

# The Canadian Evangelist.

W. G. LORAN

"GO . . . SPEAK . . . 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: "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.

### A Texas Camp Meeting.

The following is an extract from a letter recently received from my daughter, who is teaching in Denton, Texas, and may prove interesting to the readers of our paper:—

"On Sunday Mr. F. got a carriage, and a party of six went to a place called John's Mills, some ten miles distant, to a camp meeting. Such a scene! the grounds were crowded. We arrived in time for afternoon service, and it passed off quietly enough. The friends who accompanied me were very anxious that I should get a front seat in order to see the performance in the evening; so we went in early. A man, aiming to startle the audience, spoke from the first verse of the 29th of Proverbs; it was simply blasphemous; he said the most fearful things I ever heard; among other things he asked all who expected to go to heaven if they died that night to stand; only a few did so, and he leaned over and began to whistle a long, low bar-room tune; it was disgusting throughout. But the performance proper—I cannot speak respectfully of it—began later. Some came up to the mourner's bench, and began to pray, shout, yell, laugh and sing; two men engaged in hugging each other, howling, roaring and laughing, while the women threw up their hands and danced around, catching hold of the hands of the men. One woman, with long streaming hair, acted as if perfectly demented. The noise increased; scores got up on the seats and stared; others moved up to look on the wild scene; children and women sobbed and cried aloud. The mingling of the singing, praying, laughing, crying and howling, the dancing and the wild gesticulations combined, in the dimly lighted tent, to make a scene the memory of which I shall always carry with me. Such an opportunity to study Texas character and to be shocked by it I never expect to have again. Lemons and cigars were sold on the grounds all day. We had a beautiful ride. I attended morning service before going, so felt somewhat better over it."

E. S.

When you pray for a deeper work of grace in your heart, do you ever pray that it may be deep enough to strike you in the pocket?

### The Demands of the Age on Young Men.

The age demands that young men shall be useful, useful to themselves, useful to the community in which they live, and useful to their God. To this end they must enjoy good health, physically, mentally and morally.

A man may be strong morally while weak physically and *vice versa*, but no one will deny that, given the same moral strength and desire to use his talents, the young man of good health and strength, with pure blood coursing through his veins, is not more useful than the poor dyspeptic or the unfortunate consumptive.

Hence, young men should cherish that Heavenly blessing—health. An active but not excessive interest in wholesome field sports and freedom from worry will do much to preserve that blessing. Late hours, irregular habits, dissipation, and the use of stimulants, will end in its destruction. There are cases upon record where men have been weak physically, and in poor health, yet who have been strong mentally. William III., of England, was one of this class; but as a rule men in poor health are but a burden to themselves and to those with whom they come in contact, and many, very many, discover when too late the priceless value of God given health.

The young man who is strong mentally is more useful to mankind than he who is not. By "strong mentally" we would mean as having wisdom with a fair share of worldly knowledge, or what is known as "common sense" on the top of which is built a fair education. But a young man who is strong mentally may be either a great blessing or a great curse to the world in which he lives. With moral qualities strong and benevolence large he will be of great service to mankind. With moral qualities small he will be of little service in the great work of uplifting mankind. To this latter class belonged the murderer Birchall; his only apparent utility in this part of the world consisted in providing work for the hangman and sensational reporters.

A young man's moral health may be cultivated as may his physical health. A young man whose moral health is good will have a proper reverence for things sacred, fear of God, and a desire to observe the Golden Rule. This moral health may be cultivated by regular attendance upon divine worship, prayer meeting and Sunday school, together with the avoidance of the company of worthless people of both sexes. But as a rule the young man who is not physically or mentally strong is undecided and wavering morally; he is double-minded and unstable in all his ways. Easily influenced he requires constant care and watching, and may at any time suffer a relapse, or may, as our Methodist friends say, backslide.

A young man who is of no use to an employer of labor is not employed. A young man who is of no use to the best interests of mankind is not needed, and is but a drone in the great hive of humanity. We have tried to

show that it is not the physically strong, not the mentally strong, nor the morally strong who are the most useful; but those who are strong, or rather in the enjoyment of health, physically, mentally and morally.

KINDALL MORRISON.

Bowmanville, Ont.

### Letter From Welland.

Probably THE EVANGELIST readers would like to hear of the progress of the work at this mission point. First let me thank those who have aided us in different parts of the province. The churches in Wainfleet, Gainsborough, Jordan, Beamsville, Smithville, Sweet's Corners, Selkirk and Aylmer have all contributed to our well-being, and we have had a little aid also from Suspension Bridge, N. Y. We have also heard from the young people, societies or individuals, in St. Thomas, Aylmer, Toronto (Cecil St.), and Warton. Most of these have contributed small amounts, but were it not for them the cause here would have died ere this and the Welland people are thankful. But though our heads are still above water we have been obliged to dip a little. In other words we have had to procure an extension of time on one of our bills, amounting to \$18. Another, a note for \$12, is in arrears against one of the brethren, should be redeemed at once. From all this, those friends of the work who are helping us will see that help not only is needed but should be had at once.

We have so far been unable to find a man to take charge of the work during the winter. The services of some young man who would like to attend a good high school and do a little preaching at the same time would be very acceptable here. He could be paid about enough to live on. The writer should be away from here by November 1st.

Through the goodness of brethren in the North Tonawanda (N.Y.) church we are enabled to hold a meeting this fall, and we begin it to-morrow. Bro. J. Encell, of Syracuse, is our evangelist.

Only those who see can understand the chances which we Disciples of Christ have in the Niagara District. We need a good church in Welland, and another as soon as possible in St. Catharines, and with a working foothold in these two points we could soon have this garden of Canada practically captured for Christ. This district is bound to be one great highway of commerce—look at your map for proof of that—and we should be prepared to send the life of the Gospel pulsing through the great arteries for which commerce is even now building this into a centre. ALB. McMILLAN. Welland, Oct. 10, 1891.

[We received a letter from Bro. McMILLAN for insertion in last EVANGELIST. We regret that for some reason unknown to us it did not appear. We trust that those who have subscribed to the support of the Welland work will send in their gifts soon.—EDITOR.]

He is happy that hath a true friend at his need; but he is most happy that hath no need of his friend.—Warwick.

### A Thousand Dollar Argument.

Dr. Huger, of Anniston, Ala., some time ago made the following proposition to Dr. Anderson:—

"I hereby offer one thousand dollars (\$1,000) for conclusive evidence that immersion is taught as Christian baptism—that is, as the only form of baptism taught by the Bible. The judges shall be composed of five clergymen of the Protestant Episcopal Church, to be chosen by me, and five men to be chosen by Dr. E. C. Anderson.

R. P. HUGER.

Dr. Anderson accepted the offer, and has employed our well known brother, J. B. Briney, to present the argument. The novelty of the affair is awakening considerable interest, especially in the South. Following are the judges selected to examine and decide upon the conclusiveness of the argument. Dr. Huger's selections are: Rev. T. F. Gailor, President Sowanee College; Rev. W. P. Dubose, Sowanee, Tenn.; Rev. E. W. Spalding, Eufaula, Ala.; Rev. J. L. Tucker, Mobile, Ala.; Rev. W. D. Martin, Anniston, Ala.

Dr. Anderson's judges are: J. W. McGarvy, Lexington, Ky.; B. W. Johnson, De Soto, Iowa, or St. Louis, Mo., care of *Christian Evangelist*; H. McDiarmid, Cincinnati, O.; B. B. Tyler, 225 Central Park, West, New York; W. J. Loos, Louisville, Ky.

It is doubtful if Dr. Anderson could have made a better selection of a man to conduct the argument for immersion than J. B. Briney. His skill and fairness in argument have long since been established and his scholarship is adequate to the demand of the question. The work will, of course, be put into permanent form, and will make a valuable book of reference on that subject. It has been deemed best, however, to run the argument through the columns of the *Christian Evangelist*, and J. B. Briney will begin his articles with our first issue in October.—*Christian Evangelist*.

### The Shadow and the Substance of Life.

Life is not vanity, except when it is given to vain things. We see to-day that the noble, the wise and the saintly are they who in their own time were deemed by the many to be fools and fanatics, but who know God, and who rose far above the ignoble crowd because they had faith in the invisible. These are the souls who are the shining mountain peaks above the surface of our earth. Men who live for to-day perish with the day and are forgotten. What lesson has all history more commanding than this, that those who throw themselves upon God, who live for Him and His truth, are the lasting benefactors, the inspirers and immortal heroes of mankind? The martyr ashes on the sands of the Colosseum outweigh the whole Roman Empire: the blood of those who died for freedom is more precious than mountains of gold and palaces stored with crowns. God grants to those who seek for glory, that is heavenly glory; who seek for honor, that is heavenly honor; who seek for immortality—God grants to them eternal life with Himself. Christ is always teaching us that what men deem the substance of life is its shadow; but that what men deem the shadow of

life—truth, honor, love, faith, hope, obedience—that these are its eternal substance. "What shall it profit a man," He saith, "to gain the whole world," the greatest tangible thing, the greatest visible thing which is at hand—and yet to lose his own soul, that invisible something which allies him to God?

Let us see things as they are; let us not stare at the canvas of life with our eye pressing upon things and thus mistaking their values. Let us from the heights of God's truth, look down upon things and learn their worth, or worthlessness. The path of obedience, the path of faith, the path of character, these are the paths that draw near to the amber ripples of the River of Life in glory. There is One who came out of the unseen into the seen, making His three years ministry a greater epoch in time than all the millenniums which preceded it; One who lived not for to-day, but for eternity; One who put His crown not upon the perishable, but upon the unseen and divine.—Rev. John Henry Barrows, D. D., in the Interior.

### How To Talk Well.

Of all the arts, the art of conversation is for many people one of the most elusive and difficult to pursue. Some are too eager to converse well, and assume an animation that is positively distressful; others conduct such a one-sided conversation, doing all the talking themselves, that they fail utterly in being artistic, to say the least; and others attempt to tell more than they know by a choice of subjects with which they are not familiar.

Ruth Ashmore, in the *Ladies' Home Journal*, gives girls, and others as well, some capital advice which may perhaps be summed up in two words, unselfishness and general intelligence.

Learn to listen well, and very soon you will find yourself speaking the word in season and surprising yourself, as well as others, by the quickness with which your thoughts will be well expressed.

Read the words of great writers, think them over and conclude in what way you differ from them. The woman who talks well must have opinions—decided ones—but she must have them well in hand, as nothing is so disagreeable as an aggressive talker. Say what you have to say pleasantly and succinctly; remember always that the best thing in life, dear, sweet love, has often been won by that delightful thing—a "low voice."

Do not be too critical; remember that every blow given another woman is a boomerang which will return and hit you with double force. Take this into consideration—it is never worth while making a malicious remark, no matter how clever it may be.

Worth what while? Worth, my dear girl, the while here, which is, after all, so short, and the while hereafter, which is after all so long and sweet. It seems to me that when you and I stand before the good God, it will be the little gossip, the potty talk about others, of which we will be most ashamed.

Never forget that mere idle talk is quite as bad as gossip, for nobody is gaining any good from it, and as no vacuum exists in nature, none can in every-day life.—*Golden Rule*.

What the Disciples in the States are Saying and Doing.

THE ALLEGHENY CONVENTION.

The General Conventions of the Disciples of Christ in the United States were opened Friday evening, Oct. 16, in Allegheny, Pa., by a social meeting. The Christian Woman's Board of Missions attended to its business first, occupying two full days, Saturday and Monday. On Saturday morning there was presented the report of the Corresponding-Secretary, Miss Lois A. White. This gave a minute account of the work of the past year, and was full of interest and encouragement. The President, Mrs. O. A. Burgess, delivered her annual address. Sister Burgess, it will be remembered, attended our annual meeting in Hillsbury in 1888. All who met her there have kindly recollections of her. She is looking well now, and presided over the meeting of the C. W. B. M. with skill and dignity and grace. In the afternoon Mrs. Joseph King, Superintendent of Children's Work, read her report, after which there was "A Mission Band Conference," and an address on "Some Details of Our Work in India," by Miss Mary Graybiel. In the evening M. L. Stroator delivered an address on "Our Western Work."

Lord's Day, Oct. 13.

This was a very busy day. At nine o'clock in the morning the Sunday school assembled. Bro. W. H. Graham is the superintendent. The number of scholars enrolled is 1,100; the number of teachers, 50; the amount contributed to foreign missions last year was \$629.00. A prize is given to every scholar who brings three new scholars to the school during the year, and also to those who miss but one Sunday in a year.

J. H. Garrison, of St. Louis, editor of the Christian Evangelist, was the preacher at the forenoon service. His subject was "The Signs of the Times and the encouragement we may derive therefrom." First, attention was drawn to the wonderful material progress of our day, and the way in which God is using it for the good of His cause. Second, it was pointed out that the man-made creeds are going. Third, the higher criticism was declared to have presented nothing to frighten the believer in Jesus Christ, and the audience was exhorted to receive the good and reject the bad of the system. In the fourth place it was maintained that the times require a superior class of preachers, learned, consecrated, self-sacrificing men, who would be willing to do hard work on small salaries. Bro. Garrison takes a hopeful view of the general religious situation, and of the prospects of our brotherhood in particular. It was a grand sermon on a live subject, well adapted to the occasion, and evidently made a profound impression upon the congregation.

President Robert Graham, of the College of the Bible, Lexington, Ky., and N. A. McConnell, of Iowa, presided at the Lord's table. It was a solemn and inspiring celebration. We judge there must have been well-nigh one thousand Disciples commemorating together the Lord's death.

At 3 p. m., there was a reception for all the missionaries present from home and foreign fields, and at 5 p. m. the C. W. B. M. hour of prayer was observed. At 6.30 p. m. the Y. P. S. C. E., of the Allegheny Church, held its regular meeting. Quite a number of visiting Endeavorers took part in this meeting. At 7 p. m. there was a praise meeting, led by Mrs. T. B. Knowles, of St. Thomas, Ontario. No sister participating in the public meetings of the C. W. B. M. acquitted herself more

creditably than did Sister Knowles. The evening sermon was by C. A. Young, of Ann Arbor, Mich.; the topic was "The Adequacy of our Imperfect Knowledge." Bayard Craig, of Denver, Col., after the sermon made an stirring address on "Woman's Work." This closed a very interesting, though somewhat exhausting, day.

Monday, Oct. 10.

On Monday morning the C. W. B. M. resumed its business. It is not possible to give extensive details, and it is not necessary. We were struck by the fact that the prominent workers of the C. W. B. M. are a set of capable Christian women, who know what they are about and how to go about it. The prompt and skillful way in which business was dispatched was admirable in a high degree. O. E. Randall gave an account of the work in Jamaica; on that island there are nineteen stations and 1,500 members. In the afternoon Ben. Mitchell made a fine speech on "How we reach the people of India." Bro. Mitchell, we understand, was formerly a Methodist missionary, but, learning the way of the Lord more perfectly, he was baptized and is now in the employ of the C. W. B. M. His wife and himself have been spending some time in visiting the churches in different States with a view to informing them in regard to the work in India, and stirring up an interest in it.

Plodges for next year's work were made to the extent of about \$1,400.00.

On Monday evening Mrs. Peris Christian delivered a beautifully worded and earnest address on "Human Needs."

The following extract from Miss White's report will give an idea of what the C. W. B. M. is doing:—

In Jamaica, employed all the time O. E. Randall, John Thompson, William W. Ramsey, J. H. Versey; a part of the time, J. C. Smith, Mark A. Collins. Total in Jamaica, 6. In India, Olivia A. Baldwin, M. D., Arabella Merrill, M. D., the entire year; each for a part of the year, Mary Graybiel, Mary Kingsbury, Kate D. Lawrence, one or more native helpers. Total in India, 6. Total number of workers in two countries in foreign fields, 12.

Within the United States, in California, G. K. Berry, at Eureka, and A. M. Growden in the early part of the year and B. B. Burton the last of the year at Sacramento; in Montana, Eli Fisher, at Missoula; J. N. Smith, at Helena; O. J. Gist, at Deer Lodge; Galen Wood, at Butte City; R. E. Dunlap the earlier part of the year next Geo. E. Barnaby, and J. A. Seaton the last of the year at Bozeman; M. L. Stroator as State Evangelist; in Oregon, David Wetzell in charge of the Chinese mission; in Minnesota, Leander Lane the first of the year and E. O. Sharpe for ten months in charge of the church at Duluth; in Colorado, J. A. Wickham in charge of the church at Monto Vista; M. L. Stroator, Evangelist, in Kentucky, at Hazel Green, Prof. Wm. H. Cord, principal, and Mrs. Wm. H. Cord, assistant in the Academy; in Virginia, Peter Ainslee in charge of the church at Newport News; in New York, O. G. Hertzog for eleven months and F. M. Arthur the last month in the year in charge of the Rochester church; in Michigan, Miss Ida Hawkinson doing city missionary work among the Swedes at West Bay City and C. A. Young in charge of the church at Ann Arbor. Bro. B. Mitchell has been employed as lecturer among all our churches, in which work he has been ably seconded by his wife, Mrs. Laura V. Mitchell, organizing Children's Bands and giving talk to the women in our churches on life in India, making a total of twenty-four persons either located in one of fifteen towns or doing evangelistic work. Besides this the Board has made appropriations to the Jamaica Christian Missionary Association, the Montana Christian Association and the Colorado State Board, by means of which still other workers have been employed, whose names do not appear on our roll

for the reason we do not send their salaries directly to them.

The total receipts for the year were \$48,133.99, being an increase over the previous year of \$8,735.89.

Tuesday, Oct. 20.

The Foreign Christian Missionary Society held its first public business session on Tuesday forenoon. A. McLean read the report of the Board of Managers. We should like to publish this Report entire, but want of space forbids. We presume copies of it can be had by addressing A. McLean, Box 750, Cincinnati, Ohio. The following paragraphs will be found interesting reading:—

FINANCES.

The last Convention recommended that an earnest effort be made to raise \$100,000 this year for foreign missions, and asked the Executive Committee to suggest to the States the amount that each ought to raise. The Committee devoted much time and thought to this task. If each Disciple gave seventeen cents the whole amount would be raised. The amounts suggested ranged from four cents to forty cents. The Committee took into consideration other elements beside that of numerical strength, namely: ability to give, previous record, and known interest in the work and willingness to contribute to its support. The amount suggested and the amount received from the several States and countries are given in a supplemental report. Some States gave more than they were apportioned. The Committee regret that all did not do the same. The whole amount received from churches, Sunday schools, Endeavor Societies, and individuals, is \$59,865.76. Aside from bequests, this is an increase over last year of \$7,256.29. Last year we received from this source alone \$12,000. This year we received only \$1,000. In the Treasurer's report some amounts received from the sale of securities are included, making the gross receipts for the year, \$58,865.76. The disbursements amount to \$71,001.68. It will be seen that the expenditure exceeds the income. Had it not been for the fact that the last year closed with \$9,697.53 in the treasury, we would have closed this year in debt. Bequests relieve us in emergencies, but bequests are a very precarious source of supply. It is upon the regular contributions of the living, and not upon the occasional gifts of the dead, that this work must depend. It goes with the saying that the income of the Society ought to be much larger than it is. The increase ought to be by leaps and bounds, and not by the almost imperceptible increments of the past few years. With the superabundant harvest of the present year there would seem to be no reason why the receipts of the Society should not be doubled, if not quadrupled.

THE NEEDS OF THE WORK.

Japan asks for fifteen families and ten young ladies. With such a force three could be put in a biblical school; two could be put in Tokyo as evangelists; and two in each of several other large cities. The need of Japan is urgent and must be met, and that speedily. Two missionaries for Japan are under appointment. They will sail within a year. The recent riot in China will result in the progress of the gospel. We ought to have a score of men ready to enter into the great cities that are certain to be opened as a result of the present agitation in that empire. Our stations in India are all terribly under-manned. Any number of men can find work in that immense and inviting field. Africa is becoming accessible in all directions. Year by year we have resolved to open a mission in this dark land. The Committee have not been able to obey instructions; the means necessary to open a work in Africa have not been provided. The harvest truly is great. There are a thousand millions to be evangelized. In India, out of a population of 200,000,000, not more than 500,000 have been disciplined. In China, out of a population of 130,000,000, not more than 50,000 have been disciplined. In Japan, out of a population of 40,000,000, not more than 35,000 have been disciplined. It has been stated by one of our missionaries that for every Christian in Japan there are six Buddhist priests. In Africa, out of a

population of 200,000,000, not more than 600,000 have been disciplined. Whole nations are practically unevangelized. Anam, with a population of 20,000,000; Afghanistan, with a population of 8,000,000; the Soudan, with a population of 100,000,000, at least; Tibet, Mongolia, and Arabia; these lands have scarcely been touched by the influence of the Gospel of the glory of Christ. The laborers are few. For every ordained missionary there are 300,000 heathen. We must pray the Lord of the harvest to send forth more laborers into His harvest, and to make His people willing to give bountifully for their support.

Orphanages, schools, homes and hospitals are needed. An appeal from China contains the following statement of facts: "Lacking the miraculous gifts, it becomes all the more necessary to employ those of which we are possessed, among which there is no other so sadly needed, so powerful for good, or so well fitted to disarm opposition, and to illustrate the character of our religion, as the gift of healing. The cures which modern medical skill is able to effect are warlike in the eyes of the Chinaman, and have all but the force of miracles in demonstrating the superiority of that faith which has fostered and developed this art, and which thus dispenses its blessings without money and without price. You have only to consult the published reports of the various hospitals already established in China, to understand what a powerful auxiliary this institution is to the preaching of the Gospel. A very large per cent. of the church membership will trace their conversion either directly or indirectly to the influence exerted by the medical work. When we opened our chapel here on the Drum Tower Hill, about a year ago, the animosity excited resulted in a riotous attack upon our persons and the property of the Society, which would have resulted in a heavy loss but for the timely interference of the soldiery. But since Dr. Macklin has opened a dispensary there the feeling has been almost entirely changed, and these same neighbors are now among the best friends of our work and frequent visitors to the chapel."

The need of medical skill among this people is appalling. The Chinese had already attained a remarkably high degree of civilization, when our ancestors were still living in savagery; but, while they have carried some of the arts to a good degree of perfection in the treatment of the sick, they have not passed beyond the stage of sorcery. Disease is often ascribed to the influence of malignant spirits, and idolatry and devil-worship are therefore considered essential to the cure of these troubles. Lots are sometimes drawn in the temples to discover what prescription the idol would make for the ailment. Charms of various kinds are an important part of the pharmacopoeia, and such strange remedies as tiger's bones, pearls, elk horns, the internal organs of a rat, and other equally remarkable substances of no medical value, are constantly employed. There is, of course, utter ignorance of anatomy and physiology, and the fear of the dead makes dissection an impossibility. Surgery is an unknown art, and even the little skill needed for the relief of a dislocation is entirely wanting. Not long since a man fell some distance in one of the yamons here, and put his shoulder out of joint. He consulted a number of native physicians at heavy cost, who prescribed various charms for putting the joint in place. You can readily imagine, then, what an immense amount of suffering exists in this great empire among the sick and crippled. Aside from its importance, therefore, as an aid to evangelization, this work is demanded at our hands as a mere act of humanity. No man who loves his fellows can think without a shudder of the multitudes living from year to year in pain that might easily be relieved, of the myriads of lives annually lost for lack of proper medical advice, and the thousands that are permanently injured by malpractice.

What are we doing?—There are over sixty hospitals in China, and between forty and fifty dispensaries supported by the various missionary societies. Does this seem a large number? Then consider that there are in this great empire eighteen thousand walled cities, and you will see how insignificant is the supply. But we have as yet not even one hospital. We have one phy-

sician on the ground with a fine command of the language, and otherwise splendidly equipped in every way except that he has neither the buildings nor apparatus necessary for his work. But while this is something to rejoice in, these men can do but a little of what they should do, if not properly provided with buildings and apparatus. Dr. Macklin is working along patiently, and doing splendid service as far as it is possible to do so, with the means at his disposal. He has two dispensaries, one at the South Gate, the most crowded quarter of the city, and the other at our chapel here on Drum Tower Hill, and sees patients every day except Sunday. During the last year there were 7,654 visits to these dispensaries. But of these there were only 104 in patients (and it is among the in-patients only that much religious work can be done). A fine lot has been purchased; a high, breezy location, the best situation in the city for a hospital, and the doctor has put up a small native building which will accommodate a few in patients, but it is altogether inadequate, and not at all suitable for the more serious cases that may come. Three young men are in training as assistants, and two of these have made considerable progress in the knowledge of medicine.

Our plan is to establish a good hospital here, and as many more at other points as the Society may feel able to equip, and then at these centres to prepare native young men for the practice of medicine among their own people, and send them out as messengers of mercy in all directions, in the hope that as they are being educated they will also become Christians, and thus, supporting themselves by the practice of medicine, become missionaries of the cross of Christ as well; bearing healing for the soul as well as the body. Accordingly, we are arranging for a medical department in connection with the school which we are just about to open here.

Our appeal, therefore, is first for sufficient money to erect a hospital building. For this purpose we ought to have \$3,000. Secondly, we need \$3,000 for the instruments and the apparatus needed for the teaching as well as the practice of medicine. Surely this is not an extravagant request. We do not believe it will be allowed to pass unheeded. We commend it to the prayerful consideration of our brethren and sisters whom God has made stewards of His wealth.

CONCLUSION.

The author of the Epistle to the Hebrews said: "But this Man, after He had offered one sacrifice for sins, forever sat down on the right hand of God, henceforth expecting till His enemies be made His footstool." His attitude is that of expectancy. He is waiting in patience and in confidence to see all nations bow to His authority. He must be recognized as King of kings and Lord of lords. He must reign till every enemy is put under His feet. The Scriptures speak in the most confident tone of His ultimate and universal triumph. To Abraham the promise was given, "In thy seed shall all the families of the earth be blessed." To Moses God swore, "As truly as I live, all the earth shall be filled with the glory of the Lord." The promise is confirmed by an oath. The eternal purpose cannot be defeated. The kings of the earth may set themselves, and the rulers may take counsel together against the Lord and against His anointed. He that sits in the heavens shall laugh; and the Lord shall have them in derision. He placed His King on His holy hill of Zion and said to him, "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The mental attitude of the prophets and apostles was that of expectancy. One of them said, "All nations shall call Him blessed." Another said, "Of the increase of His government and peace there shall be no end." Another saw that there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him; His dominion is an everlasting one, which shall not pass away, and His kingdom that which shall not be destroyed. This should be the mental attitude of the Church to-day. What things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. We have every reason for encouragement. We have the promise



of our Lord to be with us all the days. The command to evangelize the world implies the ability to do it. We must expect opposition. The opium curae, the liquor traffic and the slave trade lie in cold obstruction across our way; men in the church and out of it will sneer at every effort we put forth. Do it so. Thus saith the Lord: "Go ye into all the world, and preach the gospel to the whole creation." It is our duty to do what is in our power. Obstacles more serious than any that confront us now have been taken out of the way. Our labors have succeeded far beyond anything we had a right to expect even in our wildest dreams. This is the Lord's doing; it is marvelous in our eyes. The signs of the times are all propitious. The harvest of the earth is overripe; it is for us to cast in our sickles and reap. Of this issue there can be no doubt, for the mouth of the Lord has spoken it. In this assurance let us work and pray for the evangelization of the whole world.

Respectfully submitted.  
 CHAS. LOUIS LOOS, President.  
 A. McLEAN, Cor. Sec.

On Tuesday afternoon Robt. Moffatt presented the report of the Board of Managers of the General Christian Missionary Convention. It contained a summary of work done during the year as follows:—

The visible results of missionary work may be tabulated as follows:

Number of missionaries and agents for whole or part time .....	61
Number of days' labor .....	16,790
Number of sermons and addresses .....	7,800
Number of conversions .....	1,287
Number of accessions by letter .....	914
Number of other accessions ..	618
Number of churches visited and assisted .....	181
Number of new places visited ..	82
Number of churches organized ..	26

The \$50,000 proposed to be raised for Home Missions last year was not half raised, though more was raised than during the previous year. The brethren seem determined to persevere and enlarge the work during the coming year. Appeals have been made to the Board from all parts of the United States and from Ontario. The opportunities are many and the demands urgent. It is greatly to be hoped that the Disciples in the States will realize the importance of increasing the mission funds and hold up the hands of their faithful and hard-working secretary, Bro. Moffatt.

The conclusion of the report we think our friends will take pleasure in reading, and we give it here:—

We are here on historic ground. Not far from this city, in 1809, Thomas Campbell organized a missionary society called the "Christian Association of Washington," "for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men." It was expressly stated "that this society by no means considers itself a church, nor does, at all, assume to itself the powers peculiar to such society. . . . But its members associate merely as voluntary advocates for church reformation, and as possessing the powers common to all individuals who may please to associate, in a peaceful and orderly manner, for any lawful purpose, namely, the disposal of their time, counsel and property as they may see cause." Each member agreed "to subscribe, according to ability, cheerfully and liberally, a specified sum for the purpose of raising a fund to support a pure gospel ministry, that shall reduce to practice that whole form of doctrine, worship, discipline and government expressly revealed and enjoined in the Word of God."

They appointed an executive committee of 21 members. There were perhaps less than 100 persons, all told, who adopted this constitution, called by them "A Declaration."

This was the beginning of a great religious movement, represented here by these national conventions. We are here representing three-quarters of a million adherents of this simple

faith and work. They are found in nearly every State and territory of the Union, and in Canada, Great Britain, Australia, India, Japan, and China. We are not now a "feeble folk." We have the average piety, wealth and influence of any other religious body of equal numbers. We are a great host. It may be that we are only a sleeping giant." It may be we have not properly appreciated our resources and our opportunities. This is a good time for retrospection and self-examination. We are standing where stood the Campbells, Scott, Church, Richardson, Milligan and Errett, pleading with eloquence and tears for the unity of the church, the restoration of apostolic Christianity in doctrine and life, and for the salvation of souls. Let the memory of those grand heroes be at once a benediction and an inspiration.

We hope all the deliberations of this meeting will look to enlargement. We are abundantly able to do vastly more than we have done for general home missions, without retrenching from offerings for the State or foreign work. The General Board should add largely to the missionary force in the field. We ought, the coming year, to send additional men to serve as missionaries and pastors in New Mexico, where we have none at present, to Southern California, Arizona, Nevada, Oregon, Washington, Idaho, Wyoming, Nebraska, Kansas, Oklahoma, North and South Dakota, Minnesota, Wisconsin, Arkansas, Florida, North Carolina, Nova Scotia and New England. We speak of States from which the most earnest appeals have come during the past year—appeals for men and means—which we could not answer for lack of funds. We close the year with a debt of about \$1,800. We ought to have \$50,000 for the next fiscal year. How to raise it is a problem this Convention must try to solve.

We are grateful for all the words of counsel and interest which have come to us from every quarter. We know this work is in the prayers of thousands of brethren. We rejoice that this interest is deepening and widening. Conscious of the imperfections of our labors in your behalf during the year now closed, we present this report for your review and consideration, and pray God to give you wisdom to "divine liberal things," for only "by liberal things shall we stand."

In behalf of the Board,  
 R. M. BISHOP, Chairman.  
 R. MORFETT, Cor. Sec.

The annual address of the Foreign Society was delivered by President Robert Graham. It was a noble speech by one of the fathers in our Israel; the subject was, "The Sources of Missionary Enthusiasm;" these were developed by a logical consideration of the work, its agents, means and motives. The work was shown to be divine, having for its object the conversion of souls and the civilization of men. The agents were declared to be redeemed men and women. The means consecrated money. The motives, the gratitude we owe to God, and the common brotherhood of man. Among the fine sentences of the lecture was this one: "We need men to preach, women to teach, and the press to multiply the leaves of the tree of life." President Graham closed with a suggested lesson couched in some such language as this: "Let us know nothing but Jesus Christ and Him crucified and avoid all outside entanglements; let us be prudent in the choice of agents, means and methods, and patient towards opposing brethren, and soon nine-tenths of them will come to appreciate our work and then the mission funds will be multiplied greatly and the Lord's work advanced mightily." It was well worth the trouble and expense of going to Allegheny to hear that one address, and it is greatly to be desired that the young preachers especially who heard it will treasure its words of wisdom and lay its lessons to heart.

Wednesday, Oct. 21.

Wednesday was devoted to the work of the Foreign Society. President Loos, of Kentucky University, who is

President of the Society, ably filled the chair during the day. His happy manner of putting things kept everybody in good humor. He is another of our grand old men, sound in body and in mind, and in the faith, and forward in every good work. Reports of committees on the different missions were received and briefly discussed. When the report of the committee on the China mission was being discussed, B. B. Tylor related that Dr. Macklin refused to take anything from the Board until he had fully completed his preparation for the work. He also stated that Dr. Butchart took the highest honors at the Medical College in New York.

F. E. Meigs, one of our missionaries to China, was present and gave us a very interesting account of mission work in China. He said that it takes the average man two years to learn enough of the language to enable him to take up regular work. The moral atmosphere, he declared, is terrible to breathe; his greatest difficulty was to get his own consent to remain in such a place. Bro. Meigs' description of a Chinese audience was very amusing. They never have the same audience five minutes at a time; people come and go continually; workmen come into the chapel to eat their rice at dinner time; a farmer with some produce came in and listened a little while and went out saying it was "devil's talk." We can well believe Bro. Meigs when he says that such work is great for developing patience. The school work was also described. Bro. E. T. Williams was the only missionary who kept his school open right through the recent riots. The hospital work furnished a striking story; it recommends Christianity to the Chinese more than anything else. The medical missionary gains the confidence of those he treats and also of their friends. Bro. Meigs made a strong plea for the erection of a hospital for Dr. Macklin, and at the conclusion of his speech A. M. Atkinson asked the audience to subscribe \$5,000 for that purpose; in a little while \$6,000 was subscribed. A cablegram was ordered to be sent to the missionaries in China informing them of the fact; it would take forty days to let them know by letter.

On Wednesday afternoon O. E. Garst, one of our Japan missionaries, just home from that country on furlough, spoke of the work in that field. He pleaded for the strengthening of the missionary force in Japan.

Bro. Garst was followed by Rev. F. E. Clark, President of the Y. P. S. O. E. He was very cordially received, and expressed himself in highly complimentary terms with reference to the Disciples of Christ. He stated that there are now 17,000 Endeavor Societies with an aggregate membership of 1,100,000. He answered the question, Why has the Endeavor movement flourished so? by saying that it is because it exalts spirituality, and does not try to teach religion indirectly through strawberry festivals, etc., etc.; it aims at intelligent spirituality, and a winsome, not morose, type of Christianity. It proposes to develop the missionary kind of piety. A feature of the Endeavor movement which Mr. Clark thinks will commend it to the Disciples more perhaps than to any other people, is that it opens wide the door to Christian fellowship. Some people, he said, are afraid of this, but he is not.

On Wednesday evening a number of brethren made short speeches setting forth the opportunities for mission work in home fields. The Great West—in its different sections—was presented as a field urgently demanding the presence of a large force of capable

preachers, and the wise expenditure of large sums of money in securing lots and erecting buildings for church work. B. F. Clay spoke for Salt Lake City; W. F. Cowden for the Pacific Coast; E. F. Boggess for Oklahoma; Bro. Shaumon for Minnesota. But the event of the evening was an address on "The Romance of Missions" by Mrs. Jessie H. Brown. Those of our readers who heard Sister Brown in Toronto will understand what a treat the audience received. Before the meeting closed subscription cards were distributed and about \$1,800 was subscribed for Home Missions.

Thursday, Oct. 22

This day was devoted to the work of the G. O. M. C. The different committees reported—on Hymnal, on Union, on Nominations, on Church Extension, on Negro Evangelization and on Resolutions. There was a little breeze on the Hymnal question, and also on the matter of Nominations. It was proposed in amendment to the committee's report that the headquarters of the Board be removed from Cincinnati to St. Louis. A considerable number of delegates appeared to favor the change, but it was decided to refer the matter to a committee to report next year. On Thursday forenoon W. J. Loos made a speech on "The Negro Question." It was well prepared and well delivered. The speaker held that the negro is here to stay, that he is not disappearing by assimilation, and that God's hand was in his coming to America, and meant it for good. It was maintained that the negro is capable of business, mental, moral and spiritual development. Instances were given in proof of this contention. And we might say that the two coloured brethren who made short speeches after Bro. Loos helped to establish his position. A young lady who taught in the Southern Christian Institute in a few well chosen words showed that she had studied intelligently the negro question. She affirmed that the negroes may morally be divided into two classes, those who have improved since emancipation, and those who have not, but rather have grown worse.

The closing address of the Convention was given by B. B. Tylor, and was on Church Extension. It was a masterly presentation of the advantages of the Church Extension Fund. The system was clearly described, and its value, especially in the new Territories where the rate of interest is high, amply demonstrated. It furnishes a church a sympathetic creditor that lends it money at a low rate of interest, viz., four per cent. Provision is made for the security of the loan, as is most proper, and when a loan is repaid the money is sent forth to help some other struggling church. The Church Extension Fund is becoming, we judge, very popular among the Disciples in the States, and deservedly so. At the close of Bro. Tylor's remarks, an opportunity was given to the audience to subscribe to the Fund; in a few minutes upwards of \$20,000 was subscribed. This ended the business of the Convention, and the audience joined in singing "God be with you till we meet again," and when prayer had been offered, the vast audience dispersed, most of them not to meet again on this side of the river.

All in all, it was a good Convention. The flow of good feeling was very seldom interrupted. It is certain that the Disciples of Christ in the United States are a great people; it is also certain, we think, that they are but awaking to a sense of their power. It is to be hoped that the next few years will show a better organization of their forces, and a continuous increase of liberality and spirituality. The next

Convention is to be held in Nashville, Tennessee.

CONVENTION NOTES.

The Allegheny church, assisted by brethren in Pittsburg, lodged the visitors and gave them breakfast; dinner and supper were served at the cyclorama by a caterer. He charged twenty five cents a meal. It was a good plan and lightened the burden of the entertaining churches very much.

The Allegheny brethren were assiduous in their attentions to the delegates. Their minister, W. F. Richardson, was chairman of the entertainment committee. He was instant in season and out of season; ever on the alert; studying the comfort of the Convention; making his announcements concisely and cheerily. He was a model host.

We met the following newspaper men: H. McDiarmid and F. M. Raines, of the *Christian Standard*; J. H. Garrison, G. A. Hoffman and Bro. Call, of the *Christian Evangelist*; W. J. Loos, Bro. Thomson and R. T. Mathews, of the *Apostolic Guide*; F. M. Kirkham, of the *Christian Oracle*; A. B. Moore and J. J. Spencer, of the *Missionary Weekly*; and Morgan Morgans, of the *Christian Courier*.

There were present from Ontario: Mrs. T. B. Knowles, of St. Thomas; Mrs. Dr. McCullough, Mrs. W. B. Malcolm, R. W. Ballah and Tozo Ohno, of Toronto; and the editor of this paper. Tozo Ohno was very kindly received by the convention and made a neat little speech. He brought down the house as he told of being asked by some one whether he was a Disciple; his answer was, "I am not a disciple of the Disciples; I am a Disciple of Jesus Christ." Bro. Ohno's English has improved wonderfully during the last twelve months. Any of our congregations that have not yet heard him, should send for him. He may be addressed care of THE EVANGELIST office, 65 Yonge Street Arcade, Toronto.

Among those in attendance who are known by divers of our readers we recall: Mrs. Hugh McDiarmid, H. A. Macdonald, R. W. Stevenson, T. H. Capp, A. P. Cobb, J. R. Gaff, O. G. Hertzog, D. D. Burt, F. W. Norton.

The College "boys" seized the opportunity of having reunions, which, of course, included something to eat. Bethany, Butler, Hiram and Kentucky University each had its banquet. Those of us who claim Kentucky University as our *Alma Mater* supped together at the Seventh Avenue Hotel, Pittsburg. It was a very pleasant affair; some twenty-five or thirty sat down together. We had as guests A. M. Atkinson, of Wabash, Indiana; R. T. Mathews, of Lexington, Kentucky, and the wives of two of the "old boys." As we had to hurry back to the evening session of the Convention there was little time for speech-making. Bro. John S. Shouse, financial agent of the University, gave us a short account of the condition and prospects of the institution. Everything is in good shape and growing better. The finances are in a healthy state, and the endowment fund will be materially enlarged ere long.

The Allegheny church has a membership of 919, and carries on three mission Sunday schools.

The Guide Printing and Publishing Co., Louisville, Ky., presented the Convention with elegant Souvenir Programs and Delegates' Guides.

(Continued on page 4.)

THE Canadian Evangelist PUBLISHED SEMI-MONTHLY BY THE Evangelist Publishing Co. 55 YONCE ST. ARCADE, TORONTO.

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Our Premium

Have you ordered Fairar's "Life of Christ and Life of Paul"? Read the advertisement on page 6 and send in your order to the office if no agent is convenient to you. This is an opportunity you may never have again.

Sound in the Faith

While attending the Conventions of our brethren at Allegheny, Pa., we were continually impressed with the fact that the leaders among the Disciples in the United States are sound in the faith. And we believe they represent the great mass of the Disciples in that country. While they are earnest in their efforts to advance the cause, and are ready to adopt the best means at hand to further that end, they are not engaged in the work of improving the Gospel. They have clearly before their minds the great object to be accomplished, "to preach the Gospel to every creature."

What's the Use?

What's the use of what? Why, of a small company of Disciples maintaining an independent and struggling existence, when they might disband and unite with a large sectarian church and have all the benefits of such fellow-

ship. Why should they struggle on so for years? We hear of such questions being soberly put to our brethren. And we also hear of occasional Disciples replying, "There is no use," and even dropping into pedo-Baptist churches where they give their countenance to infant baptism and other unscriptural practices. Some people do so from lack of knowledge or consideration, some from lack of principle. It is doubtful if it is worth while reasoning with the latter. Persons who profess to be followers of Him who said, "Every one who is of the truth heareth My voice," and yet show so much indifference to the truth as to lend their influence to what they know to be contrary to the truth, are far from the kingdom of God and need to be soundly converted to God. Those who are weak in knowledge should be kindly instructed and tenderly exhorted to stand by the truth in the day of small things, even though that day should last all their lives. There is something akin to the sublime in the attitude of brethren we have known who have without bigotry and without narrowness and in all charity stood aloof from all church fellowship, because they were not able to enjoy that which they believed to be according to the will of the Lord Jesus Christ. Noble men are they, like Moses who preferred the reproach of Christ to the treasures of Egypt.

While there are occasional Disciples who turn their backs upon the Lord, being ashamed of Him and His words, we are thankful to know that very many are otherwise. We have evidence of this where a few Disciples bravely and hopefully undertake the responsibilities of carrying on a church. And it is no small undertaking in Ontario, where in almost every town the denominations are represented and entrenched. What can justify such an effort? Love of the truth. What can sustain people in such an enterprise? The words of the Master, "Lo, I am with you always, even unto the end of the world." "If God be for us who can be against us?" And God is for us, when we are for Him, and we are for Him when we are for His truth.

The Christian Standard and Apostolic Guide have both new heads; good-looking heads they are too.

As the editor prepared the copy for last number away from home he had to put in an unusual number of selected articles. As they were all good articles, we feel sure our readers will bear with us.

Brother, what have you done so far in your Christian career for your fellow-men? Have you led one sinner to Christ? Not one? Ah! brother, how can you expect the Master to say "Well done," to you?

Bro. W. D. Campbell has removed to Detroit, Michigan. He is to be employed by the Plum St. church, to evangelize in that city. We are sorry that Bro. Campbell has left Ontario; we trust that he has not gone to stay. We believe there is work for him in this country, and we are sure the Disciples generally will regret his leaving; but he is just across the river, and we think that we Ontario folk may hope to have his occasional services still. We trust his labors may be greatly blessed in Detroit.

The importance and obligation of prayer is acknowledged by all evangelical Christians. But it does not follow that all such professors pray. How many of those who read this paragraph pray daily to the Father? If we do not pray without ceasing, how can we hope to be what the Lord wants

us to be? Is not prayer a means of grace divinely appointed? How dwelleth the love of God in us if we pray not at all?

Father, hear the prayer we offer, Not for ease that prayer shall be, But for strength that we may ever Live our lives courageously.

It has been intimated to us that we used too strong language in writing of Prof. Tribble's death in our last number. It appears that he was not, as we supposed, a man of strong constitution. And perhaps we exaggerated the effects upon his system of the unsatisfactory financial state of Bethany College. We meant no harm, but simply wrote as we felt at the time. We would say again to the friends of Bethany College, if they ever intend to put her on her feet, now is the time. The competition is growing keener every year, and every year friends and alumni of Bethany are through force of various circumstances becoming attached to other institutions.

The Allegheny Convention.

(Continued from page 3)

Allegheny city has about 110,000 inhabitants. The most striking feature to a stranger is its system of parks, formed from 100 acres of land which were originally set apart for common pasturage. This plot of ground is now divided by streets into four parks all beautifully laid out, containing a fine conservatory and a number of monuments and fountains. Being in the heart of the city, it furnishes breathing space for a large portion of the city; many fine residences front upon it. The Carnegie Free Library, presented to the city by Andrew Carnegie, the great iron man of Pittsburg, is a magnificent building. Natural gas is largely used for heating purposes. While the Convention was in session the natural gas exploded in the cellar of a large carpet establishment, setting the place on fire. Great care has to be exercised to prevent such explosions.

Co-operation Notes.

CONTRIBUTIONS.

Table with 2 columns: Name and Amount. Includes George Williams (\$5.00), A Friend (1.00), Children's Day (S. S. Kileyth \$2.06, Wiarton 8.05, Guelph 6.82), November Collection (Church, Selkirk (per E. E. P.) \$5.00, Church, Glencairn 15.00).

The returns from Children's Day continue to come in. Already a larger number of schools have contributed than last year. We are expecting to hear from others.

Possibly our friends weary of these appeals and reminders. We beg them to consider that we are seeking no personal ends in making them. We are anxious that the missions should be liberally supported, and that quarterly payments should be made to the missionaries. Friends of the work, will you not pay your pledges now, if possible? Do so please, and help the work and relieve the minds of the Board.

How many of the preachers and elders have pressed the subject of Home Missions upon the attention of the churches? Those who have done so, will please accept the thanks of the Board. Those who have not yet done so, are kindly urged to do so soon. The work is enlarging constantly; appeals for aid continually coming in; and this is our time to work. Let us be earnest and faithful.

Send all contributions to the undersigned, Erin, Ont. Geo. Munro, Cor. Sec.

Church News.

BOWMANVILLE, Oct. 20.—One added at our services yesterday. E. B. D.

WEST TORONTO.—The writer spoke for this congregation Oct. 25. The church here hold their anniversary services Nov. 8. Bro. Connor is expected to be the chief speaker. D. MUNRO.

WALKERTON.—One baptism here on the 2nd Oct. E. S.

EVERTON, Oct. 27.—One added here by letter last Lord's day. P. BAKER.

BLenheim, Oct. 25.—Since our last report Bro. E. J. Fenstermacher, of Kentucky, held a two weeks' meeting for us, during which time three more souls were added to the church of Christ here. The Lord is with us in our work here. Had a short but enjoyable visit from Bro. A. O. Gray, who preached for us morning and evening to two large audiences. Three confessed Christ in the evening, and, if all is well, will be buried with Christ by baptism to-morrow afternoon in Lake Erie. This makes forty-one additions since the second Lord's day in August. "The Gospel is the power of God unto salvation to every one that believeth; to the Jew first and also to the Gentile." D. STEWART.

ORANGEVILLE.—Bro. E. Sheppard expects to begin a series of meetings in Orangeville Nov. 15.

GUELPH.—Bro. Wm. Stovel has recently removed to Stratford from Guelph. He is working in the G. T. R. shops there.

ATTERCLIFF.—Bro. Alex. McMillan informs us that Bro. S. Keffler is holding an interesting meeting at Attercliffe, about 20 miles from Welland. There were nine or ten additions up to Oct. 10.

GRAND VALLEY.—Bro. E. Sheppard began a series of meetings at Grand Valley, Oct. 4, and continued until the 19th. He delivered in all twenty discourses, which were listened to with profound attention and made a good impression on the community. Many remarked, "That is the Truth." Bro. Sheppard ably and earnestly set forth the truth as it is in Jesus. The immediate results were ten baptized and the stirring up of more zeal and love. We expect much good from these meetings. Bro. S. holds the fort in the affections of the brethren in Grand Valley; they regard him as a sincere Christian and an able minister of the Gospel. Long may he be spared. The opposition is not all gone yet. One young lady confessed her faith in Christ and desired to be baptized, but was prevented by one of her parents. Marsville, Oct. 20. S. WOOLNER.

STAYNER, Oct. 22.—Bro. Sinclair, of Collingwood, commenced a series of meetings here on Oct. 6, and closed on the 16th; meetings every night except two. On the 16th the ordinance of baptism was attended to. An excellent lady confessed the Saviour and was baptized in the evening. Bro. Sinclair spoke on the 84th verse of the 5th chapter of Mark. He dwelt upon the love of Christ (as he did in all his sermons), showed how faith brought the woman to Christ, and then spoke of the malady of the soul and how it is healed; showed that there must be a union with Christ; that faith did not save the sinner, that baptism did not, but they brought the sinner to Christ who did save. When the invitation was given the writer's youngest

son came forward, and the next day we again went to the water. Bro. Sinclair is not a rash speaker, but speaks as one who has given his subject considerable thought, and preaches the Gospel in its fulness. We trust that much good has been done. JAS. ROBERTSON.

By The Way

RODNEY.—The brethren here are very anxious to secure the services of a faithful worker. But there are so many fields calling for laborers and so few workers that it seems hard to find a man. We learn that they are about to secure one. Having spoken for these brethren three Lord's days this summer I am persuaded that a grand work can be accomplished in this large field if labor is expended.

LOBO.—The Annual meeting of this church which takes place in October was a grand success this year. There were a great many present from the neighboring congregations. Bro. W. D. Campbell was the chief speaker, and everyone was pleased with and profited by his discourse. During the meetings five made the good confession. The church provided a feast of good things, and the visitors enjoyed it. Never were the people in this district more united and earnest in their work than at present.

The meetings would have continued longer had it been possible for Bro. Campbell to remain, but he was moving to Detroit where he is laboring with the Plum Street brethren. He will be missed very much from Ontario. Among the visitors were such names as McKillop, Campbell, Ash, Black, Brown, McVicar, Purcell, Ferguson, McPherson, Gerrard, McCowan, Hoskins, Dewar, etc. These came from the north and from the south, from the east and from the west. These meetings should stir up the visiting brethren to go home and do more for the Master in the future than in the past. May we all have more love for one another and more love for our Lord and Master which will be shown by more earnest and devoted service to Him who loved us and gave Himself for us.

LONDON.—The building here has been refitted and a furnace put in at a considerable cost, most of which has been raised by the personal work of Dr. Leonard. About \$500 has been raised in a city where there is scarcely a Disciple which shows the high esteem in which the Doctor is held by the people of London. This is what one person can do when he works with a will.

ST. THOMAS.—This church is greatly strengthened by the addition to its membership of five new families.

ATLNER AND DORCHESTER.—Bro. Fenstermacher spoke with acceptance for these congregations a week ago.

HAMILTON.—Bros. Weaver and Fenstermacher are in the midst of a series of meetings at this place. May the Lord bless their labors here as He did in Blenheim. D. MUNRO.

Dr. T. A. Stocum's OXYGENIZED EMULSION of Pure COD LIVER OIL. If you have Asthma—Use it. For sale by all druggists. 35 cents per bottle.

There are two things which will fill the pew of a church. One is a preacher's brains, and the other is piety. When you can combine both, the most satisfactory results will be obtained.—David J. Burrell.



Letter From Minnedosa.

DEAR EVANGELIST,—This is the third attempt I have made lately to send you a letter. Last June (about the 20th), I wrote a long letter, largely descriptive of this country in its summer dress. It was full of the praises of this "summer-land." I wrote then at 9.50 p. m. by the light of a north window only. The rich mellow atmosphere delighted me. It was just after sunset, when everything was "tipped with a golden hue." As the beautiful waters of the Georgian Bay are clearer and cooler than Erie or Ontario, so is the climate of this great North-West more enchanting than any place I have lived. The summer evenings are so delightful that one seems not to wish for anything better. We have fully two hours more day at that season than you have. Like Odysseus, I am so charmed by the wily Calypso that I may not see home for seven years. The land is wonderfully fertile. Seeding begins rather earlier than in Ontario. Potatoes grow too fast for the bugs to damage them. That is not "a stretch." A man does not look down at the wheat as he walks through it; standing erect he can gather heads at and above his nose. I never saw such grain fields. Barley stands from four to six feet. It costs this year \$40 to \$80 per farm for binding-twine, from 300 lbs. to 600 lbs., according to acreage of crop—from 80 to 160 acres. But O how often that changes things. I have many times talked with people on matters of religion, removing every difficulty, making the harmony of Bible statements stand out as clear as a sunbeam, and no possible escape from conviction was apparent, when, instead of yielding to the clearness of the teaching of the Holy Spirit, the poor, weak soul would seek to shelter itself behind the fig-leaves of "well, ye—s, but." Poor, blind heart, "except you be converted and become as little children you shall not enter the kingdom of heaven."

Frost is the reason for the "but" in this case. It does seem cold indeed when one has fields of rank grain all about him; everything promises abundance; August comes; mostly through the summer nights the thermometer has registered 50°, 40°, 38°, 35° and once 30°; the grain is beginning to ripen; there have been electric storms; the Aurora-borealis indicates by its electric waving flames that a change is at hand; every heart, with such a weight upon it, pulses through the measure of "a few more days and all is safe"; the wind blows from the north-west; the sun sets; the sky is a pale yellow in the west; no clouds hang as a covering over the earth, they only move over the face of that deep suspenso of prayerless hearts; the heat radiates from earth to temper the chill that seems to come down from that spangled vault; the morning dawns; it is discovered that the adjacent vapor to the radiating herbage and house-tops is not only condensed but congealed; the thermometer registers 25°; that was much colder than last February, when it was 33° below zero, and the beaming hopes of weeks ago are changed for fears—the country is reported frozen and a great sigh (Isa. 24:7) is heaved from a thousand hearts. Since the frost the weather has turned warm, and mocks us with its balmy face-smiles. But let me say: "Be content, dear heart; God's plans like lilies pure and white unfold."

"Know that a wiser hand than yours or mine, Pours out the potion for our lips to drink."

It is a fact that this country is settling up with a large percentage of fortune-hunters, or men who have been

failures elsewhere, and have come here as a refuge. Success would not be a boon to them of such boons as come down from the Father of lights, for His "gifts are good and perfect." There are many in this country, though, who are not covetous wheat among the tares. At least I may say that He who "sends His rain on the just and the unjust; and makes His sun shine on the evil and the good," also, in His own way, hinders His loved ones from being choked by the influence of voluptuousness. Already this town of seven hundred supports three licensed hotels and two houses where "the dead are, and whose guests go down to hell."

There are many sections, however, that have not suffered so much from frost, some none at all. Some of the frozen crops are of greater value, when cost is considered, than those in the older Provinces. Farmers will thresh their thousands here, while Ontario men their hundreds of bushels; here they will have to handle more bushels at a low rate, but the antecedent labor has been much less; there they will handle less bushels at a higher price, but the labor to procure it has been greater. There is always an abundance of pasture. Hence, where there is so much low-priced grain, stock does well. Gardens are a success.

If men were to turn from their sins and choose Jesus Christ as their leader, there is a probability that the earth would yield her strength. I believe that Bible training will prove the Book to be the best work on political economy. A careful reading of Gen. i. 1-15; Isa. xxiv. 1-12; Mal. iii. 8-12; Jas. iv. 1-10, will tend to confirm my position.

Our people are doing more to invoke blessings on the world than many are willing to credit them for. Our contention for a return to the doctrines of the New Testament is an aim to undo the cause of trouble. We are too apt to stop at the dead body of Abel and gaze with horror like the Hebrews did at Amasa whom Joab slew. We should go back to the altar and view the wanting and unfaithful sacrifice of Cain to take our lesson. There is where the trouble originated. The cause is as much to be studied as the effect, surely. The lesson in Isa. xxiv. 1-12 teaches the consequence of removing the ordinances of the Lord by tradition; Mal. iii. 8-12, the results of withholding from the Lord what is His. Every Christian man and woman should return to the Lord at least one-tenth (Mal. iii. 8-12; Cor. ix. 13, 14); and the clergy as well as the lay (Num. xviii. 26; 1 Cor. ix. 13, 14). If any do not give a tenth they rob God, because "the tenth is the Lord's" under every priesthood. It was so before the law; it was so under the law, and let Christians weigh well Paul's words "Even so" (1 Cor. ix. 14) But the privilege of "according to ability" is higher. I am making a strange sort of letter of this. I purposed only to "make a few remarks."

Our work is moving on. I am doing my best to get the people to act like Abel, Abraham, Joseph, Moses, Barak, Gideon, David, Asa, Jehoshaphat, Hezekiah, Peter, James, John and Paul, wherein they pleased the Lord. I do not forget to speak of the women who labored with the Lord and the Apostles. Certainly, Christlikeness is the mark to touch, the goal to which to run for the prize. Christ and His Word is the burden of my themes. As a result from the year's work we count four baptisms, and two already baptized were shown the way of the Lord more perfectly and they followed in that way. Last Thursday I baptized a man who had been a captain in the S.A. for seven years. He is a thoroughly good

man; he made an enthusiastic speech after the baptism; quite a crowd was present. He said: "I have done this, not from the study of any creeds of men, but because it's the Word of the Lord. I have been a believer for many years. Jesus says, 'He that believeth and is baptized shall be saved, and there are no ifs about it.'" He spoke about five minutes, saying many helpful words. Last Sunday he appeared in our services with the outward indications of an inward grace laid aside, but no less assurance of salvation. He told me that now he can see where they failed in the army; that many good hearts, thoroughly believing, were refused for the need of an Apostolic answer for salvation.

We have a Bible school, quite appreciated. One of our young brethren has gone to Lexington, with a purpose to devote his life to Christ's gospel; he went well equipped. He was a steady contributor to the treasury of the church and Sunday school and was helpful in all our work.

We have some good workers here, and very kind friends. Bro. McArthur and Bro. Dolmage take an active part in a Sunday school at one of our mission points; they are both exceedingly kind to us. Bro. Darroch and his family always seem like the foundation of the work here; he is the largest contributor. The church is greatly indebted to him, besides his own liberal contributions. Sister Darroch's heart is in the work; she is leader in the woman's band—Manitoba Band of Christian Women—the first of the Christian church in this Province. Bro. Arthur Darroch is our Sunday school superintendent. Sister Aggie Darroch is one of the staunchest disciples; she is a lively stone in the house of God. She is our organist; she appreciates a good old-fashioned gospel sermon, and is not afraid to tell the people what the Bible teaches. Bro. and Sister Knowlsey are with us from the Baptists; they are very earnest and interested in the work. It is his brother who was the late captain of the S.A. I must mention Bro. Wm. Young, one of our most steadfast attendants and helpers, a good singer, thoroughly understanding both the tonic-solfa and staff notation, a teacher from a musical college. He is from the Baptists, and a very sincere, godly man; he agrees with all our teaching, and finds a great pleasure in our N.T.C. Sister Bella McLarty is with us from Ontario; she has a good position here, and is a partner in all our work. Her brother, Walter, was baptized here last winter; they are from near Ridgeway. David and Walter McLarty have taken homesteads about forty miles north east of Minnedosa.

There are three copies of THE CANADIAN EVANGELIST, two Guides, two Standards, come regularly here, and I have lately got six trial subscribers for the latter up to next January. Three copies of Johnston's Quarterly come here, also, and two of the Young People's Standard.

I have hopes of a good working church being developed here, and I should like to remain at least another year. But if the friends here and the O.C.W.B.M. think a change of greater benefit it is right that the change should be made for the work's sake; and no offence, and I trust no disparagement, will come to me. We are all deeply interested in a work about to begin in the city of Winnipeg. Very truly,  
J. B. LISTER.

A conscientious person should beware of getting into a passion, for every sharp word one speaks lodges in one's own heart; and such slivers hurt us worse than any one else.—Harriet Beecher Stowe.

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Woman's Work.

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

O. C. W. F. M.

President, Mrs. W. H. Malcolm, 89 Church St., Toronto; Cor. Sec., Mrs. F. McClurg, Ivan, Mill-dress, Co.; Treasurer, Miss Jennie Fleming, Hillville.

Wandering this evening what I could get for the Woman's Column, I picked up the November Missionary Review, edited by Arthur T. Pierson. The book opened at an article with an odd title, "Foreign Missions from the Standpoint of Art," by W. B. Greene, Phil., Pa. There is not space for more than a few extracts:—

"The beautiful is a distinct quality, and one in which we all delight. Consequently it will be profitable and pleasing to consider that the Foreign Missionary work in addition to being useful and good is pre-eminently beautiful. 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . Foreign Missions are absolutely beautiful. They could not fail to be so, for they are the conception of Him 'in whom all things consist,' and who 'worketh all things according to the counsel of His own will.' . . . There is a beautiful appropriateness in the selection of men as the heralds of salvation. No one can appeal to man with so much power as his brother man. . . Our Saviour, when He came to seek and to save them that are lost, was made in the likeness of men, and lived with men as a man. He was 'tempted in all points like as we are.' Hence He can be 'touched with the feeling of our infirmities.' . . . The great end of missions is the universal establishment of the Redeemer's Kingdom. Now in order to this, its subjects must be interested in it. The domain and power of the Kingdom of God never exceed the hold that it has on the hearts of its members. Their interest, however, will be proportioned to what they do for the Kingdom. . . How significant is it, that there is no one so young, or so poor, or so ignorant that he cannot do something for missions, cannot feel that he has a part in the advancement of God's Kingdom, cannot pray for the growth of Jerusalem as for that in which he himself is personally concerned? Is this not beautifully appropriate?"

"This paper may not close without special reference to the highest form of beauty . . . viz, 'the beauty of holiness,' the beauty produced by conformity to the nature and will of God. This is the gem of absolute beauty, because it is the reflection of the harmony of Him, the characteristic of the relation between whose attributes is perfect proportion. . . In proportion as we become holy does God not merely support and guide us, but act by us, think through us, and live in us! . . . Missions are the acme of 'the beauty of holiness.' . . . Do we recognize as we should the beauty of foreign missions? We believe them to be necessary, we know that Christ instituted them and charged His church to prosecute them. It is our duty. We wish to do so for our Saviour's sake. . . No motive is so reliable as the sense of duty, and none is so high and noble as love for Christ. But would it not be helpful if we went to our work also with something of the artist's spirit? His appreciation of the beautiful throws a halo around all his toil. Life is to him a long, sweet song because he recognizes how much of beauty there is in it. This might be true of Christian service. In the strictest and highest sense is the missionary work toward which all really Christian service tends, beautiful. Shall we not, then, so cultivate our taste that we may perceive 'how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!'"

J. R. A.

It was my privilege and pleasure to attend the Seventeenth Annual National Missionary Convention, held in the Christian church in the city of Allegheny, Pa. I would like to say a word in reference to our journey. On leaving Buffalo we had the pleasure of many sisters on their way to the Convention, among whom were mother Graybiel and her daughter, "Mary," the returned Missionary from India. The first few hours of our journey after leaving Buffalo is very much like our own country between Toronto and Buffalo, until we reach the Allegheny river, when we run along beside it till we reach Pittsburg. The river is a winding, crooked stream with high rocky hills on either side, which makes the country rugged and picturesque. The valley of the Allegheny on which the railroad is built is like the river itself, full of curves. After arriving at the church we were assigned to our homes where we were most hospitably entertained. After the business part of the meeting on Saturday morning, the President, Sister O. A. Burgess, addressed the meeting. I have no doubt many of the readers of THE EVANGELIST will remember meeting her at Hillsburg in 1888, when she touched and won all our hearts. In the afternoon a loving, soul-inspiring praise service was led by Sister Darat, of Boston, Mass. The thread of thought impressed the influential power of the mother in particular, and in consecrated womanhood in general, after which the mothers of Mary Graybiel, E. T. Williams and Sister W. Bently were called to the platform. Mother Graybiel spoke from a heart full of gratitude, and inspired all who listened.

On Sunday morning we had a very thrilling discourse from Bro. Garrison, the editor of the Christian Evangelist, on "The Signs of the Times." The afternoon was profitably spent in listening to short addresses from all the missionaries present. Sister T. B. Knowles of St. Thomas, Ontario, led the praise meeting in the evening, it fully bore out its name, "praise meeting." Monday evening Sister Persis L. Christian, whose name we all know, gave us a beautiful address on "Human Needs." Sister Jessie H. Brown was not able to be present on account of her father's illness, but fortunately he recovered so that she came towards the close of the Convention, and gave us an address on the "Romance of Missions." I may not close this article without telling you the message of Father Clark, of Boston, to the Y. P. S. O. E., "tell them," said he, "to be true to all their obligations and all the rest will come in due time." JENNIE MALCOLM.

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ATTENTION.

We call special attention to our "PREMIUM OFFER" in another column. We make this special offer in order that the circulation of THE EVANGELIST may thereby be greatly increased. We believe the paper does good wherever it goes, and those who help to increase its circulation are helping on a good work. Will YOU not try for five new subscribers and secure the "LIFE OF CHRIST AND ST. PAUL"

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Children's Work.

Mrs. Jas. Lediard, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

Programme for November.

Opening Exercises—Song; Prayer by the Leader; Read Luke ii. 40-52; Song.

The Leader should then tell the story simply to interest the very little ones. Emphasize the fact of the Saviour's eagerness to be about His Father's business. It was to save the lost, and every little child in the band can help in this business. Impress the thought of obedience to parents, because Jesus was obedient to His parents. Repeat in concert: Children, obey your parents in the Lord, for this is right.—Ephesians vi. 1. Roll call and collection. Song. Repeat the Lord's prayer in concert.

DEAR SISTER LEDIARD,—Last Monday evening, Sept. 28, the Children's Mission Band, assisted by a few of the young people, gave a harvest home entertainment. The exercises consisted of music, readings and recitations. At the close I made a few remarks in reference to the children's work and their plans for the future. The church was tastefully and appropriately decorated. The programme seemed to give general satisfaction, and we were much encouraged by the collection, which was nine dollars and fifteen cents (\$9.15). I trust that we shall be able to accomplish more this year than last. The children seemed to have lost their interest in the meetings, and it was with the hope of arousing their enthusiasm anew in the work that we undertook this entertainment. I trust that our hopes may be realized.

I feel that only a part of the work is accomplished when the money is collected. Money is good in its place, and we could not get along without it; but we need to have the children at the meetings, and to instruct and educate in the great facts and principles of missionary enterprise. In this way only will they become liberal and intelligent supporters of all our missionary undertakings.

May the children's work in Ontario continue to prosper, and may we all be more faithful in our efforts to carry out the commands of our dear Master. I trust your work in Owen Sound is still pleasant and prosperous.

Your sister in Christ,  
MRS. J. A. BRENGSTUHL,  
Poplar Hill, Oct. 5, '91.

There were several reasons why the receipt of the above report caused me pleasure. One was that it is always pleasant to hear good news from Lobo, and to know that the children's work there is prospering. Another was to find expressions of opinion so fully in harmony with my own, which is always encouraging. And another reason was that I felt the need of just such a letter. I wonder if the sisters who have the care of our mission bands ever thought that I might sometimes feel a little discouraged? Not at the work itself, but at the seeming indifference of those in charge. I say seeming advisedly, because I know how easy it is, in the multitude of duties which fall to the lot of most of us, to let the days slip by without having the opportunity of sitting down to write. Five months of this year have gone, and this is the first report sent in. I am going to ask, as a favor to myself, that each band will send me a report at the end of November, which will be the end of the half-year. A few for the next paper will help me greatly.

J. E. L.

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Married.

SINCLAIR—JACOBS—In Tonawanda, N.Y., Oct. 9th, 1891, at the residence of the bride's father, G. Jacobs, Esq., by Rev. H. Sanborn, Duncan Sinclair, M.D., and Martha E. Jacobs.

One of the most pleasing events of the season took place this afternoon at the residence of Bro. and Sister Wm Noble of this place, being the marriage of their oldest daughter, Maggie, to Mr. Robert Riddoll, also of Georgetown. Quite a large concourse of friends and relatives assembled to participate in the joys of the young couple and to witness the happy event. After the ceremony, which was performed by the writer, all sat down to a rich repast prepared by the hostess, and the time was passed very pleasantly in the usual way on such occasions. After some time spent in pleasant and profitable conversation the young couple took the 6.05 train for Toronto, where they remain a few days before returning to their new home. The best wishes of all present attend them in this their new relation. May God bless them as seemeth good in His sight.

W. G. CHARLTON. Georgetown, Oct. 27.

Obituaries.

STEWART.—At Rockwood, Ont, on the 21st of October, Maggie S, infant daughter of Josiah Stewart, aged two months. "They brought unto Him also infants, that He would touch them; but when His disciples saw it they rebuked them. But Jesus called them unto Him and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of heaven." P. B.

OGLETREE.—Died, on Thursday, Oct. 16, 1891, at Portage la Prairie, Man., Miss Sarah Ogletree, daughter of Hon. Francis Ogletree. Our dear departed sister was the first one to confess her Saviour as Lord during the writer's ministry at this place; she was baptized May 9, 1887, and from that day until her death, she did not do dishonor to His worthy name. And almost from that day she knew that her days were numbered. The echoes of Death's stealthy footsteps never left her pathway, and she knew not what moment he would strike. Though debarred from all the ordinary joys and pleasures of life she cheerfully and bravely bore it all to the last. A. H. FINCH. Portage la Prairie, Man.

FISHER.—Sister Fisher died suddenly of heart failure at her home in Creemore, August 29. She was sixty-five years of age, and had been for many years a member of the Christian church. Her life was that of a noble Christian woman, full of good deeds. In her death the poor have lost a true friend, and the sick in the village where she lived will miss her in their homes, as she was ever ready to lend them a helping hand. About two years ago her son, Dr. Fisher, died of the same complaint. He was but a young man, and stood far in advance of the average in his profession. An only daughter still survives to face the duties and responsibilities of life. The death of a sainted mother is a visitation that calls forth our sympathy. May He that alone can bind up the broken heart and heal the wounded spirit temper this affliction that comes from His own hand. O. S. Collingwood, Ont.

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In our report of the Convention will be found an account of the raising by subscription of upwards of \$6,000 to build a hospital for Dr. Macklin in China. When pledges were being called for it occurred to the writer that the Disciples in Ontario would like to contribute towards that good work and so he undertook to raise \$100 in Ontario. Brethren or sisters disposed to help will please forward their offerings to Geo. Munro, Erin, Ont.

The Critic's Corner.

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

James i. 21.

In answer to Bro. S. W. and for general good, I will endeavor to explain the meaning of the words in this verse, "Engrafted word;" or, as given in R. V., "Implanted word," for the Greek emphutos is properly rendered by either of these words.

Some critics explain as follows: The heavenly doctrine not only enters into the ears, but is so implanted, or engrafted, in the soul as to become, as it were, a second nature. Calvin makes the implanting proleptic, that is, anticipative, in consequence of the difficulty of receiving what is already implanted.

Another learned (and rather too metaphysical) exegesis is "The innate Word, that is the Word which has been born in our nature, that is Christ." —Dr. Isidor Mombert.

It appears to me that the simple, surface meaning is that the word of the gospel which, through the preaching of the Apostles, has been implanted in the world is able to save the souls of those that receive it with meekness in faith and holy obedience; hence Paul says: "I have planted (ephteusa), Apollos watered, but God gave the increase; and so Alford puts it "Enphuton logon, that is, the gospel which has been sown (Matt. xiii. 3)."

Another learned commentator says: "The ingrafted word." That doctrine which has already been planted among you; which has brought forth fruit in all them that have meekly and humbly received it."

My desire and prayer is that every reader of these few lines may lay aside all filthiness and superfluity of naughtiness and receive with meekness this pure and incorruptible seed which will regenerate and save his soul; not forgetting the subjoined words of James: "But be ye doers of the word and not hearers only, deceiving your own selves." E. S.

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