

# The Canadian Evangelist.

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

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## THE Canadian Evangelist

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

### Selections.

#### Our Knowledge of Jesus.

We believe that it may be successfully maintained that we know more of the earthly life of our Lord than of any man who ever lived. This statement of course will be challenged by those who point to the voluminous biographies and various memorials of great men, and ask, if in the short compass of the four Gospels—any one of which may be read through at a sitting—it is possible that we have as adequate material for the knowledge of our Lord as the copious "Life of Cromwell," by Carlyle, or of the ten volumes on Abraham Lincoln, by his private secretaries, give us for an adequate knowledge of those men. Those who raise this question forget that our accurate knowledge of a person depends not upon the bulk of facts in our possession concerning him, but upon their relation to his personality. A great many things gathered into biographies are not characteristic of the person the writer seeks to describe. They have no close relation to his inner life. Through them his personality does not flash forth. One thoroughly characteristic anecdote of a person may do more to give us insight as to his personality than a volume of promiscuous facts.

A sentence of Cromwell, in reply to the Presbyterians who were still for believing in Charles the First, after he had been found false again and again, "For all our fighting are we to have a little bit of paper?" does as much to throw light upon the Protector's real temper as any dozen of his speeches, prayers, or State papers that can be named. The four Gospels are crowded with facts that illustrate and interpret Christ's character. Through them there glimmers a clear impression of the manner of man He was. It is not likely that it is in the power of human language—even had we all the books which the Apostle John declared might be written concerning our Lord—to give the world a clearer, more complete, and rounded impression of the personality of Jesus, than we now have in the short compass of the Gospels. We do not know so many things about Jesus as we know about men, but we know more about Him than we know about any man who ever lived.—*Watchman.*

#### The Quickening Word.

"I do not know how strong others may be in spirit, but it is my invariable experience, that, whenever I am without the Word and do not meditate upon it, or live in it, I have no Christ with me, and no pleasure and spirit; but as soon as I take to myself a Psalm or sentence of Scripture, it stings and burns in my heart as though I had another mind and sense. I know that this must be so daily with every one else. The reason is that we all find that our thoughts are so vague, transitory and uncertain, that, even though we attempt earnestly without the Word and Scripture, to pray or to think of God, before we notice it we are hundreds of miles away from our first thought. Let him try it who can, and tell me how long he can remain upon the thought which he has begun. If you can repeat the Lord's Prayer without any foreign thoughts, you are a master; I cannot.

"This I say, that we may not rattle over such texts as the untrained spirits; but may learn the use and need of the outward Word, that the heart be kept fixed on its object, and be not dissipated, as is the fault of our fanatics. They imagine that, when they aim at exalted spiritual thoughts, they at once attain them; and yet they do not see how, without the Word, they are only running round and round through a labyrinth. They should, therefore, be warned against such wandering thoughts, and show how they must not treat with God except through the outward Word and prayer."—*Martin Luther.*

#### Known By His Work.

I have read of one of the old artists who had a number of students working in his studio. On one occasion he was absent from home for a few weeks, leaving the students to get on the best they could alone. One youth formed the conception of a noble picture, and tried to produce it on the canvas. But do the best he could, his work never satisfied him. One evening, discouraged by his failures and wearied with his efforts, he went to his lodgings.

That night the artist returned, and before sleeping took a look through the studio, to see what the boys had been doing. His eyes fell on the young painter's picture. He saw in it the mark of genius. He saw, too, what it lacked. Taking up the brush, with a few strokes he filled in what was wanting. In the morning the students came in one by one, and went to their accustomed tasks. The young painter came in; he paused before his picture, at first in wonder, and then in a tone of joy he cried: "The master has come! the master has come!" And when his companions inquired how he knew, his answer was: "Look at that picture! I tell you no one could do that but the master."

Brother, what we need in all our churches, in all our work, is the presence and power of Christ. Then Christian workers looking into each others' eyes, and clasping each others' hands, and with hearts swelling with joy, shall exclaim, "Brothers, the Master has come!"—*Selected.*

#### Too Late.

I pressed a kiss upon pure, pure lips,  
And the kiss was love's own true sign;  
A seal that was set for two hearts that had met,  
But the lips moved not to mine.

I laid a rose in a white, white hand,  
And sweet was the rose's breath;  
No fairer grew in the world, I know,  
But the hand was cold in death.

I spoke a word in the ear of one  
Who never had said me nay;  
And the word told all of a heart's fond call,  
But the ear was deaf for aye.

O word, O rose, O tender caress,  
In vain your return I wait!  
Ye were kindly meant, and in love ye went,  
But ye were too late, too late!

—*Jessie H. Brown, in Chris. Standard.*

#### Deep.

Plow deep!  
Sow not thy precious seeds  
Among the scarce uprooted weeds,  
Or thou shalt weep  
To find thy crops all choked and dead,  
And naught but thorns and tares instead.

Then plow down deep,  
The promise ringing in thy ears,  
That those who sow their seeds in tears,  
In joy shall reap.—*Selected.*

#### Live in the Light.

It is not possible to over-estimate the value of sunlight in living and sleeping rooms. Even rooms that are not occupied should be open to the light and sun; there is an unwholesome odor in a room that is kept dark. The sun is a life-bringer as well as a disinfectant. It has been noticed in certain hospitals that the number of patients discharged cured from the sunny wards is four times as many as from the unlighted portions.

A clergyman suffering from sore throat which no treatment seemed to reach was cured by moving from a dark study into a sunlit room. Rev. Dr. Blaikie, an English writer, says: "The principle is fully established that the absence of sunlight is a cause of disease, and the presence of sunlight a means of cure." We once visited a person who apparently was near death. She had to move. We thought the fatigue and exposure would kill her. With fear and trembling we called a few days after. To our amazement she met us at the door. No explanation could be given but that she had exchanged a dark and dismal apartment for a light and cheerful one.—*Lives of Life.*

The son of a certain German farmer found, in getting ready for mill, that the sack of grain would ride just as well on the horse's back by dividing the load as by putting a stone in on one side and the grain in the other. So he called his father's attention to the improvement. But this improvement was an innovation, and his father said: "Hans, your vater und your grand-vater, und your great-grand-vater went to mill mit dot shtone in der sack, und vat vas goot enough for tem ish goot enough for you. Put back dot shtone."

#### A Suffering Saviour.—Isaiah liii.

Each issue of the *Expository Times*, published by T. & T. Clark, Edinburgh, contains valuable contributions from eminent Biblical scholars. Here are its notes on the Sunday school lesson for January 31st:—

When the Ethiopian eunuch was returning from Jerusalem reading the prophet Isaiah, the place of the Scripture which he read was this, "He was led as a lamb to the slaughter." It was this fifty-third chapter. And the question which he put to Philip about it is just the question we must ask first of all: "Of whom speaketh the prophet this?" Philip's answer was the one word "Jesus." And it is sufficient. But its very sufficiency for us, the very fact that we are not likely to challenge it, is the reason why we ought to go back and see how Philip knew the answer.

We go back to the prophet's words. And the first thing we find is that he is speaking of a Person. That has been often denied, for there is no doubt that up till now he has had the nation of Israel very much in view as he here speaks of this "Servant of the Lord." But here the words used cannot be applied to the nation; they fit an individual Person alone.

The next thing we see is that this Person goes through intense and prolonged suffering, and that He comes out of it more glorious by means of it. "Who, for the joy that was set before Him, endured the cross" (Heb. xii. 12). That was said of Jesus.

We notice, thirdly, that it is for us He suffered. That is what we mean when we say His sufferings were vicarious: they were "instead of;" they were endured by Him that they might not be endured by us. (These are the two grand words of the chapter.) It has been pointed out that there are no fewer than eleven expressions in this chapter which clearly describe the vicarious character of the sufferings endured by this Servant of the Lord. It were an excellent task to gather them out. Well, "The Son of Man came \* \* \* to give His life a ransom for many" (Matt. xx. 28). That was said by Jesus of Himself.

But in the fourth place, His sufferings are described in this chapter as expiatory. That is to say, they are intended to satisfy divine justice, and they do make the satisfaction. His death has full atoning power, so that, when He passes through it, "He sees of the travail of His soul and is satisfied." He restores the disturbed relation between us and God and thereby He is able to "justify" many. And this, of course, involves His own sinlessness. He who needs himself to be reconciled to God cannot reconcile others. But it is plainly stated that no atonement needed to be made for His sins—"He made his grave with the wicked, although He had done no violence, neither was deceit in His mouth." Says the apostle—"He made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him" (2 Cor. v. 21), and it is of Jesus he says it.

Last of all, He went through it willingly. "He was afflicted" (ver. 7)

—the more literal translation is, "He let Himself be afflicted," He voluntarily accepted of the suffering. Again, "He poured out His soul unto death, and He let Himself be numbered with the transgressors" (ver. 12). "Then Jesus said unto Peter, put up thy sword into the sheath: the cup which My father hath given Me, shall I not drink it?"

Is there any answer but Philip's—*Jesus?*

#### Bishop Ellicott on Old Testament Criticism.

Bishop Ellicott, the Bishop of Gloucester and Bristol, ranks high in the field of scholarship, but learned as he is he finds nothing to commend, much less to accept, in the extreme views of the "higher critics." Dr. Ellicott recently delivered his triennial charge in instalments, giving portions of it in four places, Gloucester, Cheltenham, Stow and Campden. He pointed out clearly the existence of two schools of thought, which he named respectively the traditional and the analytical, the latter a very moderate qualification of the higher critical school. Speaking of our Lord's references to prophecy, the bishop said they conveyed most strongly the impression that our Lord distinctly recognized the inspiration of the prophets of the Old Testament, and the predictive contents of their writings, and especially their persuasive references to himself, his work, sufferings, death and exaltation. If the conclusions of the older critics were correct, they distinctly negated not merely several of the results of the analytical view, and of the conclusions at which its advocates have arrived, but even some of the ground principles of modern criticism. This was very plainly felt by the supporters of that movement, and might account for the earnestness, and even bitterness, with which any reference to Christ is deprecated in matters alleged to belong exclusively to the domain of critical inquiry. We are strongly inclined to this view. Our Lord seems to have anticipated the efforts of the "higher critics," and to have put his endorsement of the Old Testament Scriptures squarely across their tracks. In their effort to solve minute difficulties, these critics are creating others of prodigious size. They are well described by our Lord in his rebuke of those whom he called blind guides, because they strain at the gnat and swallow the camel.—*New York Observer.*

#### The Easy Quiet Way

in which T. A. SLOOM'S OXYGENIZED EMULSION of PURE COD LIVER OIL has won its way into public favor speaks volumes for its merits. At the office of the company, Toronto, Ont., can be seen scores of valuable testimonials, while any druggist will tell you that for all pulmonary difficulties it stands unrivalled. 35 cents per bottle.

Some are late in ordering their Sunday school supplies. Order at once from EVANGELIST PUB. CO., 55 Yonge Street Arcade, Toronto.

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

CULLINGS AND CLIPPINGS FROM EXCHANGERS.

### CHURCH FINANCE.

BY L. B. ANES.

(Concluded.)

IV. The preacher's salary should be promptly prepaid in quarterly or monthly installments, or, still better, every Monday morning. Why?

1. The preacher's salary is limited. It is usually no more than will meet his ordinary expenses of living.

2. It is commonly all the support he can rely on for himself and family.

3. Every day has its own expenses which must be met with cash, or credit if the cash is wanting.

4. But nothing will more annoy a man than to know that his house rent is past due and unpaid, to get trusted for flour, meat and groceries, to owe the tailor, shoemaker and milliner, and see a creditor in every other man he meets. He may be almost a stranger in your town. For the want of ready money his way is made hard, and his introduction to the community is unfavorable if he has to go his credit in every little deal. If he is out of money the pressure of many wants will rest upon him, which he cannot remove. His spirit will chafe and his family will suffer. It is a cruelty for which there is no excuse, and why should he and his be subjected to such annoyances? Simply because his brethren who have employed him and whom he faithfully serves are careless and thoughtless. They have employed him. He has earned his wages and more. They have the means to pay, but they thoughtlessly defer it till a more convenient season. It is unjust, it is unkind, it is unwise to thus treat the man whom you have chosen as your spiritual teacher, and as a valiant soldier to conquer the army of sin, who should hold up his head and carry a pleasant face, and a free buoyant heart, thus radiating a winning influence wherever he goes. See to it that your preacher is well and promptly paid, and you will put sunshine into his home, joy into his heart, radiance on his face, and power into his sermons, and all his work will be attended with the blessing of God.

Pity for the preacher whose finances are a minus quantity, and who has far more concern about his dinners and dollars than for sermons and souls. Let the church see to it that his salary is promptly paid. Then let it be remembered that the church is no exception to the rule, that no society on earth can live and do a great work without a revenue.

We do not mean to deny that Jesus Christ is the Foundation and Head and Saviour of the church. Nay, we affirm it with all possible emphasis. Nevertheless, from the day of Pentecost till now the church has had need of money. The large additions to the apostolic church included many widows and other needy ones. Liberal collections were made, and the supplies thus collected, including the proceeds of houses and lands that were sold, were distributed, not equally among the multitude, but to each and every one as they had need. From Pentecost the fellowship was a constant feature in the worship of the church.

I will close with some observations on the subject of Christian liberality. As to proportion in giving, the New Testament seems to contain no law in reference to giving other than general principles. All we have belongs to the Lord. "Ye are bought with a price." "He who was rich for our sakes be-

came poor, that we might be made rich." "Covetousness is idolatry." A covetous person is rated in the same list as drunkards, idolaters and drunkards, of whom Paul affirms that such shall not inherit the kingdom of God.

We should give for the support of the church as we are prospered (see 1 Cor. xvi. 1-8). The previous chapter closes with this lofty climax: "This corruptible must put on incorruption, and this mortal must put on immortality. Death is swallowed up in victory. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The division of the sixteenth chapter from the fifteenth at this point is unfortunate. Paul has presented the most stirring motives in speaking of the resurrection and immortality of believers, and just here he is exhorting and directing his readers to diligence and systematic liberality. Read 1 Cor. xvi. 1-5 in connection with xv. 51-53, and see how closely the apostle associates the doctrine of the resurrection and immortality with diligence and regularity in good works and the weekly contribution. If all Christians would faithfully adopt and practice such liberality, the means would be speedily provided for the evangelization of the world and for every object of Christian charity. The Lord loveth a cheerful giver. The pious Jew gave a tenth of his income according to the law, Lev. xxvii. But we live under a better institution. Query: Is it better because it is cheaper? Consider the liberality of Israel in the wilderness, freely contributing gold and silver and brass, blue and purple and fine linen, precious substance, and precious stones, until they were forbidden to bring more, because the supply was enough and too much! We too are building up God's spiritual house of living stones which is to stand through all eternity, which is to be full of the glory of God and the Lamb, and where every faithful one will be rewarded according to his work, and shine forever like the sun.—*Christian Evangelist.*

(From the Apostolic Guide.)

WINNERS, Cal., Jan. 24.—To day (Sunday) we begin the fourth week of our meeting. We had a glorious time to-day; 25 were baptized this afternoon, and to-night our house was crowded. Ten came forward, making a total to date of 65. The interest continues to grow. For miles around the people are coming, and the subjects presented seem, the next day, to be the topic of the streets. W. A. Foster is a strong man. The longer I listen to his preaching the more am I convinced that the Board did a wise thing in securing him for our California work. Keep an eye out for the report next week.—G. E. SHANKLIN.

The *Watchman* says that "Robert Elsmere" has become a drug in the market, the publishing houses offering it at five cents a copy in order to be rid of it. Contrasting its sale with that of "Ben Hur," which has run up to something like a million copies, our exchange claims it as an illustration of the fact that "the negative and destructive do not long hold the thought and interest of men," that "the skeptical lacks grip and life." Which is no doubt true, but we deny the statement that "Ben Hur" is not so well written and lacks the fine literary quality of "Robert Elsmere." About the heaviest thing in the way of fiction ever issued is this boasted Mrs. Humphrey Ward book, and to its lack of literary merit more than anything else do we attribute its failure to sell.

(From the Christian Courier.)

Last week Bro. Chas. E. Garat, from Japan, called to see the *Courier*. We learned from him of two kinds of baptisms, of which we had never heard before. In conversation with a Presbyterian teacher (Japanese) on the action of Christian baptism, Bro. Garat gave his reasons for immersion. When he was through the Presbyterian said, "Well, it is true that Jesus was immersed and that the Bible teaches immersion, but anything will do, and we just practice abbreviated baptism." One of the native Disciples was in discussion with a Baptist, and after trying to find the object in Baptist baptism and failing, he said, "You just have it for an ornament, I suppose."

The first page of the *Apostolic Guide* comes to us the bearer of glad tidings of great joy. The editor of that page, George Darvic, has seen eight successive legislatures (sixteen years) assemble in Frankfort, Ky., during his service with the church, and he tells us that, from a moral point of view, each body has been an improvement on its predecessor. Of the present body he says he has heard, and this has been confirmed by repeated inquiries, that there has not been a single instance of intoxication upon the part of any member of either house since the body convened, and that this record has never been equaled before. The vast majority are regular church attendants. One-fifth of the Kentucky legislature are Disciples by religious conviction, and nearly that number by actual membership. These brethren cheer the church by their presence on the Lord's day, and many of them by their attendance upon the mid-week prayer-meeting. For all this we praise God.

(From the Christian Evangelist.)

ALLEGHENY, Pa., Jan. 25.—We followed the week of prayer with a brief series of meetings lasting two weeks, resulting in adding nineteen to our membership. Sixteen were baptized upon a confession of their faith in Christ, one united from the Church of God, and two by letter.—W. F. RICHARDSON.

ANN ARBOR, Mich., Jan. 27.—The success of our meeting has far exceeded my expectations. Four confessions last night. I shall continue the meeting over Lord's day. Bro. Willott preached his closing sermon last night. He won the esteem and confidence of all who heard him. I have never known a meeting to make a more deep and abiding impression upon a community. All of our additions are residents of Ann Arbor.—O. A. YOUNG.

Bro. E. T. Williams and family, of Shanghai, China, passed through St. Louis on Jan. 29th, on their way to Cincinnati. A representative of the *Christian Evangelist* met them at the depot, and spent with them the hour that intervened between trains. Bro. Williams reported a quick and pleasant journey, they having left Shanghai Jan. 2, and arrived at San Francisco Jan. 22. "The condition of affairs in Shanghai is that of peace over a powder mine," said Sister Williams. "Our house has been guarded by forty soldiers since last May; we fear them, however, more than the people. Bro. Bentley and his wife are well, though Sister B. has been quite sick. We hope to return to China about October or November next." Bro. Williams would not yield to entreaties to stop over with us for a day or two, but promised to visit us during his sojourn in America.

It is certainly a sign of growing religious breadth and charity that Dr.

Tupper, pastor of the leading Baptist church in Denver, Colorado, has been having in his church a series of sermons by pastors of other churches, and has himself been delivering a number of character-sermons on religious reformers, in a fair, manly, Christian spirit. We have before us his full address on Alexander Campbell,—an able, appreciative and generous tribute to his worth and work. Referring to the reasons which separated Mr. Campbell from the Baptists, Dr. Tupper says:—

First, Mr. Campbell became dissatisfied with the name "Baptist." It carried with it a "party designation," and he was earnestly for Christian union. He preferred the name of "Disciple," as preferable, he tells us, to "Christian," because more modest and of earlier use in the New Testament. And in passing, I may be permitted to say that I agree with Campbell and his followers.

(From the Christian Standard.)

The statement published by the French Bishops, with the Archbishop of Paris at their head, that the Government of France had become atheistic, will be heavily discounted by those who remember how that the Catholic clergy pronounce our own schools "atheistic," "godless," "nurseries of crime," and such like, because they are not used to teach sectarian doctrines. The French politicians, like our own, are not conspicuously pious; but the "atheism" which manifests itself in the Chambers is plainly an extreme bogotten by that other extreme thoroughmanifold—Catholic bigotry and bulldozing. Infidelity is all too prevalent in France, but for the most of it the church of these accusing Bishops is responsible. It has produced it by teaching absurd superstitions, by extortionate greed which would shame a railway corporation, and by cruel persecution. The Catholic church is only pronouncing its own condemnation by advertising the widespread infidelity and hatred of itself in France and Italy, where it has been omnipotent and omnipresent for centuries.

LEXINGTON, Mo., Jan. 14.—The Martin-Easton meeting closed on Sunday evening, December 20, with 252 additions in all. There were 28 on the last night, the greatest number had at any one time. This, in point of accessions, was the largest ever held by our people in this part of Missouri, and, with one exception, in the State. To those who have known Lexington for a long time it is simply a wonder. I very much doubt whether there is another man among us that could have accomplished what Bro. Martin did here, and this, so far as I know, is the general verdict. As a revivalist he is certainly a success. To any church that may be so fortunate as to secure his services I would say, when he comes do as he tells you; he knows how and you don't. You, of course, will find that out, but it may be too late in the meeting to do it much good. Better let me tell you before the meeting begins.—G. M. GOODR.

JOHNSTOWN, Pa., Jan. 4.—The grandest meeting in the fifty-five years' history of the Johnstown church closed December 27, with 59 additions as follows: seven from the Methodist Episcopal church, four from the Lutherans, 12 by statement and 36 from the world. (Quite a number of families.) The house was crowded from the first. Had we had a room to accommodate the people I believe the results in the way of additions might have been four times as great. We had the largest opera house on two Sundays, and had it filled, 1,500 people being present. Bro. Hall preached his chart sermon

on "Baptism" in the opera house to an immense audience. This stirred the city as it never was stirred before. There are thirty-four churches in the city, and nearly all of them Pedobaptists. Our plea is better understood and more popular than ever before in Johnstown. The spiritual fire is kindled in all the departments of our church work. Twelve more added since the close of the meeting. A few things about Johnstown may be of general interest to the brotherhood. But two and a half years ago Johnstown was chaos; the survivors of the awful flood, stunned and bleeding, hovered on the hillsides after the subsidence of the waters, and as they gradually grasped the full extent of the disaster, and nerved themselves to endure and make the best of it, a new Johnstown was born. Brotherly feelings and kindred thoughts filled the hearts of all, and they united as one man to rebuild their destroyed city. With what success this has been done even the casual observer may see. There are more people in this valley now than ever before. The old citizens have not recovered from the effects, and in fact, this generation never will; but their children will reap the reward of their labors in a better city than would ever have stood here had it not been for the disaster and the consequent suffering of those who passed through it. Johnstown is a city of 32,000. It is a great iron and steel town, having some five million dollars invested in such plants, with about 6,000 employes and an annual production running into millions of dollars. The Cambria works are said to be the largest of the kind in America. They are the foundation on which Johnstown's prosperity is built. Our church here has a property worth about \$20,000, located on Main street, the finest location in the city. We now have a membership of 260, and growing as never before.—L. N. GRIFISO.

It will be generally agreed that a minister may, at times, say a keen thing in the pulpit, so keen that it may cause a momentary smile, if he can in this way stir up thought and give point and effectiveness to some important lesson. Preachers of the greatest power and of the most unquestioned moral purpose have felt free to do this. But the man who in the pulpit makes himself a clownish joker in a fashion that keeps the children and the thoughtless adults in constant, outright laughter, is abusing his office and lowering the spiritual tone of those that hear him. If it is thought important that the people shall know that this preacher is a man of uncommon wit he can give them a lecture some week evening, and settle that question once for all. But there is danger that he may suffer a loss of power even in this way. Let not the holy calling of the Christian ministry, in any case, be brought into discredit by coarse joking, or any other kind of joking, in the pulpit. Many of the so-called smart things that are uttered by low-toned preachers for the purpose of advertising themselves, and bringing in the non-church-going, are positively irreverent and demoralizing. A preacher, for instance, recently said: "Sinner, if you undertake to get ahead of God you will get left every time, and don't you forget it." The Christian who has risen to any height in the scale of Christian being does not desire to hear his preacher speak in such style. He does not like to have his children hear such things in the pulpit. Such utterances shock the whole spiritual being of the best people. And if they submit to listen to such things for the sake of the good that may be done by the truth sandwiched in between this worse than sawdust, they suffer in their spiritual nature and fall in the Christian scale, more or less. Some successful preachers should reform in respect to the things named, and that right speedily.



Contributions.

C. H. Spurgeon.

BY JAMES HOLLINSHEAD.

On Sabbath night, January 31, 1892, my beloved president and dear friend, Pastor Charles Haddon Spurgeon, of the Metropolitan Tabernacle, London, England, died in Mentone, south of France, between 11 and 12 o'clock. He had been afflicted for some time, but all effort failed to restore him to good health again, although this had been great and joined with much prayer.

His life work in the ministry has been a glorious one. He commenced preaching when about sixteen years of age. At this time he went to preach at a place near Cambridge, and during his sermon a woman, admiring his gifts and grace, said, "How old are you?" The boy preacher replied in his characteristic manner, "Let me finish my sermon; then I'll tell you." I may say at this early age he had attained to extensive education, and was a tutor in a school at Newmarket. Soon after this he became the pastor of Waterbeach Baptist Church, Cambridgeshire, and his success was indeed remarkable in the short time he was there. Thence he received an invitation to preach, with a view to the pastorate at New Park Street Baptist Church, London, when only nineteen years of age. The congregation was very small. The building seemed large and very gloomy (this was in December, 1853). He preached in the morning from James i. 17. At night the congregation was larger; he preached from the text, "They are without fault before the throne of God." (Rev. xiv. 5.) Being earnestly requested, he agreed to preach again on the first, third and fifth Sabbaths in January, 1854, but before the last of those Sabbaths he had received an invitation, dated January 25, 1854, requesting him to supply for six months upon probation. This six months was never fulfilled, for there was no need. The place was filling, prayer meetings were times of power, and conversions were taking place. A requisition for a special meeting was sent in to the deacons, signed by fifty male members of the church, and on April 10, 1854, it was a unanimous resolution of the church "that we tender our brother, the Rev. C. H. Spurgeon, a most cordial and affectionate invitation forthwith to become pastor of this church, and we pray that the result of his service may be owned of God with an outpouring of the Holy Spirit, and a revival of religion in our midst; that it may be fruitful in the conversion of sinners and in the edification of those that believe." Mr. Spurgeon accepted the call in a letter dated April 28, 1854. Dr. Angus had been pastor of this church, so had the Rev. James Smith, who wrote so many books in olden times. Dr. Gill and Dr. Rippon had been pastors. Mr. Spurgeon was pastor of this church until his lamented death. His congregations became so large that in a short time the Metropolitan Tabernacle was commenced building. This huge building was paid for before Mr. Spurgeon would preach in it. It is capable of seating about 6,000 people, though it is usual for 7,000 persons to be in it at once. His preaching was intensely earnest, plain but exceedingly intelligent. He was a fearless preacher of God's truth. Thousands have been converted through his instrumentality. For years his sermons have been published, and translated into other languages also. The circulation has been and is immense. He has also published a

number of works, the greatest of which is probably "The Treasury of David," a work on the whole of the Psalms. The Pastors' College has also been raised through him, hundreds of pastors having been educated there (it was my privilege to be a student there). In addition an orphanage has been erected capable of having 250 girls and 250 boys in it. Alms houses for aged saints have also been erected and endowed. A Bible Colportage Society has been established also, and many Sabbath schools in connection with the church have been organized. Numbers of churches have been built largely if not entirely by his influence.

His labors were abundant; his piety was deep but honest and free from goody goodyism; his love to Jesus was a passion with him; his generosity was grand; his life was magnanimous; his preaching was bold but full of kindly feeling to those he was addressing. Blessed was he in his life, for he won the love and esteem of the good and great in large numbers, many of whom were not Baptists.

He boldly adhered to the tenets of the theology which he espoused and which he preached even in his youth, and while some changed in points of theology he still clung to that which he commenced to preach when a boy. He was a valiant soldier of Jesus. His last quotation from Scripture was: "I have fought a good fight, I have finished my course, I have kept the faith." Very appropriate indeed.

What a finish to a grand life! He had been a sufferer for years, and yet he labored when able with zeal in the work he loved so well. He once said in the tabernacle services when suffering with gout, "I have not gout in my tongue."

May we not say: "Blessed is he now, having died in the Lord; for he rests in the Lord from his labors, and his works shall follow him"? If great places are in heaven he will be in an exalted position. His love to Jesus is now enjoying the loving Master's presence. I had the pleasure of his friendship and had tokens of his kindness many times. May it be our happiness to know Jesus and the great and good ones who shall be with him in heaven when we have died in the Lord.

Aurora, Feb. 11, 1892.

That Question.

Mr. Edron.—In your issue of Jan. 15th, you call attention to and invite correspondence from our "wise men" on the question propounded by Bro. Lediard regarding union with denominations in work. It may seem like presumption for many of us to attempt to write when only "wise men" are invited, but noticing the fact that a "large number" is asked to contribute and that our number is not enormous at best we find a loophole for many with undergrade wisdom to display their talent, and thus by your extended leniency enter the competition with our "wise men." Bro. Lediard has asked two questions instead of one, viz.:

1. In what manner and to what extent may the Disciples of Christ work with the denominations around them? and, after enumerating different ways in which this is done, asks:—

2. "Is it right or wrong to do so?" Briefly let it be said, if it be wrong, the "manner or extent" is dispensed with and all discussion ended, but if it be right or justifiable, then we may consider the first question.

We are well aware that many will argue from the fact that Christ and his apostles were found often teaching in Jewish synagogues, that we

have a precedent authorizing us to engage in such work among the denominations, but this argument is quashed when we have before our minds the following truths.

- 1. Jesus lived and died a Jew.
2. The apostles were Jews, and during their recorded labors in the synagogues there were no Christian churches, but notice, as soon as Christian churches were organized and established, their every effort was expended there, not in the synagogues.

Still it may be urged "the denominations are not Jews." Certainly not; but many of them are more troublesome and vastly more injurious. They have more truth and put it to a worse use.

But is it wrong? Yes and No. This fact remains unchanged: It is always "their work." They get all the gain. We suffer the loss.

They would not unite to preach the plain gospel truths concerning man's salvation in a meeting for the Disciples of Christ, neither would they lend their influence toward bringing anyone to obey the gospel in its primitive simplicity.

This is eminently true in holding a series of meetings, hence I would say with John in his second Epistle, verses 10 and 11: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that bideth him God-speed is partaker of his evil deeds."

Still it will not be an inconsistency to say that in some cases, among some people and under some circumstances, opportunities may be given when we may accomplish good. For instance in methods of S. S. Work, etc., while in other cases, among other people in other places, the powers of darkness could not bring a greater calamity upon the cause we plead and all so dearly love than any united effort between us and them.

Having now left room for uniting or holding aloof, let this be said in concluding: the brother who may have opportunity for united effort with denominational churches should have and exercise a ton of discretion with an equal quantity of solid common sense, in deciding his course and line of action, and surely our "wise men" having intelligence to merit such an epithet will be under all circumstances "as wise as serpents and as harmless as doves."

Hoping to read many judicious articles on this question, I contribute in hope and furtherance of the Gospel. W. G. C.

Is It Consistent?

Is it consistent for Christian parents to pray for the salvation of their children and neglect their religious education?

Is it consistent for parents to expect their children to form habits of church-going, when they rarely take them to the Lord's house?

Is it consistent to condemn Sunday excursions, and to encourage the children to "run off and play now," while a friend is entertained?

Is it consistent to condemn the Sunday sports, and allow the boys to play all day on the lawn?

Can we consistently expect the rising generation to honor the Lord's day if we teach them to dishonor it? A.T.

[These are timely questions. They come from a worker, and will find a response in the hearts of many thoughtful brethren and sisters. We should be glad to give considerable space in THE EVANGELIST to a discussion of these matters.—EDRON.]

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TORONTO, FEBRUARY 15th, 1892.

Foreign Missions.

THE MARCH COLLECTION.

We take the opportunity of saying another word to our brethren by way of stirring them up to give generously and heartily when the March collection is taken up. We are glad that a number of the churches are to have the privilege of hearing Bro. F. E. Meigs this month. We regret that he could not find time to visit every church. No doubt those having the arranging of his tour did the best they could. We can safely promise a rich treat to all who go to hear him. Those who have never seen and heard a missionary fresh from China will find him specially interesting.

Those who listen to Bro. Meigs will be ready to do their duty in the matter of contributing to Foreign Missions, and we think that all Christians will who calmly consider the question. One of the characteristics—indeed, the characteristic—of a Christian is that he makes the will of Christ his will. It is the will of Christ that his Gospel should be preached to every creature, there remains, therefore, no question as to the obligation to support Foreign Missions. The amount that each should give may not be always easily determined, but those who are anxious to please the Lord will not likely fall far short of their duty in that regard. We trust our brethren will give according to their ability to the good work.

C. H. Spurgeon.

As a matter of news it is not necessary that we should mention that the great London preacher is dead. Probably every newspaper in the English-speaking world, both secular and religious, has made more or less extended reference to the fact. Nor was his name and fame confined to those who speak the English language. It would be almost safe to say that wherever the name of Jesus is known and revered upon earth, the name C. Spurgeon is not unknown, and that because he revered the name of Jesus. Mr. Spurgeon was remarkable, distinguished and great. We notice some disparaging comments on his intellectual power; perhaps his best friends would not claim for him the highest place in that regard; but his intellect was far from mean, and his heart was more than great. If

"The drying up a single tear  
Hath more of honest fame  
Than shedding seas of gore,"

how vast in comparison with that of the world's great warriors should be the renown of Charles Haddon Spurgeon! In accounting for his wonderful influence, gained so young and maintained so long, reference is made to his command of simple and beautiful Anglo-Saxon, his power of making each auditor feel that he was personally addressed, his defence and de-

votion to the Word of God, his profound conviction of man's need of the Gospel, his fearless denunciation of what he believed to be error, and his intense and expressed sympathy with suffering humanity.

It is evident also that he was a man of affairs. He proposed and devised large enterprises for the care of the poor and the fatherless, and for the education of ministers. He seems to have attracted people to him by his surpassing ability as a preacher, and then to have secured their sympathy with his schemes because the objects were clearly good, and to have gained their support because they had confidence in his administrative powers. It would be a singular, though a happy circumstance, if a successor should be found even moderately capable of taking his place. But perhaps Spurgeon did his work so well that it can go on now prosperously, with a man of lesser and less varied powers in the lead.

Mr. Spurgeon had an old-fashioned faith in the Bible; it was to him the Word of God from Genesis to Revelation; infidels, sceptics and higher critics were to him an abomination. His conduct of the "down grade" controversy well illustrated his position and his temper in regard to such people. The latitudinarians among his own Baptist brethren were the especial objects of his wrath, and we think it must be admitted, without in the slightest degree doubting Mr. Spurgeon's sincerity, that in dealing with them he made use of language which one would rather not hear from a great and good man. It will be remembered that the contention became so intense that the great Baptist withdrew from the English Baptist Union.

As all the world knows, Mr. Spurgeon was a Baptist; he was also a Calvinist, but, strange to say, he was not a Close Communionist. It is well known that Calvinism and Close Communionism usually go hand in hand in the Baptist denomination. Mr. Spurgeon was in the habit of inviting Pedobaptists to sit at the Lord's table in the Metropolitan Tabernacle, and for some time previous to his death a Presbyterian, Dr. Pierson, of Philadelphia, was filling his pulpit. This peculiarity of Mr. Spurgeon's has worried the Regular Baptists of the United States and Canada a good deal, inasmuch as the practice of the most eminent Baptist in the world was in opposition to their own of Close Communion.

Though a Calvinist, the great preacher was the means of leading thousands to the cross of Christ. He impressed his hearers with the thought that God loved them, that Christ died for them, and that he was ready to receive them if they would come to him with full purpose of heart. It would be a narrow man that would deny that Mr. Spurgeon accomplished much for the cause of Christ; we do not, however, think it makes one a bigot to believe that he would have done much more if his theology had been more Scriptural, if he had laid aside Augustine and Calvin entirely.

Zealous for the Truth.

The desire to know the truth, and to be conformed to the truth in all things, is the mark of a true man. It should characterize every man calling himself a Christian, even as it does every one who is a Christian indeed. In all the relations of life it should be so, and most certainly and emphatically so in that relation which we call religion. Our Saviour said to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

Every one that is of the truth heareth my voice." In dealing with the revealed truth of God a man should maintain an open and candid mind ever ready to receive new light on that truth. Knowledge of the Word of God is progressive with all. The Word itself stands unchanged from age to age, but men's understanding of it changes, and, we believe on the whole, is more accurate as the years roll on.

There is a large measure of conservatism in most natures, and especially perhaps in religious matters. There seems to be a prevalent feeling that there is something dishonorable in changing one's religious views, or turning away from the faith of our fathers. Men hate to have to acknowledge themselves as having been in the wrong in regard to the interpretation of scripture. To think differently from one's father in respect to divine truth, with some is equivalent to sending that parent to perdition. Unquestionably such ideas are standing in the way of growth in knowledge of the Bible. The man who reveres the memory of a parent who was loyal to his convictions can render that parent no higher honor than by being true to his own convictions. It is a poor tribute to a sainted father to believe something simply because he believed it.

Then there is also a large amount of indifference with regard to the truth. It is exhibited in the careless way in which so many people receive their faith at second hand, apparently not caring whether or not they receive for doctrines the commandments of men. For example, how many there are who accept infant sprinkling for Christian baptism, and cannot be induced to take the trouble to search the scriptures for five minutes on the subject. How dwelleth the love of the truth in such persons? And those of us who know the truth in regard to the ordinance of baptism are often indifferent as to the truth on other matters. For instance, how anxious are we to know the Lord's will with reference to our duty to our brethren, the consideration we should have for their weaknesses, the good we should do to them always? It is every way worthy of a Christian to be zealous for the truth as to what is the Lord's will in the matter of his ordinances, it is no less commendable to be eager to know what the Lord would have us to be in our relations as his followers. And likewise in everything connected with our whole duty as Christians. And so while we properly criticize those who seem indifferent with regard to the ordinances, we should take heed that we be not careless in other important respects.

"If."

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother." Matt. xviii. 15. The wisdom of the advice to "go and tell him his fault between thee and him alone" has often been observed and commented on. Those who have in a Christ-like spirit followed the Lord's instructions will give the plan their hearty endorsement. Alas! how frequently do we all act far otherwise, in fact reverse the process of Matt. xviii. 15-17, and indeed go a little further and tell the world before we tell the church!

What we wish to suggest here is, that the "if" in "if thy brother shall trespass against thee" ought to receive close attention. That is, we should be certain that he has trespassed against us before we "go and tell him his fault." It may be that upon con-

sidering the question carefully, we shall conclude that nothing has been done in the way of trespass, or that the trespass is so trifling as to be unworthy of mention. Let us remember, then, that the Lord said, "If thy brother trespass against thee."

And may we not go a little further and say, even if we are clear that a trespass has been committed, that we are not compelled to proceed against the offender, but may, if we choose, overlook the offence, and continue to treat the individual as though he had done us no wrong? Do we not all, in fact, frequently proceed in this way? We do, especially in regard to minor offences, and may we not do so in greater matters, unless, indeed, the interests of the offender demand that we should "go and tell him his fault?" We should be very careful not to act merely to gratify our own vindictiveness, or to humiliate the wrong-doer, and should recollect that we are to "Recompense to no man evil for evil," and ever, as we contemplate the transgressions of others, let us bear in mind the exhortation of the apostle, "considering thyself, lest thou also be tempted," and cultivate the charity that "Rejoiceth not in iniquity, but rejoiceth in the truth."

London.

The good work goes on in London. A letter received from Dr. Leonard, dated February 9, says that on the previous night eight were baptized—three young women, two young men and three heads of families. A protracted meeting appears to have started itself, and the indications are that it will not stop until many have bowed to the Lord Jesus.

Not Yet.

The *Christian Leader* has not yet responded to our request to give "chapter and verse" for what it calls the "Scriptural methods" of spreading the Gospel. Bro. Rowe has, of course, many things on his hands, but this is a matter of such long standing that we really think he might attend to it soon. Come, now, Bro. Rowe, lay hold; please do; answer in your next.

As many of our readers will be anxious to know the particulars of Bro. A. N. Gilbert's very sad and very sudden death, we give elsewhere the account written by Bro. S. McDaniel, the preacher for the church in Fayette, Mo. Students of the Eclectic Commentary will take an added and melancholy interest in that excellent work now that its gifted author has passed to his reward. Those who heard Bro. Gilbert preach will not soon forget his perfect manner, finished elocution, stately eloquence, and sound doctrine. It was thought at one time that he might have been secured for the work in London. If he had been, would he be living now? One is tempted to think he might be, but God only knows.

CHRISTIAN UNION—The week of prayer brings the various denominations together for common worship and service. Now and then a great deal of milk-and-water sentiment is lavished as to the ways and means for bringing about the realization of that intercessory prayer, "that they all may be one." To expect it by violence to conscience and truth is immoral and blasphemous. Let revered traditions and beloved creeds be brought to the test of God's word, and the day of the unity of the faith and of the spirit will hasten. So long as the Lord's people exalt church and creed above Christ and the Word there will be divisions. "Beloved, I am against them that prophesy false dreams, saith the Lord,

and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not nor commanded them; therefore they shall not profit this people at all, saith the Lord."—(Jer. xxiii. 32.) As to the two ordinances of the church, and the doctrine of regeneration, there ought surely to be unity in belief and practice. These things are fundamental in any structure of union. Let this common standpoint be first attained, and as new light is given other differences will disappear. Here then let every Baptist take his stand, and if asked his views on Christian unity stand hard by the statement of the apostle Paul, in the fourth chapter of Ephesians.

The following story is going the rounds: A Baptist minister, attending a social gathering, was asked for a speech. He began by saying how nice it was for brethren to dwell together in unity. He elaborated upon this point, and finally began the quotation,—"There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one"—he paused, remembering that among his hearers different denominations were represented, and said, "I beg your pardon I thought we all were Baptists."—*North-West Baptist*.

The editor of the *North-West Baptist* is evidently in advance of Canadian Baptists generally, on the question of Christian union. We are surprised and gratified to find the platform of THE CANADIAN EVANGELIST adopted by a Baptist paper.

Our Omnibus.

Bro. T. L. Fowler's address is 386 Adelaide St., London.

The writer of "A Band of Thieves" is the mother of Miss Rose Sicker, one of our missionaries in China.

In a private letter Bro. W. G. Charlton says: "By the way, your premium is taking the brethren by storm. I would like to see it in all homes. Even the young folks are delighted with it."

To "J. P. B." and others: Please take notice that we cannot publish communications unless we know the name of the writer, and not always then. Sometimes the initials are significant, but "J. P. B." are not.

We are glad to welcome to our exchange list the *Michigan Disciple*. It is a neat four-page monthly, published in Grand Rapids, Mich., and edited by W. J. Russell. We wish it abundant success.

W. J. Loos has become editor-in-chief of the *Apostolic Guide*. We congratulate him on his promotion. We note with pleasure the increasing strength of the editorial department of the *Guide*. The literary department conducted by R. T. Matthews of Lexington, Ky, is, we think, unequalled in our brotherhood.

THE NANKIN HOSPITAL FUND.

Previously reported ..... \$18 00  
A Friend ..... 1 00  
Miss S. B. Thomson ..... 1 00  
A. J. Thomson ..... 1 00

As Bro. McLean says the money is now needed for the hospital, we shall be pleased to hear from many more friends soon.

HAPPINESS.—Happiness often consists in reading a good paper, one that leaves a pleasant taste in the mouth, one that you can rise up from perusing with the knowledge that you have gained something of permanent advantage. There are papers which do not give this happiness, but which, while exciting for the moment, result in permanent evil, although the immediate effect at the time may not be



apparent. The Montreal Witness is a paper of the former class. It is good; it does good. The weekly edition is sent to subscribers for one dollar a year, the daily for three dollars, and the Northern Messenger, a paper for the younger members of the family particularly and for Sunday schools, for thirty cents a year.

Perhaps you do not read Saturday Night? It is a twelve-page paper, always well illustrated and admittedly wears the handsomest dress of any paper in the Dominion. All the good things from the American and English and German comic papers are reproduced, both jokes and pictures. The faces of foreign celebrities, authors, statesmen and actors appear in its columns. It pays more money for the copyright stories of leading English novelists than all the other Canadian papers combined. It is thoroughly clean and has the largest and ablest editorial staff of any weekly paper in Canada. Its large circulation and magnificent advertising patronage alone make it a possibility in a country like Canada where at best there is but a limited patronage. The Christmas number and the regular issue of Toronto Saturday Night are for sale by all newsdealers. The price of the former is fifty cents, including the picture Fatimo; the latter is two dollars per annum—two dollars and fifty cents for both. You cannot do better than subscribe either directly to the Sheppard Publishing Company (Ltd.), 9 Adelaide Street West, Toronto, or through your news agent.

The Baptists of Ontario have suffered a severe loss in the death of Principal Huston of Woodstock College.

Persons sending to us matter intended for publication should write plainly with ink and only on one side of the paper. Particular attention should also be paid to the spelling of proper names.

One of the greatest trials of a kind-hearted editor is to be requested to publish verses which he is pretty sure are not poetry. Between a desire to please the writer and a fear of displeasing his readers, he is sometimes in a quandary. Have mercy on him, ye friends with a taste for versifying.

**Church News.**

**BOWMANVILLE.**—Five added since last report. E. B. BARNES.

**WIARTON.**—Bro. Lediard was expected to begin a protracted meeting here Feb. 9.

**TORONTO.**—Cecil St.—The church here has decided to get Hall and Hutto to hold a big meeting in the near future.

**WEST LAKE, Feb. 1.**—We had good meetings yesterday. House nearly full in the morning, and full at night. Our Young People's meeting is progressing nicely. A. C. GRAY.

**MARSHVILLE AND GRAND VALLEY.**—Bro. S. Woolner is engaged by those churches for another year. He has made arrangements to leave the farm and take up his residence in Grand Valley.

**LONDON.**—Last Lord's day ended my first month's work in London. The time has been occupied in getting settled and in feeling my way among the people. We have had so far very good audiences. The last has always been the largest.

The work was well and wisely

opened up here by Dr. Leonard. He is much beloved by the brethren, and deservedly so. It is not an infrequent thing to hear them in their prayers thank the Lord for sending Dr. Leonard to London.

To lead this people still further in their appreciation of the simple gospel of Jesus and into the channel of the highest and best usefulness is a work fraught with great responsibility. Pray for the success of the work in London.

Last Lord's day, one confessed Christ. One united from the Methodists and four by letter.

T. L. FOWLER.

**Co-operation Notes**

**CONTRIBUTIONS.**

R. Windatt	85 00
Alice Steel	1 00
Mary Reid	2 00
Church Lobo	28 00

Our friends will be glad to read the good news from London in this paper.

The Board will soon meet to arrange for the Annual Meeting. Any suggestions as to the programme will be thankfully received.

We trust our brethren throughout the Province will not forget that the Co-operation is carrying a heavy burden this year. It was undertaken relying upon their hearty and liberal support.

Occasionally we hear complaints that the Board will not contribute towards the establishment of a church in some promising town or other. Now the Board is ready to assist wherever and whenever possible. But unfortunately the funds at its disposal are limited. A selection has to be made from among the points seeking aid; if the choice is not always wisely made, it is intended to be so. It is natural that people should feel specially interested in their own locality and think their own the most hopeful mission field, and it is not to be wondered at if they should be disappointed when their request is not granted, but a little thought will show them that there is no reason for criticising the Board for not doing what it is unable to do.

One of the most admirable things in the world is zeal for a good cause. Even zeal not according to knowledge evinces a kind of sympathy, and it is altogether worthy of commendation when old or young Christians exhibit great anxiety for the furtherance of the Gospel; it is not well to be "at ease in Zion." But human effort, even when its object is the building up of the cause of Christ, has its limitations. "She hath done what she could," was high praise. Let us do what we can, and let us not be discouraged because we cannot do everything at once, nor disheartened if the missions do not become self-supporting churches as soon as we may have expected.

It occurs to us to throw out a word of warning here to the friends of the Co-operation, lest they should become weary in their efforts to establish strong churches on the New Testament basis in our cities and towns. It is not reasonable to look for large results in a short time. We cannot expect such speedy success as our brethren are accustomed to in the Western States, where they occupy a position similar to that of the Presbyterians or Methodists in this country, so far as numbers, wealth and influence are concerned. Here we have to contend against denominationalism strongly entrenched, powerful and popular, and have to deal with communities usually much prejudiced against us. When we know

that the preachers are laboring faithfully we should cheer them by our cordial sympathy and assist them with our earnest prayers, confident that in due time they shall reap.

GEO. MUNRO, Cor. Sec.

**The Death of A. N. Gilbert.**

While our grief over Bro. Longan's death is still fresh we are called to mourn for another gifted preacher, whose name was familiar throughout the brotherhood and who stood, like our own dear Longan, in the first rank of our preachers. A. N. Gilbert, as you have already been notified by telegram, died in this town on the morning of the 25th inst., of pneumonia as a complication of la grippe. He had been engaged in a revival meeting in our church since the first of the month. His health seemed to be superb, and his hopes buoyant, and to all human probability he was the last man in the community that would be expected to fall before the "king of terrors." He prosecuted his work as an evangelist with his usual energy under great disadvantages, owing to the extremely bad weather and the prevalence of the epidemic that had stricken nearly every family in the town. In spite of the hindrances, he made the meeting a success, and added, from all sources, twenty-five members to the congregation. He was taken on Wednesday with the grippe and made his last appeal to sinners on that night. On Thursday morning, though still up in his room, at Bro. Solon Smith's, the brethren prevailed on him to call in a physician. He gave his consent reluctantly, as he had never been sick, and had a horror of taking medicine. His symptoms were not alarming until Saturday night, but from the first he was nervous and showed great anxiety as to the result, which we attributed to his long immunity from sickness, but now know was believed by him to be a premonition of his death. I telegraphed his family my fears, but he sank so rapidly that the end came wholly unexpected. His only son, Dr. C. H. Gilbert, of Rushville, Ind., came and took the remains of the fallen hero to Cleveland, Ohio, his home, for burial. We held a sad memorial service in the church where he closed the labors of a long and fruitful ministry. I sent to Sedalia for Bro. Myers, and was assisted by Bros. Marlow and R. A. Martin, resident preachers, and the Methodist preachers who are at the head of the colleges here. The entire community is in sorrow, and will long remember this event as one of the saddest that ever occurred in their midst. A. N. Gilbert was a man of refinement and culture, and was a model in the pulpit. His ideal of the Christian preacher was perfection itself. While he deservedly ranked high as a scholar and critic, that which gave his chief distinction was his matchless elocution. He knew, as few preachers do, how to talk. It was a pleasure to hear him speak on any theme. Every word, every syllable and letter was on his tongue, instinct with life. While his oratory was not fervid, sweeping all before it like a hurricane, it was at times lofty if not sublime, and moved with the measured regularity of a ponderous engine. He was never excited in the pulpit, never off his guard. Deliberation was that which you first perceived in his manner, and the last preparation was with him the chief duty of the preacher—to know something to say, and then how to say it. In these respects, as well as in many others, he was pre-eminently a worthy standard of excellence. But these will doubtless be brought out in a suitable

biography. Yet, I could not refrain from saying these things in this connection. A great man among us has fallen, and a useful career is ended. While one homo is filled with unutterable sadness, thousands of others have been made glad by his life, and the loving sympathy these now have with his family in this their hour of bereavement, will help to lighten their grief. Then, the soldier is at rest; his warfare is over, and the time of his requittal has come. Let us rejoice in his triumphant career, and take courage to finish ours in a like spirit. The whole brotherhood will doubtless miss him, yet every valiant hero that falls on the field of battle, doing service for his King with his face to the foe, is a victory for the cause for which he fought. Abel dead was worth more to religion than Abel alive; so it is with our own brave men. They die, but their work goes on. The influence of their lives is a benediction to the cause. May the dear Father keep tenderly his family and bring them to his eternal kingdom, where they may again greet their own, when trials and pain are passed away. May the preachers who knew our brother realize that one less man remains to accomplish the work assigned the church, and renew the conflict with doubled energy and courage, and may they die like him in the line of duty with the harness on.

S. McDaniel.

Fayette, Mo., Jan. 26, 1892.

—Christian Evangelist.

**Literary Notes.**

**CO-OPERATION IN MISSION WORK.**—The Guide Publishing Company have issued in tract form this address, which was delivered by Prof. J. W. McGarvey before the Alabama Missionary Convention. Every person who is anxious to learn truth on this important subject should get and read this masterly presentation.

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**THE NEW CHRISTIAN QUARTERLY.**—Vol. 1, No. 1 of The New Christian Quarterly. Published by the Christian Publishing Company, St. Louis, Mo., at \$2 a year or 50 cents a copy, is to hand. It is ably edited by J. H. Garrison and B. W. Johnston. Contents: I. The Supreme Imperative. "Thou shalt do right," by H. W. Everest. II. The Supreme Question. "But who say ye that I am I?" by B. J. Redford. III. A Study in Church History, by B. W. Johnston. IV. The Philosophy of Prayer, by J. M. Loug. V. The Authority of the Scriptures, by J. B. Grubbs. VI. Inspiration and the Inductive Method, by A. P. Cobb. VII. Union of Disciples and Baptists as a Baptist Sees It, by T. E. Vassar. VIII. Union of Baptists and Disciples as a Disciple Sees It, by J. H. Garrison. Political and Religious Parties, by A. J. Hobbs.

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7. Conversion of Young People. (Text, II. Timothy iii. 15.)
8. The Penitent Robber. (Text, Luke xxiii. 12, 13.)
9. Glorifying God in the Name Christian. (Text, I. Peter iv. 16.)
10. The Fear of Hell. (Text, Matthew x. 28.)
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Foreign Missions.

Contributions.

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Concerning the Collection

There is but one offering asked from the churches in a year for Foreign Missions. The first Sunday in March is the time suggested for making this offering. It ought to be self evident that there ought to be a very marked increase in the number of churches contributing and in the amounts contributed. Last year 976 churches sent an offering to the treasury of the Foreign Society. That is to say, one church in six aided this work. There is no reason why every congregation should not have some fellowship in sending the gospel to the uttermost part of the earth. Last year no church gave as much as five hundred dollars, only thirty-one gave as much as one hundred dollars. There are at least a score of churches able to give a thousand dollars each. There are hundreds able to give a hundred or more each. The time has come for more and larger offerings for the evangelization of the world.

The offerings for this purpose would be larger than they are if good heed was given to some suggestions made at the Louisville Convention two years ago. These suggestions are as follows: First, "that the preacher and official board of each congregation decide, before the time, on the minimum amount that, in their judgment, such congregation ought to offer to the Lord." Second, "that a careful canvass of the congregation be made for cash offerings or subscriptions, payable within thirty days." Third, "that there be full preparation of prayer and instruction before the offerings, and that the congregations rely no longer upon impromptu basket collections only." Last year of the churches that gave something in aid of this work several hundred gave less than five dollars each. Five out of six gave nothing. This would not be the fact if every minister did his duty. A basket collection once a year is a very inadequate source of supply for a great enterprise like this. This ought to be made a matter of careful study and ample instruction and fervent prayer to Almighty God. The amount that the congregation ought to attempt to raise ought to be decided upon in advance. This decision ought to be made in view of the present magnitude of the work and of its proposed enlargement. The members ought to be canvassed for cash or pledges. It will be found, as has often been found, that single members will give more when solicited in this way than the whole congregation ever gave in a single year before. It is of the greatest consequence that the work and its need be fully set forth. When the congregations know the facts they will give on a generous scale.

If the week preceding the collection is observed as a week of prayer and self-denial, the offerings in many instances will be quadrupled. We can do without our accustomed luxuries for one week, and be the better for it. We can deny ourselves of a score of things. A little plain living and high thinking will make the heart better, and will be in consonance with our profession. The gospel calls for self-denial. Our Lord said, "If any man would come after me, let him deny self and take up his cross and follow me." We are informed of his grace, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. He emptied himself of his honor and glory that he

might save a lost world. If we would be his disciples we must be willing to deny ourselves that we may increase our usefulness.

It is proposed to raise one hundred thousand dollars this year for Foreign Missions. This is not a great sum for a people nearly a million strong to raise for such a cause as this. It is a very small sum for the greatest of all enterprises. If each one gave seventeen cents, the whole amount would be raised, and more. Is seventeen cents too much? The Congregationalists propose to raise a million dollars this year. That means two dollars each. If all, or even a third, of the Disciples of Christ were thoroughly enlisted, the amount proposed would be raised, and twice that amount.

A. McLEAN, Cor. Sec.

A Band of Thieves.

DEAR BROTHERS AND SISTERS OF THE WEST, GREETING!—A happy New Year to you all. And since I have known you so long, and loved you so well, I think it is time you make my acquaintance. But don't, please, skip to the bottom of the page to see who it is greeting you, for I feel very much as the jealous little sister must have felt, when, on her mamma greeting her by the sweet name of pet, answered, "It is not pet, mamma; it is only me."

Yes, I have loved you well, and love you still, though you did send your Band of Thieves, called by you the F. M. S., away out here, and from our little garden stole the rose, my queen of flowers, and carried her away to be transplanted in distant, darkened China. 'T is well, for in breaking off the branch you did not kill the roots, and my heart is now beyond the sea, and praying for poor, poor China.

And I am sure that God's hand is guiding our dear brothers in this work, else how could they find and choose the very best every time they select one for the Master's work? And I am so thankful that my darling's lot is cast with so noble a band of God's workers.

Dear mothers, you, and you alone perhaps, can understand how well I love my baby. I would like you all to know what I have given for Missions. In the first place, I have given two little hands that have filled my own for more than twenty years. Two little feet, that have followed me like a shadow ever since they could walk alone. Two braids of light brown hair, that used to coil around her white neck, all dripping with water, as we together bathed and laughed and splashed each other, like two school-girls, down in the dear, old creek, in the happy summer days that are past and gone forever. Two blue eyes, large, full, round, baby eyes, that mamma loves with all her soul.

'T is evening now; go with us into our little parlor, please; listen to her as we kneel in prayer. Note how tenderly she breathes the names of Kate, of Ida, of Minnie, of Irene, and others of those lovely school-girl friends with whom she has so recently parted, perhaps forever.

And this is my mission gift. What is your gift, my friends? Nay, rather, what will be your gift and mine for 1892? What shall we give to our blessed Lord, who has promised eternal life to all who love and obey him?

If he that loveth son or daughter more than Christ is not worthy of Christ, then surely he that loveth silver or gold or houses or lands more than Christ can not be worthy of Christ. And, again, what shall it profit us to gain the whole world and lose our souls?

On the 11th of September, 1890, at Pittston, Pa., I parted with my baby, holding to the little hand until the motion of the train tore us apart, to

meet again, God knows when. Though she is a woman now, a noble woman, doing a noble work for the Master, yet to me she is just my baby. And though she has left father and mother, home and friends, and turned her face to a world of strangers, knowing that years must roll by before she will meet again with those she loves so dearly, yet my daughter is not unhappy; far from it. She is very happy in her new home, with her new found friends, and most of all, that she can do something for Jesus. O, that I, too, might be of some use in the Master's vineyard.

We recently enjoyed a visit from Bro. Meigs. After listening to his story of China's need of gospel light, I trust it may, ere long, be said of our little church in general, as it may now be said of some of its loved ones: "She hath done what she could." Bro. Meigs won the love and admiration of all. And now farewell; but, if you should hear me cry thieves, gather closely your loved ones, for this band of ours is sure to choose the very best of your sons and daughters. MRS. DENNIS SICKLER, Sutteo, Wyoming County, Pa.

Obituaries.

WALKER.—Died in the township of Rainham, January 25th, Sister Eliza Walker, beloved wife of Bro. Robert Walker, age 85 years. Sister Walker united with the Church of Christ at Sweet's Corners in the fall of 1889, and continued a faithful, devoted Christian until her removal by death, always in her place in the church and ready to assist in every good work. The congregation at Sweet's Corners greatly mourn the loss in the removal of one so young and useful, yet we verily believe the loss to the congregation and her sorrowing husband and family is her gain. The deceased was the eldest daughter of William Beasy, merchant at Sweet's-Corners, and the first one taken away from the family by death; and my prayer is that our kind heavenly Father will grant these aged parents strength for this sad day of trial through which they are passing. The writer was called upon to officiate upon the occasion, and after laying her away we say with the poet—

Peaceful be thy silent slumber, Peaceful in the grave so low; There no more shall join our number Though more our songs shall know.

Yet again we hope to meet thee When the day of life is fled; Then in heaven we'll join to greet thee Where no farewell tear is shed.

West Lorne, Ont. R. M. A.

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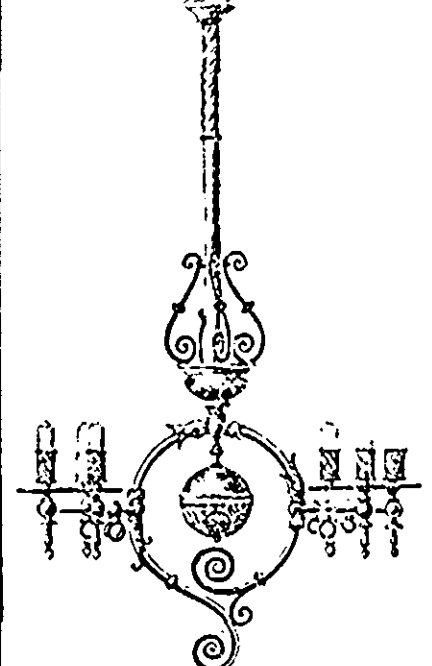
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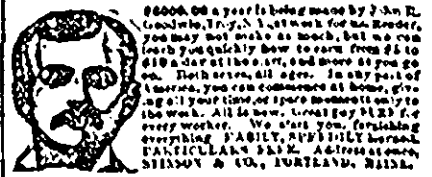


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