

Conan Robertson
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The Canadian Evangelist.

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

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THE Canadian Evangelist

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

Selections.

The Craving for Immortality.

That death does not end all—that the grave is not the goal of humanity, but only the gateway to a new existence of vaster range; this is surely the greatest discovery that the annals of the world record. Is it a discovery, or is faith in immortality universal? This is a question which has been much discussed. The truth I believe to be this: The longing for immortality is, like the thirst for knowledge or any other of the supreme wants mentioned to day, native to human nature; but it does not follow that in all ages, or in all countries, it must have been keenly felt. An instinct may be native to the soul, and yet long be latent; we can tell in what age, for example, and among what race the passion for wisdom first arose. It is not so easy to tell where the longing for immortality first decisively asserted itself. It does not seem, however, to have been in any of the three historical peoples of antiquity already mentioned—the Greeks, the Romans, or the Hebrews. Historians speak rather of Egypt and Persia—two countries lying on the dim borderland between the bright circle of civilization and the surrounding continents of darkness—as the places where man first came to full consciousness of this demand of his nature.

But once having asserted itself, the sense of this want can never die out of the human soul. Now and then, indeed, men may be heard speaking as if mankind might give up this hope, and be perfectly content to die as a dog die. In the same way, last century, Rousseau and others advocated a return to a state of nature, in which there would be no more curiosity for knowledge or passion for wisdom than in the minds of savages. It is just as unlikely that the passion for immortality will die out of the minds of men as that the intellectual thirst which first grew keen in Greece will disappear and trouble men no more. And the calamity, if it were possible, would be an even more degrading one.

It requires, indeed, special experiences thoroughly to evoke this longing. It may be invoked by the sense of the inequalities of this life, which a more perfect world needed to redress. Per-

haps no one can feel the passion for immortality fully who has not known what it is to love intensely—to love wisdom, or to love moral perfection, or to love another heart. It is as your whole being goes out to an ideal object that it becomes intolerable to think that death is to interpose and end the development which has promised to be so vast, but has only commenced. Sometimes it is while standing by a deathbed, on which lies one whose physical frame is worn to shadow and on the verge of dissolution, but whose mind, instead of decaying with the body, seems only to be disengaging itself from obstructions and beginning to expatiate in its native strength, that one is pierced with the conviction that the spirit does not die with the body. But perhaps the most authentic intimation we receive from immortality is from conscience—it is that dread of something after death which accompanies the commission of crime, and gathers round the soul, as on the eve of dissolution it looks back to the unpardoned sins of a lifetime. In that dread hour men know that they have not done with their sins yet, but will have to face them again beyond the veil.

Thus immortality is not only a great hope, but also a great terror. We passionately long for it, and yet at the same time we recoil from it in guilty fear. Who can reconcile this contradiction? Our Bible gives the answer: "Christ is made unto us redemption." He is both our redemption from death and our redemption from sin in one. In him the great hope of immortality receives its justification, and in him the great terror is transmuted into immortal joy.—Rev. James Stalker, D.D.

Ignorance of the Bible.

One reason why so many busy men are not religious men is their lack of knowledge of the Scriptures. Business men are well informed on general topics. Talk with them in their counting room, they can tell you much about civil law, they are well posted in politics, they have some general information in literature, while the science of business is a study in which they are always ready for an examination. But ask them their view of religion, and how few have any well-defined ideas on the subject! Ask them of Bible truth, and how few can give a reason for whatever of belief or disbelief they have!

This want of knowledge of the Bible on the part of men and women who on all other subjects are well-informed is the real cause of much error and unbelief. Here is a book which contains more general information than all the newspapers, and yet most business men pay more attention to their newspapers than to the Bible. They know but little about the only book that can teach them religion. If they knew as little of mathematics, the science of business, the use of the arts and implements of industry, they could not get a living. Then is it strange, with their ignorance of the Bible, they should not get a Christian living?—Selected.

My Guide.

I asked for a guide; my sight was dim,
The way grew dark, and I asked for him
Out of my pressing need.
My wandering feet were prone to stray
Off from the beaten, well-worn way
And I was faint indeed.

One came. His voice was low and sweet,
And I marked how torn were his weary feet,
As he said, "The path I know,"
While he kindly laid my hand on his arm,
And whispered, "To thee there shall come no harm,
In the path we twain shall go."

Was he a stranger, ye ask, and think
I must needs shrink from his gentle guidance
Till I had proved him true?
Scarcely before had I looked on him;
But his sight was strong though mine was dim,
He had watched me my whole life through.

Yea, more than this, when he saw me lost,
The space from his Father's house he crossed,
A wilderness bleak and wild;
He came through the briars and thorns
and heat,
Though he left in blood the print of his feet,
And sought me a wandering child.

My Guide,
Or my smallest needs to him confide,
With his words so kind and true,
Spoken afresh to me day by day,
As he bids me journey, or bids me stay
Where he gives me work to do?

I only long that my eyes may be
Steadily fixed on him, that he
May guide me at his will—
That my hands be faithful in work
I begin,
And my willing feet on his errands run,
Or, when he bids, stand still.

Will ye not try this Guide so good?
He hath bought you, too, with his precious blood
And watched your whole lives through.
There is room on his arm for you to lean,
He will ever be, and aye, hath been,
"A Leader" strong and true.
—Anna B. Troth.

Dr. Talmage on Marriage.

When a man builds his earthly home, he decides his eternity. I know that affiancing is usually looked upon as something to be merry over, instead of something to be praying about; but what step is their fraught with such weal or woe? Is it not strange that an affair charged with such temporal and eternal import should depend on a whim or a glance? I do not think I put the case too strongly when I say that when a young man marries, he marries for Heaven or hell! If he bring into his household the right kind of influences, the home will be elevated and upward in its impulses. If he bring the wrong kind of influences into his house, he will go down, he must go down. Build not your home on the colour of a fair cheek; or the sparkle of a bright eye, for life is not a gay romance, but a tremendous reality; and there will come a time in your house when you will want not so much a pot or a toy as a heroine.

There will be a time when the outside world will be dark enough, and you will come into your home wanting most of all a cheerful word, and to see a countenance unobscured, yet sympathetic. There is a man—his head is gray now—who looks back to the time of some great business disaster, when his soul sank within him, and his mind almost dropped from its throne; yet after the duns, and toils, and annoyances, and insults of the day, he went to his house and shut the door against the world of annoyance, and there, amid the sweet home voices of those who had never betrayed him, found a foretaste of that Heaven where panics never come. Why, he hardly dared tell his wife of the business misfortune. He said: "She will not be able to endure it." But when he was compelled to tell her, how sweet was to find that she was as happy in a small house as in a large house; and after the piano went she still could sing without the accompaniment as well as she ever sang with it—

"Jesus, lover of my soul,
Let me to thy bosom fly."
—N. Y. Observer.

Define your Terms.

It is indispensable, if we are to reach any clear grasp of essential principles, that in discussing them we should know what we think, and say what we mean. Nowhere is such precision more urgently demanded than in the treatment of religious themes. It would often prove a safeguard against misunderstanding and bitterness. It would always go far to make debate intelligible and profitable. It would shut off much noisy, but vapid, declamation, and would silence many fierce anathemas. Instances will readily occur to anyone familiar with current religious literature. Here, for example, is a man inveighing against dogmatism and hide-bound orthodoxy. We say, please specify, and he can't give an item. Another is distressed over heretical "trends" and "tendencies," but fails to tell us what they are. One orator, who delivers himself vehemently about the "new theology" and the "higher criticism," is aiming at something quite different from that which another designates by the same terms. "Christian consciousness" has lately been the subject of much profound dissertation. We suspect that it would be sensibly reduced in volume and vehemence by a correct exposition of the phrase. To "deal in watch-words overmuch" is a snare in other senses besides that of Tompson's wise warning. Let the preacher apply this in making his sermons. It may knock the bottom out of some of them, but it will give greatly increased reality and value to those that stand the test. In a recent ecclesiastical congress "Christian Socialism" was one of the prominent topics. Many generous sentiments were expressed. Various speakers insisted very positively that human society has got to be reorganized on the Christian Socialistic basis. So far as we could discover, no one of them explained to the listening world precisely what would be embraced in the new order of things so warmly

advocated. With the exception of an individual indorsement of Mr. Henry George's single-tax theory, there does not seem to have been a tangible proposition of any sort announced. Mr. Bellamy has given distinctness of detail to his dream of the blessings of socialism. But in his case the definition of terms has certainly not had the effect to commend his project to the average judgment. To know the ground on which we take our stand is the only way of being intelligently sure of our ground.—New York Examiner (Baptist).

Speaking Out at a Funeral.

The Christian Advocate in an article entitled "Conscience Wanted" says: "The funeral with all its delicate, tender, and distressing surroundings thoroughly tests the stuff of which a preacher is made. No place where conscience is so tried and so often dismissed as at this sacred and trying place. Conscience must direct the service of the grave, not only to cast the mantle of silence over the coffin, but to speak bravely, truly, in the interests of the living." He continues his article by giving an account of a serious failure of conscience at the funeral of a prominent man in a neighboring State at which two preachers spoke in most laudatory strains of the benevolence of the man, saying, "that while he did not give his name to any church, he manifested his love for the religion of God by his many gifts to charities and the cause of religion."

Upon this case, the New York Nation comments as follows: "Both of these reverend gentlemen knew when they were saying these things that the man of whom they were saying them had confessed, only a few years ago, that he was guilty of a crime which ought to have him confined to a cell in the penitentiary for several years, instead of allowing him to 'fill a large place in life.' They knew that he was charged with having bribed members of the Legislature to vote in favor of a bill taking \$4,000,000 from the State Treasury, with the understanding that half the amount was to go to Q— and K— and the other men who sought to bribe the bill through. They knew that he had in court pleaded guilty to the charge, but fled before sentence could be pronounced, and had been pardoned by a Board of Pardoners of which Q— was a member, before outgiving upon his term of imprisonment. What wonder that the influence of the clergy is declining when two of its most prominent representatives in one of the foremost cities in the land stand up and say of such a man that he had 'manifested his love for the religion of God by his acts, if not by his profession, and that he was like a big tree among small trees'?" When ministers dare preach what they believe concerning the character of sinful men, or when they will believe what they dare preach concerning their destiny, we may hope for some improvement in such matters. God's truth will bear preaching, and if men cannot preach what they profess to believe, they would do well to study the Bible and find something that they can preach, and warn the wicked of their danger and show the transgressor of divine law his doom.

Sermon by A. N. Gilbert,

PREACHED IN THE CENTRAL ST. CHURCH OF
CHRIST, TORONTO, SUNDAY EVEN-
ING, JUNE 7TH, 1891

SUBJECT "The Fruits of Christian Victory."

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in that stone a new name written, which no man knoweth saving he that receiveth it. He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him a new name and the name of the city of my God, that is, the new Jerusalem which cometh down from heaven. He that overcometh and keepeth roy works unto the end will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father, I will give him the morning star; to him that overcometh will I give to sit with me on my throne even as I also overcame and am set down with my Father in his throne."

I have read a series of passages from the book of Revelation, that highly figurative book of the New Testament. In these passages, and in still others that might be named, we have presented to us the idea of a contest going on between God and a great enemy, going on between the servants of God, the followers of the Lord Jesus Christ and the servants of the great enemy of God. I do not pretend to say just what is the exact meaning of any other passage that is contained in Revelations xii., but in one passage is brought out very clearly this idea of a contest. We are told that they overcame him by the blood of the Lamb and by the weight of their testimony, and that they loved not their lives unto the death. In the passages I have read we have presented to us the Fruits of Christian Victory, and we have there presented to us the means by which that contest is waged and that victory is won; first, the blood of the Lamb—the foundation of all victory, the source of forgiveness, of purity, of strength, the atoning of our Lord Jesus Christ, and secondly, the word of their testimony, that is their fidelity in word to the word of the living God. And third, self-sacrifice;—they loved not their lives unto the death. Faith, fidelity, self-denial, self-sacrifice. These are the means by which the contest is waged and the victory won. The beginning of victory is when we profess our faith in the Lord Jesus Christ and take up his cross in baptism. This is a warfare; it is a campaign, not a battle; it is a series of battles. He who has entered into Christ has not finished the fight; he has only begun a series of contests that he has to wage with the evil one. He shall no sooner have entered into Christ than Satan shall endeavor to draw him away from Christ. No sooner had Jesus emerged from the waters of baptism, the Anointed One, than he is led up of the Spirit into the wilderness to be tempted of the devil, and there through forty days of fasting, with a frame broken down, with a nervous system unstrung, emaciated, weak, he is called upon to meet the evil one and fight the same great battle that you and I are called upon to fight. He was victor in that contest.

I have said that the beginning of

this contest, of this triumph of the Christian is when he is confronted with the question, Will you confess the Saviour? Will you put yourself upon the side of Christ against the evil one? Will you march henceforth under the white banner of the Prince of Peace instead of under the black banner of the Prince of Evil? Under one or the other you march. Under the one or the other you fight. "He that is not for me is against me." These are the words of Jesus. There is no neutrality in this contest between Christ and the evil one. There is no half way ground between confession and denial; a refusal to confess is denial. A refusal to fight for Christ is to fight against him. Just here is the first battle fought. That battle is raging in the hearts of some in this audience to night. Your noblest impulses, your heart aspirations are impelling you to array yourself on the side of Jesus Christ, to stand for righteousness and truth instead of for the evil one and all the brood of iniquity that he represents. If Satan shall be victorious on this point, if you shall not be the victor in this battle, there are no battles beyond it. Satan will not annoy you, knowing that he has you and has you as his own. Oh, dear friend, I beseech you to see to it that you win the victory at this point, not because it will be a final contest, but because it is absolutely essential to the series of victories that shall eventuate in this magnificent result that I have read to you from the book of Revelation. Your heart in its best impulses is prompting you to come to Christ. I beseech you to come to Christ. Say to Satan, get thee behind me; I will have none of thee; Christ shall be my Lord, my Saviour and my Redeemer. And accordingly as the first great battle is fought and the victory secured we have the promise that meets us here. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he which receiveth it."

"I will give him to eat of the hidden manna." There was a tradition among the Jews that Joshua had hidden manna that was once in the sacred inner room of the tabernacle, and that this would be restored when the Messiah would come. Simply a rabbinical tradition, and Jesus when he was upon this earth knew how to use those things which come to us in daily life as the vehicles of spiritual thought and teaching, and so upon Patmos to John he seizes upon this thought and says I will give to eat of the hidden manna. I speak the language of the heart of every true and devoted Christian here to night in the habit of having communion with God—I speak but the language of your hearts when I say that you have food to eat that the world knows not of, that you have eaten again and again of the hidden manna, that you have had hours of communion with God so exquisite, so sweet that human speech cannot describe them, that you have had comfort in affliction when this world was utterly unable to whisper one word of comfort, that you have had strength in trial when you would have failed otherwise. You have realized what the words of the Saviour mean, "I have meat to eat that you know not of." O, dear friends, I have stood in the home of poverty, by the side of the sick bed, by the side of those who seemed to lack all elements of earthly comfort, whose lot seemed to be utterly without alleviation, and I have sat by the side of such a couch looking into eyes that gleamed with happiness that never belongs to the rich worldling; in the midst of poverty and suffering

rejoicing in the glory of God, and happy in that which would have overwhelmed the worldling in affliction. They were eating of the hidden manna; they had meat to eat that the world knew not of." "And I will give him a white stone."

What is the meaning of this beautiful figure? Among the ancients there was a custom of exchanging what were called the tessera of friendship or love. It was a little tablet made of wood or ivory or marble or perhaps gold or silver. On one side was inscribed the name of one friend, and on the other side was inscribed the name of the other. It was then broken in two and each of the friends received a half to retain. It was a pledge of love, a pledge that could be produced in years to come. Whenever produced, years it might be afterwards, it entitled him who produced it to the offices of friendship of him with whom it had been exchanged. Sometimes on the precious tablet not the ordinary name by which the friends were known to others would be inscribed, but a new name, a pet name, a love name, known only to themselves. O the beautiful thought that the Saviour presents to us in this. He presents himself in such intimacy of friendship and love that those that have given themselves to him have with him exchanged the tessera of friendship and that in all the emergencies of life he is to offer the sweet offices of his friendship and love. Sometimes I have thought it might be more specific. You know when the tablet is first broken in two the two sides of the fracture will exactly fit and thus the parts of the tessera are identified. Now the Saviour has presented to us as his choicest gift, death, burial and resurrection. The three great facts upon which rest all our hopes of the future, and when we are exchanging with him the tessera of affection, what do we present to him? Confessing his name before men, we die and are buried and rise again in the beautiful institution of baptism. It may be only a fancy, but the fracture just comes together; death, burial, resurrection from Christ to us; death, burial, resurrection from us to Christ.

"And in the stone a new name written." Jesus has a new name for those who give themselves to him. There is a sweetness, a richness, a beauty that makes it the sweetest name that sounds in the sinner's ears.

"He that overcometh, the same shall be clothed in white raiment." White raiment was the emblem of purity. The baptismal robes of the early centuries were white as the embloms of the purity of those who having gone into the baptismal waters in faith emerged cleansed from their sins in the blood of Christ, and John in this great book presents to us an immense multitude clothed in white raiment, palm branches in their hands, that is cleansed in the blood of Christ and victorious over the evil one. "I will not blot out his name." Alas, O alas, the implication, that some names may be, that some names will be blotted out! It is an awful thing to enter into the service of Christ and to go back. It is a terrible thing to have a crown of righteousness inscribed with our names and laid up in the treasures of heaven, and then to lose it. It is an awful thing to taste of the good word of life and then to lose its sweetness forever. But it is not a necessity. If we shall overcome, if we shall be faithful our names shall not be blotted out of the book of life, they shall be confessed before the Father and his angels.

When the first great Napoleon was on the throne of the Empire of France there used to take place occasionally in the city of Paris a most magnificent

pageant. There was a great field in the city called the Champ de Mars, the field of war, and upon certain days all the army within easy reach of Paris was brought into the city and drawn up in ranks in this great plain, and on one side of the plain was the throne of the emperor. There he sat, the cynosure of all eyes, and round him was gathered the splendid great of Paris, the marshals of the empire blazing with their decorations, the beauty and chivalry of France were there surrounding the imperial emperor, the most brilliant one in all Europe. Napoleon had learned the names of the soldiers that had distinguished themselves in battle, and when the time came the emperor arose and called out the names of those who were distinguished and confessed their names before that multitude of people as those who deserved well from the country. As they came before the space in front of the throne the emperor with his own hands placed on them the decoration of the Legion of Honor and proclaimed the deeds which they had achieved, and every man's soul swelled with emotion as that great emperor whom they almost adored decorated them thus before the assembly of beauty and chivalry of France. O, dear friends, there is to be a pageant of this world of ours by the side of which this shall sink into utter insignificance, when not the emperor of France, but the Emperor of the universe is to sit upon the throne, and side by side with him his august Son, when not the beauty and chivalry of earthly empire will surround, but the angels, the archangels and hierarchies of heaven are to surround the throne and make all radiant with beauty and splendor; when not the army of an empire, but the "nations of the earth" that have lived through the centuries of time are to stand in their armed ranks, and then Jesus Christ the Son of the living God is to confess aloud the names of those who have confessed his name when they were here upon the earth. O, does not your soul exult with the thought of that great glory? Him who confesses me before men will I confess before my Father and his holy angels. My brother and sister, it is worth all the labor, money, and self-denial you can exercise, all the self-sacrifice you can make, to stand in the midst of that throng and test the glorious sensation of that moment when Christ shall confess you before his Father and his holy angels.

All is now prepared for the grand entrance upon the eternal joy. Then books are opened; the name is found written in the book of life; it has been publicly announced by Jesus, the white raiment is upon them shining as the sun, the grand procession moves into the gates of the great city of God, and one of the first sights upon which I shall hope to gaze is the tree of life. Whoso ever eats of its fruit shall die no more. What we have been longing for but could not attain shall be ours. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." No flaming sword now turning every way and warning men from the tree of life, no angel there to prevent us from partaking and renewing our youth, no clouds now between us and our God. The way to the tree of life is wide open. What we long for in this world is permanence. We have our hours of rich joys but they, alas! expire so soon. They are so fleeting. Smiles now, but the next hour tears flowing. Joy now, but the next hour sorrow and anguish bursting from the heart. O, we long so for permanent joys, but when we overcome these will trouble us no more.

"Him that overcometh will I make a pillar in the house of his God. In

the ancient architecture, remember that a pillar was not mere ornament but an essential part of the construction, not a mere appendage but invaluable as the temple itself. The pillar the emblem of permanence. When it is declared that we shall be pillars in the house of our God it is to signify that our joys have begun and that they are to have no end. That which we longed for in life shall be ours permanently over. "And I will write upon him the name of my God." More than twenty years ago I was travelling in Europe and visited the city of Paris. The third Napoleon was then upon the throne. There were many magnificent public buildings there, and on them in the enduring stone were carved the monogram of the emperor. It was considered as a symbol of permanence. He expected to transmit his throne to his son and to his son's son. Only a few years passed, and if you had gone to the city of Paris you would have found that the buildings were there but that the monograms had disappeared, and there was in their stead the symbol of the republic. And so we work for permanence and think we have attained it, but our joys are fleeting. Do you know what the new name of Jesus is, this new name that is to shine from our brows and that is to be an eternal symbol of the permanence of our honors and joys? "King of kings and Lord of lords," the 19th of Revelation, 16th verse, declares to be the new name of Jesus Christ, and this is to be the name that will shine from our brows and secure to us the permanence of our joys. But Jesus draws his people still closer in these figurative promises. "To him that overcometh will I grant to sit with me in my throne." O marvelous words! Surely your heart must thrill as you realize that these words are for you. We have had promised us the choicest food, the "hidden manna," the "white stone," the "white raiment," the book of record, the public acknowledgment, the permanent dwelling the identification by his name upon us, the delegated power over the nations; but at the close of the series, as though to give the highest possible idea of the future glory, no longer are we to be styled as the honored servant, no longer the trusted friend, no longer the powerful official, but in this last magnificent promise we are presented as the actual sharers in the kingly honors of the Son of the living God. We need not trouble ourselves with the question whether it is literal or figurative, whether there is an actual throne to sit upon, sufficient be it that the figure used by the Savior himself exhausts the possibilities of glory. We are to share the throne; we are to go no more out forever.

O that throne, its steps are blazing suns, its ornaments are solar systems, the flaming avenue that leads to it is paved with stars, around it circle ten thousand times ten thousand blazing angels, its choral harmonies are the music of the spheres, as incense there arises before it the adorning praises of a million worlds. Its occupant needs not to visit his empire, for his unlimited glance sweeps out to its remotest recesses. His power is so great that if this should be insufficient he can form another universe, and upon this throne, Jesus, the human Son of Mary but the divine Son of God, is set down with his Father side by side with him. Who does not grow breathless with wonder as he marks the figure by which the glory of our future is expressed. To him that overcometh will I grant to sit in my throne. Majestic thought. Do you say, where shall be the empire over which this mighty course shall rule? Ask the scientist of to-day as he adjusts his instrument that reaches

out into the abyss of space. Nebulae that were not seen before become visible, and that which seemed to us as a filmy cloud resolves itself into stars, and at every successive improvement of the instrument the stars are multiplied. Millions upon millions upon millions of worlds, so that our God and Christ his Son can give to every one of his redeemed ones a world to govern, and then there shall be an infinitude of worlds in the abyss of space. The thought is not too mighty for the universe of God, that we shall share with Christ in the government of this great universe. And this is the privilege of everyone here, however lowly, to sit down with Christ in his throne even as Christ has sat down with his Father in his throne. Why do you cast it from you dear friends. In this same book is a fearful picture. All the dead both small and great are to stand before God, and the books are to be opened, and every one that is not found written there is to be cast into the lake of fire, but he that overcometh is not to be hurt of the second death! O my soul, some of us here to-night are choosing between the throne of the universe and the second death, between the honors that belong to him that sits upon the right hand of Christ on his throne and the awful realities of the lake of fire. No matter whether literal or real, the figure will not reach beyond its awfulness. That which would be fire for the body may be equalled by something as terrible for the spirit, and here you are making this deliberate choice. My voice, no other voice may ever sound in your ears again. I invite you to make this choice. You have not made it yet. Which shall it be, O dear friend? Will you sit with Christ on the throne of the universe, or will you go with those awful characters described down into the abyss of destruction forever? I beseech you be not so blind as to choose this last. Choose Christ, confess him before men, acknowledge him as the Son of God, obey him in the holy commandment he has given you, go forth to the conflict with the evil one strong in the strength that God supplies, and then you shall take your place side by side with Christ upon the throne that he shares with the Father. While we sing the six hundred and sixty-eighth hymn we invite you, O beloved friends, to make the choice. Choose as if it were the last opportunity, for God knows that it may be the last. Confess Christ before men to night, I beseech you.

On what are you building, my brother. Your hopes for an eternal home; Is it loose shifting sand or the firm, solid rock You are building for ages to come? Confess Christ, obey him and be happy in the great anticipation of joy at the right hand of God.

Many a Once Suffering consumptive has had reason to bless that valuable preparation, T. A. SLOOUM'S OXYGENIZED EMULSION of PURE COD LIVER OIL. Every druggist sells it, whilst the office of the company at Toronto, Ontario, can bear witness to the daily increasing demand for it. 35 cents per bottle.

Jems and Jewels. This is the latest and one of the best *Sunday School Song Books* yet published by Fillmore Brothers. It is the only one we now keep in stock. Any others ordered we will get on short notice, but we would suggest to all schools ordering *New Hymn Books*, that they get *Jems and Jewels*. Single copies 35 cents. Per doz. \$3.60, not pre-paid. EVANGELIST PUB. CO., Toronto.

A Christian Heroine.

In last week's Supplement was a family group, representing Bro. and Sister E. T. Williams, the first who volunteered as our missionaries to China, with their two little boys. From that group has been taken the one link that hold it together. Never more will it reassemble till, one by one, they rejoin the mother in the better land. The widowed father will return to a lonely life of sacrifice in a heathen country; the little ones will find a home with their relatives here. To none of them will earth ever be the same again. The Lord gave; the Lord has taken away; blessed be the name of the Lord.

There is a patriotic bravery that counts life as nothing, in the heat and grimo and riot of the battlefield—a bravery that we honor with pompous parade, and trailing banners, and the doleful funeral march. And there is a bravery that, for the sake of lands other than our own, for love of those whose lives and ways are hateful and repulsive, leads men and women to lay homo and kindred and all on the altar, and to face cruellest death calmly and smilingly. These are honored in tears and softened hearts and chastened lives.

It is more than bravery that leads the commander to lay aside his rank and prestige, and to take upon himself the toil and hardship of a lonely spy upon a distant service. It was consecration that led E. T. Williams and his wife, both young and delicate, and already pledged to the nurture of two little ones, to surrender the commanding position of pastor of the Central church, and director in the councils of the Foreign Missionary Society, to enter on the most hopeless and dreary field in all the broad domain of missions. But daily the urgent need for trusted laborers came home to them with increasing power, and they turned their backs on all the love and warmth and light of home, to find in the East a starless Bethlehem, where the likeness of the Son of David is cradled in infinite darkness and wretchedness and sin.

We need not follow the tale, which is so feelingly told in the funeral discourse of Bro. McLean. After four years of loyal service, the wife and mother reluctantly asked for a short furlough, to seek from the surgeon's hands relief from a malady that threatened usefulness and life. And after a long and painful voyage, taking scant time to receive the affectionate welcome of friends and kindred, she committed all to the hands of her Saviour, and blithely submitted to an ordeal from which the bravest soldier would have shrunk appalled.

Well knowing the uncertainty of the result, she penned a letter to her little boys, which in the event of her death was to be opened. It is a legacy which they can well afford to share with all who read of their heroic mother's life and death:—

FEBRUARY 10.

To my dear little Edward and Loos, my darling boys:

At I expect to-morrow to go through an operation which might possibly terminate fatally I feel that I must leave you a message of loving counsel.

O, my dear, dear children, how I love you, and how my heart goes out to you, being left motherless so young. But my loving heavenly Father is your heavenly Father, too, and he has never left me nor forsaken me all my lifetime, and I have perfect faith that he will watch over you, too, and guide you all your life long. I have prayed most earnestly that it should be so, and I know it will be.

Your dear papa loves you more than you can know. He is not only very good, but very wise, so you must always tell him everything—all your little sorrows, and your great ones—and if he has to go away and leave you, be sure to write to him every week, as soon as you learn to write, and before that get

some one else to write for you. Your aunt, Lou Campbell, will probably be your mamma after I am gone, and she and Uncle John love you very much, and you will love them, I know, and obey them in everything, and try to please them, for it is very kind in them to take care of you, and I know that God will bless them for it. God has given you such good grandmas and grandpas and uncles and aunts, and they all love you, and I hope you will always listen to their advice and be kind and respectful to them. But remember that, after all, your heavenly Father is your best friend, and so it is the dear Jesus, whom I have taught you to love. O, my dear children, I want you to learn to love Jesus more and more every day, and to try to be like him, and then you will grow up to be good men and useful to the world, and when you die you will come to meet and see mamma again in heaven, and then we will never be parted any more.

I have prayed to God, too, that you, my two dear little boys, will love one another, and be kind to one another, and help each other. If you hurt each other even accidentally, be sure to ask each other's forgiveness. Never forget to pray morning or night; tell Jesus everything, and he will be with you, and comfort you; and when you can, I want you to read your Bible every day. As you grow older I hope you will be a great help and comfort to your dear papa, who has never thought anything too much to do for his dear little boys. Now, good-by, my darling children; when I kiss you good by to day, you will not know that it may be for the last time, but I know it. If I die my last thoughts will be loving ones of your dear papa and my two little boys. You must think of mamma as very happy up in heaven beyond the blue sky, waiting till you all come up there to meet me. Perhaps God will let mamma watch you from day to day as you draw pictures, and go to school, and play, or whatever you do, all your life long till you come to me in heaven. May God bless you, and keep you, and lead you in the path of right, until we meet again in heaven, is the prayer of your loving mamma.

CHARIE LOOS WILLIAMS.

(Isaiah liii. 13; Matt. i. 8; 1 John iv. 8; Eccl. xii. 13. See 2 Tim. ii., Daniel xlii. 3.)

The sad forebodings of the brave young mother's heart swiftly took shape in grim reality. The unconscious little ones received the last kiss; the last wishes were made known to the kindred who were to take her place in caring for them; the lonely return of her companion to the mission field was cheerfully discussed, and then, without a tremor or a fear unbefitting a good soldier, the die was cast.

Some few brief hours of consciousness were mercifully given after the ordeal—hours not without some hope of favorable results. The operation was performed on Thursday morn, February 11. Early Friday morning dangerous symptoms set in, and at eleven o'clock her spirit took its flight. So little had her family anticipated fatal results, that nearly all of them were denied the mournful privilege of attending her in her last moments.

On Lord's day afternoon, at two o'clock, a large concourse met to pay the last honors before the removal of the remains to Columbus, where they have been laid away. The tribute paid by Bro. McLean is eloquent with the facts of a consecrated life, and a death that will be an inspiration to her children and children's children.

The God of battles watch over her dear ones, and bring them to a joyful reunion beyond the grave.—*Christian Standard.*

Hymn Books.

We are prepared to fill promptly all orders for Hymn and Tune Books. See that your church is well supplied. Get the complete edition with three parts. Some of the best hymns are in the third part. Order from us.

EVANGELIST PUB. CO.

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TWO LARGE BOOKS IN ONE. Quarto size Bound in cloth. Part First contains "The Life of Christ," Part Second "The Life of St. Paul." Farrar's "Life of Christ" and "Life of St. Paul" are too well known to need recommending to the readers of THE EVANGELIST. The usual price of Farrar's "Life of Christ" (with notes) is from \$2 to \$3; "Life of St. Paul" the same. We are having both specially bound in one LARGE BOOK (without notes) and giving it with THE EVANGELIST for \$1 extra. This is a RARE CHANCE to get the best book ever published for the money.

EVERY PREACHER, SUNDAY SCHOOL WORKER, and in fact every BIBLE STUDENT should have one.

The Sunday School Lessons

for the last six months of 1892 are taken from "The Acts of Apostles," and Farrar's "Life of St. Paul" will be invaluable in the study of those lessons.

OUR SPECIAL OFFER.

We will send Farrar's "Life of Christ and St. Paul," post-paid, also THE CANADIAN EVANGELIST for one year (to old or new subscribers) upon receipt of \$2, which is only \$1 more than the regular subscription price of paper. So that you practically get this

LARGE AND VALUABLE BOOK FOR \$1.

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To any one sending us in the names of five new subscribers to our paper with their subscriptions we will send a copy of Farrar's "Life of Christ and St. Paul" free.

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TORONTO, MARCH 1st, 1892.

Death of Sister E. T. Williams.

Sorrow upon sorrow, Sister Williams, wife of E. T. Williams, whose return from China, with her husband, we chronicled a few days since, died at Cincinnati on Friday forenoon. The malady which hurried her home from China proved to be far more serious than was supposed by her friends or by her physicians in China. She died from the effects of a surgical operation. Pres. Loos, of Kentucky University, her father, writes:—

"She was remarkably vigorous, bright, cheerful and hopeful to the hour she passed into the hands of the physicians. Yet she had made the fullest arrangement for the event of her death, which she felt might result. She constantly declared that she had not the least dread of death, but would meet it at any time, not only with perfect resignation, but with the most cheerful hope and faith, perfectly assured of a better, a glorious life beyond. It is an overwhelming sorrow to us all. Yet we are Christian believers. Carrie was one of the few among the many in all the noblest qualities of human—above all of Christian—character and life."

A note from Bro. McLean written on last Friday says:—

"Mrs. E. T. Williams died this morning. Her death is a great surprise and a great sorrow. She was one of the bravest and noblest of women, one of the most consecrated missionaries ever sent out. In her untimely death the cause of missions has sustained an immeasurable loss."

The funeral services took place in the Central Christian Church, Cincinnati, where Bro. Williams was pastor for a number of years, and the body was interred in the Williams family lot in the cemetery at Columbus, O., where the Williams family reside.

This sudden death is a great shock to the whole brotherhood, whose faithful missionary Sister Williams was, under circumstances of hardship and deprivation which hastened her death. It is another rich sacrifice on the altar of foreign missions. How costly a sacrifice it is to the bereaved husband, parents and family, only those can realize who have passed through the same trying ordeal. How comforting it is to know that Christian faith had raised this consecrated woman above the dread of death, and that the same blessed faith comforts the hearts of the bereaved in this great sorrow. Such an example of the triumph of Christian faith should lift us all to higher levels of Christly living and sacrificing for such a cause. Coming as the sorrowful event does on the eve of our foreign mission offering, ought it not to inspire us to something more heroic in the way of personal sacrifices for this cause than anything before known in our history? Our sympathies and tears are with the bleeding hearts here, and with the far-off band in China whose souls will be saddened by the great loss.—*Christian-Evangelist*.

As the editor of this paper while a student at Lexington, Ky., had the privilege of becoming acquainted with Mrs. Williams, then Miss Carrie D. Loos, he naturally feels like giving extended notice to the very sad, yet very beautiful, circumstances of her death. He believes, however, that the readers of THE EVANGELIST upon perusing the articles copied from the *Christian Standard* and the *Christian-Evangelist* will

agree with him that it would be wrong not to publish as widely as possible the record of the triumphant death of the noble Christian lady, because such a record has an interest and a value entirely apart from the fact of personal knowledge of the dead.

We have frequently been impressed, as no doubt many of our readers have been, with the gloom, if not the fear, with which Christians have been oppressed when contemplating the certainty, or the probability, of their own death in the immediate future. The feeling arises in our minds that such gloom or fear is not in keeping with the profession of a Christian, who believes that to depart and be with Christ is far better, and that God is able to care for those left behind. We feel that the lines of Bryant show how a Christian should die:—

As one who wraps the drapery of his couch about him,
And lies down to pleasant dreams.

And the words of Whittier come to our mind as intimating how a Christian should look upon death:—

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.

The words attributed to a noted sceptic seem entirely out of place in the mouth of a Christian, "Death is a leap in the dark."

It appears to us certain that Christians generally have not outgrown the views and feelings of heathenism with regard to death, and we cannot but think that the fact is a hindrance to the Gospel of Christ. The cheerful, confident faith of Mrs. Williams, her perfect resignation, give us a feeling of relief and cause us involuntarily to exclaim, "That is how a Christian should die."

And then, too, the usual way in which Christians mourn for departed friends, even though it is believed they died in the Lord, almost shocks us and makes us think that they are sorrowing "as those who have no hope." But the case before us here too illustrates the manner in which believers in Jesus Christ should regard the death of near friends who die in the Lord, who are therefore,

Secure from every mortal care,
By sin and sorrow vexed no more,
Eternal happiness they share,
Who are not lost, but gone before.

Do we not feel that in extending our sympathies to the relatives of Mrs. Williams, we should mingle with them our congratulations that it was given to them to be closely associated with one so noble, so consecrated, so truly Christian? "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

Woman's Work.

It is not necessary that we should draw attention to that very interesting department of our paper, conducted by our sisters of the Ontario Christian Woman's Board of Missions. It speaks for itself in every number, and is interesting to the brethren as well as to the sisters. Nor do we write at this time to maintain the lawfulness of the sisters forming themselves into bands to cultivate an interest in mission work and to raise funds for the spread of the Gospel. We wish rather to devote a little space to the benefit the sisters themselves derive from attending the meetings of the mission bands. And we may say that our mind has been turned in this direction by hearing certain sisters describe their meetings, and dilating upon the pleasure they had experienced, and the good they had received, by being present at, and taking part in, such meetings.

We think the attentive reader of the New Testament will agree that women occupy no inconspicuous place among the worthies of that unequalled book. And on its pages he will find little, if any, of that suppression of woman and her efforts which so largely characterized professors of Christianity until comparatively recent times. In the New Testament women are seen naturally, modestly, faithfully doing whatsoever their hands find to do. The unscriptural practice of keeping women in the background resulted in great loss to them and to the cause of Christ. The intelligence, the sympathy and the devotion of women should have free course for development, and for application to the great end of saving people through the Gospel. But where there is no special means for such development in a church, the influence of the sisters is very much circumscribed, and their talents uncultivated. In meetings which are designed for men and women it is usually the case that the men take the lead, if they do not have a monopoly of all that is said and done. That may be proper, but to acknowledge that it is so, is no argument against, but rather one in favor of, meetings exclusively for women and conducted entirely by them. The taking part in a religious service is beneficial to the persons so participating, and if the meeting is one to consider some practical question those who share in the discussion of it are apt to have their interest in it increased. And so we contend if the women must keep silence in the general convocations, there is no reason why they should not have special meetings of their own, but on the other hand a number of good reasons why they should regularly meet together and speak one to another concerning the things pertaining to the kingdom of God. But notwithstanding our purpose not to discuss the lawfulness of women's mission bands, we find ourselves writing on that very theme. However we think what we have said may set some of our friends thinking profitably on the question of the value to the sisters as individuals of their associating together in mission bands. And we take this opportunity of urging the sisters in churches where no such societies exist to arrange for the formation of mission bands, not only that they may thereby aid the mission work, but they may themselves enjoy the blessings of the meetings and the work. And we would also drop a word to the sisters, members of churches in which bands already are formed, who do not connect themselves with the societies because it is not convenient for them to attend the meetings. We would ask them to think of the spiritual loss they suffer, and exhort them to arrange, if possible, to spend at least one afternoon of one day in each month in the society of those who are met together in the name of the Lord and for the furtherance of his cause. We are persuaded that the talents of many sisters are laid up in napkins, though it may be unrecognized by themselves and unsuspected by their friends. And one of the most pleasing things in connection with the work of our sisters in Ontario is the amount of latent energy developed by it, and the number of consecrated women who have quietly taken hold of missionary enterprises in a manner which has already been productive of good and bids fair to accomplish very much more in the future.

Our readers are indebted to Bro. Reuben Batchart of *Toronto Saturday Night* for the pleasure of reading the sermon of Bro. A. N. Gilbert's which we publish in this number.

An Irrepressible Question.

The question as to what the Lord Jesus commanded when he ordained baptism will not down. It comes to the front again and again notwithstanding all that has been said and written with the intent of showing that it is an unimportant matter. Why is this so? Because even a child who reads the New Testament can see that Jesus commanded that his disciples should be baptized, and there will always be those, we think too in increasing numbers, who will think it is a question of consequence whether what the Lord appointed is observed, or something different in its place. An article clipped from the *Christian Courier* of Texas is fresh and well worthy of being widely circulated, and we consider that we are doing our readers a service in placing it before them in this issue. We would recommend them to show it to those who think that what our Saviour commanded was sprinkling and not immersion.

It is estimated that Spurgeon received into his church between 15,000 and 20,000 members. He also founded probably over fifty chapels in various parts of London.

We are sure our friends will thank us for copying in full from the *Standard* the article "A Christian Heroine." It reminds us of the refrain of an old song on the death of General Havelock, "Then see how a Christian can die." What a precious legacy to the little boys is that letter from their mother!

The suggestion of the Foreign Missionary Society, that the Disciples of Christ observe the week preceding the first Lord's day in March as a week of special prayer and self-denial, presents several ideas to the mind that will bear thinking about. A week of special prayer—a week of self-denial. How many of us have ever, shall we say, enjoyed such a season and such experiences? How many of us will heed the suggestion now kindly made?

It is a little hard on Theological Colleges to have so many writers telling the public that Spurgeon was not an educated man, when all they mean is that he never received a college training. Repeating that fact so frequently tempts people to say, let us have more educated men like Spurgeon. Spurgeon was a highly educated man—he educated himself. One swallow does not make a summer, and it by no means follows that because Spurgeon educated himself every other young man can do so too. This generation has but one Spurgeon.—*Canada Presbyterian*.

Our readers have doubtless often heard it asserted that drunkenness in wine-producing countries is much less than in lands of colder climate. This assertion has been one of the stock objections urged against Prohibition. It has not been much questioned until lately; but close investigation shows that it is not true. Mr. Axel Gustafson, a leading Temperance thinker and worker, is at present writing a series of articles on this question, and shows that France, which has been commonly supposed to be the greatest wine-producing and at the same time the soberest country in Europe, is in reality the most drunken, excepting Belgium; and that Italy, another country in the wine-producing zone, stands next to France in this unenviable respect. These facts ought to be strongly urged by Temperance speakers and writers.—*Christian Guardian*.

Our Omnibus.

THE NANKIN HOSPITAL FUND.

Previously reported.....\$21 00
Mrs. M. A. Stewart 5 00
P. Baker and wife 2 00
A Friend 1 00

Bro. A. W. Connor's address is 85 Oxford street, Toronto.

Our preachers like the people in general have had their share of illness this winter. Bro. E. Sheppard was not very well for a while. He is now very much better and hopes soon to be able to hold special services where needed. His address is Walkerton, Ont.

Rev. James Lediard of Owen Sound has some time at his disposal for holding protracted meetings. He will be glad to hear from churches desiring his services in that way.

THAT QUESTION.—We still invite discussion on the question raised by Bro. Lediard. Do not tarry one for another, brethren; we shall be pleased to have you speak several at a time in THE EVANGELIST.

THOSE ENVELOPES.—Brother preacher, or elder, did you have those envelopes distributed that Bro. A. McLean sent to be used in connection with the collection for Foreign Missions? If not, do not be afraid to do so. They are a capital convenience and where used always increase the collection.

TO THE DEACONS.—Are you troubled about the finances of the church? If so, read the article on "Church Finance" that appeared on the second page of the last two numbers of this paper.

We are glad to hear that Bro. Meigs had a good congregation at Everton, Feb. 23rd, that his speech was much enjoyed and that a liberal collection was taken up.

The Annual Meeting of the Canadian Press Association will be held in the Railway Committee Room, Ottawa, March 3rd and 4th. Return tickets at single fares will be issued to members and their ladies accompanying them, good from March 1st to 15th. The meeting promises to be one of the largest and most interesting in the history of the Association. An excellent programme is being prepared. The Ottawa journalists are sparing no pains to make the visit of their conferees to the Capital a pleasant one. They have arranged for a banquet Friday night, and a visit to the points of interest about Ottawa. The Governor-General will give an "At Home" Thursday. Members who have not yet received their railway privilege certificate for 1892, and newspaper men wishing to join should write at once to the Secretary, J. B. McLean, 6 Wellington St. West, Toronto.

Co-operation Notes.

CONTRIBUTIONS.

Mrs. J. A. Brennstuhl \$5 00
W. G. Charlton 2 00
Mrs. W. G. Charlton 1 00
Geo. Munro 5 00
Lavinia McCullough 5 00
S. S. Everton 15 69

The above is the second contribution from the Everton S. S. this year. The former one was \$14.40. Speaking after the manner of some, the Everton S. S. is now the banner S. S. by a large majority.

GEO. MUNRO, Cor. Sec.

Church News.

BLENHURM, Feb. 22.—We had a rare treat a week ago (Feb. 14th). Bro. Meigs is a splendid speaker.

B. S.

ORANGEVILLE, Feb. 23.—The brethren in this place have rented a more convenient hall, and are fitting it up preparatory to opening it for public services on Feb. 28th.

GRAND VALLEY.—The church in Grand Valley has sold its old church property at a good figure, and has purchased a fine lot on one of the main streets of the town. A suitable building will be erected thereon immediately.

GUELPH.—As intimated heretofore, Bro. Geo. Fowler is located in Guelph. He is commending himself by his earnest work and good preaching. At present the church is renovating the interior of the house of worship.

WARTON, Feb. 11, 1892.—Bro. Lediard began a meeting here on the 9th, giving us three discourses on the Bible, under the following heads: (1) "The Bible, Its Origin and History"; (2) "Important Divisions of the Bible"; (3) "How to Study the Bible." These we find to be very interesting and instructive, as presented in Bro. L.'s pleasant way. Audiences good to date. A. T.

LONDON, Feb. 10.—One confessed Christ on Thursday evening. On Lord's day evening six came to the front and acknowledged the authority of the one Lord. We had meeting for preaching and baptisms on Monday evening. Two more confessed Christ and were baptized the same hour of the evening. Our Sunday school, which was started a few weeks ago with 11 scholars, now numbers about 60. Dr. Leonard is superintendent. T. L. FOWLER.

OAKLAND, Ia., Feb. 9, 1892.—Our great meeting closed here Sunday night—the sixth Sunday—with 77 additions. This town is shaken as it never was before. The pure Gospel is a wonderful power. Of this number 61 were baptisms: 8 from the M. E., 6 from Cong., 1 from Baptist and two from the Evangelicals. This makes a total of 136 since I came to this field in July. Begin again Monday night, at Macedonia, in Opera House, with Miss Lula Galley, of Greenwood, Neb., to support in song. Pray for us. The great meetings now going on give courage and boldness to the brethren. F. H. LEXON.

ERIN CENTRE.—Bro. F. E. Meigs spoke to a large audience in the stone church on the evening of Feb. 24th. Quite a number from the Mimosa and Erin Village churches were noticed in the audience. Bro. Meigs spoke for one hour and forty minutes to a deeply interested audience. Many expressions of delight were heard in regard to the address. Bro. Meigs will be kindly remembered by the Erin people, and they will hereafter have a greater interest in China as they have a clearer conception of the condition of its people and of their need of the gospel. May the Lord bless our devoted brother and all his fellow-laborers.

ATLNER, Feb. 19th.—Last night the people of this place had a rare treat in the form of a lecture by the talented missionary, Bro. Meigs. All who had the pleasure of listening to the speaker were delighted, and we are sure were awakened to a new sense of the importance of the work being done there.

His words were full of instruction and full of zeal for the cause to which he is so devotedly attached. We are certain that his visit here has done us all good, and may God help us to be more willing and ready in the future to lend a helping hand to the cause in foreign lands. May the Lord bless him in his work abundantly, and spare his useful life for many years, is our earnest prayer. Con.

Envelopes For Self-Denial Week.

Great numbers of envelopes have been sent out to the churches for the week of self-denial. A few thousand are still in hand. Any minister or older desiring a package can have as many as he needs. All that is necessary is to send a card to Box 750, stating the number that can be used. The idea of the week of self-denial is this: "Let each one during that week deny oneself of as much as possible—both luxuries and necessities—and add that to the offering he purposed in his heart to give for the evangelization of the heathen world. This amount is to be over and above what would be given otherwise. One of the English societies received a gift with the simple statement, "Saved from smoke." There are numerous ways in which Christian people can deny themselves. The March offering ought to be a very liberal one. Our God has dealt very graciously with us. We can make the words of the prophet our own, "He hath not dealt so with any nation." We have peace and plenty within all our borders. We have the word of truth, the gospel of our salvation. Great numbers of the saved are being added week by week. Our missionary efforts have been signally blessed. The Lord has done great things for us, for which we have a right to be glad. By the memory of his great goodness, he is calling upon us to consecrate ourselves wholly to his service. By every soul won from paganism, by every open door set before us, by the multitude of his tender mercies, he beseeches us to do far more than we have ever done. He asks us to attempt great things for him, and to expect great things from him. The Salvation Army in one week of self-denial raised \$100,000.

A. McLEAN, Cor. Sec., Box 750, Cincinnati, Ohio.

Yale and Harvard on "Baptizo."

The junior editor of the Christian Courier addressed letters to the professors of Greek of Yale College, New Haven, Conn., and of Harvard University, Cambridge, Mass., asking each the same questions. They were as follows:—

Dear Sir,—Will you kindly answer the following questions:—

- 1. What is the classical definition of "baptizo"?
2. Has it a special or particular signification in the New Testament different from the classical definition? I ask this of you as a scholar, not as a religionist.

An answer will be highly esteemed. Respectfully, O. McPHERSON, Ed. Christian Courier, Dallas, Texas.

To those questions Prof. Seymour, of Yale College, replied:—

Thayer's Grimm's Lexicon of New Testament Greek, published by Harper and Bro., expresses my views. T. D. SEYMOUR.

Not having this copy of the Greek Lexicon, a note was addressed to Addison Clark, president of Add-Ran Christian University, asking for a full and exact copy of the definition given in that work. To that note Prof. Clark replied:—

Baptizo—1. Prop. to dip repeatedly, to immerge, submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water; in the mid. and pass. to wash one's self, bathe. 3. Metaphor. to overwhelm.

Baptisma—(Baptizo.) a word peculiar to N. T. and eccl. writ, immersion, submersion; 1. used tropically of calamities and afflictions with which one is quite overwhelmed. 2. of John's baptism, that purificatory rite by which men on confessing their sins were bound to a spiritual reformation, obtained the pardon of their past sins and became qualified for the benefits of the Messiah's kingdom soon to be set up. 3. of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which men confessing their sins and professing their faith in Christ are born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the church.

The reply received from Prof. Goodwin, of Harvard University, was as follows:—

Cambridge, Mass., Nov. 26, '91. Dear Sir,—The verb baptizo is seldom used in classic Greek, and I do not remember seeing it in its literal sense of dip. Plato uses the passive participle once of a party who was out of his depth in argument, and once in the sense of drunk.

In ecclesiastical Greek it seems to me to always mean dip, with all the figurative meanings that we can attach to this English word, and I do not understand why so many people seem to think there is something strange or puzzling about the word.

Perhaps if they could once see a Greek baby baptized, as I have done, and could see the poor little thing plunged perpendicularly three times deep into a large vessel of water, once in the name of each person in the Trinity, the matter would be clearer.

Yours truly, W. W. GOODWIN.

To O. M. McPHERSON, Esq.

Neither of these gentlemen know the religious complexion of his querist. Their answers are plain, full and satisfactory. They were asked "as scholars" to define the word, and their scholarship is staked on their replies. We commend what they say to the careful study of the reader. Had these answers around.—Christian Courier.

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The Critic's Corner.

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

DEAR BRO. SHEPARD.—

I. Please explain in "Critic's Corner" what is meant by Jesus coming "by water and by blood," and also by the "three which bear record in heaven—Father, Word, and Holy Spirit," and the "three which bear witness on earth—the Spirit, the water and the blood?" 1 John v. 6, 8.

II. Many contend that a church is not "scripturally organized" unless it has a plurality of elders, and sustain their position by referring to Acts xx. 17 and Titus i. 5. If this be the case many of our churches are "unscripturally organized" or else not organized at all. What is your view of the matter?

Yours for the truth, Acton, Feb. 8, 1892. W. G. O.

L. It gives me great pleasure to respond to the above. How pleasant it is to see our promising young preachers seeking to understand more perfectly the Word of God! I will do my best, on all occasions, to promote the welfare of the Church of Christ in this column, though, no doubt, sometimes my answers may not be as near perfect as I earnestly desire.

In the first place I call attention to the words of the seventh verse which are undoubtedly an interpolation, and are omitted in the revised version, as they are in all the modern Greek Texts.

I need not give all the reasons for the rejection of these words. Dr. Adam Clark says: "Of all the MSS. yet discovered which contain this epistle, amounting to one hundred and twelve, three only, two of which are of no authority, have the text." Tischendorf (a more modern authority) says: "Sinaitic, Vatican and Alexandrine MSS. omit, in heaven, the Father, the Word and the Holy Ghost and these three are one. And there are three that bear witness in earth." The reading of these three most important and authentic manuscripts being:

"For there are three that bear record, the Spirit, and the water, and the blood, and these three agree in one," which is, substantially, the reading of the Revised Version.

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." I might write several columns on this striking passage, but as I prefer to give the words of others when they seem to be wise and correct I will give the brief exposition of Dean Alford in his notes on the Greek Text which appears to be in harmony with all other candid critics. "Hudor and haima (water and blood) must point to some past facts in Christ's life: to some still present witnesses for Him, real and powerful enough to assure eternal life to believers. These requirements will be satisfied if we understand by Hudor the inaugural baptism with water which Christ underwent, and instituted for his followers; this John recognized as a marturia (witness) John i. 31, and by Haima, the final baptism of blood which Christ underwent on the cross and instituted for his followers (Mark x. 38, 39); this also John recognized as a marturia, John xix. 36, (where verse 31 refers to the same double truth). The past facts in Christ's life are an abiding testimony to us by virtue of the application to us of their cleansing and atoning power."

It was by baptism Jesus entered upon his office, which was the office

of a Divine Redeemer, and by his death he effected, with his blood, the salvation of the sinner who believes on him; and thus came by "water and blood" that the prophecies of the Holy Spirit might be fulfilled and the authenticity of his mission proved by the Spirit's testimony at the initiation and completion of the work of redemption.

"For there are three who bear witness, the Spirit, and the water and the blood; and the three agree in one."—Revised Version.

The Holy Spirit in the Word of God bears witness in every age; the institution of Christian Baptism, whenever scripturally administered, testifies in distinctive symbol; and the ordinance of the Lord's Supper, in its sacred observance, attests in holy memorial to the same vital truths concerning Christ's death, burial, and resurrection through which the believer has eternal life.

II. In the 23rd verse of the 14th of Acts we read: "And when they had ordained them elders in every church and had prayed with fasting, they commended them to the Lord on whom they had believed."

From these words it is to be inferred that the organization of a church precedes the appointment of its elders; but from this scripture and from those referred to by our brother we may safely conclude that a church is not fully "set in order" until its officers are appointed. Hence just as soon as men can be found in any church who have the proper qualifications for elders and deacons; not only from the inferences to be drawn from the Word of God, but, also, from the teachings of expediency, should these men be set apart by prayer and fasting.

E. S.

Woman's Work.

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

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Mrs. E. McClurg, Ivan, Missions Co.; Treasurer, Miss Jennie Fleming, Ellettsville.

Interruptions.

Marion Gordon sat down one afternoon to write up the skeleton of her minutes of the last Y.W.C.T.U. meeting. The meeting had been so interesting and the recording secretary had taken so active a part in it, that the skeleton was very bare indeed, and needed great care and thought; it would be dreadful to have to correct as often as Miss —, the previous secretary, had had to, and two days had passed already. Oh dear! she shivered at the thought of forgetting something important.

The first line is neatly written when tinkle, tinkle, goes the door bell, in an uncertain way as if the hand that pulled it could hardly reach high enough to get a good hold of the handle. It is little Tommy, the motherless lame child who lives a few doors up the street. A miniature avalanche from the roof has deposited a half shovelful of snow on the top step, in the midst of which stands Tommy struggling with a shovel much taller than himself. "Will you gimme five cents if I clear off your snow?" he asks, with an eager smile. "Certainly not, Tommy, there isn't a teaspoonful of snow there, trot along and clear off your own." Tommy goes away disappointed; he often makes an excuse to visit Marion, she always has such nice cake, and they never have anything nice in his home he thinks.

A few more lines are carefully polished and transcribed when the bell rings energetically. "Well," says

Marion aloud, "if that isn't the Governor-General and his retinue come to see me, it is a rag man." The rag man it is, he draws his request for rags and bones, and Marion snaps a vigorous negative in half with a slam of the door.

Tinkle, tinkle, tinkle. "Oh bother! there it goes again!" "Pins, needles or thread? buy somethings, give a poor woman a show."

"Don't need any." The next ring is the newsboy who brings Marion her favorite "Journal." "I bring yeh yor last paper 'fore Christmas an' yeh didn't gimme no Christmas box, gimme it now," holding out a dirty blue paw with a grin of anticipation. But Marion has the paper in her hand and tells him curtly he must wait till next time. The poor little chap runs down the steps tucking his hands under his insufficient coat and trying manfully to think it is the cold wind that brings the tears to his eyes. "I wouldn't a minded no Christmas box if she'd a lot a foller in to warm hisself by that rod stove in the hall, I'd a give her a toon on de chin to fer nuthin," he mutters to himself as he hurries down the street; it wouldn't do to be late for the five o'clock edition.

Six o'clock comes, and father and the boys. Father says it is extremely cold and he must write to mother not to think of returning home until the weather moderates. At the table Marion looks frolic and annoyed, to improve matters Will exclaims: "Hullo, Miss Thundercloud, what has put you off the track?"

"You are mixing your metaphors, thunderclouds don't run on tracks," replies Marion sharply.

"What is the matter my dear?" in father's deep gentle voice.

"The most exasperating thing I had planned to do so much this afternoon and that old door-bell rang twenty one times! and only the baker and milkman needed to come!" Marion poured it out with impossible inflection all in a breath.

"Is that all daughter?"

"Yes, father." Somehow Marion's grievance seemed silly after this, and when she goes to her room shutting out the light and sound of pleasant voices that float upstairs it seems more than silly,—she might have been at least polite to them all, how pinched the little old man with the wire pipe-lifters looked, and what a cough the man who mended tins had. Twenty-one chances to speak kindly and hopefully, gone in three hours. Why didn't she give that newsboy his ten cents and something to eat. Then came deeper thoughts—"The soul celebrates at every good deed a birthday."—"Count that day lost in which no kind deed is done."—"For ye have the poor always with you."—"Inasmuch as ye did it not to the least of these, ye did it not to me."—"Therefore to him that knoweth to do good and doeth it not, to him it is sin."—"Oh! Lord thou art very pitiful and of tender mercy, be merciful to me and forgive me my trespasses."

ATTENTION.

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

EVANGELIST PUB. CO.

Children's Work.

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

How to Make the Mission Band a Success.

The very first essential is to get the band if you have not already done so. That being provided, I would say to those in charge: Be in earnest. How much in earnest! I will tell you; earnestness which will develop five qualities, all beginning with P, and all necessary to the attainment of the object desired, viz., success.

Prayerfulness is the first. I cannot conceive of the possibility of a really successful band upon which no prayer is bestowed, and this will have much to do with the development of the other qualifications.

Preparation is the second in order. Do not go and meet your band without having something definite in your mind (a well prepared programme is better still), for the children to hear and do. This will involve much time and thought, but is very necessary.

Punctuality is next. If your meeting is announced for a certain time, let it be to you an imperative duty to be there a few minutes earlier if possible; certainly not one-half minute later. Let the children be impressed with the idea that you are enough in earnest to be there to receive them. Meet them as they come in with pleasant greeting, and kindly enquiries, and let them feel that they are one with you in your work. Now, if you are a little late, all this is next to impossible. You will likely find a disorderly band when you do get there, and that meeting will not bring you any comfort, or work out any good result. You may have experienced this state of things when you were punctual, and in any case you will stand in great need of our fourth qualification.

Patience. I think I hear some one say: "Dear me! I need that all the time." And so you do. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Perserverance comes last on the list, but is not of less importance than the others. All who have had charge of a mission band for any length of time (and possibly some other people) will have at some time or other become conscious of a lack of interest on the children's part. For some reason the attendance falls off; the enthusiasm has all died out, and you feel as though there is nothing left for you to do, but give up your position as leader, and let some one else try, or let the work die out. Neither of these courses would be satisfactory, certainly not the last. This is a crisis when you need to rally round you every element of success, and persevere.

It is just possible that you may obtain some measure of apparent success where there is an almost entire lack of one or more of these qualifications, but if your aim is to obtain the greatest amount of the real article, then you will find them all necessary. I would urge the cultivation of these essentials upon the attention of all our mission band leaders, and if by Prayerfulness, Preparation, Punctuality, Patience and Perserverance you do not succeed, the work is not worth doing. It is well worth the trial.

"Missions and missionaries," said Alexander Campbell among the last things that he ever uttered, "are essential elements of the divine economy of the universe. The second Adam was the Prince of missionaries as well as the Prince of peace. He made the longest journey to reach his missionary field ever made by any missionary, and that over can be made while the present universe continues: he descended from the heaven of heavens to a small city

in Judea called Bethlehem. At majority this great missionary, shortly after his baptism, commenced his ministrations. To cultivate and exhibit a missionary spirit is the superlative, if not the paramount duty of every man and woman in the present kingdom of the Lord Jesus himself, the Christed missionary of Jehovah Elohim. The missionary field is, indeed, as broad and as long as the terraqueous globe. Every unconverted human being on this earth, capable of understanding and believing the gospel, is found in the missionary field. Hence the Lord himself commanded his prime missionaries to traverse the whole world, and to preach the gospel to the whole human race."

The above quotation clipped from the Washington letter in the Standard is so good and true that I give it to the readers of the Children's column. It would make a splendid mission band exercise, without much trouble, and might be used to great advantage. No reports this time. J. E. L.

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6. The Baptism of the Believer. (Text, Acts viii. 12.)
7. Conversion of Young People. (Text, II. Timothy iii. 15.)
8. The Penitent Robber. (Text, Luke xxiii. 42, 48.)
9. Glorifying God in the Name Christian. (Text, I. Peter iv. 16.)
10. The Fear of Hell. (Text, Matthew x. 28.)
11. The Self respect and Salvation of Young Men. (Text, Mark x. 17, 22.)
12. The Possession and Practice of Righteousness. (Text, Matthew v. 6, I. John iii. 19.)
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Foreign Missions.

Foreign Missionary Notes

THE MARCH OFFERING.

The first Lord's day in March is the time named for the annual offering in the churches for Foreign Missions. This Society asks for one, and but one, offering from the churches in a year. The response ought, therefore, to be exceedingly liberal. Last year only 976 churches gave anything to our treasury. Of these, 208 gave less than five dollars each. Only thirty-one gave one hundred dollars or more each. The church in Frankfort, Ky., gave \$110.15; this was the largest offering received from any church during the year. There is no reason why every church and every Christian should not contribute to the support of this work, and contribute, too, as the Lord has prospered them. Most of those that are accustomed to give can increase their offerings; there are several able to contribute a thousand dollars or more.

ONE HUNDRED THOUSAND DOLLARS.

The Allegheny Convention urged the Executive Committee to endeavor to raise \$100,000 this year. This is not a large sum for a great people to raise for such an enterprise as this. The Congregationalists are not as numerous as are the Disciples of Christ, yet they gave last year for Foreign Missions, \$824,925. They propose to raise a million dollars this year. The Presbyterians of the North are little, if any, stronger in point of numbers than we are; they gave \$942,690 last year. The English Baptists are not half as strong as we are; they gave \$840,010 last year. The Moravians received from their converts on the field over two hundred thousand dollars. In view of our numbers and resources, the amount asked for is not large.

NEW WORK PROJECTED FOR THIS YEAR.

The Convention recommended that the present missionaries be supported, and that the work be greatly enlarged. We have now 104 workers in the different missions. These must be fed and clothed and supplied with such things as are needful for the effective prosecution of the work. In addition to this, the Convention recommended that ten thousand dollars be appropriated for buildings in Japan; that the urgent request of a year ago for fifteen families and ten young ladies be granted as early and as far as possible. Respecting India, it was recommended that a bungalow be provided for Hurda, a medical missionary for Mungeli, an orphanage for Bilaspur, a chapel for Mungeli, a dispensary for Dr. Durand in Hurda; also that better facilities, not only for the comfort but for the health and efficiency of the missionaries, be provided. In this field it is said that while the need is infinite, the supply as yet is infinitesimal. Concerning China, the following recommendations were made: A hospital for Drs. Macklin and Butchart, homes for the missionaries in Wuhu and Shanghai, a school for girls and an orphanage in Nankin, more workers to press into the unoccupied regions beyond, as well as to strengthen the work in the places where work has been begun. The funds for the hospital were subscribed in Allegheny. In regard to the European missionaries it was recommended that a man be sent to Turkey; that another be sent to take charge at the West London Tabernacle, and that the work in Denmark be continued as heretofore. Other expenditures will have to be made. In a growing work this is to be expected. There can be no enlarge-

ment of the work unless the receipts are much larger than ever before.

THE WEEK OF SELF-DENIAL.

The Convention recommended that the week preceding the March collection be observed as a week of self-denial. The idea is this: All who are so disposed are asked to deny themselves for one week at least of as much as possible. What is saved in this way is to be added to the offering on the first Sunday in March. If half a million Christian people will do this, the income of the Society will be enormously increased. We have ordered envelopes for this work, and will send out great numbers of them. If you do not get a supply by the middle of February, please let me know how many you can use, and I will send them free of charge. Self-denial is in harmony with the teaching of the Gospel. Our Lord said, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." We know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. Though he was in the form of God, he counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man he humbled himself, becoming obedient even unto death, yea, the death of the cross. If we lack the spirit of self-denial, we have no right to call ourselves by his name.

THE NEED OF A LARGER INCOME.

For several years the expenditures have exceeded the collections. In the meantime several handsome bequests have been received. These were used to provide buildings and to supply the lack of contributions. These bequests have been consumed. If the offerings this year do not equal the expenses, the year will close with the Society in debt. Let it be known and remembered that the Society has no reserves upon which it can draw to supply any deficit. Let it be known and remembered, also, that the Executive Committee do not exceed their instructions in enlarging the work. The fact is, that at each annual convention more new work is projected than can be accomplished in three years. The Committee is disposed to go as fast and as far as it can go and keep out of debt. Now and unlooked-for expenses arise every year. Sometimes a missionary's health breaks down, or a storm or a fire destroys a building. The silver legislation in Congress and the riots in China have entailed an expense of several thousand dollars upon us. It is thought by some that the Committee has unlimited funds at command. It is seldom that there is more than enough in the treasury to pay the missionaries a month in advance. The small amount in hand obliges the Committee to scrutinize every request, and to grant only such as are deemed indispensably necessary. The talk about a strong and wealthy Board is only a myth. If the brethren know how to conserve the Committee has to be, and how economically the funds entrusted to it have to be administered, no heed would be paid to such groundless representations.

THE FIRST AND GREAT WORK OF THE CHURCH.

The evangelization of the world is the work of the Church of Christ. It is not a by-play, but the work of the church. Our risen Lord said to his disciples, "Go ye into all the world, and preach the gospel to the whole creation." He must reign till every enemy is put under his feet. The

kingdom of this world must become the kingdom of our Lord. We are not to seek our own edification, and give no thought to the billion souls who live and die in ignorance and in despair. We cannot save ourselves if we do not have Christ's spirit within us. He bids us evangelize the world. This command is as imperative as the command to believe, to repent, to be baptized, to be honest, to be chaste, to be true, to be charitable. The great commission lays all the stress upon the duty of evangelizing the world. In obeying this command, we shall save ourselves. Too many regard this work as one which they can aid or not, as they please. They think they can give or withhold at pleasure, and with impunity. There could not be a greater mistake. This is the first and supreme duty of the church, and its claims are preeminent and paramount. A. McLEAN, Cor. Sec.

Married.

ROZELL-KING. — At Everton on February 17th, 1892, Benj. N. Rozell of Orton to Isabella King of Maraville, P. Baker officiating.

Obituaries.

MITCHELL. — At Everton, on February 4th, 1892, the infant son of Hugh Mitchell. P. BAKER.

GROUT. — Died in the township of Aldborough, January 23rd, 1892, Bro. GROUT, aged 69 years and 8 months, of consumption. Putting it in his own words while visiting him, he was ready and patiently waiting for the change, so that he could enter into rest. He leaves a sorrowing widow and three children. The children are Daniel A., Principal North Central School, Portland, Oregon; Mary J., of Toronto Public Schools, and Catharine, who is home at present. The bereaved family have the sympathy of the whole community. Amid a host of sorrowing friends she was laid away.

"Blessed are the dead who die in the Lord." West Lorne, Ont. R. M. A.

MONRO. — Died in the township of Aldborough, February 4th, 1892, Bro. George Monro, aged 87 years 9 months and 27 days. Another great man has fallen; in the language of his acquaintances he was a wonderful man. I am not able to give a historical account of the deceased, not being acquainted with the facts in connection with his lengthy career, only as I could catch them from listening to what the people of this community had to say about his noble traits of character. He was one of the pioneers, landing here in the year 1819 when this section of country was a wilderness and the settlers subject to all the privations of pioneer life. During all these years he stood like the sturdy oak amid the storms of his earthly pilgrimage. As counsellor and peacemaker none equalled him. In his declining years he turned his attention from public matters and gave his whole attention to the study of God's blessed word. Being old and full of years he quietly passed away, and we verily believe his end was peace. The writer officiated at his burial, in the presence of many sympathizing friends he was laid away to await the summons of the great day. R. M. A. West Lorne, Ont.

THURSTON. — Died at Toronto on Monday, Feb. 8, Mrs. Lizzie Thurston, aged thirty-one years, six months. She was the daughter of Bro. O. Masales of this place, who on Sept. 6th last was called to part with the companion of his life on her being

taken to her blessed home in the paradise of God. Just seventy-seven days after this trial to our dear brother the hand of death reached out after another of the family. His daughter Emma departed this life. She was the father's comfort, because she kept the house for him and took in a great measure her mother's place. But the cup is not drained, and to-day after an interval of seventy-nine days we paid the last tribute of respect to this other daughter. Bro. Masales receives and deserves the greater sympathy in that both daughters died while away from home and neither was sick more than a few hours. May the dear Father comfort, strengthen, and console the bereaved father, and hereafter may the richest blessings be on the afflicted family. W. G. CHARLTON. Acton.

WILLS. — Died on Dec. 11th, Mrs. Catherine Wills, aged sixty-three years, six months and twenty days.

Catherine Dunn was the daughter of Mr. and Mrs. William Dunn who were among the first settlers in the western part of the county of Wolland. She was born in Wainfleet, May 21st, 1828, and up to the time of her death had lived continuously in this immediate vicinity. In 1849 she was married to George Wills, whom she survived by a number of years. She was the mother of six children, two of whom, Jacob and Daniel, died in their early manhood. Those who survive their mother are Mrs. P. J. Wilson and Mrs. L. Misner who live not far from their childhood's home, Mrs. J. Carter who resides in Iowa, and William Wills who occupies the old homestead. Sister Wills became a member of the Christian church some eighteen years ago, and since that time had her membership with the church worshiping here at Wainfleet. She was sick but one week, and died at her daughter's, Mrs. Misner's, where she had gone for a visit. Her two surviving sisters, Mrs. D. Hausler and Mrs. A. Hendershot, were with her at the time of her death, and ministered much to her comfort. She was a devoted mother, a faithful wife, a true friend, and when her end approached, she seemed willing to trust all to him whom she had confessed and whose name she had taken. It is a blessing to know that when our own strength is about to fail, then the strength and hope that comes through a faith in Christ Jesus will bear us up and sustain us even in the hour of desolation. A sermon was preached at her funeral from 1st Thes. iv. 13, 14. R. D. RAY.

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