

# 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.

### We Cannot Tell.

Perhaps before the dawn's dim hours commence  
A swift and sudden Voice may call us hence,  
Hence from this world in other worlds to dwell—  
We cannot tell.

Perhaps before the quiet stars arise  
An unexpected night may meet our eyes,  
A night ten thousand suns cannot dispel—  
We cannot tell.

Perhaps before an hour is sped away,  
With awed, hushed tones our fellow men will say,  
"The spirit has escaped the earthly shell"—  
We cannot tell.

Oh, friends, behooves it not our souls to be  
Ready at all times for eternity,  
Since when for us may ring the passing bell—  
We cannot tell?

SUBS. M BRST, in *Philadelphia Ledger*.

### The Late James Kilgour.

The citizens of Guelph and surrounding country, and many friends and acquaintances, especially of the body of Disciples of Christ, will be grieved to learn of the sudden death, Monday evening, of Elder James Kilgour, in his 81st year. Mr. Kilgour has been failing this winter, but had not been confined to his bed. On Sunday, March 19, he seemed as bright as of yore, and Monday evening sat resting on the lounge down stairs while his daughter read the newspaper to him, and his comments showed that he was just as interested as ever in the news of the day. About a quarter to nine Miss Kilgour went upstairs to see that her father's room was all right, but was called down by a friend, who, on going into the sitting-room, saw that Mr. Kilgour's head had dropped on his breast. He never spoke and passed quietly away in about five minutes. An affection of the heart was the principal cause of his death.

In the death of Elder James Kilgour there has passed from our midst one of those familiar figures whose goings in and out were a benediction to the community in which he lived. Lame from his youth as the result of an accident, his distinctive walk, sturdy stick, vigor of body and mind, and



THE LATE JAMES KILGOUR.

patriarchal appearance in later years, made him widely known, and more intimate acquaintance only increased the esteem in which he was regarded. He always had a nod of sympathy for the stranger, a smile and kindly greeting for the children, a cheery word for an acquaintance, while neighbors and friends had pleasure in his deep interest in their welfare. In all that concerned the moral and spiritual well-being of the community, his presence and voice were to be seen and heard, and in all union evangelical gatherings his face and form will be greatly missed.

Mr. Kilgour was born on Aug. 27, 1812, in Kirkcaldy, Fifeshire, Scotland. Before he had chosen his work in life he met with what seemed at first an insignificant accident—the spraining of his leg in running, but the surgical treatment in those days not being so far advanced as now, he had the misfortune to lose his leg. This turned his life towards literary pursuits, and, after securing a liberal education, he engaged in teaching a private seminary, in which such higher branches as navigation, etc., were taught. He determined, however, on emigrating to Canada, and in the spring of 1845, along with his wife and boys, J. W., of this city, and J. M., who died in Kansas City in 1878, and three other families, all relatives, came to this country, with no definite idea as to where to settle.

From conversations with those he met, he was directed to Guelph, and the whole party finally located in Ermosa, Mr. Kilgour taking up lot 11, con. 5, between Everton and Rockwood, which was his home for twenty-eight years, and where he gave a general oversight to his farm, together with his school and church labors. He taught school in his district for one year, in 1848 and in 1857 he was appointed by the County Council, entirely unsolicited on his part, local superintendent of education, subsequently public school inspector for the southern half of Wellington, in which work he continued for twenty-one years, when he retired. He was also a member of the Board of Examiners for

teachers. In this long and faithful performance of his duties Mr. Kilgour had to visit every school in his district from Puslinch to Orangeville, twice every year, and great has been the influence of his counsel and healthful suggestion to the teacher, and his encouraging and inspiring words to the scholars. After he gave up the inspectorship he was for some years an active member of the Guelph School Board. His last duty in this line was the inspection of the Guelph schools during Rev. Dr. Torrance's trip round the world in 1891. He removed to Guelph with his family in 1873, and after giving up the inspectorship in 1877 lived here in quiet, his only public responsibility being the charge of the Disciples church in Guelph, which was formed after his removal here, and the pastorate of which he continued until 1888, when, at the request of his family, he laid down this work when he was 76 years old.

His closing years were full of peace and comfort, happy in the care of his family, especially his daughter Annie at home, with his sons around him, and enjoying the companionship of old and valued friends. His intellectual vigor and mental power showed no signs of abatement to the last, and so imperceptibly did his natural strength decline that it was not until last fall, at the reunion of the family to celebrate his eightieth birthday, and which was an occasion of exceeding pleasure to him, that his children realized that his stay might not be long among them. During the winter, however, he failed gradually, though he was not confined to bed, and always took the deepest interest in all that was going on, both in the home and outside, listened with close attention to the papers and books read to him, and commented on them with all his old judgment and common sense. On Monday evening, in the momentary absence of the daughter who had so faithfully attended him, while sitting on the lounge, the call came, and, without a word, he passed quietly away. It was verily a translation from earth to heaven, so suddenly and so quietly did his spirit take its flight.

Mr. Kilgour was always acquiring knowledge. It is within the recollection of his family when he set about the mastery of the Greek that he might study the New Testament in the original. He read widely, and was continually adding to a well cultivated and well-stored mind. So intimate was his knowledge of the Bible that his friends were wont to remark that there was no need for a concordance to locate a passage when Elder Kilgour was around. He delighted in intelligent conversation, and the hearer always gained instruction from the talk. Though not taking an active part in politics, his sympathies were with the Liberal party, and in earlier days he was not slow to express his views.

But the chief labor of his life was given to the religious communion of his choice—the Disciples of Christ. A Scotch Baptist in the old country, he found in the Disciples, among whom he settled, people of kindred views, and he threw himself and his gifts into their work. Every year of his life in this country he was preaching in the Disciples' pulpits. From 1848 to 1854 his time was largely occupied in evangelistic tours, going as far east as Picton, west to Lobo, and from the Niagara district to Manitoulin Island, and many were the outpourings of blessings on his labors. On one occasion he was away three months from his home. Logical and well posted, deliberate and yet forceful, his preaching was backed home by warm human sympathy and a sterling life and character. Owing to the scattered state of his people, and their numerical weakness as compared with the churches around them, his freely given services were highly appreciated and there was not a place where Disciples were to be found where his voice has not been heard. All this work was done, often riding on horseback on these tours, with but little financial remuneration. It is little wonder that his name will be a fragrant memory among the Disciples of Christ for years to come, and that the death of no brother among them will call forth more wide-spread regret. He had also the pleasure of seeing the principles for which he contended gain in power and acceptance of late years.

He passed through a good deal of bereavement, which mellowed his nature, but his own health, save for a couple of illnesses, was unusually good and he was able to do a good deal of work. By his second marriage he was related to the Thomsons, of Erin. He leaves seven children, viz.: John W., Guelph; D. F. druggist, Arthur; W. J., teacher, Arkell; E. S., Guelph; Dr. P. T., Cincinnati, and Misses Annie and Maria, of Guelph, to whom the sympathy of many friends will be extended.—*Guelph Mercury*.

"I have, during the past year, received forty or fifty children into church membership. Among these I have not had, at any time, to exclude a single one from church membership. Out of a church membership of two thousand seven hundred members, I have never had to exclude a single one who was received while yet a child."—C. H. Spurgeon.

### As You Go Through Life.

Don't look for the flaws as you go through life;  
And even when you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtue behind them.  
For the cloudiest night has a hint of the light  
Somewhere in its shadows hiding;  
It is better by far to hunt for a star,  
Than the spots on the sun abiding.

The current of life runs ever away  
To the bosom of God's great ocean  
Don't set your force 'gainst the river's course,  
And think to alter its motion.  
Don't waste a curse on the universe—  
Remember, it lived before you;  
Don't butt at the storm with your puny form—  
But bend and let it go o'er you.

The whole will never adjust itself  
To suit your whims to the letter,  
Some things must go wrong your whole life long,  
And the sooner you know it the better.  
It is folly to fight with the Infinite,  
And go under at last in the wrestle,  
The wiser man shapes into God's plan  
As the water shapes into the vessel.  
—*Ella Wheeler Wilcox*.

### The True Circle of Friendship.

The test of friendship is frankness. To be able to be one's self absolutely; to never doubt the underlying affections that moods never touch; to have the freedom of expression that knows no doubt; to have a refuge in joy as well as in sorrow—that is to be rich in friendship. To have one such friend makes poverty bearable, and causes sorrow never to go beyond endurance. Thrice blest is the one who has such a friend in his own family. How little the art of friendship is cultivated in the family circle! In many homes all confidential relations are outside of the family circle.

This is accountable for a breaking of family circles that introduces a sense of desolation which death itself does not leave.

It is the office of the family to create confidence and interdependence among its members. The family should represent a community of intellectual, affectional, and spiritual interests. Marriage sometimes separates a family more thoroughly than death. Every stranger entering a family should seek to cement it closer, should endeavor to bring his own life in harmony socially with that of the one to whom his marriage ties him. This can be done without sacrificing dignity or individuality. More families drift apart because the elementary laws of social intercourse are ignored than from any other cause. Just so friendships are broken for the same reason, and life, instead of growing richer in love and friendship, grows more barren every day, has fewer interests, and old age finds a cynic waiting for release.

Hold fast to every love that makes life better, and keep a heart ever open for admission of a friend; but cultivate as friends, most of all, those in the family circle with whom there is a possibility of spiritual exchange.—*Christian Union*.

Unbelief never tries to pull anybody out of the ditch.

## Contributions.

## The Commission vs. Denominationalism.

## XII.

T. B. KNOWLES.

The following undeniable facts have been adduced, all of which fully sustain the genuineness of immersion and the spuriousness of affusion:

(1) It is a fact, that the Catholic church has always affirmed, that the baptism given by Jesus Christ was immersion and not sprinkling or pouring.

(2) The Catholic church frankly admits that she has altered the primitive action of baptism from immersion to sprinkling and pouring, and also charges Protestant churches with having done the same.

(3) The Catholic church has never attempted to justify the practice of affusion by an appeal to the Scriptures, but simply rests upon the right and authority of the Church to change ordinances.

(4) The first law for sprinkling and pouring was given by the Pope of Rome, and that about 753 A. D.

(5) The testimony of some of the most scholarly men in the *pedo-baptist* ranks, is, in proof of immersion, that this was the New Testament baptism, and that sprinkling was introduced at a much later date, and is therefore a purely human invention.

(6) That the testimony of the scholarship of both the Catholic and Protestant churches is that the primary meaning of *baptizo* is "to immerse, to dip, to plunge."

(7) It is a fact that there is no controversy over the genuineness of immersion, this being accepted by all as Christian baptism.

(8) That the whole controversy is over sprinkling and pouring, and that these were rejected at the first "as no baptism at all," and are so rejected yet by a large portion of the Christian world. But the evidence is not all in yet. There are other important facts to be considered, in proof of immersion as the only baptism authorized by Jesus Christ in the commission and practiced by the primitive church.

(9) A ninth fact is that the lexicons of the Greek language written by *pedo-baptist* scholars are almost unanimous in giving immersion as the primitive meaning of *baptizo*. Bishop Keane, president of the Catholic University, Washington, D. C., says that "the best dictionaries show the classical meaning of the Greek word *baptizein* is primarily to plunge, to dip;" and the eminent scholar, Moses Stuart (Congregationalist) says, "*bapto* and *baptizo* mean to dip, to plunge, to immerse, into anything liquid. All lexicographers and critics of any note are agreed in this;" and Prof. Humphreys, M. A., of Vanderbilt University (Methodist) says, "There is no standard Greek-English lexicon that gives sprinkle or pour as a meaning of *baptizo*." It will be in order, then, to cite a few of these, the most learned and most competent witnesses in this case in the world. LIDDELL and SCOTT, 7th edition: "*Baptizo*, to dip in or under water." E. A. SOPHOCLES, a Greek, and professor of Greek 38 years in Harvard: "*Baptizo*, to dip, to immerse, to sink." He adds, "There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks." Dr. W. POPPE gives "To dip in, to dip under." J. W. FRADENSDORF defines *baptizein* and *baptism* "To baptize, to dip." BULLINGER: "*Baptizo*, to make a thing dipped or dyed, to immerse for a religious purpose. By baptism therefore we must understand an

immersion." A. H. STEPHENS: "*baptizo*, to merge, to immerse, also to dip." BLASS: "*baptizo*, to immerse or plunge in water." SUICER: "*baptizo*, to immerse, to dip." STAKINS: "*baptizo*, by the force of the word indicates the idea of dipping or immersion; properly speaking it is a dipping or immersion in water." SCHLUSNER: "*baptizo*, properly to immerse, to dip, to immerse in water." GROVES: "*baptizo*, to dip, to immerse, to immerse, to plunge." And Greenfield, who says, "I wish it to be distinctly understood that I am neither a Baptist nor the son of a Baptist, nor is it my business to make a defense of their cause," defines *baptizo* to immerse, to immerse, to submerge, to sink." The following are Greek and English lexicons of the New Testament: PROF. J. H. THAYER: "*Baptizo*, to dip repeatedly, to immerse, to submerge, . . . an immersion in water." And on *baptisma* he says, "A word peculiar to the New Testament and ecclesiastical writers, immersion, submersion." CREMER: *Baptizo*, to immerse, to submerge, The peculiar New Testament and Christian use of the word to denote immersion, submersion for a religious purpose—baptize." DR. EDWARD ROBINSON: "*Baptizo*, to dip, to sink, to immerse." PROF. GRIMM: "*Baptisma*, a word peculiar to the N. T. and the church. *Immersion*, *submersion*. The holy submersion commanded by Christ." The statement of one whose learning and candor entitle him to the confidence of men, is so apposite here, I give his words in full. Alexander Campbell says: "We have then the unanimous testimony of all the distinguished lexicographers known in Europe and America, that the word chosen by Jesus Christ in his commission to the apostles, is to dip, plunge, immerse; and that any other meaning is tropical, rhetorical or fanciful" (C. Rep. pg. 126).

(10) It is also a fact that *pedo-baptist* critics and commentators in their annotations upon the Scriptures sustain the proposition that immersion is the primary meaning of *baptizo*, and the only practice of the primitive church. Thus GROTIUS says, "That this rite was wont to be performed by immersion, and not by perfusion, appears both by the propriety of the word and the places chosen for its administration (John iii. 24, Acts viii. 38), and by the many allusions of the apostles, which cannot be referred to sprinkling, Rom. vi. 3, 4, Col. ii. 12." BLOOMFIELD says on Rom. vi. 4: "There is here plainly a reference to the ancient mode of baptism by immersion. . . . There is reason to regret it should have been abandoned in most Christian churches." SCHOLZ says on Matt. iii. 6: "Baptism consists in the immersion of the whole body in water." ZWINGLE, on Rom. vi. 3: "Into His death, when ye were immersed into the water of baptism, ye were ingrafted into the death of Christ, that is, the immersion of your whole body in water was a sign," etc. DR. GEO. CAMPBELL, in his notes on Matt. iii. 11, says: "The word *baptizo*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. . . . Accordingly the baptized are said . . . to arise or ascend, v. 16, and Acts viii. 39, from or out of the water." PROF. J. A. TURRETIN (Geneva) says on Rom. vi. 3, 4: "And indeed baptism was performed in that age, in those countries, by immersion of the whole body into water." MEYER, on Mark vii. 4 says: "Moreover, *can me baptizontai* is not to be understood of washing the hands, . . . but of immersion, which the word in classic Greek, and in the New Testament, everywhere means." FRITZ-

SCHIFF, on Matt. says: "But that in accordance with the notion of the word *baptizesthai*, baptism was then performed not by sprinkling upon, but by submerging, is proved especially by Rom. vi. 4." And PROF. T. C. STORR says: "When the Lord commanded that disciples should be *baptized* (Matt. xxviii. 19) the apostles, through those things which had gone before, could have understood nothing else than that men should be immersed in water; nor did they, in truth, understand anything else but immersion, as is evident from the testimony of the sacred writings and from the usage of the ancient church, by which immersion had been so received." JOHN CALVIN, on John iii. says: "From these words it is lawful to conclude that baptism was celebrated by John and Christ, by the submersion of the whole body." Again, "here we see plainly what the rite of baptism among the ancients was, for they immersed the whole body into water" (Com. on Acts viii. 38). "Although it is certain, both that the word itself of baptizing signifies to immerse, and the rite of immersing was observed by the ancient church" (Institutes). LUTHER says: "And so baptism signifies two things—death and resurrection. . . . For in that the minister immerses the child into water, signifying death, but in that he brings it out again, signifying life. For so Paul sets forth, Rom. vi. For we are buried with Christ by baptism into death." WESLEY, Rom. vi. 3: "We are buried with him, alluding to the ancient manner of baptizing by immersion." ADAM CLARK, on Col. ii. 12: "*Buried with him in baptism*. Alluding to the immersion practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again on the third day, and their emerging from the water was an emblem of the resurrection of the body, and, to them, of a total change of life." And on Rom. vi. 4: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead; and when he came up out of the water, he seemed to have a resurrection to life: *the man is risen again, he is alive!*" SAMUEL CLARK: "*We are buried with Christ in baptism*, etc. In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water," etc. DONDRIDGE, on Acts iii. 23: "For though thou wast solately washed with the water of baptism, etc.;" and on viii. 38, "Considering how frequently bathing was used in those hot countries, it is not to be wondered that baptism was generally administered by immersion. . . . It would be very unnatural to suppose that they went down to the water, merely that Philip might take up a little water in his hand to pour on the cunuch," etc. On Rom. vi. 4 he says: "It seems the part of candor to confess that here is an allusion to the manner of baptizing by immersion, as most usual in these early times," etc. BARNES, on Rom. vi. 4: "It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion." CONEYBEARE and HOWSON, Rom. vi. 4: "This passage cannot be understood unless it is borne in mind that the primitive baptism was by immersion." BISHOP LIGHTFOOT says in Col. ii. 12: "Ye were buried with Christ to your old selves beneath the baptismal waters, and were raised with him from the same waters, to a new and better life" (Expositio's Bible, Col., pg. 206). WESTMINSTER ASSEMBLY OF DIVINES, on Rom. vi. 4: "Buried with Him in baptism. In this phrase the apostle seemeth to allude to the ancient manner of baptizing, which was to dip the

parties baptized, and, as it were, bury them under water." WHITBY: "It being so expressly declared here, Rom. vi. 4, and Col. ii. 12, that we are buried with Christ in baptism by being buried under water, and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries," etc. GEORGE WHITFIELD: "It is certain that in the words of our text, Rom. vi. 3, 4, there is an allusion to the manner of baptism, which was by immersion, which is what our church allows." MACKNIGHT, on Rom. vi. 4: "Christ . . . submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of His future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial, and resurrection (see Col. ii. 12)." Rom. vi. 5 "Having been planted," etc. "The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth," etc., and on Col. ii. 12 he says: "Christ began His ministry with receiving baptism from John, to show in an emblematical manner that He was to die, and to rise again from the dead. And after His resurrection He commanded His disciples to initiate mankind into His religion by baptizing them, as He Himself had been baptized. . . . To conclude, because this spiritual circumcision is to be completed by Christ raising our bodies fashioned like to His glorious body, signified in baptism by the raising of the body out of the water," etc. LANGR: "The phrase *baptizein eis* retains the most direct figurative reference of baptism. It means strictly to immerse into Christ" (Com. on Rom. vi. 3). These scholarly men, and many more, that might be quoted, bear strong testimony to the truth, and condemn the practice of their own churches thereby.

## Jewish Sabbath and Christians' Lord's Day.

A "type" signifies a shadow or outline picture of something relating to the outline.

The word "antitype" denotes the substance or the reality which is prefigured by the type.

When God called Abraham out of Ur of Chaldea, he made a covenant or promise to him. (Gen. xii. 1-3.) These promises were afterwards repeated; the promise of nationality which it contained, was made the basis of the covenant or law as given on Sinai to the children of Israel, under their leader, Moses. This law was given to the Jews for the purposes of a civil government, and, as such, was well adapted to their development, discipline and happiness, as individuals and as a nation. (1 Tim. i. 8-9.) These laws were needed to convince and convict men of sin, by presenting a standard of perfection, and also for the preservation among them of the knowledge and practice of a true and pure religion during the Mosaic Dispensation, which was but the type of the Remedial System, by means of symbols, rites and ceremonies or services.

From the very beginning of our race we find that one day of the seven was sanctified by its Creator, and in the Decalogue or law of Mount Sinai the same observance was enjoined by God upon His creatures. (Gen. ii. 1, 2, 3; Ex. xx. 8-11.)

Thus a rest day or Sabbath was given to the Jews; on that day they assembled that they might not forget the law, and it was only when the synagogue was established, and in every community the law read and ex-

pounded, and God was worshipped in the public assembly that the Sabbath was steadily and safely kept.

The day of rest has never been abrogated; the laws which were made solely for the Jewish race might be abrogated at a fitting time, but the day of rest was made, not for the Jew alone, but for man. It was made at man's creation; we do not owe it to the Jew, we received it from God; it was thundered indeed from Sinai to the Jew, but it was whispered to us in Paradise when the heavens and earth were created, and God blessed the day.

While it on the one hand formed a sort of general memorial of the creation, and the Creator of all things, as it is characterized in the first redaction of the commandments, it became also a national day of a record of the bondage and liberation from it, as in the second rescension of the Decalogue; and the rest, intended for everyone, became doubly significant. (Deut. v. 15.)

To summarize. The Jewish Sabbath was to be spent in resting. (Ex. xxxi. 14-17.) It was to be a covenant between God and His people. (Ezek. xx. 12.) It was to be spent in keeping the ordinances and as a day of joy and delight, noiv to the Lord. (Ezek. xlv. 17, and Isaiah lviii. 13, 14.)

The benefits of this institution for the individual are too self-evident to require comment. It connected the human being with the Divine Creator, and with his fellow-creatures and testified good will to all things created.

The providences of God follow closely upon natural laws; we cannot violate the law of physical rest without suffering serious consequences; the necessity and obligation to rest is inherent to man's very nature. Rest does not consist in utter inaction, but is rather a change of occupation. A rest day is to better life a necessity; as the body demands rest, so the soul and spirit will be dwarfed and stunted unless they receive a calm from the absorbing cares and endless exactions of this active age. Disobedience was the cause of all the afflictions of Israel, and the observance of this law was insisted upon by the voice of the prophets, and declared to be decisive of national prosperity or decline; for religion was never on the throne while Sabbaths were trodden under foot. (Ezek. xx. 19, 20.)

Thus in the whole of the divine economy the day has great importance; it was declared by the Lord Jesus, who alone kept the whole law, to be made for man. (Mark ii. 27.)

When Jesus addressed the Jews, he nowhere enjoined the observance of the Sabbath, as His hearers were almost superstitiously scrupulous in keeping it. What His hearers needed and received was the lesson that the Sabbath, having been intended for human benefit, the duty of observing it ought to give way before the higher duty of effecting that purpose, where the two were in conflict.

If the Sabbath or seventh day had large meaning and sacredness to the Jews, far more has the first day of the week to the Christians. We do not keep the seventh day, but look upon it as a type of the holy day of which the day of Christ's resurrection is the antitype, believing that

"Twas great to speak a world from naught,

"Twas greater to redeem."

The antitype, or first day, rose into sacredness by the innate power and peculiar grandeur of the facts it celebrated. The old law was nailed to the cross and taken out of the way, and with it went all types and ceremonies. (Col. ii. 14, 15, 16, 17; Rom. vii. 4; Heb. viii. 6, 7, 8-12 and Heb. ix., 1-14, 15.)

It was meet th.. the Jews should celebrate a feast on the fiftieth day after the feast of the Passover. This was called the "feast of weeks," as it was celebrated seven weeks after the sixteenth day of Nisan, or third day of the Passover, or fifty days after the slaying of the pascal lamb, hence its name, "Pentecost" from the Greek, meaning "fifty." It was instituted by God that His people might repair to the temple and offer there the first-fruits of the harvest, also that they might call to mind, and give thanks for, the law of Sinai, which they received on the fiftieth day after their departure from Egypt.

But how much greater should be the joy of the Christian, who sees in this feast the antitype, the Pascal Lamb, who was slain for the redemption of the world, and who rose again the third day as the "first-fruits of them that slept." (1 Cor. xv., 20.)

At what date the first day or Sunday began to be used generally by Christians as a holy day, we have no definite historical information, but apostolic precept or example is sufficient foundation for the origin of a custom apparently so general as well as early. That the desire which naturally actuates members of a religious body to meet frequently for worship, edification and mutual encouragement, might lead to the appointment of a stated day, may be readily accepted, and that the day on which their Lord and Saviour had risen triumphant from the dead and thus brought life and immortality to light should be selected as fittest, is apparent.

Why should this day be memorialized above all others?

God created "light" on the first day of the week at the creation of the world. Is it not meet to consider above all others and first of the week that day which saw the Sun of Righteousness rise with healing in His wings as the dawn of a new creation for mankind? (Gen. i., 4, 5 and John viii., 12.)

Thus the word by the New Covenant translated and transferred the feast of the Sabbath to the morning light and gave us the symbol of true rest, viz.: the saving Lord's day, the first of the light.

Christ has left no command for the day's observance, but He made that day most illustrious of days by His resurrection, for on that event are suspended all the hopes of happiness of mankind for time and for eternity. (1 Cor. xv., 12-14 and 17-22; Rom. i., 4.)

The space of fifty days intervened between the destruction of the Old Covenant and the inauguration of the new.

Christ's appearance unto His disciples on the first day of the week during that period seems to indicate that He purposed by His example to memorialize it and sanctify it in their memories. (Mark xvi., 9; John xx., 19-26.)

His disciples were endued with perfect light of inspiration of the Holy Spirit according to Christ's promise, which was fulfilled on the first day, on the day of Pentecost, thus enabling them to give "the light of the knowledge of the glory of God in the face of Jesus Christ." (11 Cor. iv., 4-6; Acts ii., 1-4.)

On the first day of the week the Christian church was established and believers were for the first time baptized by the authority of Jesus Christ into the name of the Father, Son and Holy Spirit. (Acts ii., 38, 39-41.)

The disciples or primitive Christians met together on the first day of the week for the purpose of celebrating the Lord's supper and engaging in worship, also for the collecting and contributing for the maintenance of the

church and benefit of its members. (Acts xx., 7; 1 Cor. xvi., 1, 2.)

Thus our obligation to sanctify the Lord's day is enforced by its similitude to the primitive Sabbath; by the laws which govern our physical, intellectual and moral natures; by the most exalted interests of the nations; by the triumphal resurrection of our Redeemer; by the apostles' example, who, by the Spirit, were guided into all truth, and by God's reserved right to a portion of our time solely to honor and glorify Him through His Son.

A purely sanctified Lord's day would be instrumental in promoting our own enjoyment and increasing our knowledge of Him "in whose likeness we are made" and "whom to know is life eternal," and by such growth would cultivate that missionary spirit of Christ-like living and Christ-like giving, which would tend to hasten the glorious day, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea," and when He shall be known by all nations, who pleads today as earnestly as in the days of His flesh, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," for "there remaineth therefore a rest for the people of God."

L. P.,  
Y.P.S.C.E., London, Ont.

**Sermons on Christian Union.**

Mr. Lediard's sermon on Sunday night last on "Steps toward Union" was the fourth of this series of sermons. He warmly and eloquently advocates a return to the faith, practice and spirit of the New Testament, as the only solution of the whole union question. The last sermon of this series will be delivered next Sunday night; subject, Baptism, and its relation to the question of Christian union.—Owen Sound Sun.

The sermons referred to in the above item have been full of interest to all who have listened to them. The series consisted of five sermons as follows, viz:

- (1) "New Testament truth on Christian union."
- (2) "Christian union: is it desirable and possible?"
- (3) "The history of divisions."
- (4) "Steps towards union."
- (5) "The relation of Baptism to Christian Union."

Each sermon dealt exhaustively with the subject in hand, showing that Bro. Lediard has a good grasp of the whole subject. Three of the sermons were especially valuable, viz.: "History of Divisions," "Steps towards Union," and the relation of Baptism to the question. The strong feature of the course was the ground taken by Bro. L. that there could be no perfect union except by a return to the teaching of the New Testament Scriptures, that restoration rather than reformation was the need, that we are not divided by what the Scriptures teach but by what they do not teach, not by Divine truth but by human opinions about truth, that the problem of Christian union can be solved by a return to the faith, practice and spirit of the New Testament.

I write this because these sermons have done us all good, and because I think that as Disciples of Christ we are in the best possible position to help in such a desirable movement as true Scriptural union. Many are asking "Can we unite with all other Christians?" Many are earnestly desiring it. Many are groping in the dark to find a solution, but very few are asking "What do the Scriptures say?" And it is this which Bro. L.'s sermons gave prominence to, and this work I am persuaded must be done largely by Disciples, and this seems to me an opportune time. C. A. F.

**Children's Work.**

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

"The earth is the Lord's, and the fullness thereof; the world and they that dwell therein" (Psalm xxiv. 1).

I received the following just too late for the last paper:

Enclosed you will find \$1.00 which I send for the Children's Mission fund, in memory of my little boy Bertie, who died Dec. 8, aged three years and a half. It is the contents of his little savings bank.

Your sister in Christ,  
Mrs. J. H. SMITH,  
Brisbane.

I am sure all who read the above will join with me in sympathy for the dear mother who has sent this money. I feel as though it should be applied to some special object, and not be lost sight of in the general fund. Still the Master of the vineyard will know it and use it for the best, and when mother and child are united, they will know just how much good it has done in the world's harvest field.

The Blenheim band are busy making a quilt, and taking great interest in the proceeding. They are anxious to know how to dispose of it to the best advantage, so as to add to their finances. Perhaps some of the other hands have solved the problem and can give them some information on the subject; and if so, you will be doing good service by imparting your knowledge for the use of others who may try the same plan of work. This might be done with good results in other ways beside making quilts. If any of you have tried some new plan by which the interest of the children is aroused, and by which better work can be done, do not keep it to yourselves, but tell the rest, and let them try it too. J. E. L.

**Two Dogs.**

DEAR CHILDREN. I am one dog, the other lives next door. I am not counting our little dog that catches the rats, Pedro the Great. Great for short, and he is short, and not counting their little dog Peewee. Great is well-bred, but Peewee is just a common dog.

Peewee is a nuisance. He pulls at my tail and hind legs and growls. When he pulls too hard I give him a kick. The other day he was unusually troublesome, so I said to him:

"Peewee, surely you don't want to fight. Bless you! I could nip you in two with one bite."

What do you think he said? Just this:

"Come on, you red-headed Irishman; I'll show you if a Scotchman can't stand up for himself."

"Get away with you, Peewee," said I. "I'll not tell you're not half a Scotchman, but it's true for all that. If you think I'm mean enough to do more than make you keep your proper place, you're out—away out," and with that I bunted him over and ran away after a bird.

Really, I haven't said a word about the other dog yet. He is a white fellow, with a black spot over one eye. His name is Prince.

There is a little King Charles spaniel who lives next door on the other side. He thinks he is pretty smart. When I go in his yard he barks and runs at me. It is good exercise for him, so I let him think he chases me out. Charlie, that is his name, thought he could chase Prince, too, but Prince worried him so he hid under the woodshed for two days, thinking he was going to die. I poked my nose in the hole he got in at and tried to coax him out, but he only growled. I brought him a bone, but

**★ A Premium Puzzle. ★**



THIS HANDSOME LADY has Two Companions. Can you find them? If so, mark faces and send to us as directed below. The LADIES' COMPANION is a high class, 32 page, illustrated Magazine, devoted to Literature, Home Life, Fashion, etc., most artistic in appearance and patronized by the best class of readers. A perfectly fair and legitimate premium system is adopted by its publishers at great outlay, in order to quickly place it and its sister publication, at the head of all Canadian periodicals in point of circulation. During 1900 we put into giving away Four Elegant Rosewood Pianos. The most exact good faith will be kept with every subscriber, both as regards the magazine and premiums.

See name of subscriber to receive the grand Piano now exhibited at our office in Ladies' Companion for March.

We publish Ladies' Companion, \$1.00 per year; Ladies at Home, 50 cents per year; Our Boys and Girls, 25 cents per year. Note our address: 166 King St., West, and do not confound our publication with any others of somewhat similar names.

**PREMIUM LIST.**

To the first person solving puzzles will award an elegant Rosewood Piano, valued at \$300; the next will receive a Gold Watch; the third, a Milk Broom; the fourth, a Sewing Machine; the fifth, a Miller Sewing Machine; the sixth, a Hair Curler; the seventh, a Gold Brooch; the eighth, a Silver Pin; the ninth, a TPA Shirt; to the next ten will be given each a beautiful Gold Brooch. To the middle sender will be awarded a Cabinet Organ; and to the ten following each a Crystal Forecast of weather or any friend. The sender of letter bearing latest postmark, previous to June 15th next, will receive a Gold Watch. The sender next to last will receive a Silver Watch; ten preceding, each a beautiful Gold Brooch.

CONDITIONS.—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with Thirty Cents for 3 months' subscription to the Ladies' Companion. Address:

"D" LADIES' COMPANION PUB. CO., 166 King St., West, Toronto, Can.

he could not eat it. I was sorry, I poked it too far in to get it out again.

Well, about the other dog. I like every dog on the street but him. When he first came I didn't know he was lame. He challenged me through the gate, so I just ran in and shook him. To my surprise he took the shaking, so I dropped him, then I saw he was lame, part of a hind foot gone. I apologized at once.

"Old fellow," said I, "I am very sorry. I really didn't notice you were lame."

"It was took off the other day with an electric car," snarled he.

"That was bad grammar, I knew, but I overlooked it, wagged my tail and kicked up some gravel. I was glad my feet were all right."

Do you know that dog wouldn't accept my apology. Every time I met him he would growl out:

"Just you wait till my foot gets well and then I'll polish you off."

One day I was caught in a place and couldn't get in nor out, and that dog pounced on me and bit my shoulder and back. I plunged, and kicked, and roared, but I couldn't get free. Then my mistress came and opened the place and with one bound I had that dog by the neck. Then she gave Prince a sharp slap across the eyes with her hand, and he stepped back and blinked, and in that second she caught me by the collar and walked me inside the gate. I generally think my mistress quite right; that time I didn't.

The next time Prince challenged me, we were in the lane, but pretty soon we were right around in front. Then Prince's mistress came up the street. She screamed and threw a stick at us. Then my mistress came out with the hose. She nearly suffocated me with water. I had to let go for breath, and Prince ran and hid. I was sorry for my mistress's new dress, it got all wet. If she had only let me alone, in one minute more Prince would have acknowledged me king!

One day Bertie, Prince's little master, set him at me, and I was just pulling him across the street to a fine dry place, when a man came up and, Oh, dear! how he caned me! One of my eyes shut up entirely; the other bled, and I had a big lump on my nose.

Now I am kept in the back yard. All I can do is bark through the knothole in the fence. I'll take a look at the fence to-morrow; maybe I can jump it.

My mistress thinks I like fighting, but I don't, now truly. I am a peaceable dog. I tried hard to make friends with Prince. I brought sticks and ropes

to play tug-of-war; he only bristled and growled.

Peewee gets cross when he plays tug-of-war. Great is the best at it; he doesn't mind it if he is jerked along on his back; he hangs on.

Now don't think that every dog that fights wants to fight. I speak from experience. I don't like it.

The moral is, for people as well as dogs—don't be hasty-tempered; don't growl and snarl; then everyone will like you and no one will want to fight nor need to, and no one will be caned. Faithfully yours,  
KING.

P. S. Perhaps King's moral could be added to and improved upon.

AGNES.

**"It Cured Mother."**

GENTLEMEN,—My mother was suffering from dyspepsia and had no appetite. Everything failed to cure her until one day, while visiting a friend's house, I saw a bottle of B.B.B. on the table. On inquiring what they used it for I soon found out what it cured, and when I went home told mother that she should try it. She said she had no faith in anything and objected to try it. Notwithstanding her objection I went in the evening and brought home a bottle, but it was in the house for a week before we could induce her to take it. At last, as she was getting worse all the time, she consented to try it, and on taking half the bottle found it was curing her. Another bottle cured her and, we believe, saved her life. We are never without B. B. B. now. It is such a good remedy for headache as well.—E. WESTON, 15 Dalhousie street, Montreal.

Business men everywhere use rubber stamps. New uses for them are always coming up, so that another is always wanted. A bright young man in every town has a splendid chance to make a little pocket money by taking orders. Walton & Co., Sherbrooke, Que., make them in a style unapproached by any other manufacturer in the Dominion, as their well-equipped printing office, stocked as it is with a splendid assortment of new type, borders, etc., gives them unrivaled advantages. They make a specialty of supplying agents, and will send terms on request, accompanied by stamp.

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HAMILTON, APR. 1, 1893.

**James Kilgour.**

On the first page of this paper will be found the announcement of the death of one of the fathers in our Israel, together with a biographical sketch, which we are given to understand is a faithful outline of his outward life.

Brother James Kilgour belonged to a class of men not well understood by this generation. We live at such a distance from the days of their services, successes and sacrifices, that unless we take pains to inform ourselves accurately, we shall under-estimate their abilities and undervalue their services to the cause of Christ. The Editor of this paper has sought for some years, by such means as were available, to gain an insight into the history of the pioneer days of the Disciples of Christ in Ontario. He counts it his good fortune to have had the opportunity of becoming pretty well acquainted with a number of the pioneer preachers, and as a result he finds himself respecting them for their ability, admiring them for their extensive knowledge of the Scriptures, honoring them for their self-denying labors, and loving them for their Christian character. It is to be regretted that there is not in permanent and accessible form a record of their efforts to propagate primitive Christianity in this country. It has been suggested that the present would be an opportune time to carry out a project we have been considering for a good while, viz: to open a department in the EVANGELIST with this heading: "Our Pioneer Preachers; their services, successes, and sacrifices; personal reminiscences." We adopt the suggestion, and invite our brethren and sisters to send us for next paper their recollections of striking incidents in the career of Bro. James Kilgour in his capacity of a pioneer preacher. We shall be pleased to hear from a large number in time for our April 15th issue.

In anticipation of receiving for publication estimates of Bro. Kilgour's preaching power from those who knew him well and heard him frequently, we deem it unnecessary to write at length of what we could only do so at second hand. But we cannot refrain from mentioning the fact conceded by all who had opportunity and capacity of judging, that he possessed in an unusual degree that much to-be-coveted combination in a preacher, the power to enlighten the mind by clear and forcible exposition, and to move the heart with warm and stirring exhortation. Many a preacher has regretted his lack of one or the other of these talents.

It may well be thought superfluous to say that Bro. Kilgour had a clear perception of the fundamental position of the Disciples of Christ, that as Christ is the Head of His own church, no human being has a right to meddle with its constitution, and that it is gross presumption for any person or any society to add to or take from the conditions of membership laid down by the Lord and His inspired apostles.

There are many who accept this principle as sound who greatly err in applying it, and so practically set it aside. Such people place themselves in opposition to every proposed change, whether it be a matter affecting this fundamental principle or not. We have often admired the way in which Bro. Kilgour met such questions and assigned each to its own department, as an essential or non-essential. It is an indication of a sound mind in a sound body when a person growing old in years continues young in feeling and maintains his power of adapting himself and his ideas to changing times and circumstances. This was conspicuously true of Bro. Kilgour, and so he was the warm friend and wise counsellor of his younger brethren in their efforts to carry on the good work inaugurated by himself and his contemporaries.

It is the desire of parents to see their children grown up and settled in life, or in a fair way to become so, and still more to retain the respect and affection of their children to the last. It must be a painful experience, and it appears to be a not uncommon one, for a parent to find that his own sons and daughters have ceased to love him and even to respect him. Bro. Kilgour was singularly happy in this regard, for the most friendly and affectionate relations existed between himself and all the members of his family and of his sons' families. This of itself will show that thoughtfulness and kindness were prominent in his nature, for with parents as with others the rule applies, "He that hath friends must show himself friendly."

Bro. Kilgour lived to a good old age and yet was not tired of life. This life was to him a precious gift from God, and he believed in gratefully opening his mind and heart to its manifold blessings, and to him the greatest of life's blessings was the hope of eternal life through Jesus Christ our Lord. He has left those behind him who loved him dearly and who would fain have detained him longer here, but they hope to meet him on the other shore and with him to be forever with the Lord.

"Improvement in congregational singing is being encouraged in Central Presbyterian church. Prof. Aldous has organized a class which meets in the schoolroom on Friday evenings for the study of vocal music and sight singing. A large number of the congregation take advantage of it."

The above is from the Hamilton Times. That is the way to improve congregational singing, as we take occasion to remark now and again.

**Our Omnibus.**

A large amount of matter is unavoidably held over this time, including "Critic's Corner," and an interesting letter from Bro. Finch, on the Manitoba public schools.

FOREIGN MISSIONS.—In addition to the sums reported on another page, the following sums have recently been sent from Ontario to the Foreign Mission Fund:

Church, Glencairn . . . . .	\$ 45 81
Church, Hamilton . . . . .	46 50
A few brethren, Nassagaweya	34 42
R. Arntson family, Acton . . .	25 00
D. F. Kilgour and wife . . . .	4 00
C. W. B. M., Ontario and Maritime Provinces . . . . .	100 00

ELDER KILGOUR'S FUNERAL.—The remains of the late Elder Kilgour were laid to rest in Everton cemetery on Thursday afternoon, the pallbearers being his five sons and his grandson, J. F. Kilgour. After a brief service at the house, the remains were taken to Zion church, where an hour's funeral

service was participated in by Rev. Geo. Munro, Hamilton; Rev. George Fowler, and Rev. Dr. Torrance. The former spoke in terms of high tribute of the deceased. The funeral then took its way to Everton cemetery. There was a large attendance of friends. The mournful procession was met on the way by many of the acquaintances of the deceased, some being present from Luther, Orangeville, Hillsburg, Marsville and intermediate places.—*Guelph Mercury.*

**Church News.**

LONDON, March 29, 1893.—The work is moving along encouragingly. There have been three additions recently by primitive obedience.

T. I. FOWLER.

ST. THOMAS, March 21, '93.—Bro. Z. T. Sweeney was with us on 17th, and delivered his lecture on "Going up to Jerusalem," to a good audience. All were delighted with the lecture. We hope to have Bro. Sweeney lecture here again next June. One baptism to-morrow evening. T. B. KNOWLES.

WELLAND, ONT., Mar 24, '93.—The Trustees of the Welland Church met last night, and appointed Bro. Young as Secretary Treasurer. Kindly, therefore, allow it to be known through your paper that any help towards the debt of the church may be sent direct to Mr. Daniel Young, Welland, Ont. The Church Secretary, Miss Richardson, will receive and acknowledge all help towards the support of the preacher and current expenses. Bro. G. D. Shriner is our Church Treasurer.

G. W. JACKSON.

AYLMER, ONT., Mar. 21, '93.—DEAR EVANGELIST: It may be of some encouragement to our sister churches to learn that Aylmer and Dorchester congregations have made their first contributions for the cause of foreign missions. Dorchester contributed \$4.50, and Aylmer \$24.00. Aylmer is weak in numbers and means, but has much of the spirit of self denial and faith. Dorchester is comparatively strong in numbers and wealth, but weak in effort. Still we have reason for gratitude that some of the obstacles that have blocked the wheels of progress in Dorchester since the days of Elder Shepherd have been removed. Those who mean to serve the Lord in the practice of primitive Christianity are now the Church of Christ, of Dorchester, and have been organized for aggressive work. It will doubtless require years to out grow the odium that has attached to the church there. It has been a blot upon the fair name of Christ and a great hindrance to the progress of truth. I trust every such useless association, called by the undeserving name "Disciples of Christ," will soon be buried. For dead things pollute the atmosphere and spread disease if left unburied. The Church of Christ, of South Dorchester, now wish their fellow disciples in Canada to understand that they stand in close sympathy in all work in which their sister churches are engaged "for Christ and the Church."

E. R. BLACK.

BLENHHEIM, March 22.—Bro. Merry was with us last Lord's day, and will remain for a time. We have also been having a treat in listening to four addresses from Mrs. Hitchcox, of Paris, the temperance lecturer, her themes were: "The Sin of Neutrality," "The Power of Influence," "License," and "Stumbling Blocks." She also sings solos at each meeting. Crowded houses listened to her, and over three hundred signed the pledge. While not sparing those engaged in the liquor

business, she drives home personal responsibility on the individual voter. She does not spare the Christian either, but very forcibly states a fact—that if the Christian people would unitedly say so, we could banish ever bar-room in our land. It is well to know the truth. COM

**Cecil Street Anniversary.**

TORONTO, CECIL STREET.—We have passed two years in our new church home and on Lord's day, March 19, marked the fact by our usual anniversary services. The house was crowded; some judicious advertising and the fame of our preacher for the occasion, Bro. Zach. T. Sweeney, did it. We had, however, very few brethren from a distance. But the result showed that an able man can fill Cecil street church, and it is still our hope to do this in this city of churches. It is safe to say that all were pleased, even delighted, with Bro. Sweeney's ability as a speaker. That he is truly an orator in the first degree no one can deny; his appearance and methods to say nothing of the effect of his utterances prove this, and we were proud of him. In the morning he held our attention for an hour and a half on the subject of the Christian Law of Greatness. The greater the Christian, the greater the servant, he said. The world honors its heroes, but adores its servants. He who would be chief among you must be the servant of all. With such thoughts set amid vivid and oftentimes thrilling illustration did he stir our hearts. In the evening he spoke a powerful and logical sermon on fundamental principles. On Monday evening came the "treat" of the occasion. To a crowded house Bro. Sweeney gave his celebrated lecture, "Going Up to Jerusalem." At this event Rev. Dr. Stewart presided and the proceedings were slightly shared in by Rev. Mr. Hunter, of Erskine Presbyterian church, and Sheriff Widdifield. The lecture was a brilliant effort, full of much information and fine description of persons, places and things to be seen on a trip from New York to Jerusalem, but to the regret of his hearers Bro. Sweeney stopped outside of the walls of the city. Privately he says that is "continued in our next," but we all felt we got all we could retain and probably more. On the road "up to" Jerusalem we experienced the landsman's joy and fears over his first ocean voyage and the strange fellow-travelers he meets. We saw Liverpool docks and shipping; we traveled thro' "merry England's" storied places and sweet pastoral scenes, not omitting Stratford-on-Avon, where lies the great bard of nature and England—William Shakespeare—and stopped to moralize a moment at Bedford jail, where John Bunyan suffered for preaching what it is now a crime to pervert—the gospel of Christ; and then the great city of the world, London, which contains more Scotchmen than Edinburgh, more Irishmen than Dublin and more Jews than Palestine, next claimed our thought, with its historical buildings and wonderful heaping together of the material, literary riches of the globe. Then we crossed the channel, more comfortably than Bro. Sweeney did, and took a peep at France with its volatile people, visited the great health resort of Europe and Italy—the Riviera—and laughed over foreign menus and the language of signs. Next we visited Rome, the ecclesiastical mistress of the world, and then on rapidly to Joppa by sea and by land to that mount to which Abraham made his first great journey with a son for a sacrifice. Bro. Sweeney closed with a brilliant and eloquent description of John's vision in Patmos of the heavenly Jerusalem coming

down out of heaven to earth which we were all journeying and where he trusted we would all meet. A hearty vote of thanks was accorded Bro. Sweeney. It may be of interest to know that the trip described, of which this conveys but a very slight intimation of its wealth of eloquence and humor, was one taken by him in 1887 in the company of our late great brother, Isaac Errett.

REUBEN BUTCHART.

**Co-operation Notes.**

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. Windatt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Edward Tolton, Osprey; Enos M. Campbell, Toronto Junction. 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.

**CONTRIBUTIONS.**

Levi Thomson, Ellisboro, N. W. T. . . . . \$ 5 00  
Y. P. S. C. E., Bowmanville (for Welland) . . . . . 10 00

It is time to remind the churches that the Co-operation asks them to take up a special collection for Home Missions on the first Lord's day in May.

As usual the Board depends upon preachers and elders to lay the matter before the churches and impress upon them the duty of cheerful liberality. The signs of the times show that the Disciples of Christ have not yet fulfilled their mission in Ontario.

The Board was instructed by the annual meeting to prepare a series of questions to be answered by churches desiring aid from the Co-operation after the next annual meeting. All the present points, and any others wishing assistance, are asked to take notice. Blank forms will be sent to all applying for them to the corresponding secretary. It is intended that these forms properly filled out should be in the hands of the chairman of the committee on missions by May 1st.

Reminders are being sent to those who have not yet paid their subscriptions to the Co-operation this year. It is hoped that all who can will pay promptly.

GEO. MUNRO, Cor. Sec.

**Woman's Work.**

**From the Maritime Provinces.**

The foreign missionary work in the Maritime Provinces seems to have taken on new life since our sister has gone to her field of labor and has been sending back her loving messages; thus stimulating to more activity the home workers, and awakening in others a desire to have a part in this grand work. We believe that Sister Rioch has what she desires, the love, the sympathy and the prayers of the sisters in these parts. In the Coburg Street Church, St. John, we have started a Monthly Missionary Meeting in connection with Sunday school. The scholars are already becoming deeply interested in our missionary and her work as well as other fields. We try to always have an interesting program of missionary exercises, missionary readings, recitations and singing with something especially for the little ones, also giving, them something to do to make these meetings more enjoyable. We trust that many in this way are being educated for earnest missionary workers, and perhaps some for missionaries. Certain it is that the mis-

sionaries of the future are being trained in the Sunday schools and mission bands of to-day. May we have a part in moulding their lives.

At these meetings a collection is taken which has averaged about \$3.50 per month. There have been several auxiliaries organized since our yearly meeting, and one or two mission bands, with a prospect of more in the near future. One of their auxiliaries is in Cornwallis, N. S., the home of Mrs. Geo. T. Smith, who was one of the first of our missionaries to go to Japan, and the first to die in a foreign land.

This society has entered heartily into the work and promises to be one of the best in our provinces. The noble example and life of Josephine Smith, is to those who knew her there as well as to others, a great inspiration in this missionary work.

One thing that is especially encouraging here is the interest the young people are taking, not only in Sister Riuch, but in the work in general. They are coming up to this work with an enthusiasm that promises much for the future. May the Lord bless and prosper this work, and may many more be added to the ranks of those who are willing to forego the pleasures and ease of this life, that others may enjoy that life that shall never end at the Father's right hand.

E. E. F.

Secretary's Letter.

I think the sisters will all feel that this number of the CANADIAN EVANGELIST brings them an extra feast in two such interesting letters from afar I asked Sister Flaglor to send us something bearing on their work in the Maritime Provinces; she kindly responded by sending this letter. To Sister Riuch's letter is added this note to myself: "Have received your kind letter. I enjoyed it as only one away from home could. Have also received letters from Miss M. A. Sinclair, and others on the Board. Will you please thank them for me and tell them I shall answer when I have time? I get so many letters that it is impossible to answer them all personally. Have received my cheque for last month's salary. Many thanks."

After reading of the busy life our sister leads—the only wonder is that she finds time for those nice long letters which are published for us all.

B. S.

From Japan.

10 Nishikati Machi, Hongo, Tokio, Japan.

TO THE WOMAN'S BOARD OF ONTARIO AND THE SISTERS OF MARITIME PROVINCES:

DEAR SISTERS: Have received your kind letters. For which receive my grateful thanks. It is a pleasure to know you all take such a deep interest in me, your missionary. I hope I may have strength for all that is required of me. Now concerning the little girl I wrote you about, and in whom you have taken such a lively interest, a little after my letter to you was posted the child was to be sold. We took her in. Before the letter could have any more than reached you, Miss Harrison had secured a scholarship for her. I was just a little disappointed, for I wanted you good women at home to support her and put her under my care, but Miss Harrison comforted me by telling me there were hundreds of such cases in Tokio. So I thought if a scholarship were secured from you, why there would be two instead of one saved. Have been looking around, or rather some of the older missionaries are looking for me, but as yet my search has not yet proved successful, as I am hard to suit.

After looking a little on the affairs of Japan, have come to the conclusion that I not only want to rescue a soul, but would like the child to be bright and intelligent above the average as I wish to make a good Bible woman of her. We missionaries cannot do without them. As we have no school for training girls for helpers excepting Miss Harrison's, whose girls are all too young as yet, we, of necessity, have to get our helpers from the Sectarian Schools. The churches of the said schools use up their best helpers themselves, so if we want good, earnest helpers, trained in the whole of the Gospel, we must train them for ourselves. Am expecting any day to come across my little girl.

In the same mail as I received your letters, I received a letter from a brother in 'the Lord, in U. S. He offered to support the child if you had not already done so.

I have accepted his offer, telling him my heart and home is large enough for two, did you also feel you could afford to support a little girl. I sincerely hope you may be able to, for it is about the only way we can reach the women here. They are so entirely the slaves of their husbands or fathers. They can go no place, and do little without the consent of both, and it is only by our Bible women that they can be approached in the slightest degree.

Now you all, I dare say, would like to know how I employ myself during the, which seems to us, short days. They certainly are 'so busy that time seems to fly. By half-past six in the morning we are eating breakfast, from then till 10.30, study; 10.30 to 12 o'clock, recite to my teacher; after dinner, recite another hour. Then I take a little rest. Three days in the week teach English from one to two hours, it is as you, I suppose, know, necessary for us to teach English in order to secure passports. These English classes last from 2 o'clock to 4 o'clock. Then I take my constitutional. Get home in time for supper, after which I either read or write letters and look over my lesson for next day. On Sundays go to my Sunday school, which by the way, is progressing finely. It was started but two months ago with about fifteen pupils, we now have from 36 to 40. What a dirty little crew they are, to be sure; they are a fair sample of what Dickens calls "the great unwashed." Their little black eyes are bright and intelligent withal. How they do screech the hymns; the louder the better. I remonstrate; they do their best to sing softly, which generally ends in a louder screech than before; I subside. Then after dismissal I take a Kuruma to Mr. Stevens' meeting house for the observance of the Lord's supper and preaching. Then I have the afternoon and evening to rest if I do not care to go out and visit any of the other missionaries' meeting places.

We have had two snow storms since I wrote you last. The last was at least a foot deep. It has not all yet disappeared. It reminded me so much of my own dear native land, Canada. Now I must close, as it is bed time. So good-night all, and hoping to hear from you soon, I am, Your sister in the work, MARY M. RIOCH.

P. S.—If any of you have suggestions to offer, I should be pleased to receive them. M. M. R.

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If you don't you should—that we can make any size or style of high class photograph, or any kind of a picture it can be procured in high class order, at a moderate price. We want an order from you, and are going to keep digging at you until we get it. FREDERICK LYONDE, High Class Photographer, opposite Post Office, Hamilton.

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 TREASURY OF RELIGIOUS THOUGHT for April continues to place before its readers well-filled pages, with articles able, varied and timely. The portrait of Rev. J. I. Campbell is the frontispiece, and his able sermon on "The Family of God," is the first sermon. A good view of his church edifice on Lexington avenue is also given, with an admirable sketch of his life. President Andrews, of Brown University, furnishes a sermon on "Social Responsibility," which should be read by everyone. Dr. Davidson's sermon on "A British Penny and Its Significance," is a capital one for a children's service. "The Lessons of the Snow Flakes" is also worthy of all praise. The Leading Sermonic Thoughts are excellent. The Facts as to Inerrancy, by Prof. Wolf, is a very timely, well-considered paper. President Thwing compares Bishop Brooks with Beecher and Spurgeon. Some difficulties in the Old Testament are explained by Rev. G. Hansom. Several articles on Christian Edification are worthy of earnest thought. Cruelty to Ministers, by Dr. Cuyler, and Demands on a Minister should cause much reflection by very many. Dr. Moment's Explanations of the Sunday School Lessons are fresh and stimulating. The editorials are on Expository Preaching, The Cry for Peace, A Good Sermon, Recipients of Pastoral Calls, Overwork, and Announcements of eleven yearly volume of The Treasury. Perilous Mission Work, by Dr. Paton, should be carefully read and also Current Religious Thoughts, Survey of Christian Progress, Beautiful Thoughts for April, Illustrative Thoughts, Review of Books and Periodicals. The index to the tenth volume is a valuable addition, filling ten pages.

Yearly subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

THE NEW CHRISTIAN QUARTERLY, edited by J. H. Garrison and B. W. Johnson, and published by the Christian Publishing Co., 1522 Lucas Place, St. Louis, Mo., proves conclusively that the Disciples of Christ can produce a quarterly that can hold up its head anywhere. The first number for this year contains the following articles: "The Religious Chasm in England," by W. Durban; "Progress in Religion," by H. W. Everest; "Gethsemane: a Study," by Geo. Plattenburg; "The Higher Criticism. What Is It, and Whither Does It Tend?" by B. W. Johnson; "A Plea for Semitic Study," by J. H. Blake; "The Brotherhood of Christian Unity," by T. F. Seward; "The Inerrancy of the Holy Scriptures," T. F. Odenweller; "Position of Baptism in the Economy of Grace," I. B. Grubbs. Besides these there are the departments of Literature and Editorial Notes. These harmonize with the idea of a quarterly rather than of a religious newspaper. A quarterly is for thinkers, for those who desire to know what the strongest minds of the day are writing. It goes without saying that every one of our preachers should become a subscriber to the New Christian Quarterly. Those not preachers who have a taste for strong meat and the masterly handling of great themes can also be confidently recommended to take it. The price is only \$2 a year, 50 cents per single copy.

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The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario: J. A. Alkin, Chairman; E. R. Barnes, J. D. Stephens. All matter intended for publication in this department should be sent to J. A. Alkin, Orangeville, Ont.

With the coming of the spring the officers of closed Sunday schools should start work at the earliest possible time. Begin with a new and thorough organization, not necessarily all new officers, but have them newly elected, and commence your labors on a right good basis and in a practical business-like way. It is just now that superintendents can use their influence to advantage in securing the hearty co-operation of their fellow-workers, by showing that you consider the work of your Sunday school a very important work and that it cannot be done too well.

The present is an opportune time for the visiting of the scholars in their homes. This we have found to be one of the very best means of causing regular attendance and deepening the home interest in the work of the school that are available to any teacher. These visits should put the parent and teacher in close touch with one another, and with care they will certainly do so. Parents are pleased at any evidence of interest shown towards their children on the part of a Sunday school teacher. You will find, and perhaps have found, that some parents will seem quite sorry that Johnny or Annie has been out of school and they "will make sure that it will not occur again," and they keep their word, too. Be careful not to give the impression by your call, that you are seeking to coerce your scholars into studying their lesson, but say the very best thing you can, with a clear reference to those things in which you may desire improvement.

As pastoral work to a congregation, so is personal work in the Sunday school. In every well organized school there should be some way in which every teacher shall report the cause of their scholars' absence. But apart from this, every teacher should feel his responsibility sufficiently to satisfy himself as to the cause of the scholar's absence. In some cases you will find a personal visitation to be the only means of securing regular attendance. Particularly does this apply to teachers of boys' classes at this time of the year, as the nice Sundays are coming in when the boys will quietly stay away without saying anything about it to mother.

That there is necessity for activity in this line is very clear. In the report of the Sunday-school committee for 1891 the average number on the roll of each of the 30 schools reported is 64, while the average attendance at each of these 30 schools is only 44, which means that one-third of all the scholars in our schools are absent each Sunday. Now these figures are based on the reports of the officers of each school and are certainly correct. Here are some of them: Total on roll and average attendance respectively—1, 100—76; 2, 89—51; 3, 50—33; 4, 150—96; 5, 48—25. Notable exceptions are Guelfh, 85—70; St. John's, 105—91; Aylmer, 30—24.

May we not hear from some of our Sunday-school workers? News items, suggestions, questions, etc., are welcomed in this department.

J. A. A.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

Married.

THELMA McDERMOT—In Hamilton, March 15th, 1893, by Geo. Munro, Hiram Teeter and Mary McDermot.

MURRAY-McCAIG—In Hamilton, March 22d, 1893, by Geo. Munro, James Murray and Letitia McCaig.

Died.

LEITCH—In Mossa, on Saturday, March 11th, Nettie, youngest daughter of Bro. and Sister Leitch, aged 2 years and 10 months.

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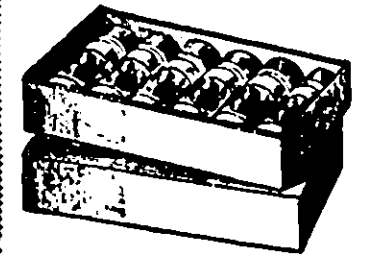
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Woman's Work.

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

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.

O. C. W. B. M.

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Kilsyth, Mar. 18, '93. Treasurer.

Missionary Tea.

The Ladies Auxiliary of the Church of Christ held a missionary tea at the residence of Mrs. Campbell in commemoration of the fourth anniversary of the society. The palatial home which was adorned for the occasion with beautiful cut flowers was thrown wide open. About eighty persons sat down to a bountiful spread and enjoyed heartily the blessings provided. Mrs. Coulter, who is president, called the gathering into the spacious drawing rooms and outlined the objects and aims of the society, after which the following interesting and instructive program was carried out.

Secretary's report, Mrs. Campbell; Treasurer's report, Mrs. Price; song, "There is much we can do;" roll call, each member responding with a missionary item, song, "Send the Light;" recitation, "The Little Missionary," Eva Coulter; reading, "A Letter from our Missionary," Maggie Campbell; reading, "The C. W. B. M. as an Educator," Mrs. Price; address, "The Work in Ontario," Mrs. Knowles, song, "Shout the Tidings of Salvation;" reading, "The reflex influence of C. W. B. M. on the home church," Mrs. Norsworthy; recitation, "Collection Poem," Mary and Florence Campbell and Iva Nichol, who then passed around with their missionary baskets while the audience sang the missionary hymn. Proceeds, \$30.00. Bro. Knowles gave an appropriate address, when prayer by Mr. Campbell brought a most interesting and profitable entertainment to a close.

MRS. NORSWORTHY, St. Thomas, Mar 13, '93. Cor. Sec

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

Children like Slocum's Emulsion, 35 cents.

Young People's Work.

FOR CHRIST AND THE CHURCH.

C. E. Notes.

The C. E. of the Church of Christ, Guelph, has four young men who are preparing for the ministry.

TORONTO.—An open meeting of the Church of Christ C. E. Society, Cecil street, was held Thursday, Feb. 16. R. J. Colville, G. Tower Ferguson and Rev. F. Allen were the speakers. Mr. Colville spoke on methods of C. E. work, Mr. Atkinson on junior work, Mr. Ferguson on the adaptability of C. E. work, and Mr. Allen, because it was getting late, did not take up his theme. Everyone was delighted with the feast of good things given by the speakers that night. There were solos by Miss Patterson, Miss Gier and Mrs. Farham, and readings by Misses Duff and Grierson and Mr. Thorold. The Endeavor Aid, composed of the young ladies of the society, had charge of the full proceedings of the evening, and great credit is due to them for their efforts.—Endeavor Herald.

A NOVEL CONSECRATION.—Several members of the society in the Church of the Disciples, Dayton, O., have entered upon a special consecration object. They will endeavor, for one month, not to speak a cross word or even frown at home or in any place. That is practical Christian Endeavor, to be sure.—Golden Rule.

South Wellington holds a C. E. convention, April 25, at Fergus, commencing at 2:30 p. m. All societies are entitled to two delegates. Spring is at hand. Let the Disciples of Christ in this county organize immediately. Send your delegates and take an active interest in the great religious movement of the last decade of the nineteenth century.

"Pardon me!" there is one thing I want to ask you, and the success of our "exhibit" from an artistic point of view will depend largely upon your response. It is this: Send me one of your society ribbon badges. Juniors, young people's societies, this applies to all. England, Australia, China, Japan, India, Africa and all lands, as well as our friends in the Dominion, send them to me here and later on you will be glad to see how much your society contributed to the success of our "exhibit" at the World's Columbian Exposition. Send them at once. If your society has no badge have some printed at once, so that you can be represented in this "exhibit."—JOHN WILLIS BAER in Golden Rule.

"The small things that separate evangelical bodies will seem much smaller to Dr. Clark after a stay in a land where hundreds of millions have never heard the gospel. The day will come when every idol will disappear and Christian Endeavor will be a potent instrument in this great work.—Presbyterian Missions, Canton, China."—Golden Rule.

Translated into the Sioux language, the equivalent of our English words, "Christian Endeavor Society," is "Society of those who work for Jesus." It may be well for societies in Yankeedom to ponder upon the paraphrase.—The Congregationalist.

The Olathe (Kan), union places religious literature in the public buildings of the city in convenient boxes accessible to anyone.—Golden Rule.

The Juniors! They come, they come! More and more are the senior

societies interesting themselves in the boys and girls. Believe me, there is no more important work before us than winning the boys and girls for Christ while they are young. It is the work that pays—pays in so many ways. Every church's future is brighter with a well-organized junior society. It means that the young people, as they begin their Christian life, desire that it should be a life of service.—JOHN WILLIS BAER in Golden Rule.

Many pastors do wear the pin. But many more do not. Let me drop a hint. Make a pastor a present of a C. E. pin, and pin it on his coat and ask him, to wear it.—JOHN WILLIS BAER in Golden Rule.

C. E. Prayer-Meeting Topics.

April 9—Our deliverance in time of trouble.—Job v., 22; 2 Cor. xii., 9, 10.

Job was the righteous and prosperous patriarch of the East. According to the ideas of the time and country in which he lived his condition was considered almost an ideal one. Satan in a council before Jehovah accused Job of selfishness and hypocrisy. He was allowed to bring trouble and affliction upon righteous Job. His property was destroyed, his sons and servants were slain, and finally a terrible disease laid Job low, an outcast and a sufferer. From these Jehovah delivered him and "blessed the latter end of Job more than the beginning."

The history of the chosen people reveals God as a deliverer. From what has God delivered us?

1. From sin. The world was lost in iniquity, there was no way of escape. Man endeavored for thousands of years to philosophize a way to God and eternal bliss, but in vain. God sent forth His Son. Jesus lived, offered himself a willing sacrifice for the sins of the world. "The blood of Jesus Christ cleanseth us from all sin."

2 We have been delivered from the fear of death. The grave has been robbed of its terrors. Christ went into the tomb, but came forth a conqueror over death and the grave. "Death is swallowed up in victory!" "O death where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 54, 55.

3. God delivers us from our afflictions and infirmities.—2 Timothy iv., 18. It may not be in our way, but in His own way. Paul's thrice-repeated prayer was answered, but not as Paul desired. "My grace is sufficient for thee."—2 Cor. xii. 5-10. "For whom the Lord loveth He chasteneth."—Heb. xii. 6. Rom. viii. 28; Psa. ciii. 1-6; Rom. viii. 18; Job xxxvi. 15; Psa. xxxiv. 7; Psa. cxvi. 8; Judges ii. 16-18; Psa. liv. 7. lvi. 13; Dan. vi. 7; Heb. ii., 15, Gal. i. 4, Rom. vii. 24, 25.

April 16—Missionary Meeting.

This week we will consider a missionary subject. We need to develop in our societies a true, Christ-like missionary spirit. Christ said: "Verily the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." We cannot live unto ourselves alone. If the love of Christ dwells in our hearts, we will desire to send the glad tidings of salvation to all parts of the world. In order to grasp and comprehend the great, urgent need of the present, select one of the heathen nations and find out what you can about it. Suppose we take the great empire China; population, 400,000,000. In the vast empire there are 594 ordained missionaries, representing 47 societies. There are 2,000 native workers. There is one missionary for every 650,000 people. In 1842 there were but five or six

Christians in China. Now there are 50,000 Protestant Christians. The names of our missionaries are: In Nankin, Dr. W. E. Macklin and wife, E. T. Williams, F. E. Meigs and wife, A. F. H. Saw and wife, E. P. Hearn-don and wife, Thos. Arnold and wife, W. R. Hunt, Dr. James Butchart, Miss Rose Sickler, Miss A. L. White, Miss Emma Lyon; in Wuhu, C. E. Molland and wife; in Shanghai, James Ware and wife, Miss Emily Gatrew, W. Bentley and wife, 15 Miller Road. Have two or three of the members of the society prepare papers on different subjects relating to the empire. You can find much valuable information in the missionary supplement issued by the CANADIAN EVANGELIST of March 1. Select for singing some good, soul-inspiring songs. Go to the meeting with your hearts and minds prepared by prayer, and God will bless you. GEO. FOWLER.

DEAR SISTERS: It occurred to me the other day that I wanted to have a little chat with you. So now I have started there seems so much to be said, I don't know where to begin. You know that to day your powers and opportunities for doing good and extending the Master's kingdom are greater than since the world began. In our Christian Endeavor work alone we have almost unlimited opportunities for expending our enthusiasm and energy. "I can do all things through Christ, who strengtheneth me." The heart of the church throbs as it never did before because of the infusion of healthy young blood, and hundreds of souls are being saved that consecrated youth alone could influence. Let us consider seriously our influence over the young men of our acquaintance—those of them who are not Christians—read their Bible in us more than in God's Word. They come to church if we do, and if we stay home they too are absent. Then surely it behooves us to be present on every possible occasion, and not only to be present but to be attentive, and whatever part we take in the service to do it heartily. How often we have seen the effect of a good meeting spoiled by the frivolous conduct of even some of our active members. "These things ought not so to be." But, de sisters, there is a danger to be guarded against in the motive we have in persuading the young men to attend our meetings. I shall try to make my idea plain to you. Ask yourself, is it to meet God or to meet me that I want him to come? Do I truly want God to have his whole heart, or do I want it myself? Not once, but often, submit yourself to a stern self-examination, and remember that the heart is above all things deceitful and will turn traitor when we least expect it. If we are seeking their hearts for other than the kingdom of God and His righteousness we shall utterly fail, that must be our supreme thought. We have all seen—perhaps all have been guilty of this sin—at some of our particularly spiritual meetings, when some good seed has been sown our friends have been there and were almost persuaded to become a Christian. The benediction has been pronounced, then follows the social "after-meeting." We laugh and talk as though there were nothing of more importance, unconscious that the soul for which we have so often prayed is trembling in the balance. So we start home, chatting away on indifferent subjects, from the last carnival to the coming concert, though all the way his heart is longing for one word of sympathy or encouragement. Finally he starts home. His step is slow. All is dark without and within. He sighs wearily as he thinks, "She might have helped me!" He goes over the service time and again, always ending with,



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Will you cast away this gladness, This your Master's joy to share, All because a word for Jesus Seems too much for you to dare?

Yours in His service, MINERVA P. FLEMING.

WARTON, Ont., March, 14, 1893.

TO THE CANADIAN EVANGELIST: HAMILTON, Ont.—The young people of the Church of Christ (Disciples), Warton, met together some time ago for the purpose of organizing a Y. P. S. C. E. in connection with the church here.

Although we have been holding a young people's weekly prayer-meeting since July last and conducting it in a similar manner to that of the society, we had not then organized. The officers elected were: President, J. J. Tyson; vice-president, Mrs. S. M. Brown; recording secretary, Archie McLaren; corresponding secretary, R. E. Trout; also three committees. We have enrolled twenty-five active members, all taking some part in the meeting, and by this we hope to accomplish a small share of the grand work which the young people's societies are carrying on so nobly.

R. E. TROUT, Cor. Sec.

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C. E. Garst and family expected to sail for Japan in January. They have been delayed by serious illness. Hartzel has been sick nigh unto death. Against the opinion of the physicians he is coming back slowly from the gates of the grave. They will sail at the earliest day practicable.

A. McLEAN,  
Cor. Sec.

A cablegram has been received of the safe arrival of E. T. Williams in Shanghai.—*Apostolic Guide.*

Reputation, after all, is but the shadow cast by character; beauty, in his best and highest sense, commands all forces worth the having, in all worlds. Beauty of character includes every good which a human heart can know, and makes the woman who possesses it a princess in Israel, whose home is everybody's heart, and whose heaven is everywhere. The dullest eye may reflect this beauty; the palest cheek may bloom with it; the most unclassic lips may be wreathed with its smile of ineffable good will and heavenly joy. For beauty of character comes only from loving obedience to every known law of God in nature and in grace. Lovingly to learn, and dutifully to obey, these laws of our beneficent Father is to live.—*Francis E. Willard*

A preacher that will draw is the modern demand. The New Testament knows much of a holy preacher, of a faithful preacher, and of the elements of saintly character, but it knows no thing of a preacher that will draw. The New Testament knows something of a Church that will draw men to it by a spiritual gravitation, draw them by the holiness of their lives, by the attractive forces of godliness. A preacher that draws is generally a compound of sensation, genius with a double portion of self mixed with the least moiety—of Christ. He proposes to do by lively, taking, original ways what the Church ought to do by its inherent Christliness. The drawing preacher is an illusive and vicious substitute for the solidity and piety of the Church. A drawing preacher is the bait that a worldly Church throws out to catch the world, and to cover the appalling fact that it has no power to draw men to Christ.—*Selected.*

Yes, the new days come and the old days go,  
And I the while rejoice,  
For now 'tis the rose, and now 'tis the snow  
And now a sweet bird voice,  
And now 'tis the heart of all that is sweet,  
And then the shade of care—  
And then 'tis a pain like the lightning fleet,  
And then God's glory there.  
—*W. Brunton.*

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HOW AN ESTEEMED CITIZEN REGAINED HEALTH AND STRENGTH.

MR WILLIAM MOORE'S INTERESTING STORY—HIS FRIENDS DESPAIRED OF HIS RECOVERY, BUT HE ONCE MORE MINGLED WITH THEM AS HEARTY AS OF YORE—A STORY FULL OF HOPE FOR OTHER SUFFERERS.

—*Cornwall Freeholder.*

In this age there are few persons who do not take one or more newspapers, and it may be said with equal certainty that there are few who have not read from time to time of the marvellous cures effected by the use of Dr. Williams' Pink Pills for Pale People. But reading it is one thing and believing what you read is another, and no doubt of the thousands who have read of the Hamilton miracle, the Saratoga miracle, the Calgary miracle and others that have appeared from time to time in the columns of *The Freeholder*, achieved through the agency of Dr. Williams' marvellous little pellets, many may have laid aside the paper in unbelief. While, however, these people may not believe what happened at Saratoga or in Calgary they would no doubt be convinced if one should bring to their notice a case in their own immediate vicinity where a marvellous cure was effected through the use of Dr. Williams' Pink Pills.

Every one in Cornwall knows Mr. Wm. Moore, who for years has driven the delivery wagon for Mack's Express Mills, and when it was known last winter that his health was failing rapidly, very general regret was expressed by a large section of the community. His voice grew weaker, his laugh less hearty and it appeared that consumption had marked him for a victim. At last he was forced to give up work altogether and keep within doors. So things were till late in the summer, when he commenced to get about again, and he steadily improved until he was once more able to take up his calling and work as of yore. What worked so marvellous a change? A veritable miracle it was indeed. Hearing that Dr. Williams' Pink Pills had something to do with the case a reporter of *The Freeholder* called on Mr. Moore at his comfortable home on Eight street and fortunately found him at home. Without any preliminary fencing the reporter said to Mr. Moore, "I am glad to see you so hearty and strong again; the last time I saw you it seemed as if your race was about run. I have heard that your wonderful recovery is entirely due to Dr. Williams' Pink Pills; have you any objection to tell me something about it?"

"No objection at all," said Mr. Moore. "Pink Pills did cure me and I am only too glad to let the world know all about that wonderful medicine. As you know, I was a very sick man, indeed my life was despaired of."

MY WORK IS VERY TRYING and I was forced to be out in all sorts of weather, for people must eat you know. It often happened that after lifting heavy sacks of flour or grain at the mill, I was in a profuse perspiration, and heated as I was had to drive out in the face of a fierce storm or with the thermometer ever so many degrees below zero. A man can't stand that sort of thing forever, and after a good many warnings I felt that something had really got hold of me and I was forced to quit work. I had heavy colds all the time, severe pains in the back and loins and no appetite whatever, I lost flesh continually until I was as you remember, a mere shadow of my former self, and everybody that saw me thought I was dying of consumption. I doctored for a couple of months; had poultices all over me and took a great deal of medicine. I will not say that the doctoring did no good, but it didn't do much, and I felt as if I was never going to get better. At this time my attention was directed to Dr. Williams' Pink Pills for Pale Pills by reading an account of a case that seemed little short of a miracle. A sister of my wife had used and had found them a valuable medicine and strongly urged me to try them. I must confess that I did so with some reluctance, I had tried so many medicines without benefit that I despaired of finding anything to cure me, but my case was desperate and I yielded to the solicitations of my friends and purchased a supply from Mr. E. H. Brown,

the druggist. I had not been taking them very long when I began to notice a difference in myself, and found my appetite, which had been almost entirely gone, returning. I continued to take the Pink Pills and found my strength gradually returning, something I had despaired of. In a few weeks I had so far improved that I was able to go around and was constantly gaining strength. I not only relished my food but it did me good, and I saw that I had at last hit upon the right remedy. Well, to make a long story short I continued to use Dr. Williams' Pink Pills until my old time strength had fully returned and I was able to go back to work. Since then I have been teaming every day, lifting heavy weights as usual, and I never felt better in my life. This is the whole story and you may spread it freely. I was on the brink of the grave, and you see me now. It was Dr. Williams' Pink Pills that restored me, and I know them to be a grand medicine, and would urge everybody whose symptoms are like mine to profit by my experience. My case may not be so wonderful as some I have read of, but it is a miracle enough for me, and I can never say enough about Pink Pills, they are beyond any praise I can give them. I can only

**URGE ANY WHO ARE IN DOUBT**

to give them a fair trial and I am confident they will never regret it."

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These Pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing their trade mark and wrapper at 50c. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk or by the dozen or hundred, and any dealer who offers substitutes is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes. Dr. Williams' Pink Pills can be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

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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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