

Wm. C. Robertson

# The Canadian Evangelist.

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"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.

### Trend of Religious Thought in the United States.

It is well nigh impossible for your Canadian readers to understand the present religious ferment among our people. Indeed the situation is difficult of comprehension even to one on the field. The outlooker can see various and complex phases of religious upheaval, movements that are often opposite in their tendency, but the resultant of these can only be a matter of conjecture. It is easier to point out the indications of coming changes than to specify the actual results already obtained.

It needs not to be stated that the uppermost thought in the religious horizon is the unity of God's people. It is in the air. It finds utterance in every religious convention. In some form or other it pervades the pulpit, platform and press. Those who have been pleading for unity these many years no longer feel oppressed by a sense of their peculiar and seemingly antagonistic position relative to other Christian bodies. They find themselves in unexpected company. Christian union is no longer an unpopular theme, nor are its advocates any longer regarded as unpractical cranks. The tide is steadily setting towards union. One of the most significant signs of this is the tone of the better class of literature. Through the press is constantly pouring a vast volume of Christian thought, which is giving evidence of a growing love of truth for truth's own sake. The growing tendency is towards the suppression of the denominational cult, and towards the emphasizing of universal beliefs.

There can be no question that much has been accomplished by the great democratic movements which during the past few years have brought Christians together for united conference. These have given us an opportunity to know one another better. We have been able to see the littleness of much that keeps us divided. In planning together for united work we have learned the possibility of union. What ever may be the final outcome of such organizations as the Christian Endeavor Societies, Church Congresses etc., this much is certain, they have been instrumental in establishing a better feeling among God's people. It would be incorrect to suppose,

however, that the desire for unity is interfering largely with purely denominational activity. On the contrary every sect is pushing its own work, and inculcating its own tenets with unabated vigor. If this seems inconsistent with what I have written above it finds an explanation in the fact that as yet the rank and file of the different churches are not greatly interested in the movement towards union. Here and there a voice lifts itself up from the ranks, crying aloud "let us be one." The leaven has not wrought any great change as yet, but it is cheering to know that it is at work. Every denomination is more than holding its own, but the mighty passion for the conquest of the world for our Lord and His Christ is welling up with increasing power in the hearts of God's people, and is moving them in the direction of united effort for a common end. The feeling is growing, too, that great and imminent dangers threaten the nation, and that these cannot be met save by a united church. In the South and Border States ten millions of ignorant and unchristianized negroes are a growing menace to the peace of the nation. In the East and West, Roman Catholicism is laying her hand on the public school system, that it may be made the ally of the hierarchy. Both the leading political parties are friendly to the saloon. It is the solemn and awful truth that the saloon controls the legislation of the United States, both municipal and national. In the face of such perils, Christians are feeling the weakness of a divided church. The time is come for a holy alliance. Here and there among all the denominational hosts voices are lifted up summoning God's people to meet the foes with an unbroken front, and to give the world the crowning proof of our Lord's divine nature and mission in a united church.

We are not to suppose, however, that all who are making overtures for union are prepared to accept the basis which seems to the Disciples of Christ to be the only practicable one. The overture made by the Bishops of the Protestant Episcopal Church in 1887 was substantially a proposal to form all other denominations into one Episcopal body—in other words that all should become Episcopalians. At Fort Worth, Texas, the convention of Southern Baptists adopted a resolution inviting a conference of representative men of all denominations for the purpose of discussing those doctrines of the Bible about which differing views are entertained; to the end that some common understanding might be reached, and union made possible. While I am in fullest sympathy with the proposed conference, believing that it would reveal a much more substantial identity of belief than is supposed to exist, yet I do not think it uncharitable to say that the only basis of union which the Southern Baptists would accept at present is the consent of all other bodies to become Baptists. If the tone of the *Western Recorder*, of which the mover of the Fort Worth resolution is Editor, and the universal practice of Southern Baptists, are to be taken as criteria, these dear brethren have no sort of an idea of holding

fellowship with any Christian who is not prepared to endorse every jot and tittle of Baptist teaching and usage. That they ought to yield anything in the interests of union is not, I fear, in any of their thoughts. I count among my nearest friends some of these brethren. I mean to be entirely respectful when I say that if the Southern Baptists are willing to consider the question of Christian Union on any other than a purely Baptist basis I greatly misjudge them, and am ready to believe that the prayer of Jesus is very soon to be answered. It is as well for us to face the fact that all those who claim to be advocates of union are not prepared to adopt the only basis on which it is possible.

Yet after all the fact that the question is being agitated is a most hopeful sign. The fact that the Northern Presbyterian Assembly at its recent meeting was anxious that the revision of their Confession of Faith should not present obstacles to union is cause for rejoicing. Rome was not built in a day, and Christian union will not speedily be accomplished. The present tendency to keep denominational peculiarities in abeyance, and to emphasize truths about which all are agreed will continue to increase. The Disciples of Christ have something to learn in this direction, as well as their neighbors. When we understand that some things most sorely believed among us are as surely theories that are divisive in their tendency as the theories of other peoples, we shall perhaps make them less prominent in our teaching. When we shall have learned that it is far better to know whom we have believed than what we believe, our mission will grow clearer to ourselves, and therefore clearer to others. Union will come. If not till we are gone, then afterwards. It is God's own way to convert the world. His hand is directing the movement and we can await the time of its consummation.

Hopkinsville, Ky.

### In and About Toronto.

On the evening of the 24th June there was held a mass meeting of the members of the Christian Endeavor Societies of this city, in the Central Presbyterian church for the purpose of hearing the reports of the delegates sent to the Convention which met in St. Louis. The reports were interesting and encouraging, and the delegates succeeded in imparting somewhat of the enthusiasm which they obtained in St. Louis, as was evidenced by the applause of their audience.

One of the delegates in his report said that at the Convention great stress had been laid upon the fact, that the Y.P.S.C.E. movement was a denominational movement and not a non-denominational one as some seem to maintain, that each society should propagate the doctrines, and work in accord with the rules of the church of which it forms a part. Now while this is true, the movement is not confined to any denomination, it is inter-denominational and as such is accomplishing much good; it is a movement tending toward Christian Union, wheth-

or its promoters are aware of the fact or not; but all movements which encourage the study of the Bible tend towards union; one book one people. The object of the movement is to get the young people engaged in active Christian work. We all know how difficult it is for a young Christian to take part in a prayer-meeting service when fathers and mothers, etc., etc., are present. These meetings overcome that obstacle.

The Canadian delegates were entertained by the first Christian church of St. Louis. Before the close of the meeting a very hearty vote of thanks was tendered to said church. The mover said some very kind things of our brethren. There is an effort being made to bring the Convention to Toronto in 1892.

Were you at the Summer Carnival? I was. I went to see what a Carnival was; about all I saw was a great crowd of people going hither and thither. Then we had summer, there was no doubt about that, so I concluded that a Summer Carnival consisted in gathering, by newspaper announcements, etc., together a great many people in the summer time. Then the question arose in my mind what could be the object of such an assemblage? Certainly not the benefit of those who came. What then? Why it was a gigantic scheme gotten up for the benefit of the railroads, hotels, restaurants, etc. A very worthy (3) object indeed. Fearing that I might be wrong in my definition of Carnival I thought I would consult a lexicon and see what the lexicographers had to say about it. Here is what they say: Carnival, lit., solace of the flesh, farrowl to meat; a festival celebrated with revelry and merriment in Roman Catholic countries during the week before Lent. The Toronto Summer Carnival certainly was not the first of these, for there was no comfort to the flesh in being jostled about, with the temperature 90° in the shade. No there was no comfort in it. I assure you the dictionary is wrong in that meaning; the second meaning, "a farrowl to meat," I fancy is nearer the mark judging from the number of gaunt individuals I saw; they looked as though they had abstained from that article of food and would likely continue to do so until they had replenished an empty purse. Part of the third meaning seems to be applicable; there was considerable "merriment and revelry" in some quarters, but I failed to see the "festival" part. Then as to ours being a "Roman Catholic country," I hardly know what to say; there are so many conflicting opinions regarding it; then, too, this is not the week before "Lent." I think sir the dictionaries are altogether wrong, and I think also that the Carnival must have been "lent."

Switzerland now contains in round numbers 1,750,000 Protestants, 1,200,000 Roman Catholics, 8,300 Jews, and 10,700 persons who either represent other religions or are entirely non-religious. A comparison with the records of former years shows that the Protestants are gaining upon the Catholics. The same thing is said to be true in Germany.

### Philadelphia Letter.

The Philadelphia Baptist Conference listened last Monday morning to a paper by Rev. R. W. Patton, of Mecca, Pa., on the following subject: "Are the Doctrinal Positions on Baptism of the Baptists and Disciples Approximating Each Other?"

This is the largest conference of Baptist ministers in the United States, having a membership of one hundred and sixty, and comprising some of the ablest men in the denomination. It was with no little interest, therefore, that I attended and observed the spirit in which this question was discussed.

Let me say, in passing, that several prominent Baptist writers in and around Philadelphia have, of late, been taking advanced ground upon the subject of the design of baptism. Among these may be mentioned Dr. Russell, H. Conwell, Dr. Stifler and Dr. Johnson, of Crozier Theological Seminary. They have been taunted with showing a bias toward "Campbellism." Dr. Patton, who read the paper, is of this number. They frankly put such passages as Acts ii. 38, Mark xvi. 16, Acts xxii. 16, at their critics, and ask what they are going to do with them. One of these, authorities anticipating the charge of heresy, thus declares himself:—

I am not responsible for what the Bible says about baptism. Had I been, the lotter of it would have been much less comfortable for the followers of Alexander Campbell and high Churchmen generally.

Mr. Patton, in his paper, proposed three general heads to show (1) that the Baptists have made certain modifications in their views of the design of baptism; (2) that the Disciples have, to some extent, receded from the extreme position of Alexander Campbell and the Reformers of fifty years ago; (3) that those changes are in the direction of a unity of position on this subject. A few quotations from the paper will show the drift of treatment. Under the first head he cited the Confession of Faith and elder Baptist writers to show that formerly the theory of baptism had been altogether the symbolic or sacramentarian view, while in later years it was coming to be regarded as having a more important relation to remission of sins. Speaking of the language of the Confession of Faith, he says:—

We find that the statement was endorsed by the leaders of our denomination in the days that are past.

Dr. Carson says:—  
Baptism washes away sins, not because it is the first ordinance, but because it is an emblematical washing of the body with water. We wash away sins in baptism just as we eat the flesh of Jesus in the Lord's Supper.

Dr. Francis Wayland, expressing the views of Baptists, says:—  
The person baptized abjures the world and enters into covenant with God—he was dead in sin, he is now alive unto God. This is what we suppose is meant to be symbolized in the ordinance of baptism.

Thus in the old times it was all upon the basis that baptism is only a symbol. (Continued on page 8.)

Contributions.

Prayers.

The study of the prayers of the different peoples inhabiting the world is at once interesting and instructive. Among the primitive races of mankind there are many most touching prayers; and, considering the benighted condition of these people, never having known of God's revelation to man, nor of the blessed Gospel, they are beautiful illustrations of man's "feeling after God," and powerful examples of his conscious helplessness and inferiority.

The daily prayer of a Watja negress was, "O God, I know Thee not; but Thou knowest me; I need Thy help." This is not much like a heathen prayer. "Compassionate Father, here is some food for you. Eat it, and be kind to us on account of it," is a prayer offered by chiefs in the Island of Tanna, when sacrificing the first fruits. So also in the Samoan Islands at the evening meal the head of the household prays, "Here is ava for you, O gods. Look kindly on this family; let it prosper and let us be kept in health. Let our food grow and let us be a strong people." Do you think the Omniscient Father would have difficulty in interpreting these childlike cries? "O Great Spirit above! have pity on my child and on my wife. Let them not mourn for me. Let me succeed in this enterprise; slay my enemy and return in safety to my dear family and friends, that we may rejoice together," prayed a Delaware Indian. A negro on the Gold Coast prayed, "God, give me, to day, rice and yams; give me slaves, riches and health. Let me be brisk and swift." The natives of Central Africa pray, in time of drought, "Hear Thou, O God, and send rain." Sometimes in taking medicine they pray, "Heaven Father! bless this medicine which I take." Judson reports this prayer of the Karens to their harvest goddess: "O grandmother! thou guardest the fields. Look out sharp for thieves. If they come, bind them with this rope." The Algonquin Indians, in crossing Lake Superior for the first time, prayed thus to the Great Spirit: "You have made this lake; and made us your children. Cause this water to be smooth while we pass over." An Osage Indian prayed: "Pity me Master of Life! for I am poor; give me good success against my enemies. Let me take many scalps, many horses." Similar to this was the prayer of Darius when informed that the Athenians had taken and burned Sardis. He said: "O Supreme God, grant that I may avenge myself on the Athenians." We all know the answer to his request. A preacher among the Disciples, who had come from the Methodists from very questionable motives, not long since dismissed a temperance meeting with these words: "May Thy blessing descend and abide upon Thy people, O Lord, and may Thy withering curse descend upon all those who know Thee not." It will be a relief to the brethren to know that this preacher of primitive Christianity (1) has exchanged the theological for the political arena. Some of David's prayers might be classed with these just quoted; for instance, where he says, "Pour out Thy wrath upon the heathen that have not known Thee and upon the nations that have not called upon Thy name."

Here is a most childlike prayer manifesting the spirit of submission and faith. It is the prayer of a native of Hindostan. "O, Boora-Penner, who created us and made us to be hungry, who gave us corn and taught us to plough, when we go out in the morning to sow, save us from the tiger and the snake. Let not the birds eat the

seed. Let our plow go easily through the soil. Let the corn be so plentiful that we shall drop it on the way. Let our cattle be so many that there shall be no room for them in the stalls. You know what is good for us. Give it to us." The Zulus pray to their ancestors and say, "People of our house, cattle!" "People of our house, good luck and health!" Here is a very old prayer of Indians of Central America: "Hail! O Creator, Maker! Thou seeest us and hearest us. Do not leave us; do not desert us. Grand-mother of the sun, grandmother of the light, hear us and help us!" "Lord bless us all, and help us to do our work light and bright and in large quantities," was the prayer of a young man in a Y.P.S.C.E. lately.

Among the more enlightened races we find many prayers that would be suitable for a Christian liturgy with little change. Here is a beautiful prayer of the great King Ashur-Isin-pal, a Gentile sovereign of the seventh century before Christ: "May the look of pity that shines in Thine eternal face dispel my griefs. May I never feel the anger and wrath of the God. May my omissions and sins be wiped out. May I find reconciliation with Him for I am the servant of His power, the adorer of the great gods." Here also is an excellent hymn to the Supremo God of Thebes: "Hail! thou lord of the thrones of the earth, the oldest existence, ancient of heaven, support of all things, lord of the truth, father of the gods, maker of men, beasts and herbs; maker of all things above and below; deliverer of the suffering and oppressed, judging the poor; lord of wisdom, lord of mercy, most loving, opener of every eye, source of all joy. Hail to thee! thou one with many heads; sleepless when all others sleep; adoration to thee."

Very striking are the prayers of that triumvirate of Roman Stoics. Seneca, the philosopher, says, "We worship and adore the framer and former of the universe; governor, disposer, keeper; him on whom all things depend; mind and spirit of the world; from whom all things spring; by whose spirit we live; the divine spirit diffused through all; God all powerful; God always present; God above all other gods; thee we worship and adore." Epictetus says, "Dare to lift thine eyes to God and to say, 'Use me for what Thou wilt. I agree, I am of the same mind with Thee. I refuse nothing that seems good to Thee. Lead me where Thou wilt, I will go.'" In the fifth century, before Christ, lived the Stoic Cleanthes who wrote this hymn: "O, thou who hast various names, but whose essence is one and infinity; O, Jupiter, first of immortals, sovereign of nature, who governest all, and subjectest all to one law, I salute thee. All that lives, all that moves, all that exists as mortal upon the earth, we all are born of thee, we are a feeble image of thee." When we remember that Jupiter is the Latin name for the Greek, Zens pater, meaning Heaven Father. This name as applied to God does not seem irreverent.

The negroes of the Gold Coast address God as "Our great friend," or, "He who made us." In the Zend Avasta, the sacred book of the religion of Zoroaster, the prayers breathe still more a Christian spirit. These supplications are for a better life, for goodness: "May we, by means of good thoughts, good words and good actions, resist evil thoughts, evil words and evil actions." "Let me know the fulness of life-purity, immortality." "May power and strength come to me that I may maintain purity in thought, in word and in action." Such prayers are frequent. Here is a Buddhist prayer: "Thou in whom innumerable

creatures believe! thou, Buddha, victor over the hosts of evil; thou all-wise being, come down to our world! made perfect and glorified by innumerable by-gone revolutions, always pitiful, always gracious toward all creatures. Look down upon us, for the time has come to pour out blessings on all creatures. Be gracious to us from thy throne in thy heavenly world. Thou art the eternal redemption of all creatures; therefore, bow down to us with all thy unstained heavenly societies." The Koran is full of beautiful prayers. Here is part of a prayer of a pious Muslim in the twelfth century: "O, thou who art in the interior and in the exterior of the soul! In thy presence reason grows dizzy. All beings are marked with thy impress, but thyself hast no impress visible. Be merciful unto us." A saint of the Sufis sect cries out, "How long, O my God, art thou pleased that I should remain between the myself and the thyself. Take away from me the myself, that I may be absorbed in the thyself."

The following is a formula of prayer to be repeated by the candidate for baptism among those remarkable people, the Ti-Pings: "I, kneeling down with a pure heart, repent of my sins and pray the Heavenly Father, the great God, of His abundant mercy, to forgive my former sins of ignorance in repeatedly breaking the divine commands, earnestly beseeching Him also to grant me repentance and newness of life, that my soul may go to heaven, while I henceforth truly forsake my former ways, abandoning idolatry and all corrupt practices, in obedience to God's commandments. I also pray that God will give me His Holy Spirit to change my wicked heart, delivering me from all temptations and granting me His favor and protection, bestowing on me food and raiment, and exemption from calamity, peace in this world and glory in the next, through the mercies of our Saviour and Elder Brother, Jesus, who redeemed us from sin." In every household in the Taoping Territory the following prayer was hung up for the use of the children: "Supreme Lord, our Heavenly Father, forgive all our sins that we have committed in ignorance rebelling against Thee. Bless us brethren and sisters, Thy little children. Give us our daily food and raiment; keep from us all calamities and afflictions, that in this world we may have peace and finally ascend to heaven to enjoy everlasting happiness. We pray thee to bless our brethren and sisters of all nations. We also pray, Heavenly Father, that Thy will may be done on earth as it is in heaven, for Thine are all the kingdoms, the power and glory. Amen." Here is a most beautiful prayer of a poor cripple named Butene, who had lost both his hands and feet by disease, but who was led to believe the Gospel by hearing his neighbors talk of the sermon of the missionary in his Island home in Raratonga: "O Lord, I am a great sinner; may Jesus take away my sins by his good blood. Give me the righteousness of Jesus to adorn me and give me the good spirit of Jesus to instruct me and make my heart good. Make me a good man of Jesus and take me to heaven when I die." This is the prayer he repeated to Mr. Williams when the missionary saw him for the first time and asked him if he ever prayed.

Towering above all these prayers and all prayers from Christian pulpits and homes, in lofty grandeur and inimitable simplicity, is the prayer which Jesus of Nazareth taught His Disciples. I forever stands the model of prayers, the pearl of prayers, the *brevium evangelii*. "Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done

on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil: For Thine is the kingdom, the power and the glory forever. Amen." E. R. BLACK

Action The Law of Life.

With every opportunity for good there comes a corresponding danger of evil, and the power of the evil would, if allowed to operate to the fullest extent, be as great as would the power for good with the same condition. If one is lifted to where he may see far he may also be in danger of falling far. Furthermore, it is true that to obtain or possess any opportunity we must undergo the corresponding danger, for everything comes at a price which can not but be paid. "By the sweat of thy face shalt thou eat bread till thou return unto the ground" is no less a law of spiritual and intellectual life than it is of physical life, and of all blessings found in either realm.

All common good has common price,  
Exceeding good exceeding;  
Christ bought the keys of Paradise  
With cruel bleeding.

We say of liberty that it is every man's birthright. The British colonies once declared their independence of Great Britain and one of the first declarations in that document is that men are born free; and yet, some great one has truly said, "the price of liberty is eternal vigilance." Thus we purchase every opportunity by balancing accounts with danger, and it should be our chief concern to so improve the opportunities that the dangers do not swallow us up. Here is a man who enjoys the advantage of knowing the truth. Beside the increased responsibility there is also the possible danger of his concluding he has found it all, and that beyond his foot prints none will ever go. This would be a vain remark if there were no bigotry yet on earth. The man who knows it all is of the timber of which whipping-posts and fagots were formerly made, and though he can not now squelch thought by these means, such a mind will, to the extent of its power, by shackling minds by chains of opinion or creed which is none the less baleful in its effect because it is not written, stop the warm flow of the soul's life-thought.

The consequence to the man himself is a stagnation or a crystallization. When some substances come to rest they at once begin to crystallize. Now a crystal may be very beautiful to behold, but it is only a dead thing after all. It has ceased to change. Only God can change not and not die, and even He is not idle. "My Father worketh hitherto," says our Lord, "and I work," as we may see in the myriad forms of energy that cluster upon the earth. Action is the law of life, development is the end of acting. We do not live just that we may be said to live, but that we may use this opportunity to make the most of ourselves, for life is a grand opportunity to prepare men to be angels. Not by "letting good enough alone" but by using "good enough in producing better." The activity of our powers is the polishing and sharpening process. The nugget of gold sleeping in the mountain's lap is gold all the time but it is not the beautiful thing it can become when once the finer and graver begin their work. Neither do we think it is just the thing God intended it to be until it is brought up and transformed into some useful or beautiful object. Now it seems to be so with us. We are men with faculties divine all the time, unlike the nugget in this that we soon become less golden by inaction. But we are not yet what God intends we shall be when, "By

reason of use our senses shall be exercised to discern good and evil" and have "ceased to speak of the first principles of the gospel of Christ," and pressed on "unto perfection." And inactivity will never bring us to perfection unless it be perfect uselessness, if uselessness may be said to be perfect.

This obligation to act would seem to be particularly strong in the knowledge of God's will. We are likely to feel when we have found one truth that we have found all. That sweet song "The half was never told" does not express a deep sentiment of half the people who sing it. We sort of mean that somebody else hasn't learned half of it but we have.

God's word is an endless research. This does not signify that there is no final truth upon which we may plant our feet and say "This is the eternal rock." Christ, Immanuel, is the truth and to Him we turn and in Him abide. But when we have found Christ, the truth, it does not follow that we have found all the truths He would have us learn. It simply means that we have found our centre and there lies around and about every centre an illimitable territory of height and depth, length and breadth yet to be explored, their relations to the centre understood and applied. The question settled by the man who submits to Christ is not what is all truth or knowledge, but what is the key to it all? And the Christian so far from being a man whose mind is fettered by chains forged by the unrelenting hammer of a God who delights in slaves is the one freeman having found his lost liberty to think and now he has a fulcrum by the use of which he can do what a certain ancient worthy boasted that he could have done had he had a fulcrum, move the world. Shame on the man who when his jubilee is declared and he is free in Christ shall bow down at any man's door-post and suffer an awl to be thrust through his ear to make him a slave perpetually. Yet that is just what we do when we accept some man as our interpreter or some custom as our master. I wonder how many of our "free" disciples are wearing awl-holes in their ears.

I am not one of those who think the sum of Bible truth is known but it seems more probable that there are depths of truth in the Word of God unfathomed yet that must be brought up and applied to life. The Bible is a book for all men in all ages. It must then be deep enough for the profoundest and plain enough in its simple workings for the simplest so that none can say "I can not work, it is too deep," and none can say "there is nothing in it to do." It meets the requirements of that law of life, activity. Activity in learning what he means and in fulfilment of the same in life. Never can we say it is all learned or it is all done. But every truth that Christ leads us to see only lifts us to where we discover unexplored fields and heights of truth to scale, and every work accomplished for Him only shows us many more, to which we may bend our energies, beckoning us on to labor more, thus being truly active, developing, living, realizing to the satisfaction of the natural desire of life to act, that as a poet says of education, so it is with Christian progress.—

Hill peeps o'er hill and alps on alps arise.  
F. W. BAUGHMAN.  
Bowmanville.

In the throng  
Of evils that assail us, there are none  
That yield their strength to Virtue's  
struggling arm  
With such munificent reward of power  
As great temptations.—J. G. Holland.

**"The Pearl of Greatest Price."**

The Kingdom of Heaven is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it.—Matt. xiii. 45, 46

The general exposition of this Scripture from the preacher and poet is, that Christ is the pearl of great price, for which the sinner leaves all to possess. While this may be well set forth, there is another side to the text which, in my opinion, is a better interpretation and more in harmony with the tenor of the Scriptures and man's relation to God.

True it is that the apostles saw everything in Jesus that they could entertain in their mind as the ideal treasure for the human heart. We hear them say, "We have left all and followed Thee."—Luke xviii. 29, 30. Again they express their entire satisfaction concerning the Son, by the saying: "Show us the Father and it sufficeth us."—John xiv. 8. Peter said: "I will lay down my life for Thy sake."—John xiii. 27. How like Paul: "Neither count I my life dear unto myself, so that I might finish my course with joy."—Acts xx. 24. Hear him again: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. vi. 14; and again: "The unsearchable riches of Christ."—Eph. iii. 8.

It seems to you, brother, does it not, that Christ is indeed that pearl? Those best of men embraced Him as the priceless treasure; neither would I have any think less of Him because to "You who believe, He is precious." Yet, while all the above is so true, it may not be the rendering of the text: 1. Because the sinner does not seek the Lord. 2. He does not leave pearls. 3. He cannot buy the Lord; (a) The Lord does the seeking; "He came to seek and to save that which was lost."—Luke xix. 10. He left His glory with the Father to seek us (Phil. ii. 5-8); man is content to sit in darkness until the light shines unto him (Matt. iv. 16; Mark xvi. 16, 17, 11. Cor. iv. 3, 4). (b) The Lord Jesus left heaven to take out of this world a kingdom for Himself; to sanctify and cleanse a people unto Himself (Eph. v. 25-27); to bring many sons and daughters into glory (Heb. ii. 10). *The Church is the pearl which the merchant man sought and bought; "He purchased it with His own blood."—Act xx. 28; "For ye are bought with a price."—I. Cor. vi. 20; vii. 22, 23.*

Some may refuse my statement that "The sinner does not seek the Lord"; but not until our hearts are turned Godward, or until we are begotten, do we seek Him. Jesus said to His disciples: "Seek and ye shall find"; "Strive to enter in at the strait gate." Paul said: "I press toward the mark." And he taught others, his brethren, to "set their affections on things above." A pearl sparkles, shines; and on whatever part you look it gleams with beauty. We may not see much in a poor sinner to admire as a pearl, much less in the evil course he follows, but Jesus saw in us something worth redeeming. Behold Him in Simon's house; He sees in the one at His feet what no one else saw; they saw nothing but "a sinful woman." He saw a loving and grateful heart; it only needed redeeming love to bring out its beauty, to manifest its pearl-like glory, tempting to an able purchaser. Look again at Peter, at his old trade, "a sinful man." But when he learns to "cast all his care on Him," he yields up a life service. Jesus knows where the pearl is, and He has undertaken to seek it, and pay the buying price.

His desire is that His purchase should reflect His praise. "That He

might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blame before Him in love."

God is glorified when His children "Bring forth much fruit", when He sees them "Zealous of good works." He is pleased for, for this purpose, are we begotten in Christ Jesus (Eph. ii. 10; Titus ii. 14).

Jesus will continue His work until He restores the broken order of the world; until His purchase justifies the price (Matt. xi. 10, Acts ii. 31, 35; iii. 21; Heb. x. 12, 13).

It is rejoicing to see the Lord's people so earnest in their love for Him, so willing to spend and be spent for the extension of His glorious name. Press on brethren! Carry out nobly your undertakings! You are precious in His sight! You are working according to His purpose and confirmed promise to you, from the beginning and unto the fathers.

"Look up and lift up." "Speak unto the children of Israel that they go forward." We can do great things if we will.

J. B. LISTER.

Wingor, June 19, 1890.

**Selections.**

**Content.**

Content to climb, I journey on,  
Nor backward gaze at glories gone,  
Tho' far the summit fair appears,  
And seen full oft thro' blinding tears.  
Tho' I do sometimes weary grow,  
I cling to faith, and since I know  
The goal I'll gain with larger time,  
I journey on, content to climb!

Content to work, I toil away,  
Nor pause to dream of yesterday,  
Tho' sometimes labor seems in vain,  
And tired grow hands and heart and brain;  
Tho' in the distance guardians dwell,  
I murmur not, and, knowing well  
The fates can not forever foil,  
I work away content to toil!

—Sue M. Best.

**The Spirit of Communion.**

The word "communion," like the word "holiness," has a peculiar sanctity attached to it. It is rarely employed in the language of every-day life, except in its application to the more profoundly personal relations of spirit with spirit. We speak of a quiet communion with our own hearts, of the communion of saints with one another, of the communion of our spirits with God; and we designate the holy Christian sacrament of our Lord's Supper as the Communion. We speak, indeed, of the duty of being always in the spirit of Christian communion; yet it can hardly be said that we have a clearly defined idea of the nature of communion, or of the meaning and force of the term as a term.

"Communion" and "common" are words having the same root, although the word "communion" has been kept on a far higher plane than the word "common," in practical use. While it is an open question whether these two have their origin in the Latin *munire* ("to wall about") and the prefix *com* ("together with"), or in the Latin *munus* ("service," "duty," "obligation") and the same prefix, in either case the root idea is that of being "bound"; of being circled by that which shuts one in to a specific sphere of duty and privilege; of being obligated by the very limitations of one's sphere. And so it is true that the root meaning of "communion" is the being ready for service in that sphere wherein one is encircled. Communion is not so much a matter of intercourse as a matter of attitude. The spirit of communion is not a longing for a response to one's outreachings of love, but is an unselfish readiness to serve the one loved. Unselfishness is, indeed,

an indispensable prerequisite to the spirit of communion. Only as one forgets himself, in loving and loyal devotion to another, is it possible for him to be in a spirit of communion with his fellow or with his God.

True friendship is a state of constant communion on the part of him who is a friend; for a true friend is always in the attitude of readiness for unselfish service toward him to whom he is a friend. Where a friendship is mutual, this spirit of communion prevails also in both loving hearts; but in every friendship a true friend is a true friend apart from any question of the return or the recognition of his friendship; hence a true friend is in the spirit of communion with his friend by being in the attitude of readiness for loving service, whether that friend bears him lovingly in mind, or has no thought of him or of his friendship. He, therefore, who longs for unselfish communion with the friend of his heart's affection, may know that that communion is open to him, if only he will unselfishly open his heart in an unselfish readiness to be of loving service to that friend.

An unselfishly loving mother is in constant communion with her absent son, away at school or college, or in the activities of business, or in the temptations of undesirable companionship. Her boy may forget his loving mother, or may give little thought to her love or to her wishes; but she can never forget him, even while she seems to others to be absorbed in the duties of her daily home life away from him. She thinks of him; she prays for him; she lives in an attitude of readiness to serve him—by her love, by her faith, by her labors, or by her very life itself, if that could help him. A loving mother's communion with her loved boy is often all on her side; but it is none the less, rather all the more, real and holy and precious for that.

He who loves Christ unselfishly is ever in the spirit of communion with Christ, and with all who are dear to Christ. Because he loves Christ, he is ready to serve Christ, and is ready to serve those whom Christ makes His own representatives. No matter what he is doing, whether he is at work or at worship or at recreation, he is in the attitude of readiness for service at the call of Him whom he loves. His communion with his Lord—in this sense of readiness for service—is no more real in one place—or in one occupation, than in another, even though he recognizes his duty and his privilege to be in one place or in one occupation for the time being, as alone consistent for that time with the service he owes to his Master. Bound to his Lord more closely than a loving mother is bound to her child, or than a loving friend is bound to his friend, the disciple of the Lord Jesus is by this binding love in constant and unselfish communion with Him in whom he lives and moves and has his being. And here, as in no other sphere of being, he who enjoys this spirit of communion may be sure that it is recognized, welcomed and reciprocated by Him toward whom it is lovingly exercised. This communion is ever intercommunion.

How different from this is the ordinary conception of the spirit of communion! It is supposed to be a spirit of passive inertness, whereas it is a spirit of alertness for action. It is looked upon as calling for one's separation from the cares and trials of every-day duties, whereas it is consistent with an absorbed interest in whatever one has to do in the sphere within which God has enclosed him. Communion is the life of true living; its spirit is the spirit of unselfish de-

votes to the highest object of being. The exercise of this spirit is the exercise of love to God and love to one's fellows. In the quaint phrasing of Wycliff's Bible, the apostolic command of Hebrews xiii. 1 is: "And nylo forghete wel doings and comynynge; for bi suche sacrifices God is deserued." And Calvin emphasizes this thought in the declaration: "For we are not taught of God only for ourselves, but that every man after the measure of his faith should be brotherly, communicate with his neighbors, and distribute unto them that thing he hath learned and known in God's school." He who is in the spirit of communion is doing all the good he can in this world, and is always ready to do more as the opportunity offers.—*Sunday School Times.*

**Unitarian Confessions.**

The Apostle of Agnosticism, in his lecture "How Must I be Saved," holds that the Bible doctrine of salvation by faith is of immoral tendency and an encouragement to an evil life. No one of the mistakes of this great errorist demonstrates his title to the name of Agnostic better than this. It requires no argument in this age of the world to show that faith makes the man; that a man's beliefs are the very root from which his character grows up; and that the Bible in suspending salvation upon right belief has suspended upon the very hinge upon which the man's character turns. Mormon, Mohammedan, Pagan, Atheist and Christian all differ in character development, in spirit of life and deeds, because they have different beliefs. It takes a firm and unflinching trust in the crucified and risen Lord to produce the pure, lowly, loving and spiritual development which fits a man for the heavenly society.

Not only are these things true, but it is also true that among professing Christians the grade of Christian character depends, to a great extent, on the shade of belief. There is a Calvinistic type of character, and on the other hand, there is an Arminian type; there is a Catholic and there is a Protestant type; there is a Trinitarian, and there is a Unitarian type. Different bodies differ much in devotion, in earnestness, in active efforts to save mankind, in purity of life, and a relation will always be found to exist between the shade of belief and the type of character. There are bodies whose theology seems to be barren of inspiration and life-giving power.

This is especially true of those sects which rob Christ of His divine character. In view of certain events and tendencies among our own people, it is well for us to study closely the effect of Unitarian belief. In a recent article the well-known essayist, William Matthews, LL.D., cites the testimony of leading Unitarian authorities upon this point. No one can charge upon these confessions of their recognized leaders that they do an injustice to the effects of Unitarian belief. It is well known that Unitarian churches have only prospered, here and there, where a pulpit was filled by some man of remarkable force. Monsieur D. Conway, himself a Unitarian, says that his denomination is dying in London. New York, seventy years ago, had two Unitarian churches, and has only two to-day. In New England, the headquarters of this belief, the *Boston Daily Herald* says that the body is not more than half as large as it was twenty-five years ago, and an article in the *Unitarian Review*, the leading periodical of the church, even discusses seriously the question of a denominational decrease, and the same article says: "It is a notorious fact that many, hunger-

driven, leave the Unitarian fold, that they may be fed." A council of Unitarian churches bewailed the fact that, "Unitarians often run away, and from no change of opinion, but in apparent indifference to them, from Unitarian churches to Episcopal and other orthodox churches, to find, as they represent, a more worshipful climate, heartier singing, a livelier participation in the service, a greater interest in the children and the young."

Perhaps these facts are sufficiently explained in the words of Unitarian writers to which we have referred above. *The Christian Inquirer*, in its day (it is now extinct) the leading Unitarian journal, said some years ago: "The chief defect of both Universalists and Unitarians is want of religion. We do not shrink from making this confession. Liberal Christianity has well-nigh stranded on the dry sands of ethical criticism, and will go to pieces there, as it deserves, unless it pushes off into deep religious sentiments, and catches the breath of God in its sails. *The future of Liberal Christianity depends upon whether it can pray.* If it is not a piety, as well as a philosophy, it will perish."

*The Unitarian Review*, referred to above, said in 1888: "If we could get on without religious faith, we would flourish. The young we cannot fascinate, the feeble have no support, the sorrowing no solace; the strong, active, prosaic natures come to us, and get the minimum of spiritual nourishment, which they consider enough."

Rev. James Martineau, D.D., of London, is regarded as the highest Unitarian authority in the world, and none who have read his recent work, "The Seat of Authority in Religion," will suspect him of the slightest sympathy with evangelical faith, yet he makes the following frank confession: "I am constrained to say that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heroes, sects or productions of any age. Ebonites, Arians, Socinians, all seem to me to contrast unfavorably with their opponents. I am conscious that my deepest obligations as a learner from others are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books, and the authors in chief favor with them. In Biblical interpretation, I derive from Calvin and Whitby the help that fails me in Crolius and Besham. In devotional literature and religious thoughts, I find nothing of ours that does not pale before Augustine and Pascal. And in the poetry of the church, it is the Latin or German hymns, or the lines of Charles Wesley or Keble, that fasten on my memory and heart, and all else feel poor and cold. I cannot help this."

These quotations might be extended indefinitely, but we have given enough to show that there is something lacking in Liberal Christianity, according to the confessions of its own advocates. That one thing wanting is faith in the Divine Lord, our Saviour. Whatever rejects Jesus the Christ, as the Son of God, will come to naught. An admiration of a peerless human teacher whom men reject and crucified may satisfy the intellect, but such a Christ can never become the Bread of Life to the souls of men.—*Christian Evangelist.*

**THE BEGINNING OF DEATH.**

Disease is the beginning of death, its approach should be met at once by appropriate remedies. No better means exists than the use of Burdock Blood Bitters whenever symptoms of any disease of the stomach, liver, bowels or blood appear. B.B.B. is the best life preserver.

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TORONTO, JULY 15th, 1890.

**The Annual Meeting.**

It was our purpose in addition to publishing the various reports and sundry notes to devote a general article to the late Annual Meeting, but we have been led hitherto by the pressure of diverse duties, and now we have time and space for but an observation or two.

1. The encouraging condition of the work carried on by the sisters is worthy of special mention. The work is growing on their hands, and we have no doubt but that they will grow with the work, and that the same careful management will characterize their efforts which we hope will be crowned with over-increasing success.

2. To quote the brotherly words of the *Christian Standard*: "We are gratified to observe the progressive and aggressive movements of the Canada brethren." The writer of the kind note in the *Standard* had been in attendance at the Convention he could not have set forth a better one of its most prominent features. "Progressive and aggressive" is the true Christian spirit, and we trust it may be increasingly true of the Disciples in this country, not for denominational glory, but for the truth's sake, for the Lord's sake. As examples of these forward movements we may instance the resolution to employ an able preacher to evangelize in towns and cities; the determination to provide Biblical instruction for young preachers in Toronto, and the purpose to increase the number of mission points.

We believe the brethren throughout the Province will catch the spirit of the Annual Meeting and will cheerfully undertake to carry into effect its resolutions.

We have a thing to do with Mr Waddell's motives in writing the articles which have appeared in this paper, but we cannot understand how it can possibly further union between Baptists and Disciples for him to accuse two honorable Christian gentlemen, like Bro. Gaff and Bro. Brown, of falsehood. To repeat the charge against Bro. Gaff is both absurd and malignant, for, in the first place, there was no reasonable basis for it, and, in the second place, Bro. Gaff made an explanation in the March number of THE EVANGELIST, which would satisfy any gentleman, not to say any Christian. But the climax of absurdity is reached in what is said of Bro. Brown. Mr. W. knows him personally, and has sincere respect for him, but cannot believe but that he know he was stating what would make a wrong impression. That is, he has sincere respect for a man who he believes deliberately tells a falsehood. The Editor of this paper knows Bro. Brown personally and has sincere respect for him, but it is because he believes that Bro. B. would scorn to do what Mr. W. cannot believe but that he has

done. Mr. W. hopes he may be wrong in his opinion of Bro. B.; to hope for that we see not is reasonable, but to hope for that we cannot believe is unreasonable and unscriptural; but it is characteristic of Mr. W. to be unreasonable and unscriptural.

Some of our readers may have wondered at Bro. Brown offering the opinion that if Baptists adopted the name Christian, Baptists and Disciples would be one. A statement made by Bro. Vansickle, the Baptist minister in Warton, in the *Canadian Baptist* of June 12 last reads very much like Bro. Brown's, and is as follows:—"There is an open door before us here (Warton). In the town, the Baptists and Disciples are praying that we may soon be one body. There is no more difference between us here in doctrine than there is between Baptists themselves. If it were not for the name, we should soon be one here Mr. Editor, let me suggest a name that I would like better, and I think would be more Scriptural than Regular Baptist Church—The Baptist Christian Church. This name would cast no reflection on other Christians, and would be true of us as Christians practicing Scriptural baptism." This paragraph, if it does not cause Mr. Waddell to think Bro. Vansickle a fraud, may give him a reasonable hope that Bro. Brown is an honest man. Without knowing it as a fact, we suppose that Bro. Vansickle and Bro. Brown have been comparing notes and have found themselves pretty near together. Hence the similarity of their conclusions.

Mr. W. brings up again his seven points of difference between Disciples and Baptists, which he affirmed do exist. We think we are entitled to take it for granted, that he wishes it to be understood that the Baptists stand by the traditional Regular Baptists' views on them. We re-publish them here and respectfully ask the *Canadian Baptist* and leading Baptist ministers throughout Canada, whether such is the case. Must a man be a Calvinist or be denied admission to a Baptist Church? Must he be a close Communionist? This is what we gather from Mr. W.'s statements. The seven points:—(1) Hereditary and total depravity, (2) The nature of regeneration, (3) Perseverance of the saints, (4) The nature of faith in regeneration, (5) The agency of the Holy Spirit in conversion, (6) The design of the ordinance of baptism, (7) The prerequisite to the privileges of Church relation. Disciples are open Communionists.

We would also be pleased to know whether, as Mr. Waddell declares, it is correct to say, "That Baptists do not believe that, in a Scriptural sense, Disciples are baptized believers." Will the *Canadian Baptist* kindly enlighten us on this point also, and at the same time state what it is that distinguishes a Baptist from every other person professing to be a Christian?

**Mr. Waddell Insists.**

We have received another letter from Mr. Waddell, in which he insists that the remaining portion of the last one be published. We are sorry he still wants it to go before our readers. We had hoped that, upon re-consideration, he would be unwilling to have himself placed in such an absurd and odious light. We regret now that we agreed to publish it, even if he would insist, and we ask our readers to forgive us this wrong. Here it is, and no Christian will envy the writer of it, if it pleases him to see it in print:—

And now a word in conclusion, for this letter is already too long. Let no one think because of this correspond-

once that I am writing in opposition to a union of Baptists and Disciples. I have no such motive, but rather long for a time when such may be a possibility. It is to call attention to the real difficulties and try to understand one another better that I write. I was and am pained to see the way some writers in Disciple papers misrepresent the real condition of things between those two bodies of Christians. For example, Mr. Gaff coolly stating that Baptists in the States and Canada numbered only two millions and a half—when in reality they number more than three millions in the States alone—and stating that Disciples number one million, when, according to their own statement in the *Standard*, nobody knows what they number; and their Year Book only gives 620,000 as their number in 1888, since which time no statistics have been published.

Of course Mr. Gaff says he did not mean to be in error. But outsiders like myself must judge of what he means by what he writes. Also think of Mr. Brown, of Ridgeway, stating that if Baptists adopted the name Christian, Baptists and Disciples would be one. When I was in Warton I know Mr. Brown personally, and have sincere respect for him, and I am utterly unable to understand how Mr. Brown could pen such a statement that he could be so ignorant of the facts I might believe if I did not know him, but as it is I cannot believe but that he know he was stating what would make a wrong impression. I hope I may be wrong in my opinion.

I have neither time nor desire to continue this correspondence any longer except an explanation of some point should be asked for. But hope that future discussion of union may be in strict accordance with the facts, for only in such a way can any good results follow. I pointed out seven points of difference between Disciples and Baptists which did exist, and if Mr. Brown desires to make good his statement it would be in order for him to prove that they do not now exist. I hope he may be successful; it will make union an easy matter if he can. Yours respectfully,  
W. J. WADDELL.

The *Christian Standard's* "Philadelphia letter" which we give on page one, will be found very interesting reading. We would like to know whether any leading Baptists in Canada would endorse the views on the design of baptism of those eminent American Baptists quoted by Mr. Patton. It is very gratifying to find such an approximation to Scriptural teaching among Baptists in the States.

"A Sister" wishes to know the address of Bro. S. Koffer. It is Beamsville, Ontario, Canada.

By an oversight we neglected to mention in June 16th No., that Bro. John Thomson, of Erin, had returned from Scotland, where he had been for eight or nine months. He was at the Annual Meeting and looked remarkably well. We regret much that we cannot say the same of him now. He has recently had a slight stroke of paralysis. At last accounts he was much improved and good hopes are entertained that he will regain his usual health and strength soon. We pray that it may be so.

The *Church Voice* of Buffalo is changed in name to *The Christian Voice*, and instead of being published in magazine form comes out in two styles of a newspaper with eight good-sized pages. The price is only 25 cents a year. Any of our readers who wish to subscribe should send their names to D. L. Ransom, 197 Main St., Buffalo, N. Y. Bro. F. W. Norton, preacher for the Richmond Ave. Church, Buffalo, is the Editor. The *Voice* aims to occupy the Eastern States as its special field. We wish it abundant success. The *Voice* is our nearest neighbor among the papers published by brethren in the States and we have a particular regard for it in consequence.

Does your boy smoke cigarettes? Don't know? You had better find out. Read this clipping from the *Christian Evangelist*—

"Cigarette smoking ought to be condemned by all Christians and especially by all parents who have sons exposed to this ruinous habit. A chorister boy of St. Mary's Church, Brooklyn, when on his dying bed, said: 'Let any boy who smokes cigarettes look at me now and know how much I have suffered, and he will never put another into his mouth.'" Cigarette smoking was the cause of his death.

Among the graduates at the late commencement of Bethany College we are pleased to see the name of Miss Belle M. McDiarmid. Her old friends in Ontario will join with THE EVANGELIST in offering hearty congratulations.

Subscribers not receiving their papers regularly and promptly should not fail to send word to the Toronto office. We are careful to address and mail papers to all on our lists. Sometimes, however, they go astray.

A postal card from Bro. F. H. Lomon, dated at Kent, Iowa, informs us that he arrived home in safety. He preached for the Church at his home, Lord's day, June 29th; one person made the good confession.

Read the article on "Unitarian Confessions" on page 3, and find evidence that Unitarianism is not the Gospel of the Grace of God.

We are pleased to learn that B. B. Tyler, of New York, was elected, at the recent Convention in Pittsburg, to fill the place on the International Sunday School Lesson Committee made vacant by the death of Isaac Errett. Bro. Tyler well deserves this honor and will, no doubt, be found a useful member of the Committee.

A young preacher attending Drake University, Iowa, writes to Bro. E. Sheppard and expresses his appreciation of Bro. S.'s writings as follows:—

"Your articles, which I have just been reading in clippings from the CANADIAN EVANGELIST and *Christian Standard*, force me to write and thank you for the inspiring thoughts and sweet sentiments that characterize your writings."

And we may add that not the least profitable of Bro. S.'s contributions to the EVANGELIST will be found in the "Critic's Corner."

**Church News.**

MUSKOKA.—Bro. A. C. Gray and Bro. D. H. Stewart are hard at work in Muskoka. They have been holding special services in Bayville, and intend beginning a series of meetings in Brunel soon. They are looking for Bro. J. D. Stephens, and say there is abundance of work for all.

ERIN CENTRE.—Special services have been in progress here for three weeks. Up to this date, July 14th, ten have confessed with the mouth Jesus as Lord.

AYLMER.—One added to the Church of Christ at Aylmer recently.  
W. D. CAMPBELL.

OWEN SOUND.—The Sunday school of the Church at Owen Sound held their annual picnic in Sister McLeod's grove, about two miles from town, on Friday afternoon, 27th June. Scholars, teachers, friends, etc., numbered about 125. Rigs were procured to take all to the grounds and back. A most enjoyable afternoon was spent by both scholars and others. The recently organized Mission Band appeared with their badges, or which were printed the words "Love and Obey." It is expected that at next meeting the

and will be greatly increased numbers as good missionary work was done. Picnic day was a red-letter day in the history of the Sunday school. The school is fully twice as large as ever before, and each Sunday adds fresh names to the roll. The teachers are enthusiastic and are going out into the highways and byways and gathering the children in. The bright new Sunday school music book, "Gems and Jewels," by Filmore and Rosecrans, has been introduced into the school.

BOWMANVILLE.—I have just closed my first year's work at Bowmanville. Altogether it has been very encouraging. Twelve have been baptized, nine of whom have taken membership. One remained with the Salvationists, one with the Methodists, and one lives at a distance. Four have been added otherwise. We have lost one by death, and four with or without letters, leaving us a net gain of seven. There are now 118 on the roll, of which number 107 may be considered active members of the congregation. Financially we have done more than ever and are now rejoicing in the progress of our new house of worship. It is to be 48 feet wide by 70 feet long at its greatest length. Will have a basement for Sunday school, etc., study, dressing-rooms, baptistry and all conveniences. We are seeing much good resulting to young people from their Christian Eudeavor work. A C.W.B. M. has been organized and is working well. We also have a well attended and enthusiastic prayer-meeting. We thank God and take courage to press on.  
F. W. BAUGHMAN.

July 1, 1890.

MOSA.—Closed the meeting at Mosca on Sunday evening, June 29th, at the water side, where we had the baptism of a young lady. The attendance was good, and the interest very marked throughout the whole of the meetings there. On the town line of Enniskillen, where I preached two nights of the second week in the Presbyterian Church, the rain, mud and slush interfered very much.

Bro. Baker, of Rodney, was with us one night and preached a fine soul-stirring discourse. We were all delighted with it. In all my labors I was never treated with more Christian kindness than on this occasion.  
E. S.

**Co-operation Notes.**

As the sums received for Home Missions are regularly reported in the EVANGELIST it is not necessary to publish a detailed statement of receipts for last year, a detailed statement of the expenditure is here given—

Collingwood	\$287 50
Manitoba	116 86
Manitoulin Island	60 00
Muskoka	215 00
Toronto	618 00
Welland	100 00

**FOREIGN MISSIONS.**

Collection at Annual Meeting	
St. Thomas	70 17
Travelling Expenses	10 55
Postage and Stationery	14 49
Printing	13 75
St. Thomas Ch. to aid in expense of Annual Meeting	15 00
R. R. Certificates, Telegraphing and Bank Draft	2 50
Walkerton Ch. to aid in paying Bro Sheppard's salary	75 00

A meeting of the Board of Managers was held in Guelph, July 1st.

As the Church on Denison Avenue, Toronto, has the building on Cecil on its hands, it was decided to continue the same amount of support to it this year as last. There is good reason to hope that by next Annual Meeting this Church will be self-supporting.

The request of the Collingwood Church for \$250 to aid in paying Bro. Sinclair's salary was granted.

With the information before it, the Board was not able to take final action relative to Muskoka, W. and or Hamilton.

Correspondence was authorized with a view to obtaining the services of a first class evangelist. The Board will

spare no pains to carry out as rapidly as possible the instructions of the Annual Meeting in this regard.

A Committee of the Board was appointed to act in conjunction with the Committee on Education in carrying out the action of the Annual Meeting relative to educational matters. It is safe to say to young men studying for the ministry that Biblical instruction will be provided in Toronto next session.

The Board is desirous of undertaking all the work commended to it by the Annual Meeting, but that it may do so, it is necessary that the friends of the work should rally to its support. It is, therefore, particularly requested that the brethren or sisters, who will make an individual canvass of the congregations, as suggested by the Annual Meeting, should send in their names to the Corresponding Secretary at once, as it is very desirable that the amount that can be raised during the year should be known very soon. Isolated brethren who intend to contribute during the year, will kindly notify us of the sums they propose to give. It is not needful to enlarge upon the importance of this.

It will not be improper to remind the brethren that the members of the Board not only contribute to the Mission fund, but pay their own travelling expenses to meetings of the Board and give their time freely and cheerfully for the management of the work. No member of the Board has any personal end to serve; the only purpose is to advance the Lord's work. In view of this, the Corresponding Secretary feels at liberty to urge all the friends of the work to aid the Board in every possible way, and to aid him so that his part of the work may be kept within reasonable limits. Remember, brethren, this is a "Co-operation."

The Committee on Union also had a meeting in Guelph. July 1st. All the members were present but Bro. Shepard, who, unfortunately, was not able to attend. Another meeting will be held soon; after which a statement will be published as directed by the Annual Meeting.

GEO. MUNRO, Cor. Sec.

Manitoba Column.

(Conducted by A. H. Finch, Portage la Prairie, Man.)

MINNESOTA, MAN.—The church house was formerly dedicated to the worship of God on Lord's Day, June 15th. Six, including the writer, came from Portage and six, including Bro. George Black, came over from Brandon to assist at and enjoy the meetings. And truly it was a time of joy and rejoicing. Almost all meetings in town were withdrawn so the house was packed, the singers from other congregations assisting in the singing of our sweet songs. After the dedication sermon Rev. Welwood (Pres.), and Rev. Dickenson (Meth.), followed with short addresses, and Bro. Lemon made a short statement of some of the things most surely believed among us; this interspersed with music. The people of Minnedosa know how to sing; and followed by the Lord's Supper, made a meeting long to be remembered by all who took part.

At 15 o'clock Bro. Black preached a stirring sermon to the young people. And in the evening Prof. Howitt of the Meth. College, Montreal, preached on "Christian Unity," as kind, loving, manly a discourse as ever it was our pleasure to listen to.

Monday, June 23rd. Have remained with the church here since dedication. Last night a husband and wife, heads of a family, were buried with Christ in Baptism. More to follow.

A. H. FINCH.

The discontent and contempt of others is inseparable from pride. It is hardly possible to overvalue ourselves but by undervaluing our neighbours, and we commonly most undervalue those who are by other men thought to be wiser than we are; and it is a kind of jealousy in ourselves that they are so, which provokes our pride.—Clarendon.

Literary Notes.

Literary Notes.

ALDEN'S MANIFOLD CYCLOPEDIA.—The appearance of the twentieth volume of the "Manifold Cyclopaedia" is of interest not only on account of the great value of its contents, but also because it marks the completion of the first half of this important work. These twenty volumes make a goodly library. They are wonderfully comprehensive, clear in their treatment of topics, and are in a remarkably convenient form for use. The complete work of forty volumes will be simply invaluable. The range of the present volume is from Infant to Joppa. Among the large number of topics worthy of special mention we notice Infant, in Law; Inflammation; Influenza; Infusoria; Insects, nearly nine pages; Insolency; Inspiration; Instinct; Insurance, fifteen pages; Interest, including two valuable tables of the interest laws of the various States; International Law; Interoceanic Ship Canal, over four pages; Interoceanic Ship Railway; Interstate Traffic on Railroads; Inundations; Iron, over twenty pages; Jacquard Loom; Jews, over thirty-one pages; Iowa has eight pages; and there is an interesting sketch of Johnstown, Pa., including the terrible disaster of 1889, which is a good illustration of how close to date a cyclopaedia can be and needs to be brought. Among the foreign nations fully treated are Ireland, Italy, Japan, Java, also the city Jerusalem. Biographies of many noted men appear; among them three Presidents of the United States—Andrew Jackson, Thomas Jefferson, and Andrew Johnson. The extremely low price places within easy reach of the reading public this Cyclopaedia, which of all works of the kind is much the best adapted to their needs. Specimen pages sent free on request; sold on easy instalments. GARRISON, Cox & Co., Publishers, New York, Chicago, and Atlanta.

THE ANTI-INFIDEL LIBRARY.—This is a serial issue of live, vigorous pamphlets, issued by H. L. Hastings, 47 Cornhill, Boston, Mass., dealing with modern infidelity in a most readable and trenchant style. The numbers contain from 32 to 160 pages, bound in strong manilla covers, as durable as cloth, costing 5, 10, 15, 20, 25 cents each. The whole library is sent to any address for \$2.50, and will furnish sufficient equipment with which to not only meet the ordinary assaults of skeptics, but also to carry the war into Africa, and give infidels something to think of which they never thought about before. These publications have the heartiest commendations of leading ministers and laymen of all denominations throughout the English-speaking world.

The Religious Tract Society, London, announce for immediate publication through their American Agent Mr. Fleming H. Revell, of New York and Chicago, the following: "London Pictures"—being the last addition to the popular "Pen and Pencil" Series. A new book by Sir J. William Dawson, entitled—"Modern Ideas of Evolution as related to Revelation and Science." "Home Handicrafts by Charles Peters, Editor of "The Girls Own Indoor Book" etc., "Stanley's African Expeditions," and "Waiting to be Loved," "Books for the People" Vol. IV., comprising "Christies Old Orgau and Jessicas First Prayer" and other stories.

"As Others See Us"

The Ontario Evangelist has become THE CANADIAN EVANGELIST. It was formerly a monthly. It is now greatly enlarged and improved, and appears twice a month. It gives us great pleasure to notice these evidences of prosperity. THE CANADIAN EVANGELIST, both in appearance and in contents, is worthy of high commendation.—Christian Standard.

THE CANADIAN EVANGELIST comes to us greatly improved in every way, a handsome looking, live and edifying paper. It indicates growth and progress in that region, and we greatly rejoice therein. The editor, Geo. Munro, has able assistance in his work from his contributors. Long life and much fruit of its labors to THE EVANGELIST.—Apostolic Guide.

The Guide pays our contributors a well-merited compliment.

THE CANADIAN EVANGELIST, published at Toronto, has been enlarged and improved in typographical appearance, and is now published semi-monthly instead of monthly. It deserves a large and hearty support.—Missionary Weekly.

In new dress and in enlarged form, THE CANADIAN EVANGELIST dropped into our office one day last week and surprised us so much that we scarcely recognized in it our old friend and neighbor—The Ontario Evangelist. Well, done Bro. Munro, we congratulate both you and the Disciples of Canada. THE EVANGELIST is increased in strength, size and usefulness. Concerning its purposes it says: "We take this opportunity of saying that we do not entertain the idea that a religious paper, however Scriptural in its doctrine and in its spirit, can take the place of the Bible. We do not think that the most attentive reading of the most excellent of religious journals will excuse a Christian for not reading the Scriptures, nor make up the spiritual loss that will follow his neglect to drink directly from the fountain of the inspired word of the living God. Rather one of our chief aims shall always be to stir up all our readers to a more regular, more thorough and more practical study of the living oracles."—Buffalo Christian Voice.

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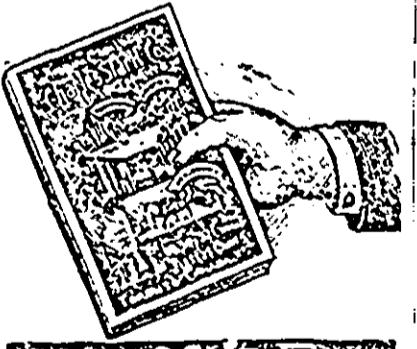
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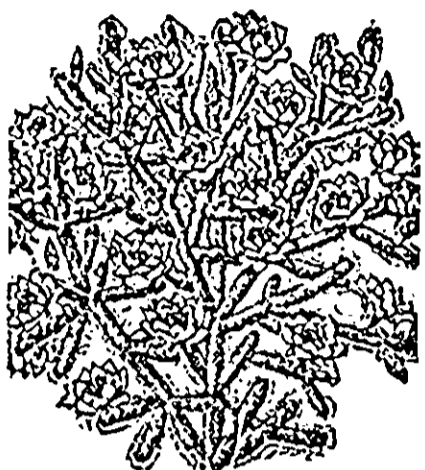
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Woman's Work.

Minnedosa.

A letter just received from our Minnedosa mission field says: "The opening of our meeting house on the 15th June was a grand success. The other churches in town all closed their doors in the morning, and the Methodists closed theirs both morning and evening. Our house was filled three times during the day. Bro. Finch, of Portage la Prairie, preached in the morning; Bro. G. O. Black in the afternoon, and Professor Howitt, of the Methodist University, Montreal, in the evening; subject, "Christian Union"—a splendid sermon all through. "Our collections amounted to \$95, and we also got subscriptions to our building fund of \$80 from brethren who were present from the Portage and Poplar Hill. There were with us four sisters and two brethren from the Portage—distance of 80 miles—and two sisters and three brethren from Poplar Hill—distance of 40 miles. So you can see no interest that is taken in our cause in this country when our brethren will go that distance to attend the opening of a small meeting-house. "Our house is the neatest and most comfortable church-building in the town, and our prospects for the present year's work are greatly ahead of what they were last year, if we have the right man to assist us. Bro. Lemon has gone home, and our prayers and our sympathies go with him. He has left a void in our midst that will be hard to fill. He has been a blessing to our town, and has been the means, in God's hands, of leading a great many to live better lives. The seed he has sown will yet bear fruit to the glory of God. Bro. Finch was with us on the 29th of June also, when two, who had decided for Christ before Bro. Lemon left, made the good confession and were baptized. Bro. Finch and Bro. Black will keep our house occupied until you send us a man. Give us an earnest, good man, who will preach the pure unadulterated gospel in Bible language, and in a plain forcible manner. The people will give liberally to support a good preacher, an every-day worker, who can win souls for Christ." This is very good, cheering news from Minnedosa. Truly both we and they may thank God and take courage.

In the report of our Annual Meeting in last issue it will be noticed that all the auxiliaries of the O. C. W. B. M. are urged to meet as early in each month as possible. In explanation we may say that if each auxiliary will appoint their day of meeting early—say the first Sunday, or the first Wednesday, as the case may be, in each month—they will then be able to make their quarterly returns in time for the treasurer to make her quarterly reports. If this plan is adopted it will also be a convenience for our treasurer at the end of the financial year, as she can then have in all returns, and be able to close her books before the Annual Meeting. Some of our auxiliaries have their meetings on the first Sunday in the month, and find the attendance considerably larger than it was when meeting on a week day.

At the last meeting we acted upon the suggestions given by Sister Christian in her program for June, that is, that those who read the Scripture selections should make remarks upon them as they read them. There were a number of selections, and our meeting was more interesting to all than is usually the case.

The great questions for us all are: How shall we get the greatest possible good from our meetings? And, How shall we make them helpful to all the members?

Now, there are many sisters who can take notes of the methods that have proved most successful in their meetings, and also give suggestions of their own, which will assist all if they will give them to us through THE EVANGELIST. S. M. B.

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of various planets, so near and intimate communion with Jesus raises the heat of the soul's affection towards Him.—Spurgeon.

Children's Work.

Mrs. Jas. L. Marshall, Sept., Poplar Hill, Ont.; to whom communications for this department should be addressed.

Over There.

Come journey with me, little children, So guarded with fond, loving care; Let us take a short trip o'er the ocean, And look in on the little ones there. Lo! here, in an Indian hevel, Lies one with her veins all Atlantic With the fever's swift scourge; death is on her, Yet she never heard Jesus' dear name.

There is no one to bathe her hot forehead, To kiss her, with tear-filling eye, To speak to her words soft and tender; She is only a girl—let her die. For how can they know that a Saviour Died even for such as she? And who is to send them the tidings, Far over the wild, rolling sea?

Hark, children! oh, hark! From the forest Comes the sound of a baby's sad cry; 'Tis starving; 'tis left there to perish; It is only a girl—it must die. And who will these little ones rescue? For thousands are thus cast away. And who teach the hard hearted parents It is wrong their own children to slay?

And now in Japan, little children, You think 'tis a happier land: Come into this strange looking temple, And notice these children who stand In worship before their dumb idols, Which hear not their praises or prayers; Look on that, and then think of our Jesus, Who knows all our pleasures and cares;

Who carries the lambs in His bosom— The weak, tender lambs of the fold. Cannot you help to send the sweet story To the lands where it has not been told? For no words can tell how they need it— Those poor, darkened souls over there; So your offerings bring, little children, And hallow each gift with a prayer. —Pure Words.

DEAR CHILDREN:—I am beginning to feel lonely without hearing from any of you. I saw a number of the dear young sisters in Owen Sound who are helping you in your mission work, and enjoyed talking with them very much. The time was very short, and I could not hear nearly all about the different bands which I should have liked; and now I have something to ask you to do, which will help to make our column more interesting and helpful. Will the President in each band choose one of the members in it to write to me. It may contain anything of interest about our work either at home or abroad. You may ask any questions you like, and I will try and answer them; or if you meet with any little article or short story in any of your papers, which you would like your brothers and sisters in the other bands to read, just send it to me. Tell me if you are quite pleased with what has been done with last year's money, and what you would like to do next year. Of course, if you all write at once, Mr. Munro will not be able to give us enough room, but I will save them, and all the carefully written letters shall go into the column as fast as there is space for them. So you can be writing to each other little pleasant letters, which will be very interesting, not only to the children, but older people too. Let me hear from some of you for the next paper if you can. J. E. L.

Mother's Journey.

There is a hint in the following incident of the way in which children may be trained so as not to regard death as the king of terrors:—

That night, before they went to bed, they were allowed to go in and kiss their mother good-night. This privilege had been denied them lately, and their hearts responded with joy to the invitation. Mamma was better or she could not see them. The doctor had cured her. They would love him for it all their lives! She was very pale, but smiling, and her first words to them were: "I am going on a journey."

"A journey!" cried the children. "Will you take us with you?" "No; it is a long, long journey." "Mamma is going to the South," said Katy, "the doctor has ordered her to. She will get well in the orange groves of Florida." "I am going to a far distant country, more beautiful than even the lovely South," said the mother, faintly, "and I will not come back." "You are going alone, mamma?"

asked Katy. "No," said the mother, in a low, sweet voice. "I am not going alone. My Physician goes with me. Kiss me good-bye, my dear ones, for in the morning before you are awake I shall be gone. You will come to me when you are made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke their father told them of the beautiful country at which mother had safely arrived while she slept.

"How did she go? Who came for her?" they asked, amid their tears. "The chariot of Israel and the horsemen thereof!" their father told them, solemnly.

People wonder at the peace and happiness expressed in the faces of these motherless children. When asked about their mother they say: "She has gone on a journey," and every night and morning they read in her Guide-book of that land where she now lives, whose inhabitants shall no more say, "I am sick," and where God shall wipe all tears from their eyes.—Detroit Free Press

Just as it Happened.

A TRUE STORY.

When little Clinton was five years old, his mamma showed him a pledge roll, to which she had persuaded several boys and girls to sign their names. He seemed very anxious to see his own name written there, and after impressing upon him the solemnity of the act as well as the great benefit it would be to him, mamma put his chubby little fingers around the pen-handle and guided it for him until his name appeared in full.

About a year afterward Clinton sat down to dinner where, among other desserts, mince pie was served and as he heard those about the table tease mamma and sisters about refusing it, he wanted to know what was the matter with the pie. When told it had liquor in it, he looked very sorry, for he was fond of pie. One and another urged him to take it, arguing that little bit of liquor would never hurt him, and that if he never did worse than that he would do well. Dear little Clinton! He looked at mamma, but she dropped her eyes, realizing that the moment was one in which he must decide for himself; she did not forget, however, to offer up a silent prayer that He who was tempted like as we are would help the boy in this first temptation. There was a pause—one look at the pie, and then the beautiful blue eyes changed their expression, and clearly and distinctly said the child, "Mamma, I will take some custard." God only know the joy of that mother's heart when the decision was made, and angels seemed hovering near that evening, when, closeted in her own room, she took Clinton on her knee and encouraged him to be always firm and to always dare to do right; and together they kneeled and asked the Father's blessing and protection.

During the late presidential campaign some one asked Clinton which party he was going to vote with when he grew to be a man, and he answered, "Whichever goes against the beer saloons." God grant that not only this little boy, but the boys all over our land, may come out fully for that part which is to remove the curse of liquor from our country!—Union Signal.

The test of a man is not whether he can govern a kingdom single-handed, but whether his private life is tender and beneficent, and his wife and children happy.—Julian Hawthorne.

WASTE NOT PRECIOUS TIME.

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The moment a human being arrives at that point where he feels the object of life is to give rather than to get, when he prefers the place where he may be able to do the most for others, rather than to receive the most that others may do for him, that moment marks the transition into another and higher phase of life.—Christian Advocate.

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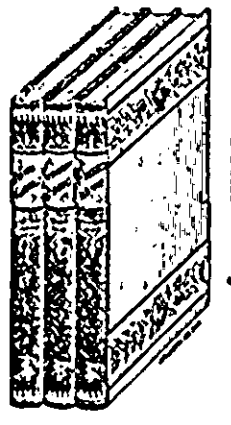


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LADIES AND GENTLEMEN APPLY.

Address— J. B. YOUNG & CO., Progressive Art Publishers, 42 YONGE STREET ARCADE, TORONTO, ONTARIO.

Advertisement for an eye medicine. Includes text: "FREE", "EYE, MORE", "The following cure got the appearance of it reduced to..."

BARKER'S SHORTHAND SCHOOL.

45-49 King Street East, Toronto. "C o l l e g e" Phonography is the desideratum of our day, and the necessity of this age. The Principal was teacher of Deane's Short Hand Institute for over five years, and is the oldest Shorthand Teacher in the Dominion. Over 900 pupils have graduated from his charge. Circulars free. Depot for Isaac Pitman's publications and others. Best Fountain Pen

Foreign Missions.

Foreign Missions

CONTRIBUTIONS.

Table with columns for location (Ontario, P. E. Island) and amount (\$19 00, 11 00, 7 10, 1 00).

We fear that some Sunday Schools forget to take up a collection for Foreign Missions in June. It is not too late yet.

Official News from the Foreign Society.

The Executive Committee, met in regular session in room 55, Johnston Building, Cincinnati, June 21, 1890.

FINANCES.—The receipts for the month amounted to \$9,470.03; the disbursements to \$5,778.

CONVERSIONS.—The following were reported: H. S. Earl, 17; John Maxted, 7; Eugene Snodgrass, 1; J. M. Van Horn, 27; Garabed Kevorkian, 2.

NOTES OF GENERAL INTEREST.

China.—F. E. Meigs asks for a school in Nankin. The Committee sent him \$600 to purchase a lot. O. E. Molland needs a home in Wuhu.

England.—F. W. Troy has resigned at Cheltenham, and will enter the field as a general evangelist. A. J. L. Gliddon succeeds him at Cheltenham.

J. M. Van Horn is on his way home. He closed his work with almost a rival interest. The Church numbers 210. A lot for a chapel has been bought and paid for.

India.—G. L. Wharton and family are in Detroit. Mrs. Wharton's health is improving slowly. He will attend a number of State Conventions in the interest of Foreign Missions.

New Missionaries.—W. P. Bentley and E. S. Muckley will sail for China in September. It is possible that some young ladies will go at the same time.

The returns from Children's Day are encouraging. The offerings are considerably larger than they were a year ago. Many are contributing for the first time.

Temperance.

Popular Objections to Prohibition.

It is contrary to the spirit of American liberty to dictate by law what a man shall eat and drink.

This is the "personal liberty" argument. It is based on a double misconception: (1) As to the nature of personal rights; and (2) as to the purpose of Prohibition.

right is supreme so long as I alone am affected. When some one else is affected, my right stops. I can eat whatever I please, and yet I cannot eat my neighbor's bread.

The right of barter and sale is not a personal right at all. I cannot barter with myself. "It takes two to make a bargain."

The right to eat or drink what I please (if I do not infringe my neighbor's equal right) is a personal right. But the right to conduct a public traffic is a social or civil right.

Prohibition deals with the traffic in liquor. It says that one shall not sell, or make for sale, not that one shall not make it for himself and use it himself.

The whole argument for Prohibition rests, therefore, upon this basis—that the liquor traffic is a public menace, a public nuisance, a public curse.

You can't make men moral by compulsory legislation.

Prohibition is not an attempt to make men moral. We recognize the fact that you cannot strengthen a man's will nor weaken his appetite by statute law.

Because one man out of ten makes a fool of himself is no reason why the other nine should be deprived of the pleasure of drink.

Yes; but it doesn't stop with one man's making a fool of himself. The trouble is that he makes, too often, a wild beast of himself and in that condition is liable to make a corpse of somebody else.

or sale of such coats? If one man out of every ten that ate ice-cream was found to be afflicted with an incurable disease that made him a danger to passers by, how long before the law would throttle the ice-cream restaurants?

Obituaries.

In Memoriam.

On the morning of April 7, 1890, our beloved sister, Christina Gray, wife of Bro. Angus Gray, fell sweetly asleep in Jesus, after three months of intense suffering.

(M. A. SINCLAIR. Com. Mrs. J. E. LEDIARD. Mrs. E. McCLEURG. IVAN, July 4, 1890.

Married.

GLOVER BARDEN.—In Erin, June 25, 1890, by Rev. W. J. Waddell, Wm. Glover, of East Garafraxa, and Harriet A., daughter of Robert Bardon, Esq.

Say what you will Christ is the centre of the world's interest and thought to-day. Men have tried to explain away the Christ. They have said He was a myth.

God has a great sympathy with anybody that is in any kind of toil. He knows how heavy is the load of bricks that the workman carries up the ladder of the wall.

NOTE REDUCTION IN PRICE OF "PURE WORDS."

Our Sunday-School Supplies FOR 1890.

Call your special attention to our complete line of supplies for this year. We shall be pleased to have you examine our series before placing your orders.

STANDARD ECLECTIC COMMENTARY. FOR TEACHERS AND BIBLE CLASSES.

In neat cloth binding, per copy, pre-paid, \$1.00. In neat cloth binding, per doz. (not pre-paid), \$10.00.

STANDARD PRIMARY LESSON BOOK.—Designed for the use of children, and containing the lessons in a simple and attractive form. Per copy, by mail, pre-paid, 25c.

BUDS OF HOPE.—A beautiful book of over two hundred large pages, for little children, for home or school.

STANDARD BIBLE LESSON QUARTERLY.—For teachers and advanced pupils. Full explanatory notes on the lesson. Three months' lessons bound together in pamphlet form.

STANDARD LESSON LEAVES.—For intermediate pupils. Fully illustrated, making it the most helpful now published for the department.

YOUNG PEOPLE'S STANDARD.—A fresh, bright and vigorous weekly paper for young people—entirely devoted to their interests.

PURE WORDS.—A large child's paper, full of interesting short stories, poems, etc., and profusely illustrated.

BUDS OF HOPE.—For the Infant Class. Printed on the best book paper, and each number illustrated with handsome colored engravings.

PRIMARY LESSON PAPER.—A small and attractive paper for children. Five or more copies to one address, per quarter, 1c. each.

EVANGELIST PUBLISHING COMPANY, 55 YONGE STREET ARCADE, TORONTO.

Price List of Standard Publishing Company's Sunday-School Publications.

Table listing prices for various publications like Standard Lesson Leaf, Buds of Hope, Pure Words, etc., with columns for quantity and price.

Orders for three months will not be filled at yearly rates. Orders for the Quarterlies must begin and end with a quarter, viz.: January 1, April 1, July 1, October 1.

PLEASE REMEMBER THAT subscriptions for PURE WORDS and BUDS OF HOPE and PRIMARY LESSON PAPER should begin with the month.

EVANGELIST PUBLISHING COMPANY, 55 YONGE STREET ARCADE, TORONTO.

Advertisement for 'Buds of Hope' featuring an illustration of the book and text: 'FOR THE CHILDREN. "BUDS OF HOPE." No other Book is in Competition with It. Entertains and Delights both Old and Young.'



Full text of all the International Lessons for the year—the Scripture only. Revision changes in foot-notes. Golden Texts, Memory Verses. 64 pages, 2 1/4 inches, fits vest pocket.

A beautiful book of over two hundred large pages for little children. The only work in this country that illustrates the Sunday School Lessons in this most attractive way.

