

The Canadian Evangelist.

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"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

Vol. VII., No. 5.

HAMILTON, JULY 1st, 1892.

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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.

The Annual Meeting.

(Continued from last number.)

The following resolution was presented and carried: "That a series of questions be prepared by the Board of Managers to be answered in writing by those churches requiring aid from this Co-operation—the Board on application supplying a printed or written list of such questions to be answered and sent by such churches to the Corresponding Secretary of the Co-operation, with a full statement of the money aid required, not later than thirty (30) days previous to the Annual Meeting of the Co-operation from year to year, and that the Corresponding Secretary communicate the same to the chairman of the Committee on Missions."

STANDING COMMITTEES FOR 1892-93.

On Obituaries.—W. M. Crowson, G. Sinclair, Geo. Fowler.
On Mission Fields.—James Tolton, A. Yule, S. Woolner, D. Brown, J. H. H. Jury.
On Statistics.—P. Baker, D. H. Stewart, E. Thompson.
On Sunday Schools.—J. A. Aikins, E. B. Barnes, J. D. Stephens.
On Young People's Societies.—A. McMillan, A. Tovell, D. Munro.

ON RESOLUTIONS.

Your Committee on Resolutions would report as follows:—

1. The sincere thanks of this Convention are hereby tendered to the school board of the town for their polite invitation to visit the public schools; to the Mechanics' Institute for the use of their rooms and library; and to the Dominion Organ and Piano Co., for their kind invitation to visit their works.

2. We desire also to express the gratitude of this Convention to the members of the church in Bowmanville for their royal entertainment in their beautiful Christian homes. They have the faculty of making us feel at home, and, therefore, welcome.

3. We desire also in these resolutions to make mention of the munificent bequest as the nucleus of an endowment fund for the education of our consecrated young men for the Christian ministry.

4. We regret the absence and counsel of Bro. J. Kilgour, of Guelph, who has

been so long identified with the work of the Lord in this country, and also of Bro. T. B. Knowles, of St. Thomas, who has been very useful to the church of Christ since his residence in this Province.

All of which is respectfully submitted.
JOHN MUNRO,
JAS. LEDIARD,
J. A. BRENNSTUHL, } Committee.

COMMITTEE ON YOUNG PEOPLE'S SOCIETIES.

We, your Committee on Young People's Societies, beg leave to make the following report:—

We recommend: That the Constitution be amended, placing Young People's Societies upon the same basis as the Sunday Schools.

T. L. FOWLER,
Chairman of Com.

RECOMMENDATION BY BOARD OF MANAGERS

RE AMENDMENTS TO THE CONSTITUTION.

The Board of Managers respectfully recommend to the Annual Meeting the following amendments to the Constitution of the Co-operation:—

1st. That Article III., Sections 1 and 2, be amended so as to read as follows:—

"Sec. 1.—Every church contributing to its treasury in any Co-operation year shall be entitled to two delegates for the whole of that year; every Sunday school so contributing to one such delegate for such period; and every Young People's Society so contributing to one such delegate for such period.
Sec. 2.—Any Disciple of Christ may be an Annual Member for any such year by paying into its treasury the sum of at least \$1 in that year; or a Life Member by paying \$20 in advance, or \$25 in five consecutive annual instalments of \$5 each."

2nd. That the following addition be made to Article V.:—

"6.—On Young People's Societies."

Respectfully submitted. On behalf of the Board,
Geo. Munro, Hugh Black,
Cor. Sec. President.
Bowmanville, June 6, 1892.

REPORT OF COMMITTEE RE TRUSTEES.

To the President, Members and Delegates of Ontario Co-operation in Annual Meeting assembled:

Your Special Committee, to whom was referred for consideration the report of the Board of Trustees appointed at the last Annual Meeting, beg to report as follows:—

1. We find that the Trustee Board was appointed with the intention of applying for the incorporation thereof, in case it should be thought by Bro. D. L. Sinclair, acting as solicitor under instructions of the Board of Managers, that it was better to incorporate a separate Trust Body to manage property devised by will than to incorporate this Co-operation itself.

2. Bro. Sinclair, after consideration, deemed it better to incorporate yourselves with your present constitution, including its powers of amendment, than to incorporate a separate body: and this has now been done, so that there is no occasion to continue the Board of Trustees.

3. We recommend that the motions appointing the Board of Trustees and filling vacancies therein passed at the last Annual Meeting and at this

Annual Meeting respectively be rescinded, and that the questions as to the details of management of the Educational Trust Funds set out in the fifth clause of the report of the Board of Trustees be left for determination in the hands of the Board of Managers of this Co-operation until otherwise provided, the Committee on Education being instructed to act as an auxiliary to the Board of Managers until next Annual Meeting for the purpose of making recommendations on these and similar questions relating to the educational work of this Co-operation, and of doing and transacting such executive business relating thereto as the Board of Managers may delegate to them the authority to do.

All of which is respectfully submitted.
L. K. MURRON,
Chairman.

Bowmanville, June 6, 1892.

Amen

I cannot say,
Beneath the pressure of life's cares to-day,

I joy in these;
But I can say
That I had rather walk this rugged way
If him it please.

That all is well, without darkening clouds
The shining sun;
But then I know
God lives and loves; and say, since it is so,

Thy will be done.

I cannot speak
In happy tones, the tear drops on my cheek

Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be,

When he is love;
But I can see,
Tho' often dimly, through the mystery,
His hand above.

I do not look
Upon the present, nor in nature's book.

To read my fate;
But I do look
For promised blessings in God's holy book;
And I can wait.
—S. G. Browning.

The presence of a great man, with a great heart and a strong character, is always consciously realized, often when but simply approached in the crowds of those whom we meet on the streets. Whether great in sacred or sinful things, the presence of greatness is consciously realized by most, if not all, people.

To use the Bible is better than to defoul it. The truth of God will accomplish its purpose, while your argument may not. This is as true of the Psalms as of any other part of the inspired word. There is a better way of getting them into favor than by argument. Use them properly, and they will prove themselves the sword of the Spirit.—United Presbyterian.

"No Time To Make a Will!"

The newspapers tell us that a farmer who resides near Utica, New York, while being run away with a pair of frightened horses, cried out, "I leave my wife ten thousand dollars! No time to make a will!" He still survives, though badly bruised. It is to be hoped he will recover; and that, whether he does or not, his "last will and testament" is before this duly drawn, signed, sealed and witnessed.

If circumstances make it necessary or advisable that a will should be written, he or she who so thinks should not sleep until it is done. A will is not always necessary, or even advisable; but there is one thing which is necessary, and that is, that every man should keep a clear record of all his debts due and receivable, and have no debts which can be adjusted by none but himself. A vast deal of trouble and loss and waste is saved by clear and intelligible accounts, whether a man's life be long or short.

The heirs of a large estate in New England are stated to be in an unpleasant condition of mind and purpose on account of the following circumstances: The late owner of the property caused a will to be carefully drawn, with all legal precautions, but delayed completing it by his signature, and died suddenly.

Of course, those of the heirs who are least pleased with the proposed disposition of the estate contend against it. The presence of death defends the departed against spoken remarks of an unkindly character when his last will is duly executed, and there is nothing to be gained by adverse comment. But an uncompleted purpose subjects the memory of the deceased to severe reflections, and foments enmity among the living. Stopping just short of finishing a thing is often worse than if it had never been undertaken.

The same remark holds true of other business arrangements besides the writing of wills. Quarrels and litigious grow out of incomplete and obscure arrangements. To put down part in black and white, and leave other details, perhaps the most important, to oral testimony; or, what is still worse, by spoken words to express a part and leave the rest to be inferred without either written or spoken directions, is the sure cause of disappointment and misapprehension, if not of enmity and litigation.

Even among friends—it might be said, especially among friends, if they would continue friendly—business exactness is a cardinal virtue. Business is one thing, friendship another. Of course, friendly and fair sentiments should regulate business intercourse; but no friendship, or even blood relationship, should permit inexactness. Between husband and wife, parents and children, the same rule should hold good. A man's mere acquaintance exacts correctness of him; and he is a careless husband, brother, or father who presumes on affection to leave the door open for loss, or disappointment, or misunderstanding. While death may happen at any time to add perplexity to confusion, there

are many contingencies which may occur to make life unpleasant, and impair friendship or affection. There is no surer preservative of comfort, no better warrant of prosperity, than business exactness and careful system. He who would rest well should be able to lie down at night with his record so made up that nobody could misunderstand it. System is easier than carelessness, if it is once made a habit.—*Christian Woman.*

The Lord, Rather Than Feeling.

Too many look to their feelings rather than their Lord. And this is the great reason why they make distressingly hard work of living the Christian life. They get into doubts and are chilled with fears and are glum with despondency. There was a man who was once asked whether he did not sometimes have doubts of his salvation. His pithy reply was: "Yes, sometimes, when the wind is in the east." The east wind struck him unfavorably and affected his spirituality, or at least his spirits, and of course he felt somewhat depressed. But this did not necessarily cause him to lose faith in his Lord. It is said that a certain woman was subject to frequent periods of mental depression and spiritual conflict. Someone asked her when such periods occurred. At first she could not remember.

She called to mind that they generally occurred on Tuesday, which was the day following a laborious tugging at the wash tub. A reaction came on Tuesday when she suffered from the blues. Then she looked at her feelings and concluded that it was very doubtful whether she was a Christian or not!

It is to be feared that hundreds of Christians are governed more by their feeling than they are by their principle—the principle of faith in God and his word, no matter what their feelings may be. Now, we should place the Lord before our feelings, in all estimates of our standing and success in divine things. The great question should be, not "How do I feel?" but "Do I really love God, his word and his people? Is my faith in him, and my face toward heaven and holiness?" To be governed by our feelings is to make our personal Christianity a very uneven and uncertain thing, and oftentimes a very unpleasant thing, instead of something substantial, steady and perpetually pleasant. Let it be more Lord and less feeling.—*Methodist Recorder.*

Along with all the good things served from the pulpit, and neither last nor least, should be the Crucified One. *Lift up the Cross!* Never more than now is the preaching of Christ important. Never more than now, the need of blind eyes to be opened, of hearts to be melted, of troubled spirits to be comforted, of dying pillows to be softened.

You may be as sincere and straightforward in conduct as a human being can be, and also you may have a more dangerous influence than some who possess much less loyalty to duty than your own, simply because you are coldly correct, hard, and stern in demeanor, winning no one to yourself or to the views of life which you cherish and illustrate.

Contributions.

Our Attitude Towards the Denominations.

T. L. FOWLER.

There are three words involved in this subject upon which the disposition of the question depends. They are, "We, You and Attitude," but the last in the series is the first in importance. This then may truly be said to be a question of "Attitude." Much in the affairs of life depends upon what is involved in this word. Attitude is for the purpose of producing effect. Miss the attitude and you lose the effect.

There are various attitudes which may be predicated of the body producing certain effects. As, for instance, a graceful attitude producing admiration, a firm attitude producing caution and a threatening attitude producing fear. There are other kinds which we might specify in further illustration, as a striking attitude, for instance.

This is the kind, in the estimation of some, best adapted to the body religious, for at least two reasons: First, it implies not mere posture but sentiment and action, especially action; sentiment in action—vigorous action—is the idea. Secondly, it implies proximity, that is, a coming within striking distance. This enables the combatant, according to Paul, to beat something more substantial than the air.

It is not only a question of attitude, but of "our attitude"—the attitude of the "Disciples of Christ"—towards other religious bodies variously denominated.

Who are the Disciples? If they are not the true followers of Christ, it is not because they do not aim to be such. If their churches are not true churches of Christ, it is not because they have not chosen the proper standard.

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of a structure, it is a temple—our building, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together groweth into an holy temple in the Lord."

Denominationalism is division. This, of course, no one can deny. Its attitude to the world is not that of one body, but of many bodies presumably recognizing but one head. This is monstrous!

God is represented in his Word as a God of order. Nature demonstrates him to be such, but among those claiming to be his reconciled and redeemed children—members of his family, over which he presides, and in which Christ is eldest Brother—we see confusion and strife. For symmetry we have deformity, for beauty, shame, and for order, confusion.

Denominationalism is wrong. It cannot be defended. Its spirit is wholly evil. It is productive of bigotry, envy, jealousy, hatred, and the meanest and most inveterate kind of persecution. All are more or less acquainted with the persecuting spirit of the Church of Rome. That the Protestant churches under similar circumstances would be much different, no one acquainted with their history would affirm. A reliable historian has said: "All parties of Christians when in power have been guilty of persecution."

A radical difference between Christianity and denominationalism is this: The former implies a recognition of the authority of Christ in everything; the latter does not. The one implies full allegiance to Christ, the other full allegiance to party. This is the kernel of the whole matter. From this the mischief springs. To the Christian, Christ and his Word are of first importance; with the sectarian it is his party and his creed. One builds upon Christ and delights in his Word; the other stands upon doctrines, the commandments of men, and glories in his church. One is a lover and advocate of Christianity; the other of churchianity.

If we would know our attitude towards the denominations we must remember that our plea is a solemn, living and persistent protest against denominationalism. We must remember that we are set for the downfall of partyism in religion by every legitimate means and for the restoration of the church in its primitive simplicity and unity. On this account our plan has been and will be unpopular with every lover of party. For that reason we have been hated and misrepresented and persecuted.

Ours is the single ship navigating the stream against the current of sectarianism. This brings us face to face with every denominational craft, and subjects us to their reproach. Head our ship with the current and our reproach will cease. Do this, and we ignore our plea, stultify our profession and descend to the low plain of sectarianism.

The apostles of our Lord furnish us an example for action. Our position in the religious world is similar to theirs in this respect. There were then the popular religious bodies and an unpopular one—the despised sect. The apostles were members of the latter. From the former they suffered reproach and persecution. The reproach could have been avoided. The way was open. Paul saw it, but could not enter, for it was the way of compromise. A modified Gospel was the demand—a clinging to Christ with one hand and to Moses and the law with the other. "If I preach circumcision," says the apostle, "then is the offence of the cross ceased;" but "God forbid

that I should glory, save in the cross of our Lord Jesus Christ." Our arraignment of denominationalism and our evidently scriptural contention for Christian union have occasioned the disfavor of other religious bodies, have brought upon our head a copious shower of unlovely epithets.

There is a way out of this, however. A modified Gospel as usual is the popular demand. Let us, while holding on to Christ with one hand, reach out and lay hold of the skirts of denominationalism with the other and the offence of our plea will cease. This is the sure and certain way to denominational recognition. True disciples, however, do not chafe under this reproach, but rather mourn that they are not counted worthy to suffer more for the name of Christ.

In our attitude towards the denominations it is becoming of us to be firm in the maintenance of principles and in our advocacy of the whole truth of the Gospel.

Let us be faithful at all times and in all places and under all circumstances to Christ and his Word and we need give ourselves little concern about attitude. But lest we should become unduly lifted up on account of the consistency, grandeur and dignity of our position compared with that of others, let us remember that the majority of the members of denominational churches are much superior to their systems, while but few of us live up, as we should, to the high standard of the Gospel.

It would be uncharitable in us to close our eyes to all the good that has been done in the world and is being done by denominational churches. Vice has been suppressed, temperance promoted and the Scriptures scattered broadcast over the earth like autumn leaves before the wind. This, however, has not been done by denominationalism, but in spite of it.

The majority of Christians in the past have been superior to the parties to which they belonged; and that this number is increasing is evident from the reconstruction of party creeds and the new and loose construction of party dogmas. All this should be highly appreciated and with every other good feature heartily commended. We should hail with delight every new evidence of reform as a harbinger of that better day when the Gospel shall prevail, the division walls broken down and the peace of God established.

To this end let us assume not a cold, haughty and censorious attitude towards the denominations, but one that is loving, courteous and conciliatory. Let us mingle with them freely and co-operate with them in every good work. Stand by them when they preach Christ, and fearlessly yet kindly reprove them when they are unfaithful to Bible truth. Let it be well understood at the outset that the whole area of Bible truth is the common ground upon which we can labor with them in the Gospel.

That God may enable us to lovingly and wisely and efficiently contend for the faith, and that his purposes may be accomplished in us, is my earnest prayer.

We cannot all be First, but T. A. SLOCUM of 186 West Adelaide St., Toronto, Ont., must feel more than ordinary pride in the success of his valuable preparation for the cure of lung diseases, viz.: SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL. No preparation of the kind has ever met with the same success in the same time, and the testimonials in its favor are all from the most authentic sources. Every druggist sells it. 35 cents per bottle.

The Commission vs. Denominationalism.—III.

T. B. KNOWLES.

The importance of "Rightly dividing the word of truth" will appear the more clearly when viewed in the light of scriptural statements touching their own divine mission to our lost race. Mark the following: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."* The grand purpose of the Scriptures as here stated, being the revelation of the Christ to man, in order that man may be brought to the Christ; it follows, without need of further argument, that that part of the Word of God giving the strongest testimony in proof of the divinity of Jesus of Nazareth and the clearest revelation of the plan of salvation through his name, is the most important and of the highest value to our race to-day. Now, let it be noted that while the Scriptures clearly affirm their own inspiration, and that they are "profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work," they nowhere affirm that they are in all parts alike clear in their testimony and proof concerning the divine claim of Jesus of Nazareth, or in giving a revelation of the plan of salvation.

Of course it will not be questioned by any one that there is the widest contrast between the Old and New Testaments in this respect. The full, clear revelation of the Gospel in the New is not to be found in the Old, from Genesis to Malachi. The first ray of light thrown out upon the darkness of a world's destiny is the obscure utterance, "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thee on the head, and thou shalt bruise him on the heel." (Conant's translation.) Scarcely another word is spoken that would throw light upon the theme of man's redemption for the next two thousand years. Then we have brought to view the brightest star that appears in the prophetic heavens during that long starlight-age of over two thousand years in the promise to Abraham: "And in thy seed shall all the nations of the earth be blessed." In this promise, which the apostle, writing to the Galatians, calls "The Gospel preached beforehand to Abraham," is to be found the fullest revelation of the redemptive scheme that was given from Adam to Moses. But who, I ask, could possibly gain therefrom anything like a correct knowledge of the person, mission and kingdom of the Messiah? Or who, though he were to accept with all the heart what is therein revealed, could, upon this knowledge alone, enter into the kingdom of Jesus Christ to-day? No one! For the Gospel which the apostles were commanded to preach "To all nations for the obedience of faith" was not brought to light in that promise to Abraham. Not a single person therefore during the whole patriarchal age ever heard or believed the Gospel with all its sublime facts, precepts and promises, as now given for our faith and obedience. And the same was true of the Jewish age, from the giving of the Law to the preaching of John, even under the increased light of prophecy and the splendid typical service of the tabernacle. Nay, the pro-

phet—themselves comprehended not the grand things they uttered with respect to the Gospel age when they "testified beforehand the sufferings of Christ and the glory that should follow." It is safe to say that the guileless enquiry of the Ethiopian eunuch, "I pray thee of whom speaketh the prophet this, of himself or of some other?" truly voiced the unenlightened condition of all Israel with regard to their promised Messiah. And such must ever be the obscured vision of every one who attempts to grope his way amid types and prophecies with only the dim light of the Old Testament for his guide. Let us press this enquiry still closer and suppose that our environments to day were the same as those amid which the apostles lived during the public ministry of Jesus. Would our knowledge and faith respecting the Christ and his kingdom be any more full or correct than were theirs? I think not. It is not reasonable to suppose that we, with their environments, would think and act differently from what it is recorded they did. What then would be our condition? Let us learn from theirs. Not one of them understood that "It behoved Christ to suffer, and to rise from the dead the third day;" nor "That repentance and remission of sins should be preached in his name among all nations." Nay, when their Master announced to them that he would be put to death, and rise again the third day, they resented it with, "Be it far from thee, Lord; this shall not be unto thee." Again, it is recorded, "They kept that saying with themselves, questioning one with another what the rising from the dead should mean." And on the morning of the resurrection, when Peter and John came to the sepulchre and found it empty, "As yet they knew not the Scripture, that he must rise again from the dead." "And they, when they had heard that he was alive, and had been seen by her (Mary), believed not," etc. They rejected the crowning proof of Christ's divinity; for he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 4). They did not, therefore, believe in him, the Son of God and Redeemer of man, as the Gospel now teaches and requires. And such evidently would be the condition of the religious world to-day with their surroundings.

We are safe in concluding, then, that neither do the Old Testament Scriptures, nor would the four Gospels, were their testimony respecting Jesus Christ to close with his death and burial, nor would their united testimony furnish the proof of his divinity most needed by man, nor give a sufficiently clear revelation of the Kingdom of Heaven and the law of induction into it, to enable sinners to enter therein. But it was promised the apostles that they should be guided into all truth, "when he, the Spirit of truth, is come," and that they should "receive power" to make the truth known to others. "Ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." A marvellous change, surely, in these apostles! Disbelievers in the sacrifice and resurrection of Jesus, to become the advocates of his resurrection and deity, in order to faith in him, among all nations! It will require stronger divine influences and higher degrees of knowledge than they have received up to the time of the death of Christ, to change and fit them for such a responsible work. It is well known that the apostles uttered not a word in public along this line before the first Pentecost after the resurrection, and that on that day "they were all filled with the Holy Spirit, and began to speak . . . as the Spirit gave them utterance," for the first time, the grand

* John v. 39; 2 Tim. iii. 15; John xx. 31.

facts and terms of the Gospel. That, was the supreme moment of all the ages; when the full purpose of God with respect to man's redemption in Christ should be made known to our lost race. And the light of four thousand years, that shone from promise, type and prophecy, with respect to the Messiah, aided by the personal life and teaching of Jesus himself, was focalized upon the Cross, the Tomb, and the Throne of God's exalted Son, when the apostle made the sublime announcement, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." On the other hand, up to that hour the apostles had no power to preach Christ, nor to open the Kingdom of Heaven to man. The first Pentecost after the resurrection is memorable, therefore, because on that day the climax of divine revelation with respect to the opening of the Kingdom of Heaven and the law of induction into it, was reached. It was on that day the apostle first used the keys committed to him and issued the King's proclamation of amnesty to sinners: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." In the light of all this, we conclude then, and think that every reasonable mind must admit, that the closing chapters of the four Gospels, and first two of "Acts," embracing all the stupendous facts recorded from the death of Christ to the close of Pentecost, are unqualified by any other part of the Bible, in clearness and force of testimony, proving the divinity of Jesus of Nazareth, revealing the conditions of pardon, and enforcing his authority by examples of acceptable obedience on the part of penitent sinners and of the church. Now, this being admitted, it follows that this portion of the New Testament, covering a period of a little over fifty days, has no equal in the matter of value and importance to mankind in the whole Bible. In this, is the way of life. And yet, notwithstanding its unparalleled importance in revealing the plan of Life in Christ Jesus, I think I am safe in the avowal, that no portion of the whole Bible has been more persistently opposed and misinterpreted by denominational creeds and practices than this. The truth of the avowal will be made more apparent as we try these creeds under the calcine light of God's Word.

Let this be done in the spirit of kindness, and with all due respect for the honest convictions of men, yet, with the honest conviction that error is the enemy of God and the friend of no man; and, though hoary with age, it should be abandoned by every one professing a love for Christ and his Word. "What is the chaff to the wheat! saith the Lord;" "prove all things; hold fast that which is good" are the orders from our King, 'tis ours to obey.

The Sunshine Factory Ten.

BY AGNES.

All the girls were brimming over with it. When Mary Baker entered the Sunday school class-room one Sunday morning, she was eagerly greeted—"Oh! Mary, we want you to complete a ten;" then they all talked at once; in spite of that she discovered they were banding themselves in tens, "Kings Daughters." One band the "Happy Gleamers" was complete, the other the "Cheerful Sowers" wanted one member. They were to meet Tuesday of each week during the summers, and each contribute a penny.

One ten was to sow, getting things ready for the Indian Mission box to be sent in the fall. The other ten were to be a Flower Mission and distribute flowers among the sick and poor of the town.

"I'd love to join, but I can't promise; the baby is so sick, mother has to keep me home from school to tend to him, but perhaps she might spare me one afternoon in the week," said Mary.

"Of course she can, she doesn't expect you to be always carrying the baby round, does she?" said a girl, rudely.

The wife walk home to the farm was hot and dusty, but Mary scarcely felt it, she was so busy with thoughts of the two bands.

When the dinner dishes were being cleared away, Mary told her mother all about it, and asked if she might join.

It would have been much easier to have said "yes" than "no" to Mary's pleading; but Mrs. Baker was a just and wise woman. After a moment's thought, she said—"Well, you see, dear, Monday is washing day, then comes the ironing Tuesday. If it was later in the week I might spare you, but with baby poorly so long, and my getting so little rest nights, I feel I must have help or be clean beat out; even the penny a week might not always be possible. Don't fret, my pet, perhaps something just as nice will come along by and by; be mother's sunshine as you always were."

But mother's sunshine was under a cloud, and went upstairs to have a little cry.

"Oh dear! I'm always disappointed! I wish I was Mildred Pallis; she is always dressed lovely and can go everywhere." She said this aloud, then thought; no, she wouldn't be Millie who had no brothers or sisters; her father drinks and her mother is always saying "Millie, do be careful of your dress."

Baby was crying fretfully, so Mary jumped up, popped her little Bible in her pocket and ran down-stairs saying, "I'll take him out, mother, he is always good out doors." Poor little sick fellow, he smiled feebly when he saw Mary's preparations to take him out. She carried him around to see the posies and gave him a pansy which he instantly crumpled and put in his mouth. When he grew drowsy she took him to the hammock in the orchard, and sent Dadie, her little shadow, for a big pillow and a warm shawl.

Now she was free to read the King's Daughters, Psalm (the 45th). She couldn't make it all out; the eleventh verse was lovely, then, "the King's Daughter is all glorious within." Within means inside; "the pure in heart shall see God," Christ said that; then a vision too great to be grasped spread itself out before her child mind, of a woman, tender, graciously dignified, benevolent, a Princess, daughter of the Prince of the Kings of the earth—"she gets her clothing of wrought gold and needlework when she is brought with gladness and rejoicing into the King's palace. And it doesn't matter about the outside here as long as the inside is glorious." This thought made her cheeks glow.

"Baby's wakin', Mary," interrupted Dadie. Mary turned the little fellow gently and he dropped asleep again.

"I am a Christian, why can't I be a King's daughter all by myself?—I will—What shall I call myself?" the thoughts went on.

"Oh, Mary, see how the sun shines on the factory roof," said Dadie.

Mary looked down at the cheese factory built in a hollow near them;

the sun was glittering splendidly on some tin on the roof.

"Just the thing, I'll be a Sunshine Factory; I wouldn't take mother's name for anyone else but the King. But its selfish to be all by myself," she thought.

Following the conviction that it was "selfish to be by myself" was much cogitation, many consultations with mother and a visit to her Sunday school teacher who was to help the two tens and was able to give her all information needed. The result of all this was invitations to six little girls to tea one afternoon. Mrs. Baker presided over a meeting at which Mary did the most talking, explaining to the visitors all she knew of the King's Daughters.

"There are just ten of us here, counting Mrs. Baker. Let us be a ten," said one of the guests. Then, girl-like, all chattered enthusiastically.

"What is our name, Mary? You said the tens had names."

"I thought of such a funny name, something Dadie said made me think of it"—five year old Dadie beamed at this honorable mention—"its Sunshine Factory!" she laughed and flushed.

"It is a good name, dear," said Mrs. Baker, "if you make your sunshine out of the light God puts in the hearts of his own."

The result of this ten's summer work was a number of pairs of warm stockings and mittens and one patched woollen "comfortable"; this was the work of the bigger ones. The small girls gathered the seeds of their prettiest flowers, parcelled and labelled them, collected all the Sunday school papers they could, and pasted stories and pictures in two old scrap books Mrs. Baker hunted up.

The parcel the Sunshine Factory ten sent in the Indian Mission box was no inconsiderable one. Best of all in Mrs. Baker's eyes were the sunny faces she presided over; the name of their ten seemed to mean so much to them.

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 HAMILTON, JULY 1st, 1892.

Important Notice.

I find it will be an advantage in several ways to have the office of publication of THE CANADIAN EVANGELIST in Hamilton, where I now reside. I have accordingly decided to publish the paper from 85 Wellington Street North, Hamilton, Ont. Agents, subscribers and advertisers are requested to take notice that all remittances must be sent to me to that address. As I have no connection with the office at 11 Richmond Street West, Toronto, money intended for payment of subscriptions and advertisements in this paper must not hereafter be sent to that office. Orders for books, tracts and Sunday school supplies should be sent to 11 Richmond Street West, Toronto, and not to me, as I am not in any way connected with that business.

GEORGE MUNRO.

The Words of Christ.

There are many people who acknowledge the obligation to confess Jesus as Lord who do not feel under any compulsion to be scrupulous with regard to the exact meaning of his teaching on a given point. There are those who even go so far as to ignore entirely his teaching on certain points. That is to say, there are those who claim to be followers of Jesus Christ, who think themselves wiser than he. It may never occur to them just in that way, but a view of their conduct suggests the conclusion. The proposition we wish to maintain here is, that loyalty to Christ requires us to be loyal to his words—demands of us that we should believe what he says, and do whatsoever he commands us to do. The Saviour himself clearly teaches this, as, for example, in Luke ix. 26: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." The being ashamed of the words of Christ separates us from Christ. On another occasion he said, John viii. 31: "If ye continue in my word, then are ye my disciples indeed." And we may say that the very fact of receiving divine teaching places us under the highest obligation to study it carefully and to observe its precepts faithfully. Reverence for God does not exist where reverence for his word is absent; and true reverence for his word incites to the earnest study of it. We all probably err more or less in this respect, both in respect to the word of God in general and the word of Christ in particular. But there is a difference between acknowledging and denying the obligation to search the Scriptures, and we can see a distinction between the person who laments his failure to do his full duty in that regard and the one who seeks to justify him-

self in not doing his duty at all. The disposition to receive what is agreeable to the individual is illustrated well by the way in which many people treat the ordinances of the New Testament—baptism and the Lord's Supper. On the one hand we find those who repudiate them altogether, on the other hand those who treat it as a matter of no consequence whether or not they understand the will of the Lord with reference to these ordinances. We hold it to be just as certain that Jesus Christ instituted baptism and the Lord's Supper to be constantly observed by his disciples until he comes again, as that he lived here on the earth. And we maintain therefore that those who claim to be his disciples are bound to observe them, and in the way in which he directs them to be observed. We know it is held that such ordinances are of no spiritual profit, that a person is no better for observing them. But we assert that whatever Jesus Christ requires men to do, is for their spiritual good; and that whenever a professing Christian refuses to do anything that Christ commands, he severs his connection with Christ, and destroys his own spiritual life.

It is a common charge against the people known as Disciples of Christ that they make too much of baptism; it is generally a baseless charge. There may be those among them who do wittingly or unwittingly make too much of baptism. But it is not true of the leaders among them nor of the great majority of their membership. They do in truth make baptism prominent in their teaching. And why? Because the Lord and his Apostles make it prominent and because very many of his professed followers do not now do so. The intention is to be faithful to the words of Christ, not to come under the condemnation of those who are ashamed of his words. There is no desire to give baptism a place it does not occupy in the New Testament, but there is an anxiety that it should stand just where the Lord himself has placed it. We exhort our brethren not to allow hostile criticism to prevent them from being loyal to the words of Christ in regard to baptism, and we ask those who are not of us to search the Scriptures and see whether or not our teaching be not in harmony with the truth as it is in Jesus.

Children's Day for Foreign Missions.

The Foreign Christian Missionary Society of the United States asked the Sunday schools among the Disciples of Christ in the United States and Canada to make up a special collection for Foreign Missions on the first Lord's day in June or about that time. We are not informed as to the number of schools that responded to that request. We are reminded that THE EVANGELIST has not, as its manner is, urged this good cause upon the attention of the Sunday school superintendents, teachers and scholars. In ordinary circumstances we would regret this very much and apologize for it. But now that our sisters of the Ontario Christian Woman's Board of Missions are asking the Sunday schools to send their contributions to Foreign Missions to their Treasurer, Miss Jennie Fleming, Kilsyth, Ont., to assist in supporting Miss Minnie Rioch in Japan, we feel that if our neglect was the cause of any schools not taking up collections for Foreign Missions we have an opportunity of urging such to contribute to the special work undertaken by the O.C.W.B.M. It is important to note that this proposal on the part of the sisters has the approval of Bro. McLean who was

consulted about the matter at Bowmanville.

Many of the Sunday school pupils have seen and heard Tozo Ohno, and have had their minds directed by him to the condition of Japan and its great need of the Gospel of Christ. We feel sure their interest in Japan will be greatly increased when they learn that a young lady, a member of the church in Hamilton, is going to that country in a few months as a missionary to learn the language of Japan that she may tell the boys and girls there of Jesus and his love. She proposes to give up her position as a teacher in Hamilton, to leave her home, to deny herself the comforts of life in this goodly land, to relinquish the pleasures of church fellowship here. What girl or boy in our Sunday schools would not like to have a part in her work? Each one may have, by giving something towards the expense of sending her to Japan and supporting her there.

Here is an opportunity for the Sunday school superintendents and teachers to do the boys and girls under their care great good, by inducing them to deny themselves for the sake of those who know not Christ in Japan. We respectfully urge the Sunday school superintendents to lay this good work before the scholars.

Those of our friends who were at the Annual Meeting, as well as those who were not, will enjoy reading the papers of Bro. Fowler and Sister Rioch which we give in this number.

We trust that none of our readers are denying themselves the pleasure of reading the series of articles we are now publishing on "The Commission vs. Denominationalism." We feel indebted to Bro. Knowles for his able articles on so timely a topic.

We are pleased to see in the list of young men recently set apart to the ministry of the Word in the Broadway church, Lexington, Ky., the name of Bro. R. W. Ballah. He begins his labors in Erin, July 1st. We pray that the Lord may richly bless him and make his labors fruitful to the eternal well-being of many souls.

A friend informs us of the death of Bro. Alex. McArthur, formerly of Western Ontario, more recently of Texas, and asks for particulars. We are not now able to furnish any. It will be remembered that Bro. McArthur spent some time with the church in Stayner two years ago. He then was in delicate health, but was loath to acknowledge it, and was very eager to be engaged in preaching the Gospel.

Our Omnibus.

NANKIN HOSPITAL FUND.
 Previously reported..... \$74 95
 G. M. and wife 2 00

There is still an opportunity for a number of our friends to assist in making up the proposed \$100. Send all sums to 85 Wellington St. North, Hamilton.

At a public meeting of the Endeavor Union of Hamilton, June 20th, the Secretary of the Y.M.C.A. in that city stated that he believed that seven-eighths (about 5,000) of the young men in Hamilton were not members of any church.

There is one Unitarian church, and there are two Jewish synagogues in Hamilton; also two highly ritualistic English churches.

John Munro, preacher for the church at Toronto Junction and Fellow in Chemistry at Toronto university, expects to attend the Summer

school at Harvard university, which opens July 6th.

THE CANADIAN EVANGELIST for June gives a full account of the recent convention of the Disciples church at Bowmanville. We are glad to note that considerable progress has been made, and that their cause is becoming increasingly prosperous. In the same number is an excellent poetical effusion by Elder Sheppard of this town. Our columns are crowded this week, but we will publish it in our next issue.—*Bruce Herald.*

We direct attention to the request of the O.C.W.B.M. that the Sunday schools should send their collections for Foreign Missions to Miss Jennie Fleming, Treasurer, O. C. W. B. M., Kilsyth, Ont., to assist in supporting Miss Minnie Rioch, as a missionary in Japan. We think this is a reasonable request, and we trust the Sunday schools will cheerfully accede to it.

Bro. G. D. Weaver spent a day or two in Hamilton after concluding his labors at International Bridge. He left June 21st for his home at Weymouth, N.S., where he intended spending a few days before proceeding to Montague, P. E. Island, at which place he is engaged as regular preacher for the church. Bro. Weaver spent exactly one year in Ontario; and in that time he made many friends and did much good by his faithful and earnest preaching of the Gospel. While we regret his departure from Ontario, we wish him abundant success in his new home.

We are glad to hear from many quarters that the extended report of the Annual Meeting given in last number was read with pleasure and satisfaction. We have learnt by experience that our brethren desire to be fully informed of what is done at our yearly gathering. The last number, we may observe, had ten pages and nearly as much reading matter as two ordinary numbers. We have some further reports of Committees and Annual Meeting notes in this paper.

The Annual Meeting.

The Bowmanville papers, the *Sun*, *Statesman* and *News*, all devoted considerable space to the proceedings of our Convention.

On Saturday afternoon a telegram was read from D. L. Sinclair, barrister, of Toronto, stating that he had that day received from one of the judges a certificate of incorporation for the Co-operation.

Bro. P. Baker presented the report of the Committee on Statistics. We are sorry that we have not the report by us and cannot recollect particulars. Will Bro. Baker supply this omission?

Co-operation Notes

CONTRIBUTIONS.
 Hattie Borland \$1 00
 Dugald Robertson 1 00
 All contributions to the Home Mission Fund of the Co-operation should be addressed to the undersigned at 85 Wellington St. North, Hamilton.
 GEO. MUNRO, Cor. Sec.

A kindly word and a tender tone—
 To only God is their virtue known!
 They can lift from the dust the abject head,
 They can turn a foe to a friend instead;
 The heart close-barred with passion and pride
 Will fling at their knock its portals wide,
 And hat that blights and scorn that sears,
 Will melt in the fountain of childlike tears.

Church News.

WEST TORONTO JUNCTION.—Three baptisms since last report. J. M.

MOISA.—Bro. Alex. McMillan is preaching for the church in Moisa.

LONDON, June 24, 1892.—Since my last report, five have been baptized. T. L. FOWLER.

WIARTON.—Bro. Robertson of Owen Sound preached at Wiarton, June 12th, and made a good impression upon the brethren.

SOLKIRK.—As stated in last issue of THE EVANGELIST, Bro. Lediard began a series of meetings at Solkirk, June 10th, and continued over Lord's day, June 19th. He reports good audiences, but no additions.

GRAND VALLEY, June 25.—On Lord's day, May 29th, I had the pleasure of taking the confession of Mrs. McLellan, wife of Bro. D. McLellan, of Grand Valley. She was baptized next day. On Thursday, June 23rd, I baptized Mrs. Clark, wife of Bro. James Clark. Thus the Gospel is still the power of God unto salvation. We hope to see others come soon. S. W.

INTERNATIONAL BRIDGE.—This is the name of a village which stands at the Canadian end of the International Bridge and is just a short distance north of Fort Erie. Some interesting meetings have recently been carried on there by Bro. Besaw, of the Jefferson St. church, Buffalo, and Bro. G. D. Weaver. During the meetings six persons were baptized, and two immersed believers united with the little company of Disciples already there. There is now there a church of fifteen members. A Bro. James, formerly associated with the Baptists, we understand, is the leading man. He has secured and fitted up a building formerly used as a school house; it makes a comfortable meeting house. There is a Sunday school of nearly 100 pupils. It has been arranged to have Bro. Besaw preach regularly every Lord's day afternoon, and it is hoped that the good work will go on prosperously. Sister House, well-known to many of our readers, lives at International Bridge, and as a matter of course is deeply interested in the success of the cause of Christ in that place.

GEORGETOWN.—The garden party, by the ladies of the Disciples of Christ, Georgetown, held at the residence of Jas. Early, Esq., Norval, was a decided success. The evening was all that could be desired. Mr. and Mrs. Early had spared neither pains nor expense to make their beautiful and spacious home all that heart could wish for such an occasion. The grounds were illuminated with Chinese lanterns. The tables were ornamented with tastefully arranged flowers, and were spread with a repast fit for lords and ladies. In fact everything done was of exceptionally high order. How the heart of the friend, the neighbor and the stranger was made to burn within them as having entered the gate they were welcomed to the evening's festivities by a cordial firm grasp of the hand from Mr. Early and his estimable lady. But this was as expected as the receipts will show, \$101.25 being taken in during the evening. If it is an earnest of what these ladies purpose doing, there need be no anxiety as to their success in their purchased church home.

The programme as announced was in the main carried out. Mr. Chas. McKinlay was expected to be present and to take the chair, but in his absence it

was taken by Mr. P. Baker, of Everton, after a short speech, in which he thanked the audience for their sympathy as expressed by their words and presence, stating also that though the Disciples were but few comparatively in Ontario, they were members of a rapidly increasing body in the United States, a body that in 75 years has grown to in round numbers one million, with about forty colleges and universities, missionaries in foreign lands and all the marks of an institution that is ministering to humanity.

In the unavoidable absence of Miss Stevenson, of Brampton, the piano was presided over by Mrs. Al. Williams, of Brampton. The programme was introduced with a duett by Mrs. Crawford and Mrs. Williams, of Brampton; Miss Reeves was accompanist, and what is true of these is true of what followed. Nature has been lavish in her gifts, and to these have been added patient industry and great painstaking, thus rendering themselves highly entertaining and profitable to those who so attentively listened. Recitations were given by Misses Currie of Erin, Carrique and Bradley of Georgetown, also by J. D. Stevens, minister of Aylmer. Mr. W. Charlton, minister of Acton, made a pleasant talk, in which he alluded to the temperance cause. Solos were sung by Miss Leslie, of Union, Miss Sharp and Mrs. Crawford, of Brampton. The Hornby Quartette were also well received. In the conclusion the audience was addressed by the venerable and highly esteemed Mr. Menzies of Toronto, in which he stated his having entered this township in 1820, having cut the first tree on the place on which we were standing, and having lived in the township 58 years. As we listened we seemed to hear between his earnest words of counsel, the echo of the pioneer's life, the privation, the hardship and ofttimes actual suffering experienced by the fathers of our country as they transformed the wilderness and solitary places into, comparatively speaking, the garden of the Lord. The proceedings were enlivened by soul-stirring music by the Meadowville brass band. The chairman, having on behalf of the ladies of the church thanked the friends for their kind attention, the speakers and singers for their kindness, Mr. Early and lady for their hospitality, he dismissed the large audience, the band playing "God Save the Queen."—Com., Georgetown Herald.

Hall and Hutto in Toronto.

The meeting conducted by Evangelists Hall and Hutto of Chicago, at the Cecil St. church, Toronto, closed on Sunday night, the 19th inst., with forty additions. The meeting lasted twenty-three days. No doubt all the readers of THE EVANGELIST will be anxious to know how this meeting succeeded. Well, it was a success, and when we consider that it was the first revival meeting the Disciples have held in Toronto since the organization of the Cecil St. congregation, it was a great big success. For weeks before, we were getting ready under Bro. Conner's instructions and guidance, and the congregation was in good trim for work. We made one mistake, holding our meeting in the summer instead of in the winter and our audiences were not so large in consequence; but they were always appreciative, and the number won to Christ under Bro. Hall's preaching was as good a percentage as his other meetings show where the additions have been over a hundred. We as a people claim to have an invincible plea, and we had an invincible man to present it. At the commencement of the meeting Bro. Hall told us what he wanted us to do, and gave us particular

instructions on personal work. Now that the meeting is over, it is the unanimous opinion of the personal workers that personal work is one of the greatest levers for winning souls to Christ, and also that the Disciples as a people have been woefully slack in using personal efforts as a means to conversion.

Bro. Hall has the faculty of presenting the gospel in clear and simple language, and yet so forcibly that no one can take the Bible for a weapon and prove him wrong. The church feels greatly strengthened by this meeting, and the effect of it will be felt for a long time in Toronto. We intend to follow up the personal work, and every one who has worked during the meeting realizes as never before the duty of every Christian to make his work tell in winning some one to the Cross. The contributions and pledges almost paid for the meeting. On Sunday afternoon, 12th inst., Bro. Hall talked to men only on "Personal Purity" for one hour and a-half, and although the day was oppressively warm, the large audience present paid the closest attention. On Sunday, the 19th, he talked to women only on "What a Woman Can Do." This was one of the largest audiences during the meeting. Three of Bro. Hall's sermons will be long remembered by those who heard them. They were masterpieces of sound logic and convincing proof. The subjects were, "Baptism," "Four Great Conversions" and "The Five Kingdoms." These sermons were illustrated, and the charts helped to impress the leading thoughts on the minds of those present so they will never be forgotten.

Bro. Hall understands his business, and he also understands getting a congregation to work and keeping them at it. In this lies his success. If your church is not wide awake and at work, get Bro. Hall to hold you a meeting and you will understand your duty better as a Christian and feel your obligation to God to work more earnestly in his vineyard. And sin in the church gets perhaps even a more severe castigation than sin out of it, and anyone riding a hobby to the detriment of the advancement of the cause of Christ will very soon be put in his right place. We have had a grand meeting, and the plea of the Bible and the Bible alone as our only rule of faith and practice is better known in Toronto to-day than it ever was before.

C. W. McMILLAN. Cecil St., Toronto, June 22, 1892.

Prejudice.

Prejudice is one of the worst obstacles to the soul's progress,—a handicap upon the runners in the race of life. Probably no person is free from prejudice.

On the mind or heart it rests like a dead weight, yet too undefined to be perceived as a thing to be resolutely cast off. With some persons, prejudices are treated as though there was a merit in them. One person takes a dislike to another of whom he knows little—perhaps has never seen. No reason can be given for this attitude; but rather than give up the prejudice he submits to it, and destroys any good influence that that person might have over him. Nor does it stop here. The prejudice is aired and advertised until the good influence that that same person might have over others is destroyed. It is difficult to rid ourselves of a prejudice, even when we want to; but to cling to and value it, to fold it in our arms and pet it, and show it off as one of our prized possessions,—is this fit proceeding for an honest man?—S. S. Times.

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ontario.

BIBLICAL COMMENTARY ON THE PROPHECIES OF ISAIAH. By Franz Delitzsch, D.D., Professor of Theology in the University of Leipzig. Authorized Translation from the Third Edition. By the Rev. James Donney, B.D. In two volumes. Vol. II., 8vo, cloth, 496 pp. \$2.50. Funk & Wagnalls Company, New York, Toronto, and London.

The volume just issued of this masterful Commentary completes the work. The first volume was well received, and called forth strong commendations from the religious press and students in theology. Indeed the name of Delitzsch was sufficient to warrant that. The Prophecies of Isaiah have always held a foremost place among the Sacred Books, and the scholars of the church have given to them the most devout consideration and enlightened investigation. This Commentary takes immediate rank among the greatest studies of the Messianic Prophet. If you have not the first volume, you should send for it.

THE PEOPLE'S BIBLE. DISCOURSES UPON HOLY SCRIPTURE. By Joseph Parker, D.D., London. Vol. XVI., Jeremiah XX.—Daniel. Octavo, 456 pp., cloth, \$1.50. New York and Toronto: Funk & Wagnalls Company.

This volume completes the discourses upon the books of the Prophet Jeremiah, begun in the previous volume, and interprets, in the same lucid and exhaustive style, the Lamentations of Jeremiah, the Book of the Prophet Ezekiel, and the Book of Daniel. The distinguished author takes each salient subject in turn as his text, expounds doctrine, draws the moral from incident, interprets for the ordinary man hard passages, and lightens up the dark places of these mysterious writings.

The Books treated are full of the wisdom of righteousness, the poetry of pathos, the power of godlike example, and the enlightenment of divine revelation; and it is not too much to say that Dr. Parker has risen to the occasion, receiving an inspiration from contact with the prophets, and has done his work well.

As in the previous volumes, these homilies are supplemented by a liberal number of articles, entitled "Handfuls of Purpose," drawn from the texts and topics, and which are especially prepared for the use of teachers. The language of the book is choice, the grasp broad, and the spirit reverential.

Who Gave the Most?

A donor of \$20,000 to the work of foreign missions was being spoken of as a most munificent giver. "Not quite so," was the answer. "I know of at least one more generous giver." "Well that gift is known to very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me with tears running down his cheeks, that his own son was about to leave home for missionary work in a far away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back,' said the old man. 'I had been praying nearly all my life, 'Thy kingdom come;' and with all the pain of parting with my boy, with the certainty I shall never again see him on this earth, there is a deep joy in giving him up for Christ's sake.'"

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

O. C. W. B. M.

President, Mrs. W. H. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss Bella Sinclair, Blenheim; Treasurer, Miss Jennie Fleming, Kilyth.

Ontario Christian Women's Board of Missions.

CONTRIBUTED SINCE LAST REPORT.

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Table listing contributions for Home Missions: Auxiliary at West Lorne \$5 00, Bowmanville 32 00, Erin Village 5 20, Lobo 3 00, Toronto (Cecil St.) 18 00, St. Thomas 11 00, Erin Centre 2 00, Ridgeway 4 00, Mrs. E. J. Trout, Toronto 5 00, Collection at Annual Meeting, Bowmanville 18 75.

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Table listing contributions for Foreign Missions: Auxiliary at Lobo 17 75, Erin Village 12 00, Nova Scotia and New Brunswick F. M. Board 94 00, Miss Mary Ann Sinclair, Lobo 5 00, Mrs. E. McClurg, Ivan 2 00, Miss B. Parkinson, Everton 5 00, Miss Lois Black, Everton 5 00, Mrs. Rose H. Cameron, Toronto 5 00, Miss E. Malcolm 1 00, Miss Annie Leary 1 00, Mrs. Leary 1 00, Mrs. Lobbin 1 00, Mrs. Gaff 1 00, Mrs. J. A. Bronenstahl, Lobo 1 00, Mrs. B. Lewis, Collingwood 1 00, Miss E. M. Frame 2 00, Mrs. C. Sinclair 4 00, Mrs. R. Wood, Cherrywood 1 00, Mrs. M. Dunford, Bowmanville 0 50, Mrs. W. P. Power 2 00, Mrs. Pearce, Owen Sound 1 00, Mrs. J. H. Jury, Bowmanville 1 00, Mrs. M. A. Baughman 2 50, A. Yule, Aurora 1 00, Mrs. J. K. Riob, Hamilton 2 00, S. J. Hall, Bowmanville 1 00, Mrs. McGill 1 00, Mrs. Maess 0 25, T. L. Fowler, London 1 00, Mrs. T. L. Fowler, London 1 00, Mrs. Strowger, Bowmanville 1 00, J. H. Haas, Craighurst 1 00, Mary E. Stewart, Guelph 1 00, John McKinnon, Everton 2 00, Chas. McKinlay, Georgetown 1 00, S. Woolner, Grand Valley 1 00, Mrs. Page, Vaughan 1 00, D. F. Kilgour, Arthur 1 00, Elder William Marks, Toronto 1 00, Mrs. D. McKinlay, Erin Centre 1 00, Miss J. Thompson 0 50, Mrs. M. McKinnon 1 00, Miss Bella Brown, Iona 2 00.

Children's Work.

St. Thomas Band 10 00
JENNIE FLEMING,
Kilyth, June 20, 1892.

Annual Meeting of O.C.W.B.M. at Bowmanville, 1892.

The fifth Annual Meeting of the O.C.W.B.M. was held on Wednesday, June 1, at one p.m., in the auditorium of the church of Disciples. The meeting was opened with devotional exercises led by the President, Mrs. Malcolm, of Toronto. In the absence of the Recording Secretary, Miss A. Kilgour, M. A. Sinclair was appointed Recording Secretary pro tem. An address of welcome was read by Mrs. Gilfillan, to which a happy response was made by Mrs. Lediard. The minutes of the last meeting were read and adopted. The following committees were then appointed:—

- Enrolment.—Sisters Jury and Windatt.
- Nominations.—Mesdames Brown, Baughman, Leary, Fowler, Campbell, and Miss Stewart.
- Future Work.—Mesdames Miller, Gilfillan and Williams, and Misses Parkinson and Whitehead.
- Obituaries.—Mesdames Cameron, Lobbin and Miss Agnew.
- Tidings.—Sister Leary.
- Resolutions.—Mesdames Miller, Gilfillan, Williams, and Misses Whitehead

and Parkinson, with the Executive Committee.

The President's address was then delivered. Next in order came the Report of the Corresponding Secretary, showing that there are now twenty-five Auxiliaries, also a considerable increase in the work done. Upon the whole the Report is very satisfactory. The Report by the Superintendent of Children's Work was then read, stating the number of Mission Bands and the amount raised by them. An important feature in this report is the number from the Mission Bands who have united with the church during the year. This report also was very encouraging. The thanks of the sisters in Toronto and Owen Sound for aid received from the O. C. W. B. M. at a time when much needed were tendered by Sisters Leary and Lediard respectively. Letters were read from Bro. J. B. Lister giving a statement of work done in Minnedosa. This field is new and difficult, but our brother works on in faith relying upon the promise, "My word shall not return unto me void," etc. Several interesting papers were next read. One by Sister Baughman on "How to Interest Girls." A paper by Miss A. Kilgour on "How to Interest Small Children" was read by Miss Stewart. Miss Whitehead read a paper on "Best Mode of Conducting Mission Bands," especially that phase of the subject which treats on ways and means. It was proposed that each of these papers be published in the children's column of THE CANADIAN EVANGELIST. Meeting closed with song and benediction.

An adjourned meeting of the Board took place at Sister Butchart's at eight p.m. On motion that a committee be appointed to prepare topics for our monthly meetings, the following sisters were selected for that purpose: Mesdames Baughman, Gilfillan and Miss Windatt. It was suggested that the pledge cards be distributed by a committee consisting of Misses Stewart, Parkinson, Windatt and Morsehead. —Carried.

Thursday, June 2, met in the church at nine a.m. Devotional exercises led by Mrs. Brown. Minutes of previous meeting read and adopted. Treasurer's Report then read, showing for 1891-92:

Financial summary table: Balance from last year \$10 40, Collection Annual Meeting, Toronto \$3 30, Received from Auxiliaries and individual brethren and sisters for Home Missions \$28 68, Total for Home Missions \$42 26, Received from the Auxiliaries for Foreign Missions \$17 23, Received from individual sisters for Foreign Missions \$8 50, Received from the Foreign Mission Board of New Brunswick and Nova Scotia \$4 00, Total for Foreign Missions \$29 73, Total receipts for the year \$72 01.

Auditors examined the report and found it correct, after which it was adopted.

Unfinished business was next taken up. Rather a lively discussion took place on the relations of the Superintendent of Children's Work to the O. C. W. B. M. The sisters present differed on the subject, some thinking that her work was amenable to the O. C. W. B. M. and others that it was independent. It was dropped without any decision being arrived at. The subject of a National Board was next brought before the Convention. After some little discussion it was thought best to lay the matter over for a time, as we could only hope to be united in the foreign work for the present; each Province knowing its own needs so much better than any other could, also the distance to be travelled in order to reach the Annual Conventions would render a full meeting from the different Provinces impracticable. Report of Committees were next in order. The Committee on Enrolment not prepared to report as yet. The Committee on Obituaries report as follows: This Committee regrets to report ten deaths among the Auxiliaries during the year, i.e.: Mrs. John Black, Everton, Aug. 15, 1891; Aehash Ann Everster, Wainfleet, Aug. 16, 1891; Eliza Ann Wills, Wainfleet, Aug. 31, 1891; Mrs. Mary Watts, Holland township, Nov. 25, 1891; Bella Gear, Toronto, Dec. 30, 1891; Eliza Walker, Rainham township, Jan. 25, 1892; Mrs. Harriet Hicks, West Lake, March 20, 1892; Mrs. R. J. Doyle, Owen Sound, March, 1892; Mrs. Martha J. Stevenson, Toronto, April 20, 1892; Sister McKnight, Bowmanville, March, 1892.

Meeting closed with prayer. Friday, June 3, we held our open meeting according to previous arrangements from half-past one p.m. until three p.m. Devotional exercises led by Mrs. Fowler. Greetings were received from Mrs. T. Hoar, President of the local W. O. T. U.; also from Mrs. R. D. Fraser, Mrs. T. W. Jolliffe and Mrs. B. Freeland, the respective Presidents of the Ladies' Missionary Societies in connection with the Presbyterian, Methodist and Congregational churches of Bowmanville, all showing a kindly interest in our mission work. Through Miss Graybiel, a returned missionary from India, we received fraternal greetings from our sisters of the Ohio State Convention, held at Bellaire. After the greetings, our meeting was addressed by Sister Graybiel, who gave us a thrilling account of her work in India and the sad and degraded condition of women and children in that dark heathen land. Our hearts yearned to have every sister in Canada hear that address. Our own dear missionary, Miss M. M. Riob, then came forward and read a paper entitled "How I decided to become a Missionary." It touched the hearts of all present, and tears flowed freely from "eyes unused to weep." At the earnest solicitation of several sisters present Miss Riob kindly consented to allow the paper to be published in THE CANADIAN EVANGELIST. A stirring missionary address was then delivered by Bro. A. McLean, of Cincinnati, Ohio, after which the pledge cards were distributed and a collection taken up. Between cash and pledges the amount raised was \$240.

Meeting closed with song and prayer. Saturday, June 4, at nine a.m., met in the Sunday school room of the Christian church. Devotional exercises led by Mrs. Lediard. Minutes of last meeting read and adopted. Address by Miss Graybiel on the child widows of India. It would need to be heard in order to be appreciated, and should rouse every woman in Christian lands to more zeal and earnestness in sending the Light of Life to those dark places.

The Committee on Future Work reported as follows: Your Committee recommend that help still be continued to Minnedosa to the amount of \$300; also that the balance of funds on hand be left for disposal at the discretion of the Board. We would also propose that we remit to our missionaries through our own Board, provided that we find no better way of doing the work.

On motion the report of this Committee was adopted.

The Committee on Nominations submitted the following names: President, Mrs. Malcolm, Toronto; 1st Vice-President, Mrs. Brown, Warton; 2nd Vice-President, Mrs. McClurg, Ivan; 3rd Vice-President, Mrs. Munro, Hamilton; Corresponding Secretary, Miss Bella Sinclair, Blenheim; Recording Secretary, Miss Annie Kilgour, Guelph; Treasurer, Miss Jennie Fleming, Kilyth.—Carried.

Report of Committee on Resolutions adopted as read.

Whereas, through the tender mercy of our God we have been preserved and guided and richly blessed during another year,

Resolved.—That we record our gratitude and love to our heavenly Father for all his goodness and mercy in the past, and our implicit trust that he will supply all needful wisdom and strength for larger service and usefulness during the coming year.

Resolved.—That we the sisters of the O.C.W.B.M. express our gratitude to the Children's Mission Bands for the handsome sum of \$300 which they have placed at our disposal for the support of our missionary to Japan.

Resolved.—That seeing that the O. C. W. B. M., aided by the Children's Mission Bands, are about to send out our first missionary from Canada to the Foreign Field, and feeling the necessity of increasing our funds, and recognizing the fact that children are always interested in a definite object, we invite the Sunday schools of Canada to cooperate with us in this important work by contributing to our funds the Children's Day Collection for Foreign Missions. By kindly assenting to this proposal they will greatly facilitate our work. Our lady missionary is prepared to go to Japan, but the first year's work will be very expensive, and we shall need all the help we can get. All Sunday schools who decide to send us their contributions will oblige us greatly by a prompt response to this appeal.

Resolved.—That we endeavor to raise the sum of \$1,500 this year for Home and Foreign missions.

Resolved.—That we tender to Sister Graybiel and Bro. A. McLean our hearty thanks for their kindness in attending our Convention, and our grateful appreciation of the assistance they gave us. Also that we thank Bro. G. A. Fleming for his liberality in supplying us with programmes for this Convention, and the sisters of Bowmanville for their kindness and hospitality.

Resolved.—That we express our regret for the absence of our Sisters Munro and Kilgour, and that we extend our sympathy to our Recording Secretary, Sister Annie Kilgour, who has been unable to attend our meeting owing to the infirm condition of her aged father.

Resolved.—That we here record our Christian love for our dear young sister, Mary M. Riob, and our appreciation of her Christ-like spirit in offering her lifelong service to his cause in a foreign land. And we pray that the loving Saviour may be to her wisdom and strength and her exceeding great reward.

Resolved.—That we express our appreciation of the faithfulness and zeal in the Master's service shown by our brother, J. B. Lister, and our sympathy

with him in the many discouragements which his isolated field of labor must necessarily bring; and that we assist and uphold him by our constant prayers for the fulness of God's blessing upon his labor. Also that we express to our retiring Corresponding Secretary our thanks for her services since the organization of the O. C. W. B. M., and to show in this way our appreciation of the labor of the last five years. To Miss M. A. Sinclair we would tender our thanks for the assistance she has rendered to Mrs. McClurg during the past year, and for her valuable services as Recording Secretary during the Convention.

Resolved.—That the Children's Mission Bands of Ontario present to Miss Riob the sum of \$80 to provide suitable material for her work among the children of Japan, on behalf of the Children's Bands. J. E. LEDIARD.

M. A. S.,
Rec. Sec. pro tem.

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Young People's Work.
FOR CHRIST AND THE CHURCH.

The town of Welland is situated on the Welland canal at the point where it crosses the Chippewa river. It is about twenty miles from Port Dalhousie and fifteen from Niagara Falls, being thus centrally located in the rich Niagara peninsula. It has two railroads, the Grand Trunk (Welland division) and the main line of the Michigan Central, and is thus easy of access from many points. The town itself has two thousand inhabitants, standing next in importance to St. Catharines among all the towns of the Niagara district.

Besides Welland we have in this district eight churches—Wainfleet, Gainsboro, Smithville, Beamsville, Jordan, Tintern, Sweet's Corners, and Selkirk, and also the lately organized congregation at International Bridge.

From a numerical point of view the Disciples of Christ are comparatively strong in this section of country and in most of the congregations they are not without a fair share of this world's goods, but from a missionary standpoint they are woefully weak. The Niagara churches, with perhaps one exception, have not been accustomed to devoting much of their means to the spread of the gospel, and this circumstance has brought its inevitable result—a gradual weakening of their home forces.

The Welland church itself was founded about nine years ago by Bro. H. B. Sherman, who continued to labor there for some time with considerable success. Bro. O. G. Hertzog also spent six months in the town, and Bro. Silas Moot devoted more than two years to the work. The self-sacrifice and endurance of Bro. Moot in this cause were such as preachers now-a-days are scarcely ever called upon to exercise, and if, as some say, self-sacrifice will certainly have its reward in the up building of the church, Welland must have a grand future before it. But evil days came upon the little band, and through many misfortunes which it is unnecessary to detail here the congregation dwindled to almost nothing. Appeals had been made to the Co-operation for help, and in March of last year the writer went to Welland, the Board guaranteeing his expenses up to June 1st. So soon as the members of the congregation saw a prospect of something being accomplished they rallied to the cause manfully and when June came we had got into fair working order. An appeal was made to the Co-operation at the Annual Meeting in Toronto, but nothing definite was done, the whole matter being left to the judgment of the Board. Eventually one hundred dollars (\$100) was granted toward the five hundred (\$500) needed for the year, and with this assistance the church managed to struggle through, although unable to make the yearly payment on the one thousand dollars (\$1,000) debt. As stated in last issue Bro. P. A. McArthur was with the church from January last until June 1st, and very satisfactory progress was made during that time. Bro. Donald Munro is now in charge and will remain until a man can be found to take the pastorate.

What are the prospects? I say unhesitatingly that if we, the young people of Ontario, do what is asked of us the prospects are excellent.

We are sometimes asked, "why cannot those other eight churches in the Niagara district set Welland on its feet?" We reply that they could if they once made up their minds to do it, but the missionary spirit must have time to grow. Last year these churches contributed nearly two hundred dollars (\$200) to this work, but

as this was done generally with the expectation that the Co-operation would do more for Welland this year than last, we cannot feel at all sure that they will do so much this year. But, looking at this question from another standpoint, we can easily see that our success in Welland will have a splendid influence on all these other churches.

Now, fellow-endeavorers and young people in all the churches, let us realize this missionary responsibility which the Lord lays upon us and see to it that the banner of Christ and his church in Welland shall not droop through our failure to do our duty.

We are sorry to take up all of this paper with missionary work, but everyone will, of course, be anxious to know all about our mission point. It would be a good plan to lay this paper (and likewise the last number) by for future reference. Any further information will be gladly furnished by private correspondence, or if anything worth mentioning has been omitted in this paper a post card calling our attention to it will be considered a favor.

For future issues we would like to have frequent reports from all our young people's societies. Be sure to inform us of any new societies organizing, and give names and addresses of officers with the number of members, active and associate. Short, pointed articles on any feature of young people's work will also be welcomed.

Since writing the above we learn by a private letter that at the Welland county C. E. convention, held in Welland, on June 9th and 10th, the Disciples of Wainfleet are credited with having the largest and best society in the county. Now who will say that great things cannot be done in the Niagara district?

Alvinston. ALEX. McMILLAN.

Children's Work.

DEAR CHILDREN,—We are now standing at the beginning of a new missionary year. You will all have seen or heard the Annual Report, and will know what the other bands have done during the past year, as well as your own. I hope you will all feel encouraged to go on and do as much better for the future, as you have in the past. Our lady missionary, Miss Riach, will soon be leaving for Japan, and so we will have an added interest in, and motive for, work when we think of her away from home and friends toiling away to learn the language, and getting used to the strange ways and customs of a foreign country. She is going to provide herself with a stock of books, and pictures and anything which will help her in her work with the children in Japan, as a present from the Children's Band in Ontario. We must all think and pray for her, and work harder than ever to get the money to pay her. The children are pledged to pay \$150 towards her salary next year. The Sunday school superintendents have been asked to give us the collections for Foreign Missions this year, which will add considerably to our funds, if they decide to do so. The total amount raised by the Sunday schools for Foreign Missions last year was \$110. I think we may expect reports from new bands at an early date. You will all be interested in the report in this column.

The following report reached me since the Annual Meeting, and will speak for itself. The "Daily Workers" of Milton, Nova Scotia, are heartily welcome to our band. J. E. L.

DEAR FRIEND,—I, the president of the Milton Children's Band of Daily Workers, have been requested to write in behalf of the band to you, informing

you of our wish to unite with you in this mission work. We have been standing alone, working and sending our money away to assist in the converting of the heathen. Our band is small, but active; we number about thirty, but I think about twenty, on an average, meet once a month. We pledged ourselves to try and raise eighteen dollars a year. The year will be up this month, and I think we will do it. If you would like us to unite, please let us know and give us information in respect to the way you are carrying on the work. It is very important, and as we are young in the work we feel like having all the help possible. Our good Sister Daret was here at our Annual, and we received much encouragement from her. May the Lord prosper all the mission bands and all other good work, and may we all be ready for every good word and work and grow in the grace and knowledge of our Lord and Saviour Jesus Christ is the prayer of your friend.

CLARA J. REMPTON.

Milton, Queens Co., N.S., March 11.

How I Decided to Become a Missionary.

Ever since I can remember, that has been a little dream of mine, and now it is to become not only a dream, but a reality.

Many little things have been coming up in my life to turn my thoughts in that direction. In the first place, during the past year and a-half I have been thoroughly disgusted with myself; and my way of living. It seemed to me so aimless, nothing accomplished; one continuous round of eating, sleeping, teaching.

I tried music, but that did not satisfy me, not having much natural ability. It was too hard work, with nothing to show for it. This last winter, a member of our church met with an accident, and as her home was not in the city, she was taken to the hospital. The school in which I am teaching, being just across the street, I ran over very frequently, as she seemed rather lonely. When I saw the nurse going from this bed to the next, I thought, what an immense amount of good they might do; how much suffering they could alleviate, not to mention the gospel seeds they could let fall, that with God's blessing might spring up into everlasting life; while my life seemed so empty, so useless. A sermon here, a little thinking on what Christ had done for me, an article there, all helped to point in the one direction. One article in the *Young People's Standard* especially took possession of me. It told of a certain Duke, who while passing through an Art Gallery stopped before the picture of "Christ on the Cross," by one of the great masters. The Duke seemed to be fascinated by the picture. Never before had he so realized the love Christ had for him. At last he exclaimed "Henceforth he shall be my only passion; he and only he." He went out from that gallery to become a missionary and to give up his vast wealth for the furtherance of the Gospel.

One day a thought took hold of me, how, why, or in what particular connection, I cannot say. But it came, and not to be trifled with. The thought was: "Why don't you go?" Why don't I go? Oh, nonsense! And so dismissed the thought, or rather thought I had. For the next two weeks, whenever my mind was not thoroughly taken up with other matters, that was the question that stared me in the face, "Why don't you go?" I never worked so hard, in school, or out of it, as I did during those two weeks, in order to keep my thoughts from going in that direction. I did not want to go. I

did not want to leave home and friends. At last I grew hot and impatient, I turned and faced the question, Why don't you go? Do you not love Christ well enough? Anything that you might leave, is it to be compared with what he gave up for you? No, my heart answered, not even as dust in the balance; and I felt that I loved my Saviour well enough to give up all for him. Then I took up the question both pro and con. I brought up every possible reason why I should not go; and looking at them there as they stood, I seemed to see nothing but the little word *SELF*. When I looked at the other side of the question, there seemed many things in favor of my going. I may not have realized the qualifications a missionary must have, but still that is how it appeared to me when I did not want to go. So, after a hard struggle with self, I answered the question, Yes, I will go, God helping me. I felt then as if a great load had fallen off from me. The next thing was to tell mother. She looked at it as I did. So it was decided. Thinking it was better to become a medical missionary, I made inquiries, with a view of making application for admission into one of the hospitals.

I might say, I was in no hurry to apply, as I thought there was plenty of time. However, some time later I picked up THE CANADIAN EVANGELIST, and the first thing I read was Miss Sinclair's letter asking for one of her sisters to volunteer to go to Japan. I showed it to mother, and asked her if she did not think that was meant for me. She thought it was. The next day I sent in my application to your Board. Miss Sinclair sent an acknowledgment, with a letter of introduction, to Mr. Meigs. I had a long talk with him. He told me all that I would have to encounter, and that I ought to feel pretty certain that it was God's will that I should go.

Talking over the matter a few days later with one in whose judgment I have the utmost confidence, he told me that I might know that, if God opened up the way for me. And as no difficulties have arisen so far, I feel confident that it is his will I should go. Now, in conclusion, before saying good-bye, there is only one thing I would ask of you: Pray for me. Christ has said that "If two of you shall agree as touching anything they shall ask, it shall be done of my Father who is in heaven." How much more, then, shall the prayers of so many Christians as I have here before me be answered. It is not possible for my mission to be a failure, if so many prayers go up for it; and what strength it will be to me to feel that so many prayers are going up to God for my guidance and strength.

And now, good-bye, dear sisters in Christ; if we meet no more on this side of the river, I pray we may meet in that glorious home which Christ has gone before to prepare for those who love him. M. M. RIACH.

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