

# 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.

### The Two Positions.

In another column will be found a thoughtful article from the pen of Prof. John G. Fee, of Berea, Kentucky, in which he deals with the word baptize as related to Christian union. As Bro. Fee represents the position and practice of the people known as "Christians," and as a few of our own writers are more or less inclined to approve of the view which he advocates, it is thought well to find room for what he has to say, with the view of looking into the question with some care. That Jesus in the Commission commanded immersion, and not sprinkling, or pouring, Bro. Fee has not the slightest doubt. That the practice of sprinkling, or pouring, is an error he asserts confidently. But let us quote his words as to the best way of dealing with this error. He says:—

The reader will ask, how shall we correct the error, the false meaning? We answer, by correct teaching and by correct practice—each one be faithful in teaching and practice. But it will be said by some, if the church tolerates in its membership those who are simply sprinkled, will not the people infer that the church regards sprinkling as baptism, and thus the erroneous import of the word be perpetuated? We reply, the church has no right to decide what is baptism. That was Calvin's mistake when he said that "the church has retained to herself the right to change the form somewhat retaining the substance."

As we look at the matter, the church has a right to come to a fixed conclusion touching the divinely appointed conditions of church membership. If it is clearly seen that under the commission the apostles immersed believers and so added them to the church, and added them in no other way, and never intimated that the converts had the right to modify the appointed conditions, in any way, it would seem to be the duty of the church now to see that its ministers execute the great Commission in the same way. This Commission deals with the baptizer as well as with the baptized, and involves in responsibility the church whose servants preach the gospel and administer baptism. Certainly no church whose members understand the Commission as Bro. Fee and we understand it can authorize one of its ministers to administer sprinkling to penitent believers, and so add

them to the church. Such a church should not assume such a responsibility in the absence of divine authority. Is it clear that its responsibility is less when it receives into membership one who has not received Christian baptism? If entering the church is so entirely an individual matter that the converts shall enter by being sprinkled or immersed at their own pleasure, then the pious Friend who believes that neither immersion nor sprinkling is necessary, should be accepted on his spiritual baptism according to his individual "interpretation," without any use of water of any ordinance of baptism. Receive into the church those who are sprinkled simply—sprinkled in infancy—and also those who interpret baptism in water out of the Scriptures, as not now binding, and you will soon have in the church teachers of such views and practices. Then it will not be easy to correct the error "by correct teaching and correct practice," as Bro. Fee advises. Better correct the error by correct teaching and correct practice at the very threshold, not after it has received what seems to be an indorsement. So we believe and teach.

We cannot agree with Bro. Fee that "the church has no right to decide what is baptism." The meaning of the word baptism is clear. The scholarship of the religious world, as expressed in lexicons and church histories, has decided its meaning. It is certainly better that the church shall decide for itself what it shall regard as baptism, than that each candidate for membership shall decide not only for himself, but for the church also. It is surely enough that each candidate shall decide for himself and so seek out a church that agrees with him. This is clearly sufficient Christian liberty touching this matter. Each candidate's views cannot be allowed to become a law unto the church and to its ministers, who are supposed to have convictions of their own, and who should feel bound by the New Testament touching the execution of the law of admission into the church—a law that binds them as well as those who desire to be added to the church through complying with it. The claim spoken of by Calvin that "the church has retained to herself the right to change the form somewhat retaining the substance," is quite another matter, and does not illustrate the case in hand. While the church has no right to change the form, it has a right to recognize the divinely appointed form unchanged, and reject everything else as not meeting the requirement of the author of Christian baptism. Bro. Fee says:—

We know that as a matter of fact the policy of schism, of refusing fellowship to acknowledged children of God because of the error of sprinkling, has not corrected the error but has simply turned such believers away into other parties where the error is defended and advocated.

We think it will be found that the bodies which receive immersed believers only are correcting the views of hundreds on this subject, while those who receive others also are correcting the views of only tens. Observe the growth of the Baptists and the Disciples

in this country compared with that of the "Christian" body. And this growth is largely owing to definite teaching and uncompromising practice touching the ordinance of baptism and the reception of members. No doubt, as stated, some go away "into other parties where the error is defended and advocated." Better that than to come among us and advocate and practice the error in our midst, until we shall become like the "other parties" to whom reference is made. Certainly, looking at the matter from the standpoint of success, the lack of rapid growth on the part of the "Christians"—generally known as the Christian Connection—does not encourage us to adopt the practice advocated in the article we are considering.—*Christian Standard.*

### The Influence of Our Movement On The Age.

A dozen years ago the *Independent* in a lengthy article upon the plea of the Campbells, father and son, and especially upon the life and labors of the latter, made the statement that even though they might not acknowledge, or even be aware of it, there was hardly a prominent Protestant religious body in the United States the preaching of which had not been more or less modified by the teaching of Alexander Campbell. This is a fact of the religious history of our century which is gradually receiving the recognition of well-informed men. The influence of our religious reformation cannot be estimated by the fact that in the sixty or seventy years since it was inaugurated a great body of nearly a million adherents has been gathered into the fold, but the effect upon the religious mind of the age must also be considered. Martin Luther not only was enabled to effect the Protestant Reformation, but the Roman Catholic church itself was compelled to abandon some of its worst practices, and reform its most corrupt abuses. In the same way the Campbells were instruments in the divine hand not only to call out a great body whose plea is the union of all God's people upon the one faith in Christ, but at the same time they have introduced a leaven into every religious body which has caused its teachings to be less divergent from those of the New Testament. As a result of the agitation concerning the divisive effect of creeds as tests of fellowship, these human standards have lost their authority over the public mind, in every denomination some of the more objectionable doctrines of the creed are ignored, and loud calls have been made for creed revision.

Passing by the agitation upon the subject, which is disturbing, more or less, every religious body which accepts any other standard than the word of God, we wish to cite a few facts which serve to show the change that is taking place in the public mind. When Alexander Campbell in 1810 preached the sermon on the law before the Redstone Association, it excited a profound sensation and an intense opposition, which finally drove him out of the Association. The doctrines of that sermon—in substance that the law

of Moses was abrogated in order to give place to the gospel of Christ, that we are under the New Covenant instead of the Old, and that the New Institution, the church of Christ, was inaugurated on the day of Pentecost—were then regarded startling, revolutionary, and heretical. So intense was the bitterness that if the secular arm could have been cast into prison, and perhaps burnt at the stake. Yet, after the lapse of seventy-five years, those doctrines have received the recognition of the leading minds in the American Protestant pulpit.

Some years since, when George R. Wondling in his splendid lecture on Christianity from a secular standpoint uttered his fine passage on the progress of the ages, and spoke of the founding of the church on the day of Pentecost, it was common to hear members of the church of Christ who listened to him say, "He must have learned that from our people." Within a month or two Prof. Charles A. Briggs, whose Inaugural Address has so profoundly stirred the Presbyterian world, in an article given to the public in the *North American Review*, speaks of the church as founded on the day of Pentecost, and some of our scribes have noted this as one of the remarkable signs of progress. Are they aware that Dr. Philip Schaff, the greatest living church historian, and the most widely known theological writer on the American continent, in his "History of the Apostolic Church," made years ago the same affirmation in the most definite language? The first volume of his history of the Christian Church, revised in 1882, has for the heading of the Twenty-fourth Section, *The Miracle of Pentecost, and the Birthday of the Christian Church*. The chapter opens with the statement, "The ascension of Christ to heaven was followed ten days afterwards by the descent of the Holy Spirit upon earth, and the birth of the Christian church." This affirmation of the standard church history of American Protestantism has been received by the religious world without question.

Still more significant is a fact that we will now state. There is no body that comes more nearly representing American Christianity than the International Sunday School Lesson Committee. It contains a representative man from every leading Protestant denomination. The lessons of the last six months of 1892 are in the Acts of the Apostles. The third lesson of the third quarter, the lesson of July 17, 1892, is upon Acts ii. 37-41, the portion of the chapter which gives Peter's answer to the question of the three thousand convicted sinners, describes their obedience, and the church life which followed. This lesson has been named by this representative body of American Christendom, THE FIRST CHRISTIAN CHURCH. These facts, to which others might be added, are enough to show that a statement, which seventy-five years ago was deemed rank heresy, and had no little to do with the driving of Alexander Campbell out of his old church relations

and to make him for a time an Ishmael in Israel, is now accepted by the intelligent thought of the Christian world.

We might mention a recent occurrence which indicates the change that has taken place in the very body from which he was driven forth. A few weeks since, George C. Lorimer, the well-known Baptist orator of Chicago, just transferred to Boston, in a sermon on our Lord's declaration to the Samaritan woman that there were no holy places in the sense in which both Jew and Samaritan then regarded them, and that those who worship God "must worship in spirit and truth," declared that this demand for pure, spiritual worship made all times and places holy to the worshipper, and intimated that it was a death-blow to a Sabbath as a holy day if all other time was regarded secular. A semi-sceptical daily of Chicago seized upon the sermon as a proof that Dr. Lorimer was opposed to Sunday closing laws, whereupon he stated his position more clearly. He declares that the Sabbath was a Jewish institution, a part of the law, which was set aside when "the commandments written and engraven on stones were done away," and was no longer in existence. There was, however, in its stead, the Christian Lord's day, a day of glorious memories, a day of joy, and to be kept as a day of joy; not as a holiday, but as a day of thanksgiving, worship, and rejoicing. It will be seen that his position is virtually that of Alexander Campbell in 1810. We do not suppose that his opinions will cause a ripple in the Baptist church at this time, but had he lived in the first quarter of the century and made the same statements, his great fame and popularity would not have saved him from a storm of accusation and vituperation which would have driven him from his religious associations. Such facts as these we have noted demonstrate that the influence of our movement upon the age is far from being measured by our visible army of churches, members and resources.—*Christian Evangelist.*

### Child-Killers of To-day.

Traps for the boys; that's just what they are. Five-cent novels; detective stories! Talk about saloons! They are not the first dangers that menace our boys. Fathers, mothers! do you know what your children are reading? Don't flatter yourselves because John and Clarence are fond of reading that they are safe. This very fondness may be the worst thing possible. Encourage a love for books, but see to it that the books are good ones. Bathing is an excellent practice, but it should be in clear, clean water, not in sewer products nor in ink. Some forms of reading may be viciousness itself. What shall we say to those who write and print this form of vice? The enemy of childhood to-day, the nineteenth century fiend, is no misshapen creature. His feet are not cloven; he wears a tall hat, dresses in the height of fashion, nay, lives in a brown-stone front; but he is a child-killer all the same.—*Light.*

Three hundred islands of the Pacific have been evangelized.

## Selections.

### "Burn Thereon Sweet Incense Every Morning."

I praise Thy name, O God of Light,  
For rest and safety through the night;  
Beneath Thy wing, securely kept,  
I closed my eyes and sweetly slept.

Redeemed from weariness, I rise  
To greet the world with cheerful eyes—  
And with the birds on joyful wing  
My soul would rise and sweetly sing.

I thank Thee, Lord, for all Thy care,  
For all the blessings that I share—  
Life, reason, health, and home, and friends,  
And every gift Thy goodness sends.

O let me never, never cease,  
To cherish trust and thankfulness;  
From Thee, 'Thou Maker of my frame,  
Each undeserved blessing came.

As numberless as stars of Heaven  
Are the rich bounties Thou hast given,  
And fresh as dews and sweet as flowers,  
The love that smiles on all my hours.

O let me to Thy altar bring  
A pure and grateful offering,  
And let my thanks as incense rise,  
In Christ, a pleasing sacrifice.

—Isaac Errett.

[How glad we are that we found yesterday a misplaced copy—a beautiful song composed by our departed brother, Isaac Errett. Let us give it so that it may be clipped by our readers and preserved in its entirety. It was sung to the tune of "Duke Street" at the memorial services held in the Richmond Street church, Cincinnati, two years ago, in honor of Isaac Errett and E. Williams.—*Apostolic Guide*]

### The Evangelistic Movement.

There is an inherent tendency in human nature to swing from one extreme to the opposite in almost all things in the realm of intellect and spirit. Indeed, progress seems to move along oscillatory lines. Real progress, however, is not found at the extremes, but along the *via media*. We have at this time in the ranks of the Disciples a forcible illustration of the tendency mentioned in what may be called the present evangelistic movement.

There is an increasing demand on the part of the churches for evangelistic work, and we find an increasing disposition on the part of preachers and those who are preparing for the ministry to meet the demand. The demand and the movement to supply it are right, but they will most likely be carried to great extremes. Twenty-five or thirty years since, our churches began to see the need of pastoral work, and the more they studied the situation the more they saw the need of caring for the churches by means of proper pastoral service. The pastoral movement was a reaction from the then evangelistic preaching that so largely characterized our religious movement up to that time. But the pastoral movement, like the previous one just referred to, continued to spread till the demand for pastors became so general as to entirely overshadow the work of the evangelist in public estimation. But now the pendulum of public opinion is swinging back towards its former position.

The movement has been greatly accelerated during the last two decades by the successful evangelistic work of such gifted men as Knowls Shaw, Prof. W. F. Black and a few others until now there are a score perhaps who have resigned the pastoral work to engage in evangelizing.

The movement is one that should not have too much encouragement at this time, lest we find ourselves in a few years in the condition we were in a quarter of a century since, with pastorless churches. There are men with special gifts for evangelistic work, and these should be kept in the field;

but a large majority of preachers and of men who may be capable of becoming preachers are naturally better endowed for pastoral work. Such men should be educated and trained for the most important part of ministerial labor.

All pastors of course do more or less evangelistic work, and, as a rule, they should do more of it than they do. Churches having pastors who are also preachers should be willing for them to devote a portion of their time each year to evangelizing in destitute communities in their respective vicinities. In this way thousands of destitute places would have the Gospel preached to them, while the converts made could be taken under the watchcare of the church whose preacher had done the work until they were strong enough to sustain themselves. In this way the church's benevolence and zeal would be promoted, the preacher's powers for usefulness enlarged, and the destitute places made to rejoice in the fellowship of the Gospel of the grace of God.

There is something wonderfully fascinating in evangelistic work. It is most inspiring to see men rallying to the standard of the cross. Then there is a freshness and a novelty about it too as the evangelist goes from place to place that is in marked contrast to the somewhat monotonous and plodding work of the pastor. Besides the foregoing the public, which looks at immediate results and the outside of things, is always loud in its praise of the man who, whatever the methods resorted to, is enabled to count his converts by the hundred. And as we all like to have our work appreciated, and are not usually averse to the praise of men, there is this additional inducement to engage in evangelistic rather than pastoral work.

As we said at the beginning, the evangelistic movement does not need to be especially encouraged. And now that it is fully inaugurated it will grow of itself fast enough.—*Christian Oracle*.

### Keep Your Promises.

Heredity may be made altogether too much of a scapegoat. A child develops, for instance, a most unaccountable habit of lying or deceit. The parents are distressed, and charge the blame to some remote ancestor. At the same time they are unconsciously teaching prevarication by breaking promises made to the child. "Do a good boy," says the mother, "and you shall go to drive with papa this afternoon." The child struggles bravely to fulfil the condition. To him the hours of waiting seem like days. At length the eagerly anticipated time arrives, and the parents drive gayly off, comforting the sobbing boy with a promise to bring him some candy. Possibly this pledge also they fail to fulfil. President Lincoln was exceedingly strict in keeping faith with his children, and required the same fidelity in others. At one time a visitor at the White House persuaded little Tad to sit on his knee by promising as a reward the charm on his watch chain. Shortly after, as the man was about dismissing the child with no further thought of the lightly-spoken promise, the President said sternly, "Give him the charm, sir!" In confusion the man obeyed the bidding. Lord Howland, the father of Charles James Fox, once told his boy that he should witness the pulling down of a stone wall on the estate. Forgetting the promise, he had the masonry restored after it was demolished, that he might not fail in keeping his word to his son. Such scrupulous regard for the truth on the part of parents will go far toward counteracting an inherited tendency to falsehood on the part of children.

### Watch Your Motives

We must watch our motives. Sin steps in at any unguarded spot, and fouls the current of the religious life. Worldliness through many a secret channel flows in to dilute its stream. The minister of the Gospel himself may begin in the Spirit and end in the flesh. The work he undertook from love to Christ may be continued partly from self-love. His very success may be his snare. That success brought him applause and promotion, as men of the world regard such things. Before he is aware of it, he begins to look for this applause and desires further promotion, and is unhappy if they are withheld. This holy office in the church demands reconsecrations and recrucifixions of every incumbent. If the reconsecrations be not made, if the recrucifixions be shunned, the mind of Christ is lost and the power of Christ departs. The humility that reflected the image of his Master no longer invests him, and his selfishness so clogs all the avenues of success to his soul that he can no longer be a channel of grace. God only knoweth in how many hearts the struggle is going on at this time between the carnal and the spiritual—hearts once all aglow with heavenly fire and all abounding in the heavenly peace that enwraps the fully consecrated child of God. The buzzing of the bee of ambition drowns the whispers of the Still Small Voice; the plaudits of the crowd shut out the witness of the Holy Spirit; and the unhappy, backsliding servant of God realizes that he is moving downward on an inclined plane. O brother, do thy first works over again without delay! Pray for pardon. Pray for the single eye. Pray for the recovery of the Holy Ghost. Do this now, and you shall be blessed now as in other days. Yea, your blessings shall be larger, inasmuch as your sense of need is greater than ever before. Let the mixed motives give away to the one master motive, the constraining love of Christ; and the river of God shall pour the fullness of its all-cleansing, life-giving flood into the opened channels of your soul.

The liberal layman who began to give much because he loved much, but who has heard the voice of human praise until it is sweet to his ear and he listens for it; the servant of Christ whose service went beyond the ordinary measure, but whose loving toil and self-sacrifice are losing something of their heavenly bloom because of the too praiseful recognition of fellow-servants; the soldier of the cross who endured much for Christ's sake only, but whose ears have caught the music of the world's applause; the leader who invited the lightnings of popular wrath to strike himself that he might protect the church of Christ, but in whose heart there is springing up a secret desire that he shall thereby be apotheosized as a hero or crowned as a martyr—all these need to look closely into their own hearts, that they may discover the alloy that vitiates the motives that govern their lives, and, finding the idols that have been set up within them, tear them away without delay, so that they shall serve the Lord with undivided hearts and with the full measure of consecrated power.—*Christian Advocate*.

Some professed Christians are ready to argue that evil is in the world, therefore it is right to go to balls, theaters, etc. The Saviour did not presume to go needlessly into temptation, but says: "Thou shalt not tempt the Lord thy God." The *Ram's Horn* puts this thought truly and well when it says: "No where in the Bible has God promised to protect anybody on the devil's ground."

### Willingness to do Little Things.

There are some Christians to whom the words of the servant of Naaman might be well applied. The captain of the host of the King of Syria was very angry because the prophet Elisha had told him to do a thing that seemed so small as to be ridiculous and contemptible. He felt himself too great a man to do such a simple thing as to wash in the Jordan, but his servant wisely said: "My father, if the prophet had bid thee do some great thing wouldst thou not have done it?" Certainly he would, and the servant could appropriately say to him: "How much rather wash and be clean"—that is, if you would do the great thing in obedience to the command of the prophet, you certainly should be even more willing to do the little thing he has commanded. This kind of treatment swept away the barrier of pride behind which the Syrian captain had placed himself, and we are told he did "according to the saying of the man of God," and was healed. Just so soon as Naaman was brought to a true spirit of obedience he was as willing to do the small thing as the great.

There are yet some people in the world who need to be brought to the same state of mind. Any man whom the Lord will use in great things must be willing to do anything. There are a very few great things to be done in the Master's service, and a great many people would like to do them, while there are innumerable so-called small things to be done, and comparatively few who are ready to undertake them. Some one has said: "Once in a while, when a great fortress is to be taken God will bring out a great field-piece and rake all with the fiery hail of destruction. But common muskets do most of the hard fighting. It took only one Joshua and the thousands of common troops under him to drive down the walls of cities, and, under wrathful strokes, to make nations fly like sparks from the anvil. It only took one Luther for Germany, one Zwingli for Switzerland, one John Knox for Scotland, one Calvin for France, and one John Wesley for England. The most work is in the rank and file of life. No man can be idle. Put down love of place and pride. Look around, not above, for work. Remember the nobility of service is not in what men call prominent or great deeds, but in deeds, however humble and unknown, which the king has commanded. There is a blessing in the service, and a reward awaiting that kind of work for Christ, which is done so naturally as to be forgotten until He shall remind us by saying, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."—*Young Men's Era*.

### Painting For Eternity.

When Appelles, the Greek painter, was asked why he bestowed so much labor upon his pictures, he replied, "Because I am painting for eternity." He used the word as a bold figure of speech; but we may use the word literally when we say we are painting the picture of our lives for eternity. We use fast colors. Whatever pure and holy word or deed be wrought into that picture, will stand there, imperishable and immortal. Whatever selfish or sinful thing be painted on that life-canvas can never be washed out except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes, the process of painting stops. No guilty spots can be washed out then. The painting is finished, and it is finished forever.—*Theodore L. Cuyler, D.D.*

### The Neglected Sword.

There is a sword that never wears out. Its edge is never blunted. On its blade no rust ever yet has gathered. It cuts to heal. It smites to save. It kills to make alive. It is the sword of the Spirit. Now is the time when it calls for strong hands and brave hearts to wield it. It has the property of giving skill to the untaught and valor to the once fearful and unbelieving. It can be held by a child and do execution. It may be thrust into the right place when love directs, and made to flash with the light of its own brightness, even when there be the darkness of an almost despairing eye to trace its pathway to its object. This sword, however, can do nothing while left in its scabbard. It is for use and not for ornament. Soldiers of Christ, Knights of the Cross, what is the world waiting for? Is it not for aggressive action? The battle-cry is sounding. Bugles are blowing. Trumpets call. The Great Captain gives the word "Forward." The church has been cold, timid, compromising. Religion has degenerated into a sentiment. It has lost in part the power of conviction. Ministers and newspapers claiming to be orthodox and religious have surrendered to a false liberality. They have yielded up the very ark of salvation to the Philistines. They have mumbled a pleasing rhetoric as a substitute for the old Faith of Calvary. They have betrayed the Master. Is it not high time, when the land is fainting under its heavy burdens, and the people are lost in the tangled wilderness of worldly disappointment, and corruption reeks in high places and in dark places, to bring back the power of the Bible to bear on personal character, on family training, on political morals, and on the church of the living God? History has its lessons. When nations have apostatized from faith and lost their way, the Bible has restored and delivered. That has the sovereign virtue. That and that alone can work reformation where all true reformation must begin—in the hearts of the people. Let the sword of the Spirit descend on our land, and our worst foes will retreat.—*Selected*.

### The Range of the Bible.

Let us look at the vast range of the Bible; let us realize in the sacred history of the discipline of the world the largeness of the mode of God's action; let us ponder the manifestations of His love, of His patience, of His long suffering, sometimes even startling to our eyes; let us trace, if with aching sight, how He makes man minister to man, and race to race, and generation to generation; let us notice how He accepts in compassion varieties of service according to the state and means of those who render it; how He turns to a source of blessing what appears to our eyes simply misery and ruin; and hope will rise upon us which we often sorely want; a hope which will not cover with a dull, colorless cloud of indifference the religious positions of men, but on the contrary make us feel, since we have received a priceless heritage, what is perilled in our energy, what we owe and what we render to others who are heirs with us of a common salvation.—*Canon Westcott*.

The resurrection is only the tomorrow morning of death, and when we think of the grave we should do so as, in the happy days of our childhood, we thought of our bed when we retired to it for the night, expecting an elder brother to call us in the morning and take us with him on a pleasant excursion.—*Dr. Wm. M. Taylor*.

One Thing at a Time.

"Early in the morning," relates a gentleman who has spent many decades in the service of God and his fellow men, "I learned from a very simple incident a wholesome lesson and one which has been of incalculable benefit to me.

"When I was between twelve and fourteen years old my father broke up a field on his farm and planted it with potatoes, and when the plants were two or three inches high he sent me to hoe it. The ground of that piece was very hard to till; it was matted with grass roots and sprinkled with stones. I hoed the first row and stopped to look at the general task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point it seemed to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy soil, I felt a good mind not to try to do anything further than with it.

"Just at that minute I happened to look down at the hill nearest my feet. The grass didn't seem just quite as thick there, and I said to myself: 'I can hoe this one well enough.'

"When it was done, another thought came to help me: 'I shan't have to hoe but one hill at a time, at any rate.'

"And so I went to the next, and next. But here I stopped again and looked over the field. That gave me another thought, too: 'I could hoe every hill as I came to it; it was only looking away off to all the hills that made the whole seem impossible.

"I won't look at it!' I said; and I pulled my hat over my eyes, so I could see nothing but the spot where my hoe had to dig.

"In course of time I had gone over the whole field, looking only at the hill in hand, and my work was done.

"I learned a lesson tugging away at those grass roots which I never forgot.

"It was to look right down at the one thing to be done now, and not hinder and discourage myself by looking off at the things I hadn't come to. I've been working ever since that summer at the hill nearest my feet, and I've always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest."

We Have Seen.

A young man sell a good farm, turn merchant, break and die insolvent.

A farmer spend so much time in town that there is nothing at home worth looking after.

A rich man's son begin where his father left off, and end where his father began—penniless.

A worthy farmer's son idle his life in dissipation, and end his career in poverty.

A farmer too self-conceited to mend his way and too obstinate to mend his footsteps.

A poor boy grow rich by industry and good management, and a rich boy grow poor by idleness and dissipation.

A man spend more money in folly than would support his family in comfort and independence.

A farmer build a dwelling house so large and fine that the sheriff was the first to occupy it.

A farmer deliver a fine oration at the agricultural fair with his fences all down, fields overgrown with weeds, stock foraging on a neighbor's field and his taxes unpaid.—The American Breeder.

Dr T. A. Slocum's

OXYGENIZED EMULSION of Pure COD LIVER OIL. If you have Bronchitis—Use it. For sale by all druggists.

Trust Him Through.

Sometimes we have an experience in life that seems like walking through a long, dark tunnel. The chilling air and the thick darkness make it hard walking, and the constant wonder is why we are compelled to tread so gloomy a path while others are in the open day of health and happiness. We can only fix our eyes on the bright light at the end of the tunnel, and we comfort ourselves with the thought that every step we take brings us nearer to the joy and the rest that lie at the end of the way. Extinguish the light of heaven that gleams in the distance, and this tunnel of trial would become a horrible tomb. Every week a pastor has to confront these mysteries in the dealings of a God of Love. To the torturing question, "Why does God lead me into this valley of the shadow of darkness?" we can only reply: "Even so Father, for so it seems good in Thy sight." We are brought into the tunnel, however we may shrink back. There is no retreat; we have nothing left to us but to grasp the very hand that brought us there and push forward.

When we reach heaven, we may discover that the richest and deepest and most profitable experience we had in this life were those which were gained in the very roads from which we shrank back with dread. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that as the lesson and rod are of His appointing, and that as His all-wise love has engineered the deep channels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and Desert Him.—Dr. T. L. Cuyler.

The Fiji Islands have been Christianized within the memory of many now living, and the number of Christian worshippers on these islands to-day is given as 90,000.

There are two texts in Revelation that used to seem to me incongruous, unharmonious. One: "There shall be no more sea." The other: "I beheld a sea clear as crystal." Now environed with mystery, covered with fog, seeing but a little, not knowing how life began, not knowing what may lie beyond its seeming end, not able to comprehend it, nor the divine purpose and end in it all, to us life is a great mystery, and "the judgment of God a great deep." But by and by when we stand on the other shore there will be no more storm, no more fog, no more mystery; all will be clear because we shall see life from the beginning to the end, and standing by God's own throne, and invested with God's own vision, shall know as we are known. His judgments will no longer be a great deep. "There shall be no more sea." Or, "The sea shall be as clear as crystal." I remember once sailing over the crystal waters of Lake Superior. We had come out of the muddy waters of Lake Huron during the night, and early in the morning I came on deck, and, looking over the prow, started back in instinctive terror, for, looking down into the clear waters of that lake, it seemed to me as though our keel was just going to strike on the sharp pointed rocks below; but I was looking through fifty or sixty feet of clear water at the great rock bed of the lake over which we were sailing. Now we endeavor in vain to fathom God's judgments. As by a great deep they are hidden from us. But by and by the sea will grow clear as crystal, and we shall understand; we shall know not only the life that was in the ocean, but shall trace the footprints of Him that walked thereon.—Lyman Abbott.

Gems of Thought.

Noble thoughts can come only from a noble soul.—William Mathews

Goodness is a simple thing, like a work of genius; the genius takes a straight, determined course, and so does the good man.—Standard.

St. Paul had three wishes, and they were all about Christ—that he might be found in Christ, that he might be with Christ, and that he might magnify Christ.—Luther.

Oh what a glory this world puts on For Him who with fervent heart goes forth

Under the bright and glorious sky, and looks

On duties well performed and days well spent.

—Longfellow.

Prayer has an effect marvelous and certain; it is that of elevating the soul; also in those Christians who have the habit of prayer one finds a nobleness of heart, a dignity of character, and a general nobility in all they do, which one does not see in children of the world.—Joubert.

Art thou in darkness? Wait for the light; Or in the valley? Look toward the height.

If in the tempest, trust for the calm; Utter not dirges, breathe forth a psalm.

After storm-broasting Cometh calm resting.—Selected.

It is a painful thing that this pruning work, this cutting off of the over-luxuriant shoots, in order to call back the wandering juices into the healthier and more living parts. In religion it is described thus: "Every branch in me that beareth fruit, He purgeth it, that it may bring forth more fruit." The keen edge of God's pruning-knife cuts sheer through. No weak tenderness stops him whose love seeks goodness, not comfort, for his servants.—F. W. Robertson.

Zion's Herald says: "The older a preacher grows, the less faith does he place in spread eagle oratory. More and more will he feel disposed to endorse the opinion of a great living divine, that finely-polished rhetorical passages in a sermon are as 'carefully prepared as fire-works, and do about as much good.' People, the same authority adds, listen with delighted amazement to such outbursts, and then go home to take an afternoon nap instead of taking a Sunday-school class. The best sermon is not the one which pleases its hearers most, but the one which impels them to do more for God and for humanity."

ATTENTION.

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

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TORONTO, OCTOBER 15th, 1891.

**Special Notice.**

The Board of managers of the Co-operation desires us to call the attention of those who subscribed to the Home Mission Fund at the annual meeting, to the desirability of their subscriptions being paid at as early a date as possible. More than one-third of the mission year has already passed; the demands upon the treasury are constant; and the Board is anxious as far as practicable to make quarterly payments to the mission points. We are sure the friends of the work will see the propriety of this notice, and we trust they will respond as promptly as they can.

**"Especially."**

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," so says the Apostle Paul in Galatians vi. 10. That a special obligation should rest upon the Christian to do good unto his fellow-Christians may at first thought seem curious. It might be thought that those not of the household of faith would have a prior claim upon him on the ground that their need is greater. But upon seeking a reason for the apostolic injunction it occurs to one that perhaps one of the most effectual ways in which Christians may do good to the unconverted is by doing good to those already in Christ. The existence among Christians of a general disposition to do good to one another makes that community of believers a very interesting and attractive society. It is said that in the early days of Christianity it was a common saying among the brethren, "See how these Christians love one another." And the church of which the same is now evidently true will be a power for good. It is possible that Christians, while not unduly interested in the conversion of sinners, may be forgetful of their obligation to their brethren.

We drop this word of caution here, and raise the question whether there are not those in the churches with which we are associated who stand in need of that sympathy and assistance which we may have been thoughtlessly withholding. "Let us consider one another to provoke unto love and good works."

There is another passage that suggests itself in this connection (1 Tim. v. 8), "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever." Though this has particular reference to the providing for the support of the body, we think it may not improperly be taken to indicate what is proper with regard to the salvation of our own, especially those of our own house. An interesting instance when this principle was followed we find in the first

chapter of the Gospel of John. When Andrew had become acquainted with Jesus and had been convinced that He was the Christ, we are told that "he first findeth his own brother Simon." When a human being finds a blessing it seems natural that he should speedily seek to have those nearest to him to enjoy it too. And ordinarily and in common life it is so. But in matters spiritual it is not uncommon, if indeed it is not common, for Christians active and earnest for the salvation of the world generally apparently indifferent with regard to husband or wife, son or daughter, brother or sister. We have all perhaps known of cases in point. We have seen strenuous efforts put forth for the conversion of those not related to the one so exerting themselves, when at the same time there were those living under the same roof and connected by the closest ties, needing Christ and yet no attempt apparently made on their behalf. Strange inconsistency! While we seek to reach the world for Christ, let us not forget those who sit at our own tables. Let us by a godly walk and conversation, by longsuffering, kindness and goodness aim to win for Christ and eternal glory.

**The November Collection.**

It is with a feeling of confidence that we address the congregations of Disciples of Christ in Ontario on the subject of a special collection for Home Missions. Our confidence grows out of the fact that in the past such appeals have been cheerfully and oftentimes liberally responded to. Last spring the most prompt and most general response ever made to a request of the Board of Managers of the Co-operation was made on an occasion similar to the present. It is evident that the Disciples have faith in the work carried on by the Co-operation. And why should they not? What is the object before the Co-operation? It is to have sinners converted to Christ and to have churches of Jesus Christ established in our land. There is no other purpose in the minds of those connected with this work. It is not for individual aggrandizement or denominational pride, but for the good of our fellow-men and the glory of God that we are working. And we desire to do this on strictly New Testament lines. We have no part nor lot with those who impose, or who seek to impose, upon men the commandments of men. We have no Master but Christ, and no Gospel to preach but His. Our confidence is in God and in the power of His might. We only hope for success when we are doing His will and seeking to bring our fellow-men to do the same.

With all the agencies professing to do the Lord's work in this country, there is still need, abundant need, for us, because there is no other people doing the work we are trying to do. There is no religious body in this country other than the Disciples of Christ, so far at least as we are informed, that preaches the Gospel as the Apostles preached it, and receives people on the conditions imposed by the Lord Himself; they err by asking too much or accepting too little. We ask no more and accept no less than the Saviour and His Apostles did. We have therefore a noble mission—a distinct and important work. We should rejoice in the liberty wherewith Christ has made us free and delight in the privilege of aiding others to occupy like high ground.

The Co-operation is aiding to support preaching this year in Toronto, Hamilton, Owen Sound, Collingwood, Welland, Muskoka and Manitoulin Island, and has also promised to assist

in like manner in London and Winnipeg whenever suitable preachers are secured. Those acquainted with the history of our mission work will know that all this means Christian faith and enterprise—a disposition to do all in our power to advance the cause of Christ. The Board of Managers as representing the Co-operation is disposed to do their utmost wisely to expend the money committed to their charge by the brethren, and it is to be hoped that this year a much larger sum than ever will be contributed by the Disciples.

In the matter of collections their success depends very largely upon the leaders in the congregations—the elders and the preachers. Where these heartily support an appeal, it will be generally responded to; and therefore as formerly it is urgently and kindly suggested that the leaders press this matter upon the attention of the congregations, show them the nature and importance of the work, and urge them to give according to their ability. No church will take exception to such a statement, and there are even churches which will be offended, if none such is made. Let stirring appeals be made and liberal collections given in every church in the Province. If the collection cannot be taken up the first Lord's day in November, some other Lord's day soon after will do.

**Prof. J. M. Tribble.**

One of the saddest announcements we have seen for a long time is that of the death, on the twenty-fifth of September, at Bethany, West Va., of Prof. J. M. Tribble. He succumbed to an attack of typhoid fever. We confess to a feeling of indignation upon hearing that Bro. Tribble was dead; we felt as though he were sacrificed or murdered. Upon reflection that impression, of course, passed away; but there remains what we may almost call the conviction that J. M. Tribble might be living to-day. We do not suppose, as some may do, that he was a victim of the Bethany climate. We judge that Bethany is a very healthy place; so we found it to be and we understand that students usually find it so. We do not think there is any occasion for a stampede from Bethany on the score of health, although the late Pres. Woolery two years ago, as well as Prof. Tribble recently, died there of typhoid fever. It appears that local circumstances which may occur anywhere brought the disease upon Pres. Woolery, and that Prof. Tribble contracted the complaint while spending his vacation away from Bethany. It is not the fact that those men were attacked by typhoid fever, but that they succumbed to it, that affects us in the way we have indicated.

We believe they were men of good constitutions, capable of doing a great deal of hard work, and of resisting the effects of the malady that killed them as well as the average man. We think it highly probable, if not certain, that their constitutions were undermined by what was imposed upon them at Bethany in addition to their duties in the way of teaching and managing. One does not need to be deeply versed in the affairs of Bethany College to have learned that her financial condition in recent years has been a source of great anxiety to those intimately connected with the College. Sundry references, allusions and appeals in the papers from time to time leave no room for doubt on that point. Over and over again the wealthy friends, as well as the alumni of Bethany, have been appealed to and have been asked to provide an adequate endowment fund. Over and over again, we understand, these appeals have been practically in vain. President and professors have been compelled to labor in the midst

of such depressing conditions on meagre salaries, and we do not see how they can have faltered deeply to feel that the friends and alumni of the College were laying upon them a burden which they could not and ought not to be asked to bear. We may be mistaken in thinking that the death of Bro. Tribble was due more to the harassing circumstances of his position than to typhoid fever, but we do think so. And if this should happen to meet the eye of any one occupying a position of authority or influence in connection with Bethany College, in all kindness we ask him to consider if there is not something in what we say, and if he judges that there is, to further inquire whether, if Bethany cannot be placed speedily in a good financial position, it is not time to close the College, wind up its affairs and cease to draw so heavily upon the zeal and devotion, the strength and the lives of some of the noblest men in our brotherhood.

Though we think J. M. Tribble came to an untimely end, we wish that all ministers of the Gospel could leave so good a report behind them even at the end of a long life. In a number of important fields he proved himself to be an able minister of the New Testament. The last church he served in that capacity was in Buffalo, N. Y. He was also a very acceptable contributor to the religious press. At Bethany his qualities as a man, teacher and Christian were highly esteemed. We join with the press of the brotherhood in lamenting his death, in cherishing his memory, and in sympathizing with his wife and family.

We are glad to know that our premium is being well received. We have more than a business interest in its circulation. We are anxious that all our readers should possess those valuable books, "The Life of Christ," and "The Life of Paul."

We learn from the Business Managers that the statements recently sent out from the office have been kindly received by many of our subscribers. This is very pleasing to us, and indicates that our friends understand the situation and are not going to be offended if reminded that they are in arrears and that payment will be very acceptable. We are endeavoring to give our brethren a good paper at the lowest possible rates, and we are thankful for the encouragement and appreciation given us from many quarters.

The department of Church News in THE EVANGELIST is unusually interesting these times. In this issue we have the report of that grand meeting at Everton, and also a further account of the good work going on at Blenheim. Small, struggling congregations throughout the country may derive fresh courage from the history of the church in Blenheim. For a number of years the church had been in existence there; but, though sound and faithful preaching had been done and even vigorous efforts made at times, no considerable increase was realized. No doubt these former efforts were not in vain, and now recently through the labors of Bro. Stewart and Bro. Weaver reinforced by earnest workers and liberal givers in the church a glorious harvest has been reaped.

Mr. Chapleau, we see, is castigating the Protestant clergy for having been so outspoken and so uncompromising in denouncing the scandalous proceedings recently unearthed at Ottawa. The aforesaid clergy will not be intimidated by Mr. Chapleau. They have a perfect right to have their say on such matters.

Perhaps they should express themselves more frequently on the wrong-doings of politicians. Where many Protestant ministers are vulnerable more or less, is that when they touch such questions they often speak without discrimination and without full information, and thereby expose themselves to ridicule and even injure their influence in their own peculiar sphere. Preachers should post themselves when they venture to discuss political matters.

What will the Dominion do with regard to all this corruption, is the question that now confronts us and troubles us. So far as we can judge there has been yet no expression of disapproval and indignation such as the case demands. We are unwilling to think that the people of Canada are indifferent to these things, and heedless whereunto they will grow if allowed to go unrebuked and unpunished. The next general election will furnish a means of testing the moral fibre of the Dominion of Canada. We cannot contemplate, we are sorry to say, the issue without concern.

Read the article on another page entitled "The Two Positions." Those who may be inclined to yield what is evidently the scriptural position on baptism for the sake of union will be braced up by it. Compromise will never bring a union that is worth having.

We are not much on politics—especially partisan politics—but we think there are those who are not rabid Reformers, nor Reformers at all, who feel that the Dominion Government has not done its duty with regard to the late revelations of gross dishonesty and gross incompetency and gross negligence in connection with Public Works.

**Co-operation Notes.**

CONTRIBUTIONS.

Church, Owen Sound . . . . .	\$6 25
Arch. McDiarmid . . . . .	5 00
Bella McKillop . . . . .	1 00
<i>Children's Day.</i>	
S. S., Owen Sound . . . . .	\$6 60
" West Lake . . . . .	2 10
" Blenheim . . . . .	5 25

As announced before, the first Lord's day in November is the day on which the churches are asked to take up a special collection for Home Missions. If for any reason it is not judged proper to take the collection that day some Lord's day soon after will do.

The Board trusts there will be a prompt and liberal response at this time in order that the obligations already incurred may be regularly met and also that help may be rendered to some of the other points calling for it.

The Board is continually receiving appeals for aid which cannot be granted owing to the scarcity of funds. The Board is not unaware of the sums being raised by the churches for their own support, and is not at all disposed to make unreasonable demands upon the churches; but is anxious that all the congregations will do what they can.

Those who have looked into the subject know that much more money would be raised for mission work if the matter were more earnestly presented to the churches than is sometimes done. Elders and preachers really interested in the work are frequently reluctant to more than mention the collection to the church, lest some one should be offended. There is no danger whatever in stating the case as one sees it, and urging all to give according

to their ability to a good work. We have known of preachers losing influence with the congregations they preached for, because they did not present and urge the claims of the Home Mission Work.

Now we are certain there is material for an interesting and stirring discourse on the subject of Home Missions. The measure of success that has already attended our efforts, the hopeful condition of the missions now being assisted, and the doors opening on every hand are encouraging in the highest degree.

Upon visiting the church at Owen Sound recently, the writer was deeply impressed with the value of our Co-operation efforts. There is in that growing town a noble band of Disciples struggling with might and main to establish on a comfortable basis a church of Christ.

There are isolated Disciples like Bro. Haines whose isolation has not weaned them from the love of the truth, but who seem to prize it the more because of their lack of church fellowship.

All contributions should be sent to the undersigned, Erin, Ontario. Geo. Munro, Cor. Sec.

Church News.

WIARTON, Sept. 28.—One confession here yesterday. A. TOVELL.

MANITOULIN.—Bro. C. J. Lister went to the Island, Sept. 25. He expects to remain there about six weeks.

WELLAND, Oct. 13.—One confession at our meeting last evening. Audiences fair. ALEX. McMILLAN.

ERIN.—Bro. J. D. Stephens is taking the place of the writer for three Lord's days. On Sept. 27, Bro. Lediard spoke to large congregations at Erin Centro, Erin Village and Hillsburg.

RIDGERTOWN.—We have had a very enjoyable visit from Bro. George Munro and Sister Muuro, and by the way I must not forget to mention the four boys. Bro. M. gave us two discourses which were much appreciated by the church here.

BLANZEN, Oct. 8.—The Y.P.S.C.E. has increased five fold since our last report. Began with six active members, now we have thirty active and two associate. Owing to the oppressive weather and fall fairs coming on we closed our meeting, with thirty-five additions.

Toronto.—Bro. A. W. Connor, of Johnstown, Pa., preached for the Cecil Street church on Lord's day the 11th inst. In the morning he preached an able and impressive sermon from the text: "She hath done what she could."

There were two confessions—one at the morning service and one at the Sunday school in the afternoon; the former was baptized in the evening. Bro. Connor will labor with the church here for a few months at least, perhaps permanently.

OWEN SOUND.—The church in this place hold its anniversary services Sept. 27. The writer was favored with an invitation to be present and preach on the occasion. It was a pleasure for the first time enjoyed by him in Owen Sound.

The Church at Carman, Man.

To the Editor of THE CANADIAN EVANGELIST: It may surprise you, as it has myself, to learn that the Disciples have a church organization in the village of Carman, a station on the Manitoba and South-Western Railway.

Whitlaw, Saunders, White, Sterling and others are found in this vigorous Meaford colony.

Just here I would say that families of Disciples intending to emigrate to Manitoba could not do better than turn their steps towards the Carman district. Besides being a fine farming country all around the village for miles, it has many of the requisites of civilized life and more drawing near.

I bring this church to the knowledge of the readers of THE EVANGELIST at this time as I believe it is in a location to grow in numbers, influence, grace and knowledge. Yours in Christ, ROBT. McMILLAN.

The "November Collection."

DEAR BRETHREN AND SISTERS.—At the last Annual Meeting it was decided, on the recommendation of the Committee on Mission Work, to ask all the churches of Disciples of Christ in the Province to take up a collection, on the first Lord's day in November, to aid in carrying on the work in the many points that must be assisted, or the work left to fail.

Brothers, one and all, we have a common responsibility resting upon us. Are we faithful stewards of God's blessings bestowed upon us? I respectfully, in love and with kindness, ask our preaching brethren and the elders of congregations, have you done your duty in presenting the claims of the cause of Christ upon those to whom you minister?

Brothers, money is really needed, we must try and sustain the work being carried on in Toronto, Hamilton, London, Owen Sound, Collingwood, Muskoka, etc., and that can only be done by all our churches and all our brethren and sisters contributing as the Lord has blessed you.

Help for London.

H. Z. Leonard, Esq., London, Ont. DEAR SIR,—Enclosed I hand you Post Office order for \$27, to be applied toward establishing the cause of truth in London, Ont. I am not within twenty miles of any Disciple congregation, and feel my isolation.

Post Office order for \$27. The above lotter will speak for itself, and calls loudly for a grand move all along the line for missionary effort. If all the good brethren in Christ in Ontario would only feel the importance of the work and contribute as the Lord has prospered them, it would not be long until a flourishing congregation of Disciples of Christ would be found in all the waste places of Ontario.

MR. EDITOR.—It is with pleasure that I acknowledge the favor done me by the semi-monthly visits of THE CANADIAN EVANGELIST.

The 14th of June I began my labor with the Gainsboro' congregation. Three months passed, and I left them for a short visit to the home of my birth. Another month has been spent in college work in this grand old place, the college of the Bible.

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AGTS ON THE BOWELS. RAPID RECOVERY. DEAR SIR.—I have tried your B.B. B. with great success for constipation and pain in my head.

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This valuable book for Sunday School work, etc. Superintendents, Teachers and Bible Classes is ready, and is superior to any previous issue. No time or expense has been spared in order to make this the best in the market.

The Critic's Corner.

Arrangements have been made for the under-... to occupy a small space in each issue of the CANADIAN EVANGELIST...

Ridgetown, Sept. 23, 1891.

DEAR BRO. S.—Kindly give, in Critic's Corner, the reason for the change in Rev. xxii. 11, first part of the verse.

S. M. BROWN.

The reason is not a difference in translation but a difference in the Greek text from which the translations are made.

The passage under consideration in the O. V. is a translation of "Makarisi hos pounites tas entolas autou," as it is found in the Greek text of Erasmus.

In R. V. the changed words, "Blessed are they that wash their robes," are a translation of "Makarisi hos pounites tas stolas autou," which is the Greek text of the Sinaitic and Alexandrian codices.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie H. Agnew, 322 Shaw Street, Toronto.

O. C. W. B. M. President, Mrs. W. B. Malcom, 50 Church St., Toronto.

At the last regular meeting of the Everton Auxiliary to the O. C. W. B. M. a committee was appointed to draw up resolutions upon the death of our departed sister, Mrs. John Black.

Resolved.—That in the life of our sister we have an example of those traits of character, love, joy, peace, gentleness, meekness and such like which adorn the life of a true Christian woman.

Resolved.—That we have been deprived of one of our most worthy members, an earnest worker, a ready counsellor, a kind, loving and sympathetic friend.

Resolved.—That we can ponder over the past and rejoice that we so often have had the pleasure of meeting together, and while our hearts are saddened when we think that in the future there must be one vacant place, we humbly bow in submission to the will of Heaven and endeavor to carry on the work as heretofore.

Resolved.—That we deeply sympathize with the grief-stricken family and friends of our departed sister, and with them leave her in the care of a loving Father who doeth all things well.

Resolved.—That three copies of these resolutions be made, one to be sent to the bereaved family, another to THE CANADIAN EVANGELIST for publication, and one to be spread upon the records of this Society.

Resolved.—That three copies of these resolutions be made, one to be sent to the bereaved family, another to THE CANADIAN EVANGELIST for publication, and one to be spread upon the records of this Society.

Mrs. P. BAKER, Lavinia McCullough, Desir Parkinson, Minnie Toyell. Com.

He leads us on, By path we did not know, Upward He leads us, though our steps be slow.

Though oft we faint and falter by the way, Though storms and darkness oft obscure the day, Yet, when the clouds are gone, We know He leads us on.

He leads us on Through all the unquiet years; Past all our dreamland hopes, and doubts, and fears.

He guides our steps, Through all the tangled maze Of sorrows, losses, and overshadowed days, We know His will is done; And still He leads us on.

The realization of the truthfulness of those words, which some trusting soul has sung, brings such a restful, contented feeling that it is well worth while putting them to the test.

Hans Christian Andersen, in his own quaint, childlike style, draws a little picture of a scene in the far north, where an exploring party were ice-bound for the winter.

Among them was a youth who had been cradled beside the dear old "German Rhine," and as sleeping time had come in the snow huts, the boy took out the Bible that his grandmother had given him on his departure.

and read, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me."

And then sleep came upon him, and dreams. The walls of the snow hut sank down, and the green meadows and vineyards of the fatherland lay all around him.

He passed through the door into his cottage home and saw his grandmother and a maiden reading together the words of Holy Writ. He listened and caught the words, "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me."

And an angel arose from among the leaves of the Bible and spread his pinions over them, and the spirit of peace came into their hearts, and they too slept.

Resolved.—That we have been deprived of one of our most worthy members, an earnest worker, a ready counsellor, a kind, loving and sympathetic friend.

Children's Work.

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

The Young Man who will be Wanted.

If we could only get the ear of that boy in school or that young man in college, we would say most earnestly to him that the time is coming, and perhaps not far distant, when you will be wanted.

The opportunity is ready to develop when, you will be needed, a most important opportunity, when, if you are ready, you can enter into a great life work, a time which taken at its flood will lead you to fortune and to fame.

This is a broad and populous country, and opportunities for eminent achievement and large usefulness are constantly occurring in religious work, in educational work, in business, in professional life, or in politics, and the service of the country possibly in war.

You may be wanted over so much but if you are not ready when wanted you will be passed by. The opportunity, just the one you would most like, will not wait for one not ready.

Somebody else will take the place. You will certainly be wanted and you should be ready to respond at the right moment. The important places require men of character, fixed principle, education, power.

No man gets mental power and discipline without hard stern work—and years of it. And no weak, un-disciplined and unprincipled person is fit for command, or can ever expect to hold a commanding position.

There is no lack of important positions for those competent to fill them. But it should be remembered that important positions can always find those able to fill them and the world will not wait for you if you are not ready.

Many an old man to-day is looking back to see another in just the one place which was designed for him, and in which he might have been perfectly content, happy and useful, in which he might have done a great and important work, and achieved distinction.

but, when opportunity's hour struck, he was not ready; and he now feels that his life has been a failure, because he neglected to prepare himself for the time when he would be wanted.

CONSUMPTION.

Have a positive remedy for the above disease by the use of B. B. B. Burdock Blood Bitters. It is a natural and perfect cure for all forms of Bad Blood.

One day I bought a cigar and was puffing it with a feeling of pleasure which is only possible to the devotee. I smoked only a few minutes and then I took it out of my mouth and looked at it.

I said to it: "My friend and bosom companion, you have always been dearer to me far than gold. To you I have ever been devoted, yet you are the cause of all my ills. You have played me false. The time has come that we must part."

I gazed and and longingly at the cigar, then threw it into the street. I had been convinced that tobacco was ruining me. For three months thereafter I underwent the most awful agony.

I never expect to suffer more in this world or the next. I didn't go to any physician, or endeavor in any way to palliate my sufferings. Possibly a physician might have given something to soften the tortures.

Neither did I break my vow. I had made up my mind that I must forever abandon tobacco or I would be ruined by it. At the end of three months my long- ing for it abated.

I gained twenty-five pounds in weight. I slept well for seven or eight hours every night. I required that amount because of my excessive exertion. When I don't get it I am liable to rheumatism or sciatica.

I have never smoked from that day to this; and while no one knows better than I the pleasures to be derived from tobacco, I am still well content to forget them, knowing their effect. — Evangelical Messenger.

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It has crept into the confidence of the public solely through its merits. For wasting diseases of throat or lungs all druggists will testify to its efficacy.

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Foreign Missions. Contributions.

Table with 2 columns: Location and Amount. Nova Scotia: O. W. B. M. Auxiliary \$3 62. Ontario: S. S. Lobo 10 50.

The Dean of Rochester, speaking of the unfavorable reports that were sometimes brought from heathen lands by men who have no sympathy with missions, said:—

"Another adversary of Christian missions is to be found in that impatiently which, except it see signs and wonders, will not believe. I remember reading, some thirty years ago, an article in the Union Review, in which the writer spoke most disparagingly of modern missions, because they worked no miracles and could exhibit but very few martyrs. This reminds me of the absentee landlord who wrote to his agent in Ireland: 'Do not let the tenants for a moment think that by shooting you they will intimidate me. Such men as these forget that the kingdom of God cometh not by observation.' There is another class of men who refused to help missions, and those did so on the ground of the amount of sin and misery at our own doors. Are these men sincere? Are these the men who are doing the most to exalt the 'submerged tenth,' and to enlighten darkest England? No, because it is simply impossible for any real Christian to set any limitation to his missionary spirit. The love of Christ in the heart must be catholic—must be diffusive. If the actor of the heart be true and strong the circulation will go to the extremities; and if the extremities are cold it is the sign of death and decay. England's empire has been given to it for the conversion of the world, and if it be not true to its trust, Jehovah will be written against its name in the roll of nations. Against appalling difficulties and discouragements, deceptions, selfish notions, and desertion of converts, there is a slow but sure progress, the thankful confidence of the missionaries in this work, with earnest appeals for more laborers to continue and extend it. There are no sudden conversions of a multitude, as of the 3,000 on the day of Pentecost, of men who had been taught from childhood to expect a Messiah, and were now convinced that He had come; but there is an influence gradually spreading, and a growing acknowledgment of the superiority of the Christian revelation. Even as Sir Bartle Frere, whom it was my privilege to know and love, bore testimony: 'I believe,' he wrote, 'that there is no part of India which the power of Christian preaching to attract the fetid worshipper, to win them from the worship of evil and impure deities to the pure religion of Christ, and to raise them in the scale of humanity, has not been abundantly manifested.' And then he being dead yet speaketh these momentous words: 'I speak simply as to matters of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines, and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 100,000,000 of civilized Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything that you and your fathers have witnessed in Europe.' Lord Napier and Ettrick and Sir Richard Temple support this testimony, and though it is but the dawning of the day, the shining of the bright and morning Star, all faithful men await the rising of the Sun of

Righteousness, and the Light of Asia shall pale its ineffable fire before the Light of the World, and the Wise Men of the East again shall prostrate themselves before the Incarnate God. Yes, Faith foresees the time, foretold by Edwin Arnold with such pathetic and poetic power, when he who now opposes Christianity shall make his confession and do his homage to the 'measureless things,' and the knowledge—

Completing what our Buddha left unsaid. Some justified a refusal to help missions on the plea that it was not meet to take the children's bread and cast it to dogs; but that plea was only a subterfuge. Though charity began at home, it could not stay there; the true Christian mind must be the missionary. What of England, her greatness, her happiness, if there had been no Society for the Propagation of the Gospel at Jerusalem? Christianity had been the source of our power in the past, and now it seemed that God was extending our intercourse and increasing the number of those who spoke our language, that we might be true to our trust, and might teach hereafter to all the nations of the world the faith once delivered to the saints."

In an address before the London Missionary Society, Mr. Lawes spoke as follows of the work in New Guinea:—

"Mission work in New Guinea is not London slum work in a different latitude. Superstition and ignorance meet you at every step, like a London fog, and choke and baffle every attempt at progress. The absence of any religious feeling, and the want of the habit of obedience, were greater difficulties than savagery and cannibalism. One of the brightest records of the Christian church was that of the heroism and persistence of the small-Christianized communities in the South Pacific. From the Tahitians, Samoan, Rarotongan and Loyally Groups, and from Savage Island, had come a noble and continuous band of missionaries for work in New Guinea. Whatever had been achieved was owing firstly and mainly to the colored brethren and sisters from these groups, mustering no less than 227 men and women, only seven of whom had, to his knowledge, fallen morally, and three of these were afterwards restored. All had not the consecration and devotion of Tauraki, whom Mr. Chalmers taught and whom he much resembled in spirit, but he (Mr. Lawes) could speak of them in the highest terms. He knew of no man in the Christian ministry more deserving of honor and respect than Ruatoka, the only survivor of the first band of teachers who reached New Guinea in 1872. There were now forty of these men engaged in work, and with all their failings, they were one of the noblest class of men he knew, and yet many were only one generation removed from heathenism. The mission occupied fifty stations on the main land, which were all centres of Christian influence and light; and 2,000 children were in attendance more or less regularly in the school. When I was here twelve years ago it was plowing and sowing time, and now I ask you to rejoice with us in some sheaves gathered in—the first fruits, but the earnest of a great harvest to come. The church of Christ in New Guinea numbered 500 baptized men and women who, so far as the missionaries were able to tell from their changed lives, had become changed characters. They are very babes in knowledge, but we believe also babes in Christ. . . The line of demarcation between heathen and Christian is very clearly defined. Their lives are

all known, and there is sure to be objection taken at church-meeting to any who are quarrelsome, dishonest or immoral. The young life has to be watched lest it be extinguished, and the smoking flax needs fanning lest it be quenched. The testimonies of notable visitors were emphatic as to the radical change that had taken place wherever a mission station was established. It is like coming out of the underground railway into the open air to visit a mission station after traveling among purely heathen tribes. Twenty New Guineans were engaged in the work, and of these only three had had to be suspended for acts of inconsistency."—Missionary Intelligence.

The Christian population of India is doubling every ten years, and it is believed that with the present rate of progress it will reach 110,000,000 at the second centennial of Carey's first baptism.

Obituaries.

Jury.—Died in Bowmanville, Aug. 26, Bro. John Jury, in the seventieth year of his age.

Bro. Jury was born in England, but came to this country in 1848. In early life he united with the Bible Christians, and while identified with that people showed the same impressive devotion which has ever characterized his life. Subsequently he learned the way of the Lord more perfectly, and was baptized by Elder Thompson, united with the church in Bowmanville, and for twenty years has adorned the doctrine of our Lord and Saviour. Those who enjoyed his acquaintance will miss his mild yet firm words and pleasant manners, while his unceasing fidelity to the truth, his loyalty to Christ, his interest in everything that pertained to the Master's kingdom, will always be remembered. All that could be said of the true Christian can be said of him. May the God of all comfort give comfort to the sorrowing widow in the loneliness of her old age and speak words of hope when hope seems to have fled. A son and daughter, faithfully following in their father's footsteps, tell us of the powers of a godly life. They sorrow not as those who have no hope. "Peace I leave with you. My peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

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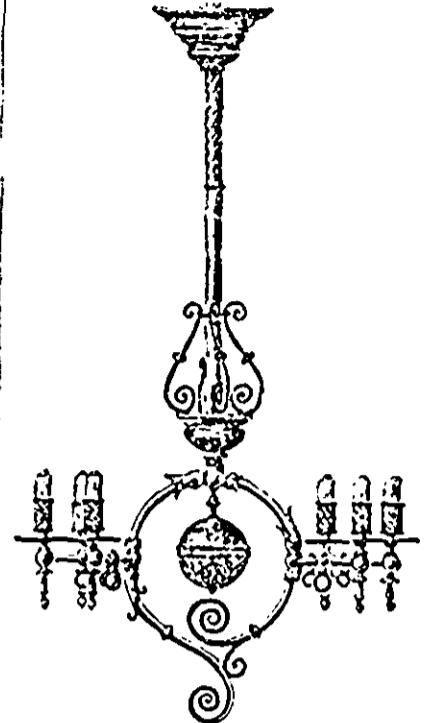
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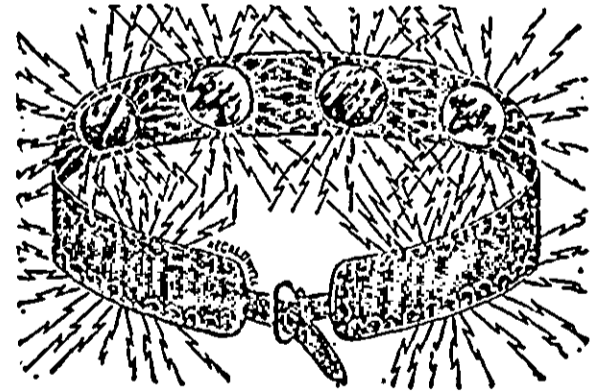
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