

Mrs. Goodheart, though she wuz fur too modest to say anything in any public way, showed plain enough that she felt that after all her years uv patient, faithful wurk fur the oxilery, spendin much uv her time a preparin and studym and a keepin up with the times that it would be not only unwise but unkind to vote sum new woman in her place. And who wouldn't feel so? Marthy Jane and Mandy and Widder Jenkins felt the same way and we oldest members all stood by em in it. So the thing wuz argued fur two years before eny thing wuz effected. Tother side sed that it created a greater interest if the responsibilities wuz shared among the members; that others ort to be in trainin; that sometimes a change even in good management give new life to a bizness; that there wuz Miss Belus, the new pastor's daughter, hed been a missionary in fur off Siam and hed wurked in sum of the finest oxileries in the union. Well, after two years a talkin uv it up, our annual election wuz a surprize to sum uv us. Every office was elected new but the treasurer. Ther wuz some feelin. The treasurer jumped up quick and said: "If a change uv officers is so necessary, better change them all, I resign." I said to the wimmen near me: "Well, I know what I'll do, I'll take my membership over to Peach Ridge, and they kin do as they please. If we're not worth listenen to, we're not worth havin." One or two other nasty ones sed sum ugly things, but Mrs. Goodheart cum out grandly and riz abuv her personal feelins, as she sed, and made us all sech a nice talk about doin it all fur Jesus and wantin only what would best serve Him, and about her a gittin along in

INDIGESTION CONQUERED BY K.D.C.
IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

years, so that a younger woman might surmount the interest of the work better, and about us all do all we could to make the oxilery more successful than ever before, that we all felt ashamed of our selfish thoughts and went home sadder than we could have thought possible if we had known before hand what would be.

We prayed over it as she said and worked as best we could, but all the time a feeling that a big mistake had been made, and our work was on the down grade.

It is now onto three years now and Riverside oxilery numbers seventy, including Mrs. Deacon Stubbs, and sends away two hundred dollars a year for furren missions and gives a good deal for home work too. Our whole church is growing more and more in favor of missions, and we are doing better every way. Why, it is as if we had raised from the dead, since Mrs. Pinket started that missionary society, and we've converted more of the home heathen than in all our history before.

We have all learned some things of late, too. We have found that no one person is necessary to the success of God's work; the fact that one woman knows all about a thing is no proof that some other woman, even maybe younger, don't know just as well and even maybe better; there may be more than one set of women can run the same society successfully, even maybe more so.

As our good pastor said when I told him of it: "Evolution may demand revolution and revolution may hasten evolution." KEZIAH KRINKLE.

Annual Meeting of the C. W. B. M. of Ontario.

(Concluded from last issue.)

The business of the C. W. B. M. was resumed, the President in the chair.

Greetings were received from sisters in Maritime Provinces and the London Auxiliary. The following committees were appointed: Programme for Auxiliaries, Miss Stephens, Mrs. Trout, Mrs. Miller; Woman's Column in newspaper, Mrs. Lhamon, Miss Rioch, Mrs. Cameron.

The Corresponding Secretary read the annual report of the Board.

The report of the Auditing Committee showed a balance on hand. For Home Missions, \$6.80; for Foreign Missions, \$32.39. The report of the Committee on Enrolment showed a total attendance of 49, composed of officers, 5; delegates, 22; visitors, 22. The Committee on Resolutions submitted the following report: (1) We are grateful to our Father in heaven

for His gracious leading through the past year. Through His providence but one of our pronounced workers has been called from us since we met in London last year. Sister Bella Sinclair, of Blenheim, has since passed from her labor to her reward. "Blessed are the dead who die in the Lord. They rest from their labors and their works do follow them."

(2) We rejoice that so goodly a number, the representatives of so many auxiliaries, are with us in the sisterly fellowship and counsels of this convention, regretting, however, the absence of three members of the Board. We are grateful also for the spirit of kindness and mutual regard that has characterized our deliberations. We have expressed our differences squarely, but respectfully, as we had a right to do, and we shall be but the better acquainted, standing higher in mutual esteem, because of such expressions of differences, and also because of the gracious unanimity with which the results of our deliberations have been received.

(3) We commend the faithful and efficient work of our sister, Mary Rioch, in Japan, and we bespeak for her in coming years the kindly remembrance, the earnest prayers, and the liberal support of the sisters of the C. W. B. M. of Canada. Moreover, we most earnestly recommend the enlargement of her work by the granting of a helper to her at the earliest possible date, said helper to be the most competent within our reach, and to be chosen so far as possible in harmony with the wishes of the sisters in the Maritime Provinces.

(4) We commend the earnestness of our Superintendent of Children's Work and her efficiency. We advise auxiliaries to adopt the plan of asking volunteers from their numbers who will undertake to visit the Mission Bands once or twice yearly, prepared with some biography, missionary news, or other kindred subjects, which shall be interesting to the children and helpful to the Superintendent.

(5) The committee recommends that the O. C. W. B. M. reconsider at their next annual meeting the question of delegate representation in their annual conventions, feeling that none but representatives from auxiliaries and life members should be authorized to act as delegates.

(6) Resolved, that greetings be sent from this organization to the sisters in the Maritime Provinces, when they shall be met in convention in the coming August, and that we appreciate their mutual fellowship with us in our Master's work of love, wherein we seek to save some.

(7) Also that our greetings be sent to the National C. W. B. M. of the United States in their coming convention in the city of Springfield, Illinois.

(8) That we express our hearty appreciation of the kindness of our sisters in this city for their generous hospitality in opening their homes and their hearts to us in entertaining this convention.

MRS. LHAMON, Convener.

The officers elected for the year 1896-7 are:

President, Mrs. S. M. Brown, Warton.
1st Vice-President, Mrs. M. Baughman, Toronto.

2nd Vice-President, Mrs. Oliphant, London.

3rd Vice-President, Mrs. E. McClurg, Ivan.

4th Vice President, Mrs. Campbell, St. Thomas.

Recording Secretary, Bessie A. Parkinson, Eramosa

Corresponding Secretary, L. V. Rioch, Hamilton.

Treasurer, Jennie Fleming, Owen Sound.

Superintendent of Children's Work, Mrs. Lediard, Owen Sound.

On motion it was resolved that we contribute \$10 through Bro. Paul to Bro. Reinhart's mission, said contribution to be taken from the collection taken up after Bro Paul's lecture.

A notice of motion was given to amend constitution at next annual meeting, namely: That Art. 2 be amended to read thus: "Its object shall be the spread of the Gospel in foreign lands." Also that in by-law No. 2 the phrase, "who is a Disciple of Christ," be omitted. Also in by-law No. 3 the phrase, "who is a Disciple of Christ," be omitted.

BESSIE A. PARKINSON,
Rec. Sec., pro. tem.

China Letter.

DEAR BROTHER MUNRO: The picture on your front page of June 15th is excellent, and Christ is surely going to remove the evils—the waves in the tempestuous sea of life. A few days ago a poor blind woman, a beggar on the street, brought a poor little boy with a large abscess completely crippling him. I have him in the hospital and have operated on him. According to the theory of some, his calamity is due to sin, but I cannot see it in that way, as he does not drink or gamble, and is not vicious, being only twelve or thirteen years old. Who is the sin-

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ner? In the story of Dives and Lazarus, Dives was certainly the sinner and Lazarus the innocent. Dives is the sinner here as he usually is at home. Dives is in the church. If the church could free herself from the men who rob their fellows by usury and land grabbing, and engage in all forms of monopoly which are sucking the life-blood of the masses of the people, it would be a blessing. It will need the whip of knotted cords, and Henry George has taught us how to use it.

I saw a poor fellow lying in the hot sun yesterday and seemingly about to die. I took him to my hospital and am treating him and he is not dead yet. I continually have a number of such. My plan is to bleed the rich when they come to get treated so as to get money for this purpose, and if they squeal I quote the Chinese proverb: "The big fish eat the little fish, the little fish eat shrimps and shrimps eat mud," and say you are a big fish and I only want to scrape a little flesh off you to stick on the little fish.

I am getting now so as I can get several hundred dollars a year from the big fish for this purpose. When it gets to be as hard for the rich to exist in our glorious country as it will be for them to get into the Kingdom of Heaven, then will begin the enfranchisement of the world. New Zealand and New South Wales, and perhaps Deleware, are beginning to make the big fish—land sharks, mine owners, timber barons, railway and telegraph monopolists, usurers—tremble for their interests and the day of freedom dawns, and "this day our daily bread for all of us."

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Obituaries.

It is our painful duty to record the death of Elder John Knisley, one of our oldest and best known citizens as well as one of our oldest and most faithful Christians. He was born Sep. 25, 1819, in the township of Walpole, and died at the old homestead of the early Knisley family—I believe, the house in which he was born. He descended from Pennsylvania Dutch parentage and inherited much of the physical endurance inherent in his race. He was a strong man and a strong believer and his absence in the Church is much felt. He was baptized by one of our early pioneer preachers, Bro. Stark, Nov. 2nd, 1856, and was consequently a member of the Church about forty years. During a great part of this time he was an active deacon and by seniority and faithfulness was advanced to the Eldership. From the day of his baptism his life seemed to be one steady and consistent walk to the Kingdom Eternal—invisible, immortal. In his last days, by his request, the church held communion with him at his residence. This was a gracious service to him, till failing strength advised the necessity of greater quietude. He sank gradually, with little suffering, into the arms of the Eternal One, on the 20th day of March last, bidding a final adieu to surrounding family and friends. He selected hymn 265 to be sung at his funeral, and made all arrangements for his funeral services. His was an abiding hope till the end. He seemed to anchor on two favorite passages of Scripture. The one was, "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing," 2 Tim., iv. 7, 8. The other was the text of his funeral discourse, found in 2 Cor., v. 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The funeral was largely attended. A simple and impressive service consigned ashes to ashes and dust to dust and all was over but the imperishable example of a godly life. E. E. P.

At Rest.

Died at Craighurst, Ont., Friday, July 31st, 1896, John Hatch Hanns, aged 73 years, 11 months. The funeral was held from the residence of

his sister, Mrs Jury, Temperance St., Bowmanville, on Saturday, August 1st, by the writer.

The following is an outline of the sermon:

"Him that overcometh will I make a pillar in the temple of my God."—Rev. iii. 12. Our Saviour, after His usual manner, pronounces a glorious reward in two things: 1. He should be a monumental pillar in the temple of God. Not a pillar to support the temple (heaven needs no such supports), but a monument of the powerful grace of God. A monument that shall never be defaced nor removed, as many stately pillars erected in honor of distinguished men. "Pillars." No distinction of things: all eminent, not merely as "stones," but built into the temple as pillars, immovable, firm. Who would not yearn for that city out of which no friend departs? 2. On this monumental pillar there shall be an honorable inscription—(a) The name of God in whose cause he engaged, whom he served, and for whom he suffered in the warfare. (b) The name of the city of my God, the church of God. On this pillar shall be inscribed all the services rendered by the believer for the Church of God, how he asserted her rights, enlarged her borders, maintained her purity and honor.

From the text we discover, "He shall go out no more." He shall have an eternal inheritance. He shall not be dispossessed.

Over what the conquest was obtained. Note, Christ, the overcomer of the world. The Master's victory. Not over this physical world, so well ordered and beautiful. The world which was overcome was that which did not know the Father, which was in antagonism to the authority of Divine law, and the munificence of Divine love. Christ at all times manifested His unworldliness: hence the world hated Him. He overcame the world's falsehood by the power of truth; the world's wickedness by His holiness; the world's malice by His infinite love. By remaining faithful to His testimony: by calmness; by the unselfishness of His aims; by never stooping to use His power; by His fearlessness of the world; by the constancy of His love; by His doctrine, His moral beauty, His death.

Note next, the promises to him that "overcometh." He must overcome the "world, the flesh and the devil." "To him that overcometh I will give to eat the tree of life which is in the midst of the paradise of God."—Rev. ii. 7.

"Him that overcometh shall not be hurt of the second death."—Rev. ii. 11.

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"To Him that overcometh I will give to eat of the hidden manna, and will give him a white stone, and in the stone a new name is written, which no man knoweth saving he that receiveth it."—Rev. ii. 17.

"He that overcometh and keepeth My works unto the end, to him will I give power over the nations."—Rev. ii. 26.

"Him that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before the Father, and before the angels."—Rev. iii. 5.

In the twelfth verse we have the promises of which is mentioned in this outline. In the 21st verse we read: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." In verse seven of the 21st chapter we have another promise to the one who overcomes. "He that overcometh shall inherit all things: and I will be his God, and he shall be my son."

A few words in reference to the departed: He was one of the victorious ones. He was a member of the church for over thirty years. The Bible was the standard of his faith and the ground of his hope. He had a clear sight and a close grip of God's word.

As to the strength of his character, he was a man of strong convictions. He possessed in a wonderful degree the power of convincing, compelling the admission of truth because he knew the power of proving it. His convictions were deep.

He was a man of fidelity. He was known for his faithfulness, for his adherence to right, careful and exact in the observance of duty, or in the discharge of obligations. He expected the same of all others. His faith was of the strong, robust, practical kind which made itself felt.

He was a man of sincerity. Pure, unmixed, unadulterated. Being in reality what he appeared to be, he could not make people believe what he was not.

He was self-sacrificing. He gave liberally to the church. It gave him pleasure to help support the church. He gave liberally toward the liquidation of our church debt last fall. He did not shrink from any Christian obligation, but he "devised liberal things."

He sympathized with human life in every stage and experience. He believed in Christ's commission, "Go preach the gospel to every creature." He shouldered his portion of this responsibility. He was a great Bible reader, and appreciated our church literature. He was abreast of the times. He was aggressive in his thoughts and looked with great pleasure upon the advancement of the church. He loved to see sin overcome.

He leaves his aged wife behind for a short time. She will soon be called home to Christ. God bless her and keep her till the Master calls.

R. A. BURRIS.

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Rev. J. Leishman, Angus, Ont., writes: "It gives me much pleasure to testify to the excellency of K. D. C. a cure for Dyspepsia. I have recommended it here widely, and in every case it has proved successful. It is the very best remedy for that frightful trouble that I know of, and never fails to help or cure when used as you direct. It deserves the name "King of Dyspepsia Cures."

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HAMILTON, SEPT. 15, 1896.

"Go... speak... to the people ALL the words of this life."

Take a look at the label on this copy of your paper. If it shows that you are in arrears, please remit the amount due at once.

"The Son of God."

That was an impressive scene recorded in John ix. 35-38, when our Saviour said to the man whose eyes he had opened that morning, "Dost thou believe on the Son of God?" The man answered, "And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him." Our Saviour did not rebuke the man for worshipping Him. He would have done so had He not been worthy of worship. When Cornelius (Acts x. 25, 26) met Peter "and fell down at his feet and worshipped him," "Peter raised him up, saying, Stand up; I myself also am a man." When Thomas had himself seen the Lord after His resurrection he said, "My Lord and my God," (John xx. 28), the Lord did not rebuke him for that. When Simon Peter, in response to the question of Jesus (Matt. xvi. 13-17), said "Thou art the Christ, the Son of the living God," the Lord commended the declaration. When the Jews (John v. 18) sought to kill Jesus "Because He not only brake the Sabbath, but also called God His own Father, making Himself equal with God," the Lord did not tell them they misunderstood Him. He proceeded still further to maintain that God is His own Father.

We have it upon the testimony of the Apostle John (John i. 1-14) that "the Word became flesh and dwelt

among us," and of whom he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that hath been made."

The Apostle Paul (Phil. ii. 5-8) says, "Have this mind in you, which was also in Christ Jesus: Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being formed in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

Matthew in his gospel (Matt. i; 13, 25) gives a plain statement as to the manner of the birth of Jesus Christ. So does Luke in his first chapter, verses 26-35. And so we might go on to quote Scriptures descriptive of the Lord Jesus. Let these suffice at present. When we contemplate them we utterly fail to find a basis of sympathy with the opinion of those, who while professing to accept the New Testament as authority, do not believe in the Divinity of Jesus. Nor can we approve when those who themselves believe in the Divinity of Jesus seem not to be concerned whether others do or not. And still less does it harmonize with our conception of the fitness of things, when those who do not believe in the Divinity of Jesus are retained in a church of Christ. There is a dangerous looseness developing here, which, perhaps, grows out of a neglect to emphasize the Scriptural teaching on the point.

We hear it claimed that if a person professes to believe that "Jesus Christ is the Son of God," we have no right to ask him in what sense he believes it. It is hinted that to ask him such a question is to go beyond the New Testament, and institute a sectarian test of fellowship. It is shallow thinking that raises such a contention. The passages quoted above, and others that are familiar to the careful student of the New Testament, indicate the sense in which "Jesus is the Son of God." And to our mind it is petty and childish to say that we may, even with the New Testament in our hands, receive and retain in the church of Christ those who do not believe in him in the scriptural way. Preachers should be careful to instruct inquirers on this great fundamental doctrine, so that none may be received into the churches but those who believe it. And when those are discovered in a church who do not be-

lieve in the Divinity of Jesus, if they cannot be shown the error of their way, it should be intimated to them that a church of Christ is not their appropriate place.

Accomplishments.

As the position and condition of people improve until they find themselves in easy circumstances it very commonly occurs to them that their children should have advantages which they themselves were deprived of in their young days, and they determine to give them the privileges of education and of culture. The girls of the family they think must be accomplished. Among the "accomplishments" are music, painting, fancy work, etc. Even in the rural districts of our country a great deal of money has been expended on those things. Wherever one goes there is an organ, and now not infrequently a piano, and it is not an uncommon thing now to find pictures, the handiwork of the young ladies of the household. We do not write to rail against these methods of spending time and money. We see much to admire and to commend in these regards, people must be their own judges as to whether or not they can afford to give their sons and daughters such advantages. Our object is to direct attention to what we shall venture, for the moment, to call an "accomplishment," viz., systematic knowledge of the Bible. It has occurred to us that perhaps it might be considered as valuable and as honorable and as significant of culture and accomplishment, as say, music and painting. We have wondered whether Christian parents might not think it a wise use of money to send their sons and daughters to an institution where the Bible is taught. We think it possible that young Christians might be led to see that to have a good general acquaintance with the Word of God would be as desirable, as pleasurable, as much to be proud of, as to have some proficiency in music and painting, or to be well-versed in secular literature. We have been discussing this way of looking at special Bible study with quite a number of people lately. And we have done so with particular reference to one department of the work proposed to be done at our College in St. Thomas. One brother, upon having his mind turned in this direction, said, "I have a boy I would like to have take such a course." Some young folks have said to the writer, that they would be more than glad to spend a winter at the College. Those who have been teaching in Sunday schools, and have realized how great an undertaking it is to teach

the Bible, are the most ready to appreciate the value and even necessity of special training in order to efficiency as teachers. There is a rapidly growing feeling that the teaching department in the Sunday school must become worthy of a "school." There is an impression that the Sunday school is more of a recreation than a school—a means to keep the children out of mischief for an hour on Sundays, rather than a real teaching institution. We do not belittle the Sunday school, nor malign the teachers as a class. We know there are many faithful ones, who do much self-sacrificing work, and exercise a most beneficial influence on their classes. But we, nevertheless, urge that a higher grade of teaching is needed in the Sunday schools generally, and that there may be such improvement, means must be provided for training such teachers. We invite our readers to consider whether, if the suggestions of this article were acted upon, there might not be good results in this line.

Omnibus.

The inter-provincial C. E. Convention will be held at Ottawa, Oct. 6-9.

Another subscriber sends \$2 and says, "I like to hold on to the EVANGELIST as long as I can."

The general conventions of our brethren in the States will be held in Springfield, Illinois, Oct. 16-23.

We have still on our list a number of subscribers far in arrears. They are reminded that this would be a good time to pay up.

Bro. Geo. Fowler writes that he has been "under the weather," and hence has not been able to prepare C. E. lesson notes for this number.

WANTED—The present address of Thos. J. Lyle, formerly of Oshawa, Canada. Who can furnish it? Address, Geo. W. Kemper, Cuckoo, Virginia.

A brother handed us the "Epistle written in Lobo" with the suggestion that it would be interesting to republish it now. We cheerfully do so. Its sincere and wholesome piety is very refreshing.

"I was very much pleased with your article on first page of July 15th. I think it will have a tendency to waken some of us up to a fuller recognition of what our position is as true followers of Christ." That is what a subscriber says when sending renewal of subscription.

In travelling over Ontario one is reminded of the question as to which county is the garden of Ontario. Our opinion is that there are several "garden" countries in Ontario.

"Please find enclosed the sum of \$2 for the years 1895 and 1896. Sorry we are in arrears, but better late than never." So writes a brother. We notice the religious papers complaining of the hard times. We feel the pressure too. A hint to the wise is here given. Look at the date on your label. If you are not paid up, please send us a dollar at once, if possible. You are only one of many.

Bro. A. McLean has returned in good health from his "Circuit of the Globe." But the "Circuit" still goes on in our paper. We proposed, a while ago, to condense a number of the letters and catch up to Bro. McLean, but subscribers protested, saying they preferred to have the letters entire even if it took several months to publish them. They will keep, and will be fresh as they appear from issue to issue.

College Notes.

The next session of *The College of the Disciples* will begin Thursday, Oct. 1st.

A called meeting of the Board was held at Bro. John Campbell's, St. Thomas on 11th inst. A College building committee was appointed. A design will be prepared and tenders asked for in a few days.

We hope to be able, in next issue, to give definite information concerning the plan, size and probable cost of the proposed building. In the meantime the College Board appeal to you for help in the interest of this work. We take for granted that the Disciples generally, both old and young, would like to assist in rearing up these college walls. This is a work for which the pioneers of our cause, in this country, earnestly prayed, but the inauguration of which few of them have lived to see. Let us all be united and help the Lord to answer those prayers. Send cash or pledges to the undersigned.

T. L. FOWLER.
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Church News.

Items of Church News should be pointed and brief. What can be clearly written on a post card will be usually ample. To ensure prompt insertion all items for this department should be in the editor's hands at least five (5) days before the date of publication.

ST. THOMAS, Sept. 3.—The mislaid report of the St. Thomas S. S. contained the following items: Number of scholars enrolled (not including mission), 287; average attendance, 194; number of teachers, 19; additions to church from S. School, 54. Contributed for school support, \$70.82

" " Home Missions, 22.22
" " Foreign " 18.94

Total, \$111.98
W. D. CUNNINGHAM.

ROSEDENE.—We learn from Bro. R. B. Ray of another baptism at Rosedene in addition to the three reported in last paper.

Winger.—Bro. Ray also informs us of some baptisms at Winger and also that he was to begin special services there Sept. 13th.

MIMOSA.—Bro. Robt. Stewart assisted Bro. P. Baker in special meetings at Mimosa a few weeks ago.

GLENCAIRN.—We learn from Bro. Robert Stewart that he had a very interesting protracted meeting at Glencairn. There were twenty-one baptisms. We shall probably have further particulars for next number.

BRACEBRIDGE.—In addition to what was said in last paper about the protracted meeting near Bracebridge, held by Bro. A. C. Gray, we might mention that Bro. Gray says the brethren there very much need a meeting house, but are not able to build it alone. He says that if \$100 were contributed by brethren outside Muskoka, the brethren there, by doing the work themselves, could erect a house that would do them very well.

ALDBORO.—The annual August meeting of the Disciples of Christ was held at the 3rd Con., Aldboro, Aug. 30th. For upwards of fifty years the brethren from sister congregations have met the Aldboro brethren yearly, at the 3rd Concession meeting-house, on the last Lord's day of August, and enjoyed with us the sweet fellowship of brethren in Christ. We have come to look forward from year to year to this old established meeting as a time of refreshing from the presence of the Lord. We had with us this year our Bro. W.

D. Campbell, of Detroit, who delivered very plain and practical sermons. Bro. T. L. Fowler assisted at the afternoon meeting. There were visiting brethren present from Lobo, Mosa, Ekfrid, Euphemia, Plympton, Glencoe, Brooke, Ridgetown, West Lorne and Rodney. It was one of the largest August meetings in my recollection. There were five who confessed Christ and put Him on in baptism as a result of the meeting.
E. J. PURCELL.

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, Hamilton, Ont.

We have received the September number of *The Cosmopolitan*, an illustrated monthly magazine, edited by John Brisben Walker. It is published at Irvington, New York, and is only \$1.00 a year. The number before us is full of interesting reading.

LETTER TO THE LITERAL CHILDREN OF ABRAHAM.—To the Gentiles, and to the Spiritual Children of Abraham, with letters of warning to all the world, drawn from the fountain of inspiration and from authentic history. Scriptural, logical and consistent. A wonderful book of prophecy and fulfilment, by William Ruble. Published by John F. Rowe, Cincinnati, Ohio, 538 pages cloth. We had this book on our table for a month awaiting leisure to read it. We are not yet ready to give it an extended notice, we see favorable notices in some of our own exchanges. We hope to do it justice in next paper.

BIBLE GEOGRAPHY.—A series of lessons on the Old and New Testament Worlds, compiled and arranged by E. V. Zollars, L. L. D., President of Hiram College, published by the Standard Publishing Co., Cincinnati, Ohio, 115 pages, cloth binding, price \$1.

We quote a paragraph from the introduction; "It is the purpose of this little volume to furnish such a knowledge of the geography of the Bible countries as is absolutely essential to an intelligent study of the *greatest of all books*. It is by no means exhaustive, but it is hoped that it will be found sufficiently comprehensive to meet the wants of the average student."

We like the plan and purpose of this book. It should have, and we trust it will have, a large circulation. It contains fifteen maps, which are distributed throughout the book, as the text requires. It is one of the books which the Bible-reader should own and use. It should be kept handy. We particularly recommend it to young people who are seeking an intelligent grip of the Bible. The conscientious student of the Bible will wish to study the geography of the Bible; but he needs a "helper," and this book he will find a good one.

THE GREAT SALVATION, by Ely V. Zollars, LL. D., President and Professor of Moral Science and Biblical Literature, Hiram College, Cincinnati, Ohio; the Standard Publishing Co.; 272 pages;

cloth; price, \$1.50. A good idea of this book may be got by quoting the titles of its chapters: Sin, and its Cure; Superior Excellence of the Christian Dispensation; The Fullness of Time; The Foundation of the Kingdom of God; The Beginning of the Kingdom of God; Faith; Repentance; The Confession; Baptism; The Ministry of the Spirit; The Development of the Christ-Likeness. There is also an appendix, with two chapters—The Distinctive Plea of the Disciples; The Creed that Needs No Revision. We cannot honestly say that we endorse every particular position taken in this book, or entirely approve of the way in which every point is put. And what we cannot honestly say, of course, we should not say. But we can very strongly commend the book, nevertheless, and could wish that all our readers might possess a copy of it. Every chapter helps to clearness of view and simplification of religious thought. It is written in a popular style and makes ample and appropriate quotations from the Scriptures. It is a book which might be a snare to a young preacher by tempting him to plagiarize. Such temptation should be resisted for honesty's sake, and for other reasons. The chapter on "The Distinctive Plea of the Disciples" suggests the remark that the President of Hiram College is "sound," and that on "The Creed that needs no Revision" would be very healthful reading for those who are in a maze as to what is the foundation fact of Christianity.

A STUDY OF THE PENTATEUCH for popular reading, by Rufus P. Stebbens, D. D., late President, Lecturer on Hebrew and Professor of Theology in the Meadville Theological School. 236 pp., stiff paper covers, price 40 cents, published by H. L. Hastings, No. 47 Cornhill, Boston, Mass.

THE BIBLICAL WORLD for August is a special number, being largely devoted to the Haskell Oriental Museum. There are articles on the Service of the Old Testament in the Education of the Race, by Prof. George Adam Smith; A Half a Century of Assyriology, by Prof. D. G. Lyon, as well as other valuable contributions and departments.

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Official News from the Foreign Society.

The receipts for the month of July amount to \$10,122.56. The disbursements for the month amount to \$5,526.71. Of this amount nearly \$1,000 was appropriated for buildings.

Notes from the Different Missions.

CHINA.

The Committee has been informed of the death, by drowning, of E. P. Hearnden. He was visiting some of the Christians and was returning home. On the bank of a river his horse stumbled and he and the horse fell into the stream. There was no one at hand to rescue him and he perished. His death is a sad surprise. It is a great loss to the mission. Mr. Hearnden went out from England about eight years ago. He had been a member of the West London Tabernacle and of Dr. Moore's training class. Some three years ago he was married. He was a good man, full of faith and of the Holy Spirit. It was a very singular fact that the mission should lose two men, during the current year, by drowning.

C. E. Molland writes as follows: "All our services during July and August have to be held in the evening on account of the excessive heat. Fortunately, cholera is not as rife as it was last summer, although we occasionally hear of its manifestations."

INDIA.

Mrs. Helen L. Jackson informs us of the death of her little boy, Andrew. Everything was done for him that could have been done. She took him to Bombay hoping that a change of air would prove beneficial, but these efforts were all put forth in vain. The sympathies of many thousands in America and in England will go out to Mrs. Jackson in her sore affliction.

Miss Judson writes that Miss Thompson helped to nurse the little boy and she herself has been sick in consequence. She is suffering from blood poisoning. At the last report she was improving somewhat. The doctor and the nurse had hope of her speedy recovery.

E. M. Gordon writes: "There is more Cholera in this district now than ever before during my knowledge of the place. One of our Sunday school boys was carried away last week. The parents sent for me when it was too late. I did my utmost for him, but he passed away after thirty-six hours sickness. He confessed Christ before he died, and on my questioning him, in the presence of his parents, he replied unhesitatingly that he accepted Christ

as his Saviour. He also repeated after me a simple, brief prayer, asking the Saviour to accept him."

Dr. Gordon is much pleased with the prospects of the work in Mungeli. She will soon have all the medical work she can attend to. It is believed that her presence and services there, will be of the greatest advantage to the mission.

G. L. Wharton writes about an open door in Bombay. He has been invited there to evangelize. He has met quite a number of persons who wish to be "only Christians." They have urged that some one be sent to them to help them. They believe that within three years a self-supporting church can be built up in that great city. They think that a church of one hundred members could be organized in a few months. Mr. Wharton is very anxious that some one should be sent out to India to preach in English. There are thousands of people in Bombay, and in all the other large centers, who understand and speak English, and a man would not have to wait until he mastered some one of the languages of India before beginning work; he could begin the day of his arrival. A suitable hall could be rented in Bombay for fifty rupees a month. Bishop Taylor, who is now in Africa, spent some four years in India evangelizing. He did much toward planting Methodist missions and establishing Methodist churches in the great centers of India. The committee would be glad to send such a man as is needed, if he was in sight, and if the funds permitted.

TURKEY.

G. N. Shishmanian writes that he has had to take Mrs. Shishmanian out of the city for a change of air. She has been ailing for some time. He hopes that she will soon be herself again. The excitement and anxiety of the past winter were too much for her. The prayers of many people in this country will go up to God in her behalf. Mr. Shishmanian believes that if the persecution would cease, multitudes in Turkey would turn to the Lord.

JAPAN.

E. S. Stevens writes that he has not yet begun to put up a home in Akita. For some reason, the price of lots has gone up very suddenly. He believes that the price will not continue as high as it is. He is waiting for a propitious time to buy. He speaks very encouragingly of the work in the northern part of the empire. He and Dr. Stevens feel greatly encouraged by their experience during the past year. At the last report, M. B. Madden was convalescent. He has been down with typhoid fever.

The other missionaries are all well and give encouraging reports of their work.

SCANDINAVIA

Dr. Holck asked for \$100 per month in addition to the current appropriation for that field. The work in Norway, especially, is very encouraging. The committee would be glad to grant this request in full. The best it could do was to promise him \$50 per month. In case times improve, perhaps the whole amount needed may be appropriated.

NEW MISSIONARIES.

It will be remembered that Mr. and Mrs. Frank Garrett, Miss Mary Kelly and Miss Dr. Daisy Macklin expect to sail in October. They will visit Cincinnati for a farewell reception. Dr. Mary T. McGavran goes to India in connection with the C. W. B. M. of Great Britain. She will work with the missionaries of the Foreign Society and will be supported by the Disciples in England.

Thus far, no one has been found to go to Africa with E. E. Faris. The committee is praying that the Lord will send a suitable man to go out to that field. The friends of the work will bear in mind that every new worker sent out, means an additional outlay. New buildings will have to be put up and the worker will have to be equipped for service. In these times of financial depression, the cause of world-wide evangelism must not be overlooked.

A. McLEAN. } Secretaries.
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Lord's Day Services:

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.

Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome.

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

Services:

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.

ST. THOMAS.—Church, corner of Railway and Elizabeth streets.

Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9:30 a. m., Junior E. Society, 10:20 a. m. Sunday-school, 3 p. m. Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m.

Strangers welcome to all services.

W. D. CUNNINGHAM, Pastor.

Residence, 43 Mitchell St.

LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. 7 p. m., Preaching Service.

Monday, 8 p. m., C. E. Prayer Meeting. Tuesday, 8 p. m., Teachers' Meeting. Thursday, 8 p. m., Prayer Meeting. Saturday, 2:30 p. m., Mission Band.

Seats Free. All Welcome.

GEO. FOWLER, Pastor,

Residence, 376 Lyle St.

GUELPH.—Bridge Street Church.

Services:

Sunday, 11 a. m., 7 p. m. Sunday-school, 2:55; Junior Endeavor, 4 p. m.; Senior Endeavor, 8 p. m.

Prayer-meeting, Wednesday, 8 p. m.

Auxiliary, once each month.

J. B. YAGER, Minister.

Residence, Queen St., near Palmer St.

BOWMANVILLE.—Church, corner of Church and Temperance Streets.

Lord's Day Services.

Young Men's Prayer Meeting, 10 a. m.; Public Worship, 11 a. m. and 7 p. m.; Sunday-school, 2:30 p. m.

Y. P. S. C. E., 8:15 p. m. Monday; Prayer Meeting, Thursday evening at 8 o'clock.

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Epistle Written in Lobo.

Twenty-three years ago, father McKillop, of Aldboro, and father Sinclair, of Lobo, were variously afflicted. By request, father Sinclair, while scarcely able to employ the pen, sent a lengthy epistle to the aged McKillop, of which the following is a part:

"We both have been exercised with the rod of our Father's discipline. No doubt we needed it and still need it.

How infinitely wise is the divine volume fitted for our instruction, support and comfort. 'Is any among you afflicted? Let him pray.' 'He who spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?' We are destined for another world. We need to make preparation. The exhortation is, 'Set your affections on things above, not on things on the earth.' If we do not obey it may be needful, in love to us, to use the rod to bend our minds to obedience. A kingdom that cannot be moved is in reserve for the people of God. To be admitted to the joy of our Lord—to be made like Him and to enjoy Him when we shall see Him as He is—will enable us to forget the pain of the discipline necessary to prepare us for the enjoyment of it. Hence the Spirit admonishes by an apostle; hope to the end, for the grace that is to be brought to you at the revelation of Jesus Christ. *This grace* is the complete bliss of eternal life in the communion and likeness of our Lord and Saviour. 'He that hath *this hope in Him* (that is, in Christ) purifieth himself even as he is pure.' You see in this truth two things, the promise of the Faithful and True Witness, and the diligent labor of the believer. Both of these the believer regards as necessarily inseparable. The careless reader disregards both. In respect to the promise he is in doubt; in respect of diligent labor to enjoy the happiness, he is too busy with the cares of this life to feel impressed with the importance of giving diligence to enter in through the strait gate. The child of God knows Him to be faithful who has promised; therefore relies on the truth which He states; prays and labors to mortify the deeds of the body; follows holiness (which is by the way, obedience to every duty enjoined by God) that he may be transformed in life to the spirit and conduct of Christ, and in glory transformed to His heavenly likeness.

"Then brother, let us, in reference to our mortal tabernacles desire for their ease and health and deliverance from distressing trials, by fervent and sincere prayer after the example of the Lord Jesus, who in His sufferings

prayed, 'Father let this cup pass; yet, not my will, but Thine be done.'

"Your last words to me were, 'I will soon see you again.' Where, I asked, in Lobo? 'No.' Here in Aldboro? 'No.' In glory? 'Yes,' the tears trickling down your cheek. I felt the import of that reply to be, I shall soon be with the Lord. Not long after, I had almost got the start of you. My own thoughts since have been, that I was as near gone as any whose term of life has been prolonged. O that I may be wise and improve the short-allotted addition of time. Many of the young and healthy have since been called to eternity, and we are still spared. Were all ready, we should have had our release. The Master has more to do in us or by us. Let us aim at dutiful submission: our turn will soon come."

Such is a portion of the devoutly written letter by Elder Dugald Sinclair, dated Nov. 28th, in the year 1851. The worthy father McKillop, lately sending it to us for publication, employs these words: "Some of the brethren, as well as myself, wish to have it in print in the *Living Laborer*." We cordially and cheerfully yield to the request of these brethren.

Volunteer Evangelization.

I have thought of the advisability of instituting a volunteer system of evangelist work by which many of our weak and discouraged congregations might have a meeting. This can be done by securing the co-operation of our present preaching force without incurring additional expense to the board.

The first thing to be understood is that the work is needed: no one will question this fact. If evangelistic work is needed anywhere in this civilized land it is among the churches of Ontario. I leave this without argument.

Again: we all understand that the cry is going up from every quarter of the land in regard to stringency in money matters, and an evangelist can not be secured at the present. Money promised to mission points can not be withdrawn, or withheld without a serious impairment of the work. The only plan by which a series of meetings of an evangelistic order can be done this fall and winter is to secure the united assistance of all congregations and preachers. Churches with preachers should be requested to let them hold one meeting at some weak point free of charge except traveling expenses which no doubt could be paid by the church for which the meeting was held. Should the contribution be more than enough to defray expenses let it be turned into

the home missionary treasury. Mission points with preachers should gladly permit their preachers to go on such a mission of mercy, knowing as they do how sad they would be without any recognition whatever in mission lines.

By a volunteer system of this kind, managed by some person of the board, either the president, or corresponding secretary. Should Brother Black in the goodness of his heart take upon himself the oversight of this work at once correspond with every preacher and secure his aid, and then learn of all the weak points and congregations needing a meeting in this way, he could say, a given place wants a meeting, can you go on a given date. This work placed in the hands of our president, or some one competent to carry it on would no doubt secure for us many additions, congregations would be encouraged and a work carried on which will not be done unless this system or some other system which is better is adopted, and adopted at once and put into operation. A work such as I have outlined would not retard but would assist and promote the work of an evangelist when secured. The want of finances need not deter the churches of Ontario from an immediate inauguration of a system of volunteer evangelization.

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A. M'LEAN.

xxxvii. — *Nankin and Round About.*

Nankin is two hundred miles from Shanghai. It was once the capital of China, and may be again. We had hardly reached the place before the work of sight-seeing began. The first thing on the list was Dr. Macklin's clinic at the South Gate. Mr. Williams and Mr. Saw volunteered to go with me. We got donkeys and started. No carriage could make its way through such narrow and crowded streets. The Viceroy has built a wide road from one side of the city to the other. Horses and carriages are seen on it, but nowhere else. A boy goes with each donkey to twist his tail and make him go, to make the appropriate remarks when things go wrong, and to clear the way when it is blocked. The sights and smells soon convince one that he is in a heathen city. Though there are half a million souls within the walls of Nankin, there are no sewers and no sanitary provisions whatever. Large ponds are covered with green scum. Gutters are filled with garbage and filth. Coffins and graves are everywhere in sight. Houses are plastered with charms to keep away evil spirits and disease. In times of pestilence the streets are lined with idols and altars. Cleanliness would do more to prevent the plagues than all the prayers and offerings.

We found Dr. Macklin preparing an address and the dispensary full of people. The building is imperial property. It is an admirable place for the purpose. It is one of the busiest parts of the city. Tens of thousands pass by every day in the year. The building is large and well arranged for a chapel and a dispensary. There is a room in the front that will hold two hundred people or more. The medical work is done in rooms at the rear. Before seeing any cases, Dr. Macklin preaches to the people. The medical work is auxiliary to the evangelistic. Christ meets all the needs of humanity. He has healing for the body, truth for the minds and redemption for the soul. He asked me to speak a few words, which he interpreted. While he was seeing the sick, Mr. Williams and Mr. Saw made brief addresses. The patients were suffering from all kinds of diseases. There were in the group, victims of dropsy, epilepsy, syphilis, rheumatism, itch, ague, running sores, enlarged spleen, hip disease, consumption, varicose veins and leprosy. Some of these answered to the prophet's description,

"from the crown of the head to the sole of the foot there was no soundness, but wounds and bruises and putrifying sores." The scene reminded me of the saying about the Christ, "And they brought unto Him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic and palsied; and he healed them." Only the worst cases come to the foreign doctor. The Chinese prefer their own physicians in trivial cases. The clinic averages about eighty. With the two trained assistants, the Doctor got through in two hours. Each patient gets a tract or a gospel. After the clinic we had luncheon and then we went to a tea-hotel and had some more gospel talk. At another time I attended a clinic in the dispensary connected with the Memorial Hospital. There was first the preaching and then the healing. It was interesting to watch the people. One woman tried to kiss the Doctor's feet. She felt as the woman did who said to another medical missionary, "Oh, doctor darlint, may ivery hair of yer head be a candle to light ye to glory." Some of these patients come from places a hundred miles distant. In touring, the workers nearly always find men who had been helped in Nankin. These men are always friends. Mr. Hunt being accused by some soldiers of a Japanese and a spy. His life was in peril. The captain recognized him and let him go. This man had been treated in the hospital. Though they are in daily contact with these diseases the physicians are not attacked. The promise is verified, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee." They are better fed and observe the laws of health, and hence resist disease as the natives in their poverty and dirt cannot. The doctor showed me through the hospital. It is a noble building, one of the best in Nankin. In the reception room are pictures of O. A. Burgess, A. M. Atkinson, J. M. Tribble and Joseph King. When this work began the neighbors were angry and disposed to drive the doctor away. When the hospital was built they made a feast, and hung up congratulatory scrolls, and made an offering of one hundred dollars.

The boys in the school and the teachers heard of my coming, and wished to welcome me in their own way. They prepared a beautiful silk scroll and wrote on it an inscription far too complimentary to be exact. They presented the scroll, and one of the number made an address. One part of the ceremony was the explosion of a thousand fire crackers. Afterwards I

visited the school and saw its workings. Prof. Meigs has three assistants. The Bible is taught every day. The exercises begin with praise and prayer. The boys are taught the classics, mathematics, geography, history and science. Every truth of science or history helps to cut the roots of superstition and prejudice. Chinese maps give almost all the globe to China. Other nations are insignificant in size and are vassals and pay tribute. A map showing the relative size of China and giving facts as to the size, population, resources and form of government of other nations, opens the eyes of the Chinese. In the native schools the Chinese characters and classics are taught, and nothing else. Graduates ask: Are Japan and England neighbors? In what province is England? Is the Queen coming to worship the Emperor? Does the sun shine in your country? Do you till the soil? Do you have any rice? Is Jesus your King? An eclipse is caused by a dragon trying to eat the sun. Gongs are beaten and cannon fired to scare the monster away. A few lessons in astronomy are sufficient to make eclipses intelligible. The telescope and other scientific apparatus presented to this school by Captain Atkinson, and the microscope presented by Pres. Louis, are of the greatest value. Prof. Meigs has as many boys as he can take. He needs a dormitory. This will cost about \$1,500. He is preparing to start some industrial work. He feels that this department is absolutely necessary. In China the literary class is the highest of all. It has the whitest and softest hands and the longest finger-nails. It has the greatest aversion to labor. This feeling must be broken down. If pupils are taught to work with their hands an hour every day, their conception of the dignity of labor will be changed. In this school are several promising young men. It is hoped that they will develop into effective evangelists.

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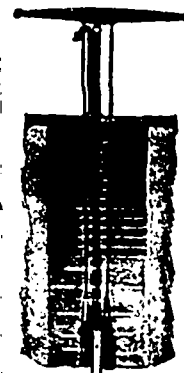
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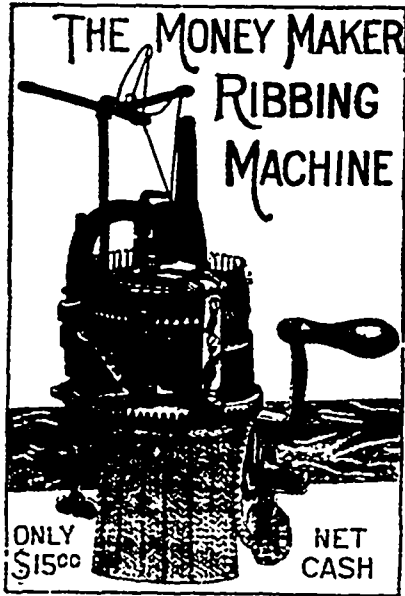
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