

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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.

A Doric Sermon.

A WATCH NIGHT DISCOURSE, BY MAISTER HORNE O' THE SPRINGBURN BAPTIST KIRK, GLASGOW.

"Fling a' yer care on the Lord.—Psalm lv. 22.—From Hatley Waddell's Version.

The thocht cam' ower me ae day lang syne that a discourse in our mither-tongue micht impress some fouk mair than ane in modern palaver. Sae I made up my min' that some time oot-on I wad try my ha' at it an' gie it a chance. May it mak' some greet saif for their wrangdoin', an' mak' ithers lilt wi' glee at the thocht o' the Lord's kindness to them!

"Fling a' yer care on the Lord." Aye, but that looks unco simple-like, an' as soon as we read it we're chidin' oorsels that we dinna aye min' it. Maybe it disna hing tae us better just because it's sae simple; but a' guid things in the warld are sae—the pansies an' the daisies an' the lilies an' the roses are a' simple an' sweet. What's mair simple than the mither's sang ower her wean's cradle, an' is there ony earthly thing sae touchin' an' sweet? Thae tunes that bide langest wi' us are a' simple an' gran'. What catches oor hairt mair than the simple gabble o' oor wee bairn that tries tae smoor us wi' clapps an' kisses? Gae a' ower the warld an' see if what I'm sayin' is no' true—that we are unco fond o' simple things. Noo, then, here's simple yet gran' advice; let's tak' it! "Fling a' yer care on the Lord."

I'm thinkin' the word in the text that maybe hits us sairest is that word "care." We ken sae muckle about it, alas! an' it's aye wi' us. "Fling it a' on the Lord," says the text—a text I hae just waled for sair hairts. It's as tho' the Lord said, "I ken ye maun hae some kind o' care—liltin' it on Me." Ah, me! wha hasna care o' ae kind or anither? "Ilka blade o' gress keeps its ain drap o' dew," an' ilka ane o' us has his ain pick o' care. Some o' us, maybe, are clean forfochen strugglin' wi' it—ithers are fair thro'ither wi' the thocht o't—while it may no sit sae heavily on a few, who, wi' a little patience, can manage tae thole it. But in ony case we'er better rid o't. Oh that we micht ding it a' doon the night, an' set aff on the New Year without it! Why should we fash oorsels wi' when the Lord disna want us tae doc onything o' the kind? If onybody offered tae pay oor grocer's

bill for the year that's just on us, wha among us wadna be gled tae gie him the trouble? An' noo that the Lord wants to stand fornet oor care, will we no lat Him? Fye on us if we haud Him staunin' and waitin' when He's on sic a mercifu' erran'!

Some fouk may feel that the worst care they hae is the sin o' their life. I min' myself when I was like that—my verra hairt was like tae crack an' burst. A' things about me seemed sad—the ae thing I could think o' wis the sin that raxed my hairt. I didna get ony peace until I swappit my sin for the Lord's pardon—an' then ilka thing wis altered. I gied my sin tae Him, an' He gied His pardon tae me, an' a' was richt! Bless Him, He'd dae the same for ony ither callan that mak's application for't. Noo, nane o' yer excuses an' palavers, my freen, for He'll tak' ye as ye are—rags an' banes an' sins an' sairs a' in a bundle! Ye'll ne'er be happy till this comes aboot. Ye canna but hing doon yer heid as lang as ye feel guilty in His sicht, but as sune as ye're forgein, an' yer sins dighted oot wi' His blood, ye'll lift yer heid fu' brawly. If a man focht wi' his wife afore gaun oot in the mornin', ae day he micht try tae mak' himsel' look unconcerned, but his mates wad see in his face that he was thrawn and that somethin' was wrang; an' he couldna be happy or richt in his min' till he gaed hame again' and said, "See here, Mary, I'm a' thro'ither wi' this business—let's mak' it up again!" Efter that, ilka things gangs richt wi' him—he's happy in his ain min', an' he's happy wi' his wife an' weans an' mates. Sae, freen, ye'll be unco unsettled till ye get richt wi' the Lord. Ye maun get that quarrel redd-up that's atween Him an' ye; an' then—but nae suer—will ye be happy an' contented. Fling a' yer sin on Him—naethin' will gie Him mair pleasure than tae tak' it frae ye. Be nae langer in a swither aboot it, but hie at ance tae Him an' hae the matter put richt.

I'm verra certain that there are mony o' us wha are sair fashed wi' trouble an' trial. Oor sins hae a' been drooned in the ocean o' mercy, an' hang heavily nae mair on oor hairts; but ither things mak' us greet an' lament. It may be a wayward loon that belongs tae us wha is oor main burden; perchance we're frichtit wi' the thocht o' the comin' year an' a' its anxieties; or maybe its somethin' o' anither kind that's tearin' oor min' and makin' us sleepless. In ony case, the advice is suited tae us—"Fling a' yer care on the Lord." The command that's here laid fornet us comes gey near a verra saft pairt o' oor natur', for we're unco ready tae han' oor cares ower tae anybody that comes aboot us. There's no' a few wha seem tae mak' it their verra business tae gie their troubles an' grumbles tae ilka body they forgether wi'. Noo, if we wad only dae the same wi' the Lord, a' wad be weel; but we gang girnin' an' greetin', an' gi'ein ither fouk oor bathers when it should be the Almighty that should hae them. Bless His name, He's willin' tae hae them! Ay, an' it mak's nae maitter hoo sma' an' trouble-some they may be, the Maister is aye ready tae consider them an' gie us a lift. Yonner's a wee toddlin' wean that fa's an clures itsel' fifty times in a day,

but ilka time onything happens tae it it rins skirlin' tae its mammy, wha tak's it up on her knee an' kisses the sair bit an' dichts the tears awa', only pleased to hae anither chance o' cuddlin' the wee angel. 'Tae maist a' us it's a marvel hoo a mither can be bathered wi' sic trifles; but it's nae marvel tae the mither hersel', for she'd deid in love wi' the wean—an' love an' labor, ye ken, aye gang thegither. Noo, there's a place in the Bible whaur the Maister is made tae appear as a mither comfortin' her bairn (Isa. lxvi. 13); an' if oor warldly nurse looks sae cannily an' patiently efter her weans, will no' the Lord tak' as muckle—aye, even mair—interest in His bairns? Sae tell Him a' aboot yer doon comes, an' o' this I'm gey sure, that He'll listen tae ye wi' hairty guidwill. Come, then, ma freen, an' fling a' yer cares on Him for the incomin' year! Mak' ilim skipper o' yer boat, an' haun ower tae Him a' the responsibility o' steerin' ye richt—naethin' pleases Him better! Yer blunders an' yer bruises, yer sairs and yer cares, an' a' sic-like things that thrang yer hairt an' min', haun ower tae Him this verra day! This will keep yer hairt an' min' richt an' bricht for a' time comin'.

It'll no be lang till He comes for us a'thegither an' tak's us hame wi' Him tae His ain royal palace—a palace sae gran' that a' the fin' gings in this warld wadna mak' a doorstep tae it! Haud up yer heid, my brither—there's tae be a croon o' fair jewels on it some day! Sae bide a wee an' dinna weary! He'll be here Himsel' afore lang!—St. Kollox and Springburn Express.

Short and Long Sermons.

There are fifteen-minute sermons which are long; that is, tedious and long in proportion to their breadth, and thickness, and substance. There are also sermons which extend for an hour or more, and are then pronounced too short. He who speaks steadily from year to year to one congregation can begin a subject one Sunday and finish it the next; but he who is "ready to depart on the morrow," as was Paul, may find it needful to talk "a great while."

The tendencies of our times are to reduce the sermon; and many sermons ought to be reduced, unless the preachers have something to say; but we have seen a printed programme which had seventeen different items, including six or eight hymns, anthems, voluntaries, etc. Of course there was no time to expound the Word of God. The sermon must be limited to about half an hour, and the time must be occupied in singing old hymns which everybody knew, and had sung a hundred times, and in going through a musical performance which might have been a sacred concert, if it had only been a little more sacred.

There are many subjects which can be presented in thirty minutes; some which can be presented in three minutes, in five minutes, or in ten; and there are many men who can make a creditable speech of five, ten, or twenty minutes length: they can tell a pleasant story, utter a few compliments, throw off a few witty scintillations, and their talk will answer the little boy's

idea of a sermon, the object of which was "to give the singers a rest;" but you might as well expect an albatross to spread its wings in a hen coop, or an American eagle to fly in a canary's cage, as to expect a man, discoursing on a weighty subject, and dealing with themes of grandeur and importance, to reason out of the Scriptures, convince, reprove, rebuke, and exhort, and produce an impression which the hearers will carry to the latest hour of life, when hampered by twenty or thirty minute regulations, and jammed in between the quartettes, solos, interludes, preludes, postludes, and heaven knows what else, which find their place on the programme of a fashionable modern church. No wonder that a congregation hearing a man speak under such circumstances cannot understand nor appreciate what is said. One might as well undertake to teach English grammar in three five-minute lessons, as to undertake to present the great themes of divine revelation in a period of time so utterly inadequate.

But this style of sermon doubtless suits some who never read anything deeper or longer than a newspaper story or a magazine article; who do not love God; who do not search the Scriptures; who do not know the truth; but who cultivate a flabby, formal, mechanical sort of religion, which is hired and paid for, goes by machinery, starts and stops upon the minute, and has no grasp upon the heart, the intellect or the conscience. Doubtless there are men to whom all these methods are welcome. Short sermons, the shorter the better, please a certain class, who would be better pleased with no sermon at all, provided they could have the concert and other accessories thrown in. But the gospel must be preached in other ways, if it is to be the power of God unto salvation; and there must be time for the reverent reading and expounding of the Word of God, if that word is not to return void, but to accomplish that whereunto it is sent.—The Armory.

The Queen of All.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, and plowed deep furrows on her cheek, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with all the soft radiance of a holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other on earth. You cannot walk into midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you of all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.

Are there Hypocrites in the Church?

Why, of course there are. It would be one of the strangest things in the world if there were none. Who was ever surprised at the announcement that the bills of a bank were counterfeited? Did you ever hear anyone say that the existence of counterfeit bank notes was a strange thing? No, never. People of all classes expect such a thing, and look out for the shrewd counterfeits. Why, then, should ungodly people raise their hands in "holy horror" when referring to the existence of hypocrites in the churches? Because they wish to score a big point against Christianity. But do they thereby prove the falsity of Christianity? No; they only point to one of the best proofs of the reality and value of Christianity. The moment that one says there is a counterfeit bank note, he virtually says that there is a real bank and a good one, too; and he also tacitly declares that its notes are valuable. Does a man who gets "taken in" by a counterfeit bank note get angry at the bank and refuse to patronize it? No. Then let him not get angry at the Church of Christ, and refuse it his support, because there are hypocrites in it.—Gospel Trumpet.

When away from Home.

I recollect that when I was in London and Paris, I observed a very great difference between the thermal line of duty there and what I had seen in New York and Brooklyn. I was asked to do a great many things which I had never seen it best to do at home; and I remember saying within myself: "If I am going to take any liberties, I am going to take them at home. I am not going to slink off here to London and Paris, and do things I would not do there. It is a matter of sentiment and pride with me largely, that if I propose to take any liberties in regard to going to places that I have never been accustomed to visit, I will not do it away from home.

I dined with some English gentlemen—some lords—and after dinner they were going to the theatre, and they proposed that I should go with them. I said: "No; I think not; I have never attended a theatre in my life. I never saw a play, and I think I won't begin theatre-going just now." They all said: "We do not expect you to go where theatre-goers generally go; we will go right to our box, and no one will know that you are there." "But," I said, "I think I should feel mean to go in that way. If I made up my mind to go to the theatre, I should go as I would go to church, or anywhere else."

So I think in going away from home one should take less liberty than he would at home, rather than more. One should have a sense of honor in such things. Children well brought up are guided by principle in matters of this kind. Even though they may act with some freedom at home, the moment they are away from home they feel that the influence of their father's and mother's name surrounds them, and that they must be more particular about their behavior than they are at home."—HENRY WARD BEECHER, in *Ladies' Home Journal*.

Contributions.

A Morning Drive in August.

PETER ANDERSON.

We pass along the rocky rim
Of inland seas that stretch away
To where upon the sealine dim—
Rises the first red flush of day.
Then turning from the shingly shore,
We climb the limestone ledges hoar;
And leave behind the plashing play
Of waters in the rock-bound bay.

We pass where peaks fantastic stand
Around, in mad confusion hurled,
As if some Titan's giant hand
Had pushed them from the under
world.

Had raised the rock-ribbed surface up
In rounded dome at a stony cup;
Lightly as children in their play,
Would toss on high the new-made hay.

With morning's freshness in the air,
And every leaf still fringed with dew;
With bird-songs sounding everywhere,
Our forest journey we pursue.

We drive beneath the rustling screen,
Of maple branches—emerald green;
Where weary wheels so seldom pass,
The track is clothed with creeping
grass.

And as we slowly pace along,
The grassy wheel track ever ends
Its course amid the crowding throng,
Of giant trees through which it
bends.

But as we thread it evermore,
It opens on and on before—
Until we drive into a dream
Of drifting down some winding stream.

We scarce believe that heavy hands—
That countless hot and hurrying feet,
Are toiling on in weary lands—
Are tramping through the dusty
street.

In that great restless grasping world,
Where greed's black flag is never furled;
Where hearts are broken in the strife
And battle for the bread of life,

Where galling want forever binds,
The workers with its iron chain:
And ceaseless labor seldom finds,
The goal of rest it seeks to gain;
But toilers toil their lives away,
That idlers may have means to play;
And they that neither toil nor spin,
Are ever those who enter in.

Where men can scarcely stop to lay
The broken forms of those that fall,
Beneath a little kindred clay,
The common resting place of all,
Before with eager feet they rush,
To find their places in the crush;
The ceaseless grind from which the
grave,
In mercy comes at last to save.

That fields lie panting bare and brown,
Beneath the hot unclouded sky;
Where day by day the sun pours down,
Fierce glances from a lidless eye.
While we can catch the grateful sheen,
Of water through the waving green;
And far its flaming floor upon
The golden pathway of the sun.

Hepworth, Ont.,

The Commission vs. Denominationalism.

XXI.

T. B. KNOWLES.

Luther, in combatting the errors of the Church of Rome, speaks of baptism as follows: "God has preserved to us this sacrament alone pure from human traditions. God has said: 'He that believeth and is baptized, shall be saved.' This promise of God ought to be preferred to the glory of all works, to all vows, satisfactions, indulgences and everything which man has invented. Now, on this promise received by faith, depends our salvation. . . . God is faithful to His promise. I have received the pledge of it in baptism. If God is for me, who can be against me? Oh! how rich is the baptized Christian," etc. (D'Aub. Hist. Ref. 162-3.) Again, says Luther, "This is not done by changing of a garment, or by any laws or works; but by a new birth, and the renewing of the inner man, which is done in baptism; as Paul saith, 'All ye that are baptized

have put on Christ; also, 'according to His mercy, He saved us by the washing of regeneration and renewing of the Holy Spirit.' (Titus iii. 5.) For, besides, that they who are baptized are renewed and regenerated by the Holy Spirit to a heavenly righteousness and to eternal life." (L. on Gal. III. W. K. p. 17.) In his catechism is the following: "Q.—What are the benefits of baptism? A.—It causes the forgiveness of sins, delivers from death and the evil, and gives everlasting salvation to those that believe as the word and promise of God declares. Q.—Which are these words and promises of God? A.—Those in which our Lord declares: 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.'" (Mark. xvi. 16, 1 Peter iii. 21.) Hall 39. The language of Luther is strong, and clearly shows that he held baptism to be for the remission of sins. Nor is Calvin less clear. He says: ". . . From baptism our faith derives three advantages. . . the first is, that it is proposed to us by the Lord, as a symbol and token of our purification. . . . For he commands all who believe to be baptized for the remission of their sins. Therefore those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the ensign of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized shall be saved.'" (Cal. on Bap. 4, 5.) Again, "Ananias, therefore, only intended to say to Paul, 'That thou mayest be assured that thy sins are forgiven, be baptized. For in baptism the Lord promises remission of sins; receive this and be secure.'" (C. B. 38.)

We next hear John Wesley, as quoted in "Doctrinal Tracts," and published by the order of the General Conference, N. Y., 1825, "What are the benefits we receive by baptism? is the next point to be considered; and the first of these is the washing away the guilt of original sin by the application of the merits of Christ's death." Again: "By baptism we, who were 'by nature children of wrath,' are made the children of God; and this regeneration, which our church in so many places ascribes to baptism, is more than barely being admitted into the church, though commonly connected therewith; being, 'grafted into the body of Christ's church, we are made the children of God by adoption and grace.' This is grounded on the plain words of our Lord (John iii. 5), 'Except a man be born again of water and the spirit, he cannot enter the kingdom of God.' By water, then, as a mean, the water of baptism, we are regenerated or born again; whence it is also called by the apostle, 'the washing of regeneration,'" etc. (W. K. p. 21). Once more. "If infants are guilty of original sin, then are they proper subjects of baptism; seeing, in the ordinary way, they cannot be saved unless this be washed away by baptism. It is true, the Second Adam has found a remedy for the disease which came upon all by the offense of the first; but the benefit of this is to be received through the means which He hath appointed; through baptism, in particular, which is the ordinary means He hath appointed for that purpose, and to which God hath tied us, though He may not have tied himself." (D. T. pg. 251.) Wesley also says, Notes on Acts xxii. 16, "Baptism, administered to a real penitent, is both a means and a seal of pardon." (C. and R. 440.) It will be seen that Mr. Wesley uses stronger language than the Scriptures seem to warrant. The New Testament nowhere

makes baptism "a seal of pardon." Paul says we are sealed by the Holy Spirit. Eph. iv. 30. "With the Holy Spirit of promise." Ch. i. 13. More might be quoted from Wesley's writings, to the same effect; but we will hear Richard Watson, who was also a writer of high standing in the M. E. Church. He says in his comments on 1 Peter, iii. 20: "It is thus that we see how St. Peter preserves the correspondence between the act of Noah in preparing the ark as an act of faith by which he was justified, and the act of submitting to Christian baptism, which is also obviously an act of faith, in order to the remission of sins or the obtaining a good conscience before God." . . . "The whole passage can only be consistently taken to teach us that baptism is the outward sign of our entrance into God's covenant of mercy, and that when it is an act of true faith it becomes an instrument of salvation, like that act of faith in Noah, by which, when moved with fear, he 'prepared an ark to the saving of his house,'" etc. (Th. In. II. 625.) (Ital. mine.)

Clark, commenting on Titus iii. 5, says: ". . . Baptism is only a sign, and therefore should never be separated from the thing signified; but it is a rite commanded by God Himself, and therefore the thing signified ('the cleansing, purifying influences of the Holy Spirit') should never be expected without it." These learned writers agree with Wesley's statement that, "Baptism" . . . "is likewise a precious means whereby this faith and hope are given to them that diligently seek him" (see Wesley's sermon on the church, p. 156, H. 128). And also the words of Benson, a brother Methodist with Wesley and Clark, in his comments on Acts ii, 38, should be given here, he says: "And be baptized every one of you in the name of the Lord Jesus Christ." . . . This is pressed on each particular person,—every one of you, says the apostle. Even those of you who have been the greatest sinners, if they comply with these terms, shall find mercy through this Jesus; and those who think they have been the greatest saints, yet have need to comply with them, repentance, faith, and new obedience, being necessary for all. For the remission of sins which you may obtain through Christ crucified in this way, and can obtain it in no other. Repent of your sins, and they shall not be your ruin; believe in Jesus, and be baptized in that faith, and you shall be justified" (H. 41-42). Barnes, the Presbyterian commentator, writing on John iii. 5, says: "Born of water: by water here is evidently signified baptism; thus the word is used, Eph. v. 26, Titus iii. 5. Jesus here says that it is an ordinance of His religion, and a sign and seal of the renewing influence of His spirit, so He said: 'He that believeth and is baptized shall be saved' (Mark xvi. 16). . . This is the way, the appropriate way, of entering into the kingdom of the Messiah here and hereafter. He cannot enter into the true church here, nor in the world to come, except in the way appointed, by a change of heart and the proper expression of that change in the ordinances appointed by the Saviour." (H. 40). More anon.

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Woman's Work.

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O. C. W. B. M.

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

The "Woman's Work" department in the EVANGELIST has been gradually shrinking into smaller compass for some time past—we hope the decrease is only on paper,—and when the issue of Oct. 1st came to hand, it had wholly disappeared. Possibly that in our contributions to this column we are too much inclined to tarry one for another; but as I am, no doubt, the greatest defaulter, I have nothing to say on that point.

It is a long time since any scrap from my pen appeared. Some of my friends have written to ask the reason; several things presented themselves that might be offered as reasons, but just then the words of the Christian Endeavor pledge came to mind:—"A reason that you can conscientiously give to the Master," and with these before me, I will not attempt any.

Since last writing I have passed through some of the experiences of the "common lot," as I have, for two months past, been nursing my boy through a lingering case of typhoid fever and its results. He is recovering, and the shadow that looked dark, is passing by for the present. We thank God for His loving kindness. But while the shadow of death has passed from our home it has rested upon others.

A dear friend of my childhood and youth, Mrs. Duncan Stilling, counts one less on earth, and one more among the lambs of the upper fold. We remember the sweet and comforting faith of the little maid of whom the Poet Wordsworth sings in his poem, "We are Seven;" even so, the number is still unbroken, "Severed only till He come."

These times when we draw near the brink of the unseen, either personally or with those we love, are not unfrequently seasons of refreshing from the presence of the Lord.

Bro. Errett, in writing me once when I was very sick, said that while he sympathized with me in suffering, yet he congratulated me upon such an opportunity of testing the strength of my faith and hope. Such testing times cause us to feel for the foundation, the rock upon which our feet are resting;—and who ever felt in vain for the refuge of the everlasting arms? None—there is not one such case on record through all the ages past. While on the other hand, a multitude, that no man can number, are ready to exclaim with Paul:—"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, who comforteth us in all our affliction." Yes, in all our affliction.

There is no promise in all God's Word that His children shall be exempt from any of the trials or suffering or sorrow that sin brought into the world; but the promise is, "when thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee." And again: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." I want to bear record that these promises have not failed; therefore they are not the words of man, but of God. He does comfort us in all our afflictions. But let us not pause here in our reading. God comforts us in all our afflictions, "That we may be able to comfort them that are in any affliction, through the

comfort wherewith we ourselves are comforted of God." And how reasonable and natural this is. If a friend or neighbor is ill, how readily and solicitously we hasten to tell them of a remedy that has helped us in a similar affliction. We would even feel it to be a great unkindness on our part to withhold it. If then, we have found consolation in Christ and comfort in His love, if we have found that He is able to fill us with all joy and peace in believing, to give us rest when we labor and are heavy laden and to fill our hearts with the peace that passeth all understanding, then, why not, in His name I ask, why not tell it to the friend and neighbor who perhaps is hungering and thirsting for just such words of faith and hope as you can speak? Believe me, beloved, there is more winning power in a few such words spoken because we love to bear record of the Friend that we have found to be so faithful and true, than in all the elaborate sermons that point out only duty and the consequences of disobedience. Out of the fulness of the heart the mouth speaketh. O that we were more filled with the spirit that prompted these words: "We cannot but speak the things that we have seen and heard."

"O fill me with Thy fulness, Lord, Until my very heart o'erflow With kindling thought and glowing word, Thy love to tell, Thy praise to show," S. M. BROWN.

Programme for November Meeting of Auxiliaries.

Topic: "The harvest of the earth is over ripe."

Opening hymn—No. 612.

Prayer, by the President.

Scripture reading—John iv. 31-38.

Reading of minutes.

Reading of reports and other business.

Collection of dues.

Hymn No. 734.

Recitation of motto.

Prayer, by two sisters, for a spirit of greater usefulness in our Master's harvest field.

Remarks bearing on subject, by two or more sisters.—Joel iii. 9-13; Prov. x. 5.

Hymn No. 750.

Prayer, that we may have more laborers in the field.—Matt. ix. 38.

Roll call, with response of missionary items.

Ten minutes voluntary discussion on best ways and means of getting local sisters, not members, more interested in missionary work.

Prayer, asking that we may have a plentiful harvest.

Closing hymn—No. 580.

Benediction.

It seems but a short time since our eyes beheld the earth shooting forth its first green blades, and the orchards budding and then blossoming out in all their glory and beauty, filling the earth with such sweet perfume; and soon, what a grander sight we see in the rich golden grain of the fields, all ready to harvest, and the orchards yielding their abundance of the rich crimson and golden fruit, pleasing both to the eye and taste. While we think of the joys and pleasures of our earthly harvest, which replenishes both cellar and pocket, what are we thinking of the prospect of a spiritual harvest?

What are we feeble workers doing in our Master's harvest field, where we have the warm rays of the sun of righteousness ever shining over us, helping us to blossom forth into lives of faith, hope and love for our precious Saviour, who is ever ready to nourish us with the true bread of life and refresh our thirsty souls from the living

fountain of His love if we will but accept it.

Dear sisters, what kind of seed are we sowing by our daily lives, for just as surely as we expect an earthly harvest, as the result of labor, so we may expect a spiritual harvest if we are faithful workers in the vineyard of the Lord. Think of the rich reward awaiting the faithful laborer at the great Harvest Home, for we know the rewards will be in proportion to faithful labor for Him.

How many of us can say, we are doing the best we can? Before we can become fully enthused as faithful workers in this great harvest field, we need to appreciate and deeply feel Christ's great love for us, when he left the realms of glory and came to earth, not only to suffer disappointment and temptation, but to give His life, so that we might have life eternal. Then, and not till then, can we become earnest and faithful laborers in His great harvest field, where there is so much to be done and so few to do it. Let us, each one, strive to work more faithfully in the future than in the past. True, we feel it is but little we can do, but we know that we have a great helper in the loving Saviour, who is ever ready and glad to strengthen and give us all the help required if we will but seek it in true, earnest prayer.

How important it is, if we wish to do successful work for Christ, to live more prayerful lives, for there is nothing like close communion with Him to give us strength and courage to do our duty in this great field, the world. We will each be responsible for our share in this great work committed by the Saviour to His followers. While we are nourished and strengthened with the true bread of life, O how sparingly we deal out the crumbs to our poor sisters in heathen lands, who, it has been pathetically said, are

"Unwelcome at birth; Untaught in childhood; Uncherished in widowhood; Unprotected in old age; Unlamented when dead."

How thankful we ought to be to have our lives cast in this privileged Bible land, where salvation is a free gift, offered to all, and how fully and heartily we should work for Him, determined, as best we can, to follow the instructions of our Blessed Master, to work while it is day, before the night cometh when no man can work.

What a rich missionary harvest of golden grain will that be for our little band of C. W. B. M. workers, if we can be instrumental in bringing some dark, benighted pagans into the kingdom of our Lord, and how it will add to the brilliancy of our crown of glory, if there shall be woven into it many gems of precious souls gathered into the eternal home of peace and happiness! In this hope let us labor and wait.

"The sweetest lives are those to duty wed,

Whose deeds, both great and small, Are close-knit strands of an unbroken thread,

Where love ennobles all. The world may sound no trumpets, ring no bells,

The Book of Life the shining record tells.

"Thy love shall chant its own beauties After its own life-working. A child's kiss

Set on thy sighing lips shall make thee glad;

A poor man served by thee shall make thee rich;

A sick man helped by thee shall make thee strong.

Thou shalt be served thyself by every sense

Of service which thou renderest."

—Mrs. Browning. C. W.

Notice.

This is intended more particularly for those specially interested in O. C. W. B. M. work. Would all those writing the Cor. Sec. please take notice that for the rest of this missionary year—that is up to Jun. next—their communications should be addressed to Miss L. V. Riach, 225 Maria St, Hamilton? She has kindly consented to fulfil my duties in this respect as I am about to start for Texas to spend the winter. I trust all those dear sisters that sent me kindly, helpful letters the past year, and those that at convention time promised to write for Woman's Column, will not be unmindful of their share of the work. It is such a source of strength to hear directly from those scattered over the province whose hearts and sympathies are in a common work. If the cor. sec. of each auxiliary band would be very prompt in sending in the quarterly report, it will greatly aid Sister Riach in her work. We have every reason to go on bravely and hopefully. Thus far the Lord hath led us on; He hath greatly blessed us in our work in His name. May we never grow weary in well-doing.

BELLA SINCLAIR

The Foreign Christian Missionary Convention.

It is not necessary here to say anything concerning the business of the convention. An abstract of the report of the board has already been published, and the reports of the various committees doubtless will be from time to time as opportunities are presented. However, a few words concerning some of the addresses, sermons and devotional exercises may not be considered out of place. From this point of view, the first in order will be the sermon of W. T. Moore, on Lord's day morning.

Bro. Moore took as his text the 28th, 29th and 30th verses of the 8th chapter of Romans. It was an exegetical sermon. He has a growing conviction that these are the really profitable sermons. It was a development of God's part in redemption. All things—not some things—work together—not separately—for good. As a guarantee of this the apostle appeals to the history of God's dealings with His people in the past. "For whom he foreknew (aforetime approved) . . . he also glorified." As particular instances of God's watch-care he cited "Noah, Job and Daniel." However, he did not limit the power and protection of God to the past, but appealed to his own experience and to that of living saints as proof that "all things work together for good." It was a fitting introduction to the convention, since it led us to realize the nearness of God.

In the evening J. S. Sweeney preached on man's part in his own and the salvation of other men. Among other things he laid down the following maxim: "Where the Bible speaks we are silent, and where the Bible is silent we speak." This is not the maxim of the Campbells. There has been applied to many things they did not intend to apply it to. In fact, they intended that it should be applied to questions concerning the Trinity, etc., rather than to the salvation of man and his fellow-men. Out of this abuse has grown the necessity of Bro. Sweeney's maxim. An illustration was given. The great commission was chosen. "Go preach the gospel to every creature." The Bible speaks, Go. "He that believeth and is baptized shall be saved." But—be silent the Bible speaks. It does not tell us how to go, and here we may speak, and must go in the very best way we can. And like Paul and Barnabas, in case we cannot agree as to details, let us stop the dispute some-

where, and, Go preach the gospel to every creature.

The address of A. McLean, on The Gospel of Salvation, was literally packed with facts of the most interesting character, and in the most interesting way. The condition of the heathen world a century ago, and the attitude of Christians towards them was, I think, the first division of his subject. Second, their present condition, and the present attitude of Christians. Third, the work already accomplished; the work being done and the outlook. Everywhere emphasizing the fact, that it is vain to attempt to civilize unless you Christianize. The work may go hand in hand, but civilization never precedes evangelization. I am not ashamed of the gospel for what it has done, for what it is doing, for what it promises; it is the power of God unto salvation. These were thoughts running through the address.

S. M. Jefferson, speaking on the "Qualifications of Missionaries," said: It is not the qualifications of those who support themselves or are supported by some local congregation, that we are to consider; but it is the qualifications of those whom we as a people send out. Briefly, they are these: A man, a Christian man; a man not an invalid physically, morally, intellectually, spiritually; all of these by nature. Then these are to be developed to as great an extent as is possible. The fact is, we have no men good enough to be foreign missionaries. We do the best we can, we send the best we have.

The heart of the convention was given utterance to by Jabez Hall, in "The returned missionary among the churches." He spoke of the costliness of mission work. First, money, but money is not all; in fact, we all realize that it is but a small factor here, when it is compared with the lives of missionaries, their sacrifices, their devotion, and, if need be, their deaths for the cause. It is a noble thing for men to die for a noble cause, but what do you think of living for a cause and not for self. He dwelt at some length on the joy it gives a missionary or his friend to sacrifice for the cause. It was a fitting introduction to the finances of the convention, for at its close a larger sum of money was pledged for the work than ever before at a convention, with one exception. Yet, this large sum, as it was looked on, hardly provided for two weeks of the current year. Brethren, we need to carry our zeal home with us or the work will be hindered.

The leading thought in H. O. Breeder's address on "The preacher enlisting the church in missions," was that each member is to be enlisted as such, not as a mass but as individuals. The address will have weight, as it comes from one qualified to speak by actual, successful experience.

"Missionary resources in the Sunday school," called forth the efforts of E. T. Edmonds. Among the advantages to be found in this field of labor he stated this. The children have no conscientious scruples about organized work; in fact, they rather like organization, and work better with than without it. The resources are practically unlimited, owing to the great degree of development to which it is possible to attain.

Signs of Promise, a conference, led by F. M. Rains, and participated in by D. R. Dungan, J. H. Garrison, Jessie H. Brown, and others, was one of the gems of the convention. The fields are white unto the harvest. Let us enter in.

Those who led the devotional exercises made it manifest that this feature of a convention is not the least important. The prayers were of a definite character; in this they resembled the prayers of the New Testament. Altogether, it was good to be there.

P. BAKER.

Bowmanville, Oct. 9, '93.

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HAMILTON, OCT. 16, 1893.

Take Notice.

Occasionally we hear of subscribers who do not receive their papers regularly. We would feel greatly obliged if all such would promptly notify us of any failure to get the EVANGELIST. We send them out regularly to all whose names are on our list. If any go astray and we are informed at once of the fact, we can usually supply another copy.

Societies in the Church.

When a company of active, earnest Christians first become associated as a church of Christ, there is great need, and always many occasions, for the exercise of forbearance one towards another. People of different temperaments are apt to view things differently, and to have varying ideas as to how the work should be carried on. There is constant danger that mere methods of work shall be made of as much moment as the plain declarations of the scripture with regard to the conditions of membership in the church of Christ. When after a while a congregation has settled down to some way of doing things, whether it be the best or not, there will be less friction and more harmony. In the meantime until the members do become acquainted and do come to understand one another, there is constant necessity for the exercising of "the two bears,"—bear and for-bear. In regard to all matters concerning which the Lord has left us free we should use our freedom in a charitable way, and be ready to make concessions, rather than to demand that they should be made to us.

"Societies in the church" offer a possible source of trouble. These societies are intended as expedients for carrying on the work of the church, and they are quite generally the expression of the desire of earnest people, young or old, male or female, to do something for the cause of Christ. As such they deserve to be regarded with patience and judged with charity. Whatever may be unwise in their principle or methods, may and ought to be faithfully pointed out, but in the spirit of kindness and with due recognition of the good motives and right intentions of the particular portion of the membership of the church, composing the society, band, circle, etc., as the case may be.

In this connection it is well to emphasize constantly that the church is the institution—the Divine institution—and that all bands, circles, committees, officers, are to be considered with reference to their effect in furthering the true spiritual work of the church. No section of the church, by whatever name it may be called, or in whatever capacity it may be acting, has any right to assume the functions, or ignore the will of the church, nor should it persist in a course which is manifestly producing discord in the church, and severely straining the bonds of brother-

ly love, but rather keep in mind the exhortation, "Let us consider one another to provoke unto love and good works."

The Prohibition Convention.

So far as we have had an opportunity of learning from the press and from persons who attended the recent prohibition convention in Toronto, it was an unqualified success. The attendance was very large, and representative of all sections of the Province. Great wisdom was shown in refusing to discuss extraneous matters and in keeping before the convention the fact that the issue now is the plebiscite on the first Monday in January, 1894. This is not a time to argue the propriety of the plebiscite as a means of finding a basis for legislation, nor of raising questions relative to woman's right to vote; but simply this, that inasmuch as the plebiscite has been ordered by the legislature, and will be taken, every voter who believes that the liquor traffic should be made illegal should so mark his ballot on January 1st, 1894. Let not the real question and the simple issue be complicated by any means. You would like to see the liquor traffic abolished; then say so by your vote.

And who would not like to see the liquor traffic abolished? Who does not believe that the material, the moral, the spiritual interest of the country would be greatly furthered thereby?

No doubt for some time, perhaps for a good while, there would be difficulty in enforcing a prohibitory law. Many, not all, of those who have now a financial interest in the traffic would do all in their power to bring the law into discredit. But if the best people of the country were really determined upon making prohibition effective and permanent, in due time their efforts would be crowned with success.

Our Omnibus.

We learn that Bro. A. C. Gray and Bro. J. D. Stephens were also at the Chicago Convention.

"I like the book (On the Rock) very much and also the EVANGELIST; would not like to do without it." So writes a friend.

And another says, "I would like three more copies of 'On the Rock.' I want to lend them. The one we got before is away all the time."

"We value the EVANGELIST very highly; the more so, I think, as we are so far removed from one of our own churches." This is from Northern Michigan.

It is well occasionally to remind our readers that the editor does not endorse everything that he publishes from the pens of others. The reader is allowed to judge for himself to "prove all things, and hold fast that which is good."

On Tuesday, Oct. 3rd, there passed away from this life, at the residence of his son-in-law, Bro. Malcolm McKinnon, in the township of Erin, one of the Lord's elect, Bro. John Thomson, for many years an elder of the Erin Centre Church. There was a very large funeral on Thursday, Oct. 5th; the services were participated in by Brethren S. Woolner, P. Baker, R. W. Ballah and the writer. In our next issue we hope to have a full obituary notice.

Referring to the marriage notice in another column sent us by Bro. Knowles, we have received from another friend this further word: "Mr. and Mrs. Stevens will take up their residence in Aylmer and will be of

great assistance to the church there." That is a good word to say for a newly married young couple. The EVANGELIST joins in congratulations, and in the wish that they may live long together, and prosper and do good.

Here is a paragraph from *Wives and Daughters* which we have pleasure in passing around:

Coincidentally with the municipal elections in Ontario, in January next a plebiscite, or popular vote, will be taken on the prohibition of the sale of intoxicating liquors throughout the province. What a swelling of savings-bank accounts; what an addition to the little comforts of many a home; what a subtraction from the miseries of mothers, wives and children, were the thirty or forty millions of dollars now every year worse than wasted in Canada on liquor, turned into useful and non-injurious channels! Think, also, of the saving of many a workingman's time now wasted because of drinking. We need not ask women to use all their influence in favor of putting away intemperance from this banner province. Their interests and instincts alike invite them to action.

Church News.

ERIN VILLAGE.—One baptism here since last report.

R. W. BALLAH.

OWEN SOUND, Oct. 4th.—Four baptisms at Kilsyth last week.

J. LEDIARD.

GUELPH.—We regret to learn that Bro. Geo. Fowler has tendered his resignation as preacher for the church in Guelph, the same to take effect at the end of the present year. One baptism at Guelph recently.

GEORGETOWN, Oct. 6th.—Bro. Lediard was with us last Lord's day. We enjoyed his sermons very much. He had a very good hearing and was well received. He preached to a good congregation at three o'clock, on Christian Union.

A. CHESHER.

SUMMERSIDE, P. E. I.—Please send the C. E. that has been coming to me at Summerside, P. E. I., to my new address, West Gore, Hants' Co., N. S. I move over next week. I preached in Hants' Co. two years before I came to the Island.

Fraternally yours,
W. H. HARDING.

ST. THOMAS.—Bro. T. B. Knowles, we are sorry to say, has resigned at St. Thomas, and will remove shortly to Watertown, N. Y. Bro. Knowles will be much missed from Ontario. He has not only been faithful in his own local sphere, but has interested himself in the general work, lectured to our ministerial students in Toronto, and written many able articles for the EVANGELIST.

LONDON.—The work is moving along most encouragingly notwithstanding the hard times and the fact that so many have been thrown out of employment. Two have been added recently to the little band; one by confession and obedience, and one who had been a member of another church. The 22nd of October, the fourth Lord's day of the month, is the time of our anniversary. Everybody is invited to be with us on the occasion.

T. L. FOWLER.

INTERNATIONAL BRIDGE, ONT., Sept. 28th, 1893.—DEAR BRO. MUNRO: We will have one or more baptisms here to-night after our prayer meeting. Some who have been followers of the Saviour for many years, but now having learned the way more perfectly, they wish to fulfill all righteousness. I have resigned the work here and in Buffalo, and shall soon leave for other

work. At least five who have not obeyed the Master fully have expressed their intention of uniting with the little band here.

R. B. RAY.

BOWMANVILLE.—Bro. R. A. Burriss, of Williamsville, N. Y., has been engaged to succeed Bro. E. B. Barnes, as preacher of the church in Bowmanville. Bro. Burriss labored for a number of years at Williamsville, and was instrumental in doing much good there. Last summer the meeting house was renovated and made better than new. The EVANGELIST extends a hearty fraternal greeting to Bro. Burriss, and trusts that his work, together with the church in Bowmanville, may be greatly blessed of the Lord.

EVERTON, Oct. 9, 1893.—One confession and baptism here since last report. The following brethren have kindly taken the writer's place on various occasions recently: E. Tolton, H. Black, S. Woolner, A. Tovell, J. D. Stephens; their labors were appreciated, and we are thankful. The anniversary services of the church in Owen Sound on Oct. 1st, were enjoyed by the writer. The church there is prospering under the labors of Bro. Lediard united with theirs. On that day J. D. Stephens, of West Lake, preached in Everton and Mimosa; Bro. Lediard was in Georgetown, and the writer in Owen Sound. It was a change of field for each laborer, and we trust was spent profitably.

P. BAKER.

Presentation to Miss Kilgour.

Miss Annie E. Kilgour, who has been an active worker in the congregation of the Disciples of Christ church, known as Zion Chapel, was waited on Monday by members of the congregation, at the residence of her brother, Mr. E. S. Kilgour, and made the recipient of the following address on the eve of her leaving for Cincinnati:—

MISS ANNIE E. KILGOUR:

DEAR SISTER,—It has been so ordered by the wisdom of God that you are to leave us. Duty calls you to other fields of usefulness. Believing that God's hand is leading you, we are not here this evening to express our regret at your departure, but rather to convey to you, in a slight measure, our appreciation of your earnest, conscientious, self-sacrificing labor among us towards the upbuilding of Christ's Kingdom, and to express our highest admiration for the noble Christian character you have shown at all times.

In all departments of church work you have been most faithful, and when we say that your place will be hard to fill, they are not words of fulsome flattery. We feel keenly the loss that we shall sustain in being deprived of your willing hand and your loving cheery words of encouragement; but we know that God's hand is leading you, and we bow to His will and say that our hearts and prayers go with you to your new field of work. As a slight token of our respect and love, we ask you to accept this purse.

May God's richest blessing follow you. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight through Jesus Christ: to whom be glory for ever and ever, Amen."

In behalf of the Church of Christ—
MRS. GEO. FOWLER,
ANNIE M. HARRIS,
JOSEPH P. REED.

Guelph, Ont., Sept. 25, 1893.
The address and gift were suitably acknowledged. Miss Kilgour leaves this evening.—*Guelph Mercury*.

All men covet perfect health but very few have it, because of the widespread prevalence of dyspepsia. K. D. C. is the cure for dyspepsia. Try 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. Widdatt, Bowmanville; 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.

S. S. Erin Centre	.....\$ 6 00
" Erin Village	..... 3 10
" Toronto, Cecil St.	..... 5 14
" Mimosa	..... 2 75
" Everton	..... 11 50
" Georgetown	..... 1 00
" London	..... 5 00
" Acton	..... 2 00
Church, Collingwood	..... 12 50
P. Baker	..... 5 00
Missionary Aux., St. Thomas	.. 5 00

"We are sorry the collection is smaller than last year. The cause, I think, is that the Sunday school raised \$50.00 towards the church debt just a short time ago." That is a very satisfactory explanation from the Cecil St. Sunday school, Toronto, and is another indication of how hard the Cecil St. people are trying to reduce the debt on their church property.

Last year 21 Sunday schools contributed to the Home Mission Fund. Already this year 19 schools have sent collections. We have not yet heard from a number of schools that always give. So we may say the Sunday schools are doing very well for these hard times.

It is arranged that Bro. R. Moffett will begin his evangelistic work in Ontario, at Hillsburg, about Nov. 1st. From Hillsburg he will go to Orangeville. The Board has now applications from half a dozen other places, all of which would like Bro. Moffett right away.

Bro. John Campbell and Bro. J. W. Kilgour represented the Co-operation at the C. C. M. C., Chicago, re the resolution anent affiliation passed at Everton. They were courteously received and had a conference with a special committee, a report of which will be presented at our next Annual Meeting. Our big journalist brother of St. Louis, the *Christian Evangelist*, nods a little in announcing that the proposed union is already consummated.

The November Collection.

The Board of Managers have once more to draw the attention of the churches to the fact that a special collection is desired for the support of the Home Mission work of the co-operation. On the first Lord's day in November, or soon after, all the congregations of Disciples of Christ in Ontario are requested to make an offering for Home Missions.

The Board has some anxiety on the present occasion on account of the hard times and the low price of farm

produce. The greater part of our people live on farms and feel the pressure of low prices, and naturally are disposed to economize and curtail expenditure, which, of course, is right and proper. There always appears to be a danger, however, that many will begin their economy by reducing their gifts to religious and philanthropic works; and this tendency often creates a difficult and embarrassing situation for mission boards and mission workers. It is not easy, it is scarcely possible, to reduce the number of mission points whenever there is a falling off, by reason of hard times, of the earning power of the people. Interests have been established which it would not be wise to ignore, and obligations assumed which it would not be honest to repudiate. And therefore there seems to be nothing for it but for all parties interested and committed to the work to lift a little harder.

The Board trusts that the Disciples in the province will take a broad and generous view of the situation at the present juncture and see to it that there is no necessity, from lack of funds, of relaxing our efforts to establish New Testament churches in this country.

GEO. MUNRO, Cor. Sec.

Obituaries.

CREWSON.—Died at Cornwall, Ont., on Lord's day morning, Sept. 17th, 1893; Sister Charlotte McMaster, beloved wife of Bro. J. W. Crewson, B. A., of Cornwall High School, aged 33 years and 21 days.

The subject of the above notice was the daughter of James McMaster, Esq., of Nelson, and was married July 16th, 1884, to J. W. Crewson, eldest son of W. M. Crewson, now of Huntsville. Brought up under the teaching of the Presbyterian church, with a reverence for the Bible as containing the word of God for our salvation, and having an earnest desire to do what the Lord required of her, she studied the Scriptures honestly, and came to the conclusion that she ought to be immersed, and on the first anniversary of her wedding day she was baptized at Everton by the writer; and although she had few opportunities of meeting with churches of the Disciples of Christ, yet she lived an earnest Christian life, and died in the blessed hope of a resurrection to a life eternal. On the day preceding her death she recited the 23rd Psalm and several hymns, among which was "Safe in the Arms of Jesus;" conversed with her husband, gave directions about her funeral, and talked to her little daughter five years old in a calm and yet an affectionate manner.

Sister C. had been a great sufferer for over four years, but for a few months before her death her health had rapidly improved. On the 11th inst., however, she was attacked with inflammation of the bowels, which, in a few days, terminated fatally. She leaves a husband, a daughter and numerous relatives and friends to mourn her departure. But they that sleep in Jesus will God bring with Him, and they shall be forever with the Lord.

"Beyond this land of parting, losing and leaving,
Far beyond the losses, darkening this,
And far beyond the taking and the bereaving
Lies the summer-land of bliss.

Land beyond so fair and bright!
Land beyond where is no night!
Summer-land, God is its light;
O happy summer-land of bliss!"
Sept. 25th, 1893. W. M. C.

Nine-tenths of the cases of headache are caused by a disordered stomach. K. D. C. relieves headache instantly, and cures indigestion.

Ontario C. E. Convention, 1893.

The fifth Provincial Convention of the Ontario Christian Endeavor Union was held at St. Catharines, Oct. 10th, 11th and 12th, and marks a decided advance in the movement in this province. A large attendance, able talent, a highly interesting and varied program, and a beautiful spirit, combined to make a most successful gathering. In all, 431 delegates registered at the convention, and these were billeted to the homes of the hospitable people of St. Catharines.

The addresses of welcome by representative men of the city were most cordial. Mr. G. T. Ferguson, of Toronto, replied, and was followed by greetings from representative Endeavorers.

The sunrise prayer meetings were a feature of the convention, and were very largely attended. The programme made provision for two sessions of the represented denominational rallies.

The Disciples of Christ met in the First Presbyterian Church, W. W. Coulter, St. Thomas, presiding. An address by Bro. G. Fowler, on the topic, "How can a C. E. Society help a protracted meeting?" was first on the list. Bro. F. pointed out that the great object of these meetings is winning souls for Christ, and urged perfect organization, personal urging in the meetings, and the power of prayer. Bro. D. Munro followed on the subject, "How can a C. E. Society help an evangelist?" First he pointed out, by a study of God's word, that we may be efficient helpers and be able to meet objections from unbelievers. He spoke of a successful meeting held in the Denison Avenue Church, Toronto, when the pastor was sick, which through the efforts of the Endeavorers, resulted in 40 additions. Bro. G. Munro spoke on "Some pressing needs," and emphasized the following: 1st, a clear perception of our position as Disciples of Christ and to avoid hazy ideas; 2nd, to seek Christian Union and not to be content with inter-denominational fellowship, but to labor for the full union of all God's people on New Testament lines; 3rd, to realize the great importance of our work.

Bro. R. A. Burriss, the new pastor of the Bowmanville Church, followed on the topic of "The relation of Christian Endeavor to our plea for union." He stated that because of the fact that all Christian Endeavorers met on the common platform of allegiance to Jesus Christ, we can therefore meet heartily with them, and prove our desire for complete union. He urged activity in union work that we may thus exert an influence on others in the desired way. In conclusion he first pointed out that a union of all God's children could only be had on the fundamental principles of the Christian religion.

Bro. Alex. McMillan addressed the rally on the matter of our starting out for the coming year with a resolution of adding more societies to our list than in any previous year. Our past growth should be an incentive to greater things.

Reports from local societies were presented by delegates from Toronto, junior and senior, Selkirk, Hamilton, Orangeville, International Bridge, Rainham Centre, Guelph, Sweet's Corners, Wainfleet, Owen Sound and St. Thomas, junior and senior.

During the year 14 new societies were added in Ontario, making 25 in all. \$183.75 was contributed for missions by 5 societies. The other 20 reported not. If all the 25 societies contributed on this average, our missionary treasurer would receive \$918.75 for the cause of the Gospel.

Bro. W. W. Coulter was appointed

C. E. Secretary for the Ontario Disciples of Christ, to act in conjunction with the Provincial Secretary.

At the conclusion of the meeting, a brief social re-union was held, and the members parted for the great meeting.

Canon Richardson, of London, is the new President; Mr. G. T. Ferguson, of Toronto, General Secretary, and Mr. Thomas Morris, Hamilton, Statistical Secretary.

Excellent addresses were given by many excellent people. Conspicuous were those of Mr. J. W. Baer and Mrs. Alice May Scudder, of New Jersey, who spoke of junior work. The Junior rally was presided over by a Junior from the Cecil Street Church, Toronto, Master F. Burton, and was assisted by Elgin Dunn. Miss Leary, the superintendent of this Junior society is to be congratulated on the good results of her labors and the prominence thus given her boys.

The Secretary reported that 17 Disciples of Christ and 6 delegates of the Church of Christ were registered. I think it highly important that all our Endeavorers be known on their badges as "Disciples of Christ," and so in all cases to be thus registered. It would increase our strength in the eyes of those who do not distinguish between the two names.

Altogether the Convention was a rich feast of good things. May we use the instruction and inspiration there received for "Christ and the Church."

J. A. AIKIN.

Negro Education and Evangelization Day.

The first Sunday in November, 1893, is Negro Education and Evangelization Day.

Why was the day changed from the second Sunday in January?

1st. Because it came too soon after the "holidays," when there is but little money left in the churches.

2nd. It came too near the collection for the foreign work, and interfered with both.

3rd. Because with the change of but one collection day, it made a more equal division of time between collections.

4th. All the secretaries agreed that the first Sunday in November, all things considered, was the best time.

Remember, the first Sunday in November is the time agreed upon, after full discussion in the Board of the General Society.

Remember this is one of the general collections ordered by the National Convention, and it is the duty of every church to take the collection. All we ask is a fair chance with the other collections. The merits of the cause will appeal to the liberality of the churches.

The first Sunday in November is the day set apart for a collection for Negro Education and Evangelization.

Send all moneys to
C. C. SMITH,
Massillon, Ohio.

Married.

STEVENS-STRIFF.—At South Dorchester, on the 27th of September, by T. B. Knowles, assisted by E. R. Black, Henry J. Stevens, of Aylmer, and Ethyl B. Stripp, of Kingsmill.

A Cure for Headache.

Headache arises from constipation, bad blood, dyspepsia or liver complaint. As B. B. B. cures all these complaints, it is naturally the most successful headache cure existing. Once the cause is removed the headache vanishes.

For coughs, use Slocum's Emulsion, 35c.

Negro Education and Evangelization.

One of the most interesting and enthusiastic meetings in the great Chicago Convention in the month of September, was that devoted to the work of educating and evangelizing the negro population of the South. The address was delivered by R. Lin Cave of Nashville. Bro. Cave surpassed himself on this occasion. His appeal was impassioned; his soul was on fire; his enthusiasm was contagious. On no occasion was the audience brought to such a high degree of enthusiasm, as under the spell of Brother Cave's appeal in behalf of the colored people.

The Board of Negro Education and Evangelization, composed in the main of Southern Christian men, located at Louisville, Ky., ought to have a place in all our churches when collections are taken for the general work. No department of work is more worthy, nor is any department in a more prosperous condition. The means which have been placed in the hands of the board are limited. Only about \$10,000 were raised and expended last year. \$100,000 would be a sum none too large for the prosecution of this work, the importance of which cannot be exaggerated. The negro population is rapidly multiplying. In the hands of these people the ballot has been placed. The right of suffrage has been conferred on them. They must be educated, or they will imperil the life of the republic. Self preservation should move us to attempt their enlightenment. But this motive is low. There is a higher. Christ loved these people and gave Himself for them as certainly as He loved and gave Himself for their more fortunate brethren of the Caucasian race.

C. C. Smith, the efficient secretary of this board, is thoroughly enlisted in the work. He is worthy of all confidence. The Board has under its care two schools; one in Louisville, Ky., over which the well known A. J. Thomson presides; the other located at Edwards, Mississippi, the Southern Christian Institute, over which Prof. J. B. Lehman presides. These brethren devote themselves with true apostolic zeal to the good work to which God in His providence has called them. Let us give this board, this secretary, these brethren, this truly Christian enterprise, our sympathy our prayers, our dollars.

B. B. TYLER.

323 W. 56th St., New York.

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, 85 Wellington Street North, Hamilton, Ont.

The October number of THE TREASURY OF RELIGIOUS THOUGHT comes to our table laden with good things like a harvest feast—full, ripe and nourishing. Rev. Dr. Nies, of the Episcopal Church, has the front place. His portrait, sermon, view of church and sketch of life will attract attention. Other full sermons are by Dr. Broadus, on the Trinity, Dr. B. Hart, on The Future World, and Rev. F. T. Bailey, on Christ's Promise of Abundant Life. The Leading Thoughts of Sermons are fresh, helpful and many. Prof. Schaff describes the eminent preachers of the Protestant Pulpit; Prof. J. W. Garvey gives a Critical Comment on the Virgin of Isaiah, vii. 14. Dr. T. L. Cuyler's article on Barnabas is a fine pen picture. Dr. A. Murphy discusses Culture and Religion; D. Elmendorf, the Forces Working For and Against Church Union. Dr. Pierson shows How the Word of God Should be Read in Public. Rev. G. B. T. Halleck gives numerous "Ecclesiastical Don'ts." The Prayer that has Power, by Dr. Cuyler, should be eminently useful, and

so should Bishop Vincent's article on The Mid-week Service. The Race Course of the New Testament, by Rev. J. G. Kitchen, throws much light on the Ancient Stadium, and all other departments are excellently filled.

Yearly, \$2.50; clergymen, \$2. Single copies, 25 cents.

E. B. TREAT, Publisher,
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Owen Sound.

DEAR BRO.—Please insert the following item:

"ANNIVERSARY SERVICES IN THE DISCIPLES CHURCH.

"Mr. Baker, of Everton, preached two practical sermons in connection with these services to interested audiences, on Sunday last. At the Monday night meeting encouraging reports were presented from all departments of the church work, especially that of the Sunday school, which shows a marked growth over former years.

"A brief and choice programme of readings and music was carried out, and a presentation was made to Mrs. Leavens, the organist, who is leaving for the Pacific Coast. Refreshments were served and a pleasant evening spent."—O. S. Advertiser.

I have just closed a short meeting in Kilsyth, with five confessions. Young People's Society met last night and laid plans for this season's work, one feature of which is the lessening by a stated amount of the debt on our church building

J. LEDIARD.

Oct. 10, 1893.

No report of Bro. T. L. Fowler's lectures in Toronto has yet reached us.

Quite a number of subscribers have responded to our appeal in last number. Keep on friends, please.

Bro. J. D. Moore has resigned the work at Grand Valley and Marsville. He expects to go to Southern Indiana. He will have two or three Sundays open in December. Any church desiring him for those days may address him at Grand Valley.

Down With High Prices For Electric Bolts.

\$1.55, \$2.65, \$3.70; former prices \$5, \$7, \$10. Quality remains the same—16 different styles; dry battery and acid bolts—mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BAER & CO. Windsor, Ont.

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Public worship, 11 a. m. and 7 p. m. Sunday School, 3 p. m. Y. P. S. C. E., 8:15 p. m.

Prayer Meeting—Wednesday evening at 8 o'clock.

Strangers and visitors to the city are always welcome.

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Children's Work.

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

A Mountain Lesson.

BY CHARLES N. SINNET.

We had written our names on the mountain-top, When we saw to our great surprise, Our little Marian standing alone, With a happy look in her eyes.

"Don't you wish your name written here?"

Asked her papa with a smile. "I'll carve it there on that highest rock,— It will take but a little while."

"I've tried to leave a tiny mark," Said Marian wise and slow; "I've planted a mountain cranberry vine, And God will help it to grow."

"And when the folks from the cities far Here on the mountain stand, I hope they'll see how He keeps wee things In the hollow of His hand."

"I forget His loving care sometimes,— With others it may be so; And the vine will help them to see God's hand. I am sure he will make it grow."

Dear trusting girl, we shall not forget The lesson that to us came,— How she cared so little about herself, If men but read God's name. Andover, Mass. —From S. S. Times.

I have been wondering for some days what I could write about this time in our column, which would have the remotest chance of interesting any one, and between being very busy and not very well, it looked a little doubtful. It is true I have been receiving some very kindly written letters, and all more or less express interest in our work, but they were none of them intended for publication. I enjoyed receiving them; have answered some, and have not forgotten the others. Thanks for them all.

Last week I received a long letter from Sister C. F. Payson, giving me a glowing account of their annual meeting held in Lord's Cove, New Brunswick, but the part of her letter of special interest to us, is that in addition to the two bands already in existence in the Maritime Provinces, they now have four. At their annual meeting the subject of the children's work was brought forward, papers read on it, and a superintendent chosen to take charge of it for these provinces. So now they stand, just where we stood when our work was organized in 1889. The special work they have chosen for themselves is the adoption of a child in the Japanese Mission. I am sure this will please us all, and as they have already become interested in our boy in China, we will in turn share their interest when they have an adopted child to provide for. There is only one reason why I regret this step, and it is a very selfish one; I was looking forward to the future, when with their help we should be able to take up more work in connection with the Ontario bands, but I am sure they have done wisely for themselves; I am also sure you will all join with me in wishing "God speed" to the new undertaking, and we shall be always glad to hear of their success. It costs sixty dollars per annum to adopt a child in Japan, I think, so that the four bands in New Brunswick and Nova Scotia will need to be busy this year. That will be a heavier undertaking than for us to try to raise \$200 in over sixteen bands, which looks to us like a difficulty. I am convinced it can be done though, if we make up our minds that we will do it. J. E. L.

Stocum's Emulsion has no equal, 35c

Jimmie State, and the Little Bird's Prophecy.

BY AGNESS.

CHAPTER II.

CHORE BOY.

So Jimmie was installed chore boy at Mrs. Anderson's, at one dollar a week. You city people, who, by turning a tap, have a lake at your disposal can scarcely estimate the labor it is to pump enough water to satisfy the demands of half a dozen horses, as many more cows; calves and sheep, innumerable; nor do you know how many steps it takes to feed pig, look after hens and hunt up wandering turkeys and their broods, nor how much racing and shouting is necessary to turn out breachy cattle that will get into the hay meadows.

Weeding and thinning out carrots, onions and beets was hot work, but the pigs appreciated the refuse; "piggy salt," Mr. Anderson called the mixture of weeds and vegetables that was given them. Sometimes when Jimmie lay down at night he thought, when he had time to think, "I've covered a thousand miles of ground to day, I do believe, I'm that tired." But the morning found him fresh as a lark. He grew slim and straight as a sapling, and almost as tough; ate like a plowman and slept like a dormouse.

The States had so little kitchen garden that Jimmie had not much work of that kind to do at home; most of his time was spent at Mrs. Anderson's. He learned many things there; among the first, to wash his hands and face thoroughly and to comb his thick hair till it looked orderly, and to take off his hat respectfully when he came into the house.

Many a quart of strawberries and raspberries did Jimmie gather in the large, well-cultivated fields, and as they saw he could be trusted, he was all wed to harness Charlie, a staid old nag, and drive into town with fruit, vegetables, eggs and butter for the private customers. He felt quite like a man going up to doors taking orders for next week's supplies, and receiving money for what he delivered. He made a little order book for himself of the backs of old letters, and used envelopes which he fastened with a pin. "It isn't up to the style of the nob's in stores," he explained to Mrs. Anderson, "but I guess it will serve my turn." Even the "nobs" at the stores took notice of Jimmie, and remarked that he was a bright, promising lad.

"Who is this boy?" asked a gentleman, standing in a store one day. Jimmie had been buying some groceries for Mrs. Anderson.

"That's Jimmie State," said an old man with a face like a withered winter apple; "son o' one o' them State boys; there was four ov 'em, unfortunitest family I ever seen, not one ov 'em's got spunk enough left to scare a hen. This here boy is the only boy among 'em, the rest ov the States has nothing but gurls."

"Gurls won't get into trouble, anyway," said the gentleman with a faint sigh.

"Dunno 'bout that, sir. I read once, somewheres in a paper, 'a daughter is a tetchy and careful possession;' well, melbe," scratching his head perplexedly, "that ain't the way 'twas printed, but anyways all wimmin is tetchy, and land knows, you've always got to take care ov 'em. Gim'nie boys, and when there growed, turn 'em afield and let 'em gallop. My old woman, now, she'd like a gurl, but my gurls is boys," and the old man grinned with pride as a stalwart young fellow drove up. The gentleman who had listened with polite interest to this long speech, sighed again, but why he sighed and how he concerns Jimmie and his fortunes must be told in another chapter.

Young People's Work.

FOR CHRIST AND THE CHURCH.

The Committee on Young People's Societies of the Co-operation of Disciples of Christ in Ontario: W. W. Coulter, Chairman; Reuben Butchart, A. Johnston. Everything intended for insertion in this column should be sent to W. W. Coulter, St. Thomas, Ont.

Character Building and Evangelization.

The supreme objects of the Christian Endeavor movement are character building and evangelization. It is especially adapted to the babe in Christ. It recognizes in the young a power for good that was almost lost sight of by our forefathers. It recognizes in them a desire to do right when rightly directed. It sees in them buoyant enthusiasm, great earnestness, tender sympathies, coupled with powers of mind as yet in embryo, but which will be developed for good or evil, according to their environments. It seeks to instruct and build up these young people by a systematic study of the Scriptures, constant attendance at the various church services, participation in these services—especially at the young people's prayer, meetings—to fully establish them in the truth, and to promote their growth in all the Christian graces.

It purposes then reaching the young through the young. Disciplined in this school of Christian Endeavor and armed with the whole gospel armor, it encourages these young soldiers of the cross to become imitators of the apostles in bringing others to Christ; in fact, to become real, active missionaries, ready to go out into the highways and byways to invite strangers in, and through its various committees to visit the sick and the sorrowing, reclaim the fallen, distribute good literature, and by all lawful and legitimate means make the world "brighter and better for their presence."

"Delightful work, young souls to win, And turn the rising race From the deceitful ways of sin To seek redeeming grace."

The following, clipped from the St. Thomas Journal of Ser. 20th, explains itself:

The missionary social given last evening by the Endeavorers of the Church of Christ was a decided success, both socially and intellectually. Papers on missions were read by Miss Price, Mrs. Coulter, and Mr. Ferguson. A series of questions bringing out the salient points of the mission field and our duty to missions were responded to by the Endeavorers. The choir, consisting of Mrs. Roberts, Miss Price, Misses Stevenson, Miss Hicks, Miss Trot and Messrs. Sinclair and Ferguson, rendered choice music throughout the evening. At the close of the programme the Social Committee served peaches, cream and cake. After singing "bless be the tie that binds," the Mizpah benediction brought the evening's entertainment to a close. W. W. C.

C. E. Notes.

GEORGE FOWLER.

OCT. 22nd.—Christian Courtesy.—Rom. xii. 10-16, Phil. ii. 2-5.

As Christians there is a relation existing between us and our Master—Jesus Christ. He commands, we obey, willingly, lovingly. We are weak, He is our strength. He is the shepherd, we are the sheep. He gave Himself for us. We love Him because He first loved us.

There is a relation existing between the followers of Christ. We are members of the same household. We have the same Heavenly Father; but, owing to a serious lack of consecration, we are selfish. We endeavor to think that we owe nothing to our brother in Christ; we would make answer with

Cain, "Am I my brother's keeper?" If we love Christ, we love our fellow Christians. The Saviour and His followers were inseparable, and so naturally should love for one another in Christ flow from the heart, that John, the beloved Apostle, has made it a test of discipleship. "By this we know that we have passed from death unto life, because we love the brethren."

Let our love be real, not feigned, as in the Revision "Let love be without hypocrisy."

It is an easy matter to stand up in the prayer-meeting and other services of the church and profess to love the brethren.

What Christ needs are men and women who make this love real in daily life, acting with patience and charity in every detail and relation of life. Your profession becomes a mockery when you defraud your brother in the smallest transaction. You insult your brethren in "dishonor preferring self."

The secret of power is, "Let this mind be in you which was in Christ Jesus."

Some of the spiritual attributes needed by many professing Christians that will enable them to show courtesy to one another are:—

1. Humility. We must not think too highly of self. What a lesson in humility did our Saviour teach us, "And being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross." Let us empty ourselves of pride and haughtiness and become more like Christ.

2. Sympathy for the weak and the poor. There are hundreds of poor souls to be found inside of our large congregations who are yearning and dying for sympathy and love. When will we become more like the good Samaritan? Let us open the windows of our beings and let the warm sunshine of Christ's love and sympathy shine into our hearts and melt the iciness of our cold unsympathetic natures.

3. Charity leading us to see the good and praiseworthy in our weak brother. We are not to condone sin; but we are not to cast off our weak brother for his weakness, but encourage him for his good, and strengthen him by love to resist and overcome his weakness.

4. A love for peace and unity. "Let nothing be done through strife or vain glory." Let us strive after peace, and pray and work for union and harmony among God's people.

OCT. 29.—Our responsibility for others.—1 Cor. viii. 10, 11. Rom. xiv. 12-19.

Omniscience led God to create man with a free will. He has the power to choose for himself; but the power is so centered in other faculties of the mind that man is responsible for his deeds. He is an accountable being, and as such will have to answer to God for his conduct.

There has been, and is to day, a tendency to deny and overlook man's responsibility for others. The world is so intensely selfish that it endeavors to shut out all thought of the dire results to others which arise on account of our own actions. Man may say and think that we are under no obligation to our fellow-men, but God has so ordered it otherwise, and as Paul has said: "The wisdom of man is foolishness with God."

1. What is your responsibility, Christian Endeavorer?

First, you must answer for self. Every one must give an account of himself to God. This in a narrow sense is not denied. We have sinned, we need salvation. We find it in Jesus Christ; but in what way are we responsible for

Dr. Fowler's Wild Strawberry Cures Colic Cholera Cholera-Morbus Diarrhoea Dysentery and all Summer Complaints of Children or Adults. Price 35cts. Beware of Imitations.

others? Do the Scriptures teach us that we are our brother's keepers? There is no lesson in God's Word more emphatically stated. In Luke xvii. 1, 2, our Saviour teaches His disciples to beware of giving offence to His followers. We must be careful of our daily life. "It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones."

Paul says in Gal. vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." We are commanded as disciples to do everything possible that the weak may be made strong, and if any action of ours should be a stumbling block to any, or if it should add to the burden carried by some, we must give it up and so fulfil the law of Christ, which is, "Love one another as I have loved you." Christ's great love led him to give up everything for us. Ought we hesitate to give up moderate drinking, card-playing, dancing, theatre going or any other thing that may not only injure ourselves, but ruin some poor soul for whom Christ died? Do you think you can follow such things and please Christ? Hear what Paul says concerning such a simple thing as eating meat in the idol's temple: "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ."

Review your life, search your heart and see if you in your Christian life are injuring some weak brother or sister. Let love be the actuating power of your daily life. Let us endeavor to comprehend the infinite value of a soul.

Estimate it by the fact Christ died for it, and with ourselves re-consecrated to God say with Paul, "If meat make my brother to offend, I will eat no meat while the world standeth." Let the spirit of brotherly love reign in all our social relations and life.

"Above all put on love, which is the bond of perfectness." "Though a man have all knowledge, without love it is nothing."

"Shall one who claims to be filled with Divine love insist on his right to do that which may destroy a brother for whom Christ died?"

KDC Are you troubled with dizziness, flatulency, flushings, fullness, general distress? Take K. D. C.—the King of Dyspepsia cures. It is guaranteed to cure you or money refunded.

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Foreign Missions.

The Foreign Society.

The new year began with \$709.06 in the treasury. This will support the workers in the field about four days. The friends of the society ought to bear in mind that the monthly payments average \$6000. They ought to remember also, that from the time of the Annual Convention till the March Collection the receipts are very light—not one-third as much as the necessary expenditures. During this long period five monthly payments aggregating \$30,000 must be made. The year will be nearly half gone before any offering will be made in the churches. These monthly payments give the managers no little concern. The society has no reserves upon which it can draw or borrow in an emergency. There is only one thing to be done, namely, the members and friends of the society must make numerous and liberal offerings for the support of the work. The silver and the gold belong to the Lord. He has given them to his people that they may use them for the furtherance of the gospel. There are many signs that the worst is over. Confidence is returning; money is getting easier; there ought to be a great increase in the contributions. Churches and Sunday-schools that made no offering during the year ought to do so now. The faithful workers must not be forgotten or left without support. They are among people from whom they can expect nothing. Their expenses must be provided by those at home whom the Lord has blessed with means.

A. McLEAN, Cor. Sec.

From the Foreign Field.

F. M. RAINS, Financial Sec.

The large amount of literature in the interest of missions is increasing rapidly every year. In the "Church Missionary Society," alone, over 2,000,000 of magazines are published annually.

One of the pleasing "signs of the times" is the interest taken in Foreign Missions by the young. Some have given themselves, while many are giving their prayers and their money.

There is too much truth in the remark that has been made—"Gold is an idol worshipped in all climates without a temple, and by all classes without a single hypocrite."

How a man acts about money—how he makes it, spends it, saves it, keeps it, thinks about it—is one of the best tests of his moral and spiritual state.

Taking the whole world, there are probably now more than 80 missionary societies at work. At the close of the last century there were only seven.

Missionary work, and especially foreign missions, have always met with opposition. The men who founded the "American Board of Missions" in 1810, were regarded as visionary and fanatical. And when the application for a charter for the board came before the Legislature of Massachusetts, a member opposed the granting of it, and said, "We have no religion to spare."

About eight copies of the Bible, in whole or in part, are issued by the British and Foreign Bible Society every minute, reckoning the whole twenty-four hours of the six working days of the week.

Hundreds of aged disciples should arrange at once to remember the Foreign Christian Missionary Society in their bequests. Many intend to do so who die without giving the necessary business attention.

Some of the weak struggling mission churches do not forget the lost condition of the heathen world and send their contributions regularly to the treasury of the Foreign Society.

It is said that an honest Catholic who had never read the Bible, received one as a gift, and at once began to read it. His first exclamation, after reading a small part, was, "Wife, dear, if this book be true, we have gone astray." As he read on, he soon exclaimed, "Wife, if this book is true, we are lost." And reading further he said, "Wife, if this book is true, we may be saved." Astray! Lost! Found!

An Old Man's Story.

HIS FRIENDS HAD GIVEN UP HOPE OF HIS RECOVERY.

Mr. George Rose, of Rednersville, Relates the Story of His Suffering and Release—Feels as Well as he did at Forty.

From the Daily Ontario, Belleville.

Four miles west of Belleville, in the county of Prince Edward, on the southern shore of the beautiful and picturesque Bay of Quinte, is situated the village of Rednersville, a charming place of about four hundred population, composed quite largely of retired farmers. Of late years the picturesque location of the village has given it some prominence as a summer resort, where may be enjoyed the cool health-giving breezes of the bay. But even in this charming locality disease finds its way, and when the epidemic of la grippe swept over Canada, Rednersville was not spared a visitation. Among those attacked was Mr. George Rose, a life-long resident of the village who had already reached the allotted span of life. Mr. Rose had enjoyed remarkable health until he was taken down with an attack of la grippe, when grave fears were entertained for his recovery. In a few months he recovered sufficiently to again move about, but not with his accustomed vigor. Mr. Rose had scarcely regained his health when he was seized with another attack of this dread disease, worse than the first. This had a telling effect upon him, and his family feared consumption had claimed him for a victim. A physician attended him regularly but seemed unable to give him any relief. However, all that medical skill could do for him was done, but daily Mr. Rose's condition grew worse, and in March of this year his condition was so low that his family, like himself, had given up hope of his recovery. During the last month the general talk about the village and the surrounding country has been the remarkable cure of Mr. Rose by the use of Dr. Williams' Pink Pills. The case created such a sensation that a reporter of the Ontario, personally acquainted with Mr. Rose, determined to call on him and learn the facts of the case from his own lips. Mr. Rose was found a picture of health and activity for one of his years, and expressed his entire willingness to tell his story for the benefit of others. "I am," he said, "a well man, and do not hesitate to give the credit to Dr. Williams' Pink Pills for saving my life. I had three attacks of la grippe and continued to grow worse up to March of this year. At that time I was so reduced in flesh and strength I could hardly stand alone. In fact I was a mere skeleton. I could not eat because I had no appetite. I could not sleep because my legs and feet became so badly swollen and cramped that my wife would have to rub them before I could get rest. The pain was at times so violent that I could not refrain from screaming, and I would tumble about in bed and long for day to come. If I attempted to get up and walk I was apt to fall from all dizziness. I took medicine from the doctor, but it did not help me, and I was so discouraged that I felt death would be preferable to my misery. I did not think I could live more than a few months when one day I read in the paper of the cure of a man whose symptoms were like mine. I must say I did not have much faith in the remedy, but felt as though it were a last chance. I sent first for a box, and by the time it was half gone I found that my appetite was getting better, and in other respects I could notice an improvement in my condition. By the time the box was gone there was a still further im-

provement. I continued the use of the pills, found that I could now get a good night's sleep, and that the cramps and pains which had formerly made my life miserable had disappeared. The swellings left my limbs, the dizziness disappeared and I felt better than I had in four years. I know that it was Pink Pills and them only that brought about the change, because I was taking nothing else. I have taken in all seven boxes, and I feel as good now as I did at forty years of age. Last winter I was so bad that I could not do my own chores, and now I can a good day's work. My friends congratulate me on my regained health, and I don't hesitate to tell them that I owe my life to Dr. Williams' Pink Pills. Many others hereabouts have found similar benefit. Last spring my niece was looking pale and feeling weak, and I advised her parents who were very uneasy about her to try Dr. Williams' Pink Pills. The result is that she is now the picture of health. You may say that I would not be without Pink Pills in the house, for I firmly believe they will do all that is claimed for them if they are given a fair trial." In fact it appeared that Mr. Rose could not say too much for Pink Pills, and as the reporter drove away he again remarked, "do not forget to say that I owe my life to Dr. Williams' Pink Pills." In conversation with several residents of the village the statements made by Mr. Rose were fully corroborated.

Druggists say that Dr. Williams' Pink Pills have an enormous sale, and from all quarters come glowing reports of results following their use. In very many cases the good work has been accomplished after eminent physicians had failed, and pronounced the patient beyond the hope of human aid. An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address.

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

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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."

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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.

Advice to Working Men.

Most of the strikes and labor troubles would be avoided if men used their wages for their families instead of turning them over to the dramsellers. When fathers drink beer, children cry for bread.

T. V. Powderly speaks thus to his fellow workmen:

"Had I 10,000,000 tongues and a throat for each tongue, I would say to every man, woman and child here tonight: Throw strong drink aside as you would an ounce of liquid hell. It scars the conscience, it destroys everything it touches. It reaches into the family circle and takes the wife you had sworn to protect, and drags her down from her purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchange it for money at the pawn shop and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men, than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in the rum-shop furnishes a paving stone for hell. In one Pennsylvania county in a single year, \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from working men."

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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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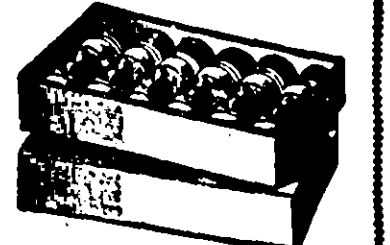
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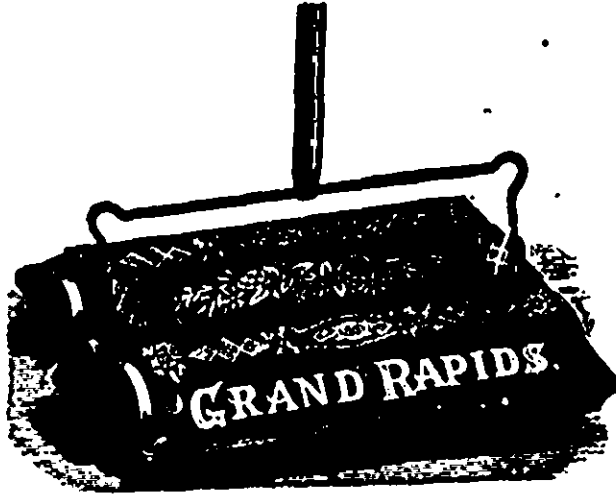
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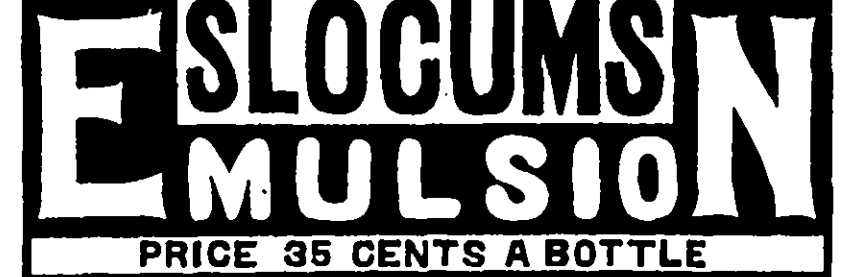
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