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# The Canadian Evangelist

AND DISCIPLE OF CHRIST.

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

VOL. XI., No. 12.

HAMILTON, OCT. 15, 1896.

\$1 PER YEAR IN ADVANCE.

## The Canadian Evangelist

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

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

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

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

## Our Educational Interests.\*

JOHN A. MCKILLOP.

The subject assigned to me is one of great importance in the present period of the history of the Disciples in Canada. No doubt each of us present will acknowledge the truth of the statement that it is important, and will agree with those who prepared the subjects in giving it a chief place among the subjects worthy of discussion at the meeting. You will notice that Bro. Fowler and Bro. Stafford will treat this subject specifically, while it has fallen to my lot to treat it generally. I only wish it had fallen into abler hands.

In the first place I would briefly remind you that the originators and founders of the Disciples, those who placed themselves in the van and forefront of the movement for the restoration of the primitive order of worship, were men who were not only educated themselves, but believed in educating and training up men who would be ready and able to carry onward the work after they would be removed from the leadership.

Alexander Campbell was a man naturally endowed with a giant intellect, which was carefully developed and trained so as to enable him in a few years to become the champion of Christianity against the attacks of Owen, the champion of the true Christian religion against the assaults of the Catholic hierarchy behind Bishop Purcell. His fame as a scholar made it far easier for those following him to confidently press his views upon the people, and no little credit for the growth and spread of the Disciples as a people is due to the fact that their founder was an educated man. Not only was he an educated man, but he believed in educating the people as well. He did not believe the Bible should be a sealed book, he did not wish it to be fettered under lock and key on a pulpit or in a cloister. He did not believe that its principles, as he understood them, should be run into cast-iron moulds, called "Articles," nor that his followers should subscribe their belief in them. He did not be-

\* A paper read at the Western District Convention, Ridgelytown, Oct. 16, 1896.

lieve that the people should only learn their Bible as they would hear it second-hand from priest or preacher. He believed that, as in times of old, the common people would gladly hear the "words" of Him who spake as never man spake if they would get the opportunity; and in order to achieve this end he established the nucleus of what became afterward Bethany College—the Alma Mater of so many distinguished men among us. His purpose was to educate a band of men filled with his spirit, enthused with his zeal, and trained under his guidance, the better to propagate anew those principles from which the religious world had so far wandered, to point out to the people, not Calvin, or Luther, or Wesley, or any other great or good man, but Christ, the head of the church.

But that was not only the spirit of the founder but also of his successors, and thus we find in the United States the Disciples are alive to the work of education. Splendid colleges for the work of teaching the young preachers of the Word the meaning of the Scriptures, training them for the work of the ministry and the edification of the body of Christ. Thus we see the Bible College of Kentucky University sending out year by year recruits for the Master's service, and we see the number of Disciples very large and always increasing. We have Butler University in Indiana, and behold Indiana is falling rapidly in line for the truth. Drake University in Iowa tells the same story of an army of young men yearly going forth to win their State for the pure truth of the Gospel. And so also of Hiram College in Ohio, and nearly every State we find, wherever the cause is prospering best, near by we find a flourishing school for training the young men for service in the Master's kingdom.

But following out this line of thought our early pioneers in Ontario were men who studied deeply for wisdom. Bros. Sinclair, Sheppard, Kilgour, Anderson and many others whose names are well worthy to be mentioned with these, many of whom have crossed the flood, the few drawing near the close of well spent lives, all of these were intelligent

students of the Word of God, and were able also to defend the truths contained therein against all assaults. We sometimes think our task is arduous, that our work is unappreciated, but when we look back at the energy, the untiring unselfishness, the herculean tasks, and the martyr like patience of these early exponents of primitive Christianity in Canada, we take courage. They have nearly all passed away, the few that remain are nearing the sunset of their lives. Though their way has been rough, their sky overcast with clouds, their trials many, their burdens heavy, yet may they as they near the great divide, find their trust in their Redeemer stronger, their burdens lighter, their trials easy and their faith brighter, so that they may pass triumphantly through the valley of the shadow of death and meet again in the blessed company of redeemed spirits, where they will praise God throughout the endless ages of eternity.

(a) An educated ministry then is necessary for many reasons.

1. For the spread of the New Testament Christianity among people that know it not. In these days of education it is amazing to know how many people are too careless or too indifferent to pay any attention to the claims of Christianity at all, as it stands revealed in the New Testament. The minister who could successfully reach such a people must be educated thoroughly in the "Gospel," and be able to present it straight and plain, that "the way faring man, though a simpleton, should not err therein."

2. To meet successfully the sectarian opposition with which we are on all sides surrounded. There is no use denying the fact that many other bodies regard the Disciples as, to a certain extent, hostile to them. Their claim and teaching for unity have often been construed into a declaration of hostility. The different religious bodies have so figured it out as to "meum" and "tuum," that they almost now seem only desirous of holding their own and the families of their own and are afraid sometimes that they may be caught taking away the rightful property of some other denomination. They have

(Continued on page 5.)

### My Neighbor?

Who is my neighbor? Is it he  
Whose dwelling stands where I can see  
His daily walk from my abode  
And how he fares along life's road?

Or, is it he with whom I meet  
Around the farm or on the street,  
Whose work and walk in life are such  
That we are often brought in touch?

Or, has the saddening shade of sin  
Made all the world so much akin  
That every man I meet can claim  
A perfect right to bear the name?

No, many people fail to be  
A neighbor true and tried to me,  
For sin unshunned bequeaths a stain  
As lasting as the brand of Cain.

But I can love my fellowmen,  
And be a neighbor true to them,  
For since God's love in me began,  
He bids me neighbor every man.

OTTO J. BULFIN.

### Look Upward.

Keep looking ever *onward*,  
It will shorten life's dull way;  
Leave past things far behind you,  
And ghosts of former days;  
Make life a real, true, living  
For higher, nobler things,  
It is just so much the sweeter,  
As to others help you bring.

Keep looking ever *upward*—  
You'll forget the rugged path,  
And the bright, blue sky above you  
A greater glory hath.  
No use looking downward  
On the sordid things of life,  
It will only daunt your courage,  
And you'll falter in its strife.

Keep looking ever *homeward*,  
It will make your cares seem light,  
And all trials seem but trivial,  
With heavenly things in sight.  
Why fret o'er earthly treasure  
When a Father owneth all?  
Think you He forgets His children—  
He, who notes the sparrow's fall?

Keep looking ever *Heavenward*,  
For there our home shall be,  
If only from earth's fetters  
We have strength to struggle free,  
And they lose their hold upon us  
As we heavenward march along,  
With a cheerful face uplifted,  
And within our hearts a song.

G. H.

### Sore or Salve, Which?

ANNA D. BRADLEY.

Every school-boy remembers the  
story of Tom Sawyer, bribing others to  
do his work by promising to show them  
his sore toe.

There are Tom Sawyers everywhere.  
They come as mendicants to our door,  
they meet us in the social, business  
and political world. We step into the  
sanctuary, and lo! he is there! Not  
only is he within the pew and aisles,  
but he is standing within the alter rail-

ing, and his hand is on the Word of  
God. Everywhere some one can be  
found with an ugly sore, which he is  
constantly exhibiting for our delectation.

We open our papers—our religious  
papers, I mean, our secular papers  
have learned how to keep their sores  
concealed—and often the first thing  
that greets us is some old-time, run-  
ning sore. A doubt has entered the  
heart of some scribe, or of some Chris-  
tian who is not timid about "speaking  
in meeting," or perhaps it is the  
preacher; and this doubt grows and  
spreads until it festers. We are called  
to gaze upon it until some of the  
putrifying corruption oozes out upon  
us, touches some exposed part, and  
after a while we too have a "hurt"  
which we are not loth to exhibit.

Some one has not treated us with  
that profound consideration which we  
feel is our due, and we insist upon  
holding up our ugly little sore pride to  
every one we meet, until we and our  
plaint become objects of special de-  
testation to all.

Now, here I believe we make a sad  
mistake. The world don't need to  
look upon sores. The truth is, the  
dear old world has abundant wounds  
of its own which we should help it to  
heal, instead of forcing it to gaze upon  
ours. I deem the better plan would  
be, if we must bring the subject of  
sores before the people, to present the  
healing salve.

"Oh, I have such a bad sore!"  
said my little neighbor to his friend.

"Have you?" said the little host,  
with a sweet cheery sympathy, which  
in itself was healing, "then we have  
something that can cure you." And  
quickly the remedy was spread over  
the wound, and no more complaint was  
heard.

All unconsciously these two children  
represented the two great classes of  
humanity—those who nurse sores and  
are willing to show them, and those  
who are never without the healing  
salve, and are willing to apply it.

I have been thinking that it might  
be a good thing if you and I would  
make up our minds not to have any  
more "sore toes;" or if some heavy,  
rough foot does tread upon us and  
create the sore, let us at least keep it  
well covered and hid from view.

When I begin to doubt whether God  
really does answer prayer or not, instead  
of publishing that doubt to the world,  
it might prove quite as comforting to  
some weak saint for me to look back  
over my past, and read aloud from  
those pages where every thing seems to  
affirm that God really had heard and  
answered my petitions.

All spiritual conditions are, more or  
less, contagious. When I read your  
song of rejoicing, because you are so  
sure that the Lord is good, and that  
His mercy will endure forever, then I  
can't help feeling the old questioning  
doubts in my heart give way to glad  
expectancy, and I, too, feel more eager  
to trust my Father's loving care. And  
when I write a moaning plaint about  
this world being a howling wilderness,  
and everybody in it being selfish de-  
ceivers, and of how thickly the shadows  
lie on every hearth, and wonder,  
"after all, is life worth living?"—why,  
I wouldn't be one bit surprised if some  
poor weary toiler should suddenly feel  
her way grow darker, and find her  
burdens pressing more heavily about  
her.

Oh, friends, there is so much of  
God's glad sunshine in the world; if  
you and I can do nothing better, let us  
at least get out of the way, and not  
obstruct its falling beams.

But we can all do more than this.  
To every one of us there has been en-  
trusted a little bit of healing salve,  
which possesses the strange property  
of becoming many times multiplied by  
using, but will disappear entirely when  
kept too long concealed.

Let us hide the sores, but freely use  
the salve.

### Ottawa C. E. Convention.

The Interprovincial Christian En-  
deavor Convention, held at Ottawa,  
Oct. 6-9, may be pronounced to have  
been a great success. Ontario and  
Quebec furnished nearly all the dele-  
gates, there being but a few from the  
remoter parts of the Dominion. The  
programme was excellent, and almost  
without exception well carried out.  
There were some addresses of quite  
superior merit. The formation of a  
Canadian Council of Christian Endeavor  
was a notable and significant inci-  
dent of the Convention. It is another  
sign of the growing spirit of Canadian  
nationality that is seeking expression  
in so many ways at present.

Ottawa is taking on the appearance  
of a capital. It has improved very  
much in the last 23 years. It is about  
time for the other cities in Ontario to  
stop laughing at Ottawa. The Domini-  
on capital is all right. Ottawa has  
many buildings, in addition to the  
Parliament and Departmental build-  
ings, which are quite up to the stand-  
ard of the large city. We predict great  
things for "Bytown." We do not  
know whether Rideau Hall is within or  
just without the precincts of the city of  
Ottawa, but we have a very well de-  
fined opinion as to the style of that

conglomeration and aggregation of  
structures called Rideau Hall. It is  
difficult to believe that the Governors-  
General of Canada have been occupy-  
ing the combination for years. The  
whole outfit should be blown up, due  
notice having been given, so that all  
valuable persons and property might  
beforehand be removed. Canada  
should provide a decent—yea, a splen-  
did residence for her Governor-General.  
The grounds attached to the Hall are  
magnificent by nature, and capable of  
any desired degree of beautification.  
When times improve, the Dominion  
Government should project a new  
Rideau Hall.

As Parliament prorogued on the af-  
ternoon of Monday, Oct. 5, the first  
contingent of Christian Endeavorers to  
reach Ottawa were unable to see their  
law-makers in their seats. But the  
seats were there, and in the House of  
Commons chamber the visitor could  
find the Premier's place and that of the  
leader of the Opposition, and all the  
rest, in fact, inasmuch as the name of  
each member is attached to his desk.  
The Senate Chamber is much finer  
than that of the House of Commons—  
the one a drawing-room, the other a  
workshop. The Senate might do a  
little work, too, seeing that it is so well  
provided for. The Parliamentary Li-  
brary is an elegant apartment—the  
most attractive spot in Ottawa to the  
student.

The next Ontario C. E. Convention  
is to be held in St. Thomas in 1897.  
Hamilton is to have it in 1898, and in  
1899 it is proposed to have a Dominion  
Convention in Montreal. Bro. W. W.  
Coulter, of St. Thomas, was elected  
one of the Vice-Presidents of the On-  
tario Union. He will well represent  
the Disciples.

### Supported by Prominent Men Throughout the Dominion.

Edward J. Jarvers, Real Estate  
Broker, 63 Yonge Street, Toronto,  
Canada: "I have much pleasure in  
testifying to the benefits I have re-  
ceived from using K. D. C. While I  
do not believe in "cure alls," under all  
circumstances I can confidently recom-  
mend it for indigestion. I know of  
others who have also tried it with satis-  
faction.

I met an old acquaintance, and in-  
comparing notes I said that Indigestion  
was my only trouble; he replied that  
he had suffered from the same thing  
for over thirty years; I said that I had a  
specific; I advised him to try K. D. C.  
he said it was his specific and we shook  
hands and agreed to give K. D. C. our  
support.

It is worthy of your support, and is  
the sure support of the Dyspeptic.

### Abiding Influence.

It was a striking remark of a dying man, whose life had been, alas! but poorly spent: "Oh, that my influence could be gathered up and buried with me!" It could not be. The man's influence survives him; it still lives, is still working on, and will live and work for days to come. He could not, when he came to die and saw how sad and deleterious his influence had been, put forth his dying hand and arrest that influence. It was too late; he had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded and confined, and buried out of sight, but not his influence; and for that, alas! corrupt and deadly as it is, there is no shroud, no burial. It walks the earth like a pestilence—like the angel of death, and will walk till the hand of God arrests and chains it.

Let us be careful what influence we leave behind us. For good or for evil we shall and must live and act, on the earth, after our bodies have returned to dust. The grave, even so far as this world is concerned, is not the end of us. In the nature of things it cannot be. We are, every one of us, doing that every day, every hour, which will survive us, and which will affect, for good or for evil, those who come after us. There is nothing we are more prone to forget and disregard than our influence upon others; yet there is nothing we should more dread—there is nothing for which we must hereafter give a more solemn account.—*Christian Work.*

### "Wouldn't Marry a Mechanic."

A young man began visiting a young woman, and appeared to be well pleased with her company. One evening he called when it was quite late, which led the young lady to inquire where he had been.

"I had to work to-night."

"What! do you work for a living?" she inquired in astonishment.

"Certainly," replied the young man; "I am a mechanic."

"I dislike the name of mechanic," and she turned up her pretty nose.

That was the last time the young man visited the young woman. He is now a wealthy man, and has one of the best women in the country for his wife. The lady who disliked "the name of mechanic" is now the wife of a miserable sot, a regular vagrant about grog-shops, and the soft, verdant, and miserable girl is obliged to take in washing to support herself and children.

Do you dislike the name of mechanic

—you whose brothers are nothing but well-dressed loafers?

We pity any girl who has so little brains, who is so green and so soft, as to think less of a young man because he is a mechanic—as the Son of God himself was. Those girls who despise young men who work for a living, are likely to be menials to some of them themselves when adversity has humbled their pride, and experience has given them common sense.

### Two Types of Christian Womanhood.

There are two Christian women. We know them both. They are good, true and faithful, each in her sphere. One attends conventions, makes missionary addresses, manages societies, and collects a vast amount of money for missionary and church enterprises. She is doing a great work for God and humanity, and many heathen homes are transformed through her labors. I know another woman, timid and shrinking from public gaze. You never see her name among the delegates to religious conventions, nor see an account of an able paper that she has read before some religious body, for the simple reason that she hasn't read any papers; but I have met her many a time by the sick-bed of the poor and destitute, sitting up with the sick who had no friends, night after night, and out of her own slender means providing food for the hungry, medicine for the sick, clothing for the half-naked children. No one except her pastor knew anything of it, yet she also was doing a great work for God and humanity.—*Alabama Christian Advocate.*

### The Young Man's Book.

The Bible is a young man's own book. It denounces vice without feeding a dangerous curiosity. It dignifies virtue, not as a means of getting on, but as success and happiness now; and, best of all, it gives the young man the one exclusive way in which vice is vanquished and virtue attained. It lifts up Christ. It invites to the cross. It offers the new heart and the right spirit. It penetrates the disguises of elegant sin, and exposes the sophistry of cultivated iniquity. It flashed its revealing rays upon the opening abyss to which the tempter leads. It unmasks the voluptuous angel of light, and shows the malicious fiend. Into the scale against the "pleasures of sin for a season," it throws the "peace of God," and "pleasures for evermore."—*Dr. John Hall.*

# Cures Talk

"Cures talk" in favor of Hood's Sarsaparilla, as for no other medicine. Its great cures recorded in truthful, convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are marvelous. They have won the confidence of the people; have given Hood's Sarsaparilla the largest sales in the world, and have made necessary for its manufacture the greatest laboratory on earth. Hood's Sarsaparilla is known by the cures it has made—cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia and weak nerves, cures of dyspepsia, liver troubles, catarrh—cures which prove

# Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier

Hood's Pills cure liver ills; easy to take, easy to operate. 26c.

### Salaries of Rulers.

The King of Bavaria receives \$1,412,000.

The King of Saxony has a salary of \$750,000 a year.

The King of Italy receives \$2,858,000 as a salary, and \$180,000 for his family.

The President of the United States gets \$50,000 per annum, house rental and expenses thereof.

The King of Spain receives \$1,400,000 a year, and \$600,000 for expenses, making a total of \$2,000,000.

The Emperor of Austria manages to make both ends meet with an annual allowance of \$3,875,000.

His Majesty of Portugal, in consideration of the size of his kingdom, contents himself with \$635,440 a year.

The King of Greece has a salary of \$260,000 a year, and receives \$60,000 besides.

The annual salary of the Queen of England is \$1,250,000. The Prince of Wales gets \$200,000; the rest of the royal family the same.

### Don't Tobacco Spit or Smoke Your Life Away,

Is the truthful, startling title of a book about No-To-Bac, the harmless, guaranteed tobacco habit cure that braces up nicotine nerves, eliminates the nicotine poison, makes weak men gain strength, vigor and manhood. You run no physical or financial risk, as No To-Bac is sold under guarantee to cure or money refunded. Book free, Ad. Sterling Remedy Co., 374 St. Paul street, Montreal.

### Church Directory.

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

#### ONTARIO.

HAMILTON.—Church, corner of Cathcart and Wilson Streets.

#### Lord's Day Services:

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

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

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

#### Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4.15 p. m.; Senior Endeavor, 8.15 p. m.

Wednesday, Prayer-meeting, 8 p. m.

Friday, Teachers' Meeting, 8 p. m.

All are cordially invited to these services.

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

#### Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9.30 a. m., Junior E. Society, 10.20 a. m. Sunday-school, 3 p. m.

Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m.

Strangers welcome to all services.

W. D. CUNNINGHAM, Pastor.

Residence, 43 Mitchell St.

LONDON.—Elizabeth Street Church.

#### Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. 4 p. m., Preaching Service.

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

Seats Free. All Welcome.

GEO. FOWLER, Pastor,

Residence, 376 Lyle St.

GUELPH.—Bridge Street Church.

#### Services:

Sunday, 11 a. m., 7 p. m. Sunday-school, 2.55; Junior Endeavor, 4 p. m.; Senior Endeavor, 8 p. m.

Prayer-meeting, Wednesday, 8 p. m.

Auxiliary, once each month.

J. B. YAGER, Minister.

Residence, Queen St., near Palmer St.

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

#### Lord's Day Services.

Young Men's Prayer Meeting, 10 a. m.; Public Worship, 11 a. m. and 7 p. m.; Sunday-school, 2.30 p. m.

Y. P. S. C. E., 8.15 p. m. Monday; Prayer Meeting, Thursday evening at 8 o'clock.

The seats are free and everybody is welcome.

R. A. BURKISS, Minister.

Residence, Cor. Concession St. and Beech Ave.

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## THE TIMES, HAMILTON.

Is your advertisement on one of these pages?

## C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Oct. 25.—My favorite Proverb, and why.—Prov. ii. 1-9. (A memory meeting suggested.)

The book of Proverbs is the book of wisdom. This broad word covers not merely an acquisition of facts, that is knowledge, but an application of them to all the relations of life. It is the science of best living in every respect. Nothing is more needed; nothing should be more welcomed; nothing is more persistently and kindly offered. 'I will pour out my spirit, my whole mind, unto you.' It is the spirit of wisdom, and leads gently and luminously into all revealed truth."

Proverbs are the thoughts of the age crystallized into apothegms. They are burrs that stick and cling to the mind. Many contain much truth, and many of the most common contain much error. This is not so with the Book of Proverbs—a book too much neglected.

"The Proverbs are supreme moral riches. We find in them what the wisest men of ancient times have proved to be the truth in the most practical aspects of life. When they speak of sin and penalty, they not only propound a philosophy, but they record a personal and general experience. When they praise understanding, they can support their commendation by the largest indebtedness to its guidance and protection. When they say the fear of the Lord is the beginning of knowledge, they say in effect that, having tried every other form of so-called wisdom, they have been brought to the conclusion that only he is wise who puts his trust in the living God, and obeys the will of Heaven."

Do not forget to come prepared to give your favorite proverb and the reason why. This can be made a most profitable and interesting meeting. Do not be afraid to spend a little time in preparation.

Nov. 1.—The blessedness of entire surrender to God.—John xv. 1-10.

"I am the vine, and my Father is the husbandman." These are the words of Jesus. Many striking metaphors the Saviour uses concerning Himself, but none more beautiful or expressive than this, "I am the vine." He is the good and faithful shepherd, that so carefully and lovingly watches and protects the sheep, leading them beside still waters and pastures green; He is the bread of life, which must be eaten; the water of life, of which we must drink, if we would have life eternal: He is the Lamb of God that

was slain, and the Lion of the tribe of Judah; He is the way, the truth and the life, and the resurrection and the life; but nowhere is our relation to Him so close and abiding, so necessary and depending, as in the vine and the branches. We are in Him and He in us. His life is our life. His life's blood our life's blood. We are made partakers of the divine nature. God descended into humanity, that humanity might be exalted to God. There is no separation of our life from the Christ life. "I live," said Paul, "yet not I, but Christ liveth in me."

If we would be fruit-bearing Christians we must have vital union with the vine, and if we would have our fruit brought to perfection our relation to the vine must be perfect and healthful. "Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples."

There is no life so miserable as a half-hearted one. There is no life so happy as one entirely surrendered to the will of God. It is then that He is able to use us in the advancement of His work on earth. It is then that we enjoy the Christian life. "These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled."

"O, the bitter shame and sorrow  
That a time should ever be  
When I let the Saviour's pity  
Plead in vain and proudly answered,  
'All of self and none of Thee.'"

"Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, at last thy love hath conquered,  
Grant me now my soul's desire,  
'None of self, but all of Thee.'"

## The Western District Meeting.

Elsewhere in this issue will be found a report copied from the *St. Thomas Journal* of the District Meeting, held Ridgetown, Oct. 15, 16. It was a real good meeting. Everybody enjoyed it. Some who had never been at such a meeting before declared their purpose to attend all District Meetings hereafter.

It was not only an enjoyable meeting, but a very useful one too. The programme was well carried out—not many absentees. Bro. Cunningham was a capital chairman, and Sister McClurg an efficient secretary. The papers read and addresses delivered would have done credit to a larger assembly. The interest taken in the subjects treated was evinced by the large number who participated in their discussion. Many questions were placed in the question box, and so far as we recollect all were of a practical nature.

## Constipation

Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, insomnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

## Hood's Pills

The Ridgetown people took great interest in the Convention, and they were most attentive to their guests. The visitors were loud in their praise of the hospitality of the Ridgetown church. The opinion was quite freely expressed that they could entertain the Annual Meeting of the Co-operation. Those who had never been in that section before were quite taken up with the town and country round about, and truth to tell, there are worse parts of Ontario. But it was pitiful to see so many fine apples going to waste. Barrels and barrels of number one apples that will never be gathered. What a shame that there is no way of distributing the bounties of Providence!

But to return to the Convention, we would take this occasion to strongly recommend our brethren in other parts of the Province to organize District Meetings. A couple of days spent together once a year by representatives of contiguous churches would certainly have a stimulating and beneficial effect. It would develop the feeling of common interest and common responsibility. Meetings for free and friendly conference would help much in the way of preserving "the unity of the Spirit in the bond of peace." There is no special difficulty in organizing a district in the simple way in which the Disciples have done in the west. The local talent may be ample to produce an interesting programme, and the expense connected with the meeting need not be great.

Have a holy detestation for profanity. The mother of John Quincy Adams said, in a letter to him, written when he was only twelve years old, "I would rather see you laid in your grave than grow up a profane and graceless boy."  
—Selected.

## For Sale.

Any one requiring a quantity of "Sacred Songs and Solos with Standard Hymns Combined" 750 pieces, compiled and sung by Ira D. Sankey, will get a good bargain by writing to the Editor of this paper at once.

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even suggested this principle in dividing up the heathen nations to be Christianized. But it will not work there so well. We need an educated ministry to point the people back past Conferences and Synods and Bishops and Presbyters, past Priest and Pope to the Christ the head of the church.

3. To successfully combat infidelity and secularism.

There never was a time when infidelity and secularism were more blatant than at present. In the past the Disciples have always been ready to meet the champions of infidelity. It was Campbell who met and vanquished the great Owen in that remarkable debate which stirred all the great minds of two continents. Clark Braden was another gifted scholar who met and repeatedly vanquished the apostles of secularism. And not many years ago in our own country when the great infidel orator, Underwood, made his fierce attack on the Bible and religion in the town of Aylmer, where young men crowded nightly to hear him demolish his opponents, and amid the cheers of his newly made converts, silence all the arguments advanced by the weak-kneed defenders of Christianity, then it was that O. A. Burgess, late President of Butler University, with the pebble of truth from the word of God, like David of old, smote him such a blow that the cause of infidelity has never recovered in that neighborhood. It is to produce such men as those that we must have an educated ministry.

4. We have many Biblical precedents for the education of our young teachers.

Moses was forty years under training in the wilderness before he was ready to carry on God's work.

Solomon was under the tuition of Nathan the prophet to the time he became king.

Elisha was a pupil of Elijah; and the young men of Judah who aspired to be teachers, attended the schools of the prophets.

Jesus himself had His apostles for three years, daily teaching and instructing them for their life-work.

Paul was well taught in the philosophy and idolatry of the Grecians, the history and literature of the Romans, and the religion of Judaism, long before he became the great proclaimer of a crucified and risen Lord.

Timothy was well instructed by Paul. He had known from his mother and grandmother, even from boyhood, the truths of the Gospel, and these same truths he was commissioned by Paul to commit to faithful men, who

would teach others also. This is the true "apostolic succession." It is a spiritual succession—an earnest application of the true principles of Christianity as taught in the New Testament.

(b) This educated ministry being necessary, in order that our work in Ontario should not suffer, how best may we obtain it? We need—

1. A good college.

2. A loyal support from the brotherhood, morally and financially.

3. An Endowment Fund, if possible.

In order to have a good college we should have (1) a good building and grounds, free from debt, and (2) an efficient principal and staff.

I would say that the possibility of the first of these requisites is on the eve of becoming a probability. Of that, however, Bro. Fowler may tell you this afternoon.

In regard to the second item, I would say, from my own experience in one of the largest and best schools of our brotherhood, I do not think it unbecoming in me to give it as my opinion that in Bro. Fowler we have a most excellent man for principal. I will not enlarge on his special talents in that line, as Bro. Fowler's modesty forbids it, and it would be only superfluous in me to do so. I will simply say that he is adapted for it, both by experience and by qualification. His reputation for erudition and scholarship has passed beyond the bounds of his own country.

The loyal support of the brotherhood means that every member of the churches should consider the college, to a certain extent, as dependent on themselves. Each member must have the sense or feeling of individual proprietorship. It is not that it is to be the especial charge of some wealthy church, or of some generous-hearted brethren, but the weight of responsibility must be shared proportionately by all. It is not the large contributions from the few, but the small collections from the many, that are required. We see this exemplified in the foreign mission field, where it is the small sums from all the churches that tend to roll up the amount necessary for carrying on the great work in heathendom. It needs your sympathy and your prayers also. It needs a moral support as well as a financial one. The government of the Great Creator is still somewhat misunderstood. "God moves in a mysterious way His wonders to perform." We often marvel why we should pray for a given cause or object, but reason gives us no response. Away beyond reason, in the realm of faith, we find the an-

swer, "The prayers of the righteous avail much." Human reason would upbraid Moses for the part he took in the battle with the Amalekites, but in the light of God's truth revealed we all must admit that Moses was a greater factor in achieving the victory than Joshua, for briefly and laconically we are told, while the hands of Moses were held up in prayer Joshua prevailed, and when he ceased praying Amalek prevailed. By our words of sympathy, by our prayers for success, by our gifts of love, we can assist in this work.

Let us then be up and doing. The work at last is being crystallized in our midst. Let us, having put our hands to the plow, not turn again backward, but let us, like Elisha of old, who followed in the footsteps of Elijah—let us, I say, follow the examples of our leaders and stand by the school, knowing that, with God's blessing on our labors, it will be but as bread cast upon the waters, which we will find after many days.

Now is our opportunity. Go ye up and possess the land. If we fail God will, as He did in former times, raise up a people worthier than we, who will carry on this great and good work. The day is far spent, let us work while it is yet day, for the night cometh wherein no man can work.

## Church News.

RODNEY, Oct. 19.—One young man made the good confession yesterday morning, and was baptized in the lake in the evening. T. L. FOWLER.

LOBO.—In the special meetings being carried on in Lobo by Bro. W. D. Cunningham, fourteen had been added to the church up to Oct. 13.

LONDON.—Bro. T. L. Fowler is to preach at the anniversary services in London, Oct. 25.

INWOOD.—Bro. E. Stafford began an appointment at Inwood, Oct. 18.

IONA.—Bro. W. D. Cunningham reports interesting meetings at Iona once a month, and expects good results.

ST. THOMAS.—As the great interest in Lobo required the return of Bro. Cunningham to that place after the Ridgeway Convention, the writer had another delightful day, Oct. 18, with the St. Thomas church. One made the good confession at the morning service. G. M.

MOSA AND GLENCOE.—Bro. N. Wells

preached at these points Oct. 11, and Bro. J. H. Coultard on the 18th.

In our recent travels we have heard many good words for the Sunday-school supplies of the Christian Publishing Co., advertised so long in our columns. *Our Young Folks* is especially praised.

Two remarkably good premium offers are made in the October number of *The Church Union* for the first time. A copy of "The Mind of the Master," by Ian Maclaren, and a new "Self-pronouncing" Bible, each being offered with one year's subscription at a wonderfully low price. *The Church Union* is published by The Church Union Company, 18 Wall Street, New York.

## Fads in Medicines.

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HAMILTON, OCT. 15, 1896.

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

**Special.**

TO THOSE IN ARREARS.

As this is the last number of the CANADIAN EVANGELIST, it is important that all arrears on subscriptions should be paid at once, so that the publisher may be able to meet all his obligations immediately. This season of the year is a good time to close up the business of the paper, as the majority of our subscribers live on farms, and the farmers are marketing their produce. We enclose in this number a bill to each subscriber in arrears, showing the amount due to date. And we kindly, but firmly, urge all who are in our debt to remit at once if possible. Fractions of a dollar may be sent in postage stamps. We expect every account to be paid, however small. We cannot afford to lose any of them. And, of course, honest people who have been receiving the paper will not object to paying for it. Every number of the paper costs money, and those who have taken it should pay for it. It will be a great favor if all accounts can be paid in before November 5th, as after that date it may be necessary for us to place them in other hands for collection. We do not wish to put our friends to any annoyance or expense, but it is our duty to impress upon them the fact that we need every cent coming to us, and need it NOW. Where more convenient for our friends, the amount due may be handed to the agent in their district.

**Valedictory.**

We have decided with this number to cease the publication of the CANADIAN EVANGELIST. We have transferred our lists to the *Christian Evangelist* of St. Louis, Mo., the publishers of which journal have agreed to fill out the unexpired subscriptions on our

list. The *Christian Evangelist* is one of the best religious papers in the United States. It stands easily in the first rank in our brotherhood, and our friends one and all will find that we have done them no wrong in thus giving them an opportunity to become acquainted with its numerous and striking merits. The *Christian Evangelist* will be glad to serve the Disciples in this country in every way in its power. And we doubt not but its efforts will be so well appreciated that many permanent subscribers will be added to its list from these northern regions. Bro. J. H. Garrison, the Editor of the *Christian Evangelist*, is one of the ablest writers and most experienced journalists in our ranks, and he has with him a superior editorial corps. The *Christian Evangelist* bears the marks of first-class journalism, and we count ourselves fortunate in taking leave of our readers to be able to introduce them to such good company.

Our connection with the EVANGELIST dates from its first number May, 1886. Ten and a half years is quite a period of time even to look back upon. We cannot say that it seems to us but yesterday when the first number of this paper was issued. A hurried survey of the intervening years, with all their incidents relating to the paper, gives one the impression that he is recalling a long space of time. But we need not use up space with wearisome reflections. For good or for evil, the paper has run its course. Its influence great or small we cannot measure. We can only trust that the good has exceeded the evil, and that in the final account it will be found that the CANADIAN EVANGELIST was one of the forces which in Canada made for a higher appreciation of the Divine Christ, and truer loyalty to Him.

In laying aside our editorial cares and responsibilities, we almost feel that we are being relieved of a burden which we should never have assumed. For while the EVANGELIST has brought to us much of gain in the way of good will, confidence and friendship, financially it has been a loss, and that of no small proportions. But we make no complaints on this latter score. Complaints do not make dollars. And our friends are not responsible for our loss. So far as we have secured and retained the esteem of our readers we rejoice. Wherein we may have proven unworthy of their good opinion, is matter for regret. To our friends who have accompanied us during the whole or a part of our editorial pilgrimage we say, Farewell. Upon the cause which we have feebly, but honestly, sought to

represent and maintain, we invoke the blessing of the Lord.

**The College.**

Having recently had the opportunity of taking a closer view, than formerly, of the College in St. Thomas, the writer thinks it will not be out of place to devote a little space to it here. And first a little information as to the condition of the College Building enterprise.

The contracts are let, and the excavation for the foundation is now in progress. It is expected that the building will be ready for occupation by the beginning of the second term of this session, Jan. 1st, '97. It will furnish accommodation for the growing needs of the College. The apartments generously provided now by the Church are not adequate to meet the requirements of the increasing classes and teachers.

In addition to the teachers heretofore announced, Dr. D. A. McKillop will take charge of a department. The number of students, enrolled so far, is twenty four. Others are expected. The Philomathian Society is a literary, and, at the same time, a religious society. It meets every Monday evening, and has occasionally open meetings in which the public take a lively interest. As an indication of the enthusiasm the members feel for the Society and the College, it may be mentioned that one of the members—Miss Hicks—has composed and set to music a college song. The value of a society for developing the literary and oratorical talent of its members is well known, and we are pleased to hear of evident good results from the Society during the past session. No doubt the current session's work will be equally, if not more, beneficial.

Bro. T. L. Fowler, the Principal, is a very busy man. Besides his work as teacher, he preaches at three different points in Aldboro every Lord's day. He is devoting himself assiduously to the College, and arranging, as far as possible, to supplement his own efforts through assistants, and so provide the students with ample and competent instruction. The student who wants or expects an easy time need not come to St. Thomas.

With regard to the Normal Course of which we have repeatedly made favorable mention, we feel fully warranted in renewing our commendation of it, and in again recommending as many of our young people as can to take advantage of that course for a session, or even for a term. We have conversed with some of those who took that course last session, and they are

hearty, even enthusiastic, in their praise of the teacher and the instruction. In the Normal Course this session, special attention is given to Sunday School work—both teaching and management will be discussed, and such hints and directions given as will aid superintendents and teachers in their work. In this same department also, lectures will be delivered on the history and philosophy of the Bible. Last evening (Oct. 13th) we saw twenty-four students listening to, and taking notes of, one of those lectures. We were impressed with the idea of how many good people have passed to the other shore without having the advantage and pleasure of such information concerning the Book of books.

We need scarcely say that our people in St. Thomas are devoted to the College. Their observation of its work during the first session has confirmed their conviction as to the value and necessity of such an institution in Ontario. They are satisfied that no other school or College does, or could, take its place. They have taken hold of the building scheme with great cheerfulness and liberality. They desire very much the sympathy and support of their brethren throughout the Province for the College. And they believe that it is being carried on in such a way as to be worthy of the cordial good will, and generous contributions of all the Disciples.

It is entirely reasonable to believe that the College can be made more and more a centre of good influences for our people, and that from it may be expected to graduate sound Gospel preachers, as well as intelligent teachers of the Scriptures, and skilful workers in every department of the work of the Church. Holding these convictions we once more invite our brethren to give the claims of the College their sympathetic consideration. It would be well if every church would give a collection, and if isolated Disciples would send contributions.

**St. Thomas.**

It was the privilege of the writer to speak for the church in St. Thomas on Lord's day, Oct. 11. Bro. Cunningham was absent at Lobo, holding "the October meeting," and in connection therewith a protracted meeting. There were good audiences both morning and evening. The attention was so good that the preacher might be tempted to think that he was preaching good sermons. It was to him a very pleasant day.

We take occasion to say a word or

two about the church in St. Thomas and its work. Our columns have borne testimony to the good work carried on by that church, the large contributions made by it to missions, and the number of additions to the membership of the church since Bro. W. D. Cunningham became its preacher. In this connection it may be stated that the net increase for the year ending Oct. 1, 1896, was 104. All departments of the church work are, we learn, in a flourishing condition, and all take a deep interest in the College. The Senior Christian Endeavor Society has pledged \$100 to the College building, and \$40 to the current expense fund. A number of the young people are taking the Normal Course, and they all lend a hand in making it pleasant for the students whose homes are outside of St. Thomas.

Bro. Cunningham has very freely acknowledged, as our readers may recollect, the very hearty co-operation he, as preacher, receives from the congregation. We can testify to the esteem and affection which the congregation entertain for Bro. Cunningham. They speak of him as energetic, efficient, cheerful and generous. The College has no warmer friend, no stronger supporter. He takes an active interest in the work in all parts of the Province.

The St. Thomas church has a very fine Sunday-school. Bro. R. N. Price is the Superintendent. The school is well organized, well ordered, and we doubt not, well taught. The subject of missions—home and foreign—is kept before the scholars every Sunday. The number of adults in attendance was very notable. Bro. John Campbell has a large class of grown-up people; Bro. Cunningham, of young men, and Bro. Price, of young ladies. The number of scholars enrolled is 287, and the average attendance is 194.

There is a very lively Junior Endeavor Society, with about 100 members, of which Mrs. W. W. Coulter is the superintendent. It meets every Sunday morning at 10:20. Among the good works they are interested in are the visitation of the sick and the Home for the Aged and Infirm. They carry with them flowers and good cheer, and when they visit the Home they read the Scriptures and sing hymns. The inmates enjoy greatly having the children come to see them. The Juniors also contribute to the mission funds.

The Ladies' Aid Society and the Auxiliary of the O. C. W. B. M. are not the least of the active forces of this prosperous church. The former is a large contributor to the finances of

the church, and the latter disseminates missionary information and liberally supports the work of the O. C. W. B. M.

Altogether, and finally, we would say that the church in St. Thomas furnishes an answer to those who question whether the Disciples have a future in Ontario, and whether it is possible for them to establish themselves in towns and cities. What has been done, can be done. Intelligent, hopeful, persistent work will bring its reward. Special difficulties in certain places may defer the day of assured success, but those who have faith in the good cause, relying upon the Lord who never fails to bless His people, will press manfully and hopefully on.

#### College Notes.

The Philomathian Society met on Monday evening, Oct. 5, and reorganized. The following officers were elected: N. D. Wells, President; J. Stewart, Vice President; Miss J. Miller, Sec.-Treas.; N. Johnston, Ass't Sec.-Treas.; H. E. Stafford, Critic; Miss S. Stainsby, Ass't Critic; J. H. Coultard and D. Dick, Editorial Com.

After a very appropriate address by our worthy president, some of the older members of the society were called upon to give an account of their stewardship during the six months of evangelistic work in which they have been engaged. All spoke in glowing terms of the work in Ontario.

After singing "Blest be the tie that binds," and prayer by Bro. Stafford, the members of the society proceeded to the home of Sister Kemp, where a hearty reception was tendered to thirteen new members. After a very enjoyable time and a sumptuous meal partaken of, all retired to their respective homes, much enthused over the future prospects of the college.

The society have adopted as colors "White and blue"—white bow and streamer, with blue streamer on either side.

For college yell we have chosen: Zip, Boom, Bang—Ra, Ra, Ree—Philomathian—C. O. D.

We understand excavation has begun on the site for the new college building.

Opening exercise Monday evening, Oct. 26th.

Com., J. H. C.  
D. D.

St. Thomas, Oct. 6, '96.

#### Omnibus.

To OUR AGENTS.—We thank you for your assistance in the past. We ask just one more favor of you. Help us to collect the arrears now due us.

Dr. W. A. Kelding, of Troy, N. Y., proposes to publish his biography at \$1.25 a volume. We feel confident it will be a most interesting book.

We wish once more to commend the Standard Sunday-school Hymnal, published by the Standard Publishing Co., Cincinnati, O.

According to the estimate made at the District Convention, there are 1131 Disciples in the Western District of Ontario.

Bro. W. H. Harding, of West Gore, Nova Scotia, is open for an engagement to do evangelistic or pastoral work. Bro. Harding is a good man, has had eight years' experience, and can furnish good references.

We should like to publish some of the other excellent papers read at the Ridgetown Convention, but we have not room in this number, and as for next number—why, there won't be any next number.

We have to stop with number thirty-five of Bro. A. McLean's letters. We presume the "Circuit of the Globe" will be published in book form, as it well deserves to be. Then our readers can continue the series to the end.

To OUR EXCHANGES.—We have enjoyed your visits, scanned your pages, and have endeavored at times to gently warn you when you stepped aside from the paths of sound doctrine. We shall now have to get along without you, unless you choose to "deadhead" us for a while for old acquaintance sake.

OUR PRINTERS.—Messrs. Griffin & Kidner, 58 King William St., Hamilton, have been our printers for upwards of four years. The excellence of their work all our readers can bear witness to. It is a pleasure to record here our appreciation of their uniform courtesy and the gentlemanly conduct of their staff. It is a privilege to do business with such a firm. Any orders for printing of any kind committed to them will receive prompt attention, and the work will be done in a first-class manner and at reasonable rates.

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#### Religions of India.

The missionaries in India have made converts, principally from the lower caste who have no high faith of their own. It is worthy of notice that both in India and England it is the poor who have the gospel preached to them. In India, the practical work which the religion does for its adherents, determines its standing among the people. The religion, also, takes the place of the many charitable organizations in England which aid and relieve the poor there. Until not many years back the religion had to supply the education. In such a country the religion must stand or fall by what it does for the well being of its own people. The three great religions of India are: Mohammedanism, Hinduism and Christianity. It has been said, that in India there is a dense mass of fifty millions of human beings, and the probability is that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and it rests with Christian England whether they are chiefly incorporated into the native religions or into Christianity.

Mohammedanism, although it made extraordinary progress in the past, has not done so well in recent years. The missionaries and adventurers of Mohammed who penetrated the swamps and jungles of lower Bengal, found there a population of low castes. This religion came to these poor people, fishermen, hunters, pirates and low caste tillers of soil, as a revelation from on high. Its missionaries were men of zeal who brought the gospel of the unity of God and the equality of man to a despised and neglected people, and derived the great mass of its converts from the poor. It brought a higher conception of God and a nobler idea of the brotherhood of man. It offered to the teeming low castes of Eastern Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organization. In Bombay the Mohammedans belong largely to the merchant classes. But their inability to adapt themselves to our educational system told heavily against them.

In 1871, only ninety-two gazetted appointments were held by Mohammedans.

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dans against six hundred and eighty-one held by Hindoos. From the open professions they have almost disappeared, for instance—at the beginning of the century nearly the whole of the pleaders of the Calcutta High Court were Mohammedans, and down to 1838 they numbered about as many as the English and Hindu pleaders put together, but with the introduction of scholastic tests, based on our Indian system of education, the Mohammedans fell out of their hereditary profession, and of the two hundred and forty native pleaders admitted from 1852 to 1868, only one was a Mohammedan.

The one object of the young Hindu, aside from his home religious training, is to get such an education as will prepare him for success in life. But with the young Mohammedan the teaching of the Mosque must come before the lessons of the school. Before he is permitted to begin his secular education he must ordinarily devote some years to a course of sacred rudiments. Again, while the ablest of the Hindoos look forward to the public service or the secular professions, a Mohammedan father often chooses for his most promising son the vocation of a religious man of learning. The years which the Hindu student gives to English and mathematics at a government college the Mohammedan devotes in a Madrasa to Arabic and the law and theology of Mohammed. We are told that Hinduism is a social organization and religious confederacy. As a social organization it rests on caste. As a religious confederacy it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races. To a less elevated thinker it presents the triune conception of the Deity as the creator, preserver, and destroyer. To the materialistic multitude it offers the infinite phrases of Divine power as objects of adoration, with calm indifference as to whether they are worshipped as symbols of the unseen Godhead, or as bits of tinsel and blocks of wood and stone.

The backward races, outside the pale of Hinduism, set up a Hindu priest and a Hindu god, and become recognized as low caste Hindoos.

Christianity is not a new religion in India. Its history in that country dates from a period of over seven hundred years before the rise of Mediaeval Hinduism, and a full thousand years before any widespread Indian settlement of Mohammed. Meanwhile the Roman church had entered the field, with a splendour of devotion and success, which makes us more deeply lament her intolerance in the earlier

form of Indian Christianity. The great religious orders of Rome, with the society of Jesus at their head, built up a true native church in India by three centuries of unflagging labors and wisely directed zeal before the heart of England was stirred by the missionary impulse.

During the last of the centuries, while the English conscience was still asleep, the Lutheran church of Europe sent men of power to India. At length England slowly but surely saw her duty and the religious bodies of the great English-speaking race, by whatever name they may be known, and in whatever land they may dwell, girded themselves for a mighty and enduring effort. Although, however, Christianity has a history in India long before Hinduism or Mohammedanism, yet the historical Christianity in India differed widely from the missionary Christianity of our day. English missionary work practically began in the last year of the last century. It owed its origin to private effort. Three devoted men planted this mighty English growth, and had to labor under shelter of a foreign flag. They established the modern method of popular education, founded the present Protestant Indian church, they set up the first steam engine in India, also with its help they introduced the modern manufacture of paper on a large scale. In ten years they translated and printed the bible or parts thereof in thirty-one languages. Although they received help from their friends in England, yet the main part of their funds was earned by their own hands. They built a college which still stands amongst the most splendid structures in India. From their central seminary they planted out their converts into the districts, building churches and supporting pastors chiefly from the profits of their boarding-school, paper-mill and printing-press. They thanked God that during their thirty-eight years of labor, they were able to spend more than fifty thousand dollars of their own substance on his work.

After the Charter of 1813 which threw India open to the free commerce of England, many missionaries were sent out. Before 1830 nine missionary bodies were at work. In 1881 there were fifty-seven separate missions with 615 stations, in India and Burmah, and as the religion stands or falls by the good it does for its people, Christianity is still rising and we hope that in a day not far distant that Christianity will be the ruling religion of India. It has done a great deal for the women of India, raising their position to a degree unknown by the Hindoos and Mohammedans. When we think of the position of most of the women in India it appeals to us women in this Christian land to send the gospel to them or take it ourselves. Shall we not do it? SUSIE STAINSBY, St. Thomas.

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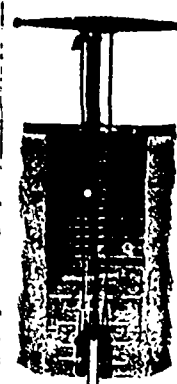
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### The Disciples

SECOND ANNUAL CONVENTION AT RIDGETOWN.

RIDGETOWN, Oct. 15.—The second annual convention of the Western Division of the Disciples of Christ, commenced here at two o'clock p. m. to-day. After a short song, a devotional service was conducted.

The meeting was called to order by the president, Rev. W. D. Cunningham, of St. Thomas, at three o'clock. A hearty welcome was tendered to the delegates by the Ridgetown church, and responded to on behalf of the convention by Rev. A. Sinclair, of Lobo. The official printed programme was taken up and reports from Sunday schools (eight in number) were read, showing the work along that line in a healthy and progressive state.

Reports from Junior E. Societies were called for, but the delegates representing the societies had not arrived. The Credential Committee made their report, showing an attendance of 35 delegates, representing 13 churches, only four churches in the district not being represented, but it is expected that they will be before the convention closes. The session then adjourned to meet at 7 p. m.

The evening session was opened at 7:10, with half hour song service and devotional exercises. The president then gave an address which was very interesting, subject, "Why are we here as a Convention?" and outlined the circumstances under which it was organized, the principal thought being, that we want first century principles and nineteenth century methods and love for the Lord that will constrain us to action and consecration. He urged as a concluding thought that every Christian try to win one soul for Christ during the year. Mrs. W. W. Coulter, of St. Thomas, gave an address on Junior Endeavor work, dealing not so much with the principles as the necessity of J. E. work. Mrs. Coulter is an enthusiast and her remarks were stirring and practicable and listened to with marked attention. A splendid paper on Sunday school work was read by Miss Maggie Sinclair, of Lobo. The subject was dealt with under the headings: First, the powers and possibilities of the work; second, the Sunday school worker's great need, love for Christ; third, the Sunday school worker's second great need, consecration, surrender thyself to Christ. The address and paper were fully discussed, after which a question box was opened, which brought out some pointed questions and replies, which were very

interesting, and enjoyed by all present. The convention adjourned to meet again to-morrow morning, at 9 o'clock, under the charge of the C. W. B. M.

RIDGETOWN, Oct. 17.—The second session of the Disciples of Christ convention opened with devotional exercises, the Vice-President, Mrs. M. Campbell, presiding. Mrs. R. N. Price, of St. Thomas, gave an excellent paper on mission work in Ontario. Rev. W. D. Cunningham was called on to take the chair. A discussion on the paper just read was called for. Several delegates gave their experience on pioneer work done by the Disciples.

Rev. R. W. Ballah, Aylmer, gave an address on "Systematic Giving." One thought presented was that we cannot give, in one sense, as all belongs to the Lord, and we are only stewards. This address was important and consequently freely discussed, many useful suggestions being made by the delegates. It was suggested that the pastors should state to their charges the amount it would take to meet the expenses of the respective congregations, at least once a year and as the business meetings were not well attended it was also suggested that there be a social meeting called at which the finances of the church be discussed and ways and means devised to provide for the same.

Mrs. H. Chatterson, of Harwich, read a comprehensive paper on "Danger Signals." From this paper one could glean that the safest ground was close attention to the church, and all her appointments. The churches were called on to ascertain how many were doing local mission work. It was found that six were engaged in this work. Among the most active was the Harwich church.

A committee on future work was appointed, as follows: Professor T. L. Fowler, of St. Thomas, convener, associated with him Rev. R. W. Ballah and Hugh McCully.

A meeting of the C. W. B. M. was called at 1:30 p. m., and the question of converting the present C. W. M. B. of Ontario into a Foreign Missionary Board was fully discussed.

The unanimous feeling of the Convention was that a change be not made. It was decided that the body was not in a position to send out another missionary at present.

A paper on the "Educational Interests" was read by Prof. J. A. McKillop, which was full of striking appeals pertaining to this work.

Rev. W. D. Cunningham undertook to show the condition of, and the prospects of, the St. Thomas College, and stated that much money went out of Canada into Educational Institutions

that should have been utilized here for that purpose. He stated that the College building is now under way, contracts let for the work, and in the near future would see it fully equipped and in running order.

Reports of Y. P. Societies of C. E. were called for. London, Lobo, St. Thomas, West Lorne, Harwich, Northwood, and No. 9, Harwich, reported.

Reports on the churches by the pastors were given by Revs. Fowler, Sinclair, Ballah and Cunningham for their respective charges. Written reports from delegates from the churches at Lobo and St. Thomas were given. The number of members in the district was found to be 1,131. The subject of "Evangelization" was introduced by Neil Sinclair, of St. Thomas, and a spirited but friendly discussion followed. Many advocated the employment of Evangelists, while others did not.

The evening session opened at 7 o'clock, by a young people's social meeting.

Rev. G. Munro, of Hamilton, gave a report of the Ottawa Convention of C. E., describing Ottawa as the Washington of Canada. The question of the Model church, temperance reform, Christian citizenship, and other topics were presented.

Prof. T. L. Fowler was called on to give an address on behalf of the Bible school.

Rev. Geo. Fowler, of London, addressed the Convention on C. E. work.

Report from committee on nominations was read and adopted, the officers for the coming year to be as follows: Rev. W. D. Cunningham, president; Hugh McCully, first vice president; D. McKillop, second vice president; and Mrs. E. McClurg, secretary and treasurer.

The next Convention will be held at Lobo, the time to be decided by the Board.

A query drawer on C. E. work was opened and many helpful suggestions made.

The committee on resolutions made a report that was adopted, in which thanks were tendered to those who had prepared papers given; for service of the officers, to the committees and the press for their reports. Sympathy was expressed with the work of the Bible school in St. Thomas, and thanks were also expressed to the Ridgetown church for their hospitality.

The convention then adjourned.—*St. Thomas Journal.*

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## A Circuit of the Globe

A. McLEAN.

xxxv.—*Chu Cheo and Lu Hoh.*

In company with Mr. Saw I started from Nankin on a visit to these two places. Chu Cheo is northwest from Nankin, and is forty miles distant. Lu Hoh is northeast from Nankin, and is thirty miles from it. Chu Cheo and Lu Hoh are forty miles apart. Mr. Williams went with us as far as Pukeo. He preaches here every week in the chapel rented by the mission. We were two hours in crossing the river. The Chinese are never in a hurry. Their parting words are, "Slowly, slowly, go." It would be as easy to hurry a Court of Chancery as to hurry a coolie. The animals were gotten aboard the ferry-boat with much difficulty. A rope was tied about the neck and two men pulled on it; another took hold of the tail; another still used the whip. They were forced to jump up about four feet and then to jump down into the hold of the junk. They were gotten ashore in the same way. It would be an easy matter to build a gangway. This would be a saving in time and trouble, to say nothing of the comfort of the animals. But their ancestors did it in this way, and any improvement is out of order. Truly, "the dark places of the earth are full of the habitations of cruelty." When a dying man is driven out of doors to breathe his last on the street; when a drowning man is left to perish unless he can pay some one to rescue him, we need not be surprised if mules and donkeys fare as they do.

Chu Cheo is on the great high road between Nankin and Peking. Imperial couriers go this way when they bear messages from the Emperor to the Viceroy. This road was once fairly good, but it has been sadly neglected. No waggon could go over it now. We met caravans of donkeys carrying rice and wheat and oil and merchandise. We met wheelbarrows without number, and coolies carrying heavy loads, but we did not meet a cart or waggon drawn by horses or oxen or steam. The bridges are good but narrow. Night coming on, we put up at an inn. The place was well supplied with opium, but had neither rice nor tea. We went out to a tea house and got some supper. We slept in a large room with a score or more of human beings and pigs and donkeys and fleas. There was no lock on the door and no door to the establishment. We were weary and slept well. The lullabies of the donkeys were unnecessary. The fleas insisted on escorting us to the next

station, and were loth to leave us then. While in this hotel and on this trip, I felt that the shadow had gone on the sun dial several millenniums. We were in the Patriarchal age. The rude plows and harrows and harness, the methods of sowing seed and reaping the harvest, are such as were in use in the days of Abraham. The ox still treads out the corn, or it is beaten out by hand. The farmer throws it up into the air that the wind may drive away the chaff. The millstone is turned by an ass or by the wife. In large towns flint and steel are sold to kindle the fire. Men and women haul boats along the rivers and canals. The next day, a little before noon, we reached Chu Cheo. We took Mr. and Mrs. Hearnden and Mr. and Mrs. Hunt by surprise. Their welcome was not the less cordial on that account. This town has a population of 20,000, and is the center of a district having a population of 4,000,000. From this center the missionaries evangelize the outlying cities and villages in a district of 5,000 square miles.

That afternoon we left for Yu Ho Tsz, arriving at eight o'clock. Evangelist Shi and wife soon had some refreshments on the table. Mrs. Shi was the first convert at this village. Soon after her baptism she determined to build a chapel. Her neighbors heard of her purpose and came to her help. The chapel is a very neat building. It is large enough. She was then a widow. Since that time she married Mr. Shi. He was once a story-teller. He made a living by giving dramatic exhibitions of ancient scenes in Chinese history. Dr. Macklin led him to Christ and urged him to cut loose from all foreigners and earn his support among his own people. In so doing he would convince the Chinese that he did not make a confession of faith in Christ in order that he might eat the church's rice. He preaches in this chapel every day when he is at home. His work is known as far north as Peking. Travelers spend the night in the village. They hear the bell and stroll in to listen to the message. They hear an eloquent address from a Chinese. They carry a report of the place and the work to their homes. Early the next morning we went out to apprise the people that there would be a service in the chapel at eleven o'clock. We called on a man of some local celebrity. Once he was a terror to the community. He was so harsh and cruel that two wives committed suicide. He felt the disgrace so keenly that he made up his mind to dispose of his property, cut off his tail, enter a monastery and become a Buddhist monk. While in the village he

heard the gospel, became interested in it, and soon made the good confession. Now he is an earnest Christian. He has thirty tenants on his land. His desire is to lead them all to Christ. He told us he had been a great sinner, and had experienced a great deliverance. He had been forgiven much, and he loves much. I spoke and Mr. Hunt interpreted for me. Mr. Saw spoke on the same theme and applied the truth to the hearts and consciences of all present. After the service we were invited by Mr. Shi to sit down to dinner. Several neighbors were also invited. It took longer to get the guests seated than to eat the dinner. At one time I feared that they would never sit down. Each one wanted the lowest place. Each one sought to press the other into the seat of honor. At the table each one selected the choicest morsels and, with his own chopsticks, placed them in the bowl of his neighbor. This was all in accordance with Chinese etiquette. In some circles outside of China each one wants the highest seat and desires to have the choicest morsels on his own plate.

Dinner being over, we returned to Chu Cheo. The man from whom the mission rented the buildings in which the missionaries live and work, had invited us on our arrival, to a feast in his house that evening. When the food was ready to be served he came to call us. This man was a Confucianist. He had been a Taiping rebel. He was the only man in Chu Cheo that was willing to help our people when they first went to that place. The rest of the citizens would not rent their property, and wanted to chase them away. This man stood by them from the first day until now. He was imprisoned for his course. Because he was a police official and a man of influence, he was kept in confinement only a few weeks. He is now eighty years old. He has his coffin in his house ready. He shows it to his friends, and tells them proudly that it is a present from his sons. This is not an unusual thing in China. There is no way in which children can better show their love and regard for their parents than in presenting them with a suitable coffin. The feast was fit for a king. The viands were the best the market afforded. The cooking and the service were admirable. One thing was lacking. There were no ladies present. This, too, was in accordance with Chinese notions of propriety. The women of the mission were not invited. The women of the household ate their food in their own apartments. After the feast we had a service in the chapel.

xxxv.—*Chu Cheo and Lu Hoh.*  
(Concluded.)

We spent the next forenoon with the workers, and saw and heard much of the work. The fame thereof has gone out through that whole region. People come from distant towns and villages for medicine for their diseases. We learned some things of special interest. At first the workers could not go out on the streets, or go out on a preaching tour lest some of "the baser sort" should attempt to fire their home. They have no fear on that score now. The presence of a woman is a great help. Men come and go like birds of passage; women come to make a home. The same is true of a child. The people gathered to see Mabel Hunt. They had seen "men devils" and "women devils," but they had never seen a "baby devil." Her parents were urged not to go to Chu Cheo. Mabel was a better protection than a battery of artillery. The Chinese said, "The gods must love these people, or they would not give them such a beautiful child." The officials heard of Mabel's birthday and made a great feast in honor of the occasion. Mr. Hunt talked to the magistrate and his assistant about the Christian religion. Mrs. Hunt presented the great lady with a copy of the New Testament. A house is now in course of erection. The ground was secured on a promise that it should be only one story high. The Confucian temple near by is a low building. It must not be overshadowed.

After dinner we started for Lu Hoh. We spent the night at an inn about one-third of the way. It was market-day and the village was thronged. We had some difficulty in finding a place to sleep. We were packed into a small storeroom. Men and donkeys filled all the space without. At one table some men gambled all night. They began before our arrival, and continued after our departure. In the evening we visited a tea-house and had a service. The villagers crowded about us to see and hear. They climbed upon the tables and wherever there was a place to stand. Mothers held up their babes that they might catch a glimpse of us. They listened attentively to what we had to say. On the way back we went to an opium den. We saw twenty smoking. It was a pathetic sight. We reached Lu Hoh the next afternoon. This is a solid business town. Many Mohammedans live

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TO HEALTHY ACTION AND TONES WHOLE SYSTEM

here. They are bigoted and self-satisfied. They say they worship the true God, and are not idolators. They refrain from pork and from things strangled. We went out on the streets and visited several temples and stores. In the evening the chapel filled. Mr. Saw, Mr. Hearnden and I spoke. We prayed and sang as well. Mr. and Mrs. Saw did much good work here and made many friends. Several have told him that they believe, and will soon make the good confession. When they left on their furlough the enemies of the truth said that his Emperor had taken away his button. When Mr. Arnold left for Wuhu some time before, they said that his Emperor was going to take his head off. They look upon missionaries as political agents of some foreign power. Mr. Saw is never weary in well-doing. He preaches wherever there is a man to hear. He is a delightful traveling companion.

The next day Mr. Saw and I left for Nankin. Mr. Hearnden returned to Chu Cheo. We reached the Drum Tower that evening. We were gone a week on this tour. That day we stopped at a tea-house for breakfast. At a table near us was a school-teacher. He gravely assured us that the Japanese were whipped in the war, and all present confirmed his assertion. He told us that the Black Flags were bound to succeed in Formosa. They had already surrendered. To him all foreigners are alike. He understands the Chinese characters and classics, but nothing else. He knows no more than an infant of general history, or mathematics, or philosophy, or science. He wears immense goggles to make him look wise and dignified. One of this class explained to one of our men the cause of night: "The people live inside the earth. The darkness is caused by the two hemispheres coming together and shutting out the sunlight." We asked him about sin. He indignantly denied that Chinese sin. That is for outside barbarians. Mr. Saw quoted Confucius against him. He said Confucius lied to teach his followers a truth. On the way we wanted to take the picture of a buffalo plowing. The men in the field objected. A gatling gun would not have scared them more than a kodak. They were afraid we might take something out of them or put something into them. On almost every farm were shrines to the earth god. We must have seen thousands of these that week.

The ignorance and poverty of the people are indescribable. These two evils are caused by bad government. Give the Chinese the gospel and free

schools, good roads, railways, convenient markets, modern farming implements, flouring mills, and they will be one of the greatest nations on the globe. They have vast resources, but they are not developed. They are taxed and oppressed to support a horde of corrupt officials. The mandarins are greedy cormorants. Once a woman went to a Chinese sage and told him that her husband and two sons had been devoured by lions. He asked her why she did not go to some other place. She said that, though the lions were numerous, the Government was not oppressive. He turned to his hearers and emphasized the thought that bad government is worse than lions. Give China a good government and her peace will be as a river, and her righteousness as the waves of the sea.

**Nervous Prostration.**

THE FREQUENT CAUSE OF MUCH MISERY AND SUFFERING.

The Victim Helpless and Unreliable—It Saps the Constitution and Makes One Involuntarily Ask is Life Worth Living.

From the Lindsay Post.

It is at least commendable to bow before the inevitable. But what appears to be inevitable may be delayed or altogether averted. What were considered necessarily fatal diseases twenty-five or even ten years ago in many instances are not now placed in that category—thanks to medical and scientific skill. Life is sweet. We must either control the nerves or they will master us. Hysteria may prove fatal. It renders the person afflicted helpless and unreliable, and casts a continual shadow upon a hitherto bright and cheerful life. It saps the constitution and makes one involuntarily ask, "Is life worth living?" Miss Fanny Watson, daughter of Mr. Henry Watson, living on lot 22, in the township of Sumerville, Victoria county, is one of those whose life for years was made miserable from nervous disease. At the age of twelve Miss Watson met with an accident which so seriously affected her nervous system that during the subsequent five year she was subjected to very severe nervous prostration, resulting in convulsions with unconsciousness for three or four hours at a time. This condition continued until March last when she had an increased and prolonged attack by which she was completely prostrated for the space of a fortnight. The disease so affected the optic nerve that Miss Watson was forced to wear glasses. Many remedies were tried but with no avail, and both Miss

Watson and her friends feared that a cure could not be obtained. Ultimately Dr. Williams' Pink Pills were strongly recommended by various friends and the young lady decided to give them a trial. A half dozen boxes were bought, and by the time one box was used there was an improvement in her condition, and before the half dozen boxes were used, Miss Watson was, to use her own words, a different person altogether. Her entire nervous system was reinforced to such an extent that she is now able to dispense with the use of the glasses which previous failing eyesight had made necessary. Miss Watson is now a staunch friend of Dr. Williams' Pink Pills, and says: "I have pleasure in recommending them to all similarly afflicted." Rev. D. Millar, a friend of the family, vouches for the facts above set forth.

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**Obituaries.**

**COWANS.** W. P. Cowans died at Bethany, West Va. Sept 18th, 1896. He was the only brother of Mrs. T. L. Fowler, of St Thomas. We extend our heartfelt sympathy to the sorrowing friends. He left a widow but no children. We take the following paragraph from a local paper:

The death of Sheriff W. P. Cowans, which occurred at his home at Bethany, shortly before 10 a. m., Friday last, was not unexpected to his many friends in this county and elsewhere. He had been seriously indisposed for a year or more, most of the time incapacitated for business and a portion of it in hospital, and his demise had come to be only a question of time. He was in the 43rd year of his age and a native of the county. He was from his earliest youth well thought of by his acquaintances and as he progressed in manhood his popularity continued. He was honorable in all his dealings, kind hearted and courteous in all his relations, and in his sickness he had the full sympathy of all.

There are some persons whom to meet always afterwards gives one a greater courage and hope, as if there were more nobleness and high purpose in the world than one thinks.—*C. L. Bate.*

Miss Fanny Crosby, the hymn-writer, is now more than seventy years of age. Although she has been blind almost from birth, she is always happy and cheerful. For thirty-two years she has been in the employ of a firm in New York City. Among the hymns which she has written are "Safe in the arms of Jesus"; "Rescue the Perishing"; "Jesus, Keep Me Near the Cross"; "Come to the Saviour," and "Keep Thou My Way, O Lord."

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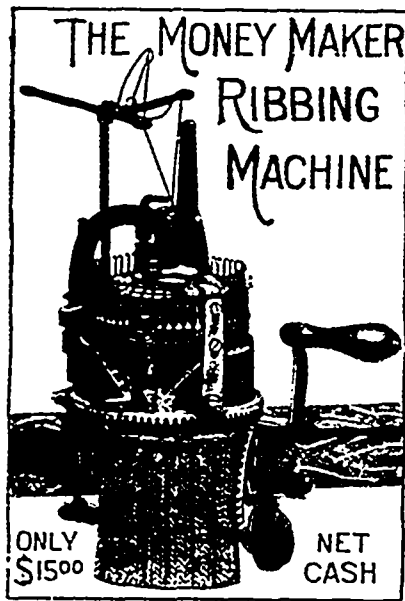
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