Canadian Evangelist.

TO THE PEOPLE ALL THE WORDS OF THIS LIFE.

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The Canadian Evangelist

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul In the following terms: "1 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 hagtism, one God and Father of all, who is over all, an through all, and in all."-Eph. lv. 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.

Robins of the Spring.

Go out into the morning when you feel your heart is breaking.
While the sun is rising softly through

a haze of grey and gold,

Ere the eyes of friendship open and
the birds are just awaking And meeting you with melody before the dawn is old.

Walk away into the woodlands while yet your care is aleeping—
Though you bow beneath your trou ble, tho you bear a load of care; Tho' your soul is sick with sorrow and your eyes are dim with weeping, Keep your morning tryst with robins and you never can despair.

They sing of all the brightness in the past you've left behind you, They fill your soul with courage for the days you're passing through, In an ecstasy they tell you that wher ever death shall find you. They know something of the gladness that will surely come to you.

Oh! throats that flood with melody, so full of love and sweetness-Whatever he the blissfulness that other life may bring, We feel now, in our sorrow, 'twill be

lacking in completeness, Should we hear no more the music of the robins in the spring.

-Clifford Express.

H. H.

U. M. BROWDER.

in Texas, among our people, asked the writer the following question:

"How is it that you are reported all over Texas as being in favor of the rebaptism theory?"

but from man. No man who has clear letter with this affirmation:

possess a perfect knowledge of the de- working by love. - Christian Courier. sign of an institution before his obedience to that institution is accepted of God. If this be true, i.e., the re-baptism theory, the gospel will fail to serve the purpose it was intended to serve by study in the city of Chicago, the quesits author. When a man is taught the tion was propounded: "What is the claims of Christ upon the world, and is value of the Old Testament?" and the led by the spirit of obedience into the answer given in the main seemed to bath of regeneration, his baptism is imply that only a thorough and exhausvalid, because his baptism is an act of tire critical study of the books of the faith in Jesus Christ. Whoever is bap- Old Testament would enable anyone tized in answer to his faith in Jesus rightly to judge of its value. It was Christ as the Son of God, is baptized stated that this study should be divided according to the holy scriptures, wher into many departments, and these ther he knows all about the design of departments should be again sub-dithe rite of baptism or not. The mercy vided. There was, for instance, the of G'd requires this.

the result? Why such a learned test of the old Testament. would exclude seven-tenths of the redamn the world without remedy.

purpose of faith is to furnish him "ac- to be this: by, and resolved into, causes and rea- creatures. sons, powers and laws. But all of this The question is often asked: "Why belongs to his growth in "the know-fread the stories of Abraham and Isaac ledge of God and of Jesus our Lord." [and Jacob and Moses and Joshua and

One of the most brilliant preachers tism. If the sinner believes the gospet stories of Aineas and Ulysses and and desires to be immersed simply be- Agamemnon; of Socrates and Plato new voice unto the enjoyment of new chief's eyes flashed, and he answered: cause God requires it, that baptism is and the heroes of the Pagan and Greek privileges and unto the discharge of "Do you see that great stone over valid, though the candidate may not world? The answer is not far to seek. new obligations. It is a different day there? On that stone we smashed the know that baptism is "for the remis- The stories of Abraham and Isaac and sion of sins." There can not be found! Jacob and Moses and all the patriarchs Since we are a "newcomer" in Texas, in the great State of Texas two advo- are stories of men who heard a divine of argument, to show that Saturday that oven we roasted the human bodies we do not want to be placed in a false cates of the re-baptism theory, who can voice speaking to them, no matter how and Sunday are one and the same. for our great feasts. Now, you I you I light before the brotherhood of the be made to argue on the design of bap. the voice spake, whether in a still, small But such persons assume a useless and Southwest. We allow no man to be tism, provided they will allow the writer voice of conviction or the audible voice stronger in the faith once delivered to catechive them. Does baptism fail that made itself known to the outward to the saints" than we are ourself. We of its purpose when obeyed from the ear, still the story is the same. "And the third, or the fourth. There has changed us from savages into God's are not willing to sacrifice any truth or heart, if the candidate does not know the Lord spake unto him saying. principle which belongs to that system all about the design of it? This is not Once imbue the soul of man with the of human salvation of which Jesus our an assumption, for no man will deny idea of the personal care, interest, Lord is the author. Nor would any that many thousands of believing souls direction and help of a personal God. one who knows us so allege. We are have submitted to baptism simply be- and the germ of an immortal hope is informed that throughout Texas it is cause God requires it, and vet they vivilied in his breast. This hope is rumored that we are in sympathy with knew but little of the real design of the just as quickly born in the heart of the the re-baptism theory, and for this real institution. Is this baptism a failure? lowliest and most unlearned as in the son we take this method to undeceive By no means. If so, all is a failure, heart of the sage and philosopher. Can any man of the re-baptism theory Here is the first element of the power 1. We could not endorse the re- tell us just why and how baptism is for and value of the Old Testament rebaptism theory because it is not of God, remission of sins? We conclude this vealed, not "to the wise and prudent."

ness of the religion of Jesus Christ, will prompted by the spirit of obedience on reads in the pages of the Old Testa- "Lord's day" at the time when the ning into fanaticism.

ever attempt to build up a theory of re- the part of the believer in Christ and ment the story of God's care for apostle wrote. And this name, design baptism on the grounds that one must the gospel, is accepted of God as faith

Value of the Old Testament.

At a recent symposium for Bible historical part, to be understood in the 2. Now, to illustrate the principle in- light of the "higher criticism;" there volved at this point, suppose we require were the departments of poetical literaof the world, wrapped in universal ig lure, legal literature, wisdom literature norance, that all sinners must know all and devotional and prophetic literature; about the design of faith in Jesus and each department required a special Christ before that faith can possibly be line of study and exegesis in order that acceptable with God. What would be the student might realize the full value

Listening to all this outlining of methbaptism advocates in the State of Tex- ods for the study of the Old Testament. as. To be sure, all truly consecrated the thought came with deep impressive- criticism."-Chicago Interior. persons know enough of the design of ness: "Has not the Old Testament a faith to be saved; but this fully illus deep and abiding value to hundreds trates the principle-involved. Must the and thousands of simple, earnest, honest sinner who, by preaching or reading the hearts who have never heard of the word of God for himself, is made to be- 'higher criticism,' and who do not even lieve that Jesus Christ is the divine Son know the distinction of historical and of God, know that faith "purifies the legal; of wisdom and devotional literaheart," and all about what the term ture?" It seemed a question of far "heart" means, before God will accept deeper import: "What is the value of humble, the unwise, the unlearned?" Is the sinner bound to know that the And the answer to the question seemed

cess into grace," by which he is saved, The story of the Old Testament is before God will accept his faith? In the story of the struggle of the indideed, dear readers, but few ministers of vidual soul to realize its personal the gospel are prepared to give the felationship to a God who is one; who philosophy of the conditions of salva- is a spirit; who is everywhere present; tion. The validity of faith in Christ is who inhabits eternity; who is all powernot made to depend upon the believer's ful, all-wise, and, above all, who cares knowledge of phenomena as explained for the least and lowliest of His

Just exactly so with Christian bap. Samuel and David, rather than the

Abraham; of his promise to his children nating, as it does, the origin of our and his children's children; of the faith. sacred day, clearly proves it to be one ful fulfilment of these promises as bath. demonstrated in all the wonderful history of the descendants of Abraham, are not left in doubt. The reason of culminating in the establishment of the its consecration and the "ipsissima great and splendid nation under David terba" of its institution are still on regreat and splendid nation under David cord, and we may read them. Thus and Solomon, this story, we repeat, we may turn to the Book of the teaches a lesson of trust and inspires a Genesis of all created things and read deep and abiding hope in the care and these words: "And on the seventh day providence of a personal God that God ended his work which he had made, reaches into the depths of the human heart as no other stories ever can or ever will while literature remains.

all other literature that the spirit of ment of the centuries, brought our criticism impairs the power of poem or essay or story to move and inspire the the resurrection of Jesus of Nazareth, heart. It may be a consoling thought as the first-born of the dead, Lord of to many that since the higher criticism life, and Savior of men. of the Scriptures, especially of the Old event was born the sacred day which Testament, is necessarily confined so largely to school-men and professional Sabbath day; redemption glorified the. theologians, the value and the power of day which is now called the Lord's day. the Old and New Testaments will ever So the significance of the two days, as remain the same to the earnest seekers indicated by their origin, are wholly after God, and that they can be deeply than useless must be the effort to prove and thoroughly understood by those them one and the same. who have never heard of the "higher

The Lord's Day.

S. S. Mitchell, D. D., of Buffalo, N. Y. (Presbyterian), has a very fine sermon on "The Lord's day," in the April number of the Pulpit, which starts out in the following bold and masterly manner, giving evidence of the fact his obedience? No, never. This would the Old Testament to the poor, the that he knows what he is talking about, as also showing his misguided Preshyterian brethren the folly of prolonging, against overwhelming Scriptural testimony, the obsolete Jewish Sabbath:

> Speaking from what we know of the duration of human history, and the changes which have taken place therein, we may say that our present sacred day is a new creation.

which was from the beginning re-born missionaries, who only want to get rich from the womb of time's transcendent event, and re-christened in the presence of earth and heaven.

from the old Sabbath. There have an impossible task.

The first day of the week is no more the seventh than it is the second, or great love of Jesus Christ, which has been a change, and the world has now secular language the first day, not the this spot! You have to thank God for for sacred use a new day. It is in seventh, which is so consecrated-Sun. the gospel, as otherwise you would be day, not Saturday-and it is the Lord's killed and soasted in yonder oven, and day which is so established, not the old Sabbath of the Jews. And our present sacred day is different; not only in its number and secular designation, but it is also found to be different by its religious designation. It is the Lord's day, so called by the highest authority.

'I was in the spirit on the Lord's day," says the apostle, and the fact is to be willing to be nobody on earth. that he adds neither comment nor ex-

entirely different from the ancient Sab-

Of the origin of this latter day we and God blessed the seventh day and sanctified it, because that on it he had rested from all his work which God created and made." But the progress It is a recognized truth in regard to of the divine purpose, and the moveworld and man unto an event which outranked that of creation. This was And of this is now the possession and obligation of the world. Creation crowned the distinct, and wholly useless, and worse

We would be glad to reproduce the entire sermon if we had space, as it is the most sensible and Scriptural and practical production on the subject we have ever seen emanating from a Presbyterian, or from any other Protestant. No, we as Christians have no use for the Jewish Sabbath.. The Jewish Sabbath as a factor in the religion of Christ must go. We thank Mr. Mitchell for his good and grand sermon.—Christian Leader.

A Home-Thrust.

A story is told of an old Fijian chief and an English earl-an infidel-who visited the islands. The Englishman said to the chief: "You are a great chief, and it is really a pity that you It is the ideal or soul of the holy day have been so foolish as to listen to the among you. No one nowadays would believe any more in that old book It is a new day. New as to its origin which is called the Bible; neither do bearing letters patent from the hand men listen to that story about Jesus of the risen Lord; new in its spirit, Christ; people know better now, and breathing the influence of a new significance upon the hearts of men; new I am only sorry for you that you are so in its external features, calling with a foolish." When he said that, the old been those who have sought with great heads of our victims to death. Do you pains, and by an immeasurable length see that native oven over yonder? In -if it had not been for these good missionaries, for that old book, and the children, you I you would never leave we would feast on your body in no time I"-The Chronicle.

> The surest way to become poor in earnest is to try to keep all you get.

> The way to be somebody in Heaven

There are church-members who call out from man. No man who has cicar letter with this amirmation:

out "unto babes."

out "unto babes."

planation proves that what we call conceptions of the spirit and genuine.

Every act of obedience which is The humble and lowly heart that "Sunday" was well known as the keeping the ten commandments run١,

Contributions.

The Commission vs. Denominationalism.

XIV.

T. B. KNOWLES.

That the commission was given for and embraces only, such persons as are of sufficient age and intellect to receive its teaching, obey its commands, and enjoy its promises, is evident to every rational mind. The "teaching," making "disciples of all the nations," preaching "the gospel to every creature," the preaching of " repentance and remission of sins," "he that believeth and is baptized shall be saved," etc., was never intended for persons incapable of instruction, of faith, repentance, or of obeying the Gospel. The commission was never intended, therefore, for either infants or idiots.

(1) This fact is everywhere apparent discourses were not delivered to inso "pierced to the heart" that they do?' and were commanded to "repent and be baptized every one of you. in the name of Jesus Christ, for the remission of sins," etc., and that "gladly received His word, were baptized," etc.

(2) There is not a command in the Christ or his apostles, authorizing infant baptism; nor is there a single ex-

practiced it. (3) This has been admitted by pedobaptists, clearly so, as the following statements, made by scholars of that school, will show. But, first, let us hear what the late Archbishop Kenrick who clearly voiced the whole Roman said. Commenting on the words of the commission, "Go teach all nations, baptizing them," the Bishop remarks: "Whether infants shall be baptized cannot be inferred with certainty from the words of the commission." Again, he says: "Without the aid of tradition, the practice of baptizing infants cannot be satisfactorily vindicated, the Scriptu-Church of Rome claims infant baptism as her own offspring-born of tradition. Notwithstanding this fact, denominationalism has shown a tender tone for it, and still fondly dandles it, as though it was her own. And the Church of Rome is not slow to remind Protestants of their inconsistencies in this respect. the following example of this kind of Catholic pleasantry and retort, which between a Rev. Mr. Pope, of the Church of England, and a priest named McGuire. Mr. Pope charged the church of Rome with being "corrupt." Mc-Guire replied, "If then the church of "You sprinkle infants in your Protes-

left with the Catholic church to adopt tradition I such rules and measures as she desired (4) "Infant baptism is not so much

in the preaching and carrying out of the of these; a testimony that condemns of Rome, Hermas, Ignatius, or Poly- "the Word of God" or the truths of commission by the apostles. Their the practice of their own churches: carp-either name or allude to infant the Christian religion, and went on to Neander says: "It is certain that baptism, or say anything that would im denounce the man who is so desperately fants, nor were they infants who were Christ did not ordain infant baptism . ply it." (Campbell.) "We deny that foolish and wicked as to entertain a

families is mentioned, as in Acts xvi. 33, 1 Cor. i. 16, we can draw no such conclusion, because the inquiry is still to be made whether there were any children in these families of such an age that they were not capable of any by the apostles, there is no express baptists sustaining this fact. Curcel of what awaits them after death. mention of an infant." And Wesley lene, champion for infant baptism, says: "There is no express command says: "Pedobaptism was not known in or clear example." While Calvin de. the world the first two ages after Christ. clares that, "The last discourse of our Catholic church on this question, has others." Again, Wesley says (Doc. the rite of infant baptism on any supwhich expressly declare that infants infant baptism did not begin until the ruin. were, or that they should be haptized." And Martin Luther says: "It cannot appears not the least footsteps of it for about the worst conceivable way of be proved by the Scriptures that infant baptism was instituted by Christ, or began by the first Christians after the ral proofs on this point not being apostles." Barnes, commenting upon thoroughly conclusive." And, as to the words "For the promise is unto during the first three centuries, and im none of the very class for whom the household baptisms, so much relied you, and to your children," Acts ii. 39, upon by pedobaptists, the Bishop says: "It does not refer to children as istering the ordinance." Neander (Ch. frankly says: "It cannot indeed be children, and should not be adduced Hist., Vol. 1) says of Cyprian (A.D. baptists, touching infant baptism taking said to be "the most talented theolo- says: "It was far from being uniformly are very much inclined to ignore. the place of infant circumcision. The gian in the English church of his day," recognized in practice." says: "The texts appealed to, as commanding or authorizing infant baptism. bear a sense neither designed nor and without any divine sanction what- on the principle of setting a thief to deducible, and likewise (historically ever, its own supporters being judges I catch a thief, I may be competent to considered) there exists no sufficient And, surthermore, it took its rise in an give some useful hints in reserence to positive evidence that the baptism of infants was instituted by the apostles The late Elder George Garity reports in the practice of the apostolic age." And again he says, " Equally vain is at " work " " with all deceivableness of ployed may require watching lest old the pretended analogy from circumci- unrighteousness": (2' Thess. 2 ch.), associations should prove too strong occurred in a discussion some years ago sion, which was no sacrament at all, when Paul wrote, continued without for him and he be found betraying his but the means and work of a national distinction."

Let us hear one more witness, Dr. A. T. Bledsoe, of the M. E. Church began to change, and before the com- the hare." South. He says: "We have shown in mencement of the fourth, a deplorable Rome is corrupt, why do you practice this paper (Southern Quarterly Review) corruption of doctrine, discipline, and

etc., has the following conversation be- pedobaptist world-Methodists. Pres. and transplanted from the hot-bed of tween a Presbyterian and a Catholic: byterians and Episcop-lians-we just "Pres. Do you not believe that bap- let the anathema of Mr. Miller pass on tism was administered to infants in the with the idle wind." Thus, according days of Christ and the Apostles, and to pedobaptists themselves, infant bapthat they looked upon it as essential to tism has no New Testament authority true obedience?" "Cath. We do not whatever. But, it is claimed that the believe it was taught, recognized, or practice has historical support; that it admitted by Jesus Christ, his Apostles, is mentioned by early Christian writers, or their immediate successors, or that etc., etc. Well, let us examine the hisin their days it was considered estatorical evidence relied upon, and the sentia." "Pres. Where, then, do first thing we meet with is a fact Catholics derive their authority?" that cuts off the head of this historical "Cath. Not from Scripture, not from argument in favor of infant baptism, precept or example, but from the and shows it to be nothing more than power and authority which Jesus Christ the old decapitated corpse, Romish

expedient to promote her best interests as named in any fragment of ancient meeting, and perhaps prevented me have spoken freely and exchanged and diffuse a knowledge of her ways tradition during the first and second to all nations and kindreds of men." centuries. No living man can find any sermon might contain. But, learned pedobaptists as clearly allusten to it, or account of it, till in the assert this practice to be anti-scriptural, third century. Not one of the five that he had a better opinion of them Here is the testimony given by some apostolic fathers-Barnabas, Clement than to think that any of them doubted we cannot prove that the there is any express affirmation of the doubt regarding these things, as one asked of the apostles, "What shall we apostles ordained infant baptism; from practice of infant baptism, before the who has almost-if not altogetherthose places where the baptism of whole time of Tertullian (A.D. 200), or that placed himself beyond the utmost there is even any unequivocal allusion limits of hope or help. to it by any writer who preceded him." (Dr. Pendleton.)

I have quoted the language of these third century after Christ, and there

popery I

A Plea for Sceptics.

PETER ANDERSON.

"Then Simon Peter answered him: Lord, to whom shall we go; Thou hast the words of eternal life.'

I recently heard a sermion preached from this text. The preacher, a Methodist minister of more than ordinary ability, gave us what was regarded by the greater part of his hearers as a most excellent sermon. But his mode of dealing with his subject raised a feeling of antagonism in my mind which effect-

He began by assuring his hearers

He then proceeded to emphasize the thought that there is nowhere else to go: that it is Hobson's choice, this or two men of acknowledged scholarship nothing; and gave us the dying words and highest Christian integrity, in stat- of sceptics—such as "I am taking a whole New Testament, given either by intelligent reception of Christianity; ing this very important fact, because leap in the dark," etc.—to prove what for this is the only point on which the they give it in terms forcible and clear, no one, themselves included, ever case turns." (N. Hist. pg. 198.) And and their testimony cannot be quest doubts or denies, viz., that these men ample showing that the apostles Dr. Wall says, that, "Among all the tioned. But there is abundant testi- have no certain hope or expectation of persons that are recorded as baptized mony from the pens of learned pedo- a future life, nor any well defined idea

> He then pictured in glowing colors the bright hopes and perfect confidence of the "believer," and invited us to In the third and fourth it was approved choose between faith and doubt in the Lord referred to adults, and to no by few; in the fifth and sixth, began to light of the visible results, remarking obtain in divers places."... "Therefore that the thoughtful man would pause tracts): "We do not pretend to found we" (pedobaptists) "observe this rite before choosing to discredit the "Word as an ancient custom, but not as an of God," and refuse the only way which posed precept or examples of Scriptures apostolic tradition." 'The custom of offered a means of escape from eternal

> > Now all this seems to me to be just the first and second centuries." (Sten- helping an intelligent and honest man nett's Ans.) Jones' Ecc. Lea. says : who has acquired sceptical habits of "Not one natural infant appears to have thought regarding religious matters; been baptized in the Church of Rome and I could only sincerely hope that mersion was the only method of admin- sermon seemed to be specially designed were present to hear it.

It would be well for preachers, as proved that infants were in those to establish the propriety of infant bap- 248-258): "He and his colleagues also for Christians generally, to recogthe argument, fondly advanced by pedo- infants." And Coleridge, who was the baptism of infants." And Bonson generally termed "infidels," which they

> I have been held by some who seem It is certain, therefore, that the prac | well qualified to judge, incredible as it age, and at a time, when many corrupt the treatment of this class to men who tions had crept into the church. "The are very much my superiors in regard mystery of iniquity" that was "already" to all else. Of course a thief so emceasing to multiply errors in the church, employer by doing something at that until, as Dr. Miller says, "hefore the species of deception known as "barkclose of the second century the scene ing with the hounds and running with

"A word to the wise is sufficient."

It is neither wise nor right for preachher precepts?" Mr. Pope denied the that the position assumed by us (viz., morals had crept into the church and ers to assume an attitude of irritation were taught to believe the Bible to be assertion. The priest then affirmed, that there is no express authority in the disfigured the body of Christ. Hege- and personal antagonism to infidels, a revelation from God, and who did New Testament for infant baptism) is sippus, an ecclesiastical historian, de- and to treat them as if their unbelief believe it to be such in their younger tant church: and you know, and I corroborated and supported as clearly clarcs that the virgin purity of the was something which they had freely days; as far as a man can be said to know, and God knows, that there is no and fully as language can support any church was confined to the days of the and voluntarily chosen by reason of believe anything without having made such thing in the whole book of God." thing, by such writers as Wesley, Wat- Apostles. "Taylor and others," says their own obstinacy and love of untruth. any careful or personal examination of "We get our authority," added the son, Clark, McClintock, Nast, Edwards A. Campbell, "have shown that all the Do you not see that the inducements the evidence upon which it depends for priest, "from the power conferred upon Calvin, Dr. John Dick, Schaff, Light. abominations of popery were hatched are all the other way? That it is really acceptance as true. And when these us by God to change the institution as foot. Dr. S. Miller, Baker, Hodge, in the second century" (C. and R. an incredible thing that handreds, aye men, from whatever cause, found their we saw fit. Hence, you take the prac- Hoy, Blackersteth, Scheffer, Hibbard, Debate, p. 423). So infant baptism thousands, of sane men, many of whom hold upon the religious faiths of their

Hughes, in his "doctrinal catechism," Thus surrounded and supported by the nominationalism was a plant reared in character, should, as a matter of choice, simply disbelieve a religion which warns them that "he who believeth not shall be damned," while unbelief offers nothing whatever to place in the opposite scale; or that they should feign an unbelief which they do not feel and which, if their infidelity is only feigned, they must inevitably know will end in irremediable disaster?

Give the sceptic the heaviest shot that you have in your assenal in the way of fact or argument, and if he deserves help he will hear you gladly, but to base all that you offer him as a remedy on what he knows to be a false diagnosis of his case is to offer him the veriest "vacant chaff," no matter how ually destroyed all my enjoyment of the well it may be meant, for grain. I from appreciating the good which the thoughts fully with many of the reputed "infidels," and I know that many of them are glad to hear religious truths, which after all it affords them no pleasure to disbelieve, so presented that they cannot help believing them.

It is not wise or just to charge sceptics with refusing to believe "the Word of God." There is no sceptic outside a lunatic asylum so infinitely foolish as to match himseif against almighty God by refusing to credit that which he knows or believes that God has spoken. Their scepticism consists, so far as their intention is concerned, not in doubting ruhal God has spoken, but in a doubt as to whether it is His voice that they hear. And, to be perfectly candid, when I pass in mental review some of the things which many of us have been insisting upon as a part of the message, the scepticism which finds it well nigh impossible to believe that it is the voice of God that delivers it, does not appear to me to be such a very incredulous or irreverent thing after all. To charge the sceptic at the outset with refusing to believe God, is an exhibition of weakness and injustice on our part which is nearly certain to result in arming him, a priori, against all the good and wise things which we will, of course, say later on.

To commend the Christian religion to the acceptance of the sceptic on the ground that, nothing better offers as a means of meeting the needs of humanity or enlightening us as to the origin and destiny of the race, is neither helpful to him nor fair to the Christian religion.

The difficulty with the sceptic is that he has come to regard the facts of the gospel, the salvation which it offers. and the ruin from which it saves, as largely mythical and incredible; and to families." He also quite repudiates tism, or as applicable particularly to were the first who publicly sanctioned nize certain truths regarding the class tell him that nothing better offers as an explanation of the mystery of human life, or God's purposes regarding the race, is merely to strengthen his conviction that He has never made an oral tive of infant baptism stands con- may appear, rather sceptically inclined or written revelation to men at all. are all, without exception, made to demned as a mere human institution, myself, and I submit that, somewhat Then all such talk-argument I will not call it—proceeds upon the old unwarranted and exasperating assumption that he has voluntarily thrown his former religious faiths away, and could by a simple exercise of the will just as voluntarily resume them again, if he only would. That, in short, he has deliberately determined to go to perdition merely for the fun of the thing, or at the best, just to humor his own insane obstinacy.

Now the very reverse of all this is true, and he knows it. Probably at least nine sceptics out of every ten to be met with in Canada are men who tice from us." And the late Archbishop Livingstone, Burnet, Ryle and Wall. now cultivated in the garden of de- are intelligent citizens of good moral youth slowly but surely relaxing year

after year, there were many occasions and that He governs the universe name of Jesus Christ" (8. 12); "Jesus" them proved unworthy of that glorious on which they felt the keenest mental which He has created. Ask him if it (viii. 35). suffering, and made the most scienuous is possible that the thing which of all-And if at last the thoughts and reason. fraud. He can not believe so till he spirit? ings which they could not quiet, and is ready to abandon his belief in the from the constant recurrence of which guiding and controlling hand of God, they could find no means of perma- which, to the most of his class, is im- Who were Scribes? Priests? Sad- eternal. nent escape, have resulted in making possible; the evidence of it being too ducees? Prophets? Jews? Gentiles? them doubters of, or disbelievers in, overwhelming. the inspiration of the Bible, as we believe in it, or of any other of their be able to explain all the providences Version differs from the Common sense (collective and not individual) in old religious faiths, do you not see that by an act or exercise of the will

mazes

Their feet have trodden through the

weaty years, Unthink the thoughts whose thousand varying phases

Have brought but empty hands and blinding tears"?

Neither do these men take kindly to the term "infidel," as an appellation by which to distinguish them from ordinary mortals. Some of them have a conviction that fidelity to their own best conceptions of what is true and honest and manly is after all the best fidelity, and that they would better deserve the title did they profess a faith which they do not feel. The idea is worth considering.

No, I am not "running with the hare," my friend. I am only trying to show that we have been carrying altogether too much dead weight in the tace, if our object is to overtake him.

It is exceedingly unfair to the Christian religion to recommend it to the sceptic on the ground that it is the best thing that is available. You have already claimed for it that God, the source of all wisdom, is its author and designer; that it is His way of climinating all that is evil from humanity, and now to say that nothing better offers is to "damn it with very faint praise?

Conditions are quite conceivable in which the best available thing is utterthe existence of which the best explan. looks like a good idea. - Aylmer paper. ation offered is wholly insufficient; in which you can but believe that the true explanation of the "situation" has never been discovered or revealed. The sceptic thinks he sees such conditions in the past history and present class of the Church of Christ S. S .situation of the human race. He will 1st quarter, 1893; Acts i. to viii. probably readily agree to the proposition that the Christian religion is the best of all the religions of the earth; Stephen, Gamaliel, Theudas. Aaron that it is from many points of view the Philip, Theophilus, Abmham, Samuel best thing that offers.

and influence his beliefs and habits of Jesus in these eight chapters. thought, you must claim infinitely more III. Make it clear how people befor it than this. And you may boldly come Christians, defining the terms, ledge of God the Father." make the claim that it is not only the Faith, Repentance, Baptism, Converbest thing that is offered as a means sion, Church (according to the usage that in the original the word ekleklois of benefiting humanity, but the best in the New Testament.) thing that is concervable. That it is IV. (t) What is the Holy Spirit? the only thing that ever liss so trans (2) What was the Baptism of the Holy places named, and is thus rendered in formed any considerable number of Spirit? (3) What were "gifts" of the the revised .version :- "To the elect the human race as to fit them for Holy Spirit? How, by whom, and who are sojourners of the Dispersion eternal life; and that it is able to trans- what for, were they given. (4) Why form and redeem to the very uttermost are there no "gifts" of the Spirit toall who accept it honestly and sincerely day? (5) To whom and when is the enough to act as if they believed it; any Holy Spirit given? (6) How does it professed acceptance of it which falls come? (7) Mention six other names short of accomplishing this result being given to the Holy Spirit, and explain election to eternal life till it was made only a sham and a delusion. You may them. make the most comprehensive claims question the correctness of your claims (2) Why Peter spoke first? (3) reminder made to the Israelites in absurd, but you easily have the best of before Pentecost? into this channel.

your kind; there are some things which he doesn't know himself. Especially do tles"; "the former treatise" (i. 1); "innot insist upon such conceptions of fallible proofs" (i. 3); "his brethren" God as I once heard expressed by one (1. 14, name them); "purchased a of those abnormal developments known field with the reward of his iniquity" meeting, still took heart of grace when sun shall be turned into darkness, and ordain before." the attendance became larger than he the moon into blood," (ii. 20); "the weather, and told the people that he believed that God was doing the very best He could for them under the circumstances.

Hepworth, Ont.

The Sunday School.

Sunday School Committee of the Co oper ation of Disciples of Christ in Ontario:—J. A. Alkin, Chairman; E. B. Barnes, J. D. Stephens.

All matter intended for publication in this department should be sent to J. A. Aikin, Orangeville, Ont.

Written Examinations.

The Disciple church are taking the initiative in the way of written examinations in connection with Sunday school work in town, and a list of the questions asked will be found on another page. The questions will be given out next Sunday, and each ly inadequate as a remedy for the evils scholar will have until the following which they entail, or for the reason of Sunday to write the answers. This

Church of Christ S. S.

BIBLE CLASS.

Examination questions for the Bible

I. Identify: Joel, David, Caiaphas, Barnabas, Peter, Herod, Pilate, Ananias,

But if you are to arrest his attention | II. Explain all the names given to

V. Describe the events of Penterost

the contention if you know the facts, VI. Show how the Gospel comprises Lord hath chosen (elected) thee to be and are sure to benefit him if he is an all these expressions: "The resurrect a special people unto Himself above honest man, by directing his thoughts tion from the dead" (iv. 2); "all the all people that are upon the face of the . The sceptic is commonly a man who Christ" (v. 42); "Christ" (viii, 5); people not as having been elected to Medical Inhalation Company found on 85 Wollington St. North, believes in the existence of the Creator, "Kingdom of God" (viii, 12); "the eternal life individually, for many of another page.

VII. What was the condition of the efforts to stem the tide which they felt others is capable of doing, and has first church: (1) Spiritually? (2) Sowas bearing them away from their old done, the most to elevate, purify and cially? (3) Financially? (4) As to moorings, they knew not whither, benefit humanity, is an accident or a organization? (5) As to its mission

VIII. (1) What were the qualifications and powers of an Apostle? (2) were certainly not entitled to life Don't claim to know everything and clans? (3) Explain why the Revised that the word elected is used in this and intentions of God. The sceptic Version, and where the former makes will think none the less of you for being the meaning clearer, or makes any im-"They cannot now retrace the winding subject to the limitations common to portant changes in these eight chapters.

IX. Briefly explain: "Acts of Apos-(v. 3); "yielded up the ghost" (v. 10); faith. 'bring this man's blood upon us" (v. of God " (viii. 12); "gall of bitterness"

(viil. 23). prove everything by the Scriptures.

巡he **Citic's Corner**.

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

May 13th, 1893.

BRO. SHEPPARD:

Please give us your views in Critic's Corner, EVANGELIST, on the first sentence, 2 v. 1 ch. 1 Peter; also, 11 v. 3 ch. Philippians. D. M. K.

IST PETER, IST CH. 2ND V.

"Elect according to the foreknow-

In the first place let it be noticed (elect) is prefixed to the words rendered "strangers scattered" in the several -the word elect thus conveying the idea, not of choice to eternal life, for a letter directed in that way, no one, as Lardner observes, could receive; because no one could be certain of his sure by his final perseverance.

The persons thus addressed were along this line that you please. The e in your own language, stating also: (1) those whom God had chosen, on acis no danger of claiming too much. Why the Apostles needed to wait till count of their obedience to the Gospel, The sceptic will perhaps be ready to that time before they began to preach? to be His people, and agrees with the at first, or to characterize them as Whether or not there were Christians Deut. vii. 6: "For thou art an holy people unto the Lord thy God: the Boston, Mass. words of this life" (v. 20); Jesus as the earth,"—which is said of them as a tention to the "honest offer" of the

destiny. And in the same manner the SPECIAL "Knowing, brethren beloved, your election of God," which is said of them as a church; for, individually, many proved themselves naworthy of their profession, walking "disorderly," and

In his comment upon this passage, Cretes? Parthians? Proselytes? Gre- Dr. Macknight, though a Calvinist, says other passages of scripture.

"According to the foreknowledge of God the Father."

A definition of the word prognosin (foreknowledge) will assist us to understand its import in this scripture. It which means :-- "To make a previous as boy preachers; who, when the weat (i. 18); "cloven tongues," (ii. 3); these choice of, as a pecular people. To ther turned out showery and unfavor- are not drunken-seeing it is but the know before, or foreknow with APable on the great Sunday of the camp third hour of the day" (ii. 15); "the PROBATION, to FORE-APPROVE. To

And so it is that God has ordained had expected, in view of the state of the day of the Lord " (ii. 20); "pains of before-hand that all who believe in death" (ii. 24); my flesh shall rest in Christ and obey Him shall be His hope" (ii. 26); "Thou wilt not leave elect or chosen people. "According my soul in hell" (ii. 27); "pricked in 2s He hath chosen us in Him before the heart" (ii. 37); "in the name of the foundation of the world, that we Jesus Christ" (ii. 38); "fellowship" should be holy and without blame be-(ii. 42); "btcaking of bread" (ii. 42); fore Him in love: having predestinated "times of refreshing" (iii. 19); "resti- us unto the adoption of children by tution of all things" (iii. 21); "un- Jesus Christ, according to the good learned and ignorant" (4. 13); "be- pleasure of his will," Eph. i. 4, 5. lievers were of one heart and one soul" Notice, chosen us in Him; not when (iv. 32) "great grace was upon them we were non existent, but when we all" (iv. 33); "lie to the Holy Spirit," came into union with Christ through

> To make this plain let us notice 28); "the word of God increased" (vi. how Paul illustrates the nature of the 7); "blasphemous words" (vi. 13); "election of grace" in the eleventh "church in the wilderness" (vii. 38); chapter of Romans: "God hath not "living oracles" (vii. 38); "Kingdom cast away his people whom he foreknew. Wot ye not what the scripture saith of Elias? How he made inter-Answer as briefly as possible, and cession to God against Israel, saying, Lord they have killed thy prophets, and digged down thine alters; and I am lest alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to Baal. Even so then at the present time also there is a remnant according to the election of grace."

> > Now let us read from t King, xix. 18. "Yet I have left me (or, I will leave me) seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth that hath not kissed him," thus plainly intimating they were left (elected) BECAUSE they did not bow; and so in the gospel dispensation such of the Israelites as were obedient to the gospel were recognized as God's people according to the election of grace.

be at the eternal judgment when each person who has been faithful unto death will be received to the enjoyment pany with all the redeemed. E. S.

P. S.—The answer to the second question of our esteemed brother will (D. V.) be given in next issue.



Do you realize the importance of healthy stomach, ow that cholera threatens? K. D. C. acts as a cholera preventative, by restoring the stomach to healthy action.

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OUR OFFERS FOR 1893

1. Anyone now a paid up subscriber, who wishes to present a friend or neighbor with the Evangelist for one year, may do so by sending us 50c.

2. Should our agents or other friends, who are soliciting subscriptions, find any brethren or sisters who are anxious to have the Evangelist, but not is from the verbal form of the word able to pay for it, if the names and addresses of such persons are sent to us, we shall put them on our complimentary list, and give them the paper one year for nothing.

> 3. By the kindness of J. M. Warner, proprietor of the Hamilton Carpet Sweeper Manufacturing House, we are able to offer to anyone sending ten new yearly subscriptions to the Evangelist a Grand Rapids Carpet Sweeper, the retail price of which is \$3.50. This offer will hold good throughout the year.

4. We have great pleasure in making the following offer to all subscribers to the Evan-GELIST, old and new: For \$1.25 we shall give the EVAN-GELIST, for, one year, and a copy of "On the Rock; or Truth Stranger than Fiction." "On the Rock" until recently was only issued in cloth binding, and sold for \$1.50. The edition we offer is bound in paper-good, tough paper, though—and sells for 40 cents a single copy. "On the Rock" is one of the most popular and most useful books ever written by a Disciple. This is an opportunity to procure it for a

5. We are very anxious that On the Rock" should have a large circulation in Canada this year. - It is admirably adapted The final election to eternal life will to the religious situation in this country at the present juncture. We should like to place a copy of that great and wonderful gift in com- of it in every home the EVAN-GELIST visits, and in every family in the brotherhood in our land, and we are confident that it would be of great benefit to the cause of Christ were it widely distributed among our religious neighbors. To further such distribution we make this offer: If any paid-up subscriber will send us 50 cts. with the name and address of some person, not a Disciple, we shall send that person the EVANGELIST for three months. and a copy of "On the Rock."

GEORGE MUNRO,

HAMILTON, ONTARIO.

Ganadian Gvangelis:

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HAMILTON, JUNE 1, 1893.

Loyal to the Truth.

Is that person loyal to the truth who joins a church which teaches and practises as essentials what he does not believe to be in accord with the word of God? We do not need to maintain that every true Christian is loyal to the truth. We assume that every reader will admit that. Then our question would seem to be answered. But it seems there are many who claim to be honest Christians who feel no compunctions of conscience, though they hold membership in churches whose characteristic doctrines and practices they do not agree with. They do not consider that they are giving their countenance and support to what they believe to be unscriptural. But a moment's reflection will show that they

If Christianity is any good to a man, it will make him conscientious. If a make him love the truth. If a preacher Revised Version; is any good to a man, he will help him to be faithful to his best convictions. In this day of great spurious liberality?), it is to be feared and he said unto them, Did ye receive largely displaced by a desire for union and they said unto him, Nay, we did how such feelings grow. The writer, has always been the ambition of the that they should believe on him which to cultivate among the young Disci- Jesus. And when they heard this, ples that grand zeal for the truth they were haptized into the name of which we so much admire in our old! the Lord Jesus. And when Paul had brethren. But he has to sorrowfully laid his hands on them, the Holy admit that his efforts have not always Ghost came on them, and they spake had the desired effect. Others, no with tongues and prophesied." doubt, have similar experiences. Not Now, go back and read Mr. Sherlong ago we received a letter from one lock's question. Notice his use of the of those faithful brethren who are hold- words "press" and "pressed," and ob ing up the standard of primitive serve that the citation from Acts does Christianity amid adverse circum- not say that Paul "pressed" the stances and with a small company of Ephesian believers to receive the Holy Disciples. He was lamenting the Spirit. The plain story is that Paul fact that some of the Disciples were found out that they had not received uniting with sectatian bodies. Some the Holy Spirit; he discovered the people make such moves because they reason, viz., because they had not been lack knowledge, others because they baptized into the name of the Lord lack conscience. The only thing that Jesus. When they learned of the miscan be done to prevent such moves is take in their baptism, "they were to constantly present the truth and baptized into the name of the Lord continually urge the claims of con- Jesus." And then we are told that science. If people go out from us "when Paul had laid his hands upon under such influences, they will do us them, the Holy Ghost came on them, no harm, and will do no good to the and they spake with tongues and people truey ally themselves with.

understood, nor is it usually perceived with upon which the Holy Spirit was that popery is not confined to the promised, and then the Spirit was re-Roman Catholic church. Popery may ceived. exist in any church, and as a matter of fact, does exist in every sectarian Sherlock that he compare the scriptural church. What is the essence of popery? narrative with his own statement, in It is making laws for the church of order that he may clearly see wherein Christ; and specially making laws with they differ. In our humble opinion, reference to the conditions of member- believers should not be taught that the ship in the church. And what disting- promise can be enjoyed before the con-

true church of Christ is that the sectar- | plied with, and we would direct attenian church adds to or takes from the conditions of membership laid down by the Saviour and His inspired apostles; and that is popery. Now no ioyal hearted believer in Jesus Christ can give his support to such a church or such a system when his attention is drawn to the matter, for he sees that to do so is virtually to repudiate Christ.

Perhaps the greatest service the Disciples of Christ have rendered to the cause of Christ is their emphasis of that text. this great principle: "That nothing should be required as a condition of membership in a church of Christ for which we have not a 'Thus saith the Lord' in express precept or approved precedent." Our preachers should give it constant attention and be careful to instruct the young Disciples so that they will clearly apprehend its meaning and its obligation.

We do not desire to cultivate what is called a sectarian feeling. We are that it is intended that the psalms or anxious not to be bigoted. And we hymns in the book are to be sung to are confident that it is entirely noble and undoubtedly scriptural to warn our brethren against the sin of leaving a church of Christ pure and simple, and joining a body which, whatever its good points may be, is teaching for doctrines the commandments of men.

A Comparison.

"When shall we have an authorized evangelist in Canada who will press every convert and old believer to accept the Holy Ghost as Paul pressed the Ephesian believers, as recorded in Acts xix?"-B. SHERLOCK, in Christian Guardian.

Before commenting on the above, let us transcribe the passage referred church is any good to a man, it will to (Acts xix. 1-6), quoting from the

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came liberality (and shall we say of much to Ephesus, and found certain disciples, that the fine regard for truth is being the Holy Ghost when ye believed? without reference to truth. It is curious not so much as hear whether the Holy Ghost was given. And he said, Into for example, has sometimes seen them what then were ye baptized? And they spring up among Disciples, right in the said, Into John's baptism. And Paul face of his earnest and, as he believes, said, John baptized with the baptism Scriptural teaching to the contrary. It of repentance, saying unto the people, editor of this paper, by pen and speech, should come after him, that is, on

prophesied." No "pressing" in that. The evil of popery is not generally Simply, the conditions were complied

We would kindly suggest to Mr. uishes a sectarian church from a ditions of receiving it have been com- can do is to send them his blessing.

tion to a plain and pertinent scripture, Acts ii. 38 (R. V.): "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." We should rejoice greatly if the Methodist church would send out a few evangelists to "press" upon believers the enquiry whether or not they had obeyed the injunction of

Sectarianism in the Toronto Public Schools.

The Toronto public school board has passed a resolution authorizing the purchase of 7,000 copies of a Presbyterian hymnal, containing the Tonic Sol-Fa notation, the object being to facilitate the introduction of that system in the public schools. We gather from the discussion, as reported in the Globe, the tunes accompanying. Now, Presby terian hymns are intended to aid in implessing Presbyterian theology upon the minds of those who sing them. It is, therefore, a gross outrage to place such hymn books in the public schools as a text book. A school board has no right to make such a purchase, and we shall be surprised if the Toronto people endure such an imposition.

Prohibition.

Prohibitionists have their work cut out for them now until the polls close at the municipal elections, January 1, 1894. The aim and object of every crue prohibitionist must be to roll up as large a majority as possible. We are glad to see that those temperance men who opposed the plebiscite, now that it is decided upon by the legislature, are determined not to be a whit behind its chief promoters in preparing the people to vote against the liquor

As there are those who are now seeking to prejudice the temperance people against those called professional temperance agitators, that is to say, those who devote all their time, or most of their time, to the advocacy of prohibition, we take the opportunity of saying that we feel certain that but for the "professionals" the good cause would not be in the hopeful condition it now is. Many a man, preacher or somebody else, can make a rousing speech on temperance, who has not any more political sense than a baby, does not understand our system of government, and has no more idea than the man in the moon of how to make a question practical politics.

Now, was not that a marvellous spectacle when the Marter Bill was before the Ontario Legislature? Every last member there cast a vote against the liquor traffic. How did that happen? It didn't "happen." It was brought about. You may depend there were long heads behind that, and they were not members of the Legisla ture either, neither were they preachers and others who have an occasional whack at the liquor traffic. Nay, verily, but those "professionals," men who have studied politics and know the ways of politicians. No, friends of temperance, don't go back on the professionals until a prohibitory law is enacted, and then you wont; you'll know better.

The Editor has received notice that his preserce is desired at the annual re-union and banquet of the Alumni dress, The Mail, Toronto, Canada. Association of Kentucky University, Thursday, June 8th. He would

Notes.

The Christian Guardian says: There is no evidence to show that Guardian say to this?

According to the papers, Pope Leo thanked God for having preserved him to celebrate his episcopal jubilee. This event, he said, would be regarded by men as a sign of the divine protection extended over the church in these calamitous days. We suppose some men will so regard it, but for our part we do not. We do not believe God takes pleasure in the church of which the Pope is the head. Moreover, any and every system of religion can be proved to be of divine origin, if aged functionaries are to be taken as evidence.

As an indication of the constant interest in the discussion of the action her: Joseph, a druggist in Elora; Mrs. and subjects of baptism, we note the Ino. J. Hawes, of East Garafraxa; Wilfollowing books advertised in the Christian Guardian: "Baptism: its mode took place on Saturday to Price's Corand meaning at the time of our Lord;" "Immersion proved to be not a Scriptural mode of baptism, but a Romish invention;" and "The Scriptural and Historical Character of Infant Baptism Asserted and Defended." It behooves those who are certain that the immersion of believers is the only baptism commanded by the Saviour to be active in spreading that truth.

Our Omnibus.

A postcard received from Miss Mary Rioch, dated Tokyo, April 24, says: "We are quite settled already, and are getting acquainted with the neighbors."

King Oscar, of Sweden, is very simple and unaffected in his manners. kissed him on both cheeks. Such a salute was quite irregular, long usage having established the custom of kissing only the Pope's hand. This rule was only broken once, in the case of the late pontiff, by a president of the United States. General Grant simply shook him by the hands and said, "How do you do, sir?"-Canada Presbyterian.

General Grant should have had a third term for that,

Our citizens were surprised to learn this afternoon that Mr. John Percy, of been ailing for a week, but seemed considerably better yesterday. He settled in Bowmanville in 1851, and w the oldest business man in the town. He was a member of the Disciples church, a life long Reformer, and bore their father, as the head of the church, the respect of all who formed his acquaintance. He was born in the parish of Inwardly, near Okehampton, Devon, England, in 1821, and was therefore in his 71st year. He leaves a widow, two daughters and four sons.

If you want to buy or sell a farm advertise in the Toronto Weekly Mail That paper reaches 100,000 farmers homes every week and your advertise ment should meet the eye of some one who wants to purchase. Advertisements of this class are inserted in the Toronto Weekly Mail for Five Cents a word for each insertion or Twenty Cents a word for five insertions. Ad-

"A healthy stomach is cholera-proof." like to run down to Lexington to see K. D. C will restore your stomach to probability for the last time, to our the "boys," but he can't go. All he healthy action, and fortify you against aged Bro. Stripp, now in his 83rd year.

Died.

HEPBURN.-At his home, Yarmouth township, after a sickness of only five all the disciples who partook of the days, Bro. James Hepburn, in the 61st Last Supper were baptized members of year of his age. The deceased had the Christian Church." That is true, filled places of public trust for a numfor the very good reason that there was ber of years, and was a trustee of the no Christian Church then. But there church at St. Thomas at the time of is ample evidence to prove that they his death. Rev. Mr. McDiarmid, of were all baptized. What does the Toronto, a brother-in-law of the deceased, was present, and assisted in the services. May the comfort of the Lord be with the sorrowing wife and daugh. T. B. Knowles.

> After a brief illness Mrs. Joseph Watson, 7th line, Erin, passed away last Thursday morning. Though the deceased had been in poor health for some time, yet death was not expected so soon; in fact about a week previous to her decease she had attended the funeral of the late Wm. King. Mrs. Watson was a lady-of most estimable character, highly respected by a large circle of friends and acquaintances. Two sons and two daughters survive lian and Emily at home. The funeral ners' cemetery and was very largely attended. Mr. Watson and the bereaved family have the sincere sympathy of all in their sad bereavement. - Hillsburg Beaver.

Church Dews.

LONDON, May 22nd.—One addition from the Baptists recently.

T. L. FOWLER.

HAMILTON, May 25th.—A young man having confessed Jesus as his Lord was baptized last night.

BOWMANVILLE, May 1, 1893.—I held an eighteen days' meeting with the church at Salem, Indiana, resulting in When he went to see the Pope he twenty-two additions. The incessant rains hindered us greatly. Bro. C. H. DeVol is the pastor.

E. B. BARNES.

Lobo.-We report that four young people have recently confessed the Lord Jesus and put Him on by baptism by His authority. The Lobo church and Y. P. S. C. E. are alive and work nobly "For Christ and the Church." Two of the additions were young men and two of them girls about fifteen years of age. Our only daughter, the firm of Percy & Sons, blacksmiths, Bessie, was one of them. Brethren, was dead from heart failure. He had rejoice with us and pray for us that many more may follow the noble example of these young people. I have been informed that the gospel is the power of God unto the salvation even of those raised to regard the pope as

J. A. BRENENSTUHL.

Poplar Hill, May 23rd.

BLENHEIM, May 16.—The children's mission band gave an entertainment on the evening of May 10. Silver collec-Bowmanville Cor. Daily Globe, May tion taken at the door for children's work. Some of our young sisters took charge of training the children, and the manner in which the programme was rendered reflected great credit on their training. A missionary quilt was on exhibition, pieced by the children under oversight of older heads. One of our young sisters read Sister Flaglor's "Loving tribute to Mary M. Rioch." Just previous to this reading, the chairman (our town lawyer) called the attention of the audience to the fact that Miss Dioch was the missionary whose Awell-known Berlin physician states: picture, framed, hung upon the wall.

Last Lord's day we listened, in all He expects this week to go to Nebraska.

It was beautiful to witness the unwavering faith of the aged Christian, and to child better taught to walk than in its health. We trust he will be fully rehear him say so cheerfully, "If part- own family, its own brothers, sisters, stored soon. He sends a brotherly ings never came, we would never reach father and mother aiding it to gain greeting to all the brethren and sisters home."

church here.

WALKERTON.—The service described below was last Sunday, May 14th. but, if the elders give the young men The Mission Bands of the Presbyterian and Baptist churches were present with us. -- Com.

Mission Service: The Disciples' church is not by any means the largest of our town churches, but it is universally conceded that they excel in any special services. On Sunday evening there was a children's service at which a large number of the rising generation were present, who listened with pleasure and profit to a discourse by Elder Sheppard on the advantages they possessed, contrasted with those countries which had not the gospel. The bright and earnest faces of so many intelligent young people must have had an inspir ing effect on the reverend gentleman as he eloquently depicted the contrast between the advantages of children in heathen and those of Christian countries. The singing was excellent, and heartily joined in by the audience. A duet by Mr. Geo. Whitehead and Miss Whitehead was beautifully rendered and much appreciated. Since Elder Sheppard assumed charge of the congregation here, the offerings for mission and other purposes have largely increased, and other signs of spiritual life are not wanting .- Walkerton Telescope.

Plum St. Church, Detroit.

It may be of some interest to the readers of the CANADIAN EVANGELIST to hear a few words about the church of Christ, cor. Fourth and Plum Sts., Detroit, Michigan.

The Plum Street Church has been called "old fogyish and narrowminded." We desire to be just as old as the Apostles' doctrines; any thing that is not over 1800 years old we cannot accept; anything religiously that is manufactured to aid the church in its work, we feel reflects on the wisdom of the "Author and Finisher" of our faith; we desire to be just as narrow as the "way."

Upon the first day of the week we come together to "break bread." Our morning service beginning at half past ten, is pre eminently for that purpose. To remember the Lord in his own inatitution we believe to be the first and greatest object of our meeting to gether upon the Lord's day. We make the Lord's Supper the centre of the meeting, making all things else subservient to it. Opening with a hymn, following with a prayer, reading a chapter and singing we come to the object of our meeting, and with appropriate remarks, pertinent to the occasion, and leading our minds to the object of our coming together, we attend to the Supper. Withdrawing from the institution we join singing a hymn, after which we attend to the fellowship, then the reading of the morning lesson, after which we give attendance to reading, exhortation, doctrine and mutual edification, closing with a hymn. At times as many as ten brethren take active part in the morning meetings, so that we mutually grow in strength.

The Church of Christ is a training. school, and so the young men are brought into service that they may grow in knowledge, w. com and strength. The meeting on the Lord's day morning is the meeting of the church. Some have said that the Sweeney can't come to the annual C. cures Dyspeptics and makes them trip is purchased within three (3) days meeting of the church is no place for meeting according to arrangement, cholera-proof. Try it while cholera after the adjournment of the meeting. young men to experiment.

strength by reaching out their hands who may be at the convention. We expect to have Bro. Gray next and leading it until it is able to stand Lord's day to begin work with the and walk alone? Who are less liable to criticise and more apt to aid by commendation the words of a young brother? I admit, that everything should be done decently and in order; several weeks notice any young man can prepare himself and say a few words of profit and strength to his brethren and it will be of unlimited benefit to himself. Thus we believe "in building one another up in this most holy faith." Where one man does the whole of this work it must of necessity stultify the growth of the brethren. Nothing continues interest and growth in life like responsibility. By placing upon the young men of the congregation responsibilities, they will continuè earnest, zealous, and grow up to be valiant warriors of the cross.

(Concluded in our next)

Go-operation Lotes

FORM OF BEQUEST.

The following clause, if inserted in a duly executed will, may be used in making a bequest

Space does not allow us to state many prin-

ciples of law involved in making a good and valid will; but if you cannot secure the services of a competent solicitor, observe strictly the following legal formalities as to execution is

The testator must select two persons to wit ness his will, both of whom must be present at the same time and see him sign it, and the witnesses must each sign as witnesses in the sight and presence of the testator.

The attestation claure which they sign might contain a statement that this was done

CONTRIBUTIONS. G. Wells.....\$ 5 00

Grace Lediard	5	00
Geo. McGill	-	00
Mis. Geo. McGill	5	00
John Burgess	ı	00
Hugh Black	5.	00
Mrs. H. Black	5	φo
M. N. Stephens	5	00
Miss J. M. Fisher	5	00
J. E. Farewell	25	00
MAY COLLECTION.		
Church, Grand Valley	\$ 9	25
" Kilsyth		00
H St. Thomas	32	
4 Acton	_	7:
n Blenheim	•	50
" Toronto (Cecil St)	16	-
" Wainfleet	6	27
" Mimosa		00
" Owen Sound	8	16
" Marsville	13	50
" Guelph	-	45
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Y. P. S. C. E. Guelph	5	00
Junior C. E., Guelph	1	00
Y. P. S. C. E., St. Thomas	3	00
S. S. Acton	2	00
· ———		

have come in very well. If Bro. Monday, June 5. Come, and by your McLean could induce the same pro- presence, your prayers, your earnest, portion of churches in the States to hearty work, make this convention one contribute to Foreign Missions, he of grand results for the grandest plea would be happy.

vidual subscriptions unpaid. These tend coming should kindly send me were depended upon by the Board to their names as soon as possible, so that meet the obligations of the present they may be assigned homes during year. It is therefore very important their stay. By order of the church that they should be paid at once if posible.

The Board regrets that Bro. Z. T. And we are all the more sorry because threatens.

We expect to have a very interesting meeting notwithstanding our disappointment with regard to Bro. Sweeney. The committee on program took prompt steps to provide good speakers to take his place, and this year instead of having one chief speaker we shall have a number. That is the way the June meetings used to be conducted, and we know some very sensible people who think it is the more excellent way. Well, they will have it their way this time. We shall have good preaching by the following brethren: C. Sinclair, E. Sheppard, T. B. Knowles and T. L. Fowler, and Bro. G. W. Jackson has kindly agreed to give us a lecture. So the annual meeting is well provided for in the matter of speaking, and our friends whose chief delight at the convention is the preaching will not be disappointed.

The annual meeting of this year is perhaps more important than any of recent years. The amount of business of a live practical character is great, and those who are interested in the cause will be at Everton if they can.

We hear that the Everton folks have preparations well under way for entertaining the convention. The rural districts look glorious in June, and it is a grand country round Everton.

Finally, brethren and sisters, do not fail to be at Everton, Thursday evening, so that you can take part in Friday morning's business.

GEO. MUNRO, Cor. Sec.

The Annual Meeting.

to all who purpose attending the ANNUAL CONVENTION TO BE HELD AT EVERTON, JUNE 1 TO 5:

Rockwood, on the Grand Trunk Railway, is the nearest station to Ever ton, being about five miles distant All trains stop at Rockwood. Each day during the meeting, a carry-all will leave Rockwood for Everton at 11 a. m., after the morning trains are in, and at 6.30 p. m. Fare from Rock wood to Everton and return, 30 cents.

The carry-all will leave Everton on Monday at the close of the meeting for troins east and west.

JOHN BLACK Everton, May, 8, 1893.

The Annual Meeting.

EVERTON'S INVITATION.

To the brethren and sisters through out the province, to all members of the Co-operation, delegates from sister churches, Sunday school workers, young people's societies, mission band and C. W. B. M. workers, a cordial invitation is sent out by the church to be present at the annual meeting of the Co operation of Disciples of Christ in Untario, to be held with the church at The returns from the May collection Everton from Thursday, June 1, till on earth.

While the church invites all thus There is still quite a number of indi- heartily, it is important that all who in DUGALD ROBERTSON, Clerk-

Everton, May 1, 1893.

Cholera threatens dyspeptics. K. D.

The church is a family. Where is a of the reason—the poor state of his The Co-Operation of Disciples statement showing the arrangement of Christ in Ontario.

> ANNUAL MEETING, JUNE, 1893, PRO-GRAMME.

> > Thursday, June 1.

3:00 p.m .- Devotional exercises. 3:30 p.m.-(a) Reading of minutes.

(b) Appointing special committees.

(c) Social meeting. (d) Adjournment.

7:30 p.m.-Devotional exercises. 8:00 p.m .- Preaching by C. Sinclair. Friday, June 2.

9:00 a. m.-Devotional exercises. 9:30 a.m.—(a) President's address.

(b) Report of the Board.

(c) Report of committee on Statistics.

(d) Report of committee on Education.

lation of Young People's Societies to the Church," by J. A. Brenens:uh'. 11:25 2.m.—Discussion thereon.

12—Adjournment. 1:30 p.m.—Devotional exercises. 1:45-Report of committee on Young

People's Societies and discussion. 300-Report of committee on Sunday schools and discussion.

4:15-Ladies of O. C. W. B. M. 5:30-Adjournment.

7:30-Devotional exercises.

8:00-Lecture by G. W. Jackson. Saturday, June 3.

9:00 a.m.-Devotional exercises. 9:30-(a) Report of committee on

Enrollment. (b) Report of committee on

Nominations. (c) Unfinished business.

(d) Report of committee on Time

and Place.

(e) Report of committee on

Obituaries. 11:00 a.m.—Address, subject—"What is our duty on the question of Chile-

tian Union," by J. Lediard. t1:25-Discussion thereon.

12:00—Adjournment.

t:30 p.m.—Devotional exercises.

2:00-Treasurer's and auditors' reports. 2:30-(a) Report of committee on Mission Fields and discussion thereon.

(h) Unfinished business. 5:30-Adjournment.

7:30-Devotional exercises. 8:00-Preaching by E Sheppard.

Sunday, June 4. 11:00 a.m. - Preaching by T. B. Knowles, 1:00 p.m.—The Lord's Supper.

Adjournment. 7:00-Devotional exercises. 7:30-Preaching by T. L. Fowler.

Monday, June 5. 9:00 a.m.—Devotional exercises. Report of committee on Res olutions.

(b) Unfinished business.

(c) Social meeting.

12:00-Adjournment.

Reduced Rates on Railways, Etc

Those attending the Annual Meeting at Everton will get reduced rates on the railways in the usual way. That is to say, they will be allowed to return at one-third single fare, if when they are buying their tickets on the way going they tell the ticket agent they are going to the Disciples' Convention at Everton, and ask him to give them a certificate showing that they have pald full fare one way. Those requiring to travel over more than one railway must remember to get a certificate every time they buy a ticket. Certificates going trip is purchased more than three which owners offer to share (3) days before the opening of the with virtuous guests. All meeting, nor unless ticket for return pleasant, quiet, safe.

In another place will be found a

made for conveying delegates from Rockwood to Everton. For the rest we presume our friends may be almost left to find their own way.

Rockwood is a station on the Grand Trunk Railway, about eight miles east of Guelph. Those not living on any of the G. T. R. lines will take other lines to the G. T. R., and then the G. T. R. agents will direct them.

It is desired that all who can will arrange to arrive at Everton on Thursday, June 1st, so as to be on hand for the important business of Friday morn-

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Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessiz R. Agnewe 372 Shaw Street, Toronto. Everything intended for this column should be sent to Mrs. S. M. Brown, Wiarton, Ont.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto 1 Cor-Sec., Miss Bella Sinclair, Blenheim J Treasurer, Miss Jennie Fleming,

Envelopes for Children's Day.

We will have a supply of envelopes for "children's day" collection at Everton. As far as possible, we will distribute them there for the Sunday schools. I am writing a card to each superintendent, as far as known to me, asking them to do all they can to aid us in this way. Bro. McLean says to "write each superintendent on the subject, and urge him to seek for a large offering." We feel sure of the nearty co-operation of our Sunday-the approbation of God: Who can say school workers, as this is such a practical way of showing children one of the all over the globe every year thousands ways in which they can work for the Master.

Will my correspondents kindly send my mail-matter for the month of June in care of Canadian Evangelist, 85 Wellington Street North, Hamilton,

BELLA SINCLAIR.

Doung Deople's Work. FOR CHRIST AND THE CHURCH,

TOKONTO, CECIL ST .- The Y. P. S. C. E. of Cecil Street Church of Christ held their semi-annual business meeting for the election of officers on the 10th of April last, when the following were elected-namely, Mr. E. Hainbly, President; P. L. Weeks, Vice President; Miss H. Anderson, Secretary; Miss A. Hall, Corresponding Secretary, and Chas. Burton, Treasurer.

We have now 61 active and 9 associate members on our roll, and find that changing our time of meeting from Sunday morning to Sunday evening after church has been productive of an increase in membership. We have raised during the half year from October last to April, \$190.

We have also organized a Junior Society, with ten members. The following are officers: Superintendent, Mr. Croot; Assistant Superintendent, Miss Leary; Secretary, Frank Burton, and Treasurer, Miss Lulu Higgins.

> Yours in C. E., ALICE M. HALL, Cor. Sec.

C. E. Prayer-Meeting Topics.

JUNE 4 .- Vow and Pay. Eccl. v. 4; Col. iii 22-24.

"A vow is a bond upon the soul, in which, we pledge ourselves to God in 2.) It is a serious thing to vow or make a promise to a fellow mortal, but how serious a thing it is to yow unto God. Our vows or promises should be held sacred, whether they are made to God or man. Much distress and misby neglecting to pay our vows. It is a serious thing with us when we hear men say that our promise amounts to nothing.

1. Never yow rashly. Never make a solenin promise without due meditation. In Judges xi. 29:40, we read of crated that we will be "examples to a vow made by Jephthah. Jehovah was with him and promised to deliver into his hands the children of Ammon, but not relying upon the power of God sufficiently, he made a rash vow. He will come. Times of sorrow, sickness they scarcely seemed wild flowers promised Ged that if He would deliver into his hands the children of Ammon. the would offer up as a burnt offering early, for "they that seek me early stepping into the water to feel the dethe first that came forth from his house shall find me." "The first preacher of lightful thrill it always gives when one to meet him. His daughter, his only Christ to the children should be the child, was the first to greet him, and she was offered up unto the Lord as Jephthah had vowed.

2. Never vow without being willing to perform it or to endeavor to do it, Much of the poverty and trouble of the world has arisen from broken pledges, which were never intended to be kept. A man's word should be inviolable. Many of the bloody wars have been waged as the results of broken promises or treaties. Many men have been driven into bankruptcy, banks failed, and thousands reduced to poverty because promises to pay were never intended to be redeemed. Now concerning our C. E. pledge, is it right to sign it? Not if you do not intend to endeavor to keep it. There is not a clause in it but what can be accepted by the Christian who desires to go on to per-

"By our stuits are we known." This is true of persons, congregations and the different departments of church work. The C. E. movement receives aught against it, in view of the fact that of young men and women are being led to accept Christ as their Lord and Saviour. May the Lord's richest benediction rest upon this work.

TUNE 11 .-- Our Young Lives for Christ Eccl. i. 2; 1 Tim. iii. 15; 1 Tim. iv. 12.

A few weeks ago we were studying that most important question, "How to win souls." We soon learn that it is easier to influence those who are young in years to accept Jesus as their loving Savlour, than those of mature ages. We read in the Word of God that the angels rejoice over the conversion of one soul. Do we not believe that they sing their songs of rejoicing with greater zeal and fuller joy when the boy or girl is led to consecrate himself or herself to the Lord? Because the young converts, if spared, have a long life in which to work for Him who died for them, and to be instruments in God's hand for winning souls. We are awakening ourselves to the important work of the conversion of children. You can win ten of tender years for Christ while you are persuading one of mature years to confess Him, and then the children make the most faithful, loving, conscientious Christians. Spurgeon who was himself converted when a child, who made thousands of converts in his life, declared the young converts almost always continued faithful. He received about fifty children into the church every year, of whom, he said, he had not to expel a single

1. "Remember now thy Creator in the days of thy youth."

"Suffer little children to come unto me, and forbid them not."

There is much greater pleasure in some particular service." (Num. xxx. turning our thoughts towards God, and in loving and serving Christ than there is to be found in the world. As C. E's let us make our meetings interesting their memories could reach, Aunt and attractive. Let the love and joy of serving Christ shine from our eyes and be manifested in our every act, ery have been brought upon mankind See that the Sunday school is made attractive to the children. There is a peace and joy in working as a follower of Christ. It is time that others, and especially the children, should know it. We as young Christians are not to be ashamed of our youth, but be so consethem that believe in word, in manner of life, in love, in faith, in purity." Tim. iv. 12.

z. Remember now thy Creator in the days of thy youth; for evil days and darkness. It will be a terrible thing to be without God, without hope, groping in darkness. Seek the Lord GEO FOWLER mother."

For colds use Slocum's Emulsion.

Children's Work.

Mrs. Jas. Lediard, Sujx., OwenSound, Ont. to whom communications for this departmen should be addressed.

The Frog Pond.

"Hi, Peggyl let's go down to the prog fond I" shouted Billyboy.

""Fain't prog fond," said literal Peggy.

"Fris."

"Plain't,"

"What is it, then?" said Billyhoy, with a dawning consciousness that something was wrong.

"It's-it's-well, 'tain't prog fond, anyway."

"Pho! you don't know yourself."

"I know 'tain't prog fond, anyway, repeated Peggy.

Here 'Liz'beth interrupted with ar idmonitory,

"Stop that, children." 'Liz'beth was almost as great an authority as Aunt Maggie, so the children went around the corner of the woodshed quietly.

"Come on, Peggy," said Billyboy coaxingly. "Get your little pail and I'll catch you a nice little baby frog and we'll watch him drop off his tail,"

"Then, that's what it is-frog pond," said Peggy.

"Well, didn't I say that?"

"No, you didn't," said Peggy, in her most obstinate tones.

"Well, never mind, let's go."

"No, I don't want to go. The last time I went, day before yesterday, I fell down in the water and got wet all over, and Aunt Maggie spanked us both, and put us to bed in the afternoon, and gave us only bread and milk for supper. There was custard and jelly cake for supper, and I wanted some," said Peggy, with a sigh of regret for the lost dainties. She completely forgot that Aunt Maggie had expressly forbidden wading that day on account of a very cold wind.

"I'll tell you what," said Billyboy, "you pick wild-flowers for Aunt Maggie, and I'll roll up my pants ever so high, they won't get a bit wet, and I'll set the frog."

This decided the matter, and Peggy and Billyboy trotted down the grassy orchard. Their bare, brown sturdy legs rapidly carried them out of sight.

Just as they disappeared Aunt Maggie came out and asked 'Liz'beth: "Where are the children?"

"Down at the pond," said 'Liz'beth "They were disputing about the pronunciation of frog pond. Billyboy had called it 'prog fond,' and they couldn't get it right' between them."

Aunt Maggie and 'Liz'beth laughed as they often did at the children. Billyboy was eight years old and Peggy six.
They were motherless; as far back as their memories could reach, Aunt Maggie had taken care of them and kept house for their father. They were the house for their father. They were not precocious children, as you can see. They were decidedly obstinate, and not always obedient, but they were truthful and affectionate, and these two good qualities covered a multitude of offence es in Aunt Maggie's eyes.

The shallow pond where the spring overflowed was the place of all places on the farm to Billyboy and Peggy. Watercress grew there in profusion, and in the soft dark mould near the edge of the water were the most wonderful violets, so large and so purple, Peggy busied herself gathering violets and marsh marigolds, occasionally lightful thrill it always gives when one puts one's bare foot in running water. Pretty soon her broad hat was full of flowers.

Meanwhile Billyboy hunted in all

the corners near the stones for a "baby frog," but not one could be find. Either they had dropped their tails or they were hiding, not caring to be carried away in a pail and put in a glass of water, to be watched with curious eyes They preferred the pond, small blame to them.

"Here comes Bob," said Peggy.

Staggering Bob was a lamb. His mother was a refractory old sheep, who refused to take to a black lamb. She butted him so hard against the wall that she hurt his leg and made him lame, hence his name, Staggering Bob. Bob had been taken into the house and kept in a basket near the stove. The children waited on him tirelessly until the weather got warm enough for him to go outdoors. Bob was a companionable fellow, and never hesitated to follow the children into dining-room and parlor, scandalizing old Carlo, who never dreamed going farther than the kitchen stove.

Bob missed the children when they started to the pond. He was nibbling the sweet young grass; his wise little sheep's head soon decided him to go to the pond to look for them. When Peggy saw him he was clambering painfully up a large moss-covered rock. when he peered over at Billyboy, tried to come a step nearer and fell plump into the water with a prolonged bleat of

Billyboy dropped Peggy's pail, which being full of water instantly sank; caught up the wet, frightened lamb, and hurriedly waded out.

I don't think it would have done Bob any harm to have gone home on his own four legs; but Billyboy thought otherwise and carried him every step of the way, and never thought of his wet jacket and shirt until Bob was dried with a cloth and standing by the stove alternately shivering and baa-ing, making the most of his small accident.

Annt Maggie didn't find a word of fault, and there was custard and jelly cake for tea.

AGNES.

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PERSONAL REMINISCENCES.

I came to Canada in the spring of 1832 from Perthshire, Scotland, being then in my twentieth year. In 1835 I was baptized by Elder Menzies, of Esquesing; the next year I settled on land near Everton, united with the church there, became a reader of the Millenial Harbinger, and began to speak a little in the church and in schoolhouses and churches near at hand. In 1842 I was ordained and was sent some distance from home, accompanied by the late Elder James Black, of Everton, my life-long companion and brother, a man in whom I could never discern any faults, but many virtues. We preached in Berlin, Dundas, Beamsville and Jordan, and to the east of our homes in Esquesing, Toronto township, Toronto city, Markham, Pickering and Oshawa. There was no church in Bowmanville then. A great deal of our preaching was done in the township of Erin. We thus continued until the fall of 1849, when the Ontario Co-operation was organized, and the late Elder James Kilgour and myself were asked by it to devote our whole time to the preaching of the Gospel. You will find a brief account of our first year's labors in a late number of the Canadian Evan-

I am now in my 81st year, and have, on account of bodily infirmities, retired from public work, and am patiently waiting for the call to go home.

Yours in the hope of the Gospel,

A. Anderson.

[Bro. Anderson was asked to send to Chicago, for the exhibit of the Disciples at the Exposition, his photograph and the above strtement of the circumstances of his entering the work of the ministry. It will be interesting to our readers.—Editor.]

Do you realize the importance of a healthy stomach, now that cholera threatens? K. D. C. acts as a cholera preventive, by restoring the stomach to healthy action.

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Contributions.

Y. P. S. C. E., Lobo.....

ONTARIO. Church, Lobo..... \$ 20 00

Nore.—The receipts to date are to have amounted to \$10,000 more. supported and enlarged. 'The resolucarried into effect.

A. McLean, Cor. Sec. P. O. Box, 750. Cincinnati, O.

Foreign Missions. We think the churches in Onterio are giving about as well as formerly, but that is not saying that they are giving all they should. -EDITOR EVANGELIST.

The Origin of Children's Day.

In an address made before the Foreign Society in Louisville, Ky., in 1880, J. H. Garrison spoke as follows: our advance column into some pagan land, where the people know not God, nor his Son Jesus Christ whom he has sent? If what we have said of the re- sionaries on the field be reinforced as flex influence of our foreign missions rapidly as suitable men and women on our home work be true, it will be (and especially men) may be found for true in a much larger sense when we shall have come in direct contact with to send them. those who have never before heard the sweet old story of the cross. Nothing would so touch the heart and develop Foreign Missions from the Sunday the missionary spirit of our people, as to go to them and say: "We want bered that it is understood between means to send the gospel to those who Bro. McLean and the O. C. W. B. M. have never heard the name of Jesus." Some of them, through the efforts of our missionaries, have learned of him, support Miss Mary M. Rioch in Japan. and are rejoicing in his love, while many are crying, " Tell us more about Jesus." We want you to help us with your dollars and dimes to tell them of the Saviour of sinners. Such an ap peal as this would open hearts and purses that never otherwise would be reached. Even little children would pour out their hoarded pennies in response to such an appeal. The night before I lest home, when my little ones learned that I was to leave the next day for the missionary convention, went and brought their little jugs and emptied out all the pennics and nickels, amountg altogether to \$1.13, representing From The Templar, Hamilton Ont. dark corner of the earth."

done was done in Europe. The sugdone was done in Europe. The suggestion made was referred to a special
committee. After duly considering
the whole matter, it was recommended
to ask the Sunday schools to contribute
to ask the Sunday schools to contribute

The sugpied, and the log cabins presaged a
pied, and the first setto ask the Sunday schools to contribute
to ask the Sunday schools to contribute

Grice, John Small and others. In a
but her left arm and side were continto ask the sunday schools to contribute
to ask the Sunday schools funde for work in heathen lands. The few years a post office was secured and ually twisting and twitching. Fre- Slocum's Emulsion has no equal, 35c. No Post Cardi.

these fields. Last year these missions China,, it was urged that at least one additional family be sent to Nankin, We are very sorry that there is such men be sent to reinforce the missiona falling off in the contributions to aries in this field; that homes be provided for the families in Chu Chau and Lu Hoh; and that a girls' boarding school and orphanage be provided at specting India, the following recommedical missi naries; five American evangelists; one zenana worker; \$3,ooo for the ladies' bungalow in Hurda; \$1,000 each for two boys' orphanages; "Has not the time come for pushing \$600 for a girls' school building; \$200 ing Japan, it was urged that the mis-

> With respect to the collections for schools in Ontario, it is to be rememthat those collections are to be sent to Miss Jennie Fleming, Kilsyth, to help —Editor Evangelišt.

Wellington County Miracle.

THE REMARKABLE RECOVERY OF YOUNG LADY FROM MUCH SUFFERING.

ATTACKED BY ST. VITUS DANCE AND FORCED TO ABANDON HER STUDIES-AFTER A CONSIDERABLE PERIOD OF HELPLESSNESSSHEREGAINSHRALTH AND STRENGTH-THE FACTS AS RELATED BY THE YOUNG LADY AND HER MOTHER-A CASE THAT HAS EXCITED MUCH INTEREST.

the savings and self-denials of many when the hardy pioneers of Wellington dream, so free am I from sickness. I hundred, and any dealer who offers months, and brought it to me, saying: County came to the bush. The set was first attacked with rheumatic fever, substitutes is trying to defraud you and the want this to go to the children tlers who in 1850 came to look for and on returning to school was trying should be avoided. The public are There were no "colonization roads" who know nothing about Jesus." I homes in the northwestern part of that examinations, but I could not study, blood builders and nerve tonics, no accepted with gratitude, and brought it was then known as "Queen's Bush," I could not sit still at school. I could matter what name may be given them. with me, and will turn it over to the had access to the budding community not keep my hands and face quiet. I They are all imitations whose makers secretary of this society, and it must be only by the "blazed" road from Guelph stayed home from school and tried to hope to reap a pecuniary advantage from held sacred for the purpose for which to Southampton. Along this road occa- help mother with the house work, but the wonderful reputation achieved by it was given. Need I remind you sional clearings no doubt existed, but I was of no use. I could not dress Dr. Williams' Pink Pills. Ask your it was given. Need I remind you as the northern part of the county was myself or lace my own shoes. I often dealer for Dr. Williams' Pink Pills for that, as yet, we have no mission where this little child offering can be were fewand far between. When at length plates and cups would slip from my tations and substitutes. Dr. Williams' applied? God grant that these few representatives from almost every nat shaking hands and break upon the floor. Pink Pills can be had of all druggists pennies may be a precious seed from tionality fled from the attempt to carve Last summer mother gave me Dr. Will or direct by mail from Dr. Williams' which shall grow a Children's Heathen which shall grow a Children's Heathen a home out of the swamp, the Scotch liams' Pink Pills, and it was not long Medicine Co., from either address. Will I felt better and was able to take care. The price at which these pills are sold of myself. I have used the pills ever make a course of treatment comparagospel of him who loved the children day the smiling settlements and fruitful since, and cannot say too much in the tively inexpensive, as compared with so tenderly while here, into many a farms are the result of the hard toil of praise of what has cured me." the former days.

The Foreign Society was organized Harriston, the seeming endless swamp

first offering was made in 1881, and William Cardwell was appointed post- quently the twitching affected her

1885, \$5,125; 1886, \$6 035; 1887, homestead was purchased by leter had a lot of men and it was impossible \$10,513, 1838, \$15,662; 1889, \$19, Donaldson, who resided formerly in to get a servant girl. Charlotte could 123.68; 1890, \$17,765; 1891, \$21, the Province of Quebec. He and his not do a thing to help me, and needed 411; 1892, \$21,907.09. The present seven sons, and shortly after they Upon enquiry as to how Dr. nearly \$5,000 less than for the corres. missions in India, Japan and China settled at Drew, a little girl came to lams' Pink Pills came to be used, Mrs. ponding period last year. They ought were statted, and in large part sustained bless the home and to cheer the hearts by the offerings of the children in of father, mother and brothers by her The dull times, the World's Fair and some other causes have cut down the in 1882; in Japan in 1883; in China it was only after careful treatment by in the neighborhood. Here they notice that the last appeals in the children in the comment in their own family as well as in the neighborhood. Here they notice the last appeals in the neighborhood. Here they notice the last appeals in the neighborhood. income of the Society. Solomon tells in 1886. According to the last annual the family physician that the rosy us when the axe is dull one must put report there are eighty-three workers in bloom was restored to her cheeks, and her school duties were resumed. Ito give them a trial, and last September dull, we must make greater efforts and cost \$50,122.26; this year they will Upwards of two years ago the dread secured the first box. The improvehand of diserse was again laid upon ment in Charlotte's health was soon greater sacrifices. The work must be need \$75,000. The Nashville Con-her, and as the disease developed the vention recommended that the present symptoms clearly pointed to St. Vitus decidedly better. Now she had entirely tions adopted at Nashville must be missions be sustained, and that the Dance. This disease, known to medi- recovered and had commenced school work be greatly enlarged. Respecting cal circles as chores, attacks the neryous system and affects the voluntary ful at the coming examinations. muscles with constant irregular movements. The disease made steady good effect upon another member of and one young lady and two young headway notwithstanding all the efforts the family. Stephen, the youngest boy made to counteract it, until that mar- had been troubled for some time with Williams' Pink Pills for Pale People knee. The doctor had several times was tried. These Pills came before nearly healed the sore, but it always the notice of the parents through the broke out afresh. Steven had begun columns of The Templar. Mr. Donald the use of the pills when the good the earliest moment praticable. Re son has been a subscriber to The effect upon his sister had been no iced, Templar since it started, and had every and now the sore was completely mendations were made: Two lady confidence in the veracity of its state- healed. ments. When he saw in its columns male missionaries and forty native cures effected by Dr. Witimms' Pink Pills, he was ready to accept the state ments and at once procured the Pilis a delicious lunch of newly made maple for his daughter. It was not long before a decided improvement was noted, and but a few weeks 'till her former syrup, and not the watery mixture that cach for permanent furniture in the abundant measure of health and is so frequently palmed off as the three missionary bungalows. Concern a trength was restored. The complete genuine article. restoration of Charlotte Donaldson to health, was the cause of very much joy and gratification to the parents and ineness of the case, but he called upon family, and of much appreciative com- several of the neighbors and among the work, and money can be secured time the bare facts of the case came liam Cardwell, and all bore testimony under the notice of The Templur. One of the staff was dispatched to ascertain full particulars, so that they might be given to the public, to benefit thousands of similarly afflicted persons.

> 21, Con. 17, Minto Tp. A handsome substantial brick residence, and a large well built barn, attest, the thrift of the family. The Templar representative and his friend were received very cordially by Mrs. Donaldson, who explained that her husband was absent, having driven to the neighboring town of Clifford early in the morning, and then led the way to the pleasant drawing room of the house. After a the reporter apprised Mrs. Donaldson of the object of his call. She expressed her satisfaction and willingness to give every detail and verify every statement. robust maiden with the bloom of health upon her cheeks, who responded I am almost fourteen years of age. I box or six boxes for \$2.50

The Donaldson homestead is Lot

Mrs. Donaldson corroborated the statements her daughter made and said. "Ye, it is going on two years since in 1875, but in 1880 we had no mis rose to high undulating clay land, and Charlotte became troubled with nervoussionaties in heathen lands. The work this favored spot settlers were not slow ness, and I think it was the rheumatic

amounted to \$750. The offerings year master, a position he holds to this day. whole body. The disease affected by year since are as follows: 1882, Judge Drew of Wellington County.

\$2,175; 1883, \$3,205; 1884, \$4,125; Some fifteen years ago the old Buntin I had a dreadful time last summer, we

Upon enquiry as to how Dr, Wil Donaldson said that the celebrated John Marshall case as reported in The ticed that Pink Pills were good for nervous diseases, and at once determined noticed, and in a month or so she was again, and would no doubt be success-

The pills have also been used with vellous nineteenth century remedy. Dr. an abscess in the leg, just below the

The kindness of the family in giving therefore the account of remarkable information was not all, for before they would allow the quizzical reporter and his friend to leave, they were treated to syrup accompanied by the noted Scotch oatmeal cake. This syrup was maple

Further testimony was not necessary to convince the reporter of the genument in the neighborhood. In a short them the veteran postmaster, Mr. Wilto the facts as here stated.

The druggists of Harriston were also seen, and they stated that Pink Pills had a remarkable sale. In reply to a query, one of them said: "Yes, they sell better than any other medicine or drug we have in the shop."

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These Pills are manufactured by the to the call looked as if she was an utter | Dr. William's Medicine Company, of stranger to sickness. In a few words Brockville, Ont., and Scheneciady, N. she told her story. "You know that Y., and are sold only in boxes bearing my name is Charlotte Donaldson, and their trade mark and wrapper at 50c. a Bear in have been sick, very ill they all tell me, mind that Dr. Williams' Pink Pills are but I now think it must have been a never sold in bulk or by the dozen or other remedies or medical treatment.

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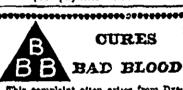
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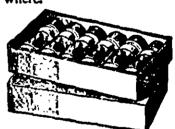


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Religious Enthusiasm.

Walkerton, Ont., N. C. Royce. West Lorne, Miss Bella McKillop. West Lake, Ont., Mrs. Catherine McDonald Wiatton, Ont., Mrs. S. M. Bruwn.

In the light of the larger and truer estimate of human facilities and powers that marks the thinking of to day, the contempt of enthusiasm which was once regarded as the note of superior intelligence, is seen to be the fruit of ignorance and conceit. Genuine enthusiasm does not wax strong in the obscuration of reason and conscience; rather it is found just where the highest intelligence and the clearest moral sense are being converted into action. As thought rises to loftier levels it passes into passionate conviction and seeks to express itself in universal forms, in poetry and song, in cries of wonder and rapturous outbursts of love. As the call of duty becomes more imperious it lays its demands upon the whole man, his feelings and affections, his desires and imagination, till the very soul kindles into flame.

A thought takes permanent hold of men till it is proclaimed with something of prophetic real that owns a divine necessity—" Woe is me if I preach not the gospel." "No virtue is safe that is not enthusiastic." There is, of course, such a thing as irrational and debasing enthusiasm; but it is the counterfeit of the genuine article, the shadow of the real. Now, if this is true, then it will follow that wherever the moral dynamite of enthusiasm is found, it ought to be put to the most immediate and the wisest use. The impulse should not end with the crowded assembly and the "great occasion;" it] } ought to go out in widening circles, to | revive the drooping courage of lonely workers, to warm the hearts of those grown cold and indifferent, to stir the listless to action, and reinvigorate the whole body of the Church.-Church.

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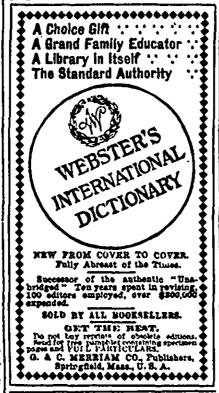
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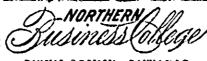
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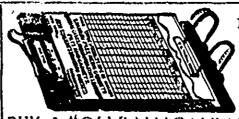
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