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The Canadian Evangelist.

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

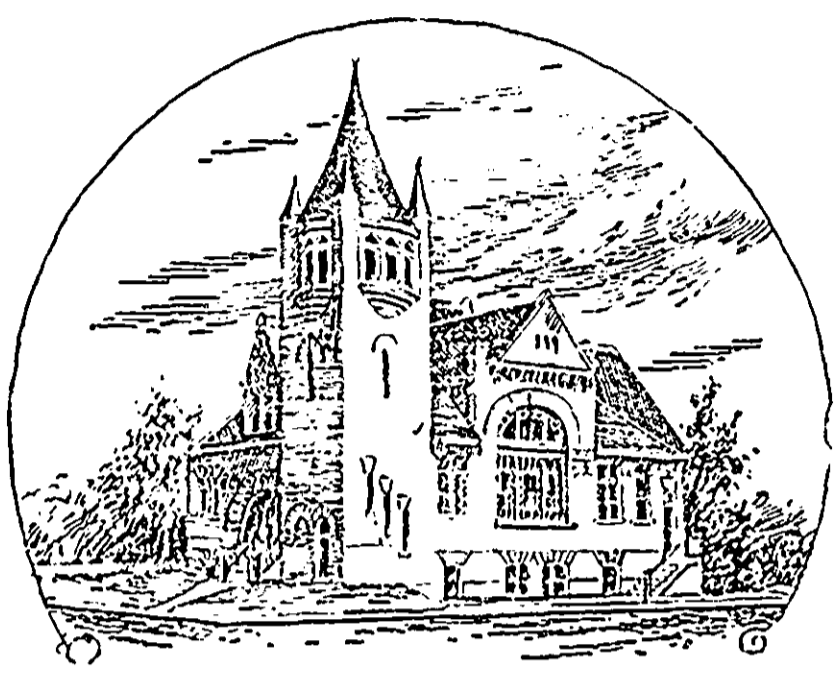
Vol. V., No. 20.

TORONTO, FEBRUARY 16th, 1891.

\$1 PER YEAR IN ADVANCE.

THE Canadian Evangelist

is devoted to the furtherance of the Gospel of Christ; and pleads for the union of all believers in the Lord Jesus in harmony with his own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthy 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.



DISCIPLES CHURCH, BOWMANVILLE.

Mission Work

A CURE FOR MANY OF OUR TROUBLES.

In the past many of our churches have been torn asunder and injured by strife and contention. Why? Because they were not doing mission work. They had zeal and energy but it was not directed in the right channel. I know of no people who can do as much good as Disciples, but if they are not doing good work they can do more bad work than most of people.

The old saying is too true that "there is always mischief for idle hands to do." Get some work to do and keep busy at it. It has been said that every church should have a baby. It is a splendid thing to have a mission point where the working talent of the church can be used. Not until there are several mission points opened up in the city of Toronto will there be that sympathy, and charity, and good fellowship developed which enables a people to do a united work for Christ. Get people working and they forget self, and bury their personal likes and dislikes. Let us go out seeking to save the lost, let us be ever ready and willing to go anywhere and everywhere, to do anything and everything for Christ. Then we will let our light so shine that others will see our good works and will glorify (not us) our Father which is in heaven.

How many churches in Canada are doing mission work? I am not asking how many are aiding home mission work, but how many mission stations are being cared for by mother congregations? Is there one church that would undertake to prove that it would be inadvisable to undertake such a work, or that they are not able to do it if they would?

Should we not consider it our duty to undertake work as soon as we see that it is needed? Has the Lord not promised to be with us and prosper all the work we undertake for Him in His name? We too often wish to see the end from the beginning before starting any Christian enterprise. Where is there any faith in this? "and without faith it is impossible to please God."

Let us do with our might what our hands find to do; let us work while it is day; let us pray: Lord, increase our faith, confirm our hope and perfect us in Thy love. THURVE.

Dedication at Bowmanville.

We expect to dedicate our new house of worship the fourth Lord's day, 22nd, of this month. Bro. F. M. Rains is to be with us and will preach the dedicatory sermon. We extend a cordial invitation to all our brethren to meet with us. As dedications are not an everyday occurrence among the Disciples, we would be glad to see them made occasions of special interest. Those who attend the one at Bowmanville must receive a share of the enthusiasm which led the brethren to undertake the work now completed.

To hear Bro. Rains is worth a trip from the remotest congregation in Ontario. His success in this line is unparalleled, and what he has done in the past is a sufficient guarantee that his presence at this time means splendid success. There is no man among us that has ever done better service in this line than Bro. Rains.

Bowmanville is no way behind the chiefest of the churches in Ontario, and are determined to keep the ground thus far won. Every Disciple should feel a deep interest in the work there, and in no better way can the interest be shown than by individual presence and support. It is expected that whatever debt may remain on the church at Bowmanville on the day of dedication will then and there be cancelled. The same generosity that led the brethren to erect a new house of worship will not allow it to remain encumbered by debt. This, however, does not exclude donations from any of our churches in this Province, and we would be glad if all our churches would help in this great work.

The church is anxious for a large representation from the different congregations and will gladly make ample provision for all who attend. On leaving the train go direct to the church, where there will be someone to receive and billet you.

The church has put forth every effort to bring the work begun by our lamented Bro. Baughman to completion. Amid the rejoicings of dedication day let it not be forgotten that this edifice is not only a house of worship, but a lasting monument to the worth of him who rests from his labors while his works still follow him. E. B. BARNES.

Christianity in Japan.

BY TOZO OHNO.

The work of the Disciples in Japan is in a very prosperous condition, so much so that about a year ago they commenced the publication of a monthly paper, the *Kerisutokyo Zasshi*—the *Christian Journal*. It consists of editorial, contributions, and a translation department. One of its most interesting features has been a biography of Alexander Campbell, which has been translated into Japanese and published in chapters from the beginning of last September. This paper may soon develop into a weekly. I noticed an article in it which will show something of the ideas of the Japanese about Christianity. The following is a translation of it:—

"As civilization develops the social phenomena of a people becomes more complex. But is this the case with religion? Surely not! For in Christianity there is one great principle, one and, one criterion, which never changes with human institutions, whether they become simple or complicated.

"And why beholdest thou the mote, etc. . . and then shalt thou see clearly to cast out the mote that is in thine own eye" (Matt. vii. 3-5). Protestants are inclined to laugh at the ignorance of Roman Catholics and to look upon their forms and ceremonies as idle worship. And indeed they have reason to look down on these forms; but should not Protestants who are now split up into sections cast out the beam of sectarianism that is in their own eye before criticizing others. If we do not take care ourselves we may turn the Christian religion into a man-made institution instead of holding it as a revealed religion.

"It is now thirty years since Protestants first came to Japan, and at the present time there are 30,000 native Christians. But of these a great many are more zealous for their different sects than for the prosperity of Christianity.

"We are very grateful to those foreigners who brought us Christianity, but unfortunately they were not acquainted with the feelings and customs of the people, and came here with all their sectarian ideas not in the least modified.

"Some time ago the natives almost worshipped the foreigner and eagerly accepted whatever he said. This was not acceptance of Christianity but acceptance of the missionaries. Of late, however, there has been considerable anti-foreigner feeling among the people on political grounds, and the progress of Christianity has been accordingly impeded. When the love for the foreigner ceased, love for Christianity ceased with it. This is a very mistaken idea of Christianity. We should accept Christianity on its own merits, not on the merits of those who bring it. Hereafter we must accept Christianity from the heart and because we believe what it teaches.

"Of late a great many new sects and theories of Philosophy have been introduced into Japan. One man will say that Christianity of to-day is all going to formality, and that Christians ought to be wholly under the influence of the Holy Spirit. Is he himself a consecrated man? We cannot tell. Another tells us that Christ was a great philosopher and a good man. Where did he get that idea? Very likely from his own imagination. Again, another comes along and says we must accept the truth of Evolution, and that we should not confine our thoughts to the influence of Christ's teachings as He was nothing more than a wise man. This too is a wonderful doctrine, but where does he get this theory? Certainly from some man's teaching.

"The centre of Christianity is 'the Christ the Son of the living God.' This is the foundation of Christianity. If we take the Spirit of Christ and of Christianity; Christianity at once falls to pieces. The great principle and an example of Christianity came from Christ, who is one and will never change, but exists for ever and ever. Christianity is not held up by human reason. If it were, by human reason it would fall; it would be like a vessel without a rudder in open sea.

"Look at what we call human reason. The truth of yesterday is not the truth of to-day. Indeed, Christianity is not held by human reason, which is changeable. The theory of Evolution is fair to look upon, but is not true. The meaning of evolution is progress, and with the advance of civilization this theory itself must change and give place to another. Therefore we see that human reason or philosophy can never have any effect on Christianity.

"Let us look at the history of the church. Christianity has had a great many hardships, troubles and hindrances to its spread. It was sometimes in a prosperous and sometimes in a discouraging condition, but the truth of Christianity has neither progressed nor declined according to evolution. The true gospel is the same yesterday, to-day and forever. Therefore, however social phenomena change, Christianity remains the same.

"The general opinion of Japan to-day is that it would be better to accept Christianity, but the people are too much confused. The majority of missionaries come from different countries, as England, Germany, America, and represent a great many denominations. The natives are taught by the missionaries according to their own sectarian

doctrines. This brings the revealed Christian religion down to the level of a human institution. If you ask a native the question: 'Are you a Christian?' he answers, 'Yes, I am a member of the Episcopalian, or Congregational, etc., church.' Is it not strange that, instead of saying 'I am a Christian,' that they say 'I am a member of a certain church,' notwithstanding they believe in Christianity. It is also strange that they place their denominational name before that of Christ. This is caused entirely from hereditary and sectarian ideas in the foreign land.

"If we go on as we do, Christianity will become a form, as it is in the Roman Church. Therefore, let us be true followers of the revealed religion which came from God and has one principle. You surely believe in this Word, John iv. 20-23, 'Therefore to him that knoweth to do good and doeth it not, to him it is sin.'

"In the early church it was very difficult to spread the Gospel because of outside opposition; but to-day there are a great many people who will not accept Christianity because Christians themselves are not strong enough to show what Christianity is by their actions. Is not this a deplorable state of affairs? Christianity is one, there must not be any American, English, German Christianity, but belief, hope and love are the fundamental truths of Christianity.

"Although theology is useful these three never come from it, but from the power of true belief in the church.

"Is it not sad that we cannot have unity, but are separated from each other by hereditary and denominational ideas and against the spirit of Christ's prayer.

"If we are true Christians we must do away with this feeling. If we do not do it to-day it will be more difficult to-morrow.

"If we do not practice true Christianity in Japan we are imitators of foreigners instead of imitators of Christ, and will have a bad effect by our example on the next generation in Japan.

"If any one teaches the Bible from his denominational standpoint, we must oppose him by the powerful sword of the spirit. There must be to-day in Japan some one who will stand up to tell boldly the truth that is in Christ as Paul.

"In conclusion we cannot have any influence by human philosophy which has no foundation. It is in vain to discuss Christianity from a human standpoint. The purpose of Christianity is one, in the name of Jesus Christ. We must unite in Christ, giving up hereditary feelings and traditional forms and enmity in our hearts, and pray for the influence of the Holy Spirit. Then can we understand the Gospel of Jesus Christ."

It is very difficult to translate this article from the Japanese into English, and preserve the meaning of the author, but the foregoing is his meaning as well as I can make it clear.

There are a great many religious periodicals in Japan, which greatly help the cause of Christianity. We believe that the same is true in this country too. "A man who does not read the papers is blind." I believe this holds true in religious matters.

I hope and believe that the "Kerisutokyo Zasshi" will greatly develop and increase and have the same good effect in Japan as THE CANADIAN EVANGELIST has in Canada.

What the Disciples in the States are Saying and Doing.

(COLLINGS AND CLIPPINGS FROM EXCHANGES.)

(From the Christian Oracle.)

PASADENA, California, Jan. 13.—I am now at Pasadena. One hundred and eleven accessions since I came to California, Nov. 1. Twenty-seven at San Diego. Will be here till Jan. 23.—*J. V. Coombs.*

DES MOINES, Iowa, Jan. 14.—Our series of meetings at Maxwell, conducted by Bro. G. L. Brokaw, closed Jan. 12. The immediate results were forty-four added to the church, thirty-three of whom by primary obedience. We think this a great meeting, considering it being the second within one year at this place. This gives us a good membership of more than 125.—*J. H. Stockham.*

(From the Gospel Advocate.)

The following extract from a private letter suggests three or four things that ought to be said, and as nobody else seems to want to say them I will undertake the job myself:

"The meeting at the First Christian Church in Dallas closed in the height of the interest—five confessions the last night—and the house crowded after seven weeks' duration. Bro. Larimore won all our hearts, not only by his wonderful preaching—which all conceded to be masterly and matchless, but the spirit of divine love so pervaded his every look, word and movement—that we can understand now why the people followed after our blessed Lord and hung upon His words—when we feel how much we love one, who, although only a man, has drunk so deeply of the Spirit, and modelled his life and teaching so nearly after the divine model. It was a source of disappointment expressed by many that we could not have Bro. Larimore in our homes, but, as it was his desire, and necessary to be very quiet, it was decided to make him a guest of the whole church, and a home was selected very near to the church where he received every one in his delightfully cordial manner, so that sometimes in our eagerness to be near him, he had anything but quietude. However, we look forward to having him visit among us soon and enjoying to the full the blessing of his presence."

Yes, I know exactly how it was. I know what sort of preaching Bro. Larimore can do under favorable circumstances, and I have no higher pleasure, the favor of God excepted, than to know he is appreciated at his full value.

But, my beloved, Bro. Larimore cannot be everywhere at once and do all the preaching in the world. There are urgent calls enough for him now to keep him busy probably as long as he lives if he should undertake to fill them all. And many good Christians and strong churches seem determined to have him or none. This fairly opens the way to say what ought to be said. Twenty-two years ago a sickly little church in an ambitious little town of about five hundred inhabitants declined to let this same T. B. Larimore preach. They thought he was a very good meaning young man, but they wanted a big preacher or none. He was not a big preacher then, and they were afraid he would "damage the cause" if they let him try to preach. So he tramped out into the backwoods, so determined was he to preach the Gospel, and stopped at my father's house. He found a warm welcome at the little country church, and preached earnestly in a little old log house. On his way to our house he spent a gloomy night with old Bro. Taylor. Many a

time have I heard good old Bro. Taylor tell how discouraged the poor boy was, and how he wept in his loneliness and spoke seriously of giving up the idea of trying to preach. Well, that little church that wanted the big preacher and snubbed the green young man has been dead many years now. Peace to its ashes. Would to God it had died several years sooner than it did. From the labors of the poor young preacher in the mountains sprang up many good churches out of which have gone forth several good preachers. There is a moral somewhere along here, but I have not space to develop it.

(From the Standard.)

BRACEVILLE, Ohio, Jan. 22.—Bro. Edgar Allen has just closed a three weeks' meeting here with thirty additions.—*Franc L. North.*

BRELLAIRE, Ohio, Jan. 26.—Been here eighteen days; immense audiences; 41 accessions; more to follow.—*J. L. Parsons, J. M. Allen.*

NEW CASTLE, Indiana, Jan. 17.—Our meeting at Richmond resulted in 70 additions. We are now in a meeting at Bethel, with about 20 added to date. Our next work will be in Cambridge City.—*Hunter McDonald.*

ESSEX, Missouri, Jan. 19.—We have had a very great outpouring down here in the swamps of South east Missouri. On the 7th of this month, Elder N. G. Buckley began a meeting, and after various interruptions closed last night. Number of sermons preached, eleven. There were two of us here who had held to our membership in the Christian Church (my wife and I), and we had stood alone for twenty-one months. Besides us there were five or six who had formerly held membership in the Christian Church, but had lapsed or gone into other churches. From the General Baptists we got 14 members, including their pastor and Board of deacons, from the Missionary Baptists 5, Lutherans 1, Methodist 2, and Roman Catholics 1. The rest, so far as I know, are from the world, and include mostly noble young men and young ladies. Bro. Buckley goes from Burlington to Morehouse, Mo., where he will begin a short meeting to-morrow night. He is a very able young man and has done some fearless and forcible preaching since he came here.—*Wm. Strang.*

CLEVELAND, Ohio, Jan. 21.—Many readers of the Standard in East Cleveland, especially those who are members of the Euclid Avenue Christian Church, have been anxiously looking for something more than a passing notice in your paper, of the very interesting and successful revival meetings that began in our church about the 20th of last November, lasting a month. It may perhaps seem a little late to speak of the meetings now, but in justice to our brother, J. H. O. Smith, who so ably conducted the services, I feel it a duty we all owe him to write you. Brother Smith came from his home in Northern Indiana, preaching and singing for us every night during the meetings. Our church was so packed sometimes that many were unable to procure seats. He labored earnestly and eloquently for the cause of Christ and his labors were not in vain. The result of his good work was the adding of nearly 60 to our church. By his kind, genial and pleasant manner, he won the hearts of the people in this portion of the city. God bless brother Smith. He is yet a young man with a brilliant future. May he be spared for a long life and may his efforts always be crowned with success as they have been in East Cleveland.—*W. A. Higgins.*

AUBURN, New York, Jan. 21.—Bro. R. W. Stevenson is with us doing effective work, preaching Christ and Him crucified. For the ten sermons thus far delivered the visible results are eleven confessions. We confidently look for others.—*F. V. Brown.*

(From the Christian Evangelist.)

COLUMBUS, Indiana, Jan. 16.—I am in a great meeting here at Martinsville, Morgan County, with seventeen additions to date; thirteen by confession. As many as three hundred are turned away each evening for lack of room.—*James Small.*

PITTSBURG, Indiana, Jan. 14.—The Disciples here have just closed an unusually good meeting of eighteen days' duration. By confession, fifty-two; by letter and reclaimed, fourteen. Total, sixty-six. A gratifying feature of the meeting was the large number of young men that confessed their faith in the blessed Christ. The meeting was conducted by Bro. T. H. Coon, A.M. He is able, eloquent and a strong defender of the pure Gospel. Bro. Coon graduated at Wabash College in 1888, took the M.A. degree, June, 1890, at Butler University, where he still pursues his studies. He is on his second year's work for this church.—*M. D.*

Rochester Letter.

Just one year ago yesterday our new house of worship was formally opened, and we can now fairly judge of the advantages and utility of such a place for work as compared with our former surroundings when meeting in a hall. If results are a good criterion upon which to base an opinion, then we are safe in saying there is no way to judge better than to record the year's opportunities, and work. More people have heard the simple Gospel in the year than during the three and a-half years we met in halls. We have had an average of four additions every month in the year, making forty-eight. Nearly all of them were by primary obedience, and for the most part permanent citizens, among the, number an accredited minister of the Methodist church. They came from Catholics, Lutherans, Methodists, Presbyterians, Baptists, United Brethren, the old Christian church and the world. What is there in the plea we make that brings all from these denominations into fellowship and unity, as well as wins men from the world. We had with us P. A. Burdick, for six nights, the first of January. He stands a peer of any on the temperance platform in our nation. Our house overflowed the last night of the meeting, many signed the pledge, and good was accomplished. Bro. E. T. Hays, of East Aurora followed with three excellent lectures on Temperance and then preached the Gospel for about ten days, much good was accomplished, and a number were baptized. We enjoyed Bro. Hays' stay among us very much. He is not only strong as a temperance lecturer, but he is a very clear teacher of the truth, and did much to strengthen the work here. Since his going Mr. Betts, known as the "Cow-boy" preacher, gave two discourses; the house was well filled, besides the aisles and gallery, both evenings. He has a very large following in this city, and I have no doubt accomplishes good by his telling points and puns. He is strong in his denunciations of evil, and as a delineator of character seldom equalled. He is a man of striking appearance and of good education. He owns a large ranch in the West, and preaches to the cow-boys, hence the name that attaches to him in his ministerial calling. He will deliver a lecture in Washington rink

next Friday evening, subject, "America's danger from the great English Syndicate or London Money Power." He seems to have his quiver full of invective, wit, sarcasm and ridicule, as well as kind words. He is full of pathos and often epigrammatic in his style. You will see from this that we have had quite an array of talent among us, thus far in the new year, amidst all this, I have managed to preach about three times each week, and though the brethren have heard me now for four years they seem still to relish the dishes prepared for them. I have never preached to a more appreciative people, nor one more helpful to me in my work. We have now a membership of ninety-six, and expect to reach the full hundred within the next month, and yet we are not laboring to make additions, but to make disciples, as saith the commission. The various departments of church work are all in splendid condition, and we enter upon the new year with high expectations. We have yet a small deficit to meet on our building fund to cover our floating debt, but we are working away at it, and every week reduces it some, and we believe another month will wipe it out. The women of the church are great helpers in the matter of meeting our obligations. They have a large aid society, and they are doing all they can to aid the church as well as clothe the poor. I regret I am unable to respond to several calls from the brethren of Canada to aid in meetings this winter. I could have no greater joy, but duty holds me here. With love to the brethren.

Sincerely yours,
O. G. HERTZOG.

A Suggestion from Minnedosa.

DEAR EVANGELIST.—I notice again your question with respect to Bible study, and offer a suggestion. I believe our people are destined to be at least a people in the world, reflecting the light of the glory of the knowledge of God, through our Lord and Saviour; and, no doubt, the light on some subjects. If I am correctly informed, no other people in their institutions of learning give the Bible the prominence that our people do. As for instance, the work in that line in Lexington, Bethany, Hiram, Des Moines, etc. The world must certainly feel the power of those institutions; the young men going out from those schools are becoming the strength of the current reformation; and, perhaps, not the least in this great work is the C. B. C. of Kimberlin Heights, Tenn. The leader in that work, like Gideon, will lead his three hundred students with lights in their pitchers, and with their trumpets, into the midst of the Midian camp and make them give place to the Lord's people. I am glad, indeed, to see Toronto pushing to the front. "Let there be light."

Knowledge and virtue come not by surprise; He who would win must labor for the prize.

If our Baptist brethren will not welcome our proposals to work together "in the Lord," like Israel of old, before Edom, we can go around them, and, though the struggle be hard and the pathway rough, we will keep our eyes on Him who was lifted up for our salvation, and who will give us the victory over Arad, Og and Sihon until we cross the river and feed on the old corn of that good land. As we need to use "the sword of the Lord," every soldier of the Cross should learn how to handle it. Hence, I suggest as a help, that our people in this Dominion begin a course of Bible study somewhat after the method adopted by the C. L. S. C. They have an advisory board which selects the books to be read; the members of the circle pay

for their own books and an annual fee of 50c.; each member is supplied with an examination paper, containing questions to be answered; there is a fine journal in connection with the course, exceedingly helpful and away ahead of the best thought on all subjects. The answers are handed in at the end of each year, and at the end of four years a diploma is awarded. Now, we have brethren among us who are able to "rightly divide the word of truth," who could appoint a year's reading, supplying the questions on examination papers for those members who shall form the circle; they to read, study and answer. Let THE CANADIAN EVANGELIST be our journal, laden with helpful articles, and the Company publishers of all necessary printing. Suppose we call it the "Dominion Bible Circle"—D. B. C. Such a circle would, no doubt, develop many a happy home and heart. It would be rather in advance of the usual superficial methods of Bible reading and study. It would serve to knit our brotherhood together and be helpful to others who might wish to study with us. Let "the knowledge of God cover the earth." Very truly,

J. B. LISTER.

Minnedosa, Jan. 29, 1891.

Destruction of the New Central Church of Christ, Detroit, Mich.

At a few minutes after five o'clock on Friday morning, January 30th, the beautiful new church on Ledyard Street, Detroit, was discovered to be in flames. Before the firemen arrived the interior of the building was a mass of flames, and the fire showed itself on all sides of the church. The firemen worked hard and their efforts were of much avail, but they could not gain control of the fire, which began to eat its way into the second floor of the chapel. At six o'clock the blaze was well under control. The fire had, however, done a good deal of damage to the chapel before it was extinguished.

An investigation of the building, later in the day, showed that the church proper, which was nearly completed, was ruined. The roof was almost entirely gone. The foundation walls remain uninjured. The Ledyard Street wall, most of the tower walls, and many sections of other walls will have to be pulled down and rebuilt. The cause of the fire is a mystery, having either caught fire from the natural gas by which the building was to be heated, or with an incendiary.

The congregation having sold their old church on Washington Ave. had met in the chapel of the new church since January 1st, and held a prayer-meeting there Wednesday evening. The building, when completed, would have cost about \$80,000. The loss will amount to \$20,000. The insurance on the structure was \$14,000. Thus the congregation have suffered a net loss of at least \$6,000.

The congregation had sold their property on Washington Avenue, and had to move out of it some time ago; for this property they realized \$25,000. Had it not been for the fire, they could have easily been in their new house free from debt.

The trustees of the first Baptist Church have kindly offered the homeless congregation the use of their chapel, and the offer has been gratefully accepted.

Some few weeks ago, when in Detroit, I called to see this church, as I had heard so much about it, and now to think of its being destroyed seems almost impossible. Let us mourn with those who mourn. D. M.

As certain as your Master's love is in you, His work will be upon you.

Selections.

Bulwer's Last Poem.

There is no death! The stars go down To rise upon some fairer shore...

There is no death! The dust we tread Shall change beneath the summer shower...

The granite rocks disorganize To feed the hanging moss they bear...

There is no death! The leaves may fall, The flowers may fade and pass away...

There is no death! An angel form Walks o'er the earth with silent tread...

He leaves our hearts all desolate, He plucks our fairest, sweetest flowers...

The bird-like voice, whose joyous notes Made glad these scenes of sin and strife...

And when he finds a smile too bright, Or heart too pure for taint or vice...

Born into that undying life, They leave us but to come again...

And ever near us, though unseen, The dear immortal spirits tread...

A Meditation.

A good brother and I were standing in my garden by a rose tree all full of sweet roses. They were filling the air with their perfume...

In the first place our meditation has the thought that the bee is a worker, and it is out on a mission which calls for the use of all its powers in a special work...

any soul. What a blessing has come to every Christian if there once gets hold of him the thought that by virtue of his position in the church he is a worker.

In the next place my meditation led me to the thought that this busy working bee was, in no sense, an offended bee. As it worked away into the depths of the flower it did not seem to have had its energies paralyzed by some real or fancied grievance...

Thirdly, my meditation led me to the thought that the bee was using all its powers to gather sweetness, was seeking and finding sweetness wherever it went. My thought was this, whatever we seek for we usually find.

Fourthly, in my observation it was clear that this bee as it lit upon the flower did not stop to see what the other bees on adjacent flowers were doing, before it began its work...

CATARRH. CATARRHAL DEAFNESS-HAY FEVER. A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes.

Sufferers from Catarrhal troubles should carefully read the above.

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

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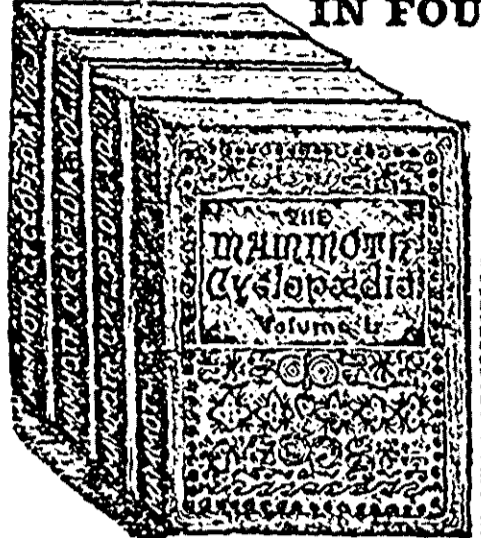
Buckdok Blood Bitters Cures CONSTIPATION. Rapid Recovery. DEAR SIR, I have tried your B. B. with great success for constipation and pain in my head.

AGTS ON THE BOWELS. Rapid Recovery. DEAR SIR, I have tried your B. B. with great success for constipation and pain in my head.

Illustration of a man's face and text: DEAR SIR, I have tried your B. B. with great success for constipation and pain in my head.

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THE Canadian Evangelist

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TORONTO, FEBRUARY 16th, 1891.

Foreign Missions.

The first Lord's day in March, as heretofore announced by Bro. McLean in THE EVANGELIST, is the day on which we are asked to take up a collection for Foreign Missions. For particulars we refer our readers to Bro. McLean's appeal in last number, and also in this issue. It would not be easy to add anything to what he so well sets forth. We can, however, state our convictions, and show our interest in and sympathy with the work. We think the foreign work is worthy of the cordial support of all our brethren, and we are confident that those who are most familiar with its nature, and with its past results, present condition, and future prospects are its warmest and best liberal friends. We do notice in some papers attempts to belittle and ridicule the work and the workers, but we are much mistaken if earnest Christians, who themselves prize the Gospel and enjoy its blessings, can be persuaded that it is wrong to undertake to convey the knowledge of Jesus Christ to those who know Him not. If the heathen have no right to receive the Gospel, who will prove our right to it?

We also see criticisms as to the manner in which the Foreign Society is managed, which criticisms are evidently intended to dissuade the Disciples from contributing to the support of the work carried on by the society. It is very likely that the managers of the society, being men, have made mistakes, and it is not improbable but that they make mistakes in the future; perhaps they are making some now. But what of that? Who does not make mistakes? We have seen nothing established which reflects upon their integrity as men, or their loyalty as Christians to the Gospel of Christ. We have heard nothing which prevents us from considering them to be men of excellent judgment, as likely as any, and more likely than their critics, to manage the business wisely and well.

Many who have no objection to the work or the method of its operation may say that, though they approve of the work and are disposed to aid it, they are unable to do so. The demands made upon them for home work are so urgent and so great that there is nothing left for their foreign work. We are not going to combat the idea that "charity begins at home," nor to intimate that there are no Christians who because of home calls are unable to give something to support the missionaries in heathen lands, but we do not hesitate to express the opinion that there are few who are justified in offering that as a reason for giving nothing. And the principal ground for our opinion is that few, if any, people who handle money at all spend it wisely. Let any one keep a detailed account

of his expenditure for a month or two, and at the end of the period note how five cents here and ten cents there went for naught, making up in the total perhaps a dollar or two. Now our point is this: before a Christian declines to support Foreign Missions on the plea of poverty he should be quite sure that he is economizing at the right place. Are there Christians who claim to be so poor that they cannot give one solitary quarter per year to convert the heathen, who leave many a quarter in the course of a year with the confectioner, the tobacconist, or mayhap the saloon-keeper? Are there such Christians? Are any of us such Christians? Let each answer for himself before God.

We do not believe in urging Christians to give more than they can afford to give, but we do urge them to give what they can afford. And we leave it to each man's conscience to decide what it is his duty to contribute.

As we are only asked to take up one collection for Foreign Missions during the year, every church and every Disciple should endeavor to make the offerings on this one occasion as large as possible, that the missionaries may not suffer, and that where enlargement is necessary it may confidently be undertaken. No doubt, but one reason, if not the chief reason, why the contributions were not much larger than they were last year, was because only one collection was asked for instead of two, as in former years. We trust the Disciples in Ontario, and throughout Canada, will not fail to do their full duty in the matter of assisting to send the Gospel unto the ends of the earth. The Committee asks for \$1,500 this year from Canada. Judging from past performances we think that sum can be raised if the Maritime Province brethren take hold with a will. Let us all, brethren, do what we can, and the Lord will bless us.

The Canadian Baptist Again.

In the January 22nd number of the Canadian Baptist there is the following editorial note:—

In the last two numbers of the Canadian Evangelist much space is given to a reproduction of the discussion touching Articles of Faith which was recently concluded in our columns, and to comments thereupon. It is our wish, of course, that the editor of THE EVANGELIST, like all others interested, should exercise his own judgment and form his own conclusions in reference to the positions taken and the arguments advanced in the Baptist. Two remarks only seem to us to be due, in courtesy, in reply to THE EVANGELIST's strictures. First, in its number of January 1st, it says, referring to our remark that the Disciples are, in effect, a sect as much as any other denomination: "We shall thank the Baptist to point out in what respect the Disciples are a sect, in the sense that they require as tests of fellowship more or less than the New Testament requires." Our reply is that it is just as easy to found a sect upon a negation as upon an affirmation. Unless we seriously misunderstand much that THE EVANGELIST has said, it holds both that refusal to accept a man-made creed in general, and certain specified statements of belief in particular, is essential to membership in the Disciple body. In the issue of January 15th, it states distinctly that "Disciples do regard baptism as in some way a means of salvation." Both the negative and the positive statements of belief, whether right or wrong in themselves, are clearly sectarian tests. Of course no sect will admit that it holds more or less than the New Testament requires. Secondly, in the last number THE EVANGELIST says, touching our remark on the statement of the Committee of Disciples that Baptists hold that baptism is "because of the remission of sins," after quoting a Baptist contemporary, "We think the editor of the Baptist should withdraw the charge of misrepresentation."

We were under the impression that we had already withdrawn the word objected to, "misrepresentation." If we have not, we cheerfully do so, so far as it implies any charge of conscious wrongdoing. We try to treat our critics with courtesy. We should be sorry to accuse or suspect the Committee of intentional misrepresentation. Of course, this does not imply any admission that the fact that a number of Baptists hold a certain theory proves that theory to be a Baptist doctrine, or a term of membership and communion in the Baptist denomination.

We regret that the Baptist has not soon fit to pay greater attention to our "strictures." We humbly hoped that the cause of truth as distinguished from sectarianism might have been furthered thereby. Were it not for the fact that we have received from preaching brethren, and other competent judges, many words of cordial approval of the manner and the spirit in which we conducted the discussion, we might think that our "strictures" merited but scant attention at the hands of our contemporary, the Baptist. As it is we are inclined to suspect that the real reason for the Baptist's disposing of the matter so summarily is that the editor feels that the longer the discussion is prolonged the more evident it becomes that "C. G." and not he is the true Baptist, and the more proof is forthcoming from Baptists themselves that the Committee of Disciples accurately measured and fairly stated the Baptist position so far as they undertook to do so. And by the "Baptist position" we mean, as we supposed the editor of the Baptist would have understood from the first, the position of what "C. G." might call the "Regular Calvinistic Close Communion Baptists," to which school of Baptists, "C. G." avers, the Canadian Baptists belong.

We are glad the editor of the Baptist felt it to be due, in courtesy, to make two remarks in reply to us, and we thank him for the opportunity thus presented of removing a misapprehension he, and no doubt many others, entertain regarding the Disciples. The Disciples do not make the "refusal to accept a man-made creed in general and certain specified statements of belief in particular essential to membership." If we wrote anything that would justify the impression that they do, we wrote what is contrary to the fact. The Disciples as a people have constantly, earnestly and energetically opposed the use of man-made creeds as tests of fellowship. We have never heard of a single congregation of Disciples using such a creed in such a way. Neither have we ever heard of the refusal to accept, or the willingness to accept, a man-made creed, being made a condition of church membership by any congregation of Disciples. In fact the Disciples ask no such unscriptural and authorized questions. Neither do the Disciples make any particular view as to what has been called the design of Baptism a test of fellowship. It is true a particular view justified by the plain words of the Lord Jesus and His Apostles is commonly held by Disciples, but they do not demand subscription to that view as a condition of church membership. Here again they make no unscriptural and unauthorized demands, we are credibly informed many, if not all, Regular Baptists do, nay as even the editor of the Baptist himself would. What the Disciples hold is this, that a person who believes with all his heart that Jesus of Nazareth is the Christ the Son of the living God, who reports toward God, confesses with his mouth Jesus as Lord, and is baptized (immersed) in the name of Jesus Christ into the name of the Father

and of the Son and of the Holy Spirit, is a Christian in the full New Testament sense, and entitled to enjoy all the privileges of a church of Christ, anywhere and everywhere, so long as he maintains a godly walk and conversation, which consists in observing whatsoever Jesus has commanded through His inspired Apostles. They require no more and accept no less as tests of fellowship. And this let us say to the Baptist and all other enquiring friends, herein is the peculiar strength and peculiar glory of the position of the Disciples. It is solid New Testament ground, and when the Baptists as a people stand thereon they and the Disciples will be one in fact if not in name, and in fellowship.

As to whether the Baptists as a people—the Regular Calvinistic Close Communion Baptists—hold that baptism is "because of remission of sins," we challenge the editor of the Baptist to show that such is not the prevailing, if not the universal view held by that people,—and held as a test of fellowship. If space permitted we would undertake to show that the editor of the Baptist holds that view and makes it a test of fellowship. We think the Baptist is in courtesy bound to give this point a thorough treatment.

A Word to Dancers.

E. L. Powell, of Louisville, Kentucky, is now delivering a series of discourses on "Our Perils." The sermons are being issued in supplements to the Apostolic Guide. The first was on "Perils of the Stage"; the second on "Perils of the Dance."

We subjoin an extract from the latter, and ask any of our readers who may think there is no harm in dancing whether the quotations Bro. Powell makes from Dr. Pentecost should not prevent every Christian lady, nay, every pure-minded lady, from engaging in the modern dance:—

"Dr. G. F. Pentecost is my authority for saying that the chief of police in one of our largest Eastern cities told him 'that seven-tenths of all the girls who came to a bad end, were tempted to their fatal stop through the seductions of the modern dance; that the destroyers of girls could not prosper in their nefarious business without the help of this alluring agency.' Pardon these plain words. As God is my judge, I have no other desire than to sound an alarm. Those of you to whom I speak to night may pass the falls without loss—having all the excitement incident to such adventure; but how many, alas, in making the dangerous passage, sink to rise no more! No one can afford to run the risk. The passage is too perilous. Allow me to call your attention to another fact in regard to 'attitude' and 'grouping' in the modern waltz. Would any one attempt to defend the propriety of such attitude apart from music and motion? Dr. Pentecost, from whom I just now quoted, gives the following clipping. As it is part of a letter from Miss Olive Logan to one of the New York dailies, I am sure you can take no offence from my reference to it. She says: 'I heard of a rather amusing reply, given at a ball the other evening by an American girl in London society, who had strayed away from the ball-room. Her mother subsequently found her in a remote room with a gentleman, who had his arm around her waist, while she rested the tips of her pretty little fingers on his manly shoulder. 'Daughter, what does this mean?' exclaimed the irate mamma. Saucy cheeks looked up calmly and replied: 'Mamma, allow me to introduce Capt. X— to you. I had promised him a dance, but I was so tired that I could not keep my word, and I am giving him a sitting-still waltz instead.' Is there a mother who is willing that her daughter should grant a 'sitting-still waltz' to any young man of her acquaintance? But if the attitude is harmless, surely no objection can be offered consistently to such a waltz. If the attitude is im-

proper under such circumstances, it is equally improper with the accompaniments of music and motion. It seems to me impossible to defend the round dance of our modern society."

We have not the slightest doubt but that the waltz is one of the devil's devices for undermining moral purity and Christian character, and the wonder to us is that any Christian can possibly say a word in its defence. Bishop Coxo, of Western New York, said officially to the clergy and laity of his diocese:—

"The gross, debasing waltz would not be tolerated for another year if Christian mothers in our communion would only set their faces against it, and remove our daughters from its contaminations, and their sons from that contempt of womanhood and womanly modesty which it begets. Alas! that women professing to follow Christ and godliness should not rally for the honor of their sex, and drive these shameless dances from society."

And Gail Hamilton declares that "the waltz in its very nature is unclean and cannot be washed." And who that has ever seen persons waltzing can deny the allegation? And what can justify Christian people if they give any manner of countenance to such a practice? Christians are to think on the things that are pure, and lovely, and of good report.

Do we hear some one say, There are other things just as bad as dancing? That's quite true. Let Christians shun them too.

Canada's New Party.

We are not going into party politics, but we have a word to say about "Canada's New Party." Its organ is the Canadian Nation, whose motto is, "Righteousness exalteth a nation, but sin is a reproach to any people." That is a good motto from the good book, and we wish the Nation good success in impressing that truth upon the Canadian people. We have not now before us a copy of the platform of the New Party, but from an editorial in the Jan. 29th No. of the Nation we gather that one plank is that "the command, remember the Sabbath day to keep it holy, is firmly and conscientiously and unyieldingly believed to be binding upon the community." So it follows that Canada's New Party is a sectarian, Judaizing party and as such is bound to go to the wall. Does not the Nation know, and do not the leaders of the New Party know, that there is a great and increasing number of Christians who do not believe that the fourth commandment is obligatory upon anybody now, not even upon Christians, much less upon the community in general? For a new party the New Party is away behind the times. The New Party then shuts its door in the face of every one who does not believe that the Jewish Sabbath law is binding upon Christians. Since the Nation has adopted a scriptural text for a motto, it cannot object to our appealing to the Apostle Paul, who says to Christians, Col. ii. 16, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." So the Nation and the New Party take issue with the Apostle Paul.

By the way, how many of those who hold the fourth commandment as binding upon them keep it even moderately well?

"Please find enclosed \$1.00 for THE EVANGELIST for another year. I like its style and would not afford to be without it. I am glad it has changed to a semi-monthly. Its aim is good, and I think that much good will be effected through its columns. Do not weary in well doing, in due season we shall reap if we faint not."

Prohibitionists.

THEIR OPPORTUNITY.

We referred in our last issue to the petitions now being circulated in favor of Prohibition under the auspices of the Methodist and Presbyterian Churches, and gave some reasons for thinking they would not accomplish much nor be very largely signed. The fact that we are to have a general election for the Dominion Parliament March 5th furnishes another reason for thinking that the petitions will avail little. Indeed we think they should now be dropped entirely. The way to make Prohibition an issue—a live issue—in the next Parliament is to make it an issue in the pending elections. As we suggested in our last number, let Prohibitionists use their influence to have Prohibitionists nominated by both parties. If the country be ripe for Prohibition, and Prohibitionists do their duty, that course would place in the next House of Commons a majority of Prohibitionists.

We repeat and urge that now is the time for Prohibitionists to show their strength. They may depend upon it, that if Prohibition is not made an issue in the present contest, there is a very remote possibility of its being taken up by the next Parliament, though miles of petitions should be presented.

The Columbus, Indiana, *Evangelist* for February is to hand. It makes us blush just a little, it pays us so high a compliment. We thank our namesake and take the opportunity of expressing our pleasure at its continued and increasing prosperity.

The *Canada Presbyterian* expresses our sentiments in the following:—

"Mr. Mowat is reported to have said near the end of the Birchall excitement that the public had 'heard quite enough about that gentleman murderer.' And the public has heard quite enough about the sayings and doings of the Parnellites and anti-Parnellites. Never since the first Atlantic cable was stretched has so much rubbish passed over the wire in the same length of time as has passed since the Parnell trouble began. The movements and utterances of ten or fifteen very ordinary men are sent over here every day with as much regularity and care as if the men controlled the solar system or carried the ground plan of the universe in their grip sacks. Who on earth cares if Barney Somebody passed through to Bologna and Mickey Nobody and Pat Murphy held a conference. The thing is getting monotonous."

Decidedly monotonous. It would be a relief if all the leading papers would treat Parnell *et al.* to the "boycott" for a while. It might also have a salutary effect upon the "ten or fifteen very ordinary men" themselves.

The edition of a large daily paper in the United States desiring to employ some new reporters tested their fitness for the position by asking them to define "news." The best definition, in the editor's opinion, we copy here:—

"News is the truth concerning men, nations and things. That is, truth concerning them which is helpful, or pleasant, or useful, or necessary for a reader to know."

It is a fine definition, and as applicable to religious news as to general news. We commend it to those who have occasion to write for our paper or other religious journals. "News is truth which is helpful, or pleasant, or useful, or necessary for a reader to know." We desire that THE CANADIAN EVANGELIST shall keep that high standard before it.

We call special attention to the announcements in this issue of the church opening at Bowmanville on the

22nd of this month, and the Toronto opening on March 15. It is not every day we have the pleasure of announcing the opening of new houses of worship, and then to have two appear in one paper is surely something to encourage every worker in Canada. The brethren at Bowmanville are deserving of a great deal of credit. Their enterprise in the erection of a new house of worship is worthy of imitation. We hope to have a full account of the dedication for our next issue. We bespeak for all those who attend a great treat from Bro. Rains, and a hearty welcome from the church. As stated by Bro. Gaff, more special notice will be given in next *EVANGELIST* of the Toronto opening.

Co-operation Notes

CONTRIBUTIONS.

Home Mission Fund.

Mrs. James Parkinson \$1 00
Duncan Currie 10 00
Martha Smith 6 00
Church, Owen Sound 10 00

Hamilton Building Fund.

Mrs. James Parkinson \$5 00
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Quite a number of those enrolled as Life Members of the Co-operation have not paid their subscriptions this year yet. It is desirable that they should do so as soon as possible as the money is now required to meet the demands upon the treasury.

No call will be made upon the subscribers to the guarantee fund on account of Bro. Franklin's meeting in Hamilton, the entire expense of the meeting having been met by the members of the church there. This speaks well for their zeal and liberality, as their regular expenses on all accounts are quite heavy.

As we expect some one in Hamilton to send a report of the meeting for publication, we shall not undertake to give one here. We are glad to learn that, though the visible results are not great, the effects of Bro. Franklin's preaching and association with the church have been, and are likely to be, highly beneficial. The brethren speak in high terms of his discourses. We are pleased to be informed that Bro. Franklin and his wife enjoyed their visit to Hamilton.

Geo. Munro, Cor. Sec.

A Plea for Greater Liberality.

It is a question of serious doubt whether we, as a people who profess to follow Christ as our divine teacher, discarding, in religious service, all human authority, have not in some cases "abused our liberty." And have not taken Christ into our hearts that He might rule over us and guide us in every position and condition in life. I fear we are really living too much for time and self and do not think often enough about Christ who is our Master, or the work He has committed to our hands. We all admit in theory that "we" have a work to do; that the grand "plea" for a restoration of "primitive Christianity" in faith and obedience was first preached by "us," and that until there is "one fold" and "one shepherd," and God's people all worship at one altar, sing one song and enjoy one great fellowship in Christ that "our" work is not done. But now, seriously, who is going to do this work? are you my brother? are you my sister? are you as churches of Christ doing what you can? Without labor and sacrifice we do not expect to attain to any desirable object. There are many among us in Ontario who are "rich in faith," many are rich in this world's goods, and yet we as a people

are doing so little; what account will we give at the Judgment Day!

When we compare our ability with our responsibility before God, we are constrained to cry out "God be merciful to us," for surely by "man's judgment" we are condemned.

There are those among us who could, without any sacrifice, contribute of their abundance to the treasury sufficient to remove all doubts and fears, give life and hope and an impetus to this work worthy in some measure of all that our kind Heavenly Father has done for us. Can you, brethren, not be constrained in view of the many pressing calls for assistance to settle the anxiety and fears of the Board of Co-operation, contribute as the "Lord has prospered you" to the work being done in our province. I am certain there are many quite able to give \$100 per year. All should strive to do their part; the present time offers a favourable opportunity.

Time is bringing us near to our annual meeting of 1891. In the past we have boasted somewhat of always closing the year with a balance to the credit of the work; the result is anxiously awaited. Yours in faith and hope,
HICOU BLACK.

Church News.

MINNEDOSA, MAN.—Two additions since last report. Weather very fine to date; snow-storm to-day. J. B. LISTER.

PORTAGE LA PRAIRIE.—Three additions since last report—two by letter, and one baptized. A. H. FINCH.

WIARTON.—Bro. Lediard began on Wednesday a series of meetings with the church here. Brethren, pray with us that it may be a season of upbuilding and ingathering. L. E. CRAWFORD.

SELKIRK, Feb. 5.—Bro. S. Kesser, of Beamsville, was with us over two Lord's days. Immediate results, seven added to the church. There was also one added a short time ago at our regular meeting, making a total of eight; of this number all are heads of families save one. DR. J. FRY.

ST. THOMAS.—Our meetings are succeeding well, good audiences, good interest. Eight baptisms already, and meetings still in progress. Bro. Moffatt is giving us grand preaching, clear, pointed, and simple. Those who hear are impressed with the truths of the Gospel. Much good is being done in this place by our meetings.
T. B. KNOWLES.

ERIN VILLAGE, Feb. 7.—The special services have been in progress here three weeks. Bro. Sheppard remained with us two weeks, and helped us much by his well selected and earnestly delivered sermons. So far there have only been two confessions. We used our new baptistry for the first time last night. There was a large and respectful congregation. It is our purpose to continue the meetings another week at least. G. M.

WEST LORNE.—The little band of brethren at this place was much encouraged by the presence of Bro. W. Campbell of Aylmer, who spent a little over two weeks in sounding out the glad news of the Gospel. In the early stage of the meeting concerts and elections interfered to a slight extent, but Bro. Campbell soon got the ears of the people and the hall was crowded nightly with large and attentive audiences, the last week nearly 200 were present every evening. A great many went away impressed with new ideas of the Disciples' teaching. The result was three confessions, two of whom were young men. J. A. M.

TORONTO.—Denison Avenue has been in a spirit of revival nearly all winter. No protracted efforts have been made, but the meetings are well sustained with large audiences most of the time. Seventeen baptisms up to date, and more are expected; five on Sunday evening last, while fourteen have been added by commendation. This is not the result of preaching only, but of work by a working people, and of living in peace and love. There is a spiritual throbbing heart in Denison Ave. that strangers feel the beating of. Our Young People and our Woman's Band are both well organized, and a mission has been started at the east end on Sumach Street that is growing in interest. J. R. GAFF.

GLENCAIRN, Feb. 2.—Since last report six have been added to the church by "obeying the truth"; three of them were from the Sunday school, and a few weeks ago Bro. Henderson immersed a good Methodist. Bro. P. McArthur, who teaches the Evening school, is a great help to us in the Lord's work, both in sowing the "good seed" and cultivating the seed sown. Our Sunday school entertainment, which had been postponed on account of sickness, was held on the 29rd ult. As usual the hall was crowded; after refreshments had been served and the trees lighted up that the little ones might feast their eyes, a good programme was discussed, consisting of short speeches, readings, recitations and sacred songs, the selections showing thought for the occasion. We were pleased with the way our young folks and little ones gave their pieces, and they seemed pleased when the tree was unloaded.

TORONTO—EAST END MISSION, Feb. 9.—Our little work in the east end is progressing very nicely. Bro. Ballah spoke yesterday, and Bro. Gaff will speak next Lord's day. The attendance is increasing, and the meetings are in every way enjoyable. The attendance at the first meeting was ten, yesterday we had thirty-two. Any friend visiting the city on a Sunday will be made welcome at our 8 p.m. meeting. We have leased a room, which is to be utilized as a meeting hall, at No. 252 Sumach St. We ask all the friends throughout the city who can to come and help us in this work, and to make it as widely known as possible. A week-night meeting will be held on Thursday 12th, at 8 o'clock, and each Thursday thereafter. We also expect to start a Sunday school. The Denison Ave. people are seeing already that this mission is a strength to them. May sister missions soon be opened. A.

OWEN SOUND AND MEAFORD.—Dear *Evangelist*,—No report of the work in Owen Sound has appeared in your columns for some time, but your readers need not conclude that no work is being done. The Word is being faithfully preached by Bro. Lediard, and we look for the reaping by-and-by. The audiences are attentive and are gradually increasing in size. Prayer meetings are well attended and are full of interest, being conducted chiefly by the younger members of the church. The Sunday school, under the control of Bro. A. E. Trout, is doing good work, while the Mission Bands have meetings regularly. Bro. Lediard goes to Wiarton, Feb. 1, to hold a meeting for two or three weeks. On his return he will begin a meeting here. Let the prayers of the brethren ascend for the success of these meetings. The writer visited the church in Meaford, Jan. 18., and spoke morning and evening. In few churches of its size do we find so many aged

brethren. These are strong in faith, and desire to see others enjoy the blessings which are theirs. They have a good Sunday school, of which Bro. James Trout is superintendent.

A. TOWELL.

Toronto Church Opening.

The new church house at Cecil St. and Spadina Avenue will be formally opened on the third Sunday in March, the 15th. Services will be held at 11 o'clock a.m., and at 3 and at 7 p.m. Bro. Alfred N. Gilbert, pastor of Euclid Avenue Christian church, Cleveland, O., will be the speaker for the occasion. Bro. Gilbert has a reputation in all the churches as an able and eloquent preacher. An invitation is hereby extended to everybody to meet with us. Denison Avenue expects to have a happy day, and we desire all to rejoice with us. More special notice will be given in next *EVANGELIST*.
Feb. 10, 1891. J. R. GAFF.

The Enclosed Circular.

As stated in last issue you will find a circular in this number. Any individuals who are paying for the paper to be sent to some of their friends who wish to know how the subscriptions stand, let them please drop us a card and we will send them a statement by return mail. We hope that all who expect to pay such subscriptions will not fail to write us as the persons receiving the notice may not understand the matter.

That all who wish to remit may be saved the trouble and expense of remitting we call their attention to the list of agents on page 8. If there is any one among this list to whom you could hand your subscription it will save you some expense.

Those sending their own subscription or amounts less than \$1.00 can save 3 cents by remitting by a Post Office Order, which costs only 2 cents while registering costs 5 cents.

Do not throw this circular aside. If you are in arrears remit at once before the matter passes from your mind. If you are still paid in advance keep the circular by you as your subscription may soon expire.

If any parties have not received the proper credit please drop us a card and we will correct. While knowing that we have made some mistakes in the past, still we think that, considering the amount of work we have had to look after, the mistakes have been very few. We here wish to express our pleasure at finding our subscribers show so much charity when we did make some mistakes in their accounts. We trust all our subscribers feel the increased satisfaction in dealing with us that we feel in dealing with them.

EVANGELIST PUBL. CO.

A NATURAL FILTER.

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

I used two bottles of Burdock Blood Bitters for liver complaint, and can clearly say I am a well woman to-day.
Mrs. C. P. WILEY,
Upper Otnabog, N.B.

Of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest.—*Hulcer.*

Morality apart from religion is but another name for decency in sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than there is in grosser sine.—*Horace Bushnell.*

Children's Work.

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

What Would Jesus Do?

A young and earnest pilgrim, Travelling the king's highway, Conning over the lessons From the guide-book every day, Said, as each hindrance met him, With purpose firm and true, "If on earth He walked to day, What would Jesus do?"

It grew to be his watchword In service or in fight; It helped to keep his pilgrim garb Unsullied, pure and white; For when temptation lured him, It nerved him through and through, To ask this simple question, "What would Jesus do?"

Now if it be our purpose To walk where Christ has led, To follow in His footsteps With over careful tread— O let this be our watchword, A watchword pure and true, To ask in each temptation, "What would Jesus do?"

—Silver Cross

DEAR CHILDREN,—Do you know that I have not a report at all for this paper? And I wish I had just now for I find it a little difficult sometimes to fill our column. It cannot be that there is nothing more to be said on the subject of "Children's Work" I am sure, and I often wish that some of our friends who may have some ideas on the subject would give us the benefit of them. Don't you? It will soon be time to consider what you would like to have done with the money you are raising this year, and it will do you no harm to be giving the subject some little attention even now. I hope that we shall be able to do more work next year than this, for I think we shall have more money to spend. I should be glad to know that all of the dear children belonging to our mission bands are not only learning to earn money for our work, but that you are learning how to do it from the purest motive, that of love to Jesus. I found an article in an old Missionary Intelligencer called "Woman in China," and as the first part of it speaks of them while little girls, I will give it you in this paper. I read in a book lately something about the "GREAT WALL OF CHINA" which may interest you. It took twenty years in building, and contains 3,500,000,000 cubic feet of materials, which would build a wall round the world six feet high and two feet thick. Isn't that wonderful!

J. E. L.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie H. Agnew. Everything intended for this column should be sent to Mrs. S. M. Brown, Ridgeway, Ont.

The motto for the New Year suggested by Sister J. R. A., is a good one. It is able to help us over many crooked and perplexing places. Some way it brought to mind the words of the poet French:

"Thou comest not to thy place by accident, It is the very place God meant for thee."

We often find ourselves in positions, and surrounded by circumstances, which we would by no means have chosen for ourselves, but if we are persuaded that God has chosen them for us, and can from our hearts say the words our sister has suggested—"Not my will, but Thine be done"—the peace which passeth all understanding will keep our hearts and thoughts, whether the days be shadowed or clear.

I have heard from a few more of the Auxiliaries since last writing. We always expect to hear something good from Walkerton and have never yet been disappointed. It has come to be

a settled conviction in my mind that the church there is active, energetic, and progressive in the true sense of that word. Of their Mission Band the Secretary writes—"Our meetings for the last six months have had an average attendance of ten or twelve—Our membership roll is twenty-three, but so many of our members live in the country, that owing to bad roads and rough weather it is impossible for them to attend regularly. The members who attend take a deep interest in the meetings, and seem to enjoy them very much. We expect another to join our circle in a short time." Of Lobo Band Sister McClurg said a few words when writing of other matters—"In the past, just a little slackness, but now life is coming on. Our last meeting was good." The sisters there will foster and nourish the new life that is coming on, and the Lord will add His blessing. The letter from Galt makes one feel as Paul did when he saw the brethren who came to meet him in his journey. He thanked God, and took courage.

Sister McDonnell writes: "We have only four sisters in the church. One is a widow who has four children to support by tailoring. Another has a family of little children, and can with difficulty leave them, consequently only two meet. Two sisters from Hespeler, a village five miles distant, come a few times during the year."

Let me say here that I learned through Sister Fleming that the sisters in Galt have made a quilt in the interest of the Mission Fund, which is now ready for sale. If any sister knows where it can be placed kindly write to Sister McDonnell.

Of the church there Sister McD. says: "By death and renewals our little church numbers only seven. We have a good Sunday school, sometimes an attendance of twenty-five, other times much smaller. Have nearly seventy books in the library, give each child a paper, take Y. P. Standard, Pure Words, and Buds of Hope. We meet in a hall on the principal street, and pay a rent of \$30 per annum for it, helping our own poor, and keeping up our obligations. We are sorry we cannot do more than we do." Is there not a saying that "God helps those who help themselves." If so, he will surely put it into the hearts of the brethren and sisters of Ontario to enable the co-operation to assist the faithful few in Galt, and that "right early."

All will be sorry to hear that Sister Jennie Fleming—our beloved Treasurer—is necessarily absent from home on account of her sister-in-law, Mrs. Chas. Fleming. As a last hope they went to the Sanitarium, Battle Creek, Mich. Sister Jennie writes me that there is now no hope of recovery, and our hearts grow sadder still to know that our dear sister has no hope of again seeing her home or husband or children. She and Sister Jennie are there alone, and yet not alone.

Our sisters will understand from this why Sister Jennie has not been able to send in her report as she would have done. Still her thoughts go out to our work, and she expresses the hope that the Auxiliaries will remit as promptly as possible, that our obligations may be met as they fall due. We are pledged to pay quarterly to the Minnedosa Mission, and Bro. J. B. Lister ought not to have to wait a single day beyond the appointed time for our remittance. A delay of a few weeks or a month may not seem much to us but it may mean much to him. He is working with faith and courage and asks a constant remembrance in our prayers.

S. M. BROWN.

The C. W. M. S. of this church gave their first open meeting last evening

which proved a success in every particular. After the usual devotional exercises a good literary and musical programme was provided which was thoroughly appreciated by the many friends present. The collection was \$12.27. This society was organized eight months ago with five members. There are now seventeen members who are earnestly working for this great missionary cause. The regular contributions with donations and collection at open meeting amount to about \$35. Eleven dollars of this has been spent in material for four baptismal robes leaving on hand about \$24. We ask God's blessing upon all we may do in accordance with His will.

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An Appeal to the Churches.

The first Lord's day in March is the day recommended to the churches by the Des Moines Convention, on which to make their annual offerings for foreign missions. The Convention also recommended that we raise this year one hundred thousand dollars, in view of the vastness of the field to which our Master calls us, and of the obligations already incurred by the Society, and which are constantly increasing. This will be some thirty five thousand dollars more than last year's receipts. This sum is a small one from a people 500,000 strong, and small also compared with what others are doing. It could be very easily raised if the churches and the individual members friendly to the foreign work will heartily address themselves to the task. Yet, we know, as things are, that it will take a strong effort on the part of all to accomplish the desired object.

The Executive Committee, therefore, appeals most earnestly to the churches, with noble resolve to do their utmost largely to increase their offerings this year, that the treasury of the Foreign Society may secure the desired and much needed sum. To this end we recommend:—

1. In order that the consciences of God's people may be awakened, and their hearts stirred to the great duty of striving for the conversion of the heathen world, that special meetings of prayer be held, asking God for light, inspiration and guidance, and above all, for the spirit of entire consecration and large sacrifice. These meetings will result in humiliation on account of past neglect of duty and in a determination to do better in the future.

2. That the Societies of Christian Endeavor and the Mission Boards make this an occasion for special work for Christ and His church. Meetings should be held for imparting information on the subject of Foreign Missions, and exciting one another to zeal and activity in the Lord's work. The great need of all is the need of information. There is no more effective way of helping the cause of missions than by giving a knowledge of the facts.

3. That the congregations be urged to practice self-denial in order to increase the amount of their offerings. By stinting ourselves for a month or a week we can more than double our gifts. The Salvation Army raised \$100,000 in self-denial work last year. We will be all the better for suffering a little discomfort for the sake of this cause.

4. That every preacher most earnestly, again and again, impress on the people God's command and man's great need in the world-missions of the Gospel. One announcement is not enough. Let it be published repeatedly and duly emphasized.

5. That an earnest effort be made to secure as much as one dollar from each member. If all gave seventeen cents apiece, the amount needed would be raised. But many will not respond. The friends of the work must give more than the apportionment, or the one hundred thousand dollars needed will not be contributed.

And, brethren, let us all fervently pray that God may grant us the desire of our hearts, and that His name and work may be glorified in us.

CHAS. LOUIS LOSS, Pres. A. McLEAN, Cor. Sec.

Missionary Notes.

G. L. WHARTON.

After seven years and seven months residence in India, followed by seven months' happy meetings and greetings with my brethren in twelve different States of this highly-favored Republic, my heart, with a yearning and solicitude that grows stronger every day, turns still to the great foreign missionary fields—especially China, Japan, India and Africa.

How can any one who knows even but a little of the deplorable condition of these great continents ever forget them? And with a love, I trust, that will hide a multitude of sins, I ask, how can we be ignorant of the world's needs to-day and not at the same time be guilty of a great transgression? Ignorance is now no excuse. The sources of knowledge are abundant, and information easily obtained by seeking. And knowing the crying needs of many perishing millions, and having the ability and opportunity to help them, how great will be our guilt in the sight of heaven, if we fail to do what we can? "Withhold not good from them to whom it is due, When it is in the power of thine hand to do it. Say not unto thy neighbor, 'Go, and come again, And to-morrow I will give,' When thou hast it by thee."

The large, enthusiastic and sympathetic audiences that have welcomed me from New York to Kansas, have so entirely consumed my time and exhausted my strength, that I have made no attempt to speak to the largest audience represented by the constituency of our many religious journals. And now I do not feel either able or worthy to occupy the paper's space or command the reader's attention. Nevertheless, at the kind invitation of our editors and the urgent solicitation of many good and prudent brethren, I will, as much as in me is, try and speak to you also. From railways, hotels, brethren's homes, preachers' studies, anywhere, everywhere—I will try and speak to you in brief notes of the things concerning the kingdom of God.

The "wish" may be father to the "thought," but if my impressions are correct, the churches of Christ in this country are ripe, or fast becoming so, for a great forward movement in world-wide missionary work. We are realizing, as never before, that we have no commission from our Lord to evangelize less than "the whole creation."

Wide as the world is Thy command, Vast as eternity Thy love.

The call for devotion to world-wide missions is not from men, nor from organizations or societies of men. God is the author of Christian missions for the whole world. Christ with all authority commands, and His plans sweep the whole round earth. The battle is the Lord's. The conflict is against Satan and his dominion. We are witnessing wonderful things in the earth to-day. Especially is this true of the great, old world of the East.

Each breeze that sweeps the ocean, Brings tidings from afar, Of nations in commotion Prepared for Zion's war.

Our Executive Committee, societies, and secretaries, our preachers, elders and deacons, our Sunday school superintendents and teachers, our women in all capacities, by the host, one and all are but echoing and re-echoing the Great Commander's call, "Come up to the help of the Lord against the mighty." "Go ye into all the world and preach the Gospel to the whole creation." And the appeals of the missionaries from the front are but repeating the voice of the man of Macedonia, "Come over and help us." The time

has surely come for us to answer with a shout, as the voice of many waters, even as all the people answered Moses with one voice, "All the words which the Lord hath spoken will we do."

My brethren, it is not the Executive Committee or societies that need, any more than the rest of us; but God needs, Christ needs, and many perishing millions need the help you can give. We should pay to God and humanity what we owe, like men who expect to meet their accounts in a manly way. Self-respect and the respect of an honest God should prompt to this, and the constraining love of Christ will lead us out of all selfishness into the full light and blessing of perfect consecration.

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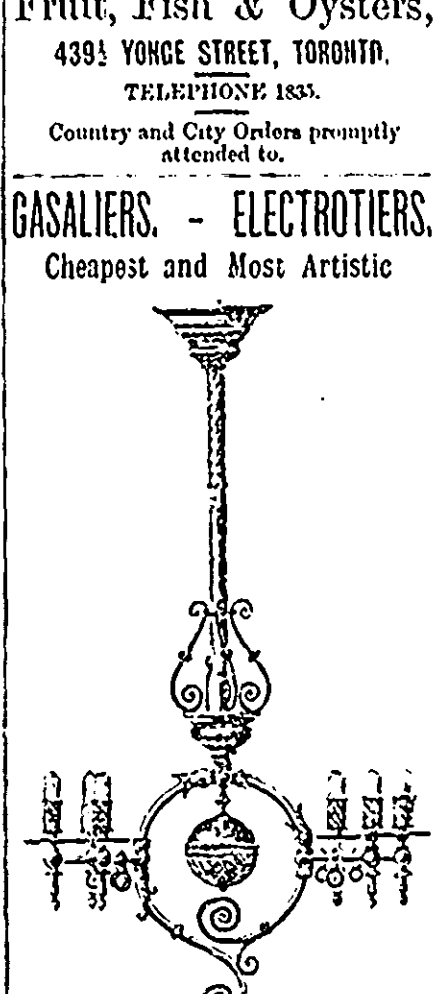
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J. McQuillan, Grain Merchant, cured of Rheumatism in the shoulder after all other failed.
Jas. Weeks, Parkdale, Sciatica and Lame back cured in fifteen days.
W. J. Gould, Gurney's Shoe Works, City, not able to work for three weeks, cured in four days—Sciatica.
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C. C. Rockwood, 16 Bulwer street, City, cured of Lame back in a few days.
Mrs. Geo. Plummer, City, Liver and Kidneys, now free from all pain, strong and happy.
Miss Flora McDonald, 31 Wilton avenue, City, reports a lump drawn from her waist.
Josiah Fonnell, 257 Queen street east, City, could not write a letter, went to work on the sixth day—Neuralgia.
Mrs. Wm. Bennett, 14 King street west, City, after years of sleeplessness now never loses a wink—Butterfly Belt.
Mrs. S. M. Whitehead, 575 Jarvis street, City, a sufferer for years, could not be induced to part with her Belt.
Mrs. F. Stevens, 125 Edgar St., City, Blind with Rheumatic Inflammation—cured in three weeks by Actina, Butterfly Belt and Insoles.
Geo. H. Lucas, Veterinary Dentist, 165 King street west, had dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and Insoles.
Richard Hood, 40 Stewart street, City, used Actina three months for a permanent cure—Catarrh.
Alex. Rogers, Tobaccost, City, declared Actina worth \$100—Headache.
E. Figgis, 230 Adelaide street west, City, Catarrh of Actina.
John Thompson, Toronto Junction, cured of tumor in the eye in two weeks by Actina.
Miss E. M. Forsyth, 18 Grant street, City, reports a lump drawn from her hand, twelve years standing.
Senator A. E. Botsford advises everybody to use Actina for Failing Eyesight.
Miss Laura Grose, 109 King street west, City, Granulated Syphilis, cured in four weeks—used Actina and Belt.
Mrs. J. Stevens, 87 Tecumseth street, City, Rheumatism in the eyelids, spent three weeks in the hospital, eyes opened in two days.
Mrs. M'Laughlin, 24 Centre street, City, a cripple from Rheumatism, now able to attend to her household duties.
Giles Williams, Ontario Coal Co., says Actina is invaluable for Bronchitis and Asthma.
J. H. McCarthy, Agt. N. P. & M. Ry., Alton, Ont., Man, Chronic Catarrh and Catarrhal Rhealism for seven years, entirely cured by Actina.
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