

The Canadian Evangelist.

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

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THE Canadian Evangelist

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

The Order of Confirmation.

While it is pleasant to notice the kind and respectful style of the Rev. Mr. Bevan's last letter in THE CANADIAN EVANGELIST on this subject, it is to be regretted that there is so much in what he has written that is either not to the point or is not in harmony with Divine truth.

Let it be distinctly understood that the matter at issue is: First, can a Bishop of the Episcopal church impart the Holy Spirit (or spiritual gifts) by the laying on of hands, as Peter and John did at Samaria or Paul at Ephesus?

Second, do these apostolical acts give authority or precedent for the Order of Confirmation, in which ordinance or sacrament the persons confirmed take upon themselves the vows made by their godfathers and godmothers at their infantile baptism?

These are the important issues before us in this controversy, which are only adverted to in the following words by Mr. Bevan: "However objectionable a few unimportant accessories of our English Confirmation Office may be to Mr. Sheppard, he will find it a difficult task to overthrow this sacred rite of the ages." In the name of reason and candor, we ask, WHAT RITE? We are not writing about "unimportant accessories" to the laying on of hands in our "English Confirmation Office" but about the office itself.

This "office," we affirm, is not Apostolic nor Scriptural, and certainly is English or Roman, or both, Rome having the precedence though not accompanied by the laying on of hands but by a blow on the cheek! The Order of English Confirmation is not a Christ-ordained complement to Christian baptism, as affirmed by Mr. Bevan, but a human expedient to complement the unscriptural and meaningless rantism of infants.

Space will not admit of a review of all that appears on the subject of the laying on of hands that is in the communication before us, nor is it necessary, for the most of it is totally irrelevant. We do not call in question what is clearly related in the Scriptures, viz., that it was practised for the impartation of spiritual gifts by the Apostles, and in the ordination of church officers and evangelists.

As though he realized that the Order of Confirmation grew out of a change of a Divine appointment, our correspondent seeks a refuge in a most extraordinary and sacrilegious attempt to prove that both the Israelites and the early Christians made what he considers unimportant changes in God's appointments. Where does he find a command that the memorial passover was to be observed standing? At Mount Gerizim, in Samaria! at which place the "Samaritans, who followed their customs, and who clung to the Books of Moses no less firmly than the Jews." This is Mr. Bevan's record. The following is the record of Jesus concerning the same people: "Ye do not know what ye know; we know and to die" for Him; but it is often what we worship, for salvation is of thing not less great to be ready to die for Him, John iv. 22. Now let the up our daily cross and to live for Him

laboring to show that these Samaritans

sacredly kept the passover as God ordained, but that the Jews changed the attitude in observing it, and that Christ conformed to the human innovation, and he will see the force of the quotation from Christ's words.

How extremely inapplicable (to use the mildest words we can think of) is the following language, in view of the issue before us: "The laying on of hands is not an ordinance of man; in our dispensation it is an apostolic ordinance." With restrained indignation we ask, who is either affirming that the laying on of hands is an ordinance of man, or denying that it is Apostolic? What we are affirming is that the order of Episcopalian and Roman Catholic confirmation is both in "externals" and in "essence" an ordinance of man; and we emphatically challenge contradiction, and also ask for any proof that the Bishop of Niagara, or any other bishop, can in these days communicate the Holy Spirit or Spiritual gifts, as the Apostles Peter, John and Paul did at Samaria and Ephesus, as the language used in Guelph would lead us to infer they could. It is not a fair or an honorable thing to present a false issue and then refute the false statement.

But the quotation from Colossians second chapter was "torn bleeding from the context"; well it has not bled to death, for it stands there a living warning against all ordinances that are "after the commandments and doctrines of men," and the connection is a severe reproof to all that set aside what has been ordained by Him in whom dwelleth all the fulness of the Godhead bodily (ver. 9); and, as if through the Holy Spirit's inspiration, the holy apostle foresaw that the baptism of the believer would, in future ages, be superseded by infant baptism and its absurd complement, confirmation, writes: "Buried with Him in baptism, wherein also you are risen with Him through the faith of the operation of God, who hath raised Him from the dead," Col. ii. 12. No other comment is necessary than to say again, in the Church of England the Sponsors believe for the subject, who is usually sprinkled with water instead of being "buried" in it.

There is nothing written in any language more sacred and sublime, or surrounded by more holy and enduring sanctions, than the great commission of Christ: "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit." To tamper, in any way, with its solemn import or administration, in order to get an excuse for a purely human religious invention, is not only, in our judgment, presumptuous but sacrilegious.

Look at this exegesis of our reverend apologist: "Our Saviour commanded that all nations (viz., heathens) should be baptized in the name of the Trinity. We find (see Acts) that Jews were baptized in the name of the Lord Jesus only, being already in covenant with God the Father." First, let the record of Christ's words in Luke xxiv. 47 settle the matter about the import of the words "nations"; "And that

repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." So that instead of the Jews being excluded in the commission as our learned friend asserts, they were to have the precedence of all other nations. It is true that they were told to repent and be baptized in the name of the Lord Jesus, the import of which is, according to a distinguished scholar of Mr. Bevan's own communion: "On the confession of that which the name implies," while the baptismal formula is said by the same divine to imply: "An actual admission into the covenant of redemption."—(Dean Alford's notes in Greek Testament.)

"Then they that gladly received the Word were baptized" is the language of the sacred historian, without any mention of the formula, which we reverentially judge to have been according to the authoritative words of Jesus.

We call attention to the following words: "Even were it (Confirmation) only to stand upon an injunction of the church it would not be a mere ordinance of man. . . He has told us to 'hear the church.'" These last three words we suppose are quoted from Matthew, chapter xviii. and 18th v. and are in regard to the settlement of a faulty trespass and have not the slightest bearing upon the subject in hand; but certainly do have an important bearing upon the vain assumptions of the Church of Rome, and it appears upon some ministers of the Church of England.

As to picking out a few isolated passages, and a "text made to mean anything or nothing according to the prepossessions of the interpreter," we may give the above quotation from Matthew and the use made of it as a fair example of a man judging himself:—

Space will not allow of a review of several other subjects crowded into our reviewer's letter. Briefly: We have a Scriptural precedent for the churches to meet upon the first day of the week for the observance of the Lord's ordinances. The fact that the Bible has been arrayed against the advancement of science; that it has been quoted to justify slavery; that some doubt whether Paul wrote 2nd Timothy; or Peter the 2nd Epistle that bears his name; that Luther rejected the Epistle of James; or that there were many controversies among the early Christians about the Apocalypse and the Epistle to the Hebrews, or that the Quakers repudiate Baptism altogether; all of this, nor more of the same kind, does not justify any church in setting aside the commission of Jesus clearly and distinctly given, and substituting the faith and repentance of proxies for the faith and repentance of the subject of baptism, and supplementing the baptism by the ordinance of confirmation, embodying a blow on the cheek in the Church of Rome, and the laying on of hands in the Church of England.

E. SHEPPARD.

You can't teach from the head and have it reach the heart. Calvary is a little hill, but it is the only spot on earth that touches heaven.

Bibles By The Million.

THE SEVENTY-FIVE YEARS OF THE AMERICAN SOCIETY'S WORK.

The seventy-fifth anniversary of the American Bible Society was celebrated last night (13th May) in Chickering Hall, New York, and the one word was for greater efforts in spreading the Scriptures. With this object in view, an effort will soon be made to so distribute the Bible that every child who can read or write shall have the opportunity of owning one.

The hall was well filled when a distinguished company of clergymen and church workers, headed by Enoch L. Faucher, President of the Society, and Bishop elect Phillips Brooks, of Boston, stepped out on the platform. Devotional exercises were conducted by the Rev. Dr. Theodore L. Cuyler and the Rev. Dr. Albert J. Lyman.

The Rev. Dr. Alexander McLean told of some of the work that the Society had accomplished in seventy-five years. It had its start at a meeting of sixty delegates from various churches and Protestant Christian organizations, and the bond between them had never been broken. There had been received in legacies and contributions \$9,900,000, and gifts of Bibles and special funds contributed made up a grand total of \$20,864,000.

Four general distributions of Bibles had been made in the United States. Every eighteen cents expended had represented a copy of the Scriptures. At the last general distribution, beginning in 1882, 8,000,000 Bibles in twenty-seven languages were sent out.

Dr. Brooks, in an eloquent address, spoke of the power of the Book of Life in adding perpetual inspiration and vitality to man's progress. The Bible, he said, was not a creed; it was not a law. It was a person, Jesus Christ.

Addresses were also made by the Rev. T. Aston-Binns, delegate from the British and Foreign Bible Society; the Rev. James Stalker, of Glasgow, delegate from the National Bible Society of Scotland, and the Rev. John Burton, of Toronto, Canada.

The Reasons Why.

How differently people come into the kingdom of heaven! We were at a prayer-meeting the other evening, when the pastor asked those present to state in a single sentence the direct occasion, so far as they could determine it, of their coming into the Christian life. Fifteen or twenty testimonials were forthcoming, and it might almost be said that no two were precisely alike. A mother's prayer and efforts, a Sabbath school teacher's word in season, a sermon in a tent, an expressed longing of a friend, the tender interest of a pastor, a series of sermons printed in a newspaper—these were a few of the human instrumentalities to which the speakers ascribed their conversion. The substance of their testimony was, in short, that they had become Christ's followers because, a long or short while ago, somebody had cared enough for their souls to point them to Him.

You can't borrow a holy life.

Every soul should have its own book of holies. The truths of Christ worth keeping, and the way to keep them is to ponder them.—Henry. It is a great thing to love Christ dearly so as to be "ready to be bound and to die" for Him; but it is often what we worship, for salvation is of thing not less great to be ready to die for Him, John iv. 22. Now let the up our daily cross and to live for Him

What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EXCHANGERS.

IS IT OBLIGATORY?

In answer to a question from one of its "Inquiring Friends," concerning the "original method" of baptism, the Christian Union says:—

"It is generally conceded by the best authorities that immersion was the primitive mode; but this does not make it the obligatory mode."

What the Christian Union here admits is admitted by all candid, unbiased scholars of the present. The old question—as to what baptism was as practised by the apostles and by the church of the first century, is a settled question among scholars. But it opens a much larger and more vital question. The Christian Union commits itself to the position that even if Christ commanded immersion and the apostles practised it, it is not, therefore, made obligatory on us. That is, the Christian church, or individual Christians, may, at their option, change the very form and meaning of an ordinance of Jesus Christ.

Baptism, as ordained by Christ and practised by His apostles, was vitally and symbolically associated with Christ's burial and resurrection. Dissociated from these facts it has no clearly defined or intelligent meaning. It is the believer's method, of confessing, in actual obedience, his faith in Christ's death, burial and resurrection. It is, therefore, one of the "three witnesses" that testify concerning Christ. As is said by the Episcopalian scholars, Conybeare and Howson, there are several passages of Scripture which cannot be understood without bearing in mind that immersion was the original baptism. Is it possible that an institution originating in divine authority may be so altered at human option as to change its very form and meaning? In other words, when Christ commands His disciples to teach and immerse the people, are they loyal to His authority when they substitute for immersion an entirely different act?

The things which enter into the New Testament baptism are (1) a proper subject, (2) the proper element, (3) the proper form, (4) the proper formula. Now, if the form practised by the apostles in obedience to Christ's command be not obligatory on us to-day, by what logic can it be made to appear that any other of the New Testament features of the ordinance are obligatory upon us? Why not change the subject (as indeed has been done), the formula and the element?

But the principle involved in this position of the Christian Union may be applied to a good many other things besides baptism. If we have the right to change the form and place of baptism, we can do the same with the Lord's Supper. We may change the elements, or withhold the one or the other from the people, as the Roman Catholics do. Indeed, the logical terminus of the Christian Union's position is that of the church which has its seat on the seven-hilled city. Hitherto Protestants, except the Anglican church, have shrunk from making any such claim for the church, as that it may change the ordinances delivered by Jesus Christ and His apostles. But if it may do this in the case of baptism, there is no apparent reason why it may not do so with the Lord's Supper and with the whole constitution and foundation of the church established by Christ and His apostles.

Dean Stanley pointed out that the change made by the church in substituting sprinkling or pouring for the

burial in water, practised by the Apostles and first Christians, was far more serious than that made in the Lord's Supper by the Catholics, in substituting the wafer for the loaf and in withholding the cup from the laity.

So, after all, when we get to the bottom of this matter, the question raised is a very grave one. Has Christ ordained anything that is obligatory on the church of to-day, aside from the moral and religious principles which He taught? Is the church a purely human institution, organized by good men and subject to any changes they may see proper to make, or is it a divine institution, whose foundation truth, constitution and law of institution and worship, being ordained by Christ, must be preserved and perpetuated through all time? This is the present phase of the baptismal controversy. The old question is obsolete. The lines must soon be drawn on this issue.

It is clear, on a moment's thought, that if the church be not a divine institution, but a human organism, as rationalism contends, or being a divine institution is yet subject to change in its constitutional features by the power vested in it, as the Roman Catholic church contends, then our plea for the restoration of the Apostolic church, and for the faith "once for all delivered to the saints," is based on a false conception of Christianity and must fail. Romanism, Rationalism and Restoration stand for the three great ideas now wrestling for supremacy in the religious world. The first two of these agree in one thing—that the church is subject to alteration in its ordinances and faith, though they would affect these changes on widely different principles. The last named—Restoration—represents the view that the church is a divine organism, having a divinely revealed basis of faith, divine ordinance, and a divine and infallible head; that to restore and hold these, unflinchingly, is the supreme and essential condition of all true religious progress.—Christian Evangelist.

HOW TO INDUCE MORE YOUNG MEN TO PREACH THE GOSPEL.

This was one of the subjects for discussion at the Preachers' Institute, held in Atlanta, Illinois, recently. The question was placed before said institute because there is a felt need for more preachers in our Illinois churches. This need is not only in Illinois, but everywhere. There are more churches than preachers, and the churches are multiplying more rapidly than the preachers. The discussion did not exhaust the subject by any means, for the time allotted to the discussion was short, too short to exhaust any theme of importance. It is our judgment that we would gain much more in our conventions if we would attempt the discussion of fewer subjects, make better preparation on those we do attempt, and thus do more thorough work than is possible for us to accomplish otherwise. Here is a great question concerning our progress and success as a religious people, which needs thoughtful, patient, prayerful, thorough investigation; but it is gone over with a rush and we gain nothing, or almost nothing, by such an investigation. Such imperfect work is of little real value to any one, but a positive loss to the most of those who give their time to such discussion. It is time we had put an end to such crudities. Time is too short and life is too precious for such things.

There is a cause for the lack of interest young men have in the ministry, though we may not be able to locate it accurately. It is not because it is an unpleasant thing to be a preacher of

the Gospel of the grace of God, or because preachers are not paid for their work, or because there is no need of men of intellect or room for intellectual growth in the ministry. When we find the real hindering cause it will be where many of us have not even suspected it to be. But it must be found and corrected or the same stagnation in the work of the ministry will continue.

Some of our readers have already located the cause in the uneventful life of an ordinary preacher, or the fact that a preacher has not the liberty to be free and do as other people do, or in the persecution of preachers on the part of those who love unrighteousness and walk in darkness, or in the fact that the ordinary preacher of the Gospel has no continuing home in this life. But not one of these things can be put down as the one prominent, hindering cause.

Let us look one moment at a kindred subject, and possibly that may aid us in the solution of the problem. It has been a most difficult matter to enlist suitable missionaries to enter the foreign field as workers. The first thought regarding the hindering cause here is the going out from home and the dangers of living and laboring in such a field. But this is not the difficulty at all. Those who have investigated the matter carefully have found the real cause still back of the perils and toils incident to the life of the missionary. There are only a few parents willing that their sons and daughters should become missionaries. In nine cases out of ten there is parental opposition to it, and in most cases it is so stern and unrelenting that it gains the day.

What father or mother wants the son of promise in the family to become a preacher of the Gospel? Some parents do, but where one is found who encourages the son to enter the ministry five are found who oppose it. These are facts, whether our readers have seen demonstrations of them or not, and here we find the great cause of the dearth in preachers. Our best young men are thus kept out of this blessed work. The most of our parents want their sons to become doctors, lawyers, scientists or professional men of some kind, but not preachers. They are encouraged to go into business and to become great in wealth or worldly honor, and discouraged if they ever harbor a thought of becoming a preacher. We do not dedicate our sons to the Lord, but to the world. Here is where the great trouble is, and here the difficulty must be met and overcome or our depleted ranks in the ministry will not be filled up.

How can this trouble be overcome, and who is able to overcome it? This is a serious question demanding wisdom, prudence and patient waiting. In this field of activity our preachers and editors ought to become leaders, for much depends on them for the change needed.

The dignity of the ministry needs touching up so that parents can see that the most honorable and noble calling in this life is the work of the Lord. The exaltation of the ministerial office is needed in direct teaching and in pure, blameless living on the part of those who are God's ministers. Let parents be educated from the pulpit and through the religious press, and then they will see that a manly, noble preacher is the best thing for the son to be if he have talent, and then we will have more young men entering this holy calling than now, and the work of the Lord will be pushed on with greater vigor and success. The Christian family is, in a large measure, the hope of the world.—Christian Oracle.

ORGANIC UNION—By A. I. HOBBS.

Spiritual or organic union—which is the burning question of much preaching and writing. Many excellent people, believing that organic union is impracticable, undesirable, and would be dangerous to civil and religious liberty, contend for spiritual union only. But what is meant? Evidently, such a rising tide of spiritual sympathy as would allay all strifes between differing and even antagonistic denominations and the members thereof. Thus far, however, this sort of unity seems impracticable, and the past does not augur well for the future.

Others, equally sincere, contend for organic union in order to the spiritual unity of all Christians. But is there not a hidden obstacle to the end in view in the very phrase "organic union?" What is this union? It must mean a union of organisms. These must be denominations, or local congregations. The term church, in the New Testament, as denoting a visible, objective organism, always denotes a single congregation of believers. It is also used to denote the whole body of believers throughout the world united to Christ, "the head over all things to the church, which is His body." The body is the church catholic, or what some call the invisible church. A very popular use of the term church now is to denote a denomination, or a solidarity of local churches under a central ecclesiastical control. That the word thus used is unscriptural needs only to be asserted. No one will seriously assert the contrary who studies the Bible.

Much of the contention for organic union is futile, because there is a strong conviction that a solidarity of all denominations, or local churches, would bring with it political revolutions in which civil and religious liberty would perish. They see not far away High Commission Courts and Spanish Inquisitions.

If by organic union a solidarity of all local churches, in any country, or throughout the world, is meant, and this solidarity to be controlled by agencies clothed with legislative powers to govern the churches, their fears are well grounded. That sort of union was fully tried in the Holy Roman Empire. We want no such union. But we do need, and must have, a cooperative union of homogeneous, self-governing churches in every country throughout the world, if the prayer of Jesus shall be speedily answered. By homogeneous churches we mean churches of the same constitution in name, faith, worship, ordinances and organization—the same in everything scripturally essential to their structure. But there must be the utmost freedom as to the mere circumstantialia of religion. For the purpose of cooperative union messengers from any given territory of churches should come together, whenever necessary, to confer about common work, whether it be missions or simple benevolent enterprises. But such assemblies or conferences should be clothed with no legislative powers to treat with kings, presidents or parliaments, or to make laws which, in any way, shall interfere with the autonomy of any local church. Their functions should be executive only.

Such a union could not be a menace to civil or religious liberty. Each church being homogeneous with every other, one might transfer his membership to what church he would without change of religious name, creed, worship, ordinances or organization. Thus it was in the apostolic time, and so it must be again some day.

It were better, we think, to drop that phrase "organic union" which awakens prejudice by its historic relations and usage.—Christian Standard.

Selections.

If.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale,
To eek the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the doctor—
If any lift of mine may ease
The burden of another,
God give me love, and care and strength
To help my toiling brother.
—Mrs. Crozier, in Morning Star.

Does a College Education Tend to Lessen Christian Enthusiasm.

BY CHARLES F. THWING, D.D., PRESIDENT OF ADOLPH COLLEGE AND OF WESTERN RESERVE UNIVERSITY.

"I am pained to say I am losing my Christian enthusiasm," remarked a Senior in a college prayer-meeting. "I think I have been losing it," he continued, "ever since my Freshman year." Such a sentiment it is not unusual to hear college men express. I doubt not that most students believe

Enthusiasm is at once a mental and an emotional quality. Emotional enthusiasm is forth-putting, vociferous, noisy. It is self-assertive, lacks self-control, adopts the fantastic as easily as the fitting form of manifestation. It is not supported by the judgment. It is raw, sensitive, "soft," as horsemen say of a colt. Such enthusiasm the college curbs, trains, lessens. Such enthusiasm the college ought to curb, train, lessen.

Such enthusiasm, if doing some good, does also more harm. Such enthusiasm is the enthusiasm of the colt, spurting it to its death. Such enthusiasm requires control, guidance. The college gives control and guidance, forbidding its fantastic exhibitions, compelling it to run in proper channels toward proper results. The controlling of such lawless enthusiasm gives the impression of its diminution, and of its diminution to a degree greater than the fact indicates.

But Christian enthusiasm is also mental, intellectual as well as emotional. This enthusiasm is loyalty to Christian principle. It is willingness to follow the star of duty, however remote the spot to which she leads or precipitous the path along which she gleams. It is the surrender of the whole man to the purposes of Christ. It is obedience to "the heavenly vision." It is the confessed obligation to preach "the Gospel to them who are at Rome also," even if Rome is to prove to be one's Calvary. This Christian enthusiasm is as silent as the movement of the stars and as resistless, burning with the steadiness of the planets. It has a sense of the fitness of things. It is not boastful. It puts forth no platform; it marches to no crusade; it flaunts no flag, banner, ensign. Its onward goings are not thunderous, but of the still, small voice of truth. Such enthusiasm the college not only does not lessen but does develop, increase. If a college training means anything in America, it means loyalty to Christian duty—a loyalty as steady as time's flow, to as hearty as the needs of humanity are desperate, as wise as a trained discrimination can teach, as mighty overcome obstacles as are the obstacles great. Such loyalty the colleges, in the personal character of their officers no less than in the wisdom of the books studied, are daily teaching. Such loyalty is a principle more controlling of the Senior receiving his diploma than of the Freshman receiving his certificate of admission. Such loyalty is the larger and more precious part of Christian enthusiasm. Christian enthusiasm, therefore, in its essential and permanent elements is not lessened but magnified by the education of the college.

I know that thousands of Christian parents are at this hour in distress by reason of fear that their sons and daughters in college are losing their warm and vigorous love for Christ. From time to time as these children return home fathers and mothers think they detect a waning interest in things of the Spirit. May I be suffered to assure such parents that (if no immoral offending have occurred) their distress is unnecessary, that their fears are groundless. The manifestation of the love of their children for Christ and for Christian things is changing, but the love itself is rather deepening than becoming shallow. Like the brook becoming the river, it is more quiet because it is deepening. The older children grow the softer the kisses they give their parents, but the more they love those parents; loyalty to them is more loyal at the son's age of twenty-five than at fifteen years. The loyalty of the college man to his Christ in his Senior year is less offensive, less emotional, than in his Freshman, but it is deeper, stronger, steadier, less selfish, more profound in its hold on principle and wider in the application of its forces. Such loyalty to Christ is a Christian enthusiasm, like the great river.

Strong without rage; without overflowing full, which the college thinks it a duty, as it is a delight, to develop.—*The Independent*.

Three Great Rocks.

"There are three great rocks ahead of the practical young man who has his feet upon the ladder and is beginning to rise. First, *drunkenness*, which, of course, is fatal. There is no use in wasting time upon any young man who drinks liquor, no matter how exceptional his talent. Indeed, the greater his talents are, the greater the disappointment must be.

"The second rock ahead is *speculation*. The business of a speculator and that of a manufacturer or man of affairs are not only distinct, but incompatible. To be successful in the business world, the manufacturer's and the merchant's profits only should be sought. The manufacturer should go forward steadily, meeting the market price. When there are goods to sell, sell them; when supplies are needed, purchase them, without regard to the market price in either case. I have never known a speculative manufacturer or business man who scored a permanent success. He is rich one day, bankrupt the next. Besides this, the manufacturer aims to produce articles, and in so doing to employ labor. This furnishes a laudable career. A man in this avocation is useful to his kind. The merchant is usefully occupied distributing commodities, the banker in providing capital.

"The third rock is akin to speculation—*indorsing*. Business men require irregular supplies of money, at some times little, at others enormous sums. Others being in the same condition, there is a strong temptation to indorse mutually. This rock should be avoided. There are emergencies, no doubt, in which men should help their friends, but there is a rule that will keep one safe. No man should place his name upon the obligation of another if he has not sufficient to pay it without detriment to his own business. It is dishonest to do so. Men are trustees for those who have trusted them, and the creditor is entitled to all his capital and credit. For one's own firm 'your name, your fortune, your sacred honor,' but for others, no matter under what circumstance, only such aid as you can render without danger to your trust. It is a safe rule, therefore, to give the cash direct that you have to spare for others, and never your indorsement or guaranty."

—Andrew Carnegie.

It Lasts.

The peculiarity of Christianity is the strong personal tie of real love and intimacy which will bind men to the end of time to this Man that died nineteen hundred years ago. We look back into the waste of antiquity; the mighty names rise there that we reverence; the great teachers from whom we have learned, and to whom, after a fashion, we are grateful. But what a gulf there is between us and the best and the noblest of them! But here is a dead man who to-day is the object of passionate attachment and a love deeper than life to millions of people, and will be to the end of time. There is nothing in the whole history of the world the least like that strange bond which ties you and me to Christ, and the paradox of the apostle remains a unique fact in the experience of humanity: "Jesus Christ, whom, having not seen, ye love." We stretch our hands across the waste, silent centuries, and there, amid the mist of oblivion, thickening round all other figures in the past, we touch the warm, throbbing heart of our Friend, who lives forever, and forever is near us. We here, nearly two millenniums after the words fell on the nightly air on the road to Gethsemane, have them coming direct

to our hearts. A perpetual bond unites men with Christ to-day; and for us, as truly as in that long past paschal night, it is true, "Ye are My friends."

There are no limitations in that friendship, no misconstruction in that heart, no alienation possible, no change to be feared. There is absolute rest for us there. Why should I be solitary if Jesus Christ is my friend? Why should I fear if He walk by my side? Why should anything be burdensome if He lays it upon me and helps me to bear it? What is there in life that cannot be faced and borne—aye, and conquered—if we have Him, as we all may have Him, for the Friend and the home of our hearts?

A Plea for Your Wife.

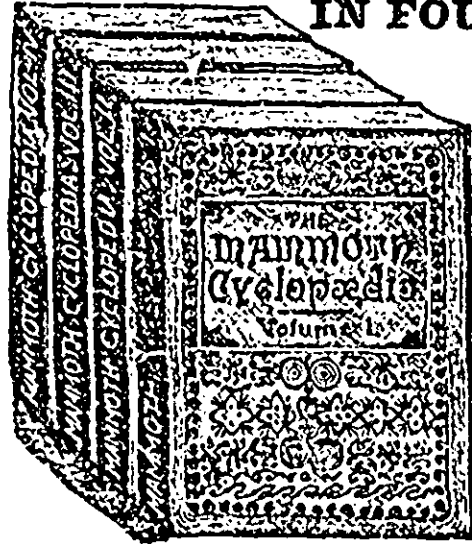
Do you know the secret anxieties and sufferings of your wife? If you do not, you should. For years she has toiled indoors. She has cooked, and washed, and sewed, and dusted, and swept, and waited and watched for the small pittance you have doled out to her. That pittance has not been simply a contemptible trifle in money, but a more contemptible trifle of genuine outspoken sympathy and tenderness.

You are buffeted and crowded in the business places of life, you have learned, amid hard usage, to grow sturdy and muscular; you are accustomed every day to dealing with things which require from you the voice of authority and decision. In all this there is nothing to cultivate tenderness of feeling, of tone, or of manner. When you come into your house you meet a timid, retiring woman, who has been shut in all the long hours, struggling against despondency. She has waited for you. The tears are already in her eyes. If the husband cannot sympathize, who will? Now, can you not drop your gruff manner and voice for the few moments you must spend at home, and be tender, gentle, and confiding? Why do you not sit down and draw your wife to you, as you did when you sought her in that home which you robbed her of, but never replaced? It is not enough that you mean all this. She sees your look and manner, and hears your voice. If those are gentle, and tender, and wooing, she will open her heart to you; but if otherwise, she will repress the tear for the moment, but it will flow when you are gone.

The world is full of unspoken bitterness—all because men take things for granted. Of course, the wife can have money if she will ask for it; of course, she will find sympathy if she will bring her burdens and unravel them; of course she is loved, and thought of, and planned for. All this is not enough; but thousands never find it out until the black horse and the hearse convey the tired and worn out body of the long-waiting one to the only rest she has ever had.—*Selected*.

CATARRH,
CATARRHAL DEAFNESS—HAY FEVER
A NEW HOME TREATMENT.
Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment, both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.—*Toronto Globe*.
Sufferers from Catarrhal troubles should carefully read the above.

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PHYSIOLOGY. This great work contains the ideas of all the Presidents of the United States, from Washington to Harrison, with portraits and other illustrations, also the names of the Presidents, Senators, and Representatives, from Benjamin Franklin, Henry Clay, Daniel Webster, and James Buchanan, to John A. Andrew, etc.
AGRICULTURE. Valuable hints and useful suggestions for farmers, containing all the latest and best methods of farming, including the treatment of diseases of domestic animals, and the culture of various crops, etc.
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INVENTIONS AND DISCOVERIES. This work contains all the latest and best inventions and discoveries, including the names of the inventors and discoverers, and the dates of their inventions and discoveries, etc.
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COINTELLIGENCE. Valuable hints and useful suggestions for business men, containing all the latest and best methods of conducting business, and the use of various instruments, etc.
POPULATION PROSPECTS. Interesting descriptions of the population of the world, and the prospects of the future, including the names of the countries, and the dates of their population, etc.
NATURAL HISTORY. Interesting and useful descriptions of the natural history of the world, including the names of the animals, plants, and minerals, and the dates of their discovery, etc.
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By special arrangement with the publisher of the MAMMOTH CYCLOPEDIA, we are enabled to make to our subscribers and readers the following extraordinary offer.— We will send the MAMMOTH CYCLOPEDIA, complete, in four volumes, as above described, all postage prepaid, also THE CANADIAN EVANGELIST for one year, upon receipt of only \$2, which is but one dollar more than our regular subscription price, so that you practically get this large and valuable work for the trifling sum of \$1. This is a great offer, a wonderful bargain, and it is a pleasure to us to be enabled to afford our readers so remarkable an opportunity. Through this extraordinary offer we hope to largely increase our circulation. Please tell all your friends that they can get the MAMMOTH CYCLOPEDIA in four volumes, with a year's subscription to our paper, for only \$2. Perfect satisfaction is guaranteed to all who take advantage of this premium offer. Those whose subscription have not yet expired who renew now will receive the MAMMOTH CYCLOPEDIA, and their subscriptions will be extended one year from date of expiration. The MAMMOTH CYCLOPEDIA will also be given free to any one sending us a club of four new yearly subscribers to our paper. Address all letters, THE EVANGELIST PUBLISHING COMPANY, 65 YONGE STREET ARCADE, TORONTO, ONT.

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TORONTO, JUNE 1st, 1891.

What Is a Church of Christ?

The question here propounded may seem to many to be one which is so easy to answer that it is scarcely worth putting. Any intelligent child reared in this so-called Christian land, it may be said, can tell what a church of Christ is. So it should be, if so it be not; and so it is not. We doubt if one professing Christian in five hundred can give such a description of a church of Christ as will distinguish it from every other kind of a society. And to give grounds for our doubt we cite some of the common notions of a church of Christ. One of these is, that a church of Christ is a congregation of Christians, and we presume that would pass muster with a great many people. But a little reflection will show that that does not distinguish a church of Christ from, for example, an agricultural society all of whose members are Christians, or from an insurance society all of whose members are Christians. Such agricultural society might be described as a congregation of Christians. We do not say that it is, or that if it were it would be thereby differentiated, but it clearly might truthfully be so designated. Some one may feel like interposing here and saying that a church of Christ is a congregation of Christians associated together for Christian work and worship. We think many not altogether uncritical people would accept this. And yet it is not a definition of a church of Christ. It does not distinguish a church of Christ from, for instance, a Sunday school, which, in a case where all the scholars are Christians, may be described as a congregation of Christians associated together for Christian work and worship. A third person may now be ready to say that a church of Christ is a congregation of Christians associated together for Christian work and worship and observing the ordinances (Baptism and the Lord's Supper). That seems better, but would it differentiate a church of Christ from every other association? Is there any other society that could be so described? We think there is. For instance, societies called churches of Christ which observe the ordinances, but do not observe them in a Scriptural way. There are churches which require more as prerequisites to Baptism and the Lord's Supper than the Lord Himself requires. Such churches are not churches of Christ. Then, again, there are churches which accept less as prerequisites to Baptism and the Lord's Supper than the Lord requires. Such churches are not churches of Christ. They may be composed of well-meaning and pious people, but they are not churches of Christ.

What, then, is a church of Christ? First, it is a church of CHRIST. What do we mean by emphasizing "of Christ"? We mean to point out that a church of Christ is a divine, not a human, institution; that the conditions of membership in it are laid down by the Lord

Jesus Christ, and that when any condition is added to or taken from those prescribed by the Lord, the society or church ceases to be, if it ever were, a divine institution, and becomes a human one. So, a church of Christ may be defined as a society, membership in which is secured AND MAINTAINED by complying with the conditions imposed by the Lord Jesus Christ. A church of Christ is Christ's church. He said: "I will build my church." Any person, or any society, that imposes conditions of membership not sanctioned by the Lord is usurping the Lord's place, the place He reserved for Himself when He said: "I will build my church." We ask our younger readers especially to note this; we want them to understand this matter, so that they may never be parties to such usurpation, and may never submit to anything of the kind.

It being granted, as we think it must be granted, that we have given a correct definition of a church of Christ, a question now naturally arises as to what conditions the Lord has seen fit to impose and demand compliance with in order to secure and maintain membership in a church of His. Does any one think that is a hard question to answer? So difficult that no man can venture to answer it positively? We believe that such is the feeling of many, even pious people. It would be very singular were it so. It is singular that people who believe in Jesus Christ should think so unworthily of Him as to suppose that He would leave so important a matter in such a state that an honest man could not tell whether he was in the church of Christ or not. The Lord has not laid so heavy a burden upon us. He says: "My burden is light."

Where shall we go, then, to learn the Lord's conditions of membership? To the Thirty-nine Articles of the Church of England? No. To the Westminster Confession of Faith? No. To the New Hampshire Confession of Faith? No. To any other creed or confession of man's construction? No. Why? Because they are of man's construction. Where then? To the Word of the Lord. But, some one says, the Lord said many things, and they are scattered over the Four Gospels; can you not give us something more definite? Certainly, we can. Open your New Testament at Matthew xviii. 18-20, and read carefully. If you have the Revised Version it will be all the better. There we find the directions given by the Lord to His apostles, after His resurrection, as to what they were to do when He should be taken up and they would be endued with power from on high. He prefaces His directions with the appropriate declaration, "All authority hath been given unto Me in heaven and on earth," and then says, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and, lo, I am with you always, even unto the end of the world." Jesus desired to have disciples made; these disciples would, unquestionably, be members of Christ's church. So if we can learn how they were made disciples, we shall know the conditions the Lord requires compliance with in order to membership in His church. The Lord's words are: "Make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Those, therefore, who are baptized into the name of the Father, and of the Son, and of the Holy Ghost, are made disciples of Christ, and, consequently, we can answer that the condition of entrance into the church of Christ is to be baptized into the name of the

Father, and of the Son, and of the Holy Spirit. Does some one say: Is baptism the only condition? We reply, it may be so designated, that is, baptism into the name of the Father, and of the Son, and of the Holy Spirit. Are we asked: Is not faith in Christ a condition? Yes, a condition of baptism. Is not repentance a condition? Yes, a condition of baptism. And is not confession of Jesus as Lord a condition? Yes, a condition of baptism; a person cannot be baptized according to the will of Christ who has not faith, who has not repented, and who has not confessed Jesus as Lord; or to put it in another way, the person who is baptized into the name of the Father, and of the Son, and of the Holy Spirit, thereby manifests his faith in Jesus Christ, declares his repentance towards God, and acknowledges Jesus as his Lord. And as thus explained, baptism may be considered as the condition of entrance into the church of Christ; and we may scripturally say that a member of the church of Christ is a baptized person. Let no one account this heresy without first candidly studying the words of our Saviour. We close for the present with this remark, that the person who is a member of the church of Christ is entitled to membership in a church of Christ, and any society professing to be a church of Christ which will not receive such a person is not a church of Christ.

Progress.

Anyone who has perused the columns of THE EVANGELIST during the last twelve months will know that the people known as Disciples of Christ are making progress in this country. This progress is indicated in several ways. New meeting houses have been erected, new churches have been started; churches whose work was suspended, or which were in a languishing condition, have been revived; considerable sums of money have been contributed for the spread of the Gospel at home and abroad; the number of preachers whose time is wholly devoted to the work of the ministry has increased, and the number of additions to the churches has been larger, we think, than in any recent year. We are making no such progress as the Disciples are making in many parts of the United States, but we think considering our circumstances we have abundant reason for gratitude and encouragement. Those who have studied the situation know that Ontario is a difficult field in which to do the work we have set our hands to. The different leading religious denominations are strongly entrenched in their positions. The country is dotted, thickly dotted, with churches, Methodist, Presbyterian, Episcopalian, Baptist, etc., etc. Whatever their differences may be, they unite in resisting anything new, or that which is accounted new. When one of our preachers erects the banner of Apostolic Christianity in a place and invites the people to come to hear him and asks them to search the Scriptures whether these things are so, he knows that the denominational ministry will assiduously instruct their people to beware of the stranger and his strange doctrine and persistently insist that these things are not so, and to a very large extent the people will heed the voice of their spiritual advisers. The state of mind of the professedly religious in this country at present is not that of a people who are eager to know for themselves whether their doctrine and their practice are in accordance with the New Testament. We believe the vast majority of the ministers of religion in Ontario are diligently instilling into the minds of their adherents the lesson of following

the faith of their fathers, and the lesson seems to be very generally accepted and acted upon. How often we hear: "My father was a good man; he was a member of such and such a church; what was good enough for my father is good enough for me." To many that is an end of all investigation, and sad to say those who occupy the place of teachers encourage it. In the midst of such teaching, the reasonable appeal made by the Disciples of Christ to all who believe in Jesus the Christ to examine the Scriptures to see whether or not they are on New Testament ground, receives a cold reception. A great deal of time and labor is expended in removing misconception and prejudice, and oftentimes it is a matter of years establishing a strong and aggressive church. And so we repeat that considering our circumstances we have abundant reason for gratitude and encouragement. If we could not report any progress, we would still be under obligation to contend for what we believe to be the truth. Let us be thankful that our efforts are crowned with so large a measure of success.

It is very creditable to the moral and spiritual earnestness of our brethren and to their loyalty to the Master and His Word, that usually they are very slow to give up the hope of planting the pure Gospel in their communities. There is something inspiring in the way in which they will for years hold out and refuse to unite with organizations which teach for doctrines the commandments of men. And the manner in which small bands of Disciples are undertaking at the present time in Ontario the responsibilities of church work is something to rejoice in, to admire and to commend.

Should this reach the eye of our brethren and sisters, who shall be at the Annual Meeting, let us say to them that we greet them in the name of the Lord; we congratulate them on the success that has hitherto attended their united efforts to advance the cause, and we pray that the rich blessing of the Lord may rest upon their meeting and deliberations, and enable them to devise largely and liberally, that the many doors opening in our land may be cheerfully and confidently entered.

If you had any difficulty in understanding the answer to the second query in the Critic's Corner of last issue, put a semi-colon between "apostle" and "Paul" and the meaning will be clear.

On page two will be found an editorial from the *Christian Oracle* of Chicago, on "How to induce more young men to preach the Gospel." Are Christian parents, as the *Oracle* thinks, to blame for the scarcity of able preachers?

The article "Is it Obligatory?" on second page, which we clip from the *Christian Evangelist*, will be found "interesting and profitable," as the expression goes. Let careful attention be given to the last two paragraphs. They put the question of the day well.

Among our selected articles in this issue is one with the title "Does a College Education tend to lessen Christian Enthusiasm?" We judge that it "hits the nail on the head." It is one of those articles which we feel some one should have written before. The Christian enthusiasm that cannot survive a college education is, like that which cannot endure contact with the world in other ways, not genuine.

Bro. Geo. T. Smith, one of our missionaries in Japan, says that the Disciples there made overtures of union to the Baptists. "They (the

Baptists) kindly replied that if we could see our way to adopt the New Hampshire Confession and Close Communion, the name and weekly Communion would be no obstacle." So it appears that, like their brethren in Canada, the Baptists in Japan still cling to the New Hampshire Confession.

We have known it for some time, but yet whenever we see the statement that there are Baptist churches in England which receive unimmersed people into their membership, we experience a feeling of surprise. Col. Griffin, the new President of the English Baptist Union, in his inaugural address, said: "Many of their churches could not, unhappily, describe themselves as Baptist churches. A policy of compromise was one of weakness. If they were Baptists, let them boldly declare it. Churches whose trust deeds exclude the baptism, and open churches that say, in effect, 'Behold what a weariness it is,' could have no place among them." We have not heard of such Baptist churches in the United States or Canada. If there be none such, what is the reason?

A good many people do not know that an editor's selections from his contemporaries are quite often the best test of his editorial ability, and that the function of the scissors is not merely to fill up vacant spaces, but to reproduce the brightest and best thoughts, and the most attractive news from all sources at the editor's command. After all, the true test of a newspaper's real value is not the amount of original matter it contains, but the average quality of all the matter appearing in its columns, whether original or selected.—N. Y. Journalist.

The above paragraph may surprise some readers, but it sets forth the true method of judging a paper. And while we are on the subject of selections, we take the opportunity of asking our friends to note the valuable assortment we give them in this number.

Church News.

QUELPH.—One returned to us yesterday and was received at the morning meeting, upon acknowledgment, into the fellowship of the church. We had good audiences at both meetings. May 25, 1891. J. K. HESTER.

MICHIGAN.—We commenced our labor with the church of Christ at Fremont, Newaygo Co., Mich., on Lord's day, April 26, and have had fourteen additions up to date, ten by obedience and four from other churches, and the good work is going on. We have a church of one hundred and eighty-five members and one hundred and thirty scholars enrolled in Sunday school—all lively workers.

S. B. CULP.
Fremont, May 25, 1891.

MUSKOGA.—Three baptisms—one at Menominee on Saturday, 9th May, and two in Ridout on Monday following. We had good meetings at all my appointments last Lord's day, but the largest audience at Huntville. Next Lord's day Bro. Seely is to take the meeting at Menominee, Bro. Palmer at Ridout, and the writer those at Emerson, Brunel Hall and at Sister Hillier's. Affairs are looking up still, and still hope for the blessings of the Lord and the sympathy of the brotherhood in our labors. W. M. C.
Huntville, May 19, 1891.

MUSKOGA.—On the morning of the 10th inst. Tozo Ohno preached for us. He told us of the difficulties which so sorely beset him in studying the Bible in Japan. All felt that we, who are cast in a land of Bibles with no one to

molest us in our worship, do not appreciate the great privileges which our Heavenly Father has so freely bestowed upon us. Bro. Ohno did us all good. All were delighted to listen to him, and, what is better, he has quickened in us a better missionary spirit, and has made us realize more fully the mercy of God to us and our duty to our fellow man. Bro. Ohno has promised to speak for us again during the coming summer, consequently the brethren here are filled with pleasant anticipations.

A. C. GRAY. Bracebridge, May 18, 1891. MUSKOKA.—Two additions since last report. A. C. G. Bracebridge, May 22.

Co-operation Notes

Table with columns for names and amounts under 'CONTRIBUTIONS'. Includes J. K. Heater \$5.00, Miss Annie Stephens 1.00, Miss Jennie McMillan 1.50, Mrs. Jno. A. Patterson 2.00, Wm. McLarty 1.00, A. Friend, Blenheim 1.00, S. Woolner 1.00, J. Burgess 1.00, Hugh Black 5.00, Mrs. Hugh Black 5.00, John Black 5.00, T. L. Fowler 5.00, Miss M. Oliphant 1.00, James Lediard 5.00, Church, Collingwood 12.50.

Table titled 'The May Collection' listing churches and amounts: Church, Toronto (Cecil St.) \$30.00, Hamilton 26.57, Acton 6.00, Stayner 10.77, Welland 3.24, Blenheim 7.80, Erin Village (add'l) 75.

Hamilton Building Fund. Alex. Sinclair \$5.00

Six churches added in this issue to the list of those which responded to the request for a special collection. The interest in the work being supported by the Co-operation is evidently enlarging.

If you are going to the Annual Meeting and have not yet notified C. W. McMillan, 238 Huron St., Toronto, do so now. "Better late than never" in this case, as in some other cases.

If you wish any instructions with regard to reduced rates on the railways, we refer you to page four, column one, of last issue of THE EVANGELIST. Attend to them and you will be alright.

As the time for the Annual Meeting draws nigh the indications that there will be a large attendance increase. And a great gathering of earnest Disciples of Christ means much for the cause in Ontario.

In addition to the Annual Report of the Board, there will be reports from the Committee on Education, the Committee on Incorporation, the Committee on Union, and from some other committees. There is abundance of business to occupy the time allotted to it. The evenings, as the programme shows, are to be devoted to the preaching of the Gospel by Bro. A. N. Gilbert.

And finally, brother, if you have not paid the subscription you made to this year's work, don't forget to take it with you to the Annual Meeting. GEO. MUNRO, Cor. Sec.

Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His oaks in tiny acorns, or the wealth of a wheat-field in bags of little seeds. —Cuyler.

Programme of the Annual Meeting.

TORONTO, JUNE 17th TO 27th, 1891.

Thursday, June 17th. 2.30 p.m.—Devotional Exercises, Address of Welcome, J. R. Gaff; Response, E. Shppard; Appointment of Committees; Social Meeting. 7.30 p.m.—Song Service. 8.00 p.m.—Preaching, A. N. Gilbert.

Friday, June 18th. 9.00 a.m.—Devotional Exercises. 9.30 a.m.—President's Address; Report of Board; Reports of Standing Committees; Address, T. B. Knowles, Subject: "Churches of Christ, Independent and Dependent"; Discussion. 1.30 p.m.—Public Session of Ontario Christian Woman's Board of Missions.

7.30 p.m.—Song Service. 8.00 p.m.—Preaching, A. N. Gilbert.

Saturday, June 19th. 9.00 a.m.—Devotional Exercises. 9.30 a.m.—Unfinished Business; New Business; Consideration of Reports of Standing Committees; Reports from other Committees and consideration thereof, Report of Treasurer. 1.30 p.m.—Devotional Exercises. 2.00 p.m.—Sunday School Work: 1. Opening Address, Jas. Gillilan. 2. S. S. Reports, O. Sinclair. 3. Advanced Class Teaching, A. Tovell.*

4. Opening and Closing Exercises, How to Conduct them. 5. Primary Class Teaching. 6. S. S. Conventions and Local Associations of S. S. Workers, Jas. Lediard. 7. Gospel Work in the Sunday School, J. R. Gaff. 8. Question Drawer. 7.30 p.m.—Song Service. 8.00 p.m.—Preaching, A. N. Gilbert.

Lord's Day, June 20th. 11.00 a.m.—Preaching, A. N. Gilbert; Lord's Supper. 3.30 p.m.—Preaching. 7.00 p.m.—Preaching, A. N. Gilbert.

Monday, June 21st. 9.00 a.m.—Devotional Exercises. 9.30 a.m.—Unfinished Business; Social Meeting; Adjournment.

Programme for Annual Convention of the O.C.W.B.M.

Thursday, June 17th. 3 p.m.—Social Meeting; Address of Welcome and Response; Appointment of Committees. 7-8 p.m.—Meeting of the Board.

Friday, June 18th. 9.30 to 12 a.m.—Attend the Session of the Co-operation.

1.30 to 4 p.m.—Devotional Exercise; Reports of Cor. Sec., Treasurer, and Supt. of Children's Work; Address by Sister Jessie H. Brown. 5-6 p.m.—Meeting of Children's Mission Band, and all interested in that work. Conducted by Sister Jessie H. Brown.

Saturday, June 19th. 9.30 a.m.—Devotional Exercise; Report of Committees; Appeals for Aid.

Attend the Session of the Co-operation.

Monday, June 21st. 9.30 a.m.—Closing Session for unfinished business—if necessary.

Sin must be repented of and forsaken or it will inevitably end in the ruin of the sinner.

*Bro. Tovell will take the S. S. lesson for June 21st, and the Convention for a class. Brethren, study the lesson.—CHAIRMAN S. S. Conv.

How to Reach Cecil St. Church.

All friends coming to the June meeting are requested to come direct from the station to the church on Cecil St., where they will be met by the Billing Committee and assigned to the homes accommodating them during the meeting.

On leaving the Union Station, walk north a short distance on York or Simcoo Sts. to King St., there take any street car going west on King marked via Spadina Ave., and get off at Cecil St., when you are at the church, which is second door from Spadina on Cecil. W.

To our Readers.

To those of our readers who attend the June Meeting, we would say, you will never have a better opportunity of getting some Disciple literature with which to replenish your libraries. We have in stock such books as "Evenings with the Bible," "Memoirs of Campbell," "On the Rock," "Christian Baptist," "Christian System," "Voice of the Seven Thunders," "Vision of the Ages," "Evidences of Christianity," "Campbell and Purcell Debate," "Encyclopedia of Evidences," "McGarvey on Acts," "Popular Lectures and Addresses"—Campbell; "Under ten Flags," "New Testament, with Apostolic Notes," "Lands of the Bible"—McGarvey; "Office of the Holy Spirit," "Turning Points," "Iron Clad Pledge"—Jessie H. Brown; "Christian Missions," "People's New Testament," Vol. I, etc., etc. Of course the above list is only a part of what we have on hand, and any book our customer may need that we do not happen to have in stock we can get at short notice. Don't fail to call and see for yourselves. Remember we can supply any book in the Canadian Market at Catalogue price. Our address is 65 Yonge Street Arcade. EVANGELIST PUB. CO.

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Bible teaches.—Milton.

The Bible has God for its author, Salvation for its end, and truth, without error, for its matter. It is all pure, all sincere, nothing too much, nothing wanting.—Locke.

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Woman's Work.

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

Ontario Christian Woman's Board of Missions.

CONTRIBUTIONS SINCE LAST REPORT.

Table with columns for location and amount. Includes entries for Wainfleet, Acton, Collingwood, Ridgeway, Toronto, Danieou Avenue, Aurora, Blenheim, Warton, Erin Village, Walkerton, Everton, Guelph, Erin Centre, Owen Sound, West Lorne, Rodney, and Mrs. Cobb, Ashland, Wis.

JENNIE FLEMING, Treas. Kilsyth, May 23, 1891.

While many of the brethren and sisters throughout the Province are preparing and expecting to attend the Annual Meeting, there are many others whose thoughts and hearts turn towards it, and yet cannot be there. We earnestly ask for the prayers of such, that the Father's blessing may enrich and make fruitful all our efforts...

Open Doors.

It must be remembered that the most patient, cheerful, child-like submission to the trial of being debarred from the active work for which the soul longs is quite compatible with a watching for every opening, a seizing of every opportunity, a knocking at every door, along with earnest prayer to be permitted to employ every faculty in the service of God.

When the Christian is brought to this willing yet waiting spirit, he will not long remain on the threshold of the vineyard, for soon the joyful summons will be heard "Enter in, the Master hath need of thee." He hath need of thee perhaps in His nurseries and His sheepfolds. Sabbath after Sabbath there are tender little plants and wandering branches to be trained into trees of the Lord's planting that He may be glorified; or little wayward lambs to be guided to the Good Shepherd and laid upon His steady shoulders. He hath need of thee perhaps in His mission house, to encourage the bearers of glad tidings to far off kindreds and tongues, to give to them of your substance, to aid them by your activity. He hath need of thee perhaps in His prisons. He wants to be visited by thee, to receive a cup of cold water from thee, to have the captive led to Him who leadeth captivity captive, and breaketh asunder stronger chains than those of brass and iron. He hath need of thee perhaps in the lane and alley, the cellar and the garret. He hath silver and gold to give out of thy abundance to the hungry and thirsty and wretched.

He hath kind words to speak by thee and tender love to bestow on those who have imagined no love, and for whose soul no man hath cared. . . . Go forth then, rejoicing in thy work, linger not a step, for the way is short, lose not an hour for the night cometh when no man can work.—Margaret M. Brewster, in Work and How to do it.

What makes life dreary is the want of motive.—George Eliot.

Children's Work.

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

Shining.

Are you shining for Jesus, dear one? You have given you heart to Him; But is the light strong within it, Or is it but pale and dim? Can everybody see it— That Jesus is all to you? That your love to Him is burning With radiance warm and true? Is the seal upon your forehead, So that it must be known That you are "all for Jesus"— That your heart is all His own? Are you shining at home, and making True sunshine all around? Shining abroad and faithful— Perhaps among faithless—found? Francis Riley Havergal.

"Where Nelly Found the Stray Sunbeam."

It was a pleasant room into which a golden sunbeam stole one bright morning in June. It rested for a moment on the brown oaken floor, then hastened on to the snowy pillow, where a little dainty head lay wreathed with shining curls. A pair of soft blue eyes opened at its warm kiss, then it flitted back to the brown floor again.

In a moment, two white feet and two dimpled hands were running races to see which would get first to the band of gold, which sparkled so brightly before the blue eyes.

Eagerly did the chubby hands try to clasp and lift it, but, as the tiny form tried and tried in vain, tears began to fill the bright eyes and fall softly down the rosy cheeks.

Just as the cloud of sadness passed over the sweet face; another cloud soft and fleecy away up in the blue sky sailed slowly past and caught up in its white folds the sparkling sunbeam, leaving the oaken floor darker and browner than before.

A very disconsolate figure it was that mamma saw, when she came into her darling's room. There she was, all curled up, and wistfully peering into a great wide crack for the missing sunbeam.

"Oh mamma, it has don away from me! I tried and tried to get it for oo, 'cause it is your birthday. Oh! I'oo so sorry 'bout it, an' I wish I hadn't cried 'cause when I did it went away."

"What went away, my pot?" "Oh! mamma, such a pretty pieco of gold, and so big, just shiny and nice, like your ring. I wanted it to make lots and lots of rings for oo, mamma."

The wee-begone look vanished from Nelly's face; when her mamma said: "Well, darling, it will be all right out in the garden among the pretty flowers. I think you can find some of the precious gold for mamma. You will see lots of it, dear, but I don't think my little girlie will be able to hold it in her little hands; but bring to me the flower that looks most like the 'pretty gold' you were trying to get for me this morning, and I will like it just as much."

So in a few minutes little Nelly was out in the old-fashioned garden, where the red June roses and the snowy lilies with their golden centres, and the purple pansies, with their sweet flower faces were all growing together, drinking in all the sunshine, and hiding it away deep in their hearts.

In the depths of a great white lily, with its yellow centre, Nelly thought she had found her lost treasure; and eagerly pulling it, was just about to run gladly with it to her mamma, when she saw peering through the latticed fence a little child face with sad yearning eyes.

Their sadness touched Nelly's heart, and in childish pity she stretched

through her little hand, with its snowy flower, and gave it to the little one "outside the gate."

When the tiny brown hand held the white lily, and pressed the velvet petals to the wee pinched face, such a look of light and gladness shone out of the dark eyes that Nelly cried out: "Oh! little dirlie, 'oor eyes is the pretty 'gold.' Tum with me to mamma, I'oo so glad I'oo found it. I'oo found it."

Very gladly did mamma welcome this little child flower her little girl brought, and her eyes grew moist with tears of joy, that her darling was early finding the true sunshine of life in deeds of love.

That was not the last sunbeam wee Nelly found; for all through the long summer days, while the roses bloomed, and the lily bells rung chimes of fragrance, and the purple pansies whispered tender thoughts, she lived in a world of sunlight which streamed in glistening rays from the glad eyes of poor little ones who came every bright morning to the quaint old garden to carry away some of its beautiful flowers, and bring into their homes the brightness of "Nelly's Stray Sunbeam." M. M. I.

Follow Copy.

Printers have a rule that every compositor must follow copy in printing any paper or book.

A short time ago, a lad in a printing office received from his master a list of Scripture lessons and answers to be set up and printed. In the progress of the work the lad turned aside and asked the foreman if he should "follow copy"—that is, set up as it is written. "Certainly," said the foreman; "why not?" "Because the copy is not like the Bible, and it professes to be the language of the Book." "How do you know that it is not like the Bible?" "Sir, I learned some of these verses at a Sunday school ten years ago, and I know that two of them are not like the Bible." "Well, then, do not 'follow copy,' but set them up as they are in the Bible." The lad got the Bible, and made it "the copy," his guide and pattern.

"Follow copy," boys and girls, whenever you find it according to the Bible, but do not stir a step when you find it differs. Through all your life make the Bible your one copy. Look at your words, your actions, your doctrines and your practices; see that all are according to the Bible and you will be all right. Take nothing for your rule, either in religious or daily life, but what is like that great, unerring and divinely written copy.

Brains and Faithfulness.

When it was announced recently that a new president had been appointed for one of the largest railway systems in the world, the question chiefly asked in newspaper and financial circles was: "Who is he?" Then it was found that a certain boy who lost a New York farm some thirty odd years ago has since been quietly, faithfully engaged in the railroad business, working his way up from the lowest point, thinking not so much of money-making as of the discharge of the duties before him, keeping out of all speculation—it was found that this farmer boy is regarded as one of the best managers in the country. This is another instance where brains and quiet faithfulness have brought a man to the highest point in his profession.

"After all," said one newspaper, commenting on this appointment, "it isn't such a long distance from a grocery store to a railroad presidency for a forceful man."

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CHILDREN'S DAY.—As announced in last number, June 7th is the day on which the Sunday schools are requested to take up a collection for Foreign Missions.

Children's Day.

The observance of Children's Day was suggested by J. H. Garrison in Louisville, in October, 1880. In his address he spoke as follows:—

If what we have said in reference to the reflex influence of our foreign missions on our home work be true, it will be true in a much larger sense when we shall have come in direct contact with those who have never before heard the sweet old story of the Cross.

The Foreign Society was organized in 1875, but in 1880 it had undertaken no work on heathen soil. The first missionaries were sent to Europe. In 1881 a circular letter was sent to the Sunday schools asking for an offering for heathen missions.

tendents this amount can be easily raised.

The Society is making a special effort this year to raise \$100,000. It is felt by many that this is a mere bagatelle for the Disciples of Christ to raise for this cause.

A. McLEAN, Cor. Sec., P. O. Box 750. Cincinnati, O.

Temperance.

Some True History.

There is a community in this State which furnishes history worth studying by both temperance and anti-temperance people.

Six or eight years ago, about the only ones who would lead the temperance fight for that community were two young men. Arrayed against them were some half-dozen saloons, with their scores of friends, and an indifferent public.

The issue was joined, the battle was hot and dangerous for the champions of right; but year after year witnessed a change of sentiment, until not a saloon exists in the entire community.

The young men still live, honored and loved by every true man and woman, and are blessed by many wives and mothers for their noble work.

But what of the leaders on the other side? Take their names, go search for them where you may. As you enquire among the people of this one, the answer will be: "Well, he went to the bad, drank himself to death;" of another: "Hard drinking caused him to expose himself, and he died of pneumonia;" of another: "Yes, he is dead, neglected his business, got in debt, and in a drunken frenzy killed himself;" of another: "He died suddenly."

The friends of temperance may well labor on, feeling assured of victory, for the Lord omnipotent is on our side, and the men who oppose us will be swept away. Hear the word of the Lord:—

"For evil doers shall be cut off;" "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be;" "For the arms of the wicked shall be broken;" "When the wicked are cut off thou shalt see it."

Mark well the words we now write; remember them in the future; consider what representatives and senators were liquor men in the last legislature. Who were the lawyers that worked to fasten the saloon on the people? Look at the whiskey men in your communities; note down their names, ages, standing, etc., and then watch their future. Public sentiment, as it is being permeated by the temperance idea, the prohibition of things which mar and destroy, will turn out of places of honor such men. God will not suffer His cause to be overthrown.

Obituaries.

REID.—Died, at Mimosa, on the 7th inst., our sister in Christ, Mrs. Henry Reid, Jr., aged forty years. A patient sufferer for many years. She leaves a loving mother and father, sisters and brothers, and a husband and four children to sorrow, but not as those who have no hope.

Everton, May 9, 1891. P. B.

WARNER.—Died, May 14th, 1891, at his residence in Otterville, J. J. Warner. Another one of earth's pilgrims weary with life's battle has lain aside his armor and gone to be with Jesus. Bro. Warner was born in the State of New York, but spent the earlier part of his life in Ohio, where he began to preach the Gospel. His efforts resulted in many turning to the Lord. Thirty-four years ago he came to Canada. He labored about two years at Selkirk in the township of Rainham. In order to support his family he was obliged to return to his business as match-maker. Bro. Warner's medicines are well known throughout the greater part of Ontario. He has, during the past few years, preached occasionally, but not regularly. I have never met a person who could quote so correctly from the New Testament, giving chapter and verse. At one time Bro. Warner could quote the whole of the New Testament. He had a masterly way of putting the first principles of the Gospel before his hearers, and many a D.D. has felt the force of his logic. He was never afraid at any time or place to give a reason for the hope that was in him, but best of all he loved to take of the blessed Christ and His perfect example. He attained to the ripe age of three score and thirteen.

If faults he had, he who has none Is ready first to cast a stone; His virtues may we emulate And meet him at the golden gate.

M. PUTMAN.

BROOKS.—Died, at Dufferin Bridge, Parry Sound, on the 23rd of March, 1891, William Brooks, in the seventy-third year of his age. The writer was invited to speak to the friends and neighbors on the occasion of his funeral. He was buried on his farm near Novar. Our late Bro. Brooks was a member of the Christian church for more than fifty years, and was in many respects an extraordinary man. He was very critical, and slow to accept anything taught him until he had sufficiently weighed the argument pro and con; then if true he would accept of it at once and glory in it. He fell in with our presentation of the Truth very readily. I think he was born in the State of New York, but came to Ontario in his youth and was married to a Miss Pickle, who survives him. He leaves several brothers and sisters and several sons and daughters to mourn his loss. In the township of Perry he gathered quite a number of members together and did what he could for perishing souls; but his stern manner, his love for criticism, and his strict adherence to principle, made him rather unpopular as a preacher, and he did not succeed very well. However, his departure will be severely felt by many, and his influence for good will last longer than this earth. May the Father in heaven comfort the heart of Sister Brooks in her declining years.

A home in heaven, what a joyful thought. W. M. CREWSON. Huntville, May 1, 1891.



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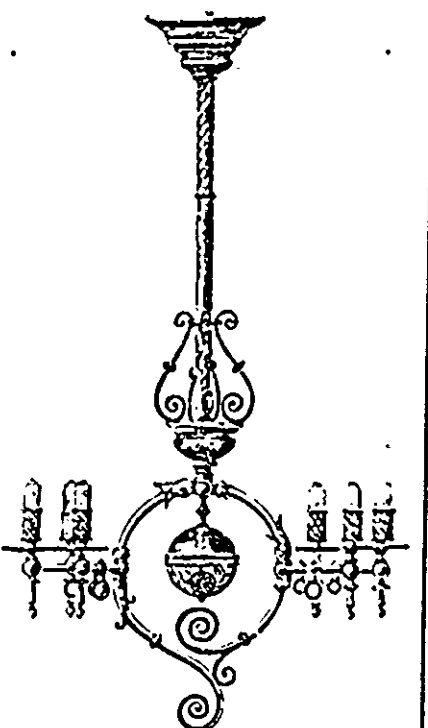
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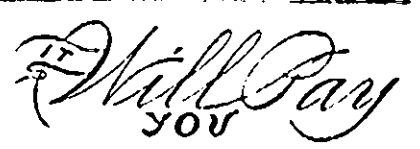
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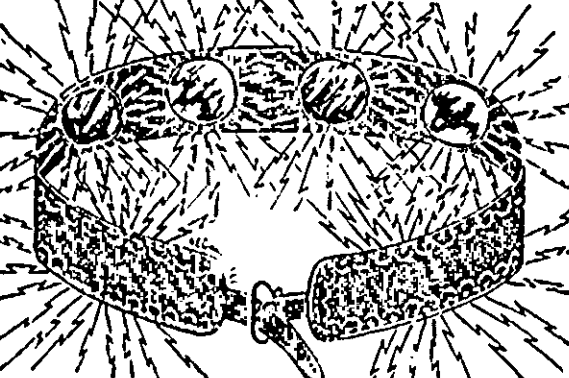
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