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# The Canadian Evangelist.

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

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81 PER YEAR IN ADVANCE

## THE Canadian Evangelist

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

### Union on the Mission Field.

CHAS. E. GARST.

The missionary, being far from his church environment, and in the midst of the heathen, frequently finds occasion to emphasize that before he regarded lightly, and to regard lightly what was before of greater importance to him. The sectarian on the distant field expatiates on the advantages of the true religion over the false, and thinks very little of the "hobby" of his own clique; it is only in competition with others that such things are brought to the front. After being catechized daily about the different sects by enquirers, he grows tired of explaining and excusing, rather expecting to keep the pagan on the defensive, and is even after driven to advocate union, where he had not thought of such a thing before. For this reason, on the foreign field we find preachers—who as a class think they have settled all truth and are not to be preached to but are to preach—more accessible to reason than elsewhere. The heathen says: "Settle what the truth is among yourselves and then teach us." The evangelists try to make out that the differences do not amount to much, whereupon the heathen wants to know why such large-hearted and learned people are kept apart by trifles. The respondent is in a dilemma; if the differences are slight they should not be a bar to union; if they are weighty, then the sects are in bad condition to teach the religion of the one true God to the heathen.

The sectarian missionary teaches the great principles and lets his denominational views be spread by his practice. He perhaps sprinkles his converts and never says anything about it; the converts never commune unless their spiritual father be present, from his practice, naturally thinking if he isn't there to administer to them the emblems they are to go hungry! These things are virtually taught as traditions; no attempt is made to base them on the Scriptures, nor does the convert expect them to be based there. In this way sectarian churches are being planted all over the world. A plea for union on the field finds often a hearty response. The environment is favorable. Judson was brought to immersion by studying the Bible to

meet the arguments of the Baptists; he had always taken it for granted that sprinkling and infant membership were right—that being his church tradition—but when he sought to find it in the Book it was not there!!! Such tenets are best propagated by silence, but what is true is best propagated by teaching. If we are silent our children might easily grow up sectarian, should the partizan try to teach his doctrine from the Scriptures his children might reject the traditions. There have been many cases similar to Judson's. The short experience the Disciples have had in missions gives encouraging results in direct work among the heathen, among missionaries and native evangelists. Bro. Moore, in London, has taught a number of preachers "the way of the Lord more perfectly." Bro. Shishmanian has done the same in Turkey. Bro. Holck has done the same in Scandinavia. Bro. Jackson and Bro. Mitchell joined the reformation from other communions in India. Bros. Ware and Molland, both good Chinese scholars—and from a money point of view worth ten thousand dollars apiece—both first joined the work in China.

In Japan one foreign teacher was immersed, as a result of tracts; among native evangelists, we have proselyted several who have or are now working with us; as the reader may be anxious to know where they are from, I will give their names and former connections: from the Greek Church, Matsuda; from the Methodists, Nakada, now studying in Kentucky University; from the Presbyterian Church, Saito; from the Methodists, Imai, Takeshita and Miura; from the Catholics, Izumi (he never amounted to much till he joined us); from the Baptists, Nakano, now in the responsible position of pastor at Akita. The Baptists get a number of additions, who would more gladly join the reformation did they only know of it.

The small effort made by us to convert the world is a cause of shame, for, by all the principles that give us our *raison d'être*, we are bound to push out and proclaim the Gospel call.

If we do enter on the work in earnest, the little that has been done will show what we may expect, that is a strong power for union on the Bible alone, in all countries. Probably half the missionaries in China are immersionists, which means a great deal; there is also a strong force here in Japan. We may look for great results on the mission field the same as at home. Creeds are nearly in a state of "innocuous desuetude." The union that is "to make the world believe" is now at hand. Let us help on the glorious cause; we can share in it, even lead it if we will.

Brethren, look out on a heathen world, then look in and consider the joy the Gospel gives, and pass the blessings on; you have been entrusted with it by your Divine Lord; be faithful and a crown of life filled with bright shining stars shall be your everlasting reward. Shonai, Japan.

A gem is not polished without rubbing, nor is a man perfected without trials.—Chinese.

### The Order of Confirmation.

To the Editor of THE CANADIAN EVANGELIST

DEAR SIR,—Presuming upon the kindly tone of your paper and Mr. Sheppard's contribution on the above subject, I have been prompted to write a few lines, which, perhaps, you may kindly insert in defence of the above service.

Putting aside the laying on of hands for other purposes it is acknowledged to be connected with blessing in Holy Scripture (Gen. xlviii. 14; Matt. xix. 13, etc.) and also with the New Testament gift of spiritual grace (Acts viii. 17; xix. 6; and probably Heb. vi. 2). We find, indeed, those upon whom hands were laid—"speaking with tongues and prophesying" after the rite. Now, even supposing this involves a miraculous manifestation of the work of the Spirit, yet there is no reason for supposing that the imposition of hands was designed for the bestowal of such extraordinary manifestations; it seems rather the recognized symbol of the gift of spiritual blessing quite independent of the manner in which His work might influence those who received His influence. In some cases extraordinary manifestations followed prayer and preaching, as well as the laying on of hands. The early church retained the rite as a complement of baptism. It is still used in close connection with baptism by the eastern Christians; in the western church they were separated (as to time) from the 12th or 13th century, and very wisely. But there would be a question as to the nature of what is called "speaking with tongues and prophesying." There is nothing necessarily extraordinary in "prophesying" for it in all probability means an exhortation or address, and a careful reading of 1 Cor. xiv. seems to leave the impression that the "speaking with a tongue" does not mean speaking foreign languages, but simply ecstatic utterance. If so we can quite understand St. Paul's low estimation of this gift, for he would rather speak "five words with the understanding than ten thousand in a tongue." (Of course "unknown" is not in the original Greek.)

To confound ecstatic emotion with the true blessing is to forget St. Paul's warning "Brethren, become not children in your minds." The former certainly, sometimes at least, accompanied the latter in the Apostolic church, but that the laying on of hands was simply the outward sign of the former and not pre-eminently of the latter is to think of the premature Christians as childish. The idea of confirming the baptismal vows by the candidate is quite a modern idea, an addition to the main Scriptural idea which is that the faithful candidate receives at the prayers of the faithful through the laying on of hands a spiritual blessing from God.

As to the power of the church to make this addition to the Apostolic rite I have no doubt, and for the following reasons: When the Passover was instituted various forms and practices were enjoined by God; they were to eat it "with their loins girded, their shoes on their feet, their staves in their hands and in haste"; the eat-

ing of unleavened bread and the lamb is alone commanded. But by the time of our Lord certain circumstances and additions were made in a set service, the Great Hallel was sung, the posture had been altered from standing to the recumbent posture, and there was a formal drinking from four cups—the fourth the cup of blessing. Now our Saviour conformed and endorsed these alterations and additions; He even took the cup introduced by man, and made it the symbol of His blood in the New Sacrament which was to take the place of the Old. I believe the church of the New Dispensation has no less power than the church of the Old. I also believe she has this power, although none to alter or meddle with any spiritual truth or to teach anything as necessary to salvation but what can be proved from Holy Scripture. Had there been anything of the captious spirit there would have been matter enough for disputation in these alterations and additions in the matter of the Passover. It might have been argued with some show of justice "that these innovations were not in keeping with the original character of the ordinance. The drinking of wine and the recumbent posture, betokening security and gladness, scarcely suited the commemoration of events which had been marked by hurry and alarm," and so on *ad infinitum*. Our blessed Lord conforms to innocent customs and practices of His church for which it would have been absolutely impossible to produce scriptural warrant, and against which it would have been a very easy matter to heap up specious objections. To say that we must find chapter and verse for everything the church orders seems to me to be treating Holy Scripture in a way it has warned us not to treat it. "The letter killeth but the spirit giveth life." No society of Christians does actually follow in these matters the "letter" of Holy Scripture, and the attempt to prove they do leads in many cases to the most extraordinary perversions of God's Word. I know, sir, you will agree with me in this at least. As to conversion I do not find the word used in its modern technical sense in the Bible; it is used in a general sense. Every man regenerate or unregenerate who turns from wrong to right, either in doctrine or way of life, is converted according to the scriptural use of the word.

Yours very faithfully,  
Wm. BRYAN.  
Mount Forest, Feb. 11, 1891.

A dream which President Lincoln related to one of his friends has a homely significance for many another "common fellow." Lincoln dreamed that he was passing, on some public occasion, between ranks of people, when he heard one man say to another, as he pointed him out: "He's a common-looking fellow, isn't he?" "Well, my friend," replied Lincoln in his dream, turning to the man whose remark he had overheard, "God likes us common looking fellows, or else he wouldn't have made so many of us."

### [EDITORIAL] The Saviour's Mission.

It is certain that many people not Christians in this so-called Christian land do not understand the reason why God sent His Son into the world, and there is reason to fear that there are professing Christians whose understanding of the same matter is very indefinite. And we may go further and say that there are Christians who in theory do understand the Saviour's mission, but in personal practice they really do not. And still, again, there are those who, though they did once clearly comprehend and feelingly appreciate the object before the Lord Jesus in giving Himself up, have now little or no realization of it with reference to themselves or others.

Yet it requires no great acquaintance with the New Testament to be able to find many plain declarations on the subject. One will proceed but a little distance in the perusal of the first book of the New Testament before coming to the instruction of the angel to Joseph, "and thou shalt call His name Jesus; for He shall save His people from their sins." And so in the last book of the New Testament in the fifth verse of the first chapter we have the beginning of a fine doxology. "Unto Him that loved us and washed us from our sins in His own blood" And in brief we may say that the same great and all-inclusive object is set forth at large throughout the New Testament. So whatever lack of apprehension there may be, or whatever misapprehension, the New Testament is not responsible for it.

Now it goes with the saying that a person cannot become a Christian, nor continue to be a Christian, unless he have a proper conception of the necessity of his becoming and continuing to be a Christian. He must understand that the necessity grows out of the fact that he is a sinner—a sinner who cannot save himself—and is lost unless saved by the Lord Jesus Christ. The person who "joins the church" for the society, or to please friends, or for other such reasons, has not begun to be a Christian. And the person who will not "join the church" because of the society, or because it will displease friends, or for other such reasons does not realize his need of being saved from his sins. And in a similar manner the person having made a profession of Christianity, who in the words of the apostle Peter (2 Peter i. 9) "hath forgotten that he was purged from his old sins," is not living a Christian life.

We ask any unconverted man who may read these lines to fix his mind upon the fact that "the Son of Man came to seek and to save the lost," and to study the Gospel from the standpoint, that "Christ died for our sins according to the Scriptures." And we beg Christians to remember that He "gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works," and therefore that "denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world."

Plenty of time is given us in life to do all that God intended we should do.

### What the Disciples in the States are Saying and Doing.

#### CULLING AND CLIPPING FROM EXCHANGES.

(From the Christian Standard.)

SAGINAW, Mich.—Thirteen additions here since last report. All of these are heads of families but one, and nearly all by primary obedience. The church here has doubled its membership during the past seven months. We have greatly improved our property during this time, having carpeted the house of worship, and seated it with assembly or opera chairs. These improvements enable us to reach more rapidly a desirable class of hearers. Our work is prosperous in every department.—*Andrew Scott.*

ROCK ISLAND, Illinois, Feb. 5.—T. A. Boyer, state evangelist, has just closed a seven weeks' meeting with the church in this city. The visible result has been 103, of which 85 were confessions; 12 came from the Baptists, and the remainder by restoration and letter. This is by far the most successful work ever done in Rock Island, and reflects, when the irreligion of the community is taken into account, great credit on the evangelist. The strength of Bro. Boyer's work is in getting eloquently before the people the principles of the reformation we plead.—*T. W. Grafton.*

"Brethren, if a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness." And the spirit of meekness and forbearance will be all the more necessary because the work of restoration will be greatly hindered by the attacks of those who are carnal, not only upon the one in the fault, but also upon those who are trying to restore him. It is a somewhat paradoxical fact that the best and purest people are the most forgiving to the really penitent; those who hate sin most love the sinner most. There are always some in the church who vigorously assail those who fall into sin, and inconsistently attack those who try to pull them out. It is, therefore, necessary to go about the work of restoration with meekness and self-examination.

(From the Christian Oracle.)

INDIANAPOLIS, Feb. 3.—Just closed a meeting of twenty-four days at Bellair, Ohio. Sixty-five added and nearly all by baptism. J. M. Allon conducted the singing. Jan. 29, I lectured in the church on "No Man: Pagan and Christian" to a \$90 house.—*J. L. Parsons.*

GRISWOLD, Iowa.—Bro. Hall closed his meetings here Jan. 29, spending seventeen days and preaching seventeen sermons. Resulted in fifty-four additions to the church. There has been one addition since he left, making fifty-five in all. All but three of these—fifty-two in all—have not been members of Iowa churches. Among the additions are those who have formerly been Catholics, M. E.'s, Presbyterians and Baptists. Our present membership is about 187.—*Geo. W. Hamilton.*

FAIRFIELD.—The ministerial students of the college, under the leadership of President Fowler, have formed a society for the especial purpose of Scripture study and sermonizing. It has been christened the "Kaukian Society." These students are determined to fit themselves for their "labor of love" to the fullest extent.

Fairfield has organized a lecture course of eight or ten lectures to be given by home talent. Prof. Hubbell delivered the first of the course on last

Tuesday evening. President Fowler will follow next week and Prof. Mercer comes later on. These we believe are to be followed by the pastors of the churches.

There is great satisfaction with our new pastor, Bro. George Fowler. We believe it is very rarely that one so young in the work gains such a growing appreciation. The last we heard from the weekly prayer-meeting it was the largest in the history of the church.—*D. V. N.*

The New York Independent with its characteristic enterprise has obtained the views of many congressmen, governors and other public men as to closing the World's Fair on Sunday. A majority of those who have responded to its request are favorable to closing. This is a question which should be agitated until the pressure of the Christian sentiment of this nation is recognized and acted upon by those in authority. The septenary principle is founded in nature; and while we do not believe that we are under the Sabbath law of the Old Testament, we have, nevertheless, the septenary principle, which was an element of the Sabbath of the Jews, underlying the New Dispensation as well as the old. Hence "the first day of the week"—"The Lord's day"—recognizes the principle, as well as the higher one of commemorating the resurrection of the Lord Jesus Christ from the dead. To ignore the septenary principle is to ignore a natural law, the consequences of which must be evil to the individual and the nation, and dishonoring to the Creator.

(From the Missionary Weekly.)

MANSFIELD, Ohio, January 2, 1891.—I have just closed a four weeks' meeting in Mansfield, O., with twenty-five additions—nineteen by baptism. I have found Bro. Ira Mitchell a true yoke-fellow in gospel work, free from all jealousies, and justly beloved by his congregation. Hundreds were turned away from our meetings for want of room. The church is enjoying a steady, healthful growth, and will continue to grow while they keep Bro. Mitchell, and they have no idea of letting him go. Sister Jennie Harris, the blind soloist, rendered valuable aid by her sweet singing.—*H. B. Sherman.*

"Quiet Observer," a versatile and very popular editorial writer on the Pittsburg Commercial Gazette, devotes his observations on Saturday to religion. He said last Saturday that the result of not taking the common-sense meaning of "regeneration," "grace," "called," and kindred terms is that a host of good-hearted, well-meaning people are out in the world waiting to be called, or to feel a change of heart. He thinks some preachers are forever trying to tell what is in musty books, and do not address themselves to the comprehension and good sense of people. He asks: "Have you ever heard of a man who was not proud of the fact that his mother was a Christian?" A man may be coarse and vulgar, but you dare not tell him his mother was not a Christian. Unfortunately the rewards earned by the mother cannot be shared by unworthy sons. She would if she could give a wayward but beloved son her seat in paradise, but justice will not permit her to do it; and it is devoutly to be hoped that in the transition from this to the higher life she loses the ability to feel a pang of sorrow for those who are made to suffer justly for the wrongs they have done in this world. We are just entering upon an intellectual era, and it will be necessary for the church to adapt its methods to suit this era. It will not be necessary, says "Quiet Observer," to change

the grand charter in a single particular, nor to lop off any essential doctrine, nor to lower the standard at any point. All that is necessary is to take a common-sense view of the scheme and adopt it as a safe code of morals and a profitable rule of life.

(From the Missionary Weekly.)

Stepping into the ticket-office at Belma a few days ago to purchase a ticket, I found two well-dressed young men at the window ahead of me. One wanted a two-thousand mile ticket, and asked the other if it would take him over all the roads. To which his friend replied: "Yes, it will take you to hell if you want to go there." I was glad the young men were going on a different road. It reminded me of the man who was asked by an acquaintance, as he stepped on the train, where he was "bound for?" and who justly answered, "bound for hell." In less than two hours the train was wrecked and he was killed, and doubtless arrived at the place he was "bound for" a little sooner than he had expected. Another case which occurred a long time ago also illustrates the danger of such reckless speeches. A farmer had received great damage in his crops by a storm, during which some of his stock had been killed by lightning. In his anger, before the storm had ceased, he stepped out, pulled off his hat, and said, with a horrid oath: "Now, try your uncle." The words had scarcely fallen from his lips before a stroke of lightning killed him instantly.

It is the most reckless of all foolhardiness to defy God. Such people seem not to know the history of others of a similar type whose fate is recorded in the Bible as a warning to all men. They should read the history and fate of Sodom and Gomorrah, Korah and his followers, Ananias and Sapphira, Herod, who was destroyed for his presumption, and many others. With what profound reverence should mortals bow before the name and power of God!—*J. J. Harper.*

(From the Apostolic Guide.)

AIM AT THE CONSCIENCE—(A WORD TO PREACHERS).

It will not do in preaching to construct the sermon simply with regard to theological correctness. The truth of God, if preached effectively, must be preached so as to reach the conscience of the hearer. Christ and the apostles set us the example in this. Christ taught with reference to his hearers, with regard to their personality, surroundings, history, extent of knowledge and spiritual condition. So did the apostles, and so have done all the great preachers of the gospel since.

In combatting error it is a great mistake to use arguments, illustrations or testimony which will not find a basis of action in the knowledge or experience of the hearer.

You wish to preach to the young, to warn them against some dangers peculiar to them, to turn the young men and women of your congregation away from certain modes of life to which they are prone, and which you feel to be not only injurious to them personally, but to the church and society. Do not, on the strength of hearsay testimony about these things, argue from assumptions the truth of which you do not know yourself. Do not look into books, and from them draw the weapons of past battles, forged in other times. Do not even content yourself with an array of scripture texts which may seem to you apposite simply from their terms and language. Look into the subject itself in its living, vital, present conditions. Content yourself with fewer arguments and see that these few are sharp, keen

and appropriate. See that they not only ought to reach the conscience of your hearers, but do reach it. Put no reliance on the power of your invective, on the edge of your sarcasm, on the flame of your zeal. Do not be satisfied with the approval of old, sincere godly men and women in the church, who have had no experience in dealing with men in the close struggle of heart on heart. They may pat you on the back and say, "I don't see how any of the young folks can resist that." They have recognized in your arguments the good old stock arguments of the preaching of their youthful days, dear to them from the associations of the past. Their own goodness of heart and abundant piety, like a head of water, grandly fills the buckets of your sermonic mill-wheel and makes all the machinery of your logical mill grind gloriously. But what if you have not found the head of water to turn your mill-wheel in the hearts of the young men and women of the present day? What if in their hearts they have denied your assumptions and failed to recognize your facts? You have not only failed to do what you aimed to do, but widened the breach between them and you, and perhaps between them and the church forever. What to do! Sit down and lament? Get up and turn the young people out of the church? No. Up and at it again, and this time aim at the conscience. Save the young people alive. In the same way let your sermons to business men, to society people, to all classes of people, spring from a study of the people you preach to, as well as of the Bible and your text-books.

In no other way can you discharge your own conscience toward God. Do not lay your pastoral and pulpit failures on the truth of God, nor on the people. Search your own heart, and you will find more than half the difficulty there. It is not enough to have a good gun, good powder and ball and caps. Aim wisely and carefully, allowing for wind and distance and the kick of your gun.

### A Wonderful Charm.

There was once a woman who went to her minister for advice, and she said, "Dear sir, my life is very miserable."

"Well," replied the minister, "what would you have me to do?" To which the woman answered:—

"Ah, my husband and I don't agree. We quarrel very often. He comes in tired and ill tempered, and I fire up. Then we go at it with tooth and nail."

"Very well," said the minister, "I can cure that."

"Oh, can you, sir?" said she. "I am so delighted, for I do love my husband when all's come and gone."

"It's a certain cure," said the minister, "and will work like a charm."

"Oh, I am so happy to hear it," said she.

"Well," continued the minister, "when your husband comes in from his work, fractious and quarrelsome, and says a sharp thing to you, what do you do?"

"Oh, I answer back, of course," she replied.

"Very well," said the minister, "the mysterious charm is this: whenever your husband comes in and speaks sharply, the first thing you do is to run out to the pump, fill your mouth with water and keep it in for ten minutes."

The woman came back to the minister three or four weeks after and said: "The Lord help you, sir, for that's the most wonderful charm I ever heard of. Indeed it is."—*Lutheran Observer.*

### Gems of Thought.

He is the oldest who has lived the best.

Our lives should be as pure as snow fields, where our footsteps leave marks but not a stain.

Conscience is the eyelid which God hath placed over the eye of the soul, to guard its holy crystal from impurity.—*Follen.*

Slippery places may sling up the heels of great giants, and little temptations may overthrow well-grown Christians.—*Lee.*

There is a vast difference between a dead conscience and a cleansed one. One is quiet because it is dead; the other is quiet because it is purged.

A large part of the drill of life consists in overcoming hostile dispositions. Each time we have conquered some resentment or prejudice we have made a distinct gain in the way to a well regulated behavior.—*Selected.*

It is poor relief from sorrow to fly to the distractions of the world; as well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seeking a resting place on its topmost wave, as a child of sorrow seek a place of repose amid the bustling cares and intoxicating pleasures of earth and time.—*Dr. Spring.*

Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but are priceless in their value. Are they not the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blessed, by small kindnesses.—*F. W. Robertson.*

Our fathers smoked—good, true, godly men as they were. Of course they did. And so, very good and noble Christian men smoke to day—some of the best men of our time. We do not hope to see these good men ever emancipated from their willing or unwilling bondage. But we speak on behalf of the young. In their case there is hope. Be wise in time. Touch not the "wild weed!" Do not brought into bondage by it even for an hour.

One small life in God's great plan. How futile it seems as the ages roll. Do what it may or strive how it can, To alter the sweep of the infinite whole!

A single stitch in an endless web; A drop in the ocean's flow and ebb; But the pattern is rent where the stitch is lost.

Or marred where the tangled threads have crossed; And each life that fails of the true intent, Mars the perfect plan that its Master meant.—*Susan Coolidge.*

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves. So from day to day, from strength to strength, you shall build up, indeed, by art, by thought, and by just will, an ecclesios of England, of which it shall not be said: "See what manner of stones are here," but "See what manner of men."—*Italin.*

#### A NATURAL FILTER.

The liver acts as a filter to remove impurities from the blood. To keep it in perfect working order use B.B.B., the great liver regulator.

I used two bottles of Burdock Blood Bitters for liver complaint, and can clearly say I am a well woman to day.

Mrs. C. P. WILBY,  
Upper Ottago, N.B.



Selections.

Two Sinners.

There was a man, it was said one time, Who went astray in his youthful prime. Can the brain keep cool and the heart keep quiet When the blood is a river that's running riot?

The sinner reformed, and the preacher told Of the prodigal son who came back to the fold, And the Christian people throw open the door With a warmer welcome than ever before.

There was a maiden went who astray, In the golden dawn of her life's young day; She had more passion and heart than head, And she followed blindly where fond love led,

The woman repented and turned from sin, But no door opened to let her in; The preacher prayed that she might be forgiven, But told her to look for mercy in heaven;

"Who Has Seen Christ in You To-day."

"The parson asked a strange question this evening," said John Swoll to his wife, Ann, on his return from church one Sunday.

"What was it, John?" "Who has seen Christ in you to-day?" I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest.

"That's true, John. I know that I often fall short of what a Christian should be."

"I'm sure that you and the children have not seen Christ in me to-day. If I'd remember to be like my Master, I should not have been so cross with you because you wanted to take your turn this morning."

"And I shouldn't have snapped you up and been so vexed," interrupted Ann.

"Then I used Tom roughly, because he worried me, and when he cried I boxed his ears, when a kind word would have made him all right. There are plenty of things I should have done, even to-day, if I'd acted up to the parson's question."

"We'll try to begin afresh, John. You're quick, and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

Monday morning came. John was up early, and before he went to work he asked that Christ might be seen in him that day. Ann did not forget that she too wished that Christ might be seen in her; and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another and toward their companions.

Thus, throughout the family, tom-

pers were quelled for Christ's sake, and pleasant acts were performed for Christ's sake; and John was able, in that same strength, to ask a fellow-workman to forgive the sharp words he had spoken to him the previous Saturday.

"I've had the happiest day I ever spent," John remarked to his wife that evening. "I know I've long been a professor, but I have not shown by my behaviour that I do really want Jesus to be seen in me."

"I'm sure it's just the same with me," replied Ann.

"I know why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are shining lights; we get into the same tempers, and use the same sharp words as men of the world, so we bring reproach on Jesus."

Dear reader, will you take this question home: "Who has seen Christ in me to-day?"

The Old Scotchwoman's Faith.

By the side of a rippling brook in one of the secluded glens of Scotland, there stands a low, mud-thatched cottage, with its neat honeysuckled porch facing the south. Beneath this humble roof, on a snow-white bed, lay, not long ago, Nancy, the Scotchwoman, patiently and cheerfully awaiting the moment when her happy spirit would take its flight to "mansions in the skies"; experiencing with holy Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands; eternal in the heavens."

By her bedside on a small table lay her spectacles and her well-thumbed Bible—her "barrel and her cruse," as she used to call it—from which she daily, yea hourly, spiritually fed on the "Bread of Life." A young minister frequently called to see her. He loved to listen to her simple expressions of Bible truths; for when she spoke of her "inheritance incorruptible, undefiled, and that fadeth not away," it seemed but a little way off, and the listener fancied he heard the redeemed in heaven saying: "Unto Him that loved us and washed us from our sins in His own blood."

One day the young minister put to the happy saint the following startling question: "Now, Nannie," said he, "what if, after all your prayers and watching and waiting, God should suffer your soul to be eternally lost?" Pious Nancy raised herself on her elbow and turning to him a wistful look, laid her right hand on that "precious Bible," which lay open before her, and quietly replied: "Ae, dearie me, is that a' the length ye has got yet, man?" and then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nannie would but lose her soul, and that would be a great loss indeed, but God would lose His honor and His character. Haven't I hung my soul upon His 'exceeding great and precious promises?' and if He break His word He would make Himself a liar, and a' the universe would rush into confusion!"

Nannie had cast her soul's salvation upon God's promise in Christ by the Gospel. She had found Him a "very present help in trouble"; and now, about to leave the weary wilderness for her everlasting home, could she think He would prove unfaithful to His word? No. Sooner than poor old Nannie's soul be lost, God's honor, God's character, God Himself must be overturned, and a' the universe would rush into confusion! Dear old pilgrim.

CATARRH, CATARRHAL DEAFNESS—HAY FEVER. A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. K.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 303 West King Street, Toronto, Canada—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

The Wonderful Springs - AT - FAIR HAVEN, MO.

FAIR HAVEN, in VERNON CO., MISSOURI, has become widely known from the fact that the FAMOUS HEALING SPRINGS are at that place. These Springs are known all over the West as the WONDER OF THE WORLD!!!

No other medical waters, known to man, possess the same healing and life-giving properties as do the waters at Fair Haven.

The CURES effected by them are simply wonderful—the action of the waters being immediate and effective!

These waters have attracted the attention of scientific men both in Europe and America, who attest to their wonderful curative powers.

The new city of Fair Haven is being built at these Springs—the proprietors and projectors being Christian men, whose aim is to establish a Great Health Resort free from the wickedness and vices that obtain at so many watering places. Thousands of dollars have already been expended in beautifying the extensive grounds, and many more thousands will be expended to make it the most attractive place for invalids and pleasure seekers in all the great West.

Homes in the new city can readily be obtained now by persons of small means! Young men, especially, who desire to own property at a place where values are increasing at a rapid rate, and where the moral atmosphere is all that could be asked for, would do well to examine into FAIR HAVEN!

Pamphlets containing history, description and full information respecting these wonderful Springs and the new city of Fair Haven can be obtained, either in person or by letter, by application to THE FAIR HAVEN AGENCY, 55 Yonge St. Arcade, Toronto, Ont.

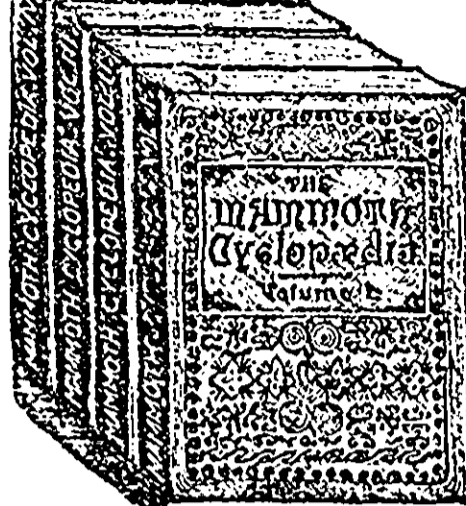
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From the above brief summary of its contents some idea of what a remarkably interesting, instructive and valuable work the MAMMOTH CYCLOPEDIA is, may be gained, yet only a fractional part of the topics treated in this great work have been named. It is a pleasure to us to be enabled to afford our readers so remarkable an opportunity. Through this extraordinary offer we hope to largely increase our circulation. Please tell all your friends that they can get the MAMMOTH CYCLOPEDIA in four volumes, with a year's subscription to our paper, for only \$2. Perfect satisfaction is guaranteed to all who take advantage of this premium offer. Those whose subscription have not yet expired will renew now will receive the MAMMOTH CYCLOPEDIA, and their subscriptions will be extended one year from date of expiration.

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The MAMMOTH CYCLOPEDIA will also be given free to any one sending us a club of four NEW yearly subscribers to our paper. Address all letters, THE EVANGELIST PUBLISHING COMPANY, 55 YONGE STREET ARCADE, TORONTO, ONT.

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TORONTO, MARCH 2ND, 1891.

Something for Theatre-Goers.

Whether many, or any, of our readers attend and defend the theatre we know not. If there be any of them who have looked with any favor upon it, a reading of the following extract may give them cause to change their minds:—

Miss Mary Anderson, who is a Louisville lady, has ever been regarded as one of the few pure women on the stage. She has been used as an argument against the preachers and others who condemn the theatre as evil in its influence and tendencies. It has been said: "If the theatre were so bad, would such a woman as Mary Anderson be in on the stage?" Of course the theatre as an institution might be very bad indeed, and yet there might be a few persons on the stage who were not corrupt. But now Miss Anderson has permanently retired from the stage because she is convinced it is evil, and she declares that she will never attend a theatre again.

This is no instance of disappointed ambition, for Miss Anderson attained the highest distinction of any woman who has acted in the theatre of this generation. Sometimes people find out a thing is wrong when they try to do it and fail. Not so in this case.

Neither is it a case of decayed popularity. After men have worn themselves out, even though they have attained success along certain lines, they sometimes have conscientious scruples which never bothered them during their times of success. But Miss Anderson's popularity has suffered no diminution. Indeed the declaration of her conviction that the theatre was wrong was called forth by an attempt on the part of a manager to engage her for \$5,000 a week.

Here then is a pure woman who thought she could have an honorable career on the stage, maintaining her uprightness and avoiding all wrong. She was influenced by no "Puritainical" ideas. She regarded the stage as a proper and honorable profession and she achieved the highest success in it; yet she finds, after a thorough trial, that it is all wrong, and she declares she will never act again nor will she countenance acting by her presence.

If this does not convince those church members who have been inclined to apologize for the theatre, we do not know what sort of evidence would convince them.—W. Recorder.

Some years ago, if we recollect aright, a New York theatre manager undertook, by presenting only "the legitimate drama," to conduct a theatre such that earnest Christians and the most scrupulously moral might attend. His effort was an entire failure. "The legitimate drama" does not draw and does not, therefore, pay. It is "the illegitimate drama" that draws and pays; and "the illegitimate drama" is of the earth, earthy, and of the flesh, fleshy, and that is why it draws and pays. Should any one feel like resenting this, let him candidly study the question and he will, if he be a sincere Christian desirous of framing his life according to New Testament prin-

ciples and models, we think, come to the conclusion that those who frequent theatres are "sowing to the flesh and will of the flesh reap corruption." Such is our conviction, and we therefore hold the theatre as an institution to be an enemy to good morals, to say nothing of the lofty ideals of character presented in the New Testament. Christians should give it no manner of countenance. Miss Anderson's testimony will, we trust, open the eyes of many who thoughtlessly, perhaps, have, by their presence at theatres, recommended to others one of the most pernicious institutions of our times.

Foreign Missions.

The Special Collection is requested to be taken up on the first Lord's day in March. But that does not mean that no other day will do. Any other day will do, for that matter. But it is very desirable that, just as soon as possible, all that the brethren can give should be sent to Bro. McLean, so that the missionaries may not suffer. We should be glad to know that every church in Canada would give according to its ability to this noble work. "Go ye into all the world and preach the Gospel to every creature," said our Lord. Who dare neglect that command?

Toronto Church Opening.

We call special attention to this announcement in another column. To what is said there we would add that arrangements are made with the railroads so that all who attend can get cheap rates. Buy a single fare ticket from your home station and get a certificate from the agent certifying this fact. Take this with you and on presenting it at the Toronto station when you return you can get a ticket for one-third single-fare. Let every one come, and don't fail to secure a certificate. For the benefit of those who are not well acquainted with Toronto we give the following directions. On leaving the Union Station walk to King Street. There take any Spadina car going west, and ask the driver to let you off at Cecil Street. Then you are at the church, where a committee will be on hand to receive and billet you. Now the people here are making ample provision for entertaining every one who comes. The only expense you need be to is your railroad fare. If you have any business in the city arrange to transact it then and you will have a good time and save money. Come and rejoice with us. It would do every Disciple in the country good to come and see what a great work is being done in Toronto, by the brethren throughout the country co-operating in building up the cause here.

Bowmanville Opening.

Perhaps no one event in connection with our work in this country was ever marked by so much enthusiasm and enterprise as the opening of the new house of worship at Bowmanville. Men sat down and proved it impossible to build such a house, and see it free from debt. Some few thought it desirable and set about doing it, and now it is done. When the car was first started for the new building, good people said there could not be more than \$200 raised. Seven thousand dollars have been raised, and a new and beautiful church tells that the Lord's people think that they should not live in houses of cedar while the Lord Himself dwells in tents. The Lord does not need our money, but we need that we give Him all that He gives us. All that we have and

are belongs to Him. If not, then we are not His. These are matters that we had better consider, and the sooner we consider them the better for ourselves.

As the Congregational minister stated in his remarks at the afternoon service we claim for ourselves high ground, and if we hold it we must prove it by our practice.

We believe we have a right theory, but I fear we come short in our practice. We cannot have a right practice without a right theory, but we can have a right theory without a right practice. If the Lord's people were right in theory and practice the world could soon be won for Christ. If we do the Lord's work in the Lord's way we can accomplish great things. There is some reason why the Lord's work is not being done. If we are not to blame for it the Lord is. Should we not at least act the part of gentlemen and admit that we are to blame, even if we are not willing to be Christians and confess our shortcomings, and strive to be more diligent in His service.

Talk about the Disciples as a people being poor. They have thousands and thousands of dollars more than they know how to use. It is too bad that they have so much. If they were poorer in this world's goods they would be richer in good works.

While speaking thus we believe that two Disciples in this country are entering on the dawn of a very bright day. They are seeing that there is a brighter day before them than any other religious people in this or any other country. We are able to utilize our forces better than any other people. We can accomplish more than our brethren in the States.

We do not ask our friends to give hundreds of thousands of dollars to build up colleges, but we use our Provincial University and ask the men of means to assist in the preaching of the Gospel.

For this we must have preachers and church buildings.

Get a good preacher and you can soon have a good house.

If your preacher is cold and always discouraged, you will not accomplish much. If he is full of zeal and enthusiasm don't chill him. The reason there is a new house in Bowmanville free from debt is because Bro. Baughman, full of zeal and love, set aglow the warm hearts of a truly good people. To speak of Bro. Baughman with sorrow seems impossible when we think of a life (a short life) accomplishing so much for the Master. While he courted no one, he found a warm place in the hearts of all the church and many of the towns people. He is honored and lives, and will continue to live, in the minds of many, many people, and his works do truly follow him.

If the Disciples are not perfect the Bowmanville people have attained perfection in regard to hospitality. Not to strangers, because you cannot be a stranger when you are there. If it were possible to be too kind one would say that these people are in danger. I am sure no one of all the visitors will ever forget the hospitality shown to them.

Bro. F. M. Rains is the right man in the right place. He does not beg for money, but speaks of the work in such a quiet, credible and pleasant manner that you are inclined to feel that you had better do your part while you have the opportunity. If there are any people in the Bowmanville church who are not now happy it will be those (if there be such) who feel that they have not done what they could and should.

Some people think it wrong to raise money at church openings. Do such give their share? Giving is a part of worship, and it is in order to give when it is needed.

The person who presents to you an act of kindness for which you should thank him. In Bowmanville all gave of their means, so there was nothing wanting. We trust there may soon be many more churches built and paid for in this broad country of ours. There can be. Will there not be? Let us do good as we have ability.

D. M.

In "Woman's Work," last number, the "poet French" should have read the "poet French."

We request our friends to observe that all matter intended for publication in THE EVANGELIST is to be sent to the Editor, Erin, Ont.

We are pleased to insert Mr. Bevan's article on "The Order of Confirmation"; and when Bro. Sheppard replies, as we presume he will, we shall be glad to hear from Mr. Bevan again.

The article on "Union on the Mission Field," by Bro. Garst, one of our missionaries in Japan, will be read with interest as being fresh from the Mission Field. We invite Bro. Garst to write for THE EVANGELIST again and often.

A private note from Bro. Joseph Franklin informs us that his wife and himself arrived in safety at their home in Bedford, Indiana. At the date of writing Bro. Franklin was engaged in a very interesting protracted meeting in Bedford, of the results of which he has promised to write us.

In an editorial on the Dominion Elections the Christian Guardian expresses an opinion in harmony with what we have been saying in THE EVANGELIST. It says: "This is the time for electors to show that their profession of temperance principles is something more than talk." Of course it is, but temperance people will not think much about Prohibition until after the elections, and then, perhaps, they will circulate petitions to Parliament. Now is the time to petition Parliament, but it won't be done.

The readers of THE EVANGELIST will do well to read the advertisement of FAIR HAVEN SPRINGS in another column of this paper. The brethren owning these Springs are responsible and reliable in all regards, and their enterprise is assuming vast proportions. Thousands of dollars will be made at Fair Haven during the next year or two. There are no risks to run, and a small investment there in the new city will yield ample returns. Send to the Fair Haven Agency, 55 Yonge Street Arcade, for pamphlet and maps describing this wonderful place. You will do well to send for pamphlet at once and learn all about this great enterprise. You will never regret it.

It was with pleasure we received No. 1, Vol. I., of the Ontario Christian Magazine and Monthly Journal. It is a twelve-page pamphlet published by the Christians, and opens with this statement: "Depend upon it, the Executive Board would not enter upon the work of publishing this magazine except under the deep conviction of duty, and we believe all who have given any thought to the subject are convinced that it is an absolute necessity; that our work cannot be carried forward with any degree of success without a journal for the purpose of

recording progress." We trust the Board will find this new venture more successful than their most sanguine hopes lead them to look for. Of course, it is a small venture, but the smaller it is the more heartily it must be supported by every congregation or it cannot succeed. The sooner any body of people appreciate the benefit of a live paper, the sooner they will start on the road to success.

The Musical Messenger is a monthly magazine of thirty-two quarto pages, published by Fillmore Bros., of Cincinnati. No. 1, Vol. I., is to hand, and contains fifteen pages of excellent reading matter and fourteen pages of sheet music. It contains articles on subjects such as "The Tribulations of the Choir Leader," "Hints on Harmony and Composition," "Teaching Music to Children," "Teaching Vocal Music," "Campaign on Voice Culture," "The Choir's Way of Telling It," "The Province of Music," "Theory of Singing Schools," etc. "Good Bye," by Fred. Woodrow, with music by Chas. H. Gabriel, and "Who can Tell," by D. R. Lucas, with music by J. H. Roscerans, are two excellent songs. Add to the above the many other things in the Messenger, which are of practical value to all interested in music, and you have a magazine which is worth three times the price, which is but \$1.00 per year. Send all orders to The Evangelist Pub. Co., 55 Yonge Street Arcade, Toronto.

The following are the Lenten regulations to be observed in the Archdiocese of Toronto:—

- 1st. All days of Lent, Sundays excepted, are fasting days. 2nd. By a special dispensation from the Holy See, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent. The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lent, as also on all days of abstinence throughout the year, by those who cannot easily procure butter.

The season, within which all who have attained the proper age are obliged to make the Paschal Communion, commences on Ash Wednesday and terminates on Trinity Sunday.—Irish Canadian.

Those rules may please our Catholic fellow citizens, but for our part we prefer to regulate our own bill of fare during Lent, and all the year round. They make one think of what Paul says, 1 Timothy iv. 3.

The Canadian Methodist Quarterly for January, 1891, is to hand. It is, we think, a good number. We have not yet had time to give it a thorough reading. An article on "the Methodist Liturgy" attracted our attention, and upon turning to it under the heading, "Baptism of Adults," we found this statement: "As to the mode, a choice has, from the first, been allowed as to immersion, sprinkling, or (1786) pouring." Notwithstanding how many Methodist ministers have ridiculed immersion, and opposed it with might and main as being unscriptural! And how many, after all, rather than lose a member, have done what they believed an unscriptural act in the name of the Father, and of the Son, and of the Holy Spirit? We have often wondered how an earnest soul, desiring to



be immersed in obedience to the command of the Lord Jesus, could endure to be immersed by a minister who had not himself been immersed, who did not believe in it, and who had used every means to dissuade him from being immersed; and another marvel is how persons, who are convinced that believer's immersion is the baptism ordained by the Saviour, can remain in the fellowship of a church that sprinkles infants, and thereby give their countenance to what they believe to be wrong. The Quarterly is \$1 per year; single numbers 80 cents. Rev. A. M. Phillips, 11 Avenue Place, Toronto, is the business manager, to whom subscriptions may be sent.

Church News.

Toronto, Feb. 23.—On last Lord's day (22nd), at Denison Avenue, a young lady was received by letter; a young man was received who had recently been baptized, and another young man confessed faith in Jesus. A number of our people went to Bowmanville to rejoice with the brethren there at the opening of their house. J. R. GAFF.

WILTON, Feb. 21.—The series of meetings conducted by Bro. Lediard have closed, the immediate result being seven additions to the little church here, one restored and six by obedience. It has been a season of spiritual growth and rejoicing with us. Bro. Tovell was with us on Lord's day, on the morning of which two of the confessions were taken, and in the evening three were buried in baptism and raised to walk in the new life. L. E. C.

St. Thomas, Feb. 18.—Our meeting closed on last Monday evening with three baptisms, making twenty three added to the Lord, and all by confession and baptism during Bro. Moffatt's four weeks' preaching. Much good has been done besides these immediate results by the clear and forcible presentation of the truth to the people. We have organized a Y.P.S.C.E., and are hopeful of good results, a blessing to our young members, the church, and friendly young people. T. B. KNOWLES.

HAMILTON, Feb. 22.—One excellent man made the good confession during Bro. Franklin's meeting. I learned since that Bro. Franklin had seven confessions the first Lord's day after he arrived home. This is one illustration of the difference between work here and the States. Had two additions last week by obedience to the Gospel of Christ. One united recently by letter, making four added since last report. Sorry I could not attend the opening services in Bowmanville. May the Lord bless the efforts of those brethren. M. PENN.

Personal Mention.

Bro. Jesse H. Berry, of St. Louis, Mo., is in the city, the guest of Bro. J. R. Gaff. Bro. Berry was here in December last. Since then he has visited the "Old Home" in Pennsylvania, and has returned to the city for a short time to attend some unfinished business. He speaks very hopefully of the Master's cause in the States, and is delighted with the favorable "outlook" for the Disciples of Christ in Toronto and throughout the Province. He will return to the States in a few days.

Bro. T. H. Capp, of St. John, N.B., made us a pleasant call, Feb. 25. He is preacher for the church in St. John, and co-editor of The Christian. We were very much pleased to make Bro. Capp's acquaintance, and to hear from him concerning the brethren in the Maritime Provinces.

Co-operation Notes

CONTRIBUTIONS.

Home Mission Fund

Table with 2 columns: Name and Amount. Includes Ch. Hengarn (\$16 00), Macaulay (3 00), Ridout West (1 14), Ridout East (1 20), C Sinclair (5 00), Mrs C Sinclair (5 00).

Hamilton Building Fund

Table with 2 columns: Name and Amount. Includes Wm. W. Dixon (\$1 00), Geo Munro, Cor. Sec.

Toronto Church Opening.

As previously announced in THE EVANGELIST the new church at Cecil and Spadina Avenue will be dedicated on the third Sunday of March (15th). The church in Toronto is deeply sensible of the interest manifested in our work and growth, and is deeply grateful for this interest and for aid extended us by brethren and friends everywhere. Recognizing, also, that the possession of the advantages gained in such a house and location mark a new and very important epoch in our work and history, we extend therefore not a formal but a warm and hearty invitation to all brethren and friends to meet with us and rejoice on this important occasion. Arrangements will be made to make all who may attend from a distance comfortable. Bro. A. N. Gilbert, of Cleveland, Ohio, will be present, nothing hindering, and preach morning and evening, and Bro. Geo. Munro, of THE EVANGELIST, in the afternoon. There will be services at eleven a.m., three p.m., and seven p.m. Bro. Gilbert is one of the ablest preachers among us, having a reputation as wide as the brotherhood. He will remain with us during part of the week, and perhaps over a week. All persons coming from a distance will go to the church house near the corner of Cecil Street and Spadina Avenue, where they will be met by a committee who will take them in care.

W. J. FORRESTER, J. R. GAFF, Secretary. Minister. Feb. 23, 1891.

Dedication at Bowmanville.

The 22nd of February will forever remain a red-letter day in the history of this congregation. The long looked for event, the parent of anxieties, the occasion of heartfelt prayers, the time of victory has come and gone, and once more we settle down to the dull monotony of ordinary life. Church dedications have been so rare among us in Ontario that when they come they receive the appreciation of pure gold. They are good in a great many ways. They teach many lessons. This one has taught us the lesson of doing as never before. We can do great things if we will. We can never do anything as long as we are under that impression. When Christians with splendid opportunities for doing good are glum, despondent and continually deploring their inability, the Devil is having a grand jubilee. When we pursue such a course we could not please him better had we enlisted in his service instead of God's. We ought to utilize all the time spent in looking at the dark side of things in working for the Master, because all the repining in the world will not add one farthing to our treasures either in heaven or on earth. A stream cannot rise higher than its source, so we can never rise higher than our ideal, and if the ideal consists in can't, impossible, and like expressions, we will live in the securest harmony with it. Too many churches are on the negative side; they are trying to draw warmth from the frigid zone. I read a few days ago of some explorers who were planning an expedition to the North Pole in a balloon. I have seen a few churches

in my time which if these adventurers saw they would conclude that they were as near the object of their search as was desirable to be. Let us wake up, and if we were as wide awake as we are now listless then would we be on the highway of success.

But I will now proceed to tell something of the dedication and the history of the cause in this place. An organization has been had for over half a century, but as to anything definite of it we have no records; and there are none now living who can give us any reliable information past thirty-five years. Bro. Campbell, Bro. Ben Franklin and Bro. Lard have preached here, but the work was given permanency chiefly through the labors of Bro. Lard. Our growth in numbers has not been phenomenal, but the stability of the church together with its influence have served as a compensation for what we lacked in numbers. Three churches have marked advances made; and the fourth and latest period marks the most prosperous in our history. The building of our present edifice was undertaken from a sense of duty. The fact is the new was demanded because we had outgrown the old; and a change became a necessity through the labors of our lamented Bro. Baughman, who in the midst of his most useful days on earth was invited to join the society of Heaven. None ever refuse that invitation. We go, but the good that we do lives after us, and our brother memorialized his worth by what he did to bring about a change for greater good. Around his name lingers memories of love as bright as the sorrow that hovers above his tearful grave is dark.

The work moved on, and to-day we have as fine a house of worship as can be found among the Disciples in Ontario, with very few exceptions. In style it is of modern architecture, built of brick, and presents a very pleasing appearance. The auditorium has a seating capacity of about three hundred, though for the present we have put in about two hundred and twenty chairs upholstered in plush. We have a fine baptistry with apparatus for heating the water attached. The space in front of the baptistry is enclosed by elegant curtains of crimson velvet, but to be understood and appreciated one must see the arrangement for himself. The pulpit and its fixtures are in keeping with the artistic taste displayed throughout the entire work. There is also a place set apart for a choir, but as we have no militia stationed at Bowmanville, and only one policeman, it has been thought best to do without a choir for the present. The building is heated by a furnace and lighted by electricity. The windows are of leaded glass. The basement contains class rooms, kitchen, etc., and will be ready for use in a few days. The total cost of the entire work is about \$7,000, of which \$3,500 had been raised by subscription before and during the time of building.

The day of dedications smiled propitiously. Everything was in readiness. Many of our brethren from a distance favored us with their presence. Among our preaching brethren we were glad to see Bro. John and Donald Munro, and they, with me, can testify that many others of our preaching brethren would have been warmly welcomed to Bowmanville. By previous arrangement Bro. F. M. Rains of the Christian Standard was with us. There ought to be a score of preachers like him in Canada. He is aggressive, earnest and full of enthusiasm. You are not in his company long before you see how little you have done and how much

there is to do. Long before the hour of service had arrived the house was crowded, and Bro. Rains based his sermon on the words of Jacob "This is none other than the house of God, and this is the gate of heaven." It was a good as well as an appropriate discourse. At its close an appeal was made for funds to cancel the \$3,500 debt still remaining. The brethren responded with such liberality that they astonished themselves.

On Saturday many said that the debt could not be paid, while a few said it could, and the few with that end in view went to work. At this service about \$2,000 were raised. In the afternoon a platform meeting was held and Rev. M. Pratt, Congregationalist, and Rev. R. D. Fraser, Presbyterian, favored us with some good words. Of course some things were not exactly orthodox from our point of view, but this only shows how much there is yet to be taught and learned. Bro. John Munro was also numbered among the speakers, and added enjoyment to the meeting. We should have been glad to have heard from Bro. Donald and Bro. Rains but time did not permit. We celebrated our Redeemer's death at the close of this meeting, and we could not help realizing that He was not far from us. At night a crowded house listened to Bro. Rains while he spoke on the parable of the mustard seed. At the conclusion of this service another appeal was made and the remaining \$2,000 was raised, making in all \$3,500, sufficient to cancel the entire debt. This was one of the best features of the dedication. On Monday night Bro. Rains preached on the "Old Paths," and left on the 8.30 train for Cincinnati. We hope to see him again soon and hear more of his inspiring words.

We have great reason for rejoicing and thanking our Heavenly Father for all the blessings that we have received. What we have done, brethren, is a proof that a great deal more is yet to be done and can be done if we will only go to work with a will. God's people cannot fail while all the precious promises of help are in His word. If we would make our religion our business instead of our business our religion the Devil would immediately make an assignment. Let us remember that the fulfilling of our obligations to God is the only payment of a debt that really makes us rich, and that we never do our best for God until we do our all. May we all be more earnest and active in the Master's work, and enjoy many such seasons of refreshing as that on the 22nd of February is my prayer. E. B. BARNES.

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I have just read "Peculiarities of the Disciples," a series of five sermons by B. B. Tyler. I am much pleased with these sermons, and believe their wide circulation will do good. Bro. Tyler understands the gospel of Christ, and loves to present it to his fellowmen in its New Testament setting. These discourses very clearly and correctly set forth the teaching of those who are pleading for primitive Christianity. Bro. Tyler has been misjudged. Many brethren have thought him over-liberal. His five sermons prove him true to the peculiar and distinctive positions of our rapidly growing brotherhood. Let the little book be read by many. We have confidence in it. FRANK TALMADE. Pittsburg, Pa., June 21, 1890.

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Children's Work.

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

Happier Days.

I said to the little children, You are living your happiest days, And their bright eyes opened wider In innocent amazement.

I said to the youth and maiden, You are living your happiest days, And into their sparkling eyes there crept

I said to the man and woman, You are living your happiest days, As they laughingly watched together Their baby's cunning ways.

I said to the aged couple, You are living your happiest days; Your children do you honor, You have won success and praise.

The Japanese Christening.

BY TOZO OHNO.

DEAR CHILDREN,—When I was visiting last summer among your churches, Sunday school teachers asked me to give an address on "Japanese Children," the little folks in my native country, what they are doing and how they are enjoying the happy life of childhood, but I felt very sorry I could not tell you about them, as I was only a little baby about a year old when I visited you.

Can you believe it? Well, I will tell you how I was only a little baby of one year at that time; you know it was only one year since I came to Canada and commenced to speak your language, which is very strange to me.

Can you ask a baby to tell you a story? I think not, but I am growing very fast and now feel able to begin the story of Japanese child-life in the children's column in your paper.

When the summer comes and I have no school, then I will visit your churches, and tell you many curious stories of Japan.

I hope you will excuse my poor English, because I am a stranger. If you come to Japan and try to learn Japanese, then you will know how difficult it is to speak a foreign language.

Now, where shall I begin the story of child-life in Japan? Well, I will commence the story at the christening. This ceremony is only second to the marriage ceremony, and wealthy people spend much money on the festival, especially for the birth of the eldest child.

On the morning of the thirty-fifth day after it is born the nurse shaves the baby's head after its bath. It is then clothed in a beautiful dress sent by its maternal grandmother. Thus prepared, the baby is brought to the reception-room. Here are beautiful dining tables on which are placed rice, cuttle-fish, perch, wild duck, oranges, plums and persimmons. Among these emblems of the welfare

\*You must not think from this that Japanese share their head like the Chinese, for they do not.

of the baby we must not forget the crane soup, which is to signify long life for the child, as the crane is a long-lived bird, supposed to live a thousand years. The guests may not say any word of sorrow or unhappiness at the coronial table, as that would be a bad omen for the baby.

After they have finished the ceremony of dining, the nurse comes in with the baby which every one embraces, passing it from one to the other around the table.

This is the end of the ceremony indoors. The next part of the performance takes place in the open air.

It is the shooting of the arrow. The nearest relatives of the mother bring a bow and arrow made of a peculiar fragrant wood, which is given to the nearest male relation. With this he shoots to the four points of the compass in succession. This is a custom which comes from Japanese romantic history. There was a long time ago a great hero who conquered all the tribes of Japan with a bow and arrow of this same fragrant wood. So, as the Japanese are very warlike, they wish their babies to be like this great hero, and hence this ceremony of the bow and arrow.

Next follows the choice of the name. In the case of Buddhists the priests will give the name to the baby; for instance, for boys such names as Narundo, or "to be good boy," Makoto, or "earnest baby." For girls the names are always taken from flowers, that the girl may be beautiful like the flowers, and the priests always give such beautiful names as Hana, or "Pretty Flower," Kiku, or Chrysanthomum, Fusa, or Rose.

After the ceremonies are done, all the guests and relations take baby out for its first visit to the Buddhist temple to which the family belong. The priest, who is living in the monastery, will baptize the child in the name of Buddha, and ask: "Will you become a good servant of Buddha?" The mother answers for the baby: "Yes, I will be a good believer in Buddha." He asks again: "Will you come to this temple always to worship Buddha?" and the mother answers: "Yes." After seven days they pay the second visit to the temple and offer a certain sum of money.

Then the priests read a holy book of Buddha for the welfare of the baby, and the ceremony is finished.

This is the christening in Japan. So, you see, Japanese children do not know the true God, as they are taught the heathen worship. If you read this story you should feel sorry for them because they do not know of Jesus Christ, and when you grow up to be men and women I hope some of you will come to Japan to tell them about Christ, our Saviour. I will tell you in next paper about some of the amusements of the Japanese children.

NAPOLEON'S HEAD.

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Woman's Work.

Conducted by Mrs. B. M. Brown and Miss Jessie H. Agnew. Everything intended for this column should be sent to Mrs. B. M. Brown, 1114 Gt. St., Ont.

An Appeal.

[Paper read at the August Meeting of the Wainfleet Auxiliary.]

There's a call for willing workers In the service of the Lord, If we're clad in His own armor We may win a rich reward.

Are we ready, are we willing Any sacrifice to make? Our ease or inclination To give up for Jesus' sake?

Are we thoroughly in earnest, Do our hearts with pity thrill, When we think of many millions Under sin and bondage still?

Do we give as we've been prospered, Making reckoning just and fair, Counting all that we're receiving And reserve a goodly share?

How can we with conscience say, Greet each day with morrices fraught, Blessings rich and rare enjoying From God's hand and give Him naught?

Neither money, time, nor talents— E'en a thought is scarcely given, Can we thus, my brother, sister, Be prepared to enjoy heaven?

Well we know the Great Creator Could our puny help disdain, And our ways and means despising In omnipotence might reign.

But His stewards He has made us, And a charge to us has given, That we go and teach all nations, Pointing them the way to heaven.

But the cares of earth surround us, And its joys our souls allure, While we make our greatest efforts Its frail treasures to procure.

Why are we so very anxious For earth's gifts to grovel thus, When we know that crowns and mansions Are prepared in heaven for us?

All are not required to journey Into far and distant lauds; Our duty may be nearer, Home work has its just demands.

Still our hearts may be uplifted Frequently in fervent prayer, And our purses oft be opened To sustain the workers there.

Thus we'll win the world for Jesus, And ourselves will happy be, Happy here our duty doing, Happy in eternity.

Mrs. Wm. ANGLE.

Wainfleet, Aug. 3, 1890.

The Jewish population of Palestine has increased 70,000 in the last five years. In 1841 Palestine contained but 8,000 Jews; in 1883, 20,000; and of 1888, 80,000.

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Self-Denial Among Christians.

EMMA R. WHARTON.

The gospel should be to each Christian a treasure of such priceless value that he would give all the wealth of this world to gain it for himself, or to give it to others.

Every true missionary who goes out to preach the gospel among the idolaters of the nations, literally gives his life for the work. It is perhaps not necessary that every Christian at home should practice self-denial in the same degree that the whole world should be evangelized.

It is not an exaggeration to say that the church of Christ has not experimentally learned the meaning of self-denial. It is defined "the denial of personal gratification," but how few there are in the great body of those who profess to be followers of Christ who have ever denied themselves a single personal gratification to send the gospel which has done so much for them to those who have it not!

Mention has been made of the fact that \$100,000 was raised by the Salvation Army by two weeks of self-denial. We ought all to know how the Ceylon and Indian Contingents raised their portion of it. In India and Ceylon the officers of the Salvation Army (who are

all Europeans) receive each the enormous wages of \$25 a year. Common soldiers receive nothing but what they can solicit. Officers and soldiers alike wear the simple native dress, go without shoes or stockings, and live on the native food consisting mostly of rice and coarse wheat cakes, officers alone enjoying the luxury of tea and coffee. Often have we seen Mrs. Mayor Tucker, a refined English lady, Dr. Oran, a man of culture, and hundreds of their "lads" and "lassies," treading the burning streets of Bombay with bare, white feet, selling the "War Cry" to the passer-by. No one but God knows how these heroic people, however much mistaken in other respects, have suffered from exposure and want of proper food, for their belief, in that deadly climate. It would seem that they were already practising self-immolation to the extent almost of human endurance, when, suddenly, came from headquarters the call for two weeks of self-denial for missions. Cheerfully, and without a murmur, the officers gave up their tea and coffee; the soldiers found some way of giving up something, and at the end of the time they had raised \$100,000.

One hundred thousand dollars from the bare-footed, starving Salvation Army in two weeks, and we, a body 600,000 strong, living in luxury and comfort cannot raise it in one year! Cannot? God helping us, we will, and this will be only the beginning of greater things. What wonder, if the Salvation Army could do this, that the Wesleyans in England have called for an offering this year of \$50,000 from their ministers alone. To think of these and of many other instances of real self-denial among native Christians in heathen lands that others might hear the gospel, to say nothing of the example of Christ and the apostles and martyrs, makes one doubt if the Disciples of Christ are as yet a missionary people at all. It should be a startling fact to Christians that to-day, eighteen hundred, nearly nineteen hundred years after Jesus commanded his church to preach the gospel to the whole creation instead of a universal belief in the One Great Sacrifice for sin, in many places human sacrifices are being offered to idols in the heathen world.

No, before we learn the meaning of self-denial we must first learn to give. It is no longer a question whether the heathen will have the gospel or not. There are other peoples who are awakening on this point, and God has given his immutable promise that "This gospel shall be preached unto all nations," and that "He shall gather his elect from the uttermost parts of the earth." But it is a question whether we will be saved if we do not awake from our sleep and respond to the battle-cry of the Lord. Behold, what grace he has manifested, what encouragement he has given us!

Lexington, Ky., Jan. 31, 1891.

Methods of Raising Money.

There are some rather questionable methods of raising money adopted by the churches. These have been severely criticized and condemned, as inconsistent with the Christian religion. The Roman Catholics organize lotteries, which involve systematic gambling, for church purposes. But the Protestant churches are not blameless. We hear of charity balls, church fairs, festivals, bazaars, fan-festivals, apron-parties, tableaux, grab-bags, and other devices which are practised as ways and means of getting money for church enterprises, because the people cannot be induced to give directly the amount needed.

We are often written to by correspondents asking whether we approve

of certain doings which they describe. We do not undertake to answer such questions, partly because we do not assume to supply a standard of right and wrong in all things for other people, and partly because it is necessary to have a full and impartial knowledge of the facts in every case before pronouncing judgment. Everything must be judged on its own character and tendency. The main question to be settled is, Is it contrary to any scriptural rule of life and duty? We see nothing wrong in charging an admission fee for a lecture or a tea-meeting, even though it be admitted that the necessity of having recourse to this method of obtaining money may not be a sign of a high state of spiritual prosperity.

But whatever may be said in defence of these indirect and ingenious ways of getting money, they are adopted as a substitute for the direct gifts of the people. If the members of the church gave liberally and systematically to sustain every department of church work, these things would not be needed. With the wealth that is now in the hands of those who belong to the churches, if there was a just sense of obligation in regard to giving, there could be no necessity for adopting any questionable method of getting the money required. That some of these devices are wholly out of keeping with the sacredness of the place where they are practised and the dignity of the object, must be frankly admitted. They are injurious, because they prevent the proper training of the people in liberality, even where they may not do direct harm. Let us have a genuine revival of liberality, and these doubtful catch-penny expedients will disappear. At the same time, those who withhold their gifts and do not give what they ought, are very much to blame for the adoption of these unscriptural methods. We have no sympathy for people who grumble and complain about these contrivances, but who do nothing to render them unnecessary. The ladies of our churches are not so anxious to take upon themselves the trouble of providing for tea-meetings and bazaars. Let every man give according as God hath prospered him, and there will be no cause to complain about questionable ways of raising money.—Christian Guardian.

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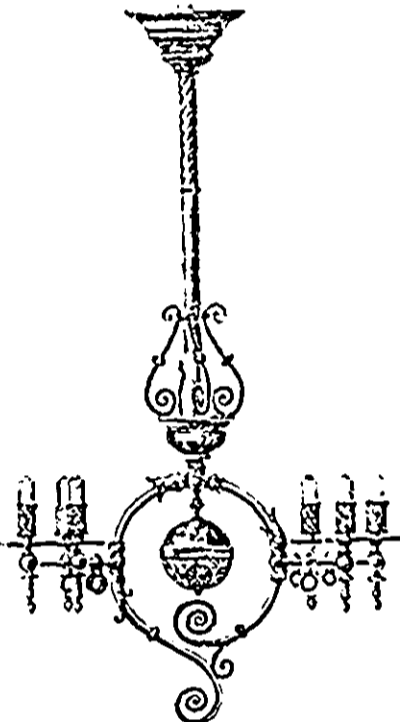
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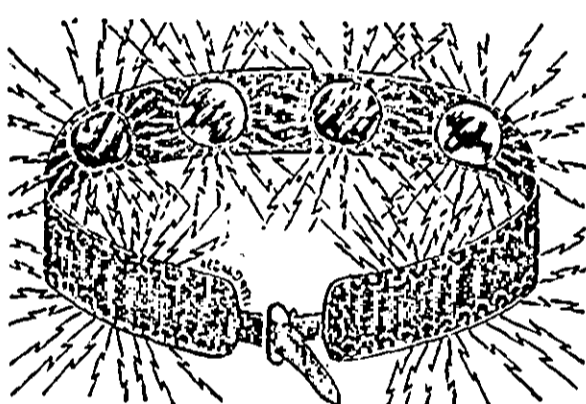
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