

The Canadian Evangelist.

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

Vol. VI., No. 6.

TORONTO, JULY 15TH, 1891.

\$1 PER YEAR IN ADVANCE.

THE Canadian Evangelist

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

Churches of Christ, Independent and Dependent.*

T. D. KNOWLES

In the sublime utterance of Jesus of Nazareth, "Upon this rock I will build My church, and the gates of Hades shall not prevail against it," we find the first mention of the church of Christ in the New Testament. And here, coupled with the assurance of its divine origin, growth, and final triumph over death and the powers of darkness, is clearly expressed the idea of its oneness. This unity of the church we also find the apostles constantly emphasizing in their preaching and letters to the churches. They speak of but one foundation: "According to the grace of God which was given unto me, as a wise master-builder, I laid a foundation; . . . For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. iii. 10, 11). And that the saints are "built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone; in whom each several building, fitly framed together, growth into a holy temple in the Lord" . . . "for a habitation of God in the Spirit" (Eph. ii. 20-22). They, "as living stones, are built up a spiritual house, to be a holy priesthood" (1 Peter ii. 5). The saints everywhere constitute the "One body," as there is "one Spirit," "one Lord, one faith, one baptism," etc. (Eph. iv. 4-6); "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one spirit" (1 Cor. xii. 13).

Thus the church, founded upon the one divine truth, "Jesus is the Christ the Son of the living God," was a unit in faith and worship, and observed the "all things" commanded by the Lord. For "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts ii. 42). It became necessary, in carrying out the divine commission to "make disciples of all the nations," to form numerous congregations as churches of Christ, purely as a matter of convenience, however, it being quite impossible for all of the disciples to worship in one place, or meet at Jerusalem, the birth place of the church.

But the forming of distinct churches of Christ was, in no respect, a separation of the "one body" into unsympathizing fragments. Nor did it constitute the churches wholly independent one of another; rather their individuality became a part of the divine plan and purpose for the wider spread of the Gospel and more rapid growth of Messiah's kingdom. In all this their unity was still preserved, in the "one body," united to the one divine "Head." And let us note, also, the important fact that, notwithstanding the far reaching mission of the Gospel and its constant contact with every sort of influence—political, religious, philosophical, social and moral—yet it ever maintained its original purity and unity of faith and doctrine. It gained nothing and lost nothing. No new Gospel was preached at Samaria, Antioch, Corinth or Rome; nothing that in any sense differed from that first proclaimed at Jerusalem. Nay! the apostles, everywhere, spoke in the strongest terms against any attempt of that sort. "If any man preacheth unto you any Gospel other than that which he received, let him be anathema" (Gal. i. 9). "If any cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting" (2 John 10). Contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3). "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (1 Cor. i. 10). Such were the united and authoritative instructions of the apostles as they sought to maintain the purity and unity of the Gospel, and cultivate the Christ-like spirit of love and sympathy in the churches. And it is clear that from the very first the disciples were fully imbued with the unity idea. All selfishness was minimized, as the apostle says, "The love of each one of you all toward one another aboundeth" (2 Thes. i. 3). And the sacred historian records that, "The multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common" (Acts iv. 32). Nor was any sectional feeling allowed to separate the churches. The broadest charity was inculcated by the apostles and practised by the churches. Of this we have such examples as the following: "I go unto Jerusalem ministering unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are" (Rom. xv. 25-27). "For according to their power, I bear witness, ye and beyond their power, they gave of their own accord," etc. (2 Cor. viii. 3). Now, notwithstanding all this, and much more that might be presented here touching the unity idea, that the churches are one, and therefore dependent, it is freely granted that there is a sense in which the churches of Christ are independent of each other, namely, in the management of their own affairs. In such questions as purely relate to

its own finances, choice of preacher, kind and style of house of worship, hours of worship, management of cases of discipline, and a thousand other matters pertaining to each local congregation of the disciples of the Lord, and for the management of which no specific laws have been given, requiring uniformity of action on the part of all the churches. Each church is perfectly independent of every other, and must be governed largely by its own peculiar surroundings in such matters. But while the churches are individually honored with the right of self-government they are held responsible for the use they make of this power, and are expected to make the wisest use of sanctified common sense, that all things be done "decently and in order," and that God, in all things, may be glorified. For this purpose each church is under the government of its own elders, who are placed over the flock of God by divine authority, and to watch for the souls of all as those who must give account to the chief Shepherd at His appearing. All are thus "under law to Christ." But, in no sense is either a church or an individual member amenable to any ecclesiastical court of pope or presbytery, or mere human authority whatever. Hence, any alien to the kingdom of Christ, the believer in Jesus as the Son of God, and yields obedience to Him in baptism, is entitled to immediate membership in any church of Christ without being asked to subscribe to a human creed or set of fossilized opinions of men.

We have already seen that the principle of independency does not release churches from the responsibility of carefully maintaining the welfare of one another, and thus of the church at large. Indeed, each church should so feel its responsibility and guard its liberty with the view of making its moral power felt for the largest amount of good, both local and general. It must be "a city set on a hill," that "cannot be hid;" a "golden candlestick," throwing afar the light of divine truth to direct the souls of men over the dark sea of life, toward a resting place in God's love.

It is true, therefore, that there is no such thing as absolute independency of the churches. As in the material universe, the grand forces of nature are but the union of elements, which taken alone seem antagonistic to each other; so in the church, the principles of independency and dependency unite and co-operate in the missionary spirit and purpose of the Gospel, and in the highest purposes of church discipline—"the edifying of the body of Christ," that each individual may come "unto the measure of the stature of the fulness of Christ" (Eph. iv. 13, 14). Like the vine and its branches, the churches of Christ have a life in common, both with Him and each other. Isolate one branch from all the rest, and it is severed thereby from the source of life as well. So, let a church become independent and isolated from all others in respect to Christian sympathy and co-operation in missionary work, and it hastens to a spiritual death, and the fate of the Laodicean church.

In the matter of church discipline, the principle of dependency holds the higher and more important position. It is admitted that all cases of discipline come under the general law given by our Lord in Matt. xviii. 15-17. But it must also be admitted that there is no set of rules given that will apply to every individual case that may come up for trial. Since each case has its own peculiarities as to facts and circumstances, it is evident that each case must be managed and decided by itself. And each church has the right to manage her own cases of discipline according to her best judgment, feeling under obligations to use every proper effort to keep the church pure and to save a soul—even to the strict fulfilment of the injunction: "Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (2 Thes. iii. 6).

Let us suppose, then, that a church has, to the best of its wisdom, given a disorderly member a fair trial and withdrawn from him, is every other church at liberty to carry its independency so far as to disregard the action of that church? No. Right here we find that the two principles meet, and a common interest unites both independency and dependency in one. For it is acknowledged that every church is under obligation to Christ the Divine Head to maintain the honor and purity of His kingdom.

The action of any one church in matters of discipline is entitled, therefore, to the respect and support of every other church. No church can treat the authority of a sister church with disregard in matters of discipline, since the proper maintenance of purity of life in the churches, and the integrity of the institutions of the Gospel, is an obligation from which no church can free itself. The responsibility rests alike upon all to "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2). It follows, therefore, that if any church continues to recognize a member from whom a sister church has withdrawn, and allows him to sit at the Lord's table, and otherwise holds fellowship with him, that church so doing openly violates not only all principles of Christian courtesy between churches of Christ, but also the positive command, "Not looking each of you to his own things, but each of you also to the things of others" (Phil. ii. 4). Furthermore, it works an injury to the impenitent one by encouraging him in lawlessness and sin, instead of inciting him to repentance. Churches, as well as individuals, are commanded to "keep the unity of the Spirit in the bonds of peace" (Eph. iv. 3). But certain it is that this requirement is openly disregarded whenever the action and authority of a church in matters of discipline are treated with disrespect by another.

The principle of dependency recognizes the right of appeal to the member withdrawn from. Were churches absolutely independent of each other, the action of each congregation in any given case would be final, and the accused could have no redress. But no church can rightfully refuse to accede

to the request of a disfellowshipped member to be heard before a committee from other churches when reasonable objections are urged against its ruling. Such an appeal is simply from the ruling of a local church to that of the church at large. Should any church, therefore, refuse to recognize the right of such an appeal, it would manifest thereby a very arbitrary spirit, and assume that the wisdom and ruling of its eldership, whether wise or otherwise, must not be called in question, and that the accused must have no redress. And, furthermore, it presumes to say that the interests of an individual church are paramount to those of the church at large! But, since it is possible for the eldership of any church to be at fault in judgment, though honest in purpose, the churches are dependant upon each other for help in counsel, and for mutual support in maintaining good order and righteousness in the churches everywhere. Hence, a proper committee from sister churches, one free from all mere local influence, and with the welfare of the cause in general at heart, such a committee becomes a court of equity, whose action is considered final, and the judgment of the church at large in the case.

Let us suppose a church has fallen a prey to false teaching, by a "wolf in sheep's clothing," it may be, or through unwisdom discipline, and loses its power for usefulness, and disgraces the cause of the Lord, would the principle of independency forbid that any kindly effort should be made by sister churches to save that one from death and the cause of Christ from disgrace? Surely not. While no ecclesiastical authority can be used by either one or many churches over another, yet the principle of church dependency demands that assistance be offered in the spirit of brotherly love, by way of counsel, exhortation, admonition, and even rebuke. Such a course is in accordance with the apostolic injunction, "Let no man seek his own, but each his neighbour's good" (1 Cor. x. 24).

Thus, like the diverging rays of light, while they spring from one common source, each performs its individual work of beauty upon the flowers, with tint and shade, or enriches with delicate flavor the countless varieties of fruit; yet all co-operate in replenishing earth's generous store for her variant tenantry. So in the divine economy, the churches of Christ, while working along the line of independency, each filling its mission of love, and making the desert places to "rejoice and blossom as the rose," all co-operate in the grand accomplishment of the divine purpose in the glorious redemption of the human race.

It is the cross that makes the peace so sweet. Amid the tears of grief, peace keeps her silent place like the rainbow upon the spray of the cataract. *H. Bonar.*

Labor, not enjoyment, should be a present thought with Christian people. It was delightful to the disciples to behold the glory of the transfiguration, but they were sent back to work. Spiritual delight should stir the fire of zeal and make us the more anxious to serve others.—*Standard.*

* Read at the Annual Meeting in Toronto, and published by request of the Convention.

Contributions.

The Order of Confirmation

Notwithstanding that the discussion of this subject in the pages of THE EVANGELIST must be getting rather wearisome to our readers, we think it necessary to make a brief response to the Rev. Mr. Bevan's last communication—but it shall be very brief, for an elaborate answer is not needed.

Certainly his language is frank and easily understood, though few, if any, will believe his statements: "A bishop can do exactly what the apostles did, and no more or less." "The apostles were men, and therefore laid on their hands; and what they did our bishops have done from the days of the apostles down to the present moment."

This is surely High Church with a vengeance, higher than the Church of Rome, with a much lower historic record for apostolic succession, and is a false and presumptuous claim, which we believe to be in discordance with the views of the more humble and unpretentious of Mr. Bevan's own church. Let the reader contrast what is embodied in the following words with the gifts and powers of modern bishops, and it is enough: "God also bearing them (those who heard the Lord) witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will" (Iob. ii. 1).

In regard to the commission, as recorded in Matthew, embracing only the Gentiles, is an assumption without any scriptural proof. As Luke records it in his gospel, and also in the second chapter of Acts, the apostles, as soon as they were qualified, began "at Jerusalem" "to preach the gospel," and, for the first time, there announced the conditions of pardon; and further than this, Peter calls to the mind of the Jews, when preaching in the temple, their priority in privilege when he says: "Unto you first God, having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities" (Acts iii. 26).

Now, it is really too bad to bring forth a scripture which seems to flatly contradict a clergyman, but truth demands it. Mr. Bevan says that the word translated "nations" with the article always means the Gentiles only: "In every place it means just what I said, viz., the heathen world, outside Jerusalem;" and further on: "This distinction runs through the whole New Testament."

In Matt. xxv. 32, we have the following words of Christ addressed to the Jews: "And before Him shall be gathered all nations"—"Panta ta ethne," which are precisely the same words, including, of course, the article, as He used in the commission. Will our correspondent say that "all nations" in this passage did not include the Jews? And, furthermore, we wonder that the fact has been overlooked that in some of the passages quoted the distinction between the Jew and Gentile is stated—"Give none offence, neither to the Jews nor the Gentiles," which distinction is often necessary, for in several places in the New Testament the Jews are also called a nation. Let one quotation suffice, the words of One who spake by divine impulse: "And this spake he, not of himself, but being high priest that year he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad" (John xi. 51, 52).

As this ought to close the controversy, which is occupying too much space, and is to such a large extent become irrelevant to the subject in hand, we will very briefly refer to the third

part of the letter before us, in which the following words occur: "Infant baptism is the acknowledgment of a fact, viz., that Christianity is the hereditary religion of vast communities of the human race."

Hereditary means "capable of being transmitted from a parent to a child." Hence, according to the above quotation, Christianity can be transmitted from a parent to his child! Or, as it is put in a previous period: "Even by a natural birth he is born within the privileges of the kingdom; holy fruit of a holy tree, he is baptized."

Why baptized, if the exegesis of I Cor. vii. 14 given by Mr. Bevan be correct? The child is holy in a spiritual sense, and yet in the baptism of these "holy" infants as a minister of the Church of England he has to use the following words when he baptizes them: "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith none can enter into the kingdom of God except he be regenerate and born anew of water and the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy he will grant to this child that thing which by nature he cannot have, that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same."—Book of Common Prayer.

Instead of all this, let us, dear reader, be satisfied in regard to infants dying before they commit sin in their own person that Christ's words are in every case verified: "Of such is the kingdom of God," and instruct all who are responsible to obey the Gospel that they shall do so in accordance with the great commission of our Lord and Saviour.

E. SHEPPARD.

Memorial.

MEMORIAL FROM THE JOINT COMMITTEE OF THE KNIGHTS OF LABOR, THE SINGLE TAX ASSOCIATION, THE TRADES AND LABOR COUNCIL, THE WOMEN'S ENFRANCHISEMENT ASSOCIATION, THE EIGHT HOUR LEAGUE AND THE NATIONALIST ASSOCIATION.

To the Ministers of the Christian Churches:

Reverend Sirs,—We take the liberty of addressing you on what we cannot but feel to be a matter of most momentous importance, not merely from a social, but also from a religious point of view. We need scarcely remind you that the conditions at present existing in society are anything but satisfactory, nor do we see any tendency for them to become any better, unless great improvements are made in our laws.

The transformation in the methods of producing wealth during the past two centuries have been so extraordinary, that in many departments we produce ten, twenty or a hundred-fold what could be produced a few centuries ago.

What comes of that abundance? Does it go as the reward of industry to the toilers? Does it go to the men to whose industry it is due, to the men who work ten hours a day, and the women who work twelve or fourteen hours a day, or are we maintaining some method seriously unjust, whereby the laborer is deprived of the proper reward of his industry?

The increase of population on this continent is one of the wonders of history. In a hundred years the population of this country and of the neighboring republic has increased from less than four millions to seventy millions—nearly twentyfold. At the same time the urban population has

increased with tenfold greater rapidity. The effect, consequently, is that there is less available land for each. In our large cities, therefore, we see people crowding into back alleys, close, stuffy tenements, often whole families compelled to crowd into one apartment, till it is impossible to observe properly the decencies of life, and anything like the development of a full-orbed manhood—morally and physically—or the proper enjoyment of the blessings of existence, are utterly out of the question.

We take the liberty of asking what is the teaching of Christianity respecting these two facts, namely The abundance in products caused by industry, and the scarcity in land caused by the crowding of population? Does Christianity teach that those who by their industry cause abundance, should be punished with scarcity, while another portion of society should be endowed with the power to appropriate a large share of the product, not because they had aided in any way in begetting that product, but mainly on account of the monopoly of land, especially in the larger centres of population.

That is the law of this country today, and it is to this regulation that we desire most earnestly to call your attention.

To many of us this question is of the most momentous importance. On what principle can it be justified, that those who industriously and beneficently bring forth products in lavish abundance, should obtain only scarcity—poor homes, coarse clothing, degraded social standing, inadequate education, while other men and women who neither toil nor spin enjoy exceeding abundance.

Is this Christianity? Is this rendering to everyone his due? Is this honesty, or is it spoliation? Is this the righteousness that we are exhorted so earnestly to seek and to follow? What prospect to the most of us does the future offer? Every increase of population but increases the tribute that labor must surrender for occupying the earth. Wherever population is likely to centre, there awaits the speculator to extort from us the products of our industry. Every increase of population, increases his power to appropriate, and our compulsion to yield up our product. His growing fortune is the measure of our misfortune, his exaltation involves our degradation. No matter how many years we may continue this payment, no matter how many millions we may surrender, our obligation never diminishes or draws nearer an end. No matter how much we may increase the productivity of our industry, the regulations at present in force will place us under a tribute so great that it will always keep us and our successors impoverished.

We cannot suppress the thought that we are living under conditions radically and terribly unjust. Brought into life, into this universe, with its immense possibilities and its wondrous surroundings, can we be satisfied with the regulations that now exist, regulations that must doom us and our successors, to be the mere drudges of society, to degrading servitude, and deprived of those advantages of culture and refinement that should be our desert, excluded from that higher learning, that intellectual prowess, "which doth so ennoble the man," and subjected to an injustice that excludes us from our fair share of the advantages of the civilization we should enjoy?

When we look at the glorious character of the teaching of Christ, heralding its dawn with the angelic chorus of peace and good-will to men,

appealing at once to the deepest sensibilities of the soul and the loftiest conceptions of the intellect, basing its foundation deep on the principle of justice, erecting its structure in righteousness and truth, crowning all, surrounding all, permeating all, with the dominance of love, calling on men everywhere to yield up their souls in loyal fealty to their highest convictions of duty, and ever endeavoring to weave humanity into one glorious bond of harmony and brotherhood; when we look at this and then behold the hideous contrast in our social conditions, we cannot but feel that this subject is by all means transcendently the most important to which we could ask your attention.

Instead of equity we find inequity; instead of society developing symmetrically, we see the growth of two monstrosities—millionaires at one end of society, and tramps at the other; instead of honesty, we find one part of society living by the spoliation of the other, instead of each toiling for the benefit of all, we find one portion oppressed, doubly burdened and impoverished, while the other luxuriates in special privileges.

We appeal to you as the evangelists of a Holy Gospel—the ostensible leaders in ethical culture; are we asking too much when we appeal to you to raise your voices with us in earnest protest against the injustice that now weighs with such terrible burden on so large a portion of God's children?

Respectfully yours,

F. E. TITUS,
Chairman Joint Committee.

Take a Religious Paper, Brethren.

A correspondent of a contemporary says:—

My observation has been that brethren who take and read a good church paper are, as a rule, almost without exception foremost in every good work. Families that are strangers to the literature of the church cannot keep abreast of the religious progress of the times. This I regard as essential to a vigorous, aggressive Christianity.

A religious paper ought to be in every Christian home. And it ought to be regularly read by every member of that home that is able to read.

Congregations could render no greater service to the community than to see that every family of the church (if not of the community) has a church paper.

The head of a Christian household should as soon think of dispensing with almost anything else as to think of retrenching by giving up his paper. It is not to be considered a luxury only, but a necessity. The man who begins to economize by leaving out of his calculations a religious paper is the poorest economist in the world.

For the foregoing and the following reasons take a good paper, brethren:—

1. It keeps you posted in the work of the church at home and abroad.
2. It keeps you in sympathy with the whole church.
3. It helps you in your study of God's word.
4. It gives you a broad conception of Christianity.
5. It sweetens and cheers home life.
6. It gives you a general knowledge of what is going on in this world.

These are only a few of the innumerable reasons that might be assigned. We have a periodical literature that will compare favorably with that of any religious denomination and that is a credit to any home.

If you want to be a bright, active, aggressive Christian, my brother, read your Bible and a good religious paper.

Selections.

The Bible.

Hast thou ever heard
Of such a Book? the Author—God
Himself.
The subject—God and man, salvation,
life,
And death—eternal life, eternal death—
Dread words! whose meaning has no
end, no bounds!
Most wondrous book! bright candle of
the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of
bliss
Securely; only star which rose on
Time,
And, on its dark and troubled billows,
still,
As generation, drifting swiftly by,
Succeeded generation, throw a ray
Of heaven's own light, and to the hills
of God,
The eternal hills, pointed the sinner's
eye.

—Pollock.

Should the Church Furnish Amusement?

There is a great demand for something attractive in connection with the church and Sunday school. The music must be charming, the preaching entertaining, and the exercises of the Sunday school such as will draw and please the children. Men are not so unwise as to insist on such qualities in connection with other institutions established for the improvement and progress of society. Do parents send their children to school to be amused? Do they require factories to furnish attractive entertainments for young people before they will send their sons to learn a trade? Children go to school to learn, not to be amused. Young men enter a factory or a store to learn business and to work, not to be entertained. The remuneration and the prospect of promotion furnish sufficient attraction. The sooner parents learn that the Sunday school and church are not places of entertainment the better. The less ministers and teachers pander to the thirst for amusement the better. They are called to teach, not to amuse. Let all men know that they may expect religious instruction and comfort and help in the house of God, and this will draw.

—Christian Advocate.

Domestic Thunderstorms.

We have heard it asserted that a quarrel now and then in a family is not a bad thing—that it purifies the domestic atmosphere, rendering it pleasant and salubrious for some time to come; in short, that it is to the household air what a thundergust is to the general element.

Who so reasons thus is a simpleton. Eye lightnings are neither agreeable when "the sparks of fury" are being projected nor as they flash through the recollection, and tongue-thunder reverberates through the memory for many a long day after the storm. It is an egregious mistake to suppose that sharp words spoken in anger are soon forgotten. They often cut deep, and in some cases the wounds never entirely heal. Crimination and recrimination were never yet freely and frequently indulged in by man and wife without begetting enmity between them, or, to say at least, without destroying their esteem for each other.

Marriage does not change human nature, and it is not human nature to love anybody one is continually quarrelling with. Pettish wives and surly husbands are advised to make a note of this; also all happy pairs fresh from the altar who desire to keep happy.—Ledges.

Having Good Times.

Not enjoyment and not sorrow,
Is our destined end and way,
But to act that each to-morrow
Finds us farther than to-day
—Longfellow.

It is not only natural for young people to want to have good times in this world, but they ought to want it. What would you think of a kitten that was so serious minded that it did not want to chase its own tail? It would not be a very attractive kitten to me. And a young girl who did not like candy or a pretty gown, who did not care for tennis, or to go skating, or like to be in charades or tableaux, who could not talk nonsense, or take a joke, and who did not like a genuine frolic of any kind—such a girl would be a poor specimen of girlhood to my mind, and I should not know what to do with her. But there are some girls who live for nothing but a good time and all the rest of life to them is merely accidental. The Bible says a very serious thing about such girls. It says: "She that liveth for pleasure is dead while she liveth." Notice, it does not say, She who likes pleasure, or even she who loves it, but she who lives for it. She is the one who is dead while she liveth. And what the Bible says is true.

Did you ever watch a girl who lives for nothing but her own pleasure, and see how barren her life is of everything that is noble and unselfish and Christ-like? As for being happy, she does not know the meaning of the word. There is always something the matter with her good times. The weather interferes with them. Her gowns do not suit her. The party is not gay enough. Somebody slighted her. The music is not so sweet as she thought it would be. She is fretted, her feelings are hurt, and she is never satisfied. Poor, unhappy girl! All her thoughts centre about her miserable self, and she thinks of nothing but how she can best direct her poor, selfish heart, which never is content, and never will be while she lives like this.

But a girl who lives to do her duty bravely and sweetly, as God shows it to her day by day, can take any good time which comes to her fairly and enjoy it with a zest.

Young people sometimes have a singular idea that religion and fun do not go together. They seem to think that once you become a Christian you must leave all your good times behind you. I do not know where that idea originated. I think it dates back to the period of the Roundheads and the Cavaliers, for those old Puritans seem to hold the opinion that a solemn face was better than a sunny one, and that tears were more meritorious than laughter. They were noble souls; but in that they were mistaken, for such an idea is not to be found in the Bible, from cover to cover, for the Bible expressly says, "There is a time to laugh," and makes cheerfulness a Christian duty.

"But," says our thoughtful girl, "all amusements are not harmless; and how shall I know which is right and which is wrong?" There is no inflexible rule about this; but there is a very simple way by which any conscientious girl can obtain an answer to that question. If you think Christ would approve, take the pleasure and enjoy it to the full. If you are in any doubt as to what He would wish, pass the pleasure cheerfully by.—Eleanor A. Hunter, in Christian at Work.

True happiness never flows into a man, but always out of him. Hence heaven is sometimes found in cottages, and hell in palaces. Heaven itself is more internal than external.—J. P. Newman.

Polished Sermons.

A certain paper has this to say: "Polish is all very well if applied to the right place and in the right way. But certainly a carpenter would be foolish if he should polish away the teeth of his saw. We want preaching that will take hold on the hearts of the hearers. A young man had preached his trial sermon before the Presbytery. One of the fathers quaintly said: 'The brother's preaching is like a good augur—it takes hold right away, cuts all the time, and quits when it is through.' A farmer once criticized a certain pointless preacher by saying that in his sermons he raked hay with the teeth of the rake turned upward. Some men say that the figures of the saw, the augur and the rake are too harsh and rough. Well, the Bible furnishes us with another. It declares that the Word of God is a sharp, two-edged sword. With it the Christian minister is to go into battle and win souls for Jesus, wounding them so as to make them cry out: 'Men and brethren, what must we do?'"

There is a good deal of sound sense in these remarks; but is it not true that a sermon may be well polished and yet very effective in its spiritual results? Who can well doubt but that the sermon which Jonathan Edwards preached on the theme, "Sinners in the hands of an angry God," was a polished sermon? He was a fine rhetorician as well as logician, and we have good reason to believe that that sermon was a verbally polished one, and yet what a sharp and powerful one it was? How fearfully did sinners quail before it! A sword may be highly polished, but none the less effective because of its gleaming polish. But then no one should sacrifice truth to polish, nor need he. I would say, then, polish your sermons, but let the polish always be secondary to vital, searching and saving truth.—Christian Advocate.

Doubts and No Doubt.

I heard a good man and a great preacher recently say, and with intense earnestness: "If you imagine that as a Christian I am never vexed with doubt, you are greatly mistaken." Admit, then, that the Christian is sometimes troubled with doubts, still the best Christian is the best citizen, the best husband, the best father, the truest friend, the worthiest man of business, the most faithful agent, the most useful teacher, so that the religion of Christ has promise of the life which now is, as well as of that which is to come. Unbelief adds nothing to a man's genius or to a man's greatness, to a man's courage or to a man's culture, to the development of his mind or of his body. Poetry is not its child, nor is oratory, nor courtesy, nor the sweet charities of life. Gentleman and gentlewomen lose none of their gentleness by gathering about the cross of Christ, and the man of letters loses none of his power over men by learning of Christ? Why read any history if not the history of the Bible; and poetry, if not the poetry of the Bible; any biography, if not the biography of the Bible?

Whence comes the inspiration of all human law? What bad advice has the Bible given to father, mother, child, workman, warrior, priest, patriot, sovereign, soldier, rational man or woman? No Christian was ever by virtue of his Christianity made stingy, unsympathetic, unneighborly, uncharitable, unreliable, unforgetting, unattractive. There can be no honest doubt of that.—Sunday School Times.

An obstinate man does not hold opinions; they hold him.

The First Step.

THE GRADUAL DEGRADATION OF THE DRINKER.

To drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? We suppose a man perfectly sober; one glass excites him and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passions; a fourth increases all this; a fifth makes him foolish and partially insano; a sixth ranks him as a savage, and a seventh or eighth makes him stupid—a senseless, degraded man. But when does the sin begin? At the first step toward complete intoxication, or at the sixth, seventh or eighth? Is not every step from the natural state of the system toward the state of stupid intoxication an advance in sin and a yielding to the unwearied tempter of the soul?—John Bright.

Living for Christ.

What was the charm of life to Paul? I will tell you. No; I'll let him tell you: "For me to live is Christ." "I live. No; not I—Christ liveth in me. I rejoice in tribulations." Nothing like weariness there. No grumbling; no forlorn sighing for a easier lot; no tumbly whinper. No; nothing but the serene joy of a warrior, every inch of whose armor is marked by the weapons of an obdurate foe; whose harness is soiled with the dust-stains of a hundred battle-fields, and whose form flashed in the forefront of a hundred magnificent victories. Paul weary of living? Paul a failure? Paul overwretched? Why, I'd just as soon think of a lark wailing a funeral dirge at the gates of heaven. Paul did not live in externals, as I am afraid too many of us do. He lived in internals, and he counted it a joy when he was perfectly exhausted. He never grew weary of living. "For me to live is Christ."—Dr. Theo. L. Cuyler.

Kindly Words and Deeds.

How few there are who estimate aright the power of kindly words and deeds; and yet what mortal being has not at some time or other felt their benefit and sweetness! How many a world-worn and crime-hardened heart has been softened into penitence and tenderness by their holy influence! How many a weary lot has been cheered and brightened by their gentle sunshine! What music there is in a kindly-uttered expression of sympathy—what radiance in a gentle, approving smile! And how little do these Heaven-entailed duties of life cost to the giver, and how much do they confer on the receiver!

"Set not yourself," says Thomas à Kempis, "to win deep peace, but to be very patient." We ought to resolve to bear the pain and unrest of soul as well as to perform the tasks which will come to us. To be armed with patience for all things, that is our highest safety and blessing.—Selected.

Epilepsy.

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From the above brief summary of its contents some idea of what a remarkably interesting, useful and valuable work the MAMMOTH CYCLOPEDIA is may be gained. It is a vast storehouse of useful and entertaining knowledge—materially one of the best and most valuable works ever published in any language. No one should be without it. It is a work to be consulted every day with regard to the various perplexing questions that arise in the daily duties and pursuits, and for constant reading no work is more entertaining or instructive.

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Canadian Evangelist
 PUBLISHED SEMI-MONTHLY
 BY THE
Evangelist Publishing Co.
 65 YONGE ST. ARCADE, TORONTO.

Terms \$1.00 per annum in advance.
 GEORGE MUNRO - - - - - Editor.
 DONALD MUNRO, } Publishers.
 O. C. CHAWFORD, }
 All matter intended for publication, and all exchanges to be addressed to George Munro, Erin, Ontario, Canada.
 All business communications and remittances to be sent to the EVANGELIST PUBLISHING CO., 65 Yonge St. Arcade, Toronto.
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TORONTO, JULY 15th, 1891.

After the Convention.

A few words under this heading may be serviceable to some of our readers who attended the Annual Meeting in this city, and to some who did not.

When a large number of Christians—earnest Christians—meet together and remain together for a few days, engaged in religious work and worship, there is certain to be generated a large amount of good feeling, and a great many resolutions will be formed to do great things for the Lord. The enthusiastic Christian at the Convention will wonder at his past apathy, and the thought will come to him that he will be no laggard in the days to come. And it is well when Christians are shaken out of their shells and lifted out of their ruts—that is one of the great benefits of a convention. But Christians cannot carry all the enthusiasm home with them, much less can they retain it all until the next convention. Nor is it desirable that they should, for enthusiasm is wearing and exhausting. It has its uses and its abuses. One of its abuses is when an effort is put forth to keep things "enthusiastic" all the year round—the result has often been observed, reaction, relaxation, discouragement. We were not intended to run on high pressure, and we should not try to. Another of the abuses of enthusiasm is when, as may happen not infrequently, some project is undertaken in a burst of enthusiasm, which a calmer state of mind cannot approve of, and the persons responsible for the action will not reconsider and revise it. The reputation of an individual or of a convention will not suffer by acknowledging such hasty action. Great enterprises should be carefully considered and cautiously undertaken. Our Lord has given us directions about sitting down and counting the cost. We have no assurance that He will make our work successful if we do not use ordinary prudence in laying it out.

But we have not yet said what we started out to say. We wished to warn our brethren and sisters who live in the midst of unfavorable religious conditions against discouragement after getting home and comparing the dullness of the home church with the enthusiasm of the Annual Meeting. We ask them to remember that the high feeling and lofty tone of the Convention, without which it would be of little use, do not exist anywhere the year round. Even when the Church is accounted prosperous greater moderation prevails—for the most part things pursue "the even tenor of their way."

And while we have our pen in hand we may as well say a word with reference to the impression that may exist more or less in us all, viz., that if the Annual Meeting be well attended and enthusiastic and passes strong resolutions, the mission work will go on bravely right through the year. How

many of us who were in Toronto felt that we had delivered our souls for another twelve months, so far as the advancement of the cause in Canada is concerned! Let us not deceive ourselves on this point. The Annual Meeting is a good institution—a very good institution—but unless those who attend it work, and pay, and pray, throughout the year, the good effects of the Annual Meetings will be largely lost. In fact one of the great purposes of the meeting is to enlist the sympathy and engage the support of Christian men and women, who will use their influence at home in developing the missionary spirit and collecting the mission fund. Every one who voted to support the mission fields is in honor bound to do all in his power to provide the money requisite to keep them up, and without this constant co-operation the work cannot be maintained and enlarged as the needs of our country require.

Prohibition.

As we anticipated some time ago, Parliament was not persuaded by the large number of petitions praying for the immediate passage of a prohibitory law to enact such a law. We notice that the Government, especially the Minister of Finance, is being somewhat severely criticized for the stand they took. It is well known that Mr. Foster is not so urgently anxious now to have Prohibition at once as he was a few years ago. It is alleged that a Cabinet office has so operated on his mind as to produce the change. We do not feel like joining in this uncompensated declaration. But whatever may be the true cause of Mr. Foster's altered position, we know that many Prohibitionists are pretty much of his way of thinking and that without reference to political party lines. As we have before declared, the Scott Act effected a very marked change in the opinions of many who favored the abolition of the liquor traffic. The unsatisfactory manner of its operation and its general rejection when submitted a second time led many to question whether Canada is ready for Prohibition. We hold that a man may be a good Prohibitionist and not be in favor of the immediate enactment of Prohibition; and we are pleased to observe that such Prohibitionists are speaking out more freely than they did a while ago. The odious tyranny of professional temperance men is being very properly relegated to the rear and a more healthy condition now exists among those who desire to see the liquor traffic destroyed. There is a greater disposition to proceed cautiously and surely—to avert the possibility of a backward step. When Prohibition is enacted it should be as nearly certain as anything that can be to human wisdom that the liquor traffic could never be re-instated. That degree of certainty does not now exist, notwithstanding the large number of signatures to the petitions. For us the *Toronto Week* well observes: "The multitude of signatures to the petitions does not guarantee enforcement, because no one believes that one in five of these signatures represents a positive force for carrying the law into effect." And while the Royal Commission about to be appointed is doing its work, let us all do what we can to get the country ready for Prohibition. We can do that by pointing out the Bible teaching on drunkenness, by using our influence in the direction of inducing people to become total abstainers, and by generally lending our aid towards the education of the people on the whole question. That the report of the Commission will strongly favor Prohibition we do not doubt, if the Commission does

its work honestly, as we are willing to believe it will. Its duties are prescribed in the resolution authorizing its appointment, as follows:—

That in the opinion of this House it is desirable without delay to obtain, for the information and consideration of Parliament, by means of a Royal Commission, the fullest and most reliable data possible respecting:

1. The effect of the liquor traffic upon all interests affected by it in Canada.
2. The measures which have been adopted in this and other countries with a view to lessen, regulate or prohibit the traffic.
3. The results of these measures in each case.
4. The effect that the enactment of a prohibitory liquor law in Canada would have in respect of social conditions, agricultural, business, industrial and commercial interests, of the revenue requirements of municipalities, provinces and the Dominion, and also as to its capability of efficient enforcement.
5. All other information bearing on the question of Prohibition.

Poverty and Riches.

We cheerfully give space to the memorial which appears in another part of this paper. The object the memorialists have in view, and the spirit in which they express themselves, attract our attention and engage our sympathy. And we have no hesitation in saying that we should be happy to further the end in question in any and every way in our power. The amelioration of the condition of the world's toilers is an object so truly Christian that one may commit himself to it without reserve, while at the same time he may differ from others as to the merits of a particular method proposed to accomplish it. We presume the present memorialists have a plan: the paper reads as though they had. And, if they have, we hereby invite them to place it before our readers in as brief space as possible. Those who appeal to Christ and His teaching are quite welcome to state their case in these columns.

As to the matter of inequality between the rich and the poor, there seems to be a common impression that to be rich is to be happy, even as to be poor is to be miserable. But the testimony of many rich people prevents us from concluding that a rich man is necessarily a happy man. The rich are not to be envied. Then again there is a disposition to consider a rich man bad—as one who cannot enter the Kingdom of Heaven. But observation will teach us that a man may have great wealth and be a good man. It may be difficult for a rich man to be good, but it is possible. It is not easy for a poor man to be good. The wise man of Proverbs understood the dangers of poverty and riches, for he said, "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." "Feed me with food convenient for me," or as the Revised Version has it, "Feed me with the food that is needful for me," seems to indicate the golden mean between the extremes of poverty and riches, and reminds one of what the apostle says, "Having food and raiment let us be therewith content." If I had food and raiment there would possibly be no ground for such an agitation as the one carried on by the societies presenting the memorial. There might still be inequality, but it could be borne with more patience, opposed with less feeling, and the removal of it might be undertaken in a leisurely way.

We wonder not at the energetic earnestness of the memorial; the wonder is rather that any of us professing to be Christians can quietly endure the

thought that thousands of our fellow-creatures even in what we call our favored land are usually without the commonest necessities of life. And Christians have no right to complain, but should rather rejoice, when their indifference to the poor is pointed out, especially when it is done in so gentle and considerate a way as on the present occasion. It is, we think, becoming all the time more evident that unless Christians give more serious attention to social questions, the influence of Christianity will be sadly and increasingly impaired. Or to put the matter in another way, Christians must more faithfully represent Christ, must do what they may be certain He would do were He on the earth now. We cannot doubt what His attitude would be. He would be no indifferent spectator of injustice, no apologist of oppression because the oppressor was wealthy and powerful. He would express Himself with great plainness of speech. But he would not be unjust to the rich either, and any extenuating circumstances would be recognized. And we should be careful lest in our zeal for the poor we do wrong to the wealthy. To illustrate what we mean, let us say that account must be taken of the long established order of things, and of the natural hesitation to adopt new methods whose results cannot be foreseen and might be no permanent improvement on the old. Many of the slaveholders in the Southern States, we have been told, did not approve of slavery, but they were born slaveholders, the law of the land supported the system, they did not see how to get free from it, and so they decided to submit to what they thought they could not alter, and treat their slaves with consideration and humanity and make their lot as tolerable as possible within the realm of bondage. And so, no doubt, it is with many wealthy Christian men to-day. They do not desire to have so much when others have so little; they are not indifferent to the vast inequality that exists all between them and the poor; but they know not how to proceed to inaugurate a system that would produce and maintain a better order of things. The best they think they can do is to deal kindly with their own servants and liberally with the needy—to be faithful stewards of the wealth in their hands. Reformers should not lose sight of this side of the question.

Of one thing we are certain, the better the teaching of Jesus Christ is understood by a man, and the more thoroughly he submits his mind to its guidance, the more deeply will he feel for all who are in anywise wronged or oppressed. And, therefore, we would recommend that while earnest efforts do not cease to discover and apply a remedy for the evils in question, the Gospel of Christ be preached in all its fulness with greater diligence than ever before, and in the intensely practical way of which we have such striking illustrations with reference to the matter before us in the Epistle of James. And we are confident that some day, not very distant, we trust, the persistent exertions of Christian thinkers and reformers will be crowned with success, and a system devised and introduced which will render unnecessary such appeals as the one we publish on our second page.

Our brethren in the States are busy holding conventions—Sunday school and missionary conventions. They are all largely attended; the reports presented indicate growth; and the speeches declare a purpose to do more in the future than ever before. This is all as it should be. The Lord's people should keep going forward.

A great meeting closed at Canton, Ill., July 5, with 275 additions to the church. T. A. Boyer was the evangelist.

In addition to Bro. G. O. Black, another Canadian, Bro. H. W. Hoover of Selkirk, was a member of the graduating class at Bethany this year. The degree of Master of Arts was conferred upon Bro. T. B. Knowles of St. Thomas.

Judging from the reports in the United States papers all our colleges are going on conquering and to conquer; we notice glowing accounts of the commencement exercises at Bethany, Lexington, Hiram, Butler, Drake, Colner, Fairfield.

Our American exchanges inform us that Kentucky University and the College of the Bible, Lexington, Ky., had very prosperous sessions last college year. Bro. G. D. Weaver, of Wymouth Bridge, N.S., was one of the graduates from the College of the Bible. Bro. Weaver is, we understand, now in Ontario; we should be glad to hear of his settling here.

It is always in order while urging Christians to do all in their power to send the Gospel to others to remind them of their duty to themselves. We are to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." Are we growing? Do we give ourselves to the reading of the Word and to prayer? Are we honestly and seriously concerned about our spiritual condition? Are we truly the disciples of Christ?

It is matter for rejoicing and thankfulness that there have been so many protracted meetings held by our brethren this season already, and that the number who have been persuaded to turn to the Lord at them is considerable. We hear of other churches intending to have special services soon. It is very encouraging to observe these indications of zeal in the Lord's work in all parts of the Province. If we faithfully and lovingly preach the truth the blessing of the Master will be with us and make our way prosperous.

The New Hampshire Confession of Faith is holding its own in Ontario. It was adopted by a Baptist Church at Lanark a short time ago. It is noticeable according to the report in the *Canadian Baptist* that before being adopted it was read before the Church. That would prevent what we have heard of elsewhere—people adopting it without knowing what was in it. We do not believe in man-made creeds, but if people will have them, we like to see them use the creeds honestly.

There was a wonderful christening in England the other day. The subject was the little great-granddaughter of Queen Victoria, and the water was brought from the river Jordan. The Queen herself graced the ceremony with her presence, and at its conclusion gave the baby a genuine great-grandmotherly "smack." We like the Queen no less for that, but we are sorry Her Majesty does not know that infant baptism is unscriptural and therefore wrong even though the water is brought from the Jordan.

The greatest of living preachers, according to the latest reports, is sick nigh unto death. By the time these lines are in print, Charles H. Spurgeon will most likely have crossed over the river. We do not think it is becoming to mourn over the death of such a man. We think his work is done. The latest published sayings of his we have seen, suggest that his mental faculties

are failing and are of such a spirit as reflects upon his high character as a Christian. It would be better that he should die before giving the enemies of Christianity further occasion to discount his spiritual attainments.

Among those who took the degree of Bachelor of Arts this year at Toronto University were two of our young brethren, R. W. Ballah and C. N. Munro. Bro. Ballah is a preacher and is spending the summer with the East End Mission, Toronto. We have not learned in what field Bro. Munro proposes to use his talents and his education. We extend our warm congratulations to these brethren. It is pleasing to note that the facilities of our Provincial University for furnishing high-class university training are being enlarged year by year. And we are also glad to know that an increasing number of Disciples are taking advantage of these facilities.

A special meeting of the directors of Union Theological Seminary was held recently at which action was taken respecting the vote of the Presbyterian General Assembly disapproving the appointment of Professor Briggs. All the directors were present except three. It is stated that the directors had before them carefully prepared legal opinions by William Alton Butler and ex-Judge Noah Davis, taking the position that it was competent for the Board of Directors at any time to recall the agreement made with the Presbyterian Assembly in 1870. After considering the matter for some time the directors, by a vote of nineteen to two, Dr. John Hall and Professor Prentiss leaving before the vote was taken, adopted the following resolution: That this Board of Directors after having taken legal advice, and after due consideration, see no reason to change their views on the subject of the transfer of Dr. Briggs, and feel bound, in the discharge of their duty under the charter and constitution, to adhere to the same.—*Canada Presbyterian.*

The above sets forth the latest stage in the Briggs case. What the Assembly will do remains to be seen. We should think some action would be taken to discourage Presbyterian students from attending Union Theological Seminary, for, in the opinion of the Assembly, Professor Briggs is a dangerous teacher.

Church News.

BOWMANVILLE.—Three additions last Lord's day. E. B. BARNES. July 14, '91.

WALKERTON, June 30th. — Three baptisms here last Lord's day, one after morning and two after evening service. E. S.

OAKLAND.—Please say to my correspondents in Canada that I have accepted a call to the Oakland church, and will get my mail there. Fraternally, F. H. LEMON.

PORTAGE LA PRAIRIE, June 26th. — Three more baptisms on Monday evening, two of them lads just coming to manhood, the other a married lady, wife of one of our brethren. A. H. FINCH.

ST. THOMAS.—Bro. Donald Munro filled the pulpit of the Church of Christ last Lord's day with much pleasure to the brethren. One added by commendation to the church recently. T. B. K.

GAINSBORO'.—We are pleased to be able to announce that F. J. Apploman has begun work with the church at Gainsboro'. Bro. Apploman comes from the States. We welcome him to our Province. May the Lord richly bless him and the brethren at Gainsboro' in their work.

EVERTON.—Two added by letter here since last report.

BLENHEIM.—Bro. G. D. Weaver, of Kentucky, has been with us for two weeks. Bro. Stewart has again been called home to Guelph, owing to the serious illness of his mother; we hope to have him back again soon. We are hopeful for the future of our work here. D. A. S.

VAUGHAN.—Bro. Robert Stewart is now laboring with the church at Vaughan. We learn from some of the brethren there that the congregations are increasing as well as the interest. They hold two prayer meetings each week besides the Sunday meetings, which, along with the visiting, keep Bro. Stewart busy. What we want is a lot of busy, earnest men, and the work will go on.

TORONTO.—Bro. Ashley S. Johnston and wife, of Knoxville, Tenn., are in the city visiting friends. Bro. Johnston preached for Bro. Gaff on Sunday morning, and at the East End Mission on Sunday, Monday and Tuesday evenings.

We had a number of visiting brethren and sisters at Cecil St. last Lord's day. They are attending the Teachers' Convention now being held in the city.

GUELPH.—One more confession and baptism since last report. We continue to have strangers at all of our meetings. Our young people are doing good work. The meeting at Mimosa was a very enjoyable one. We had thirteen confessions and baptisms. Bro. Baker is a good preacher, sound in the faith and an indefatigable worker. He is loved for his work's sake by the people of Mimosa. I purpose leaving in the afternoon of the 20th to spend a few weeks in Kentucky with my father. J. K. HESTER.

MIMOSA.—The brethren at this place are to be congratulated from the fact that their meeting house is in a good condition. The appearance of the house was much improved by having the ends of the seats grained and the windows frosted. Bro. J. K. Hester was with us and delivered eleven discourses beginning on the 15th and continuing till the 27th inclusive. Bro. Jno. Stevens labored earnestly with us from house to house, and also assisted in the public ministrations. Thirteen persons confessed their faith in Christ and were baptized. P. B.

THE CHURCH OF CHRIST IN LONDON.—There is a fine opening in London for a good, strong church, at no very distant date. The property that has been purchased is situated on the corner of Dundas and Elizabeth Streets. The church building will seat 300 easily, and the lecture room will accommodate 175. Last Lord's day I preached in this house, after this to be known as the property of the "Church of Christ" in London. A good audience greeted us in the morning and a larger one in the evening. The few Disciples present broke bread together after the morning sermon, and also other professing Christians sat down with us at this our first meeting in London.

The work is thus begun with a most hopeful outlook for the future, if properly sustained. Bro. H. Z. Leonard has worked with zeal for some time to gain this grand position we now occupy. And to him and Bro. J. Campbell, of St. Thomas, is due the gratitude of the Disciples of Ontario for what we now have, as a beginning of a greater work in London. So we trust. T. B. KNOWLES.

ORANORVILLE.—Thinking it would be of interest to you and the brethren to know how the work is progressing up here, I beg to say that we have had weekly meetings of the Disciples every Lord's day afternoon at 8 o'clock for about two months. Our attendance is not large, averaging about twenty, but we believe that the meetings have been the means of blessing and help to all of us. We gather in the house of Bro. Henry King. Two young men were baptized lately, thus making our adult number fifteen. Three of the brethren lead the meetings and exhort. We hope ere long to be able to "launch out into the deep," by having our meetings in a public place, that all may come. J. A. A.

ACTON.—Bro. W. D. Campbell preached thirteen sermons here from the 21st to the 30th. If the success of protracted meetings be measured by the number baptized, the meeting was, comparatively speaking, a failure; but if the primary object—as in most cases it should be—to arouse those already baptized, then this meeting has been eminently successful, for, though a complete conversion has not been witnessed, there has been an awakening such as has not been experienced for many years, and in addition to this two young girls committed themselves to the Saviour.

Georgetown and Acton propose to co-operate in supporting a pastor. Financial difficulties to some seem insurmountable, but one brother has said: "I will do without my meat." Some others can get along well without tobacco, and devoting our means according as we are prospered to a sacred use, the Lord shall establish the work of our hands. July 2. G. O. BLACK.

RAINHAM.—Religious services were continued here for nearly four weeks with unabated interest to the close. The immediate result was twenty-one in all. Eighteen made the good confession, seventeen of the number being baptized, and three others, two of whom were from the Baptists, came forward and were received into the fellowship of the church. This congregation is now in rather a prosperous condition, numbering nearly one hundred communicants. Of these about seventy have united since Bro. R. M. Ainsworth became their pastor. He is still laboring with them and has been very successful in this parish. The future outlook is truly encouraging. His congregations are large and attentive, and the church building is entirely too small to comfortably seat the audiences. Seldom has it been my privilege to spend a few weeks more pleasantly than with the good people of Rainham. It would be difficult to find a community more kind and hospitable. Bro. Ainsworth has endeared himself very much to the church, and love and unity universally prevail. May Heaven's benediction sweetly rest upon pastor and people, and bless them in all their efforts to extend the kingdom of our Lord Jesus Christ.

DUNNVILLE.—The June meeting came off as advertised in this place on the 14th inst. Our congregations morning and afternoon were good. The churches in Wainfleet and Rainham were well represented, and also a number from the church in Selkirk. In the afternoon about eighty partook of the Lord's Supper. It was a time of rejoicing long to be remembered. Bro. Ainsworth has been preaching here all winter and spring, which prepared the way for this meeting. Still, we did not think it advisable to continue it. Much might be said, however, in regard to this field, but I

have not time to add anything further, only to say that a good church might be raised up here if Bro. Ainsworth could have been sustained. There are about twenty five Disciples of Christ in Dunville, and it is to be regretted that assistance could not be extended them to establish a church permanently in this thriving town.

SELKIRK.—I have been engaged for a few days in a series of meetings in this village. Already one has made the good confession, and we are earnestly laboring to bring others into the fold of Christ. But I am now almost tired out; I have been preaching night-after-night, including Saturdays, and three times almost every Sunday for so long a time. Nor is this all, I have been visiting from house to house from morning till evening, and have learned a great deal in regard to the needs of the people. O, what a work there is to be done. But my pen falters; I am too tired to add more. I hope, trust and pray that the Lord will send forth more laborers into this part of Ontario. I expect to leave for home in a few days. W. K. BURN. Selkirk, Ont., June 22, 1891.

Bro. Henry Hoover was with us Thursday evening, 26th ult. He was visiting his mother and friends here, having just returned from Bethany College. We enjoyed his society very much, and regretted that he could not remain with us longer. He left Saturday morning for Clarence, N.J., where he goes to labor in the Gospel. I baptized two more here this evening. W. K. BURN.

DORCHESTER AND AYLMER.—While Bro. Campbell was away holding meetings Bro. Kiffer spoke one Lord's day. Bro. J. D. Moore, a young man of the congregation who is preparing for the work, spoke morning and evening, and Bro. Knowles, of St. Thomas, in the afternoon the next week. The three following Lord's days the writer had the pleasure of speaking to these churches.

These churches are doing a grand work. The Dorchester brethren deserve great credit for the sympathy and support they are giving the work in Aylmer. Not only do they pay the greater part of Bro. Campbell's salary, and allow him to give the greater part of his time to the work in town, but they gave liberally towards paying for their house. This is missionary work which shows a missionary spirit. If all the churches throughout the country were doing as much missionary work as the Dorchester church is doing and willing to do, it would not be long till we would be known in every community in our land.

It is very pleasing to find the brethren saying that in helping Aylmer they have helped themselves—that their home church is stronger rather than weaker,—"there is that scattereth and yet increaseth."

Those who asked the question, will it pay? were inclined to think it would not; those who said the work should be done, started it, and any one can see now that it is paying. It pays to do work that is needed to be done.

If any one is doubtful whether there is need for a man giving his whole time and attention to this field, just consider a man being able to visit and comfort all the people who live in fifty square miles. He requires to be a man with great strength, physically, mentally and spiritually. Then he will not be able to visit the people half as often as they would like to be visited. There is need of more laborers, therefore pray ye the Lord that He send laborers. Let him that worketh work with diligence, and him that giveth, give with cheerfulness. D. MUNRO.

National Educational Association of the United States.

The international meeting of the National Educational Association is taking place this week in the Queen City. About 15,000 teachers and friends of education are in the city from all parts of North America, and soon to be making themselves as much at home as if the Association was not meeting for the first time on foreign soil. The people of the city are doing their utmost to entertain their visitors, and to leave a favorable impression upon the minds of those who have visited Canada, and especially Toronto, for the first time. All with whom the writer has spoken—and it is not very difficult to approach our cousins from across the line—have been highly pleased with the beauty and the cleanliness of Toronto, of which we Canadians are justly proud, and with the royal welcome which they have received.

The greatest interest is taken by all both in the general sessions and in the meetings of the various departments, and, I must not forget to add, in the exhibit of school work in the Granito Rink. The work of the kindergarten and of the various grades of the schools is well represented, and shows, without a doubt, the superiority of present methods over those of the past.

At the opening meeting of the Association on Tuesday afternoon, the most fraternal expressions of feeling were exchanged, and most of the speakers hoped that provision would be made to have the constitution and name of the Association so changed that after this year it would be the "International Educational Association of America," and thus be a means of making more lasting, if that were possible, the existing peace between the two nations.

The following are some of the excellent and interesting papers which were read at the general sessions:—"The School of the Future," Col. Parker, Chicago.

"Teaching Patriotism," J. R. Preston, State Superintendent, Miss.

"History of the N. E. A.," J. Richards, 1st President of the Association, Washington.

"Education in the United States," address by the Hon. W. T. Harris, Commissioner of Education for the U. S.

"The Education System of Ontario," address by Hon. G. W. Ross, Minister of Education.

Each paper was discussed by able and interesting speakers, and all, especially teachers, were benefited in no small degree.

The following are some of the papers which will be read and discussed at the remaining meetings of the Association.

"Spelling Reform," Report of Committee.

"Moral Education," D. J. Goggin, M.A., Prin. Normal School, Winnipeg, Man.

"In Search of an Education," (a) Address. Monolu Massaquoy, Prince of the Vey Nation, Africa.

(b) Address. Dr. Oronhyatekha, Toronto, Can.

"Influence of the Public Schools, Nationally and Internationally," Prin. Grant, Kingston.

"Co-Education of the Sexes," Address. Miss Mary Eastman, Mass.

It will be noticed with pleasure by Canadians, that a large part of the programme is occupied by educationists of Canada, and there is no one but hopes that Canada will over be ready and able to do her part in connection with the "International Educational Association of America." J. I. LEARY.

BETHANY COLLEGE.—Fifty-first Session opens Sept. 21, 1891. For Catalogue and other information address, Prof. J. M. Triple, Bethany, W. Va.

Woman's Work.

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

A kind and generous friend said to me the other day, that they had reserved a cherry-tree in their orchard for me, and invited me to come and gather the fruit.

The tree was fair to see, as it stood with its graceful branches bending beneath its load of ripened fruit. No unsightly "black knot" disfigured it, or marred the perfection of its fruit.

The perfection was not merely apparent but real. The little tree gave proof of its grateful appreciation of the rich blessings of sunshine and rain, of care and nourishment, which it had received, by fulfilling its mission, and bringing forth fruit to perfection.

For comfort I turned to the dear old Book, and read that "He—my Redeemer and Lord—is able to set me before the presence of His glory without blemish, in exceeding joy."

It is written that some hear the Word, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection; others, having heard the Word, hold it fast, and bring forth fruit with patience.

If we know these things blessed are we if we do them.

I once had a very dear Christian friend, who has long since passed over to the Paradise of God. On meeting him one bright summer morning he extended his hand, but instead of the customary salutations, or remarks about the beauty of the morning, etc., he said, "Be thou faithful unto death, and I will give thee a crown of life."

We hope soon to hear from our Cor. Sec. in regard to the prospect of a missionary for the foreign field.

Again I would stir up the pure minds of the sisters who promised contributions to Woman's Work. In such

a matter as this, Paul would never have said, "tarry one for another." So far, I have waited in vain for something for this issue. S. M. BROWN.

Children's Work.

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

Climbing Up the Hill.

Never look behind boys; Up and on the way! Time enough for that, boys, On some future day. Though the way be long, boys, Fight it with a will; Never stop to look behind When climbing up the hill.

First be sure you're right, boys; Then with courage strong Strap your pack upon your back And tug, tug along; Better let the lag lout Fill the lower bill, And strike the farther stake pole Higher up the hill.

Trudge is a slow horse, boys, Made to pull a load, But in the end will give the dust To racers in the road. When you're near the top, boys, Of the rugged way, Do not stop to blow your horn, But climb, climb away.

Shoot above the crowd, boys; Brace yourselves and go! Let the plodding land pad Hoop the easy row. Success is at the top, boys, Waiting there until Brains and pluck and self-respect Have mounted up the hill. —James Whitecomb Riley.

Attack on Methodist Missions—The Work of Secret Societies.

SAN FRANCISCO, July 3.—The steamer China arrived last evening from Hong Kong and Yokohama. The threatened riot at Nanking took place. The Methodist girls' school was attacked, pillaged and burned on May 26 by the Chinese rabble. Several other mission buildings were attacked and would have been demolished but for the interference of the soldiers sent by the Viceroy after urgent appeals from the missionaries.

DEAR CHILDREN,—I met with the above piece of news in the Toronto Mail for last Saturday, July 4, and as we are all greatly interested in mission work in Nanking, I thought you ought to know all that is possible concerning it. Danger seems to be gathering there, and some at least have suffered loss and trouble.

When any one comes to him for medical help of any kind, he never lets them go without telling them as much about Jesus and His love as would save them if they would only believe it. You will be glad to know

that another medical missionary, Dr. Butchart, who is also from Canada, has gone out to help him, and that the good done will soon be doubled. As soon as I hear of a lady missionary willing to go out for us I will let you know. In the meantime we must all be trying our very best to raise the money to pay her. Don't forget that your work is for Jesus, and that He will help you, and prosper whatever you do for His sake. J. E. L.

Bless His Dear Heart.

In a very elegant palaco car entered a weary-faced, poorly-dressed woman, with three children, one a baby in her arms. A look of joy crept into her face as she sat down into one of the luxurious chairs; but it was quickly dispelled as she was asked rudely to "start her boots."

"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?" "Don't be foolish, dear. You may need them yourself; and perhaps the woman is an impostor."

The worldly aunt brushed a tear from her eye after the boy left her, and said, audibly, "Just like his dear mother." About five minutes later, as the lady passed the mother and three children, she saw a pretty sight—the family feasting as perhaps they had never done before.

"Was the pretty boy an angel, mamma?" "No," answered the mother; and a grateful look brightened her faded eyes, "but he is doing an angel's work, bless his dear heart!" And we, too, said, "Bless his dear heart!" —Peoria Call.

Go Home, Boys.

Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly, right on, then go home. Home is the place for boys. About the street corners and at the stables they learn to talk slang, and they learn to swear, to smoke tobacco and to do many other things which they ought not to do.

Do your business, and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I owned the town, I would give the boys a good, spacious play-ground. It should have plenty of green grass and trees and fountains and broad space to run and jump and play suitable games.

A pure heart at the end of life and a lowly mission well accomplished are better than to have filled a great place on the earth and have a stained soul and a wrecked destiny.

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Foreign Missions.

Contributions.

Table with 2 columns: Location and Amount. Includes Manitoba, Ontario, S. S. Collingwood, Erin Village, Georgetown, Glencairn, Warton, Toronto (Cecil St.).

Amount asked from Canada this year, \$1,600; paid in up to July 1, \$667.75.

Foreign Missionary Notes.

For several weeks the friends of the Foreign Society have been disquieted by rumors of riots in China. The feeling against foreigners is strong. There have been riots in several places. The reports published in the daily papers make matters appear more serious than they really were.

There are several causes for this outbreak. W. P. Bentley mentions five: (1) The general dissatisfaction with the present Government; (2) The formation of a secret society to overthrow it; (3) The imports far exceed the exports.

There is nothing remarkable in this. Similar events are recorded in the book of Acts. The powers of darkness do not propose to abandon the field they have held so long without a struggle.

The Des Moines Convention recommended that an earnest effort be made to raise \$100,000 this year. Thus far the total receipts amount to \$40,626.48.

cost \$10,000. Several homes are needed. These will cost \$3,000 each. China needs a hospital, schools, chapels and homes. The buildings needed in Nankin and Shanghai and Wuhu and other places will cost \$25,000.

The Nanking Riot.

To the Editor of the North-China Daily News:

Sir,—Would you kindly allow me a few lines in your valuable paper concerning the riot at this place? About the 14th of this month the missionaries organized to prepare for the coming troubles.

There are several causes for this outbreak. W. P. Bentley mentions five: (1) The general dissatisfaction with the present Government; (2) The formation of a secret society to overthrow it; (3) The imports far exceed the exports.

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tion property. The Viceroy took immediate steps to try and prevent further trouble in this direction. We had a peaceful night surrounded by our military guard, and to day all is quiet except for some threats.

Africans Not All Negroes.

"The popular notion that all Africans are Negroes is a delusion. The greater part are not Negroes. Their proper home is the immense Soudan—a tract of country 1,000 miles broad by about 500 deep, extending from the basin of the Congo River on the south to the Sahara on the north, and from Egypt on the east to Senegambia in the west.

Two Pictures.

First Picture.—King Theebaw was inaugurated as King of Upper Burma, at Mandalay, about thirty years ago. He was an incarnation of cruelty. Several hundreds of the nobility and of his own family were massacred to celebrate the event.

Second Picture.—In October, 1890, the Baptist Missionary Conference was held in the same city of Mandalay. The Judson Memorial Church was dedicated during the Conference. Eight thousand rupees of the money needed were given by Christians in Burma; the Karen choir furnished excellent music, and on the evening of the closing day there was held a communion service at which there were present, Tamils, Telugus, Burmans and Karens, Shans and Toungshus, English and Eurasians, Chinese and Americans, representing 500 churches and 80,000 members in Burma, all "one in Christ Jesus," about the table of the Lord.

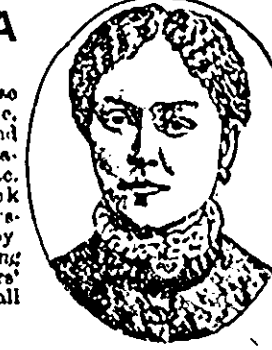
Married.

At the residence of the bride's sister, No. 14 Borden street, Toronto, by Mr. W. D. Campbell, of Aylmer, W. G. Charlton, of Georgetown, to Miss Mattie Black, of Everton. The newly married couple are now spending a few weeks in the western part of the Province.



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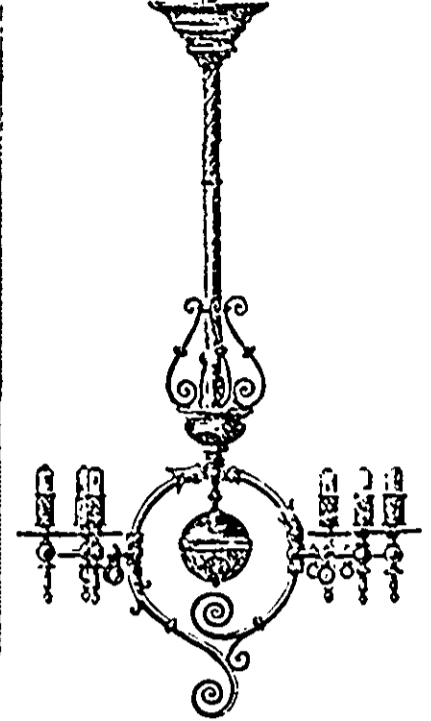
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