

The Canadian Evangelist.

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

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The Canadian Evangelist

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

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

Worth While.

I pray Thee, Lord, that when it comes to me
To say if I will follow Truth and Thee,
Or choose instead to win as better worth
My pains, some cloying recompense of earth—

Grant me, great Father, from a hard fought field,
Forespent and bruised, upon a battered shield,
Home to obscure endurance to be borne
Rather than live my own mean gains to scorn.

Far better fall with face turned toward the goal,
At one with wisdom and my one worn soul,
Than ever come to see myself prevail,
When to succeed at last is but to fail.

Mean ends to win and therewith be content—
Save me from that! Direct Thou the event
As suits Thy will: where e'er the prizes go,
Grant me the struggle, that my soul may grow.—*Scribner's.*

Puseyism: Its Lessons for Some Teachings of To-Day.

BY JOHN HALL, D.D., LL.D., NEW YORK.

The study of the history of "religious movements" is profitable in many ways, and the section of nominal Protestants in England known formerly as "Puseyites" is suggestive at the present time.

Born in 1800, graduated in 1822, next year chosen a "fellow" of Oriel College, Oxford, and giving 1826 and 1827 to study in Germany, Edward B. Pusey was prepared for the appointment of Regius Professor of Hebrew, and made a canon of Christ Church. There was being developed at that time a school of thought sometimes described as "High Church." The "Tracts for the Times"—from which the name "Tractarian" was given to the party—was begun in 1833, and for three of them Pusey was responsible. As canon it was his duty to preach occasionally, and a sermon of his on the "Holy Eucharist" made such an impression that he was suspended from preaching in the University pulpit for three years. His reviews, however, were pushed upon other lines, and he, Keble, and Newman were the main leaders in the direction of High Churchism, which came to be called Puseyism. Newman left the Anglican

for the Romish Church, and Keble laid out his talents largely in the line of poetry. The high character, surprising literary industry and recognized learning of Pusey made him a great power, until his death, at Ascot Priory, in 1882. Beyond the temporary suspension from the pulpit in the University, for which the Vice-Chancellor was responsible, and beyond sharp criticisms upon his views by evangelical Churchmen and Non-conformists, he was not checked in any way by the authorities of the Church. He had all the influence of a recognized clergyman and of an influential teacher, and left his impress upon the minds of multitudes, clerical in the first instance, and through the clergy, of laymen. It was always easy for a curate, if criticised for his teaching, to say: "Why, there is Dr. Pusey teaching as I do, in a foremost position in the Church; why should I be found fault with?"

What has been the influence thus exerted over the English Episcopal Church? The suspension of Pusey drew attention and sympathy toward him. The sermon which was thus censured was published, and 18,000 copies of it were sold in a short time. The study of patristic literature became a favorite pursuit with many. The language of religious life became changed, and the ceremonial began to have an importance not before attached thereto. The "Church" became magnified; the clergy became associated with an official capacity to give efficacy to the sacraments, and what most of the readers of this paper regard as Bible Protestantism lost its place in the pulpits and in the views and religious life of the people.

There is always danger, however, of an outsider coloring his presentation of what he does not accept, and it is easy for a reader to account for, and ignore the force of, his language by reference to his being of another denomination and so ignorant or prejudiced. Let us see, therefore, how the influence of Pusey and his school is regarded as telling upon the Church of England of to-day, by a distinguished clergyman of that Church, and also known as a canon, though now an archdeacon.

Farrar's name is well known in America. He recently spoke at the meeting of a Church Union, declared that a crisis in the Church had come, and that the laymen must move if a "dominant majority" was to be held back from destroying the Protestantism of the Church. He gave figures to show how Ritualism—which is now a more common name than Puseyism, of which it is the logical outcome—had gained in numbers and influence. He indicated and characterized strongly three elements of this type of religion. The first of these is sacerdotalism. The minister is a priest in a sense, as he argued, never sanctioned in the divine Word. *Transubstantiation* was the second point to which he called attention, illustrating the current view by quoting a distinguished prelate who declared in a cathedral pulpit that "his God lay on yonder altar." Hisses and cries of "Shame!" indicated the feeling of the audience to which Farrar spoke. *Auricular confession* was the third of the features to which the arch-

deacon called attention in language peculiarly strong and graphic, describing a young priest, ignorant of much, very stupid, publishing to his people that nobody could properly come to mass until he had knelt before him, his confessor.

We do not dwell on the extent to which this form of religious thinking is being diffused, nor do we discuss the question whether it leads to Romanism, or—as the archdeacon thinks—to atheism and barbarism. We content ourselves with indicating the fact that certain forms of teaching endured, not refuted, not protested against, not guarded against, may have certain attractive elements in them, may be commended by interested, earnest and learned men, and yet may conduct to a condition of things which every intelligent lover of the Bible may deplore, and of which thousands may reap the bitter fruits. Pusey, whose original name was Bouverie, inherited the blood and the traditions of the Huguenots, but able, learned, earnest and intense as he was, he sowed seeds, the crop from which is not wheat, but weeds, and the growth of which is creating just and natural alarm.—*Presbyterian Banner.*

The Holy Places.

The *revelation* of the Emperor Helena, to whom was pointed out, in the middle of the fourth century, the place of the Crucifixion, will not convince any reflecting person who learns that she also accepted as true the discovery—the "invention," as it is called—of the Cross and the crosses of the two thieves. Sacred criticism was not yet born. Pious frauds were then, alas! the daily bread of certain Christians, who doubtless thought that by legends they contributed to edification. Thus the builders of the twelfth century, succeeding those of the fourth, constructed the basilica of the Holy Sepulchre. They thought they rendered service to God by honoring, with a great mass of masonry, the places they considered thrice holy. The intention was good. May, the just Judge take account of it. If they have not strengthened my faith, truly it is not their fault. Their edifice proves nothing for or against the authenticity of the places. To be absolutely sincere, I avow that in my opinion, the edifice proves rather more for than against the authenticity; for the people of the fourth century were much nearer the time of Christ than we are, and, if by chance a remnant of tradition existed, pointed out with some exactness the sacred places, it was much easier for them to get hold of the tradition than it would be for us.

If I may dare to argue concerning Jerusalem, with which I am but slightly acquainted, from Rome, which I know very well, I venture to remark that one should not be in haste to distrust tradition when it designates places. Recollection is singularly tenacious when it is attached to a name. Of this, profane as well as Christian, antiquity furnishes thousands of examples. The most complete destruction does not change as much as might be thought the topography of a town several times destroyed, or the physiognomy of its quarters; especially when the lines of

the town have been traced by hills like Rome and Jerusalem. In vain have accumulated ruins raised the soil several meters. The sacred edifices have been rebuilt on a higher level, but always over the same place; witness St. Clement of Rome. Witness also the Mosque of Omar on Mount Moriah. Thus, perhaps, it may be with the Holy Sepulchre.

If Providence should bring me again to the Holy Land, I would climb again, like so many others, the Mount of Olives or the bellies of Bezetha; I would search with my eye for the rounded hill under which extend the quarries which are called the Prison of Jeremiah, and I would say to myself, "Calvary must have been somewhere here." I should, however, not be certain and should think myself fortunate at not being able to be certain. Here or there, what matters it? It is the great historic fact of the Crucifixion which saves me. It is the great moral triumph of the Resurrection which lifts me up. The stones beneath which sleep so many dead will not give me the victory. The great cemeteries in which are interred whole peoples—Jews, Christians, Mussulmans—these speak to me of death, and what I have need of is life. Why should we seek among the dead for him who is alive? Our God is the God of the living and not of the dead.—*Theophile Roller in the Revue Chretienne.*

The Study of Vocal Music a Necessity for Making a Good Citizen.

J. P. IOWELL.

When I arrived in Oregon more than seventeen years ago, I expected to engage in teaching congregational singing in the Church of Christ, as I had been doing in the east. But, in this matter, I met disappointment and reluctantly gave up the field. Not willing, however, to give up my profession and venture into some calling in which I had no skill, I located my family and immediately returned to the east to continue my work in churches desiring my services. Since locating in Oregon, I have been making almost yearly trips to and from the states, in order to pursue the work of my choice. These long journeys from my family are becoming tiresome, and I have decided to make a renewed effort at my work on the Pacific coast, but this time have chosen California as the field in which to work. I propose to work in the church, or in communities where there may be no church, in teachers' institutes and in private families.

I regard the work of teaching vocal music as of very great importance to the church and to the world—even next to preaching the gospel of Christ.

To secure the best results from a service of song it should be an intelligent service, but it can only be made so through the study of the science of vocal music. I know that some good people may object to my idea of vocal intelligence in song worship; but, let this be as it may, intelligence, properly used, is nevertheless a means of grace. I am not wise enough to understand how anyone can make due use of song, melody without vocal intelligence.

That I may be able to show the influence of the study of vocal music over that of the mere rehearsal of song by rote, and no song at all, allow me to divide humanity into three general classes. First, a class that does not sing at all; second, a class that sings by rote, instinct; and third, a class that sings by note, intelligence.

Now, allow me to name five classes of public sinners. First, all those who are in prison for crime committed; second, professional tramps; third, the vicious; fourth, the anarchist; fifth, the infidel.

Now, my argument for the study of vocal music as a means of purifying the world can be made clear. Note the following facts, and if you are a true Christian or a moralist you will disprove them or I will have gained your influence in favor of the study of vocal music.

1. A large per cent of criminals do not sing at all. They belong almost wholly to the first two of the foregoing divisions of humanity.

2. Tramps that sing at all sing by rote. They also belong to the first two divisions.

3. The vicious person who could sing even a very plain piece of music by intelligence I never met. Place this class in the first two divisions also.

4. In England the musical societies aggregate 68,000 members, in Germany the aggregate is 79,000 members. In neither country has the name of an Anarchist ever been enrolled as a member of a musical society. This class belongs largely to the first division of humanity.

5. Infidelity has not yet given to the world a single first class vocalist nor a single volume of well written vocal music. The infidel has his place very largely in the first division of humanity. This leaves the intelligent singer a very pure person, and criminal records show the calling to be as free from crime as that of the ministry. In fact where would these five classes of public sinners come from if all the world were intelligent singers? Thousands of these classes have heard the gospel, some have been ministers of the gospel and hundreds of them sing by rote, some of our most beautiful gospel hymns in rockery. A compulsory education in vocal music would, in time, almost, if not wholly, abate the sinful classes of which I have spoken. The religious society that would take up the cause of vocal music and labor with educators and legislators until it has been adopted in all the public and private schools of the land as a common branch of study, would rear a monument to itself that would never crumble. Some one start the work.

I would be glad to begin teaching early in August. I expect to teach for a salary or by the scholar. Any church can have my services by making application. Any school teacher wishing to understand the Tonic Sol-fa system of music so to teach it, can have my services by forming a class for me in his neighborhood. I will give individual drill in sight singing, vocal culture and on the violin. My methods of vocal drill are somewhat new, and are so simple that musical children eight to ten years of age can become able in a very short time to pitch tunes in any key. As early as possible address me at Dundee, Oregon.—*The Harbinger.*

Contributions.

The Commission vs. Denominationalism.

XVII.

T. R. KNOWLES.

In opposition to the New Testament teaching of a free and conditional salvation to all mankind, and, as Herod and Pilate "were made friends together," who before "were at enmity," in condemning the Son of God, so Calvinism and Universalism unite in the advocacy of a non-conditional salvation. Here these two are made friends, though, at enmity, touching the extent of its provision; the one claiming "All men will be saved," God "will finally restore the whole family of mankind to holiness and happiness;" while the other declares, "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death." (Confession of Faith, ch. iii.) It is plain that neither of these systems teach the necessity of faith or of obedience in order to salvation, notwithstanding the declaration of Christ, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Quite true, as an elderly Christian once said, "Calvinism and Universalism are like two young night-hawks, they run away in opposite directions from each other, although they were hatched in the same nest." Let it be noticed, then, that denominationalism makes man an irresponsible being, by making him the creature of fate. He must either act or not act, just as God has unalterably decreed. He is a mere machine, as much so as a clock. Obedience or disobedience is out of the question, as far as freedom of will or action is concerned. For, "these angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." So teaches the Confession, ch. iii.

And further, the same chapter declares, that, "those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving Him thereunto," etc. But, of the other class it says: "Neither are any others redeemed, by Christ effectually called, justified, adopted, sanctified and saved, but the elect only." (Ch. iii. 6.) "The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, to pass by, and ordain them to dishonor and wrath for their sin, to the praise of His glorious justice." (Ch. iii. 7.)

All this is in harmony with the Articles of the Synod of Dort, which declare, "God willed that Christ, through the blood of the cross, should, out of every people, tribe, nation and language, efficaciously redeem all those, and those only, who were from eternity chosen to salvation, and given to Him by the Father." And, "He decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them." And yet, the gospel goes on the supposition that man is a responsible being, blessed with the power to believe or disbelieve, to obey or disobey, the will of God. Hence Christ said that "God sent not

the Son into the world to judge the world, but that the world should be saved through Him." And, "that whosoever believeth on Him should not perish," etc. And also, "that repentance and remission of sins should be preached in His name unto all the nations," etc. "And the gospel was to be preached 'to the whole creation,' assuring that, 'he that disbelieveth shall be condemned;' and that 'now he commandeth men that they should all everywhere repent;' and men are commanded to 'believe on the Lord Jesus Christ;' to 'work out' their salvation; to 'make their calling and election sure;' to be faithful unto death," in order to win the "crown of life." All of which is meaningless, of course; a mere show of words, a prodigious sham! Calvinism being true. Teaching, commanding, warning, promising, and threatening a man with respect to obeying or disobeying, when he is utterly helpless to do anything of himself! Yet such is the teaching of the creeds.

Man is "wholly defiled in all the faculties and parts of soul and body," says the Confession, while Rev. Mr. Rice says: "Without the special agency of the Holy Spirit, all must die in depravity and be eternally lost." (Deb. 625.) And Calvin says that, "without the regenerating grace of the Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it," and this, because, "our nature being so totally vitiated and depraved." And, although he has the gospel, which "is the power of God unto salvation to every one that believeth," and "by which also ye are saved," said Paul to the Corinthians, yet he cannot accept it until forced to do so, by the Holy Spirit, if one of the elect, or forced to reject it if he is one of the non-elect.

Mr. Rice, in his debate with Bro. Campbell, while laboring "in further confirmation of the doctrine of man's total depravity"—first admitted that "every individual must experience a radical change in his moral character before he ever will love God or embrace the gospel of Christ." Then asks: "But are the truths of revelation sufficient to effect this change? They are not." Again, he says, the gospel of itself is "insufficient to renew and sanctify the depraved hearts of men." Mr. Rice continues: "We believe and teach, that in conversion and sanctification there is an influence of the Spirit in addition to that of the word, and distinct from it, an influence without which the arguments and motives of the gospel would never convert and sanctify one of Adam's ruined race" (pg. 628). Again, "Conversion and sanctification never can be secured, in the case of one of our race, without an agency of the Holy Spirit in addition to the truth, and distinct from it" (634). And Prof. Crawford, in a debate with J. S. Sweeny, undertook "to prove and defend in public debate," "that the word of truth alone, or mere moral suasion without direct spiritual agency, cannot effect the renewal or conversion of a soul, dead in trespasses and sins." And in the defence of his proposition, the Professor said, "I find no fault with the quotation he (Mr. Sweeny) gives from a Baptist author (J. W. Hayhurst), God has given us no means by which sinners can be converted, or a general revival take place, irrespective of the direct agency of the Spirit" (pg. 79). Again, the Professor said, "I say the Holy Spirit does act immediately in preparing for the entrance of the truth, etc." That is, the Holy Spirit must be received by the sinner first, before he has or can receive the truth. Not-

withstanding, the statement of Jesus, respecting the Holy Spirit, saying, "Whom the world cannot receive."

Of course, the "totally depraved" cannot act until acted upon; nor are they responsible, since, as Dr. John Owen says: "There is, then, in the regeneration of the souls of men, not only a moral, but a physical, immediate operation of the Spirit on their minds by His power and grace. The Spirit of God works internally, immediately, efficiently, in and upon the minds of men in their regeneration" (O. H. S. p. 276), which, in Mr. Rice's language means: "They are first quickened, then they exercise true faith and love." That is, they must "be quickened," and have "spiritual life" before they can believe. "He is first alive, then he acts," says Mr. Rice (Deb. 692). Peter, of course, did not so understand it. For, when speaking of the conversion of the Gentiles at the house of Cornelius he said that God "made no distinction between us and them, cleansing their hearts by faith," not in order to the exercise of faith. The New Testament everywhere talks to man as a responsible, acting creature and teaches him to hear, believe, obey; and that the gospel is "living and active," and "the power of God unto salvation to every one that believeth." "No," says Calvinism, "without this abstract influence of the Holy Spirit the Word of God is a dead letter" (Our Rel. Denom., 19). And, says Mr. Rice, "The gospel alone is not sufficient to effect their conversion." And the Shorter Catechism says: "Who can change a sinner's heart? The Holy Spirit alone."—James, who said "of his own will begat he us with the word of truth," take a back seat!

Denominationalism makes the sinner utterly powerless (1) by the eternal decrees, (2) by total depravity, (3) by stripping the gospel of its power, and (4) by making faith the direct gift of God. Let us hear some of its utterances. "We believe," says the Bap. Ch. Manual, "that repentance and faith are sacred duties, and also inseparable graces wrought in our souls by the regenerating spirit of God." And Rev. N. L. Rice maintained that, "Regeneration is the cause of which faith is an effect." (Deb. 704.) And Calvin says, "That some, in time, have faith given them by God, and others have it not given, proceeds from His eternal decree." Again, "He decreed himself to give unto them true faith, to justify, to sanctify," etc., "who were from eternity chosen to salvation, and given to Him by the Father, that He should confer on them the gift of faith." And the Shorter Catechism also says: "Why is faith called a saving grace? Because faith is a gift of God, without which we cannot be saved." And a Catechism of the M. E. Church No. 3, says: "Can we repent and believe of ourselves? No, the power to repent and believe is given us of God." So to the "Homily on Salvation" (Episcopal): "St. Paul declares nothing upon the behalf of man concerning his justification, but only a true and timely faith, which, nevertheless, is the gift of God, and not man's only work without God." (Theo. Inst. ii. 247.)

Again, Calvin says, "But faith in Jesus Christ, and salvation by Him, is the free gift of God," and here quotes Eph. ii. 8, as do most of the others, for this seems to be the chief proof-text relied upon. And yet, a mere glance at the text is sufficient to show that "faith" (pistis), which is feminine, cannot be represented by the relative, "that" (touto), which is neuter. "That" or "this," which the apostle says "is the gift of God," does not refer to, nor agree with "faith," but, to the gracious plan of salvation, which is

"the gift of God." But some were kept out of the gift of faith till rather a late period in their conversion, it would seem, from the following: A Mr. Murray wrote to Mr. Wesley, "I received the gift of faith after I had seen myself a lost sinner." (Lives of the Wesleys, pg. 135.) And Mr. Wesley says: "But I could not understand how this faith should be given in a moment." "But, on Sunday 22," by the testimony of several, that they had given to them "in a moment, such a faith in the blood of His Son," he was convinced, "that God can, at least, if He does not always, give this faith whereof cometh salvation in a moment, as lightning falling from heaven." (L. of the W., m. to pg. 24.) Let us also hear the teaching of Arminius, in his system. Art. 3 reads: "That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will, since man, in consequence of his natural corruption, is incapable either of thinking or doing any good; and that therefore it is necessary to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ." Now, it is time to hear what the Divine Word affirms with respect to faith. Says Paul, "So believeth cometh of hearing, and hearing by the word of Christ." (Rom. x. 17.) "Let God be found true, but every man a liar."

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 25 Wellington Street North, Hamilton, Ont.

THE TREASURY OF RELIGIOUS THOUGHT for August is excellent in every department, and maintains its high standard among the magazines of the day. It is thoroughly evangelical, undenominational and always abreast of the times. Its frontispiece for this month is the Rev. Dr. D. K. Tindall, of the Methodist Episcopal Church, Omaha, Neb., followed by his sermon on "The Abundant Life." There is, also, a view of his church, with a biographical sketch. The Rev. Dr. R. McCheyne Edgar furnishes the noble sermon he preached as Moderator of the Presbyterian General Assembly in Ireland. Dr. W. R. Huntington discourses on Jesus Christ, the Truth Teller. Dr. Joseph J. Lampc supplies the sermon on "The Banner of Protestants" he preached before a body of Orangemen on their anniversary—a sermon that should be read by every Protestant in America. The Leading Thoughts of Sermons are by Bishop J. C. Keener, Prof. D. MacDill, D. D., and Dr. D. Boardman. Dr. Philip Schaff sketches The Apostolic or Patriotic Pulpit. Dr. J. C. Hiden gives Christ's Quotations from the Old Scriptures; Dr. J. Hall shows the Origin and Progress of Puseyism and its Lessons for Some Teachings of to-day; Prof. E. M. Hurl furnishes an excellent article on The Influence of Jesus in Great Art, and Rev. S. P. Cook one on The Lips in Soul-winning. Pastoral Work has—Preaching of the Gospel the Remedy for Scepticism and Young Men in Harness; Thoughts for the Hour of Prayer has—Love's Luring Memorial and Unanswered Prayers. Dr. Momen's Light on the S. S. Lessons is always clear. Editorials are on An Evil of Popularity, Christian Union, Young People in the Church, and Beer—the Great Sabbath Breaker. All departments full.

Yearly subscription, \$2.50; Clergymen, \$2.00; Single copies, 25 cents. E. B. TREAT, publisher, 5 Cooper Union, New York.

The Canadian Magazine's mid-summer (August) number is rich in variety of interesting topics and copious in illustration, and well maintains the reputation acquired by this most creditable of Canadian literary periodicals. In fiction, the illustrated story, "The Backsliding of Elder Pletus," by W. T. James, gives a graphic picture, true to life apparently, of the inner life of a Shaker community in Kentucky. "Accused by the Dead," a capital story by E. MacG. Lawson, is strikingly original in treatment. The illustrated articles are "Something about Hawaii," by H. Spencer Howell; "Upper Canada College," by W. Allan Neilson; and "A Mountain March" in the Himalayas, by A. H. Morrison. Other articles are, "Sir John Thompson and His Critics," a defence of the Canadian premier, by J. L. P. O'Hanly, C.E.; "Political Lessons from the Times of Cicero," by Edward Muek; "Referendum and Plebiscite," by Hon. G. W. Ross, Minister of Education, Ontario; "The Ethics of Tillage," a eulogy of farm life, by Dr. P. H. Bryce; "The Displacement of Young Men," by J. L. Payne; "Concerning Criticism," by Helen A. Hicks; "A Camp Experience," by E. Stewart, D.L.S.; "A Chapter from the North-West Rebellion," by Geo. B. Brooks; "A Canadian in New York," by Elgin Myers, Q. C. Poetry, scientific notes, and book reviews, complete this excellent number of a national review and magazine which no intelligent Canadian can well afford to be without if he wishes to keep abreast of the thought of his own country. Published at \$2.50 per annum by the Ontario Publishing Co., Ltd., Toronto.

"SMALL TALK ABOUT BUSINESS." By A. E. Rice. A banker's business hints for men and women. Published by Fremont Publishing Co., Fremont, Ohio. 66 pages. Paper, 40 cents; cloth, 75 cents, by mail, post paid. Descriptive pamphlets free.

This book, as its name indicates, is a talk about business; a banker's talks to men and women about the common, every-day business affairs of life. It is brimful of useful ideas for young and old, and is a book that should be on every desk and in every home.

Obituaries.

STOUT.—At Rockwood, on the 12th day of May, 1893, George, son of Eli Stout, in his 21st year. Bro. Stout was a member of the Everton congregation and was greatly loved by all who knew him. He was a victim of that dread disease, consumption, and his suffering and distress were intense. Yet with the hope of the Gospel before him, he patiently endured. His Bible was the only book he really desired to know, and his aim in life was to conform to its teachings—to "know God's will and to do it." Almost his last words to me were these: "I know him whom I have believed," 2 Tim. i. 2. Mr. Hart (Methodist minister) and the writer conducted the largely attended funeral services. "Blessed are the dead who die in the Lord." P. BAKER.

What Say They?

In popularity increasing. In reliability the standard. In merit the first. In fact, the best remedy for all summer complaints, diarrhoea, dysentery, cramps, colic, cholera infantum, etc., is Dr. Fowler's Extract of Wild Strawberry. All medicine dealers sell it.

If you have catarrh, we call your attention to the "honest offer" of the Medical Inhalation Company found on another page.

For colds use Slocum's Emulsion, 35c.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario...

The Value of Special Exercises in the Sunday School.

The tendency of the times is towards specialization in every department of activity. And as might be expected, the Sunday-school is falling into line by adapting itself to the times...

1. Children's Day. To the Disciples of Christ Children's Day denotes one specially given to Foreign missions during the month of June...

the Church's total gifts for Foreign Missions. May 1893 see a greater and larger gathering than any preceding year.

2. Roll-Call Day. As is signified by the title, this is a day for a general rally of the school, when the name of every scholar is called from the desk...

A Pawtucket, R. I., superintendent writes this in the Sunday School Times, of Roll-call day:

"Roll-call Sunday is new with us, but has been so fruitful of good results that we shall use it, at least once a year to rally the members of our school. Our vacation season seriously interferes with regularity of attendance and many are inclined to remain away from the school if they have been absent a number of weeks for any reason...

The Disciples of Ohio will observe the first Sunday in September as a "Sunday-school Rally Day." On this day an effort will be made, in the schools of the State, to bring together all whose names are on the teachers' records, together with as large a number of new pupils as possible...

3. Memorial Day. The exercises of this and Roll-call Day are different, yet there is a natural association of ideas, and therefore both might fittingly be carried out on the same day.

The names of all or any who have died during the preceding year are recorded in a memorial book and read to the school on Memorial Day. The exercises of the day should be of a special memorial character. An address by the pastor or an elder might take the place of the lesson study or review...

To attempt to join this day with a Rally Day would scarcely be in keeping with that of a memorial. There is, however, no serious objection to uniting it with Roll-call Day, for while the services ought to be solemn, they should be brightened up by the glorious hope of life and resurrection through Christ.

4. Field Day. This is a day when the Sunday-school takes a day afield for out-door life, like the field-day of the militia. The term, "field day," however, is sometimes used also for a day given to "the field which is the world"—the missionary field, home or foreign. There is a custom in Brooklyn, of 63 years standing, of having an annual Field Day, in which tens of thousands of Sunday-school children, of all denominations, can unite in street and park processions, and in union services, and in out-door games and military

drills. "If such a field-day helps the scholars, in his own thought and purpose, to identify himself with the cause of Christ, and to march for Him in his marching, to live for Him in his living, to be known as loving the purest and the best, it is a day that has value in bringing out the scholars' spiritual energies, which are the ones to be thought of." Of the propriety of the other kind of a field-day there will be no discussion. In view of the fact that our Sunday-schools in Ontario are asked for a Home Mission collection the first Sunday in September, it would be well for our superintendents to arrange for a "Field-day for Home Missions." Get your teachers together and arrange at once for such a service. Adapt your programme to those to be interested. It must be varied, not only in kind, but in those who take part. Awaken the interest of your scholars in the exercises and in the work. And may God's richest blessing be upon you in your labors and service.

We suggest the following programme. Amend it to suit circumstances:

FIELD-DAY FOR HOME MISSIONS.

- 3:00—1. Hymn: "Blow ye the trumpet, blow." 426.
2. Responsive Reading. Psalm cxxi.
3. Prayer by Superintendent or Pastor.
3:15—4. Hymn: "Where are the Reapers?" 305.
5. Ten Minute Address: "Canada's Greatness." By a teacher.
3:30—6. Hymn: "Shout the Tidings of Salvation." 634.
7. and 8. Recitations by ten girls and ten boys, all on platform together: "Canada's Enemies and Perils." "Canada's Hopes and Strength."
3:45—10. Hymn: "Yield not to Temptation." 705.
11. Ten minute address: "Our Home Mission Work." By a teacher or Pastor.
4:00—12. Hymn: "To the Work." 689. 2 vs.
13. Collection for Home Missions. Mark attendance, etc.
14. Hymn: "God Bless our Native Land." 433.
4:15—Benediction.

NOTE.—For recitations, scripture texts would be best; they might, if desired, be varied with poetic quotations that speak of national honor, the value of truth, etc.

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Mr. Lyonde, the enterprising photographer who has been advertising in the EVANGELIST, has opened two new studios, at Dundas and Hamilton Beach. He is doing a splendid business in each of his places of business.

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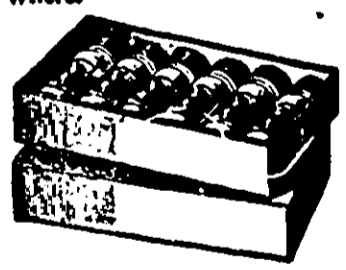
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OUR SPECIAL OFFERS FOR 1893

1. Anyone now a paid up subscriber, who wishes to present a friend or neighbor with the EVANGELIST for one year, may do so by sending us 50c.

2. Should our agents or other friends, who are soliciting subscriptions, find any brethren or sisters who are anxious to have the EVANGELIST, but not able to pay for it, if the names and addresses of such persons are sent to us, we shall put them on our complimentary list, and give them the paper one year for nothing.

3. By the kindness of J. M. Warner, proprietor of the Hamilton Carpet Sweeper Manufacturing House, we are able to offer to anyone sending ten new yearly subscriptions to the EVANGELIST a Grand Rapids Carpet Sweeper, the retail price of which is \$3.50. This offer will hold good throughout the year.

4. We have great pleasure in making the following offer to all subscribers to the EVANGELIST, old and new: For \$1.25 we shall give the EVANGELIST for one year, and a copy of "On the Rock, or Truth Stranger than Fiction." "On the Rock" until recently was only issued in cloth binding, and sold for \$1.50. The edition we offer is bound in paper—good, tough paper, though—and sells for 40 cents a single copy. "On the Rock" is one of the most popular and most useful books ever written, by a Disciple. This is an opportunity to procure it for a trifle.

5. We are very anxious that "On the Rock" should have a large circulation in Canada this year. It is admirably adapted to the religious situation in this country at the present juncture. We should like to place a copy of it in every home the EVANGELIST visits, and in every family in the brotherhood in our land, and we are confident that it would be of great benefit to the cause of Christ were it widely distributed among our religious neighbors. To further such distribution we make this offer: If any paid-up subscriber will send us 50 cts. with the name and address of some person, not a Disciple, we shall send that person the EVANGELIST for three months, and a copy of "On the Rock."

GEORGE MUNRO, 85 Wellington St. North, HAMILTON, ONTARIO.

THE Canadian Evangelist

PUBLISHED SEMI-MONTHLY AT 85 WELLINGTON ST. NORTH, HAMILTON, ONT.

Terms, \$1.00 per annum in advance. GEORGE MUNRO, Editor and Publisher.

All matter intended for publication, and all exchanges to be addressed to George Munro, 85 Wellington Street North, Hamilton, Ont. All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

HAMILTON, AUGUST 15, 1893.

Our Baptist Friends.

Every now and again we receive letters from Disciples describing the attitude of Baptists towards our brethren. Usually, we are told, when a Disciple moves into a place where there is a Baptist church but no congregation of Disciples, the Baptists are very kind to the Disciple, and very anxious to receive him into their fellowship, quite frequently saying that there is not much difference between Baptists and Disciples, and no reason why Disciples should not become Baptists.

Now, it is not our purpose to stir up sectarian feelings, nor make the appeal to bigotry, but since we believe there are still very considerable differences between the two peoples, and moreover, that where there are differences, as B. B. Tyler said in a leading Baptist church in New York city, the Disciples are right, and the Baptists wrong, we feel that it is only our duty to maintain our side of the question, and to exhort our brethren everywhere to stand by what they believe to be the truth of the Gospel.

As to what the Baptist denomination in Ontario really thinks of the Disciples we have several indexes. For example: In the Baptist Book Room in Toronto there is regularly kept for sale a tract, entitled, "No Communion with Campbellites," which is all the more significant for using what is known to be an offensive nick-name of the Disciples. In a late number of the Canadian Baptist the editor maintains that Baptists have a work to do which no other denomination can do. This includes and excludes Disciples, as a matter of course. And what should settle the matter, so far as intelligent and conscientious Disciples are concerned, is a clause in the form of deed for church property, which we are told is generally, if not exclusively, used by the Regular Baptists in this country. We give it here in full, that all may peruse it at their leisure:

"To have and to hold, unto the said Trustees, and their successors, for ever, by the name of 'The Trustees of the . . . Baptist Church, . . . upon trust that the same shall be held for the use, for the purposes aforesaid, of the members of a Regular Baptist Church, which church shall be exclusively composed of persons who have been baptized by immersion on a personal profession of their faith in Christ, and holding the following doctrines, that is to say:

"The being and unity of God; the existence of three equal persons in the God-head; the inspirations of the Old and New Testaments; the total depravity of man; election according to the fore-knowledge of God; the Divinity of Christ and all the sufficiency of His atonement; justification by faith alone in the righteousness of Christ; the

work of the Holy Spirit in regeneration; perseverance of the saints; the resurrection of the dead; the final judgment; the punishment of the wicked and the blessedness of the righteous, both eternal; the immersion of believers in water, in the name of the Father, Son and Holy Spirit, the only baptism; the Lord's Supper, a privilege peculiar to baptized believers; a church, a company of baptized believers voluntarily associated and meeting in one place on the first day of the week for mutual edification and the maintenance and propagation of these doctrines; the word of God a complete and infallible rule of faith and practice; the religious observance of the first day of the week; and the obligation of every intelligent creature to believe the record which God has given of His Son."

Now, it is clear that the above is a Creed to all intents and purposes, and a Calvinistic Creed at that. Do Disciples wish to subscribe to that?

Foreign Missions.

We hope that our readers are taking notice of what Bro. A. McLean has to say from time to time with reference to the Foreign Mission Fund. It is far below the needs of the work—the urgent demands of the men and women in the field. Times are, at present, very dull in the States, and they are not very brisk in Canada; but we beg to say, what will not be contradicted by any friend of Foreign Missions, that the last way to economize is by cutting down our offerings for the support of the devoted missionaries in heathen lands. We cannot think of anything more disgraceful than for a Christian people to be forgetful of their representatives in foreign lands. The more we learn of the life the missionaries have to live in India, China and Japan, the more we admire their zeal, and marvel at their patience and self-sacrifice, and the more deeply we feel how mean it would be to allow them to want, or be distressed over the matter of ways and means.

We have reason to believe that the readers of this paper generally contribute more or less to Foreign Missions. We wish to suggest to them that in the present emergency, we should all give something more than our ordinary contributions if at all possible. Send to A. McLEAN, Box 750, Cincinnati, Ohio.

Was He Drunk?

It seems to be probable now that Admiral Tryon who gave the order that caused the loss of the Victoria and the four hundred on board, was under the influence of strong drink when he gave the fatal orders. What is not strong drink the cause of? Leo Tolstoi says the great famine in Russia a year or so since was caused by drunkenness. The Paris, Texas, horror was caused by the sale and use of alcoholic liquors. And yet it is foolishly said that if you let liquor alone it will let you alone.—Missionary Weekly.

In a number of our United States exchanges we find paragraphs more than hinting that Admiral Tryon was intoxicated when he gave the fatal order which had such disastrous results. It is natural that British and Canadian papers, too, should prefer to conceal any circumstance which would be discreditable to the great naval commander, but if drunkenness were the cause of the calamity, that should be as widely published as the story of the terrible catastrophe. We do not recollect seeing anything in a Canadian paper even hinting that the Admiral was drunk. We should like to know the fact in the case. Perhaps some of our city dailies can enlighten us.

The Christian Leader is out in a new form and new dress. It is now a 12x14, 16 page journal. It is one of the best looking papers that come to this office.

Notes.

That which is best, and purest, and holiest, and most enduring, should be our chief concern.

That is a suggestive verse, 3rd John 2: "Beloved, I wish above all things that thou mayst prosper and be in health, even as thy soul prospereth."

A prominent young preacher in Toronto who is earnestly opposed to the Sunday street car, upon being taunted with the fact that he had used a hack on Sunday, is reported to have acknowledged the same, but to have at the same time declared that he would never do it again. If Sunday cars become an established institution in Toronto, the same preacher will use them when convenient—not at first, perhaps, but after a few months. It is well to be a little careful what we promise to do, or not to do, when we are excited.

Our Omnibus.

A post card from Bro. G. W. Jackson informs us that himself and family arrived safely in England.

We have in Canada the Dominion Churchman, the Evangelical Churchman and the Protestant Churchman, which latter is a new paper, with which we shall be glad to exchange. The three papers represent three phases of Episcopacy.

The South Kentucky Evangelist, published at Henderson, Ky., of which James Vernon is editor-in-chief, is a very promising new weekly. Bro. Vernon recently preached in the Cecil St. Church, Toronto, and also delivered a lecture on Palestine.

We are pleased to note that the Ann Arbor scheme for furnishing Biblical and religious instruction to ministerial students and others interested in such studies, is to be put into operation October 1st. H. L. Willett and Clinton Lockhart will be the instructors.

The unwelcome news has reached us that Bro. E. B. Barnes will leave Bowmanville at the end of this month. We understand he intends to go south. While we regret his departure from Ontario, we wish him well, and good success in his new field wherever it may be.

That which especially distinguishes a high order of man from a lower, and which constitutes human goodness and nobleness, is self-forgetfulness, self-sacrifice, the disregard of personal pleasure, personal indulgence, personal advantage, remote or present, because some other line of conduct is more right.—FROUDE.

We regret to hear that our beloved brother A. McKillop, Sr., of West Lorne, is not improving in health and that there is no probability of his recovery. He is patiently waiting the call to go up higher. May the Lord be very gracious unto him.

Since the above was put in type, we have learned that Bro. McKillop passed away on Wednesday, Aug. 9, and was buried on the 11th.

It is a serious thing to be responsible for the right proclaiming of God's truth to souls; nor is the seriousness lessened when the souls thus entrusted are few. Yet ministers and teachers are oftener anxious to enlarge their responsibility in this direction than they are to discharge aright the measure of responsibility which is already theirs. "If only more scholars would come to our Sunday-school, how much more good we could do!" is frequently on the

lips and in the hearts of Sunday-school workers. "If only we took better care of the scholars who come, how much more faithful servants we should be!" is a sentiment that is neither heard nor acted upon so often as it ought to be.—Sunday-School Times.

Last evening the members of the Elizabeth Street Christian Church held a social in the school-room, at which a hearty welcome was extended to the pastor, Rev. Mr. Fowler, and his family, who have just returned from a lengthy trip in West Virginia. Speeches expressive of pleasure at the pastor's return were made by Messrs. Marks, Rose, Connor, Brown, Giles and Col. Jacks, United States Consul. Mr. Fowler replied feelingly and made a few philosophical remarks on the seasickness (which did not trouble him) which affected his fellow-passengers. Solos were given by Miss A. Smith and Messrs. Warren, Roberts and Smallman, and refreshments were served by the ladies of the church. The school-room was fitted up in a neat and tasteful fashion, and the evening was a thoroughly enjoyable one.—London Advertiser.

A baptismal pool has been built in the Cross Street Methodist Church, Cross and Cleveland streets. J. Clinton Cook and Miss Annie Cook will be baptized in it on Saturday night. The Rev. J. Minnis Johnson pastor of the church, says that he intends to leave to the option of the seeker the mode of baptism, whether by immersion or sprinkling.—Baltimore News, May 19.

We commend this "Methodist innovation" to our Methodist friends generally. They claim great liberality because they say they will either sprinkle, pour or immerse, but unfortunately they make no provision in their church houses for anything but sprinkling or pouring. If they would put baptismal pools as well as ransimal fonts into their churches, the people would soon see the difference between rantism and baptism. Why not give immersion a chance by providing for it? That would be fair.—Southern Christian.

The Christian Oracle of Chicago is responsible for the sharp paragraph below:

The World's Fair Sunday opening question has assumed a somewhat ludicrous aspect. The Directory having tried opening the gates of the Fair on Sundays five or six times, concluded at last that it was not paying them to keep open and issued an order that thereafter the gates would be closed on Sundays. But one Clingman, about the time the Fair opened last spring, sued for an injunction before Judge Stein, which was granted, restraining the Directors from closing the gates on Sunday. They violated that injunction three weeks since by closing, and were summoned before the judge and fined for contempt of court; and now the Fair is being kept open of Sundays, much to the annoyance, we presume, of the Directors and of those boycotting Christian people who were so exultant when Sunday closing was inaugurated, and so exuberantly thankful for that good Providence which had brought it about. Has Providence changed so soon? and must boycotting again be inaugurated? We believe that Divine providence takes into account and overrules even the machinations of evil men as well as the good for his glory and the furtherance of the kingdom of truth; for, as saith the Psalmist, "Surely the wrath of men shall praise thee."

Manitoulin Island.

I had the pleasure yesterday to meet with some excellent brethren who live in this village and its neighborhood. Through a little mismanagement, chiefly on my part, two different hours were named for the meeting, so I spoke for a short time twice in the afternoon.

Several brethren drove in from Ice Lake and we had a small but delightful gathering for their sakes at the second appointment. They are mostly Scotch and as firm and solid in their religious integrity as the Rock of Gibraltar, and very zealous for the spread of the truth on this island. Bro. Thos. Robertson and Bro. Archibald are men of no mean talent and they are preaching in the region beyond where they live. I had a most affectionate parting with them, regretting most sadly that I did not feel equal to comply with their earnest solicitations to go back and labor for a while with them. They urged me to ask Bro. Lister or some other preacher to be sent among them. In the farewell hymn—"God be with you till we meet again"—which was sweetly sung by them, I felt a most delightful and refreshing emotion of Christian love which I shall never forget. E. SHEPPARD.

Gore Bay, Manitoulin, July 31, 1893.

P. S.—I think it will not be out of place to recommend to any of our readers who need recuperation or diversion, in a health giving trip, to take the one I am just finishing. The scenery from Collingwood to Mackinaw Island is varied and romantic in the highest degree. The air is pure and refreshing and the accommodation on boats of the Great Northern Transit Co. excellent. The fare is very low and every thing of the most commendable character. My trip was made on the Baltic of this line and I have been much pleased with the complaisance and kindness of its officers. E. T.

Church News.

WEST LAKE, Aug 11, 1893.—Since last report of the work at West Lake, I have engaged with the church for another year. Thanks to those who have written me from other fields in regard to this matter.

J. D. STEPHENS.

MIMOSA, Aug. 7, '93.—Bro. W. G. Charlton has been assisting the writer in a meeting at this place. Thus far eleven (11) persons have confessed Jesus as the Christ; five of these last night. We are strengthened.

Aug. 9.—Our meeting is interesting. Ten additions since former report; 21 to date.

P. BAKER.

HAMILTON.—John Munro preached in Hamilton, Aug. 6th. We are informed that he delivered two good sermons. As we have never heard him preach, we have to depend upon others for an idea of how he does it. We have often given him a chance to preach to us, but he invariably declines, not wishing, as he says, to miss one of our able (?) sermons.

TORONTO, Cecil St.—The writer had the privilege of worshipping with the Cecil St. Church on Lord's day, Aug. 6th, and of listening to two good sermons preached by Bro. J. E. Powell, the new preacher there. The congregations were good for the season. The church is looking forward hopefully, and determined, with the Lord's help, to push the work during the coming fall and winter. As we have said over and over again, the Cecil St. Church deserves the hearty and continued support of the Disciples in Ontario.

G. M.

BEAMSVILLE, ONT., Aug. 2, 1893.—We commenced a meeting here July 26, assisted by Bro. Jeff. K. Snodgrass, of Reed, Ind. On Sunday we held the meeting in the grove, and all the congregations of the Disciples of Christ were represented. The audi-

ence was large, numbering about 700. Closed the meeting to night. Three added to the church. One baptized this eve after services. Yours in the furtherance of the truth, H. F. STEVENS.

EVERTON, Aug. 7, '93.—The Everton and Mimosa churches granted the writer the privilege of being absent for the purpose of assisting Bro. J. D. Stephens in a meeting at West Lake. West Lake is about 135 miles east from Toronto, in Prince Ed. Co. As a pleasant place to spend a few weeks in the summer it has few equals, its cool lake air and shady roads making it a delightful place. Bro. Stephens is held in honor for his works' sake, and justly so. He understands how to arrange things so that it is a pleasure to labor with him. Mrs. Baker and myself will not soon forget the kindness of the West Lake brethren and friends. P. BAKER.

WEST LORNE, Aug. 5, 1893.—The Christian Endeavor Society of West Lorne were treated to a lecture on the Montreal Convention given by Bro. McMillan, of Glencoe. As every one knows, Bro. M. is an out-and-out Endeavor man, and it is only just to say that he treated his subject in a masterly manner, and we think his lecture would be beneficial to other societies, as we know it has been to ours. The work here at West Lorne is progressing as usual. I saw no account of the June meeting, at Eagle, reported in EVANGELIST, and though it is a little late, yet I would say that Bros. Sheppard and Sinclair were present with Bro. Ainsworth at the meeting, and the hearts of the disciples were there encouraged, after hearing one of Bro. Sheppard's powerful discourses, at seeing a young man, son of Bro. John Ferguson, boldly confess his faith in the Lord and follow Him in the appointed way. Bro. S. intended to have kept the meetings going on for a few nights, but his physical powers were not sufficient to stand the strain. J. A. M.

LONDON.—I lately had the pleasure of spending a Lord's day in London. The church of The Disciples of Christ in that city are faithful and zealous, and are actively spreading the knowledge of the light of the gospel. The Sunday school, the prayer meetings, the meetings of the Y. P. S., are all well attended, indicating an interest by the old, the middle aged and the young, in the great work which the church there is certainly accomplishing. The constant increase to the church by accessions by primitive obedience, at almost every meeting, is very refreshing. The gospel is faithfully and fully preached by Bro. Fowler; and the large congregations who come regularly and listen attentively, is a manifest evidence that the message of the gospel, faithfully and lovingly preached, is what the earnest enquirer wants and needs. Bro. Fowler, earnestly assisted by Sister Fowler, is doing a grand work in London. If we really desire success in the cause of Christ, we must be co-laborers with God.

HUGH BLACK, Rockwood, Ont.

You want good work out of your preacher; you demand that he should always be at his best. Reduce the temperature of his brain, and increase that of his heart, by keeping him free from care; and he can then give you his best, in everything.—Pacific Me. dist.

No good blood is made by the Dyspeptic. K. D. C. makes good blood by restoring the stomach to healthy action. Ask your druggist for it.

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. Windatt, Howmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Edward Tolton, Ospringe; Enos M. Campbell, Toronto Junction; A. J. Thomson, Hillsburg. All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 85 Wellington St. North, Hamilton, Ont.

FORM OF BEQUEST.

The following clause, if inserted in a duly executed will, may be used in making a bequest to the Co-operation: "I give and bequeath to the Co-operation of Disciples of Christ in Ontario, the sum of dollars, for the use and purposes of the said Co-operation." Space does not allow us to state many principles of law involved in making a good and valid will; but if you cannot secure the services of a competent solicitor, observe strictly the following legal formalities as to execution in Ontario: The testator must select two persons to witness his will, both of whom must be present at the same time and see him sign it, and the witnesses must each sign as witnesses in the sight and presence of the testator. The attestation clause which they sign might contain a statement that this was done.

CONTRIBUTIONS.

Mrs. R. Wood..... \$5 00 S. S., Owen Sound..... 2 20 Y. P. S. C. E., Kilsyth..... 1 00

We are happy to inform our friends that the Board has received the legacy of \$5000 left to our Home Mission work by the late Bro. Abram Farewell, of Oshawa. The Board will meet in Guelph, Aug. 18, to take steps to carry out the instructions of the Annual Meeting as to the disposition of it.

This large bequest should set our people thinking. In comparison with our religious neighbors, we have received very little from bequests. Our brethren and sisters seem not to have thought much about leaving some of their property to help carry on the Lord's work after they are gone.

We are glad to see that Bro. Atkin is taking thought for Children's Day for Home Missions. See his department in this number. We hope to hear of many schools adopting his suggestion. It is well to break up the monotony of the regular order of things once in a while.

Again we bespeak the good offices of our friends, the S. S. Superintendents for the Home Mission collection in the Sunday-schools on the first Lord's day in September. We trust that they will try to have liberal offerings. The great thing is to have every scholar give something if possible. We can not expect large individual gifts, but if we have everybody giving even a little, we shall have a goodly sum.

As on former occasions, envelopes will be sent to the schools that usually contribute and to any other that apply for them. The Board will thank the Superintendents if they see them distributed two weeks before Sept. 3rd, and also explain to the scholars the object of the collection.

TO WHOM IT MAY CONCERN.—There is a number of unpaid pledges in our last year's list. The Cor. Sec. notified the parties in the usual way sometime before the annual meeting. He does not like to "dun," but if any of the delinquents see this, he hopes they will take the hint and send on the amount of their pledge at an early date. GEO. MUNRO, Cor. Sec.

If the following statement made by the Rev. Herrick Johnson, D. D., in regard to the terms of admission into the Presbyterian Church, in answering the question, "Why I am a Presbyterian," truly and fully represents the

position of that church, we are unable to understand the existing disturbance in that body in regard to its creed and confession of faith. He says:

"The Presbyterian church says to every applicant for admission to her fold: 'If thou believest with all thy heart, thou mayest.' And the one and only belief she insists on is belief in Christ. The applicant must be a Christian, that is all—a new creature in Christ Jesus, accepting Jesus as Saviour and Master, trusting in Him alone for salvation, and submissive to his revealed will. The candidate may have imperfect views of doctrine, imperfect views of the person of Christ, may be Calvinist or Arminian, Sabellian or Apollinarian, annihilationist or final restorationist, may question infant baptism or stumble at the Trinity; but if he loves the Lord Jesus Christ and trusts in Him as his personal, divine Saviour, and gives credible evidence of it in a Christian life, the door of the Presbyterian church is open to him, and all the privileges of her hallowed communion are his. And the sole and sufficient, because Scripture-warranted, ground of this liberty of entrance to the church is this: that there can be no justifiable conditions of church membership that are not conditions of salvation. Otherwise—this is the strange, unnatural and obnoxious alternative—otherwise, we make it harder to get into the church than into heaven. Presbyterianism is guilty of no such indefensible incongruity. Her gates are flung wide, open like heaven's, for all who are thought to wear the sign of God's children and whose names are presumably in the Lamb's book of life. And for this broad and beautiful catholicity I am in love with my church and a joyful participant in her service."—Christian Evangelist.

What is "Higher" Criticism?" has been clearly answered by Dr. W. R. Harper, President of Chicago University, in a lecture at the opening of the Chautauqua College of Liberal Arts and which is published in the New Christian Quarterly for July, of which we give a single paragraph, which is as follows: "Do you ask what criticism is in its technical sense? I answer in a single word, 'inquiry.' The whole business of a critic is to make inquiry. The literary critic inquires as to the authorship, the authenticity, the style and the character of a particular writing. The historical critic makes inquiry as to the date and details of an historical event and its relation to other events which occurred before and after. The textual critic makes inquiry as to the text of the book or manuscript which is in hand, whence has come the manuscript, what is its state of preservation, what is the element of corruption which has crept into it. It is difficult, however, to separate literary and historical inquiry. History and literature have always been and are inseparable. Shall we then find a single word to describe the process of inquiry which includes both the literary and the historical? It is the word 'higher' as distinguished from 'lower,' the latter being a word applicable to inquiry, which relates only to the text. Though this terminology has been in use now a century, there is concerning it a widespread misconception. Very many, in spite of frequent statements to the contrary, are so ignorant of the whole purpose and scope of criticism as to apply the word 'higher' to a certain class of literary critics, supposing it to have been assumed by them as a token of their superiority."—Oracle.

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NOTE.—During the summer months many people are away on their vacations. As a matter of course the offerings for missions fall off. Those who are dispersed abroad and those who remain at home ought to bear in mind that the expenses of the work do not diminish, no matter how hot or how cold the weather is here in America. Native evangelists and teachers can not keep at work, rooms for schools and preaching services can not be secured, if the receipts fall below the expenditures. Because of the hard times the committee has been practicing the most rigid economy. The missions have already suffered; they are destined to suffer more if the income of the society is not considerably enlarged.

Last year the society expended nearly \$76,000. The Nashville Convention mapped out the year's work, thinking that \$100,000 would be raised this year. It will be seen that only \$53,000 has been received to date (July 26), and the Convention is to be held in Chicago in September. The members and friends of the society ought to see to it that \$100,000 is in hand before the Chicago Convention. It can be done. If those whom the Lord has blessed will do their best, it shall be done.

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

The Foreign Society at Nashville recommended the appointment of two additional Secretaries to assist the present Corresponding Secretary in devising and executing ways and means for reaching churches, Sunday schools and individuals, and in driving with new and unequalled vigor the work of increasing the annual income. The Society has secured the services of F. M. Rains. He will enter upon his work September 1st. He will be financial Secretary, thus leaving the present Secretary free to give more attention to the fields and to editorial work on the Missionary Intelligencer. The new Secretary is as well known as any man in the brotherhood. He has demonstrated his fitness for this position. He will do the Society good service. Under his wise management and enthusiastic and energetic driving, it is confidently believed that the receipts will increase by leaps and bounds, and that the Society will enter upon an era of unexampled prosperity.

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CALENDAR. First term (13 weeks) begins Tuesday, Sept. 26, 1893. Second term (13 weeks) begins Tuesday, Jan. 3, 1894. Third term (13 weeks) begins March 27, 1894. Annual commencement, June 27, 1894. For further particulars write for catalogue. O. G. HERTZOG, E. V. ZOLLARS, Financial Sec'y, Hiram, Ohio. Pres., Hiram, O.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie R. Agnew, 372 Shaw Street, Toronto. Everything intended for this column should be sent to Mrs. S. M. Brown, Wiston, Ont.

O. C. W. B. M.

President, Mrs. W. D. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss Bella Sinclair, Blenheim; Treasurer, Miss Jennie Fleming, Killyth.

A letter is just to hand from Sister Rioch. This is a reply to the letter sent immediately after Convention, containing the Sisters' Greeting. Our missionary says:

My thoughts have many times been with you all during your Convention. I feel sure it was a season long to be remembered by you all, I enjoyed them so much the twice I attended them. The resolution, dear sisters, is such that I am speechless. Truly I am pleased in having such friends, and may I never betray your confidence and always be worthy of you all and of myaviour.

The little girl I have taken gives promise of being a good worker for her Master. It is so hard to get good girls capable of making anything of, that I feel very happy over my good fortune. All are well. I write this mail to the Sisters in the Maritime Provinces; you will get all the news from them,

Yours lovingly,
MARY M. RIOCH.

How cheering to receive loving messages like these from a far country, to know that our dear sister is proving herself so worthy of the confidence reposed in her; to know that already there are visible results of the good work being done. What an encouragement to go on, striving in every way in our power to hold up the hands of those in the field. We know not how long it may be our privilege to work, at any time the message may go forth "the Master is come and calleth for thee." It is for us each one to be found ready, and working diligently "till Jesus come." B. S.

Programme for September Meeting of Auxiliaries.

Topic—"Spiritual fruits; how obtained."

Opening Hymn—No. 583.

Prayer by the president; "More devoted life to Christ's cause."

Hymn—No. 363.

1st. Scripture Lesson—1 Cor. xii, first 13 verses (read by president and members alternately).

Three short prayers by members.

1st subject—"Faith in God's promises."

2nd subject—"Privileges and blessings."

3rd subject—"More love for the Work."

Hymn—No. 733.

2nd Scripture lesson, 1 Cor. xii, last five verses, and xiii chapter in full (president and audience alternately).

Hymn—No. 362.

Closing prayer.

Topic—"Spiritual Fruits—how obtained." (Distribute references among the members to be read in order.)

The more it is investigated, the more impressive becomes the fact that the plan of salvation is a most perfect system; perfect in all its parts or steps. But this perfection only equals its simplicity, and the grand system of redemption, both for the present and the eternal salvation, rests upon a principle—the beautiful principle of love.

Primarily—"God's love"—God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, might not perish, but have everlasting life.

Secondly—"Christ's love"—Christ so loved sin-ridden and fallen humanity that he left His celestial home to die a ransom for us, that we "might have life through His name."

Thirdly—"Our love to Christ"—If

we love Him, because He first loved us, we will be willing to obey and serve Him, complying with the conditions laid down in the Gospel, and by such obedience only can we please God or show our love to Christ. These four conditions—faith, repentance, confession and baptism—constitute the complete requirements of the Gospel, as declared by Christ Jesus. These conditions having been complied with, the Christian life begins.

We may, through the agencies that God has provided, be brought up, from a state of alienation from God into a spiritual manhood, in which, while we retain the limitations peculiar to human nature we may be made "partakers of the divine nature," in as much as we may possess the mind that was in Christ Jesus—that is, a spirit and disposition and affections which are divine.

Not that humanity can ever possess such attributes to a perfect degree or infinite measure (we are finite beings), but we may partake of these qualities according to the measure of our capacity to receive, a capacity that increases as we "grow up into Him, in all things, which is the head, even Christ." As in the natural life, the growth is gradual, so in the spiritual growth, strength and knowledge are imparted daily. As the physical body gains nourishment from the nutrients in the food supplied, so the spiritual strength is invigorated by the food provided—"the Bread of Life."

What then are the agencies by which this spiritual growth is to be carried on? Where can this knowledge be obtained?

Whence cometh this spiritual food?

"Then said Jesus unto them, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven; for the bread of God is He that cometh down from heaven, and giveth life unto the world;" and Jesus said unto them, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

But "Christ is the power of God and the wisdom of God," and "the wisdom that is from above is first pure, peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy;" and Christ said, "Learn of me, for I am meek and lowly in heart;" and again we hear the echo of the words of the Great Teacher, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John v. 39).

The benefits to be derived by obeying these commands are specially noticed in the following passages: Reference 1, II Tim. iii. 14-17; reference 2, Romans xv. 4; reference 3, (Apollos' power), Acts xviii. 24; reference 4, Titus i. 9; reference 5, II Tim. i. 13; reference 6, James i. 21-22.

Prayer and praise are alike commended to the followers of Christ, as means of grace for the up-building of the perfect character. References, Eph. v. 19-20; Heb. x. 24-25.

Fourthly—"The results." Christ's followers were commanded to "love one another, even as I have loved you," and "see that ye love one another with a pure heart, fervently." Love is the essence and test of Christianity, for the perfect law of Christ, which is "the fruit of the spirit is in all goodness and righteousness and truth" (Eph. v. 9); and Paul says in his epistle to the Galatians (v. 22, 24), "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," and it is still more simply pronounced in the following chapter: "Bear ye one another's burdens, and so fulfill the law of Christ."

As knowledge only becomes wisdom when rightly applied, so the knowledge we obtain by the different means of grace may terminate in nought, if we seek not to apply its rules to our daily life and mode of action, for "good works" please God (see Heb. xiii. 15, 16).

Either purpose without action, or action without purpose, is a mistake. Empty resolutions, unfulfilled purposes are of little account.

In physical husbandry men toil for the crops, then in spiritual husbandry there should be a seeking for the fruitage, the anticipations of the glorious harvest should create a love for the toil.

"By their fruits ye shall know them." Likeness to Christ should be the Christian's aim; loving service to the brethren should be the employment; the highest good of those about him should be the desire; growing into likeness and union with God, whose very nature is love, should be the goal to which he aspires.

He cannot mount at once. It is step by step.

Only once was Christ transfigured in celestial glory; through all the rest of His earthly life he walked among the poor, the diseased, the sinful, and healed and blessed them. So doing He wrought a work our finite thoughts cannot measure, and He calls us to follow Him.

On the highways of life, in the daily toil and task, among the poor, the needy and the sorrowing, we shall find our Master, and share His companionship, and thus sharing it, will be led by Him, and grow like Him, ever approximating, but never really attaining to the eminence till after we ascend into His presence, when we shall be like Him, "for we shall see Him as He is." London. L. P.

The Poppy Land Limited Express.

BY EDGAR WADE ABBOT.

The first train leaves at six p. m. For the land where the poppy blows; The mother dear is the engineer, And the passenger laughs and crows.

The palace car is the mother's arms; The whistle, a low, sweet strain; The passenger winks, and nods, and blinks, And goes to sleep in the train.

At eight p. m. the next train starts For the Poppy Land afar; The summons clear falls on his ear; "All aboard for the sleeping car!"

But what is the fare to Poppy Land? I hope it is not too dear; The fare is this, a hug and a kiss, And it's paid to the engineer!

So I ask of Him who children took On His knee in kindness great, "Take charge, I pray, of the trains each day That leave at six and eight.

"Keep watch of the passengers," thus I pray, "For to me they are very dear; And special ward, O gracious Lord, O'er the gentle engineer."

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Is at Sambro, N. S., whence Mr. R. E. Hartt writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good. I was sick and weak and had no appetite, but B. B. B. made me feel smart and strong. Were its virtues more widely known many lives would be saved."

Communion with God is the one need of the soul beyond all other needs; prayer is the beginning of that communion, and need is the motive of that prayer. Our wants are for the sake of our coming into communion with God, our eternal need.—MACDONALD.

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"Christian Character."

Visiting the home of a dear old friend recently, one cheerless wet day I hunted over the old-fashioned bookcase, and forgot grey weeping sky, howling wind, and sounding lake, in this fascinating occupation.

A book, behind the others, in a faded brown cover with the strange musty smell old books always get, bore the title at the head of this, with the addition of "A book for young ladies," by the Rev. B. Newcomb. It is almost forty years since it was published. The style of diction is quaintly, simply correct. The book is the work of a good man, anxious first for the redemption of souls, next that they should "grow in grace and the knowledge of the Lord."

I shall not tire you, I hope, if I tell you something of this interesting old book.

The first chapter is devoted to "Progression." The convert is aptly likened by Peter to a "new born babe." The "new man" must grow up from the feebleness of childhood to the "stature of a perfect man in Christ Jesus." Many think the greatest zeal should immediately follow conversion, but such can not be the case according to nature.

Grace is compared to leaven, whose presence at first in the meal can scarcely be perceived. If its progress or work be impeded by cold, the process can rarely be restored so as not to injure the production. So the Christian will rarely recover from the injurious effects of back-sliding or growing cold in his religious affections.

"The righteous," says David, "shall flourish like a palm tree; he shall grow like a cedar in Lebanon." The palm retains vigor and fruitfulness longer than, perhaps, any other tree, it is too a great multiplier, therefore this figure to "flourish like the palm tree" is full of meaning. The cedar is *perpetually green*, to grow like a cedar means steady progress in the divine life.

"The chief motive which should urge us to seek and maintain an elevated standard of piety is the glory of God."

The word of God is full of promises to such as seek after high attainments in divine knowledge and holiness.

It is necessary to have a knowledge of the doctrine. The general signification of the word doctrine, is the principles upon which any system is founded. As applied to Christianity it means divine truth. It is necessary therefore to study the scriptures. Read with preparation of heart by earnest prayer when secure from interruption. Read regularly, systematically, and with self application. Endeavor always to find what relates or points to Christ. Take notes, revise when re-reading. Go through a book or books with relation to one thing, for instance the Divinity of Christ. Read a book at a sitting to get its scope, then go over it carefully.

"Remember it is the chief business of a life and the work of a life-time to obtain a knowledge of divine things." Charity is the practical application of the golden rule of our Saviour. It comprehends all that is generous, bland and gentle, amiable and kind in the human character, regenerated by the grace of God. It is the bond that holds society together, the charm which sweetens social intercourse, the *Universal Panacea*, which if it cannot cure will at least mitigate all the diseases of the social state.

Of temptation, he says, "Watch over your heart when doing good. It is then that Satan seeks to stir up pride and vain glory. Set a double watch over your besetting sin. Finally keep a constant watch over the imagination.

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Strive after a sanctified imagination, that you may make every power of your soul subservient to the glory of God."

Of prayer the author says much, nothing better than this. The reason why our prayers are not answered is generally to be found in ourselves. I know of but two exceptions. One is when the thing we ask is not agreeable to the will of God. The other is when the Lord delays it for the trial of our faith.

The obstacles which exist in ourselves to prevent his granting our requests are generally some of the following: 1. We may be living in the practice of some sin or the neglect of some duty. "If I regard iniquity in my heart the Lord will not hear me." 2. We may not be sufficiently humble before God. "Though the Lord be high yet hath he respect unto the lowly; but the proud he knoweth afar off." 3. We may not desire the things we ask that God may be glorified, but that it may minister to our own gratification, James iv. 3. 4. We may not be asking in faith, James i. 6. 5. We may be exercising an unforgiving temper, Matt. xviii. 35, Mark xi. 25-26.

"Self-examination and meditation should be habitual." "We should maintain a constant spirit of prayer." I wish there were space for more respecting these important attributes of Christian character. I can scarcely hope our generous editor can spare me enough for this.

I have not touched upon the chapters that deal especially with "young ladies," their foibles and tendencies; no doubt the young ladies will forgive me that omission. But I hope later on to speak of the style of reading in which many young ladies indulge. This worthy writer finds a great deal of fault with us in that direction.

J. R. A.

God's love is best appreciated by those who are most sensitive to their need of it. It is when we are sick that we value a physician's presence and ministry. It is when we have lost our way that we welcome a skilled guide. It is when the darkness has shut in about us that we are cheered by an incoming light. It is when our hearts are crushed and bleeding that love's tenderness and sympathy are most grateful and refreshing to us. It is in hours of bereavement and sorrow that we are able to realize, as never before, how truly our Saviour is Physician, and Guide, and Light, and Friend, and Love, and Peace. And this realization is a blessing unspeakable, whatever be its cost to the soul.—*Sunday-school Times*.

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Young People's Work.

FOR CHRIST AND THE CHURCH.

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

AUG. 20.—Paul or Felix. *Whose example will you follow?* Acts xxiv. 22-27; 1 John ii. 15-17.

Two names are before us for contemplation. We are to look into their history and then choose between them. They lived at the same time, both are historical characters and both were citizens of the greatest nation of ancient days. Felix had been a slave, but had purchased his freedom. He was Roman procurator of Judea. He was the judge before whom Paul was to be tried.

Paul was an apostle. He was a disciple of the meek and lowly Jesus. He was a prisoner before Felix.

"Felix sought men for what he might get from them; Paul, for what he might give to them. The one for what he might be to himself, the other for what he might make them for themselves and for God. The governor was on the lookout for bribes; his prisoner, for souls. Which of these motives acts the more powerfully in one's business, in seeking friendships, in all relations of life, is what makes the difference between the missionary spirit and the spirit of the world."—KELLY.

Paul stands before Felix and Drusilla and "reasoned of righteousness, temperance and judgment." Felix trembled. "What a picture this is! Paul, firm, courageous, positive; Felix, trembling, hesitating, procrastinating. The situation is repeated over and over again to day. To some, the Christian religion is a glorious and positive possession; to some it is but a dreamy theory, nor yet clear enough to warrant acceptance, nor yet convincing enough to command compliance. Whom would you rather follow? Whom are you following? Decide with Paul, and triumph; if you continue delaying with Felix, you will perish."—TRIMPLE.

No door so thick, no bolt so strong, No tower so high, no wall so long; But that death enters in at last. Then watch with care, repent thy sin, Lest, unaware, he enter in. When time for penitence is past. —I. L. JONES.

"It is folly to put off a duty. He who defers duty is not likely to ever find a convenient season."—JOHNSON.

AUG. 27.—Continual Witnessing. Acts xxvi. 22, Ps. xxxiv. 1-4.

About twenty-three years previous to the events recorded in the above chapter, Saul of Tarsus became Paul the Apostle. What a marvelous history is his, what dangers he had braved and what privations he had suffered. How few could say as did Paul, as he stood before Festus, Agrippa and Bernice "Having therefore help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses say should come."

To witness is to testify. The Lord said to His disciples: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." They were faithful in their obedience to the Lord's command. Their witnessing was continual, and after they were laid to rest, their words and their acts have gone on witnessing for Christ; testifying that Jesus was the Christ; that He lived, died, was buried and rose again, and that He was exalted to the right hand of God, and that He ever liveth to make intercession for us. What a glorious heritage is ours—the New Testament. We are to be witnesses for Christ. We cannot bear testimony as eye witnesses, but we have the blessed privilege of speaking as those who know "we have passed from death unto life because we love the brethren" who have accepted the invitation. "O haste and see that the Lord is good."

How can we witness for Christ?

1. By living for Him. It was said of John and Peter that the Jews knew by their words and deeds that they had kept company with Jesus. This witnessing is not to be spasmodic or occasional, but continual. It seems easy to speak for Christ in times of great excitement, as in revival meetings; but we are to be as the Psalmist: "I will bless the Lord at all times; His praise shall continually be in my mouth." Christian Endeavorers, your light should ever be shining; you must be ever endeavoring to lead someone to Christ. Let it be known that we are keeping company with Jesus.

It has been said that the bible of the world is the life of the Christian. What does our life tell the word of Christ?

SEPT. 3.—How a Christian can make the best of things. Acts xxvii. 33-36; Ps. v. 11, 12.

The experiences of the Apostle Paul are most remarkable and wonderful. No sooner does he escape from one danger than he is in the midst of others; but amidst all his dangers and experiences he teaches us how a Christian can always make the best of things. We see the over-shadowing providence of a just, loving God. Paul always made the best of things; whether at Philippi, in prison; at Athens, before the learned philosophers; in Jerusalem or before Felix and Agrippa; or as a prisoner on the doomed vessel, always and everywhere he showed forth Jesus Christ, the Saviour of the world.

What a sublime spectacle—Paul, a prisoner, upon that frail craft tossing upon the mad billows of the Mediterranean, hearing the booming of the surf beating against the rocks of the island, yet calmly and peacefully urging the tired and hungry crew to eat; and surrounded by heathen, returning to God thanks for His gifts, and assuring them that they would all reach the shore in safety.

How can we make the best of things? We are citizens of an eternal kingdom, into the hands of whose king has been placed a sceptre of universal authority

and power. We have sworn allegiance unto Him and He has promised to bless us with an abundant blessing.

We fight not in the puny strength of our own arm. Paul would have been as powerless as the weakest of the crew if he but trusted in his own strength.

1. Trust in God. In danger He is our refuge. In weakness He is our strength. "Let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them." "I will abide in Thy tabernacle forever; I will trust in the covert of Thy wings." Ps. lvi.

2. Faith in God through the Lord Jesus Christ. How strong was Paul's faith. It was perfect. In affliction, in danger, in sorrow, we have the promise that "all things work together for good to those who love God." "I am with you always even unto the end of the world."

Thus, that which seems against us, by a complete trust in God's power and love, is made a means of exalting the Saviour among men.

"This is true and pure religion, to live a life of complacency in God and dependence on Him."—HENRY.

"In every life there are storms, but God is in the storm. The source of comfort in the storm is faith in God as a loving, wise, powerful Father."—JOHNSON.

"Will your anchor hold in the storms of life, When the clouds unfold with their wings of strife? When the strong tides lift and the cable strain, Will your anchor drift or firm remain?" Guelph.

Children's Work.

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

7 ENOKI, MACHI, USHIGOME-KU, TOKIO, JAPAN.

DEAR SISTER LEDIARD: Last night brought me a huge package. I quickly tore it open, and what should I see but the most beautiful scrap book I ever saw, and "For Japan" too. How good of the little ones to make it for the children! I intend to bring it next Sunday, for them to see what the children in Canada made for them. Then the S. S. in our own house will like to see it too. I have often intended, but have not yet had the time, to write a special letter to the "Cheerful Givers" in St. Thomas, for the picture book they sent me before I came away. That book has done a good work, and will continue to do so. We have gotten our S. S. in our house by letting the children see our picture books; they never tire of seeing them, over and over again. The book sent last, however, will make them open their eyes. The children in our house, of whom there are some little tots, enjoy looking at them too. I never look at the books but I think of the loving little workers who are working so willingly and lovingly for their Lord and Master. I thank you in the name of the children of Japan.

MARY M. RIOCH.

The following paper was prepared for the Convention, but there was no time for it, and so I take this way of presenting it to those interested in children's work:

1.—THE IMPORTANCE OF CHILDREN'S WORK.

"That missionary work among our children is important, nearly every one present will admit, though we may differ as to the amount of importance which should be attached to it. But for the benefit of any one who has never realized this fact at all, I would say, without the least danger of making a mistake, that it is important, and that its importance cannot very well be over-estimated.

In the first place, Christians, all the

world over, are growing to see more and more clearly that bringing a lost world to Christ is the birthright and privilege of every man, woman and child who has taken Him as Saviour; and just in proportion as we understand and appreciate this truth, we shall see the importance of teaching it to others. It is a well understood fact, that the earlier in life a child begins to learn anything, the better and easier will be its accomplishment, and what is true of every other subject is equally true of mission work. Large as is the demand for laborers at the present time, I quite expect that when the children of to day are old enough for actual service, the need will be far greater, and the adequateness of the supply will depend very largely upon the work we are doing among them now. We shall need whole nations of mission workers if we are to be true to our trust, and to provide competent missionaries the children must be trained and educated while they are impressionable and easily moulded into shape. Esau sold his birthright for a mess of pottage, and then sought with bitter tears of repentance to regain the blessing which went with it. We, as Christian workers, will not be foolish like Esau; we will take fast hold of our birthright, that of helping to save a ruined world, and train up our children to fill the fast widening ranks of workers needed to meet the increasing demand, and then rejoice in the wondrous blessing of our heavenly Father's approval.

Then the children's work is important from their own standpoint. I know of nothing which will tend more to the development of intelligent, moral and Christian character than teaching them how to help others, beside all the varied influences brought to bear on them through a knowledge of foreign lands and their needs. Nothing will be so likely to lead them to Christ themselves as the effort to send the gospel to those who have it not, and you will all agree that that is important.

2.—DIFFICULTIES, AND HOW TO OVERCOME THEM.

The difficulties surrounding children's work are many and varied, and perhaps the first one to be encountered is that of obtaining suitable leaders to take charge of them. It is by no means an easy task to fill the position acceptably, as all well know who have tried it. It is not often the case that a church does not possess one or more persons eminently fitted for just such work, but the trouble is, that in all probability, their hands and minds are too full already, and even if they are quite willing, it will be hard to crowd more work into their lives. The best way out of this difficulty is to accept the services of the best qualified person who is willing, or who can be persuaded to take it, and make the best of it. She may lack some of the qualifications, but if she is wise enough to call to her aid, prayer, preparation, punctuality, patience and perseverance, she will do her work more successfully than a more gifted person could without them; and just in proportion as she uses these helps will her work be a success. Then there is the difficulty of making the meetings interesting enough to secure, as far as possible, the regular attendance of the children. I do not say that this result will always follow, but I know that the children will not attend regularly if the meetings are not interesting, and how to make them so will likely test the leader's ingenuity very severely. No definite plan can be laid down, because it will be found that a variety of plans, in fact all that can be devised, may work out the best results, if used discriminately. Circumstances and surroundings must be considered in

this matter very largely, as well as the question of time and place of meeting. No rule can be laid down which could apply to any two bands alike, and so I would recommend that the leaders try what our dear old Brother James Black once called the Old Jerusalem plan, which is "to do the best" thing you can under the circumstances." Again, there is the difficulty of training the children into the habit of giving. How are we to instil into their minds the forethought and self denial for the good of the work, which shall secure their possession of the needed cents when collection takes place? This must be done by painstaking teaching, patiently—lovingly, line upon line, precept upon precept, here a little and there a little, sowing the seed hopefully, cultivating it patiently, to, one day, reap joyfully a rich harvest of liberal systematic giving. Once in a while there arises a difficulty on the subject of behavior in the meetings, but not often, I believe and hope, still it sometimes occurs, and is then a difficulty indeed. Suppose the case of a boy, for instance, who is a member of the band, and has failed to catch the spirit of the work; full of animal spirits, acting as though fun was the whole end and aim of his existence. Such a boy will be able to demoralize the whole band, and then, what are you to do? You are convinced that that boy has a vulnerable spot somewhere, but the trouble is how to reach it. It seems sometimes that the welfare of the band demands that that child shall be sent away, but let it be the very last resort. Try everything first. Sometimes it has worked well to put such a child into office, but to my mind it is a doubtful expedient, and looks like putting a premium on bad behaviour. Prayer and patience will both be necessary, and if used unsparringly will be found strong enough to conquer this and every other difficulty of kindred nature, which can occur.

3.—OPPORTUNITIES, AND HOW TO USE THEM.

Our children's work is rich in opportunities for usefulness, perhaps more so than in any other department of mission work. First in importance comes the opportunity of personal dealing with the children, especially the older ones. When speaking of the necessity of leading the children in foreign lands to the Saviour, what better time could there be for pointing out to them their own need and duty? And while no immediate results may appear, seed may be sown which may one day bear an abundant harvest. Then comes the opportunity of interesting them in the welfare of other people, and, as I said before, nothing tends so much to the building up of noble characters, as the unselfish consideration of others. Then we must not lose sight of the opportunity it gives us of reaching the parents of these children. Who can tell how far the influence may reach, of texts of scripture, beautiful recitations and sweet songs, learnt at the Mission Bands, and then repeated at home. Then it gives us the opportunity whereby we can teach the children how, through the means of organized effort, they can unite their small means and small efforts in a business-like method, to do the very best work possible in a systematic manner. And last, but not least, comes the opportunity of rendering real substantial help for our mission work. The money raised by the children, though given in small quantities, soon mounts up to sums sufficiently large to accomplish important work.

No one, perhaps, feels the importance of our children's work, realizes the difficulties or values its opportunities more than I do, and I would say, as a concluding word, let us be more in earnest in carrying it on, and one day, when we judge of results in the light of the Master's presence, we shall see then that our labor has not been in vain.

As this paper is more suggestive than exhaustive, I shall be very glad to hear from any one who will supply fuller thoughts and ideas under any of these three divisions. Let me hear from some of our mission band leaders in time for the next EVANGELIST.

J. E. L.

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Significant Testimony.

Highly important and significant testimony on the relations of the liquor traffic to the industrial problem was given a few days ago in a license court in Philadelphia by Mr. Edwin Cramp of the great shipbuilding company. Mr. Cramp appeared before the license court to remonstrate against the granting of licenses to four saloon keepers in the vicinity of his works. He stated the grounds for his appearance as follows:

"We object solely for business reasons to the proximity of these four drinking places and have practically nothing to add to the remonstrances already filed. The saloons are actually at our gates and have resulted in many accidents and the demoralization of our men."—Christian at Work.

What Gough Believed.

Joel Stratton, the man through whose kind words John B. Gough was converted, should have a monument for giving to two continents this great temperance apostle, whose gratitude was well shown by the shower of gold that poured into the lap of Mrs. Stratton, when her husband had left her destitute. Gough went into the prisons and among the slums, and thousands of drunken men and erring girls were saved. Gough believed not only in rescuing the drunkard, but also believed in the annihilation of the liquor traffic. He died while speaking, and his last words as he fell with paralysis, "Young man keep your record clean," rang out all over the land. His life, after all, was a grand success and shows that no drunkard, however low, but may be rescued and rescue others.

—Oakland Enquirer.

People often sing, "Where is my wandering boy to-night?" but the truth is, when the parents went to church or temperance meetings this "wandering boy" also left home and joined his associates on the street corner. The parents are singing this song and shouting, "Down with the saloons," while they are giving their boy full liberty to do as he pleases. And he generally lives up to his privileges. This is one phase of a large subject, and it is a phase which should be looked squarely in the face. However ardent people may be in supporting the cause of temperance, they may by their very neglect, by their shortcomings in home training, help to foster the liquor traffic. Their plain and manifest duty is to nip the evil in the bud by wise and careful training of their boys in all that is excellent and lovely and of good report. In the work of temperance reform everyone must build over against his own house. —The Mid-Continent.

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Photographs.

A large number of Sister Riach's photographs have already been sold. A supply is still kept on hand by Mrs. George Munro, 85 Wellington street north, Hamilton, Ont.

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