

The Canadian Evangelist.

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

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THE Canadian Evangelist

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

Were there twelve Apostles?

To the Editor of THE CANADIAN EVANGELIST:—SIR,—We will put aside those passages where the term "Apostles" is used, perhaps in the sense of a delegate of a church as in 2 Cor. viii. 23, and Phil. ii. 25. In both these instances "Apostolos" has been translated "messenger."

But does not this free use of the term suggest that no such rigid and precise application as is sometimes supposed can be attached to the term? The Apostles were at first twelve in number, Judas being one. Was this limit strictly observed, St. Paul taking the place of Judas? So far is this theory carried by some that Schaff holds that the election of Matthias was a hasty and mistaken act, God afterwards substituting Paul in his place (see history of the Apostolic Church II., page 194). St. Luke's narrative bears not the faintest trace of such a reversal. St. Matthew uses the word once only and defines it "the twelve apostles" (x. 2). St. Mark uses it once with a special reference to the return of the "sent ones" (vi. 30). St. John uses the word once without any reference to the twelve (xiii. 16). St. Luke tells us our Lord gave this name to the twelve disciples, and he often calls them by this name, but that St. Luke does not mean to restrict this title to the twelve is clear because he elsewhere (Acts xiv. 14) extends it to others—not St. Paul only but to Barnabas also. St. Paul certainly seems to distinguish between "the twelve" and "all the apostles" (1 Cor. xv. 5-7).

As "Lightfoot" observes, our translation—a most extraordinary one—of Rom. xvi. 7, could only have been made to escape the difficulty involved in such an extension of the apostolate.

In this verse Andronicus and Junias are clearly called distinguished members of the apostolate; and so in the R. V. we have it:—"Salute Andronicus and Junias my kinsmen and my fellow prisoners, who are of note among the apostles who have also been in Christ before me" (Rom. xvi. 7, R. V.).

In 1 Thess. ii. 6, where he is speaking of the labors of himself and his colleague, Silvanus, he adds "though we might have been burdensome to you being Apostles of Christ."

Silvanus had labored with St. Paul at Thessalonica, and his name appears with St. Paul's in the superscription of the letter. St. Luke in his account of the missionary labors of Paul and Barnabas names them together as Apostles (see Acts xiv. 4-14). St. Paul's epistles clearly establish this unmistakable assertion of St. Luke in the Acts. In his Galatian letter Barnabas is associated with himself in the Apostleship of the Gentiles (ii. 9); in the first letter to the Corinthians he claims for his colleague all the privileges of an Apostle (ix. 5, 6). If St. Paul has held a larger place than Barnabas in the gratitude of the church, it is not due to superiority of rank or office, but to the ascendancy of his personal gifts, and a larger measure of the Spirit of Christ. Had the number of Apostles been definitely restricted, the claims of those interlopers, called false Apostles (see 2 Cor. xi. 13), would have been self-condemned.

Though it was necessary that an Apostle should have seen the risen Lord, and thus have been a witness of the resurrection, yet it does not follow that the actual call to the Apostolate should come from an outward personal communication with our Lord. With Matthias it was not so. He received his commission by the Spirit acting through the medium of the church. Even St. Paul seems to have been invested with his office in the same way. His conversion indeed in some sense may be said to have been his call to the Apostolate. But after his conversion, "without conferring with flesh and blood," he went into Arabia, and his investiture with office took place afterwards at Corinth (Acts xiii. 2). It was then at length that St. Paul, together with Barnabas, was set apart by the Spirit acting through the church as a medium for the work to which God had destined him. Up to this point in St. Luke's history, both (Paul and Barnabas) are alike called only "prophets"; from this point onwards they are called Apostles. The twelve were primarily the Apostles of the circumcision (Matthias taking the place of Judas); they were the representatives of the twelve tribes (Rev. xxi. 14). Matthew xix. 27, 28.

In the figurative language of the book of Revelation the typical number still remains. The extension of the church to the Gentiles was accompanied by an extension of the Apostolate. How far this extension was carried is a question, but, in the cases of Paul and Barnabas, the original number was broken in upon. The imagery of Revelation is Jewish. The church is now Jerusalem; the elect are sealed from the twelve tribes, twelve thousand from each. It would be as unreasonable to interpret the restriction literally in one case as in the other.

"The twelve Apostles of the Lamb" in the figurative language of St. John represent the Apostolate, perhaps the whole body of Christian Pastors, as the elect of the twelve tribes represent the elect of Christendom. Truly yours,
Mount Forest. Wm. BRYAN.

The soul is a soil which requires to be dug and stirred deeply, otherwise nothing will grow in it but weeds.

"Are all Apostles?"

Without direct mention of my brief answer to the query "Are there thirteen Apostles?" Mr. Bevan, in this issue of THE CANADIAN EVANGELIST, evidently aims at my remarks, although he seeks to refute the views of the celebrated theologian Schaff, which are, fortunately, in harmony with mine upon this subject. I say *fortunately*, for in Mr. B.'s last article on confirmation, he arrays Schaff's words on a "new and most important branch of theological science" that has sprung up against my quotations from some of the most eminent theologians that have ever written; and that to quote them against Mr. Bevan's modern theology, in which he finds the Episcopal order of confirmation in Heb. vi. 2, is "like attacking a modern ironclad with a bow and arrow." Now this modern theologian is in the same boat with his humble servant. These are his words: "The Apostles were at first twelve in number, Judas being one. Was this limit strictly observed, St. Paul taking the place of Judas? So far is this theory carried by some, that Schaff holds that the election of Matthias was a hasty and mistaken act, God afterwards substituting Paul in his place."

The question at issue is not of very much consequence, as it does not involve any sectarian doctrine, set aside any Christian ordinance, or give any pretext for priestcraft, unless by the words "Christian pastors" used in the latter part of his communication; Mr. Bevan means not only what he has asserted in previous articles that modern Episcopalian bishops have the same power as the Apostles had, but that they are apostles.

Now for a few arrows from the bow of obsolete exegeses.

First, from P. Schaff's translation of Lange: "The call of twelve Apostles, indicating a definite and fixed number, shows that in its ultimate idea the Apostolate was one, and that each individual called and sent by the Lord possessed the power and authority of the whole college of Apostles."—Matt. x. 1.

"The name *Apostle* was sometimes given to ministers of the word who were of an order inferior to the *twelve*, but who were sent forth on some particular service. In this sense Barnabas is called an *Apostle*. (Acts xiv. 14.) Andronicus and Junias may have been of note among the apostles of this inferior order. Or the meaning may be . . . that they were highly esteemed by the Apostles."—Macknight on Rom. xvi. 7.

"Who are of note among the Apostles." "It does not mean that they were Apostles, as has been sometimes supposed. For there is no account of their having been appointed as such. . . . All that the expression fairly implies is that they were known to the other Apostles; that they were regarded by them as worthy of their affection and confidence."—Barnes on Rom. xvi. 7.

"Why supersaturate the world with conjectures on matters which have no ground of evidence to stand upon? As whether Andronicus and Junia

were man and wife; whether Junia was not Julia, or if she was a woman at all; whether they were claimed by Paul as of kin to himself, because Israelites, or because of nearer affinity; whether they were of note among the Apostles because they were converted before Paul, they might have been of the seventy disciples."—Chalmers on Rom. xvi. 7.

I need not add anything in answer to this passage which is made so prominent in Mr. Bevan's theory, which would appear to be rather vulnerable though he is in the "ironclad" of modern criticism.

The only reason I have for this response to the paper before me is to show our readers the difference of opinion between some prominent critics and Mr. Bevan; that they may know that I am not alone in the views expressed in Critics Corner, though I had not, when I wrote, consulted one of them, not even our correspondent's modern theologian, Schaff.

All the professed proofs given of the sending out by Christ of more than twelve Apostles are susceptible of refutation, but we conclude by the following quotation from a safe writer:—

"The word *Apostle*, unless connected with some other word, as in the phrase messengers (*apostolos*) of the churches is very rarely applied in the New Testament to any other than the original messengers of Jesus Christ. The word has a fixed meaning from which we should not depart without special reason."

And Theophylact's claim for the definite twelve "*Kata ton arithmon ton dodeka phuton*," according to the number of the twelve tribes.

E. SHEPPARD.

Sham.

What is really sham? How shall we give a true definition to it? The learned give it "false pretence, counterfeit, deception." Of all the depravity in human nature, sham is the most baneful trait. It might be truly said that it is the germ from which all other evils spring. Though sham is so conspicuous in its nature, yet it turns and shifts every way if possible to keep itself out of sight. Its strength and success consist in its secrecy; nevertheless it is so strenuous in its efforts that no human being was ever altogether exempted from its snares.

It is a happy thought that there are many among the human family who have observed the vileness of sham, and are now fighting hard against any signs of its stratagems; and who do not in any shape give it quarters.

But there are many other human beings who make sham their chief stay and staff; who have made themselves so familiar with it that they don't see any other way to live but in its domain. The deluded captive of sham has a hard struggle, often, as he knows well himself, in the concealing of his deceptions; and fancying that no one observes, though all intelligent persons see, that the concealment is but a rank stop in his own degradation. The victim of sham is in a sense a despicable being, in making sham the semblance of his strength, and airing himself as

if he were some great one—oh! the deformity that sham creates. It deprives its victim of mental-soundness, of independency, of manliness and of all nobleness, and makes him altogether a slave under the control of imitation; yes, an imitator of some greatness—but worse than all is the influence produced on the rising generation. Children are great discerners; if any deception is indulged in by the parents, how quickly the children learn and practice the same. No wonder though this world is so full of deception, pretences and counterfeits.

O, ye who observe rectitude, keep your sword at all times ready and in good edge to despatch anything about you bearing any semblance to dissimulation or deception!

Sympathy.

How seldom do we stop in the rush and whirl of life to realize the full meaning of this word! We express our sympathy for our fellow-being by thought, word or action, and, in the expression of this sympathy, should not overlook any, whether child or adult, for all need it in some way. The world at large has fallen into the habit of seeing and considering matters from a dollar-and-cent standpoint.

Practise brotherly love with those that are easily offended. If you see a member at fault, go and speak kindly to him about it instead of tolling every other member of the fault.

The well-to-do needs sympathy as much as the needy, for each one has his duties, temptations, affections and trials, and we should feel for each other in twenty ways that have nothing to do with the workshop or pay-office.

Sympathy for each other is needed between the husband and wife, each entering into the joys or disappointments of the other. A lack of this will cause an estrangement that is apt to be life-long.

Children have their difficulties, and a smile or kind word will bring sunshine to their sky. In training children, have enough compassion to distinguish whether the child's action is done through ignorance or disobedience.

Remember the new family that has moved into your midst and make them feel at home among you.

The young man that lacks moral courage, the one that feels he must do as the Romans do when among the Romans, must be looked after and helped to do the right.

Let us cultivate more sympathy for our fellow-men and thus follow the steps of our blessed Teacher.—E. A. Knibb.

For every progress in strenuous work for God there must have been a slaying of the selfishness which urges us to work in our own strength and for our own sake.—F. D. Huntington.

Ho that is habituated to deceptions and artificialities in trifles, will try in vain to be true in matters of importance: for truth is a thing of habit, rather than of will. You cannot in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincere.—F. W. Robertson.

What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM REV. CHANGERS

LETTER FROM GUNNISON, COLO.

Dear Christian Evangelist,—The "Marys and Marthas" never get the credit that is due them for their noble, self-sacrificing work in this world, and I know you will gladly grant me a little space to tell your readers what a few faithful women have accomplished in the heart of the Rocky Mountains. You have all heard of "The Great Gunnison country." In 1880 it was a great country in several senses; for what was then Gunnison county was larger than most of the Eastern States, about the size of Pennsylvania, and it was advertised as an Eldorado of wealth, because it was an Indian reservation, and was a hazardous residence for white men. Its development since has proven it even more rich in resources than was then thought; but like all earth's treasures, it requires digging to get to them, and many went away disappointed. Among the many who came into the country were a few families of Disciples. Most of the men in their scramble for gold forgot their religion and left it to the tender care of their wives; but Gunnison was recognized as a centre where the cause we love should be established. Fortunately the boom brought along Bro. J. T. Sharrard, a young preacher from Paris, Ky., who was located here as a telegraph operator. He soon gathered the faithful women together, and what few men could be induced to join them, and organized a church with about eighteen charter members, among the members Sister Anna Hart, late matron of Daughter's College, Ky.; Sprigg Shackelford and wife, of Maysville, Ky.; J. W. Rogers and wife, of Valley Falls, Kan., and the McCannes from Missouri, with dear old Bro. Hatcher, of Princeton, Ill., as our elder.

We occupied one of the public school buildings and held regular services twice a month for about a year, during which time Bro. Sharrard preached for us for a small remuneration. For the next few years, up to 1885, we struggled along, and through the assistance of Bro. Sharrard, who had now become State Evangelist, we were able to have preaching a portion of the time. About this time we had a visit from Bro. Moffett, of the G.C.M.B., who preached a week for us, followed by another ten days by Bro. Craig, of Denver. This meeting resulted in adding about eight to our number, and was a time of refreshing to us.

Then followed about three or four years of dark and lonely pilgrimage; but the women were still faithful, and with only Shackelford and McCann as nominal leaders they kept up regular meetings for communion and Bible study. During this period we went through a very systematic and comprehensive study of the life and epistles of Paul, which I am sure will be treasured up in the remembrance of every faithful participant to the end of life.

About the beginning of 1890 we saw a door opening to us for good, and we purchased the church building formerly owned by the Congregationalists. The building is 93 x 65, seating capacity 350, and cost originally about \$2,500. We did not have money to pay for it, but one of our noble sisters, Sister S. S. Ferguson, wife of the late Dr. Ferguson, of Indianapolis, Ind., kindly loaned us the amount we lacked, and we went to work with renewed interest to pay off the debt. Within the past year and a-half these devoted women, numbering about twenty, with the help of the two feeble brethren above referred to, have raised nearly

\$1,200, paid off the entire debt on the church, and have enough money on hand to thoroughly paint, paper and beautify the building.

After we were ready for harvesting our "patch," we appealed from time to time to Bro. Craig to come over and give us a good meeting; but his great work in his new field in Denver would not permit his absence, so our call was heard by the precious women of the C.W.B.M., and they sent to us Bro. M. I. Streater, who has been laboring for them in Montana for several years. After a meeting of three weeks, closing the 16th inst., we are rejoiced to record as the result twenty-four additions, twenty one by baptism, three by relation.

While we give Bro. Streater all the credit he will accept, we all must admit the result is but the harvesting of what our faithful women have sown, and we say "bless the sowers," and "bless the women who sent us the reaper."

As there is some question as to whether the Colorado State work shall be wholly given up to the C.W.B.M., Gunnison wishes right now to throw up her hat, and record her vote for the women, first, last and all the time.

Most of our young converts are out of our Sunday school ranks, and we have no doubts whatever about their stability. They meet to night to organize a prayer-meeting of their own, to which we all hope to be invited, after they have worn off the timidity of speaking in public by a few weeks meeting to themselves.

In closing this already too lengthy letter, oblige me by saying, "God bless the women."—*D. J. McCann, in Christian Evangelist.*

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Seventeen years ago the 21st of October next, the C.W.B.M. was organized in Cincinnati. It was a small beginning, and many regarded it as of little promise. The preliminary arrangements were few and hastily made. A call was made for a mass meeting of the sisters in connection with the General Convention, and seventy-five responded from six different States. They were timid, inexperienced in work such as was proposed; but possessed faith undaunted, gentle endurance, and an unconquerable desire for usefulness in the name of Him whose teaching had led them to seek and to save the lost. The infant organization met with an almost unimpeachable conservatism, sometimes with positive objections, at other times with stubborn opposition. Among some of the women themselves whose interest had already been awakened in the movement, there was not a very clear and well defined idea of the work to be done, nor of the methods and agencies of doing it.

Among the first to bid it Godspeed was the editor of the *Standard*. A clearer light came. Soon objections were withdrawn. With few exceptions our pulpit and press became substantial friends of the enterprise. A membership of 20,000 consecrated Christian women, marshalled in nearly 1,200 auxiliaries, with fifty Young People's Circles and 100 Children's Bands, is to-day a factor in our work not to be lightly regarded. This Board has employed 45 missionaries since its organization, and 18 are at work now—6 in Jamaica, 4 in India, 5 in Montana, 2 at Hazel Green, Ky., 1 at Ann Arbor. Besides, assistance is being rendered to Rochester, N. Y.; Duluth, Minn.; Newport News and Roanoke, Va.; Monte Vista, Col.; Sacramento and Eureka, Cal., and Portland, Ore. Annual appropriations are made to the Montana Christian Missionary Association and to the Jamaica Christian

Missionary Association. The first year only \$1,200 was received, but there has been a steady increase, and last year, besides the Scott bequest, the receipts amounted to \$81,806 86, and the Scott bequest realized \$10,719 05 in addition. The total amount received from the beginning is \$243,704.48. The "Endowment Fund" now amounts to \$10,945 58, the interest on which goes to preach the gospel. The value of real estate owned by the C.W.B.M. is \$58,500.—*Standard.*

OAKLAND, CALIFORNIA.

Early last spring an engagement for the months of July and August was made with the church in Oakland, Cal. Subsequently I resigned the Missouri State work, with which I had been connected for more than three years, in order to enter the general evangelistic field. H. A. Easton, of Danville, Ill., already well known to the brotherhood, was then engaged to travel with me and conduct the singing. Our first meeting together began in the above city, July 4, 1891. We found all things ready for the meeting, which was opened in the church at the corner of 13th and Market. At the end of one week we were compelled to move into Hamilton Hall, a large church situated in the heart of the city, surrounded by the leading churches of Oakland, and in the same block with the great Congregational church, the largest in California. The hall was at once filled and several hundred chairs rented, still we were unable to seat the audiences, hundreds stood throughout many of the services, and it was estimated that a thousand people were at times turned away. The daily papers in Oakland and San Francisco were exceptionally and unusually kind to us from first to last. There is no species of religious folly or abomination which has not found its way to the cities around San Francisco Bay. Mind Cure, Christian Science, Faith Healing, Salvation Army, Theosophy, Mormonism, Adventism, Spiritualism, Universalism, Unitarianism, besides all the ordinaryisms, and to cap the climax an Agnostic church! I shall be remembered in Oakland as an iconoclast, to say the least! The meeting continued seven weeks and two days. The total number of additions was 152, of which number 125 were confessions. Bro. Sweeney had had over seventy additions just previous, making more than 225 accessions to the church since his return from his trip abroad. This is said to be the most successful meeting of the kind ever held in the State of California. I hope it may not long remain so. The church in Oakland must build or buy a new and larger house. Seven or eight years ago Bro. Geo. W. Sweeney went to California for his health, located in Oakland and took charge of the church there, which had seen many hardships and was very weak. He has led them through many perils up to their present strength and influence. I doubt whether we have a better church to-day in California. Brother Sweeney is universally esteemed in the city, and I have never seen a church more devoted to a pastor than his church is to him. The success of our meeting was largely due to the personal influence and popularity of Bro. Sweeney. I never heard a member of his church nor a citizen of Oakland speak an unkind word of Bro. Sweeney while I was in the State. Martin and Easton left Oakland, feeling that their labors in the Lord had not been in vain.—*Sylvester J. Martin, in Christian Evangelist.*

ATOKA, I. T.

During the past two months there has to our knowledge been 148 added

to the one body. Many more, but we have not the number. The contributions have fallen off. Only \$36 received the past two months so far as we know, except some provisions sent to Bro. Parker from Wynnywood, and a suit of clothes to Bro. Collier. Our rents for the house we used at Muskogee was \$1.50 a day. There is a cause for the contributions falling off. Some time ago there was much said about the needs of other missions, so we published that we were doing very well here, and encouraged contributions to go to points where it was needed worse. I will now say we are not full, and are in a good condition to enjoy some of the fellowship of the churches and brethren. Bro. H. O. Collier is now in a meeting in the Cherokee Nation, two added up to this writing. Bro. Parker is in the Chickasaw Nation, four added since he returned. I will be with the congregation at this place Lord's day, and leave on Monday for the Canadian, where I will remain for at least a week. We hope the churches and brethren, with the Sunday schools and sisters, will remember in their contributions this work.—*R. W. Officer, in Gospel Advocate.*

BALDWIN, Miss., Sept. 4.—Closed a splendid meeting with the church at Pratt's, four miles east of Baldwin, Mississippi, last night. The meeting was begun by W. A. Simmons, of Troy, Mississippi, who delivered six sermons, had several confessions and baptisms and reclaimed several wanderers, making eleven in all. He was then compelled to leave and sent for me to continue the meeting. I went, preached ten times and had thirty-four more additions, mostly from the world, making forty-five in all. It was a glorious good time. The church opened her eyes in blank astonishment, looked around, shook herself a little and said, "Who would have thought it!" I think the members are pinching each other yet to see if all hands have really waked up. The church had got so cold she had fallen into that sleep that precedes death, and the end seemed close by, but she thinks she will do better for the time to come, and I trust she may. God bless the good seed sown there. May ripe, rich fruit be gathered from it by the Master into the garner of the glory land.—*Geo. W. Archer, in Guide.*

FEET WASHING.

We have received several communications recently, especially from Indiana, in regard to the scriptural authority for the ordinance of feet-washing. This matter has already been treated several times in the *Guide* in the past two years, and we do not feel that it would be edifying to our readers to enter upon a general discussion of it again. We will say, however, that there is absolutely no authority in the Scriptures for the institution of feet-washing as an ordinance in the church, nor for its observance as such among the primitive churches. The fact that just before his crucifixion our Saviour to teach a lesson of humility washed his disciples' feet, and told them that so they ought to wash one another's feet, does not by any means constitute feet-washing an ordinance, any more than the command to give a cup of cold water in the name of the Lord, when needed, or to give the cloak when one takes the coat constitutes these things ordinances. There is no reference to the observance of such an ordinance in the after history of the church in the New Testament. The washing of feet was a hospitable custom, rendered necessary by the scandal wearing of the time, and as such its observance

was a work of charity and grace, and commended by the apostles. But in this way only was it observed or commended. It is commended as a good work, not commended as an ordinance. Compare the frequent and plain references to baptism as a religious ordinance in the New Testament after the setting up of the kingdom with the single instance where feet washing is spoken of in 1 Tim. v. 10. If this reference presents an example of feet-washing as an ordinance, it makes an ordinance also of bringing up children, of hospitality to strangers, of relieving the afflicted, and of every good work.—*Guide.*

London journalists are severely criticizing the growing indecency of dress among "society" ladies. One editor upbraided a brother editor for not helping to give this "indecent style a deathblow," but the brother excused himself by saying "it was not fair to strike below the belt." This was itself a stinging blow. It is significant that the fathers, husbands, brothers and associates of these women are almost universally opposed to woman suffrage, co-education, or anything which tends to give woman equal culture and power with man. Their estimate of womanhood cannot be a very high one, when those who are most intimately related to them thus consent to an indecent show of themselves. We do not believe men in general will ever accord to women the respect they should command, or the public influence and rights which are their due, so long as they consent to do this, and, in addition, to patronize the stage where exposed womanhood is the chief attraction, and to give themselves in the dance to the embrace of every corner whom society admits to its circles. These are plain words, and are meant to be. With every sympathy with those brave women who are trying to elevate their kind, we think much of their labor should be expended upon these silly sisters who are misrepresenting true womanhood.—*Standard.*

An article on dancing, published in the *New York Evening Gazette*, makes the point that, "Dancing is the order and the nuisance of the day. There is too much of it. All sensible men and women are tired of it. We want conversation in its place." Coming from a secular paper, this may be considered an expression of public opinion unbiassed by religious convictions or prejudices. This seems to settle the question of dancing so far as "sensible men and women" are concerned, but what about the rest of mankind? After all, there is probably not such a great revolution in public sentiment on this point as the *Gazette* seems to think. In truth, it is by no means evident that there is any change at all in public sentiment. As for "sensible men and women" they have, perhaps, never engaged in the dance, and as for the rest of mankind they will likely never get "tired of it." It is all well enough for those who are capable of conducting an interesting and edifying conversation to prefer conversation to the dance, but what are those who know how to dance and can't talk sensibly to do? "The cobbler should stick to his last," or words to that effect, which, being interpreted, means that, "every man should stick to his trade." Fortunately, neither the world nor the church loses anything much by the dance, for those who carry it on are not worth a cent for anything else any how.—*Gospel Advocate.*

Every church member who does not live in daily communion with God, is a dead limb on the tree of life.

Selections.

The Good Shepherd Giveth His Life for the Sheep.

The angels sang a wondrous song To shepherds in the days long gone, It was a pastoral. It told of one on Mary's breast, Whose life meant Search and Fold and Rest— A shepherding for all.

How foolish are His headstrong flock Faint in the sun, they lose the Rock And Shadow, cool and deep. And, yet, the Shepherd seeks "His own," And, with His search, His love has grown For every wandering sheep.

The Shepherd's voice is wondrous clear, Heed, while you may, and heeding, hear The call o' Deity. He seeks in all paths, high and low, Where'er His headstrong sheep will go, His love, their surety.

Oh, weary sinners, needing rest, Love in His dying, ends His quest, The Shepherd, on a hill-top bare, Pours out His heart to draw you there, Near to His wounded side. The Crook, the Search, you may deny Can any soul forget this cry— "I give my life for thee."

—Rev. G. E. Martin, in Mid Continent.

Thoughts on the Lord's Supper.

By J. T. Toor.

HOW OFTEN TO BE OBSERVED.

We observe the Lord's Supper every Lord's day. Our reasons for this practice will appear to all who will fully consider Matt. xxvi. 26-28; Acts ii. 41-42; Acts xx. 7; 1 Cor. x. 15-22; 1 Cor. xi. 23-26; 1 Cor. xi. 28-30; Heb. x. 25-31, and remember that all church historians affirm that an every week observance of the Lord's Supper was the universal custom of Christians in all countries for the first three hundred years of the church's history. The Greek church preserved this same order throughout the first seven centuries. The great apostasy, when culminated, took the feast entirely from the masses of Christian professors and restricted all partaking of these precious memorials of the Saviour's body and blood to the clergy only. The restoration of the Lord's Supper to its original place and purpose in the Divine order is one of the noblest achievements of the church in modern times.

The above collation of Scripture citations shows that the proper observance of the Lord's Supper is necessary as a habit in each Christian's life, if he would not count the blood of the covenant an unholy thing, do despite to the spirit of grace, grow weak or sickly spiritually, and even go to sleep respecting the welfare of the soul. It is with us as "Christians" or "Disciples of Christ" a distinctive aim to restore the practice everywhere maintained by the first Christians of observing the Lord's Supper on every Lord's day. This memorial of our Saviour's sufferings and death for us is faithfully kept each Lord's day by our brethren, as it was in the churches of Christ in the days of the apostles. Let each member of the church, if able to do so, never be found absent from the table of the Lord. Charles H. Spurgeon, of London, the first Baptist preacher in the world, and pastor of the largest and most influential Baptist church in the world, also Dr. Judson, son of the great missionary Adoniram Judson and pastor of the Judson Memorial Baptist church in New York, observe this feast of heaven's love for our lost race on every Lord's day; and the general trend of thought throughout the religious world gives promise that it will soon reappear as the custom of

Christendom. John Wesley always advocated this practice. He was rooted in this conviction when he was an Episcopalian, and preached a discourse fifty-five years later, in 1788, now published in "Wesley's Sermons," Vol. II., pages 349-350, in which he affirms his life-long adherence to the New Testament order of observing the Lord's Supper every Lord's day. See also Adam Clarke's comment on Acts xx. 7. These are only a few of many testimonials that might be supplied from high authorities in churches that do not maintain this worship every first day of the week, but these will indicate that we have powerful allies beyond our communion in seeking its restoration to the world. In an interview enjoyed by the writer with Mr. Spurgeon at Montono, France,—his health resort when compelled by overwork to take flight from London to recuperate his enfeebled powers—this identity of practice between Mr. Spurgeon's church and the "Christians" or "Disciples of Christ" was under consideration. He takes an absorbing interest in the Lord's Supper service as an every Lord's day remembrance of the Saviour's love. In speaking to him of the depth of the philosophy and the appropriateness of thus gathering at the cross of Christ each first day of the week, he exclaimed, with emotion and in tears, "Oh it is beautiful, beautiful, beautiful!" He was right; for, this side of heaven itself, there can be no scene more fascinating than that presented by Christians when they, with tender and grateful hearts, lift up "Christ and Him crucified" among them as their only possible Deliverer from sin, on that

"Day of all the week the best, Emblem of eternal rest," which presents the Son of God risen from the dead and our perfected hope of translation into heaven.

WHO MAY PARTAKE.

The Scriptures declare the Lord's table to be the right of every baptized, penitent, faithful believer on earth (and so others), and that all such have as much right to commune with the body and the blood of the Lord in our sanctuary as we have to commune there ourselves. See Acts xx. 4-11. Sopator of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Tychicus and Trophimus of Asia, and Timothy, Luke and Paul from other parts of the world, communed together in Troas. In the New Revision Acts xx. 7 reads: "when we were gathered together to break bread"—thus leaving no doubt that they all communed together as stranger Christians in Troas that day. This case and the practice of the Jerusalem church (Acts ii. 36-42) make it clear that all who believe in Jesus and are obedient to His will, regardless of any other consideration whatever, are expected to hold sweet fellowship with one another, the world over, at the table of the Lord.—Australian Christian Pioneer.

Criticism of the Bible.

A certain man placed a fountain by the wayside, and he hung up a cup near to it by a little chain. He was told some time after that a great critic had found much fault with his design. "But," said he, "do many persons drink at it?" Then they told him that thousands of poor people, men, women and children, slaked their thirst at this fountain; and he smiled and said he was little troubled by the critic's observation, only he hoped that on some sultry summer's day the critic himself might fill the cup and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an

unusual number of critics. Some of us seem afraid lest its honor be decreased. But let us be sure of this, that from the standpoint of its magnificent Designer the only question is, "Do many persons drink at it?" and that God the Giver is only satisfied in knowing that increasing multitudes of earth's weary, longing, thirsty souls are slaking their thirst at this fountain, best fountain, which can satisfy the craving, the needs, the burning desire of every panting soul famishing for the "water of life." O that men who are troubled with doubts and questionings and sceptical thoughts about the Bible would calmly examine it for themselves! O that in a candid, teachable frame of mind they would take it up and read it! The test of experience is the darning of criticism. The book itself is its own best witness and defender.

Lord Lyttleton and Gilbert West, both men of acknowledged talents in England, had imbibed the spirit of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the fraud. Both sat down to study the book and write against it. The results of their separate attempts was truly remarkable. They were both converted by their attempts to overthrow Christianity. They came together not as they had expected, to exult over an imposture exposed to ridicule, but to lament their own folly, to congratulate each other on their joint conviction that the Bible was the Word of God, and to rejoice together over a Saviour found. Both were led through this door of truth into the light of the truth as it is in Jesus.

With all the indifferent or perplexed or doubting our troubles would be well nigh over if we could once but get them to put the Bible to the test—the practical test of experience. It has its own way of evidencing itself. It carries its own power to convince. It has outlived many previous attempts to set it aside, or to lower the measure of its meaning, its authority, its inspiration, and it will do so again. Let no one tremble for its safety. Let none of those who love it, who read it as God's Word, who bow to its decisions as to doctrine or duty for one moment fear the ridicule of boastful claims of any so-called "Advanced Thinkers" or "Higher Critics." God will take care of His own Book. Instead we have every reason for supreme confidence. "The Word of the Lord is tried." It has stood and will stand every test and commend itself alike to our hearts and our reason. And our best act will ever be in trying to lead men to put it to the test of personal appropriation. "Oh, taste and see."—Rev. Gerard B. F. Hallock.

All the Druggists sell that well-known preparation T. A. SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL, and no preparation for lung troubles, etc., deserves to be better spoken of. Consumptives can now take heart, for at the general office in Toronto, Canada, can be seen the highest testimonials that were ever given a similar medicine.

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TORONTO, OCTOBER 1st, 1891.

Our Premium.

Some good Christians may have a prejudice against such a book as "Farrar's Life of Christ." They may say, we have all the "Life of Christ" we want or need in the Four Gospels. Let it be granted that there is sufficient recorded in the Gospels to produce an intelligent faith in Jesus as the Christ the Son of the living God. The careful and devout reader will nevertheless find many things he does not clearly understand at the first reading, nor at the hundredth reading. For example, one is reading the second chapter of Luke. He wonders about the "taxing," and why Joseph and Mary, dwellers in Nazareth, had to go all the way to Bethlehem to be taxed; the statement of Luke, "because he was of the house and lineage of David," while suggestive, does not altogether satisfy the mind. Canon Farrar throws light on that point. Then there is "the inn" and "the manger." How vague, and, if not vague, how incorrect are the ideas of the western reader regarding them. In a few paragraphs Farrar so describes the inn and its surroundings as greatly to deepen the impression of the lowly circumstances of our Saviour's birth. In a word let us say "Farrar's Life of Christ" is not intended to supplant, but to supplement the Gospels. Those who are most familiar with the Gospels will appreciate "The Life of Christ" most highly.

"The Good Confession."

1 TIM. vi. 12-13. (R.V.).
ROM. x. 9. (R.V.).

In our last number in discussing "The Good Confession" it was held that "the good confession witnessed by Christ Jesus before Pontius Pilate" was that, "He is a King." We now propose to consider "the good confession confessed by Timothy in the sight of many witnesses."

In the Revised Version, Rom. x. 9 reads, "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." Confessing Jesus as Lord is spoken of as something which every one desiring salvation is required to do, and therefore we may assume that Timothy confessed Jesus as Lord, and we may say further that in doing so he made a good confession, whether it was the good confession or not.

The doctrine that Jesus is Lord is very conspicuous in the New Testament, and it appears at the very beginning of the Gospel history. The angel said to the shepherd (Luke ii. 11) "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." John the Baptist speaking of himself (John i. 28) said, "I am the voice of one crying in the wilderness, make straight the way of

the Lord." Our Saviour Himself said (John xiii. 18), "Ye call Me Master and Lord: and ye say well; for so I am." When Thomas was convinced that Jesus was indeed risen from the dead, he exclaimed (John xx. 28), "My Lord and my God." The Grand conclusion of Peter's discourse on the day of Pentecost (Acts ii. 36) was, "therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And in harmony with these citations He is in very many places and by all the New Testament writers styled "the Lord," "Our Lord," "the Lord Jesus," "the Lord Jesus Christ," etc.

The name "Lord" denotes one having power or authority, more or less extensive; as applied to Jesus it signifies that He has "all authority in heaven and on earth" (Matt. xxviii. 18, R.V.). The same fact is simplified in the words of the Father heard on the mount of transfiguration, "Hear ye Him." As Lord, Jesus is to be heard and obeyed; as He said (Matt vii. 24) "Whosoever hear these sayings of Mine and doeth them," etc.

To confess Jesus as Lord is to acknowledge Him as Lord, that is as one's own Lord. The one so confessing Jesus, pledges himself to "Hear Him."

To confess Jesus as Lord is equivalent to acknowledging Him as King, for a king is also one having power or authority. And that this is a scriptural view of the matter will appear from a consideration of John xviii. 37, where the Saviour after answering in the affirmative Pilate's question "Art Thou a King then?" proceeded to explain the nature of His Kingship, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth HEARETH MY VOICE." His subjects then are those who hear His voice, or as we may say those who confess Him as Lord. From this it follows that those who confess Jesus as Lord "confess the good confession" which Christ Jesus witnessed before Pontius Pilate, and acknowledge Jesus as a King. And thus we have demonstrated as a fact what in our former article we declared to be a reasonable supposition, viz., that the phrase "the good confession" means the same in both the twelfth and the thirteenth verses of the sixth chapter of first Timothy.

Air in the Churches.

There is always air in the churches, but it is not always fresh air. Sometimes it has been breathed over and over again for a score of times, until it has been robbed of all its oxygen, and is heavy with poison and death. At other times it is foul with impurities which have been securely imprisoned to stagnate for a week. No wonder the sermon is uninteresting, the preacher dull, and the entire congregation stupefied, some sleeping with their eyes open and some with their eyes closed. Even if he were to think only of himself, no preacher can afford to let his audience go to sleep for want of fresh air; and if he thinks of his heaven-ordained commission, and the import of his message, he will see to it personally that there is a sufficient supply of fresh air in his church, and at the same time that the temperature is what it should be, and that draughts are not permitted to blow unpleasantly on any one in the audience.

It is related of Mr. Spurgeon that while preaching in a large hall the air became oppressive, and stopping in the midst of his sermon he said: "If those persons sitting near the windows will take their canes and umbrellas and knock out sufficient glass to let in some fresh air, I will pay all the damages as soon as I am done preaching." The success of some ministers is due

to their good sense as well as to their good sermons.

Why can we not have fresh air? It costs nothing. It is abundant and always at hand, needing only a proper place to get in. It would be difficult to say whether there is absolutely anything in the construction of a church more important than proper means of ventilating, and yet in most cases this is entirely overlooked. In adopting plans and specifications for new churches, let people everywhere see that this important matter receives its merited attention.—Selected.

We deem the above of sufficient importance to place in our editorial department. We commend it strongly to all whom it may concern. Every church should be ventilated immediately at the close of the service; if not then, as soon as possible thereafter. It is amazing what some people will put up with in a meeting house. Good housekeepers, who would be frantic at the sight of a cobweb in their own houses, will serenely endure cobwebs by the score in the Lord's house; and after sweeping and dusting diligently at home through the week will go to meeting on Sunday with their best clothes on, trail their garments over the dirty floor and seat themselves on the dusty pews. We do not suppose they enjoy that, but we have known them to endure it for years. Was that patience, or what?

We have not the slightest doubt but that preachers not a few, and others a great multitude, have contracted disease through preaching and worshipping in houses poorly ventilated, imperfectly heated in winter, imperfectly cooled in summer, and more or less filthy all the year round. Such things ought not so to be, and we believe are not to the extent they once were. But as to the matter of ventilation, country, village, town and city are pretty much the same, and all in general woefully ignorant of, or indifferent to, the evil results of sitting and attempting to worship in foul air.

Passing it Around.

Last season a sister in Toronto gave us for publication a recipe for making communion wine. We heard of a number of churches for which a year's supply of unfermented wine was made according to it. It is a very satisfactory recipe. We republished it in our August 15th number this year in the hope that it might attract the attention of other churches. We are pleased to see that the *Missionary Weekly* copied it and commended its use to the churches. From the *Missionary Weekly* it went to the Alabama department of the *Apostolic Guide*. Pass it around, editors; a little space given to it may be the means of doing much good and overtaking not a little evil.

The General Conventions in the United States.

The Missionary Conventions of the Disciples in the United States will be held this year in Allegheny, Pa., Oct. 16-23. For the benefit of any of our readers who may wish to go, we give the following particulars relative to entertainment:—

The convention will meet in the First Christian church, corner of Arch Street and Montgomery Avenue, Allegheny. The Pittsburg churches will assist in the work of entertainment, and the plan adopted at Des Moines last October will be followed; namely—delegates will be given lodging and breakfast at the homes, and dinner and supper will be furnished by a caterer at the expense of the delegates. The committee on entertainment desire all who are coming to notify the undersigned, stating on what day they will probably arrive. On reaching Allegheny or Pittsburg, delegates will come directly to the church, where

cards will be given them, directing them to the homes of their hosts.

Those leaving the train at the Allegheny depot will go north on Federal Street to the park, and thence one block west to the church. Those landing on the union depot in Pittsburg will go west on Liberty Street to Ninth Street, and take "Pleasant Valley" electric cars for Allegheny. The California Avenue line will take them to the church door. The Irwin Avenue and Perryville Avenue lines will take them within a block. From the Baltimore and Ohio and the P. & L. E. depots in Pittsburg, delegates will go to corner of Fifth Avenue and Smithfield Street, and take the same cars for Allegheny as above. W. F. RICHARDSON, 109 Jackson St., Allegheny, Pa.

And also this information regarding reduced rates on the Railroads. It would appear those going from Canada cannot get reduced rates until they cross the lines at Niagara Falls or Buffalo.

The Trunk Line Association, embracing lines from Niagara Falls, Buffalo, Pittsburg, Bellaire, Wheeling, Parkersburg and Charleston, W. Va., and points east thereof, except in New England.

The Central Traffic Association, embracing lines north of Ohio river (except in Michigan), from Buffalo, Pittsburg and Parkersburg on the East, and Chicago and St. Louis on the West; and the Southern Passenger Association, embracing lines south of Ohio and Potomac rivers, and east of the Mississippi river, will grant reduced rates on the certificate plan. Delegates and other regular attendants will pay full fare going, and return at one-third first class limited fare.

On purchasing first class ticket at starting point, request the agent to furnish you printed certificate of purchase. The Secretary of Convention will certify on reverse side your attendance, and this certificate will entitle you to purchase return ticket at one-third fare.

The prospect is that there will be a grand convention. We trust there will be a good representation from Canada.

Bro. O. G. Hertzog's address is changed from Rochester, N.Y., to Hiram, Ohio.

"Why is my paper so damp every issue?" Perhaps, because there is so much due on it.—*Guide*.

Come now, Bro. *Guide*, why do you do so? Do not do that again, please, or we won't know what to do, unless we say, adieu.

Bro. Azbill is right when he says to his missionaries, go depending on God. Then he as messenger can visit the churches and urge them to help.—*D. L. in Gospel Advocate*.

But if Bro. Azbill visits the churches and urges them to help, won't there be danger that some one will say that the missionaries are depending upon Bro. Azbill rather than upon God? We would suggest that Bro. Azbill and D. L. go out as missionaries and tell no one, and report to the brethren in twelve months how they are getting on.

A correspondent in another column calls attention to a prevalent and gross abuse which has crept in under cover of the Act which gives to married women, as to other citizens, power to hold and manage property in their own right. Few reasonable persons will question the justice of the Married Women's Property Act now in force in this Province, or deny that the former laws under which a married woman could not possess or manage property in her own right were essentially unjust, and often the means of inflicting great hardship and wrong. Nevertheless it is within the knowledge of most of those who give attention to such matters that there are in almost every community those who take advantage of the present law and make it the means of abetting the grossest dishonesty. Who does not know of cases in which men are living in luxury on the

proceeds of property which by every rule of honesty and right belongs to others, but who have so arranged matters, by the simple process of making over their possessions to their wives, that their creditors cannot lay their hands upon a cent's worth of it? Such a state of affairs is discreditable and shameful, and if it is within the power of our legislators to amend the Act by the application of checks and safeguards, as our correspondent suggests, it should be done without delay. We should be glad to have the opinions of others—both men of business and those learned in the law—in regard to the matter.—*The Toronto Week*.

We have received a copy of the St. John Daily Sun which contains a long and interesting account of the Annual Convention of the Disciples of Christ of Nova Scotia and New Brunswick. We are very glad to learn that the brethren had a good time. Interesting questions were discussed and able sermons delivered on live Gospel themes.

We trust the Sunday school workers throughout the Province are thinking about the suggestion made by "C. A. F." in last *EVANGELIST* in his report of the Sunday School Convention at Owen Sound. The workers in other districts could easily arrange to have conventions this fall, and we doubt not they would be similarly profitable and successful.

The letter from Gunnison, Colorado, is specially commended to weak, struggling congregations in our own country.

The *Christian Leader* withdraws its charge of unsoundness against Prof. de Launay in the following terms:—

Bro. De Launay's recent utterances in the *Leader* seem so artless and sincere, and his asseverations of fidelity to the cause of Christ so pronounced and decisive, that we feel under obligations to recall what we said of his soundness several months ago. We perform this act of simple justice with pleasure.

We think the *Leader* owes it to the Professor, and to the brotherhood, to state the grounds on which it charged him with not being "an honest representative of the church of Christ."

It is mortifying in the extreme to see baptized believers who know the truth identified with religious bodies who teach falsely. I know an intelligent man who for four years listened to the marvellous morning lectures of Alexander Campbell when in his prime as president of Bethany College, who is one of the leading members of a paedobaptist church in the town where he resides. I once asked him if he believed their teaching, Calvinism, infant damnation, sprinkling and all? He replied that he believed just as I did on those questions. I then asked him why he belonged to them, and gave his influence and money to uphold and advance what he believed to be falsehood? He said he went there in deference to his wife, whose education had led her into such associations. I afterward learned that said wife was a very bitter and decided enemy of the truth, and had a very emphatic way of making it known. I think it was the emphatic that overcame her husband's convictions. There are too many such. If the present generation contains much of the material of which martyrs are made, it has not been largely developed. Nothing can be more despicable than to see disciples who have moved to a new place looking about to see whether the church is popular or not before making themselves known. *Backbone* is the great want of our times.—*Ira C. Mitchell, in Christian Leader*.

We heard the other day of a family of Disciples who expect soon to move from the country to a large town. They say they are going to join the Presbyterian church for "the society." Well, they may get good society in this world by so doing, but, if the Word of God is true, such people will have very poor society in the next.

Church News.

OWEN SOUND, Sept. 25th.—Three more confessions at Owen Sound since last report. J. LEDIARD.

DORCHESTER AND AYLMER — Bro. Weaver has been speaking for the churches here for a few Lord's days since Bro. Campbell left.

WEST LAKE.—Our meetings lasted nearly two weeks. There were six additions, and two more at our regular services. A. C. GRAY.

EVERTON, Sept. 25th.—The special meetings conducted by Bro. W. D. Campbell at this place go grandly on; fine attendance, good interest, and people being added to the Lord.

MINTO.—Bro. John D. Stophons spent Lord's day, September 20th, with the brethren in Minto. Bro. John Darroch has sold his farm preparatory to retiring and is enjoying a well-earned leisure.

ERIN.—Bro. P. Baker spoke at Erin Centre, Erin village and Hillsburg September 13th in the absence of the writer at London. It was Bro. Baker's first visit to this field; the brethren hope it will not be the last. G. M.

BLENNHEIM.—The special services closed here to-night with thirty-five additions. The church is determined to push the work to greater success in the future. What has been accomplished here is possible in every church in the Province. We reap as we sow; let us all go to work with a will.

RIDGERTOWN, Sept. 22nd.—We have recently had a few profitable talks from Bro. D. Munro. Three made the good confession during his visit. Another came forward on Lord's day morning. The baptisms were attended to at the lake in the afternoon. The Gospel is the power of God unto salvation to every one that believeth. H. BROWN.

ST. THOMAS, Sept. 23rd.—Meeting in progress promises much good. Bro. A. N. Gilbert, of Cleveland, O., is our speaker, and I have never heard the Gospel preached with greater clearness and beauty. Four persons have confessed Christ to date, Sheriff Dougald Brown and his wife being two of these. Are to be baptized to-night. T. B. KNOWLES.

MARVILLE, Sept. 23rd.—The church in Grand Valley intends to commence a series of meetings October 4th, Bro. E. Sheppard to be the speaker. The regular meetings are encouraging; we hope to have a good time. I recently exchanged labor for one Lord's day with Bro. Baker of Everton. He spoke in Marville and Grand Valley. The brethren in both places were highly pleased to hear him. We are all more than pleased with THE EVANGELIST, and shall do all we can to extend its circulation. S. WOOLNER.

TORONTO.—Bro. Connor, of Johnstown, Pa., preached for the brethren at Cecil Street on Sunday the 27th ult., morning and evening.

EAST END MISSION.—On Sunday, September 20th, 1891, Bro. Putman, of Hamilton, preached to good audiences morning and evening, the house being filled in the evening.

Bro. Ballah has labored faithfully at this place during the summer. The meetings have sometimes been very small, but we have been encouraged by the improvement which has taken place since the holiday season is over.

Strangers have given us some encouragement as well by their presence. B.K.

LONDON.—Our readers are somewhat behind in news from London. Bro. A. N. Gilbert formally reopened the renovated house on August 28rd. There were large audiences morning and evening; in the evening the house was packed. The subject was, "What must I do to be saved?" Though that great question was treated in regular New Testament style, the audience appeared to be highly delighted and desirous of hearing more of a similar character. Bro. Robt. Moffett filled the pulpit August 30th; he was also greeted with large congregations and sound Gospel sermons much enjoyed. The writer spent Lord's day, September 18th, in the Forest City, and had the pleasure of speaking to earnest and interesting congregations. Bro. Leonard continues his indefatigable efforts on behalf of the cause, and it is hoped that in the near future a capable man will be procured to devote his entire time to the work of the ministry in that place. G.M.

HAMILTON, Sept. 14th.—It is a long time since I have seen any report in THE EVANGELIST from this church. I feel sure there are brethren all over this Province who are interested in our work. Moreover, we have good news to report. Our meetings have been fairly well attended of late. On Lord's day evening, 6th inst., we had an extra large attendance, and on the evening of the 18th the seating capacity of the house was fully occupied and chairs placed along the aisles. The speaker who attracted such a crowd did not send them away disappointed, but gave them an excellent Gospel discourse, rightly dividing the word of truth in a masterly way. The sermon was attentively listened to. At the close of the service three young ladies were baptized. These made eight added by baptism since last report, and eighteen since Bro. Putman came to preach for us. May God bless the babes in Christ and may they grow up to the full stature of men and women in Christ Jesus. Bro. Putman has tendered his resignation; his time expires November 1st. A large majority of us regret very much that it seemed good for him to leave us, for we believe we are losing the services of a good preacher, one who promises ere long to be a power for good in the pulpit. May God's blessing attend him and his dear companion wherever their lot may be cast. The field is large, the harvest is plentiful, but how few are the laborers. Brethren, let us be careful to retain, encourage and support all that we have in the field, especially the young and promising; if we do not how can we ever hope to have the much needed supply of good and efficient preachers to meet the constantly increasing demand? R. N. WHEELER.

Co-operation Notes

Table with columns for Contributions, Children's Day, and Individual Subscriptions. Lists names and amounts.

The returns from Children's day are coming in very well. We hope to

hear from still other schools. Again we would urge the superintendents to give the scholars an opportunity to aid the Home Mission work.

The first Lord's day in November is the day on which the churches are asked to take up a special collection for Home Missions. G. M. MUNRO, Cor. Sec.

Do Foreign Missions Pay?

During the century missionary societies have increased in number twenty-eight fold, or from seven to 194.

Missionaries have increased over forty fold, or from 170 to 7,000. The latter number does not include the more than 30,000 ordained native preachers, together with teachers and other native assistants who are really engaged in missionary work among the heathen.

Contributions for foreign missionary purposes have increased forty five fold, or from \$250,000 to \$11,250,000 in America and Great Britain alone. Besides this, in these same countries, there is a growing interest and increased benevolence from year to year in the support of home missions.

Converts have increased from 5,000 to 3,000,000. Protestants now occupy 500 fields, with 20,000 mission stations and nearly 40,000 missionaries, European, American and native, and 500,000 children of heathen parents are being taught in Christian schools, which schools have increased in the century two hundred fold, or from seventy to 14,000.

The same progress is seen in the translations of the Scripture, which have increased from 50 to 250 languages. For three thousand years there were but three versions of the Holy Scriptures. To-day the inspired record may be read in 850 tongues.

At the beginning of the century there were but 5,000,000 copies of the Bible in the world, and it could be read by only one-fifth of the human race. To day there are more than 160,000,000, and it is accessible to nine-tenths of the race.

A sort of Lord's-eye view of the world, passing from country to country where the light of the Gospel has gone, will further assure us of the progress that has been made in mission lands within a comparatively short time.

Japan, so long closed against missionary operations, has literally been taken possession of by the Christian idea, and that since 1855. Recently the Empire adopted the type of Christian civilization, with a written constitution, and a Parliament was elected, of which four per cent. of its members are Christians.

In the Sandwich Islands the people in fifty years have been transformed from cannibals to Christians, and in the Island of Hawaii it is said there is to be found one of the largest Christian congregations in the world, numbering 4,500 members.

In the Friendly Islands, Terra del Fuego, New Zealand, Madagascar, in Australia, Persia, Syria, Arabia, Turkey, and elsewhere, there has likewise been great progress, showing that the heathen are literally stretching out their hands for the bread and water of life—the Gospel of the Son of God. There are in the United States, Canada, England and Scotland, thirty-four woman's missionary societies, and they collect annually more than \$1,000,000, and employ and support 1,397 missionaries, besides the great work they do in stimulating increased missionary zeal among the churches. These societies, all of recent origin, are the out-growth of the marked missionary awakening of the past twenty-five years.—Religious Telescope.

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Woman's Work.

Conducted by Mrs. H. M. Brown and Miss Jessie H. Agnew, 572 Shaw Street, Toronto. Everything intended for this column should be sent to Mrs. H. M. Brown, Ridgeway, Ont.

O. C. W. B. M.

President, Mrs. W. R. Malcolm, 89 Church St., Toronto. Cor. Sec., Mrs. F. McClurg, Ivan, Mid-west Co., Treasurer, Miss Jennie Fleming, Miss B.

He Careth.

"If I could only surely know, That all these things that tire me so, Were noticed by the Lord I The pang that cuts me like a knife, The lesser pains of daily life, The noise, the weariness, the strife, What peace it would afford.

I wonder if He really shares, In all my little human cares, This mighty King of kings; If He who guides each blazing star Through realms of boundless space afar, Without confusion, sound or jar, Stoops to these petty things.

It seems to me, if sure of this— Blent with each ill would come some bliss— That I might covet pain I And deem whatever brought to me The loving thought of Deity, And sense of Christ's strong sympathy, No loss but richest gain.

Dear Lord, my heart hath not a doubt, But Thou must compass me about With sympathy divine. The love for me once crucified, Is no, a love to leave my side, But waiteth ever to divide Each smallest care of mine."

The writer of these lines must be one who has thoroughly learned this: "We know that all things work together for good to them that love God." The "petty things" that annoy us every day may be the way God takes to exterminate sin in us. It is harder to bear with bothersome little annoyances than real troubles sometimes; patience is one of the things we must learn to add.

All who read the Missionary Tidings for July, would be pleased to hear of the return of Sister Mary Graybill, after nine years' work in India. Her account of escape from shipwreck and the courage of Suleiman is thrilling.

In the August number of the Tidings appears an account of our own June Convention; our new foreign work is spoken of at some length. How are the Auxiliaries progressing in this branch of work?

Bro. H. Brown has quite a long paper on "The Vine and the Branches" in the Sept. 1st number of THE EVANGELIST, which is well worth re-reading. A close study of those words of our Lord are well repaid. Andrew Murray, of Cape Town, has written a series of thirty-one daily readings on this beautiful parable or figure which are most helpful; "Abide in Me" is the title. That and the sequel, "Like Christ," have done much good. These two books would be acquisitions to any one's library, especially if there are young people in the family. There are so many instructive books to be had for so little money that it is almost hard to make a selection; do not forget that THE EVANGELIST Co. has in stock an excellent choice, or can procure for you what you want if it is not in. We owe our support to our own first. J. R. A.

WILLS.—Whereas, death has again been in our midst and removed our dear sister, Eliza Ann Wills, Resolved—That in her demise our Auxiliary has sustained a grievous loss, she having been a faithful member from the time of its organization. That we tender our heartfelt sym-

pathy to the bereaved family who sorrow not as those who have no hope, but may, with us, rest assured of her final and complete happiness.

She trusted in Jesus whose love for His own, Will present her unblemished before the "White Throne."

Signed on behalf of Wainfleet Auxiliary, O.C.W.B.M.

Mrs. H. B. ZAVITZ, C. M. THOMPSON, Sept. 9, 1891. Mrs. W. ANGLK.

Be near to bless me when I wake, E'er through the world my way I take. There is no time of all the day more sweet for a little talk with Jesus than our first waking moments. Before "the cares that infest the day" begin to fill our thoughts, a few moments of loving communion with Him are a wonderful strength and shield. I know well that with busy women (and men too, perhaps) the first thoughts are apt to be of the work of the day—so much to be done that we begin to think of this first, and that next, and often rise with a hurried feeling. I know this, because I have been there so often. That saying of Martin Luther's: that he had so much to do that he never could get through with it without spending three hours a day in prayer—used to be almost unintelligible to me. I thank God that it is not so much so now. The first conscious moments of the morning spent with Jesus help wonderfully with the work of day. Try it, dear sisters.

Jesus only, when the morning beams upon the path I tread. I know by experience, that if we are in the habit of letting the work and cares of the day come first, it will cost an effort, a persevering effort, to overcome it. I found it a great help to have the Book within my reach, and a verso or two selected the night before, or, one of the many beautiful little books published with a Scripture text selected for each morning. Allow the Master to draw near and speak with us, as He did with the two disciples by the way. Put to the proof the promise "Draw nigh to God and He will draw nigh to you," we will find it wonderfully true. It is so sweet to realize in our experience the truth of David's words: "When I awake I am still with Thee."

Come and taste the love of Jesus, At His feet thy burdens lay.

At this busy season many of us are like Martha—alarmed and troubled about many things; others have burdens of ill-health or physical weakness to bear in addition to the daily round of labor. Our loving Elder Brother will bear so much of even those for us that they will be no longer burdens—if we will only let Him; tell them to Jesus alone. You have no other, such a friend or brother, Tell it to Jesus alone.

S. M. Brown.

A daily reading of the Bible and a personal application of its precepts cannot be dispensed with by those who desire the presence of Christ and the life which He gives to His people. Nor can the command, "Pray without ceasing," be neglected without endangering the soul. Perpetual watchfulness is enjoined on all the disciples of the Master, for the perils that surround them necessitate constant vigilance. They "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." They are in the enemies' country, and must omit no precaution against the wiles of the adversary. They must have the wisdom to detect and foil him even when he comes as an angel of light.—Colographic Review.

Children's Work.

Mission Band Programme.

Opening Exercises.—Song; Prayer by the Leader; Read Luke ii. 8-20; Song; Roll Call and Collection.

The story which has already been read may be then told in language so simple that the youngest child may understand.

Emphasize the truths that the Babe of Bethlehem was the Son of God, the First Missionary who left His home and His Father.

Commenced His life at the beginning so that He might know all that even little children have to suffer.

All repeat:—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Song. Repeat the Lord's Prayer in concert.

It has been suggested that a programme for use in our children's bands would be helpful. I have thought of it before, but was under the impression that a number of the bands subscribed for the Builders at Work and used the programmes given there. The fact that it comes so irregularly will be a drawback; and so many of our bands hold two meetings each month that an occasional programme in our own column will perhaps be helpful.

Will some of our Mission Band leaders kindly prepare a programme and send it in? It will be thankfully received and anything else which will add to the interest of our work.

Some weeks ago I forwarded circular letters and constitution cards to several churches where the children's work had not been commenced. I would like respectfully to draw attention to the importance of educating the children into intelligent helpers in the mission cause, and shall be glad to hear from them on this subject.

"Who loved me?" My soul the order of these words approve Christ first, no last, nothing between but love.

Lord, keep me always down, Thyself above, Trusting in Thee, not struggling restlessly, So shall I daily gain the victory. I—yet not—but Christ "who loved me." ANON.

Going on a Journey.

"Good-by," said a little girl, as she dropped something into a post-office box that I happened to be standing near while waiting for an electric car. "Whom are you bidding good-by to?" I asked, for there was no one in sight but myself, and I felt sure that she was not speaking to me.

"Why, to my paper," she answered, "it is going on a long journey. I always say good-by; don't you?"

"Well, not to newspapers." Then she told me that she sent her copy of Harper's Young People every week to a little cousin who lived very far from New York, somewhere in Japan.

"Do you know what good-by means?" I asked.

She thought a moment, and then answered, "Why, you say good-by because someone is going away, and you hope they will have a good time, don't you?"

"Well, I suppose you do, for a very clever man once told me that it was the same as the old English saying, or salutation, 'God be with you.'"

"I am very glad to know that," she answered; and then, as the car came in sight and I stopped forward to signal it, she saug out cheerily, "Good-by," and disappeared.

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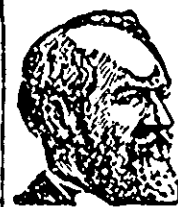
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Foreign Missions.

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It will be remembered that the Foreign Society asked Canada to contribute this year \$1,500. Up to September 2nd \$704.40 had been paid, not quite half the sum asked.

We have frequently called attention to this matter during the year, and have laid before our readers letters from our missionaries calculated to develop an interest in the spread of the Gospel in heathen lands.

All contributions for Foreign Missions should be sent to A. McLean, Box 760, Cincinnati, Ohio.

FORMOSA.—The Rev. Mr. Mackay has recently written from the island of Formosa concerning an extraordinary turning from idols on the part of the people of Kale-san, a village, or rather a congeries of villages, recently visited by him.

LAST WORDS FROM MACKAY OF UGANDA

A touching sequence has appeared in the C.M.S. Intelligencer to a paper by the late devoted Mackay, of Uganda, on "The Solution of the African Problem" Part I. was given in January, 1890, marked "To be continued," but the death of the writer intervening, no further instalment appeared.

nothing but ore, but by means of which alone it is possible to convert the raw African ore into implements exactly similar to themselves, and capable of replacing them in future work of the kind—so the untrained African mind is absolutely powerless to effect any beneficent results unless first thoroughly trained by those of European tempering.

The paper we have thus noticed is not only important in itself, but deeply pathetic as a mournful memorial of a noble and whole-hearted man.—Word and Work.

A medical missionary expedition across Central Africa has been fitted out under the direction of Dr. Johnston, of Huntly, Scotland, who was a medical missionary for sixteen years in Jamaica, where he established a successful mission.

More than any other cause, the influence of Christian missions in India is telling powerfully against the power of caste. Christianity and caste are diametrically opposed, and in the rapid decay of the root principle of the Hindu social state we may look for an immediate increased spread of the Gospel.

One of the most remarkable works of grace known in foreign missions is that among the Koreans. Without having heard or seen a missionary, thousands have become believers in Christ.

April 30.—Arrived in Hang-cheo last night, but remained on our boats all night. This morning we started with our boxes and bedding to the C. I. M. (China Inland Mission)—Je su Tang (Jesus' Hall), where we spent part of the day with Mr. and Mrs. Ren, our native pastor and his wife.

for a very high hill, on the summit of which we were to get a full view of the city. We had heard that its population was not less than half a million; that there are twenty-three missionaries, including two native pastors of the C. I. M.; that in the city are 250 Christians, and in city and country together there are about 488 Christians.

Obituaries.

WILLS.—Died Aug. 31st in Wainfleet, Wollaud, Co., Ont., Eliza Ann Wills, aged fifty-one years and two months.

Again, in recording the death of Sister Wills, we have to chronicle the loss of another member of the Wainfleet church. In little more than a month we have been called upon to mourn the loss of three of our members and those, too, whom we will sadly miss.

Sister Wills was born at Port Colborne, Ont., July 1st, 1840. In January, 1862, she married Henry Wills who, together with their five children, John G., Paul, Charles H., Alice M., and Sarah Ellen, survives her, both husband and children mourning their loss.

Sister Wills became a member of the church at the age of seventeen, and since that time she has been a faithful follower of the meek and lowly Saviour, an earnest conscientious woman and a noble though modest Christian.

For more than a year the mother has been afflicted with consumption brought on by la grippe, and during this time it had been a slow but unremitted weakening until she quietly passed away.

The writer since he was called to minister to the church at Wainfleet had the pleasure of visiting her often and was deeply impressed with the spirit of patience and resignation that never failed to show itself.

Her gentle nature and her kind disposition had made her beloved not

only by the immediate family but also by the entire community.

From the beginning of her sickness until the time of her death her life was an example of the last days of the righteous bearing up under it all with true Christian fortitude, uncomplaining, trusting all to her unseen Father, patient, drawing from God's Word strength and spirit to meet that which came full of hope to the lost, as the dying Christian ought to be.

After a short service at the house, her remains were taken from the home where she had been wife and mother to the church where she had loved to attend the worship of the Master, and from thence to the grave, and—

There in the place where once the Saviour lay, Where He shall wake her on a future day, We laid her away to rest, and friends, to whom she had been dear, sang

Sister, thou wast mild and lovely, Gentle as the morning breeze, Pleasant as the air of evening, As it floats among the trees.

Perhaps never did those words fit better to a service. "Mild and lovely," she was winning the heart by her unpretentious ways and pure motives; "gentle," she was winning your sympathies by the patience and resignation with which she bore her sufferings; "pleasant," she was forgetting her trials and afflictions in the cheerfulness of her own nature.

Rest spirit free! In the green pastures of that heavenly shore, Where sin and sorrow can approach no more; With all the flock by the Good Shepherd fed, Beside the streams of life eternal led, Forever with thy God and Saviour blest, Rest, sweetly rest!

R. BENTLEY RAY. Wainfleet, Sept. 10, 1891.

Read only the bravest and noblest books; books forged at the heart and fashioned by the intellect of a God like man.—George S. Phillips

The best men know they are very far from what they ought to be, and the very worst think that if they were a little better they should be as good as they need be.—Frouce.

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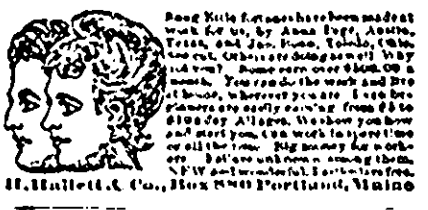
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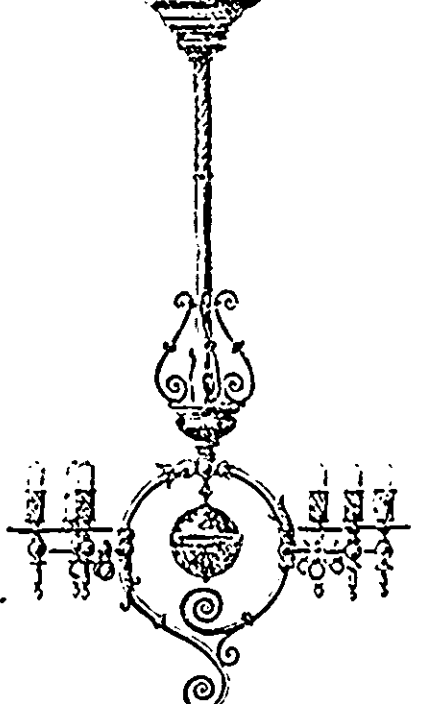
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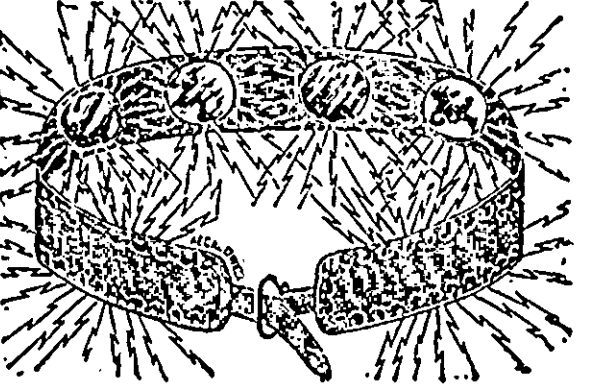
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