

# The Canadian Evangelist.

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

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## The Canadian Evangelist

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

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

### Sorrow and Joy.

Sorrow so long had laid his hand  
Upon her tender heart,  
At last scarce could she understand  
Joy made of life a part.  
And when, with sudden strength and  
And night,  
Across life's chords it swept,  
Echoing along the starless night  
Sweet tones where she had wept,  
Her soul from out its depth of bliss,  
Tremulous with its new birth,  
Could only murmur faintly this:  
"O, easier were life's death!"  
And when at last in calmer hour,  
She felt the new life thrill,  
As toward the sun came tender flowers,  
Her heart opened upward still.  
And richer for the past of pain,  
The anguish of the years,  
Her life, like one long sweet refrain,  
Soothed other's griefs and tears.  
—Lisa A. Fletcher.

### Creeds Contrasted.

GEN. LEW WALLACE COMPARES CHRISTIANITY WITH THE OTHER EXISTING RELIGIONS.

I had the pleasure of several talks with Gen. Lew. Wallace during his recent visit to New York. There is a calm dignity about this man which insensibly subjugates all who come within his charm. His mere presence arrests instant attention. One recognizes the scholar and the poet in his pale face, in the slight hollow in his cheeks, and the sensitive lips nervously responding to each change of feeling. And yet there is in the author of "Ben Hur," an air of military decision, imparted by the aquiline nose, the carefully trimmed white moustache drooping on either side of the mouth, and the aristocratic imperial. Altogether it would be difficult to imagine a more attractive personality than that of Gen. Wallace as he stands looking at you through his gold rimmed glasses, courteous and kindly, straight as a reed, and dressed with exquisite care.

A chat with Gen. Wallace upon any subject at once discloses the earnest student of humanity, and the lover of the beautiful in all its forms. We spoke about books, a little about his own, much about those of other people. Here is a man who has read and assimilated everything.

"The influence of literature for good," he said, "is only equalled by its possible influence for ill. The saddest thought, I think, that can torture

man in his dying moments is that he has left in his books a legacy of evil that may go on piling up a compound interest of iniquity far into coming ages. It is grievous to note the tendency of unbelief of the present age. In nothing is this tendency more plainly set forth than in modern literature. And yet why should this be so? Why should the study of literature or of science result in the unsettlement of our belief? Can you look around upon the world and fail to acknowledge that it must have had a maker? Is it possible to be brought face to face with the crime, the degradation of the sons of men, and not be convinced of the necessity of a Saviour? Are we blind that we see, day after day, the repeated miracle of our own existence and yet deny the boundless love of God? And think you God will allow those whom he loves so tenderly to perish, even though it cost the life-blood of His only Son to save them? I tell you the religion of the future will be the religion of Christ. The further I travel along life's sad highway, the more firmly convinced I become of the divine origin of Christianity. With the music of the waves of eternity's shoreless seas sounding more loudly in my ears, I humbly bow my head, and, with reverent love, whisper: "I believe in God!"

"We are told that in the future our religion will die in its turn, as other religions have died, and be replaced by the religion of humanity. We are told that man will finally, of his own accord, do justice to man, and that oppression and violence will be no more when superstition shall have been swept into oblivion with the relics of antiquity. I often wonder whether those who preach such doctrines really believe them. Look back upon the nations whose ashes powder the path of Time, and see if there is anything to warrant the belief that in the future man will do justice, unless urged on by a conscience animated by the love of God?"

Compare the Christian creed to others of the past, and you must admit the divine origin of its founder. Examine the theology of Zoroaster, whose sacred fires lighted the gloom of ancient Persia, and see if there is aught contained therein to equal in noble purity the Sermon on the Mount. Not in the religion of Isis and Osiris in mysterious Egypt, nor among the mighty ghosts of Olympus, nor among the heroic figures of the Roman theocracy is a parallel to be found to the love of God for His children as set forth by Christ, a love so full of grandeur, of dignity, of pathos. What human mind could have conceived such a list of beauties as to feed the hungry, to give drink to the thirsty, clothes to the naked, freedom to captives, hospitality to strangers, relief to the sick?

"I feel very deeply upon the subject, for I know the extent of harm done by literature of a certain class. Zola and his fellows with their writings have worked incalculable mischief. Such writings are not to be classed as literature. True literature ennobles mankind; those works degrade him. Literature lifts up mankind into the pure and lofty regions where reason reigns supreme. Such works as these we are speaking of debase him to the level of

the animals. Literature should inculcate belief in all that is pure, that is noble, that is lovable. This 'realistic school' only deals with what is vile, degraded, loathsome; just as though obscenity were the only characteristic of art. It ceases to be art when, with all the filth of wickedness, is painted a picture of the pollution of human nature.—From an interview in the Washington News.

### A Tribute to a Good Wife.

The following comprehensive inscription recording the virtues of an ancient Countess of Westmoreland, and written by her husband, was formerly to be seen in a large room in Budstone place, in the county of Kent, once a seat belonging to that noble family. It is a portrait more beautiful than any of the elegant productions of Kneller or Reynolds, and would ornament with a peculiar grace a lady's dressing-room; thus inspiring the owner to emulate so exquisite a model:

Says the memorial in the quaint style of another century:

"Shee feared God and knewe how to serve him: Shee assyned tymes for her devotions and kept them: Shee was a perfect Wife and a trewe Frende. Shee joyed moste to oblidge those nearest and dearest to her; Shee was still the same ever kynde and never troublesome. Shee prevented my desires: Disputing none: Proventillie monaging all that was myne: Lyinge in Appearance above myne estate while shee advanced it: Shee was a grette spirit; sweetie tempered; of a sharp wit without offence; of excellent speeche blest with silence; of a brave Fashion to winne respect and to daunt Boldness: pleesyng to alle of hersex, entyre with Fewe, delytynge in the best: ever avoyding all persons and places if their honor blemysed, and was as free from doing ille as giving the occasion: Shee dyed as shee lyved—well."

### Re-Marriage Hall.

An interesting book printed in Bombay two years ago is called "The Story of a Widow Re-marriage." The author had married a lady who was already a widow, and as this act was committed in defiance of all the proprieties of high caste Hinduism, he had, of course, to suffer for it. The poor girl whom he married had lost her husband years before, when he was a boy and she a mere child. Now she was an "unlucky woman," destined to spend all her life in mourning, to wear black and keep away from any festivity lest she should mar it by her presence.

"What happiness in the world have I?" said she, when the author of the book, at their first meeting, condoled with her on her fate. "Nothing but death can relieve me of my woes."

Moved by the sufferings of the unhappy girl, as well as by her youth and beauty, Madhowdas fell genuinely in love with her and she with him, and they decided to brave persecution and be married. Her chief thought was that her mother would be broken-hearted at her taking such a step, and would of course never see her again. With the utmost secrecy they made their preparations, knowing well that if their

purpose were rumored abroad the bride might be kidnapped, as another daring widow had previously been. Only a few sympathizers were invited to the ceremony. The next morning the Bombay papers contained an account of the "widow re-marriage," and the city was convulsed with excitement. The mother's alarm at the disappearance of her daughter was only partially allayed when she found a little note stating the reason, and concluding with the words:

"My dear mother, it is not at all likely that we shall meet again hereafter. You may therefore take me for dead. But I shall be very happy if I ever hear from the lips of any that you are doing well."

A meeting of wealthy relations and influential members of the caste was at once called. Everything was done to damage the credit and ruin the business of Madhowdas, and finally he and his wife were solemnly excommunicated. Gradually Madhowdas established himself and his business, drew about him a circle of the more advanced spirits, and snapped his fingers at his enemies. Indeed, his house became an asylum for other couples situated as he and his wife had been. Meetings of English and native speakers were held there, and a number of marriages were celebrated beneath its roof. The house, as if to confirm its mission, goes by the name of "Widow Re-marriage Hall."

### No Time to Read the Bible.

A New York newspaper once reported a clergyman as saying that the number of words in a Sunday newspaper is very nearly equal to the number of words in the New Testament. There are many, however, who feel that they have abundant time to read the paper, but plead the lack of time as their one great excuse for not reading the Bible. The paragraph suggested to me the question: How much time is actually necessary in order to read the Bible through? I then formed the plan of noting down the amount of time required to read the different books through at an average rate, pausing now and then to make brief memoranda. The intention was not at all to see how much could be read in a given time. I do not believe in hurrying through the Bible as one would hurry through a story book, but it is my belief that in order to get the full force of a book, in the Bible or out of it, one should read it straight through, and as much of it at a sitting as possible. Reading the whole of Matthew is the best preparation for understanding the last two lines; of Job, for the realization of the triumph of faith; of Ruth or Esther, to get those marvelous stories in all their matchless beauty. Spend two hours some Sunday afternoon in reading the entire glorious prophecy of Isaiah; follow that with an hour and a half with Matthew, and see how the prophecy was fulfilled.

This consecutive reading need not preclude careful and prayerful study of special passages, nor does it militate against reading the same books more slowly with note and comment. One of the greatest foes to an appreciation of the Bible as literature is scrappy,

inconsecutive reading. Once, at least, and as often as possible thereafter, read every book in the Bible through from beginning to end with the fewest possible delays and hindrances. Such reading, especially if begun with the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law," will enable you to appreciate more thoroughly the word of God as literature, to gain new revelations of its inexpressible tenderness, its deep pathos, and its unequalled beauty, manifesting the love of God and teaching us His will. You will find some things in the Bible which you didn't know were there.

In my experiment I found that the reading of the first five books of the Bible required an average of one hour, thirty-four minutes each; the books of Samuel, Kings and Chronicles, an average of one hour, twenty-nine minutes each; the Psalms, two hours, forty-three minutes; Mark, one hour; Luke, one hour, forty-two minutes; John, one hour; Acts, one hour thirty-seven minutes; while such books as Second and Third John, Jude, Philemon, Titus, and some of the prophetic books required only from one to six minutes each. The amount of time required for the entire Old Testament was thirty-eight hours, twenty-seven minutes; and for the New Testament, eleven hours, thirty-four minutes. The total amount of time, therefore, was almost exactly fifty hours.

Into such an experiment the personal equation must, of course, enter to a considerable degree. Some would read much more readily than this, others more slowly. But that this is a reasonable estimate seems to be borne out by several illustrations which have come to my notice. I have been told that a certain man makes it his practice to read the Bible through during the first week of each year. Another with whom I have been long acquainted is a mechanic who is obliged to remain at the shop during the noon hour. He told me that by using such time as he could save out of this noon hour he had read the Bible through five times in fifteen years. In the "Life of Catherine Booth" it is stated that Mrs. Booth read the Bible through from cover to cover eight times before she was twelve years old.

No Christian can love the Word unless he knows it. These facts should be an inspiration to daily searching of the scriptures and meditation upon them day and night.—PROF. F. S. GOODRICH, in *Epworth Herald*, Albion College, Mich.

### Handbook on Geography.

We heard a minister say from the pulpit the other Sunday, "I would not go to the Bible to study geography." If he had said "modern geography," it would be true. But, as a matter of fact, the Bible is the best book on ancient geography known. There is no better handbook for modern Palestine now than the old Bible. If you are going to visit either Egypt or Palestine you will find your Bible your best guide-book. You cannot convict Moses and Joshua and the authors of the historical books of making even geographical mistakes. The Bible is the very best text book on even geography for all those lands, in the centuries during which it was composed.—*The Occident*.

On Union.

[The following correspondence appeared in the St. Thomas Journal. Some comments thereon will be found on the editorial page.—EDITOR EVANGELIST.]

AN OPEN LETTER

TO DISCIPLES, FREE WILL AND CALVINISTIC BAPTISTS THROUGHOUT ONTARIO.

CHRISTIAN BRETHREN: The union of the various sections of Methodists in the Dominion has been fraught with considerable good, as every other denomination freely admits. And as there is a need, and I believe a desire, on the part of the various Baptist bodies to get closer together in their fellowship and work, I take the liberty of addressing a few lines to you on this subject.

The fundamental principles of the New Testament held by the different sections of Baptists, both in doctrine and church polity, are very similar. The differences lie rather in a few minor points, and mostly in phraseology or method. The beliefs common to us all are those truths which show our lost condition and the way of escape, the reform only through the meritorious work of the Lord Jesus Christ, the Son of God and the Son of Man. The necessity of the operation of the Holy Spirit in conversion and sanctification of life, the obligation of all who believe in Christ to obey all His commands and confess their faith after the pattern of the Apostles and early Christians, as described in the New Testament; the responsibility of all the saved to assist in the proclamation of the Gospel to every creature; the support of those who need assistance, and the practicing of consistency in life and work; the independency of the churches; the ordination of elders, deacons, and all other officers warranted by Scripture. On the question of baptism (i.e., immersion) being obligatory upon all who have faith in Christ, we are one. The precise phraseology in expressing that, and a few other points, vary somewhat; but if we come down to a quiet examination of what is meant by each and all, it will generally be found we mean very much the same thing.

The Baptists of Canada should be one. They are not very numerous, possibly about 40,000 in actual members, and ten times that number of adherents. There is neither room nor population for the labors and expense incurred in the support of churches so similar to each other, and I earnestly appeal to the ministers, leading members, and those who have influence among the churches, to look into this matter and see if there is not a way by which we might all become united. And in saying this, I know I am expressing the sentiments of many members of the various Baptist bodies. It is a shame and disgrace to us, my Christian brethren, if we cannot come together into one common brotherhood for the furtherance of the Gospel among those who are ever ready to advise us to save ourselves from division, and sometimes opposition, before we seek the salvation of those without.

It may be said that those often called "Disciples" make a little more of baptism than some others; that those called "Free-Will Baptists" are somewhat Arminian and free communion; that the "Calvinistic Baptists" are strong on election, and that the "Regular Baptists" insist on a profession of faith by baptism, as a pre-requisite to communion. Are these points sufficient, my brethren, to keep the four bodies named apart? Can we not follow the example of some churches in the States and get together to see how near we really are to each other? To show the sincerity of my suggestions, I offer the use of my church in St. Thomas for a friendly and mutual conference respecting union. The Pedo-Baptist bodies have not yet seen their way to union, but that is no reason why the four sections of Baptists could not.

I appeal to you, therefore, to give this subject your most earnest and prayerful consideration. It may have to come by individual churches in various localities uniting, and, if so, why should not Elgin take the lead? For the honor of our Lord and Master, for the good of His cause on earth, for the dignifying of Christian character and the manifestation of a truer and nobler

form of Christian living, I ask your thoughtful attention to the subject of my letter.

"The end of all things is at hand," said the apostle, and I am sure you will agree with me that the will of the Lord is that His people should be one. For this purpose I invite your consideration of the matter of union, that the world, even by that, may in some measure see that the Father sent the Son to be the Saviour of the world.

D. SPENCER, Regular Baptist Minister. St. Thomas, Jan. 15, 1894.

THE AYLMEY BAPTISTS TAKE STRONG GROUNDS AGAINST THE PROPOSED UNION.

AN OPEN LETTER TO THE REV. D. SPENCER.

DEAR BROTHER: We, the pastor and deacons of the Aylmer Baptist church, with much surprise have read your letter in *The Journal* of the 15th inst., re the union of certain religious bodies. We are not so much surprised at your desire for union (better unity), but at some statements contained therein, which in substance meant that the differences existing between the various bodies addressed by you in said letter, were practically unreal, at least consisting "mostly in phraseology," i. e., in mere words, and that, therefore, there was no reason existing why they should not unite.

Now sir, kindly allow us to say, in the first place, that we positively will not enter into any newspaper war over this question, and that our sole desire is to place ourselves on record before all who are interested in this question, and those who do not thoroughly understand the position of the Regular Baptists.

We do not agree with you in regard to said statements, and occupy the same position as that held by the Baptist convention (not "association") when it met in Ottawa, where this same subject was introduced and discussed. It was there unceremoniously thrown out, and for the same reasons which we today hold, viz:

1. We, as Baptists, hold no principles with which we can or will dispense. We make no compromise.

2. We do see immense and all-important differences in the case mentioned by you.

3. The Regular Baptist denomination, as such, cannot act in this matter, and no more can any Baptist Association. If you persevere in this undertaking it will cause a sad and serious rupture among the Baptists of Elgin county.

Let us remind you that each Regular Baptist church is absolutely independent, and that, therefore, if any religious body wishes to confer in regard to this matter, it can be done only by consulting each Baptist church in each locality; e. g., if the Disciples of St. Thomas wish to unite with the Regular Baptists, they must consult the Centre Street Baptist church. That is a matter which concerns themselves alone, and not the whole Baptist body, nor even the Elgin Association.

Let us say, moreover, that merely nominal union is not union at all. Indeed it is worse than separation. This being the case, which church is ready to sacrifice her principles? The one which so does forfeits her place in the Regular Baptist denomination.

With us in Ontario this is an old and threadbare question. We are Baptists, not because of the name, but because we believe that we hold and preach the whole truth. Therefore we resolutely take our stand in opposition to your attitude and suggestions.

A. T. SOWERBY, pastor. GEO. NORTHRUP, WM. DARLING, E. L. CHUTE, JOHN GOSTICK, MARTIN HARRIS } Deacons. Aylmer, Jan. 23, 1894.

CHURCH UNION.

TO THE PASTOR AND DEACONS OF AYLMEY BAPTIST CHURCH.

DEAR BRETHREN:—I have read your letter in *The Journal* of the 25th inst. with considerable surprise: (1) Because of the assumptions you make, and (2) because you answer a letter which was not addressed to you, nor written on behalf of the Aylmer Baptist church, nor the Elgin Association, nor

the Baptist convention. My letter was a personal one, and addressed "To Disciples, Free Will and Calvinistic Baptists," pointing out three things: (1) That divisions among Baptists, holding many truths in common, are contrary to the teachings of Jesus Christ; (2) that in the opinion of many, Baptist bodies were now much nearer together than is imagined, and (3) I suggested that those who felt a desire for closer union might meet in friendly counsel and see how near they were to each other. With the consent of my deacons my church is open for such a meeting. If nothing more is accomplished than to kneel together before our Father's Throne and pray for light, some good will result. I do not commit myself, or anyone else, to anything beyond that, nor did I think it gentlemanly, graceful or Christ-like to magnify the difficulties and differences, or minimize the advantages of union. It seemed to me to be a personal duty, as a minister of Jesus Christ, to hold out the olive branch of Christian courtesy to those desirous of seeing how far the Saviour's prayer for oneness could be fulfilled. I am, happily, well acquainted with the history, doctrines and polity of the various Baptist bodies throughout the world, and believe I am loyal from conviction, and not from birth or circumstances, to the great principles and polity of the Regular Baptist Denomination of Canada. I desire to teach and live those truths; and, on the question of union, follow in the lead of such men as Revs. Dr. Gordon, of Boston, Dr. Tupper, of Denver, Dr. McArthur, of New York, and the more prominent ministers of our own body in Canada. I make no claim for myself, nor admit of any for others, ministers or churches, to speak for the denomination. "Compromise" and dispensing with "principles" were not even hinted at in my letter. The question of union for some time to come is doubtless something for each individual and church to decide for themselves. I am willing to render any service I can in that direction and adhere to every word of my open letter, believing that the man who tries to promote unity among the Lord's people without sacrificing the principles of truth will serve his day and generation best, as well as his denomination, and be pleasing also to God. With sincere esteem, fraternally yours,

D. SPENCER. St. Thomas, Jan. 26, 1894.

THE QUESTION OF UNION.

ANOTHER OPEN LETTER TO REV. D. SPENCER FROM THE OFFICERS OF THE AYLMEY BAPTIST CHURCH.

DEAR BROTHER:—With much surprise we read your letter of the 27th, because it convinced us, beyond a doubt, that you are not conversant with the contents of your own first epistle, nor have you carefully perused ours. It is true that your letter was addressed to "Disciples, Free Will and Calvinistic Baptists throughout Ontario"; but you yourself forgot this before you finished writing it, as therein you earnestly appeal to the ministers, leading members, and all those who have influence among the churches, to look into this matter, and see if there is not a way by which we may become united. Please note the fact also that you sign yourself, "Regular Baptist minister." Now with this signature before your eyes, kindly tell us who the "we" are, and who are to be "united." Permit us to state that even a child can easily see that the Regular Baptists are involved.

You say that we replied to a letter which was not addressed to us. Allow us to contradict this by the following quotation from our own letter: "Our sole desire is to place ourselves on record before all who are interested in this question, and those who do not thoroughly understand the position of the Regular Baptists." However, we are pleased to note from your second letter that as the "Disciples, Free Will and Calvinistic Baptists" are the only ones addressed by you, therefore the Regular Baptists are not in it. It is only Mr. Spencer, the "Disciples, Free Will and Calvinistic Baptists." Your charge that we are "ungentlemanly," etc., we treat with quiet indifference. "Judge not that ye be not judged." You assert that we "magnify the difficulties and differences" and "minimize the advantages of union." We

flatly deny this, and say that your inability to see these differences does not prove their non-existence.

You say that you did not "commit" yourself, but your first letter stands in print, and contains the following: "The differences lie rather in a few minor points, and mostly in phraseology or method." Again: "But if we come down to a quiet examination of what is meant by each and all, it will generally be found we mean very much the same thing." This language means that Mr. Spencer is nearly as much a Disciple as a Regular Baptist, and as to "compromise" and "dispensing with principles," it is not necessary to be "hunted at" by you, as we consider that you are fully "committed."

You try to put a slight upon our judgment by stating that you follow in the lead "of the more prominent ministers of our own body in Canada." Must we again remind you that the Baptist convention threw out this question at Ottawa? Therefore we demand that you produce the names in the *Journal*, as we do not choose to accept bare assertions. Of course you must be aware that the "leading ministers of our own denomination" were assembled at that convention.

We once more assure the readers of this letter that we, too, are "loyal from conviction, and not from birth or circumstances, to the great principles and polity of the regular Baptist Denomination of Canada." We now have served our purpose and will write no more.

Yours, for the defence of the gospel, A. T. SOWERBY, Pastor.

GEO. NORTHRUP, WM. DARLING, E. L. CHUTE, GEO. LEMON, JOHN GOSTICK, MARTIN HARRIS } Deacons.

P. S.—We recommend you to read the *North-West Baptist* of the last six months and thus see if there are no differences.

BAPTIST UNION.

OPEN LETTER TO THE OFFICERS OF THE AYLMEY BAPTIST CHURCH.

DEAR BRETHREN: In reply to your letter in the *Journal* of yesterday's date I am quite content to leave your correspondence and mine, on the question of Baptist union, to the judgment of the denomination and the Christian public generally. They will judge rightly, both of its spirit and purpose. Let us pray as Jesus Christ prayed: "That they all may be one, that the world may believe that Thou hast sent Me," and then work for it. You have doubtless come to a very wise decision to "write no more."

Yours very sincerely, D. SPENCER. St. Thomas, Feb. 1, 1894.

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International Bridge.

AMIGARI, ONT., Feb. 22, 1894. Since publishing last November the account of the organization of a Y. P. S. C. E. in connection with the Church of Christ at International Bridge, I do not think you have heard very much from us, and yet we are active, earnest, pushing Christian Endeavor Society. We are slowly adding to our numbers, at our last meeting five young ladies joined as associate members, and the Lookout Committee are working faithfully in many ways. We are glad indeed to see these young people coming into the society, and hope to see them advanced to the active members' list. Our total attendance for the month of January was 133, I think; the visitors numbering 56. We meet regularly after divine service each Lord's day at 4:30 p.m., and most of our meetings have been blessings that could be seen and felt; they are generally very interesting, and the members are quite free in taking part. On February 4th, Bro. R. B. Ray preached for us a missionary sermon, and the collection taken up at our meeting afterwards amounted to over three dollars, and in our mission treasury we now have a little over four dollars.

On Tuesday, Feb. 27th, we hold a social, when we expect to have more funds for missions. The society has been asked for papers to be sent to needy points, and the secretary of the Missionary Committee has written Miss Riach in Japan to find out how we can, with our limited means, aid the work.

On March 11th, we hold our first missionary meeting, when we shall take up the subject of Japan. The work has been divided among some of the members who will deliver essays on the various phases of Japanese life, needs, etc.; others will take part in other ways. We are indebted to Miss Riach, of Hamilton, and Mr. McPherson, of Guelph, for assistance in preparing this lesson.

We have a business and social meeting the second Tuesday of every month, and enjoy a sociable time after our regular business is transacted. It brings our members into closer, social relationship with each other, and provides some amusement for the younger members—and old ones too.

Miss R. House, of International Bridge, is still our energetic President; Miss Bella Hall, convener of the Missionary Committee, Miss T. Jackson of the Lookout, Miss C. M. Thompson, of the Prayer-meeting, and Mr. C. T. Nettle, of the Temperance Committee.

We would at any time be glad to hear from all other Societies of C. E., and will be glad to give any information in regard to the working of our society, membership, etc.

We would be glad to have any visitors in the village to make themselves known, and attend our meetings if possible. We may from time to time write again

Yours,  
A. H. COWHERD,  
Sec'y and Cor. Sec'y,  
Amigari, Ont.

Children's Work.

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

Jimmie State, and the Little Bird's Prophecy

BY AGNES.  
CHAPTER VIII.

"He never looked like that before. What does he see that he smiles at?" Jimmie asked the minister with unconscious pathos.

"God knows," the minister answered gravely.

"I meant to get rich," said Jimmie, with tears in his eyes. "I meant to work hard and get so rich; then he wouldn't have to bother about things not getting paid. But I can't get rich till I'm a man, and I'm only ten, and it's a long time to wait!"

Mr. Hastings sat down and drew a chair up near his own.

"Sit down, Jimmie," he said, "and I'll tell you how to get rich before you are a man."

Jimmie sat down and looked up with eager expectation.

"Long ago," began Mr. Hastings, "the Man, Christ Jesus, preached a sermon to a company of people. Some of these people wanted to know how to get rich, as well as you. Some of them would be content to know they were always sure of food and clothes. Christ told them they might always be sure of that, and in addition to that He told them how they might get very rich."

"Heaven is a kind of bank where you may deposit many other things beside money. Even a drink of cold water given kindly to one who is thirsty is recorded in the books and receives interest. You get interest here and you will get compound interest on your deposit by-and-by. Do you know what I mean by interest?"

"Yes, I know about interest. When you borrow money you've got to pay that all back, and more, too; the 'more, too,' is the interest," said Jimmie, with a little laugh.

"Yes, that is interest. In God's bank every act and word and thought are deposits, and receive interest. So in this great sermon I spoke of, Christ tells us to lay treasures up in heaven. No harm can come to them there, and we will think about them, we cannot help it. Your name is on the books, but you must see to it that your deposits are the sort to draw the right kind of interest. An oath, a wicked thought or deed, draw interest as well as love and helpfulness. God is the manager of this bank. He is just, and every one gets his interest to the last cent."

"The words Christ spoke to the multitude that day are intended for us to-day. Long years before Christ came, His Father had promised His people that if they truly sought Him with all their hearts they would surely find Him—a promise He has made over and over again. Christ renewed this promise for His Father. He told the people that nothing could happen to a little bird but God knew all about it; and He planted and cared for the flowers that grew by the road. And He asked them if they really thought God could forget them when He remembered the birds and the flowers! No, God never forgets. We cannot know how great value we are in His eyes; we only know that He loved us before we loved Him; loved us so dearly, so mightily, that He gave up His most precious possession, His one only Son, and sent Him down here to hear agony of mind that only a God can suffer, all for us."

Mr. Hastings' voice thrilled and broke; he got out his pocket Testament and turned the leaves.

"See here," he said, "here is Christ's promise made again for His Father, read it with me. 'Seek ye first the kingdom of God and His righteousness, and all these things,' that is, needful things, food and clothes, 'shall be,' notice it, 'shall be,' there is no doubt about that, 'shall be added unto you.'"

Jimmie looked very thoughtful. "I wonder if father ever tried that way of getting rich." As this was obviously a thought spoken aloud, Mr. Hastings did not reply.

"I made up my mind," Jimmie continued, "when I started in to get rich never to fool any one out of a cent, let alone a dollar, for its easier to fool

folks out of big money than little. I might do both things at wunst, couldn't I? I mean being kind and all that as well as being honest." It was plainly to be seen that Jimmie's first intention was not shaken by a latter resolve, the thing was then to direct it aright.

"It is not wrong to make money if it is honorably done," said Mr. Hastings slowly, with an earnest prayer for the right word in his heart. "It all depends on the heart. Your heart is where your treasure is; that is, you cannot help thinking about it. The trouble with dollars and cents is that men set their hearts on them and forget all about the more important things that God treasures up for us in heaven."

"I see," said Jimmie, "the money must come last."

"That's it, that's the idea," said Mr. Hastings.

"Well, I said I'd do it and so I will," said Jimmie, standing up to give emphasis to his words.

"Amen!" said Mr. Hastings, solemnly, taking the boy's hand. "You will find that God will keep His part of the bargain. Give Him His dues and He will give you good measure, pressed down, heaped up and running over; blessings so great that the very heavens cannot contain it."

"Does he?" asked Jimmie, struck by the measure, thinking of his last summer's work. "Then that's the kind of measure I've got to give. I—I—well, I first gave it level full, you know."

Mr. Hastings smiled as he answered, "Scripture says, 'Those who sow sparingly shall reap sparingly.' I suppose I may say, those who give sparingly shall receive sparingly."

(To be continued.)

A Capitalist.

Our baby has a secret,  
It twinkles in his eye,  
His little golden crown of curls  
He's holding very high.  
What can the mighty secret be?  
You really couldn't guess—  
A penny in his pocket,  
And a pocket in his dress!

—Companion.

Give the Boys a Chance.

One way to keep children on the farm is to make it comfortable for them. The child who visits his city friend and finds his room warm and pretty, and then goes back to his own bare and cold, is apt to lay the difference in them to the difference between city and country living, and to resolve that he will go where the comforts of life are to be had as soon as he is old enough. The farm has about it elements of comfort which are and must be lacking to a home in the city, and there is no reason why it should not have the luxuries which are within the reach of every one. A boy will love his home better if his room is neat and tasteful, than he will if it is simply a place to sleep in. The boy should have one spot wherein he may feel himself master of all he surveys, and that is all that makes a place home, that sense of being able to follow one's inclinations in working and resting. He will readily learn to be neat about his person if he has some toilet conveniences in his room, and he will be no less of a boy if he carries the water upstairs himself, or picks up things which form his treasures. Most boys will be willing to do the extra work for the sake of the extra comforts. Treat home folks as well as company, and they will enjoy home better than any other spot in the world. Don't treat a boy as though his sex and youth were reasons for denying him niceties and comforts.—Fairfield Journal.

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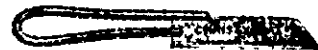
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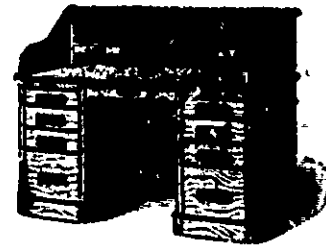
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## THE Canadian Evangelist

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HAMILTON, MAR. 1, 1894.

### A Missionary Convention.

As announced in our last paper, a missionary convention was held in Hamilton, February 19, 20, 21. The principal attraction was the presence of Dr. Gordon, of Boston, and Dr. Pierson, of Philadelphia, each of whom delivered a number of able addresses bearing on the subject of Foreign Missions.

A converted Jew, Herman Warsawick, of New York, made a very strong speech in which he roundly charged Gentile Christians with not taking much stock in the Jew; but Mr. Warsawick said God takes a great deal of stock in them. Mr. Warsawick has gathered round him a large number of believing Jews in New York, and he maintains that the times are opportune for special efforts to reach them with the Gospel.

Mr. Saunby, a Methodist missionary to Japan, now home on furlough, explained the situation there much as our own missionaries do.

Spencer Walton, of South Africa, an ardent and devoted man, gave an account of the condition of things in that field. Mr. Walton and his co-laborers are no kid glove clerics. He said that if he were now in Africa he most likely would have his coat off and his trousers rolled up, and would be tramping the clay to make the brick with which to build a church.

Dr. Gordon and Dr. Pierson, as is well known, are eminent men, the former a Baptist, the latter a Presbyterian. They are both powerful speakers who have always something stirring and stimulating to say. From our standpoint, their interpretation of Scripture are not always correct, they generally are; and in some respects surprisingly in advance of what we have observed in orthodox religious circles. They are men of earnestness and power, and have the faculty of making it appear to be a very mean thing for professing Christians to neglect to send the Gospel to the heathen.

Some of the good things said we transcribe here:

"There is not one instance of civilization preceding the Gospel."

"It is the church's duty to forego the luxuries of worship at home to provide the necessities of the heathen abroad."

"We should bring into the house of God the simplicity and Godly sincerity of primitive times."

"The best prayer book to pray for missions by is a map of the world."

"Apostolic preaching, apostolic praying, and apostolic living will re-produce the Acts of the Apostles."

Dr. Gordon has for twenty-four years been pastor of a Baptist church in Boston. He tells, in a most delightful and thrilling way, how that church has given up rented pews, paid choir, questionable methods of raising money, and all sensational methods of attracting the masses. He says that the choir of the church are all Christians,

and, instead of costing \$3,500 a year, they themselves support a missionary in foreign lands.

The sessions of the convention were all well attended; the interest deepened from day to day; and it may be confidently affirmed that the religious life of Hamilton has received an impulse which will bear fruit for many days to come.

### Ontario Baptists.

We have thought it would be in the interest of the cause of Christ to present to our readers the correspondence, which will be found on another page, between Mr. Spencer, of Centre street Baptist church, St. Thomas, and the pastor and deacons of the Aylmer Baptist church; and we think it better to give it entire, although it takes up a good deal of room. Our readers will thus get a clear insight into the diverse feelings of Baptists with regard to us, and the question of the union of immersed believers.

A few remarks with reference to the letters before us will not be out of place here.

1. It is exceedingly gratifying to find a Regular Baptist minister making an overture for a conference on union. And we Disciples are particularly pleased when our Baptist friends know us well enough to feel kindly toward us, and to evince a desire for union with us. We are very sure that when such Baptists and Disciples meet in conference, they will at least have an agreeable and profitable time.

2. We note with pleasure Mr. Spencer's statement that on the question of union he is following the lead of the important ministers of the Baptist body in Canada. We are not surprised that his Aylmer brethren challenge him to produce the proof on that point; for we would be skeptical of it ourselves, if we had not confidence that Mr. Spencer would not make the assertion without having good grounds for doing so. And so we rejoice in the assurance that leading Baptist ministers are as well disposed to union as Mr. Spencer himself.

3. It is very evident that the Aylmer Baptist pastor and deacons are not happy because of Mr. Spencer's kindly and Christian overture. And it is not difficult to perceive that they have special animus against the Disciples. The reference to the action of the Baptist Convention at Ottawa proves that. We remember well the unceremonious proceeding referred to, and we have ever since held a very warm regard for one "leading" Baptist minister who spoke a good word for the Disciples when other "leading" Baptists were maligning them. And we have a vivid recollection of the assumption of the infallibility and unchangeableness then made; of which Mr. Sowerby and his deacons remind us, and which they declare still possesses the Baptist denomination in Ontario.

4. "We do see immense and all-important differences in the case mentioned by you." We should be obliged to Mr. Sowerby if he would state in the EVANGELIST what he considers to be the "immense and all-important differences" between the Regular Baptists and the Disciples, or, if he would prefer it, to lay before our readers what are those principles, doctrines and practices which differentiate the Regular Baptists from all other bodies professing to be Christians.

5. It amuses us to see Mr. Spencer referred to the *Northwest Baptist* for proof that there are "grave differences" between Regular Baptists and Disciples. We suspect Mr. Spencer understands the Disciples better than the Editor of the *Northwest Baptist* does and is, moreover, too wise and too generous to

receive as proof a charge which the maker of it is unable to prove and unwilling to withdraw.

We believe that the Lord's prayer for the unity of His followers will be answered. We believe that all who love Him should also pray for that grand consummation, and not only pray for it, but work for it. We therefore hold out the hand of cordial fellowship to Mr. Spencer and bid him God speed in his efforts to bring together some of the divided followers of Christ.

### Memoirs of Isaac Errett.

It has long been our conviction, and we have frequently given expression to it, that the "Memoirs of Alexander Campbell," by Dr. Richardson, should be in every family of Disciples and that the young people should be induced to become familiar with them. And now we wish to say that the "Memoirs of Isaac Errett," by J. S. Lamar, in our judgment are worthy to stand on the same shelf with those of Mr. Campbell and of occupying an equally high place in the estimation of the brotherhood.

It is but stating the simple truth to say that in the inauguration of the effort carried on by the Disciples, to bring together all believers in the Lord Jesus, Alexander Campbell was there recognized and honored leader—as we believe, by the will of God. He was leader because of his pre-eminent abilities and great force of character, and not by reason of being elected by any body of men. He steadfastly maintained the only basis upon which Christian union can be secured, viz., "That nothing must be demanded as a test of fellowship, or a condition of membership, in a church of Christ, for which we have not a 'Thus saith the Lord' in express precept, or approved precedent." And this was no small matter, nor was it an easy thing to thoroughly indoctrinate a people with this revolutionary principle and so guide them that they would not violate it among themselves. So well were the Disciples taught that lesson, that there was no division among them at the time of Mr. Campbell's death, although the great strain of the slavery question in the United States came upon them; a strain which Presbyterianism and Methodism with their elaborate creeds could not endure.

And now, almost thirty years after the death of Mr. Campbell, it can still be said, that the people known as Disciples of Christ have not split up into sects, that they are still one people, and this is due, humanly speaking, to the masterly leadership of Isaac Errett during several very critical periods, and at a number of great emergencies, when it seemed that division was inevitable. This will not appear extravagant to the generality of our readers; they have long held the same opinion. Those who may think differently would most probably find reason to change their mind, if they could read Mr. Lamar's charming account of Mr. Errett's life. We say, charming account, as describing the first impression, and the continuous impression, received from perusing the two volumes referred to on page five of last EVANGELIST.

But they are more than charming. They stir the mind and warm the heart. They are intellectually and spiritually edifying. They tell the story of Isaac Errett's life on earth in a way that vividly reveals the secret of that noble man's mighty influence over men. He was strong in the Lord and in the power of His might. He was a good man and full of the Holy Spirit. What transcendent power is given to the man of many talents, when they are all devoted to the Master's use!

We have not now space for all we wish to say regarding these books. We simply add here that we shall consider

that we are doing a great kindness to any brother or sister who by our notice is induced to purchase the "Memoirs of Isaac Errett," by J. S. Lamar. All the preachers, especially the younger ones, should procure them at the first opportunity.

### Notes.

Read every line of "Facts About the March Offering." We hope to see the churches go forward in this work.

The *British Weekly* is informed that Dr. Pierson's name will again be brought forward in connection with the permanent pastorate of the Metropolitan Tabernacle and that he has been immersed and is now working along with Dr. Gordon, the well known Baptist minister of Boston. That he was working along with Dr. Gordon in Toronto last week is a fact, but we hope the immersion part of the story is not correct. Dr. Pierson has a perfect right to get immersed if his mind runs that way; but to get immersed as a stepping-stone to Spurgeon's pulpit would seriously discount those fiery speeches he delivers on worldliness in the church.—*Canada Presbyterian*.

For our part we hope the whole story is true. After listening to Dr. Pierson for three days, we believe that if he has been immersed, it has not been as a "stepping-stone to Spurgeon's pulpit," but to please his Master.

### Our Omnibus.

A quantity of matter, editorial and "contributorial," is unavoidably held over until next number.

Do you not find much interesting reading in this paper? Would you do without the EVANGELIST's semi-monthly visits for one dollar a year?

"The March collection for foreign missions," we are in the habit of saying. Let us think of it, brethren, also, and chiefly as an OFFERING—an offering to the Lord.

We are very glad to know that Bro. E. Sheppard is so much improved as to be able to leave home and preach. We trust that with the return of spring his health will be fully restored.

"Hard times," did you say? Have you missed a meal from necessity all winter, or all your life? Have you ever lacked warm clothing? Have you ever been without a comfortable bed to sleep in?

After a pastorate of three years, I have resigned my work at and with the church in Lobo, Ont. If it is desired that I shall still remain in Ontario, to labor in the Lord, will those interested please correspond with me at once? Address, Poplar Hill, Ont.

J. A. BRENNENSTUHL.

A very happy event took place last Wednesday, Feb. 21st, 1894, at Elm-brook Farm, Eramosa, the home of Earnest Parkinson, the occasion being the marriage of his sister Ada to Robert Armstrong, of Glenboro, Man., by Geo. Fowler. After the wedding a sumptuous repast was served, of which guests to the number of sixty partook. The presents were both useful and beautiful, and attested to the high esteem, in which the bride is held by all who know her.

Mr. and Mrs. Armstrong leave for their home in Man. about the middle of March.

GEO. FOWLER.

The *Missionary Voice*, devoted to world-wide evangelization, published quarterly by the Foreign Christian Missionary Society, Cincinnati, Ohio, A. McLean and F. M. Rains, editors, the first number of which has recently come to hand, is full of just such information as the members of the

churches need in order that they may do their duty intelligently and fully in the March collection for foreign missions.

### Church News.

HAMILTON.—Another baptized believer added to our fellowship, Feb. 18.

HARWICH, ONT., Feb. 19, 1894.—5 confessions at our meeting in Northwood last night. We also organized a Sunday-school with 35 scholars.

R. BULGIN.

Bro. J. H. Mundy, whose address is Wellandport, Ont., is prepared to hold a protracted meeting for any church desiring him to do so.

TORONTO JUNCTION, Feb. 17th.—About 35 members of the Disciples' church repaired to the residence of John Marritt, their pastor, Willoughby avenue, last night and presented him with an address and well-filled purse. Mr. Marritt replied in appropriate terms. A pleasant evening was spent.—*Toronto Star*.

WAINFRET and ROSDEN.—My work at Winger has been slow since I took charge of it, owing to the beautiful mud. We have had it broad and deep. The attendance is good when the roads are passable. Lately re-organized the church. We have now a competent board of officers. We are talking of building a new meeting house this summer, which I earnestly hope will be accomplished.

Rosdene is moving on in her quiet way; good interest, young people enthusiastic and earnest.

What about the March collection for Foreign Missions? Let us think of what Christ suffered, yea, sacrificed, and then let us make a sacrifice by giving for His cause.

J. H. MUNDY.

St. THOMAS, Feb. 26.—Bro. Sheppard, of Walkerton, occupied the pulpit of the Church of Christ for the past two Sundays. He was greeted with large and attentive audiences, and although weak in body, his mind is still fresh and vigorous, his memory retentive, and it is an inspiration to listen to him unfold his theme and establish the truth of the proposition by weaving together text after text of Scripture. As a preacher and scholar, Bro. Sheppard is held in high esteem in the hearts of the people of Elgin, not only of Elgin, but of the western peninsula, to whom he was the pioneer in the current reformation. COR.

### Notes from Owen Sound.

It is some time since we have sent you a line from this field. First, as to our "Missionary Rally" which we held last Wednesday night, Feb. 14. It proved a meeting of great interest to us all; it was well attended and the addresses were bright and profitable. Bro. Trout gave us a good address on China; its condition, its needs and our own work there. Miss M. Stevens followed with an excellent paper on India, and Mrs. Lediard with one on Japan. An address was also given by Mr. Norton, pastor of the Baptist, and one by Dr. Waits, of Knox Presbyterian church. Missionary songs and earnest prayers for the laborers already in the field, for more laborers and for a larger liberality for the support of the work, all made up an evening long to be remembered by us. As a practical result we propose to try and double our last year's offering. And our Sunday school has a steadily growing attendance, and much attention is being given by the teachers to their work. The result is our Sunday school was never in better con-

dition than now. To-day the school has been enjoying their winter sleigh ride—a common custom in this town with all Sunday schools. Teams are hired and the whole school taken out for a two hours' ride. Hot coffee and buns were served on their return, and a particularly pleasant time spent. It is the winter picnic—try it in your school—the children will be more than delighted.

3. Our Sunday services are increasing in attendance and interest of late, and we have a number of additions to the congregation from other churches, students and others, but no confessions just recently. J. I.

C. E. Notes.

GEO. FOWLER, GUELPH.

MARCH 11.—Systematic beneficence. Why? and how much? (missionary) Mal. iii. 7-12.

The church of Christ has a mission, which is identical with the mission of Christ. He came "to seek and to save the lost." He pointed the world to Himself. We point men to Christ. The most important work and the first in order of time is the evangelization of the world. In the work of saving souls, the instrument used is the Gospel. We are to preach what Paul proclaimed, "Christ and Him crucified." The gospel is God's power to evangelize the world; but it must be preached. "Faith comes by hearing, and hearing by the word of God." The church has a stupendous work before her, but she goes forth in the strength of an all-powerful Saviour. Whatever else the church may do, if she leaves undone the work of proclaiming to sinful men the Gospel of Jesus Christ, she has forgotten the last command of her Founder, and thus ceases to be the Church.

Her work is far from being finished. The latest religious statistics divides the human race as follows:

Table with 2 columns: Religion, Number. Rows include Protestants (148,000,000), Romanists (205,000,000), Greeks (92,000,000), Jews (8,000,000), Mohammedans (187,000,000), Pagans and Heathens (852,000,000).

It is a solemn fact that nearly one thousand millions of the human race have never heard the Gospel. A great work yet is to be done. Missionaries must be sent to the benighted lands of darkness. This work must be done by the church. It requires a vast sum of money. The church has it. It must be consecrated to Christ. Last year all Christendom contributed \$12,000,000 for foreign missions. The same year the drinking people of the United States alone paid \$1,000,000,000 for drink. There are as many Christian people as drinking people in America. Of all the wealth now in the hands of the Christian people, but one dollar in every \$3,287 finds its way into the treasury of God for foreign missions.

There must then be more system in giving. C. E.'s must set the example. A certain amount must be laid aside every week for foreign missions. The system developed by Fulton is a good one. Every member of the C. E. gives at least two cents per week. This is but a little; but if one hundred thousand, about or less than one-eighth of our total membership (of Disciples in United States and Canada) would give two cents each per week for foreign missions, we would have more than was ever given by our people for foreign missions in one year. The plan is worth trying. Are you not able, over and above what you are already giving, to contribute two cents a week to assist in sending the gospel to the idolatrous nations? Let as many societies as possible adopt this system. You need not

confine yourself to your members, but canvass all the congregation. Appoint some earnest, active, wide-awake consecrated person to keep account of this work, by giving credit each week to the person paying. This system will, like everything else, fail if not properly worked. Try it and report to these columns.

A Scotchman once said: "The Apostle James addressed his epistle to the strangers scattered abroad. If he were writing now he would address it to the Christians huddled at home."—Miss Notice.

"There are people who claim to be praying for the heathen who never take anything bigger than a two-cent piece to church."—Ran's Horn.

"Some of us spend more for tea than we do for the conversion of four hundred millions of souls in China."—Miss Notice.

MARCH 18.—Taming the tongue.—James iii. 2-12.

As the bit and the rudder are little when compared with the horse and the ship, so the tongue is but a little member when compared with the body. The apostle further adds that although it is such an exceedingly small member, yet it "boasteth great things."

This "little member" has great power and influence for good or for evil. The tongue of Demosthenes was the rudder which was able to steer safely through the troubled and stormy sea the ship of state—Greece. The tongue of a Cicero, a Bright or a Gladstone has the power to sway senates and influence the world. The tongue of a Peter or a Paul, giving utterance in flaming words to the gospel of Jesus Christ, was sufficient to "turn the world upside down." While it has such power for good, it has the same power for evil. Thousands, millions have been uplifted and borne on to grander and nobler things, while hundreds, thousands have been hurled downwards to baser and more ignoble lives.

The tongue is a spark of fire that kindles a lofty pile, producing a tremendous conflagration. One spark of fire finding its way in the powder magazine of a vessel has blown many a proud and stately ship to atoms. One word spoken has been the spark that has set on fire a whole neighborhood, injuring hearts, defaming character and wrecking lives.

How can we tame the little unruly member? It cannot, as the Apostle says, be tamed by man. How would we sweeten and purify the stream? By seeking and cleansing its fountain source. The tongue is controlled by the will. Our character depends upon our volitional power. We must come to the source of evil. As the steersman is the will that controls the rudder, so is the will of man the governor that controls the tongue. Says Christ in Matt. xii. 34: "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh."

There is but one power, then, that can tame the tongue—not science, nor literature, nor art. These may assist in the work; but the power is the power of Jesus. He alone presents to the world to-day a character that was so perfect as to have complete control over that unruly member. When he was reviled, mocked and subjected to every insult, He but lifted up His eyes and said, "Father, forgive them; they know not what they do."

Our hearts and minds must be free and consecrated. We must be living for Christ. His mind must dwell in us. Beware of sharp, heedless, cross, profane or blasphemous words. Christian Endeavorers, let us consecrate our tongues to the service of the Master.

Children like Slocum's Emulsion, 35c.

From Texas.

DEAR READERS OF CANADIAN EVANGELIST In thinking of you all I have been wondering what I could write that would be interesting. I think I did not tell you that we are living in a town where a Local Option by-law is in force. I always believed such a law could be made workable, now I know it. I often wished to see a hotel running a good business without the bar-room annex graduating recruits for the bottomless pit. I do not even hear that the proprietor of this hotel does any grumbling because he cannot make big profits selling that worst of all poisons, alcohol. I am glad that the people of Antonio have said so decidedly that they are ready for prohibition. Surely the men who sit in Parliament, if they are wise, will heed the voice of the people.

This town is about 150 miles north of the Gulf of Mexico and 1250 feet above sea level. It begins to look and feel as though spring is really here. People are planting gardens, etc. We had a taste of a southern winter through the latter part of January. For a few nights the mercury ran down to within about 10° of zero, and it was considered "right cool." One thing takes away the wintry appearance here—the grass remains green all winter, and the "live oak" trees retain a beautiful foliage until other trees leaf out in the spring. Mistletoe thrives here on oak trees, and looked particularly beautiful at Christmas-time, when there were clusters of beautiful white, waxy berries on the bunches of mistletoe.

In conclusion I will add a few thoughts that came to my mind whilst reading the address of John to Gaius. This verse particularly arrested my attention: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." What an astonishing transformation would take place in this world of ours were this rule enforced now! Doubtless many of those who appear such noble specimens of manhood and womanhood would become quite dwarfed, and many of those that we regard as very insignificant would be transformed to wondrous beauty; and yet one day this will be the test, "As thy soul prospereth." The day draws very near when the amount of faithful service rendered to our Master will be a matter of chief concern to each one of us. We cannot all grow very rich in this world's goods, neither can we all have strong physical frames; but we can all have the prosperity of soul the Apostle speaks of, if we grow on the proper kind of spiritual food and take the proper kind of exercise—active service for our King.

BELLA SINCLAIR.

Bertram, Texas, Feb. 20, 1894.

Good News from a Far Country.

7 Enoki Machi, Ushigome Ku, TOKIO, January 28, 1894.

TO THE O. C. W. B. M., ONTARIO AND MARITIME PROVINCES. Dear Sisters—In this my report for the last six weeks, from the latter end of December to the close of this month, there are some, to me, sad points, yet others so full of joy that the dark places are brightened.

When the old missionaries, Mr. and Mrs. Garst and Miss Johnson, returned, they saw how very much we were overworked, thus crowding out the time we should have spent on the language. This state of affairs occurred through Mr. and Mrs. Smith and Miss Harrison leaving the field before the return of the others.

We did not think we were doing too much, and deemed it a pleasure to be allowed to do it; for it is discouraging, to say the least, for new missionaries to do nothing but study. One feels that the main object is not being accomplished, forgetting that it is only after the language

is acquired that efficient work can be done. So to adjust matters properly they have taken the work upon themselves, i. e., the greater part of it. They allowed us to still superintend our Charity schools, as they were near our home, but to our sorrow placed the girls we had adopted under Miss Wirick's care (Miss Wirick until a short time ago was an independent worker sent out by Drake University). She saw how much better she could carry on her work in connection with the Board missionaries, so came under its direction. We feel perfectly satisfied to have her over our girls, as a better, more Christ-like woman, it would be hard to find. She understands the language very well, and thus is more competent to take charge of them. The girls are not taught at home as when with us, but go to the Japanese high-class schools. Bible instruction is given four times a week, besides the morning and evening prayers, where the lesson is always explained to them. Our house is lonely and silent without them, and we both look forward to the time when we shall welcome them all back again.

Most of our time is taken up in study. We work very hard with what seems but poor success. However, when we look at the record of the old workers in Japan, we take courage.

You remember in a former letter I spoke of some students from the school not far from our home coming to ask us to teach them the Bible? We had become acquainted with them through their attendance at the Sunday services. Most of them were already Christians, seeking after more light, especially the leader of the party, Kairai San by name. He it was who banded together the few Christians who belonged to this great Buddhist school, and seemed to watch over them with a fatherly interest. He induced them, for some of them were becoming weak, to come to his room for prayer and reading of the scriptures every day, and when he heard of us, he immediately sought means of becoming acquainted, and enlisted us in his self-imposed task. We were, as may be supposed, glad to teach them—yes, to teach them the whole of the gospel as it is in Christ.

As a result, for the last month this young man has had a stern conflict with himself. Before he, or in fact any of them, had met us, they had never heard of the immersion of a believer as Christian baptism. He saw, after his attention was drawn to the fact, that that was the only true baptism. Yet, he said, my mother and sister were not immersed. Shall I have to leave them? At last, one morning, during the week of prayer he came to say he was ready. The same afternoon we had the joy of seeing him buried with his Saviour in baptism and rise to walk in newness of life with Him. He is like a different person, he is so happy, and how hard he is working with the others to get them to see as he sees! He brings them to us to talk to, and in cases where they do not understand English very well he takes them to Mr. Garst.

There is one student I would like to mention particularly. He was a scoffer, but Kairai San persuaded him to join our Bible-class. He probably came for the sake of the English he would learn. He has ceased to scoff and told us at the last meeting that he felt nearer to God than he had ever thought possible. He wishes, however, to study longer before casting in his lot with us.

Besides these signs of Christ's coming kingdom, others of our missionaries have reaped bountifully for Christ till we exclaim, what has God wrought!

The Charity-schools, Sunday-schools and women's meetings are about the same—interest good. My new Bible-woman comes next week. Was so sorry to lose my old one; am afraid it hinders the work in the woman's meeting, where we had hoped to claim two souls for Christ.

The Sunday-school in our house increases every Sunday.

Dear sisters, don't cease praying for all of us.

Your loving sister in Christ, MARY M. RIOCH.

PUBLICITY WANTED. The K. D. C. Company wish the public in general to know, and dyspeptics in particular to test the wonderful merits of K. D. C.

Mr. Ledlard.

HE DISCOURSES UPON THE ABUNDANCE GOING SIDE BY SIDE WITH POVERTY.

In a stirring and eloquent sermon last night, on the "Parable of the Mustard Seed," Rev. J. Ledlard, pastor of the Church of Christ, spoke some wholesome truths, which will bear repeating. Having spoken of the insignificant beginning of the Kingdom of Christ, as set forth by the smallness of the mustard seed, and also of its phenomenal growth, he drew attention to the principles of the Kingdom and their application to the world's needs, socially and nationally, as well as individually. Said the speaker:

"Was there ever in the world's history such a sight as that which our eyes look on at the beginning of this year of grace, 1894? On the one hand millions to squander on self-indulgence and folly, tens of thousands of dollars invested in every form of evil, no lack of money in Christian America; when, as during the past week, thousands of dollars were spent on an event so brutally ferocious, so horrible, that no man can read the sickening details without a sense of shame, and all good men are asking themselves in what age we live, whether in the light of the 19th century or in some long forgotten period of darkness, that our very newspapers must come to us with column after column of the sickening details of so disgraceful a transaction. Wealth in abundance, I repeat. America is not poor; the world is not poor. Again, was ever bread so plentiful? The harvests of the world have not failed. The food supply of the world is abundant, yet what do we hear? The cry of poverty, of actual want, on every hand. Bread in abundance and men hungry! Wealth in abundance and thousands poor! How shall these evils be overcome? I am convinced that there is but one way. Let the principles of the Kingdom of Jesus Christ be applied to the world's needs and the world's difficulties. Let the gospel be preached and practiced. Let Christ rule in the heart of the individual and social and national blessings will follow that can be bought by no other means."

—O. S. Plaindealer.

The Christy Knives.

"The Christy Knives are all that is claimed for them. Mrs. — got a set in Chicago, paid \$1 for them and thought them cheap."

"The knives you sent us came to hand. We are well pleased with them."

The above indicate how the Christy Knives impress our friends. Our offer of the EVANGELIST and Knives for \$1.50 is now withdrawn. It was a great chance for our folks. But there is still an opportunity for most to get a set by doing a little work for the EVANGELIST. Note the standing offer we make in the advertisement. Here is another way of putting it. The person sending us one new yearly subscription will get a set of the knives for half price, 50 cents. The person sending two new yearly subscribers, will receive a set of the knives for one-fourth price, 25 cents. The one sending three new yearly subscribers will receive a set of the knives free. Now, these are remarkably liberal offers, even in the way of newspaper premiums. We should like every reader to be an agent on these terms. Will you not help us and the cause we represent by adding at least one new name to our list?

"We received the Christy knives, and would say that we are well pleased with them. We find them just as you represented."

"It is a shame a card has not been sent you before this to let you know the knives got here in beautiful condition. What a shame your brothers and sisters cannot make an effort without such lovely premiums for a spur! They are all you claimed for them, and we wish to thank you. I do hope '94 will be a prosperous year for your paper."

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GEORGE MUNRO, - Editor and Publisher.

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

HAMILTON, MAR. 1, 1894.

A Missionary Convention.

As announced in our last paper, a missionary convention was held in Hamilton, February 19, 20, 21. The principal attraction was the presence of Dr. Gordon, of Boston, and Dr. Pierson, of Philadelphia, each of whom delivered a number of able addresses bearing on the subject of Foreign Missions.

A converted Jew, Herman Warsawick, of New York, made a very strong speech in which he roundly charged Gentile Christians with not taking much stock in the Jew; but Mr. Warsawick said God takes a great deal of stock in them.

Mr. Saunby, a Methodist missionary to Japan, now home on furlough, explained the situation there much as our own missionaries do.

Spencer Walton, of South Africa, an ardent and devoted man, gave an account of the condition of things in that field. Mr. Walton and his co-laborers are no kid glove clerics. He said that if he were now in Africa he most likely would have his coat off and his trousers rolled up, and would be tramping the clay to make the brick with which to build a church.

Dr. Gordon and Dr. Pierson, as is well known, are eminent men, the former a Baptist, the latter a Presbyterian. They are both powerful speakers who have always something stirring and stimulating to say. From our standpoint, their interpretations of Scripture are not always correct, but they generally are; and in some respects surprisingly in advance of what we have observed in orthodox religious circles.

Some of the good things said we transcribe here:

"There is not one instance of civilization preceding the Gospel."

"It is the church's duty to forego the luxuries of worship at home to provide the necessities of the heathen abroad."

"We should bring into the house of God the simplicity and Godly sincerity of primitive times."

"The best prayer book to pray for missions by is a map of the world"

"Apostolic preaching, apostolic praying and apostolic living will reproduce the Acts of the Apostles."

Dr. Gordon has for twenty-four years been pastor of a Baptist church in Boston. He tells, in a most delightful and thrilling way, how that church has given up rented pews, paid choir, questionable methods of raising money, and all sensational methods of attracting the masses. He says that the choir of the church are all Christians,

and, instead of costing \$3,500 a year, they themselves support a missionary in foreign lands.

The sessions of the convention were all well attended; the interest deepened from day to day; and it may be confidently affirmed that the religious life of Hamilton has received an impulse which will bear fruit for many days to come.

Ontario Baptists.

We have thought it would be in the interest of the cause of Christ to present to our readers the correspondence, which will be found on another page, between Mr. Spencer, of Centre street Baptist church, St. Thomas, and the pastor and deacons of the Aylmer Baptist church; and we think it better to give it entire, although it takes up a good deal of room. Our readers will thus get a clear insight into the diverse feelings of Baptists with regard to us and the question of the union of immersed believers.

A few remarks with reference to the letters before us will not be out of place here.

1. It is exceedingly gratifying to find a Regular Baptist minister making an overture for a conference on union. And we Disciples are particularly pleased when our Baptist friends know us well enough to feel kindly toward us and to evince a desire for union with us. We are very sure that when such Baptists and Disciples meet in conference, they will at least have an agreeable and profitable time.

2. We note with pleasure Mr. Spencer's statement that on the question of union he is following the lead of the important ministers of the Baptist body in Canada. We are not surprised that his Aylmer brethren challenge him to produce the proof on that point; for we would be skeptical of it ourselves, if we had not confidence that Mr. Spencer would not make the assertion without having good grounds for doing so. And so we rejoice in the assurance that leading Baptist ministers are as well disposed to union as Mr. Spencer himself.

3. It is very evident that the Aylmer Baptist pastor and deacons are not happy because of Mr. Spencer's kindly and Christian overture. And it is not difficult to perceive that they have special animus against the Disciples. The reference to the action of the Baptist Convention at Ottawa proves that. We remember well the unceremonious proceeding referred to, and we have ever since cherished a very warm regard for one "leading" Baptist minister who spoke a good word for the Disciples when other "leading" Baptists were maligning them. And we have a vivid recollection of the assumption of the infallibility and unchangeableness then made; of which Mr. Sowerby and his deacons remind us, and which they declare still possesses the Baptist denomination in Ontario.

4. "We do see immense and all-important differences in the case mentioned by you." We should be obliged to Mr. Sowerby if he would state in the EVANGELIST what he considers to be the "immense and all-important differences" between the Regular Baptists and the Disciples, or, if he would prefer it, to lay before our readers what are those principles, doctrines and practices which differentiate the Regular Baptists from all other bodies professing to be Christians.

5. It amuses us to see Mr. Spencer referred to the Northwest Baptist for proof that there are "grave differences" between Regular Baptists and Disciples. We suspect Mr. Spencer understands the Disciples better than the Editor of the Northwest Baptist does and is, moreover, too wise and too generous to

receive as proof a charge which the maker of it is unable to prove and unwilling to withdraw.

We believe that the Lord's prayer for the unity of His followers will be answered. We believe that all who love Him should also pray for that grand consummation, and not only pray for it, but work for it. We therefore hold out the hand of cordial fellowship to Mr. Spencer and bid him God speed in his efforts to bring together some of the divided followers of Christ.

Memoirs of Isaac Errett.

It has long been our conviction, and we have frequently given expression to it, that the "Memoirs of Alexander Campbell," by Dr. Richardson, should be in every family of Disciples and that the young people should be induced to become familiar with them. And now we wish to say that the "Memoirs of Isaac Errett," by J. S. Lamar, in our judgment are worthy to stand on the same shelf with those of Mr. Campbell and of occupying an equally high place in the estimation of the brotherhood.

It is but stating the simple truth to say that in the inauguration of the effort carried on by the Disciples, to bring together all believers in the Lord Jesus, Alexander Campbell was there recognized and honored leader—as we believe, by the will of God. He was leader because of his pre-eminent abilities and great force of character, and not by reason of being elected by any body of men. He steadfastly maintained the only basis upon which Christian union can be secured, viz., "That nothing must be demanded as a test of fellowship, or a condition of membership, in a church of Christ, for which we have not a 'Thus saith the Lord' in express precept, or approved precedent." And this was no small matter, nor was it an easy thing to thoroughly indoctrinate a people with this revolutionary principle and so guide them that they would not violate it among themselves. So well were the Disciples taught that lesson, that there was no division among them at the time of Mr. Campbell's death, although the great strain of the slavery question in the United States came upon them; a strain which Presbyterianism and Methodism with their elaborate creeds could not endure.

And now, almost thirty years after the death of Mr. Campbell, it can still be said, that the people known as Disciples of Christ have not split up into sects, that they are still one people, and this is due, humanly speaking, to the masterly leadership of Isaac Errett during several very critical periods, and at a number of great emergencies, when it seemed that division was inevitable. This will not appear extravagant to the generality of our readers; they have long held the same opinion. Those who may think differently would most probably find reason to change their mind, if they could read Mr. Lamar's charming account of Mr. Errett's life. We say, charming account, as describing the first impression, and the continuous impression, received from perusing the two volumes referred to on page five of last EVANGELIST.

But they are more than charming. They stir the mind and warm the heart. They are intellectually and spiritually edifying. They tell the story of Isaac Errett's life on earth in a way that vividly reveals the secret of that noble man's mighty influence over men. He was strong in the Lord and in the power of His might. He was a good man and full of the Holy Spirit. What transcendent power is given to the man of many talents, when they are all devoted to the Master's use!

We have not now space for all we wish to say regarding these books. We simply add here that we shall consider

that we are doing a great kindness to any brother or sister who by our notice is induced to purchase the "Memoirs of Isaac Errett," by J. S. Lamar. All the preachers, especially the younger ones, should procure them at the first opportunity.

Notes.

Read every line of "Facts About the March Offering." We hope to see the churches go forward in this work.

The British Weekly is informed that Dr. Pierson's name will again be brought forward in connection with the permanent pastorate of the Metropolitan Tabernacle and that he has been immersed and is now working along with Dr. Gordon, the well known Baptist minister of Boston. That he was working along with Dr. Gordon in Toronto last week is a fact, but we hope the immersion part of the story is not correct. Dr. Pierson has a perfect right to get immersed if his mind runs that way; but to get immersed as a stepping-stone to Spurgeon's pulpit would seriously discount those fiery speeches he delivers on worldliness in the church.—Canada Presbyterian.

For our part we hope the whole story is true. After listening to Dr. Pierson for three days, we believe that if he has been immersed, it has not been as a "stepping-stone to Spurgeon's pulpit," but to please his Master.

Our Omnibus.

A quantity of matter, editorial and "contributorial," is unavoidably held over until next number.

Do you not find much interesting reading in this paper? Would you do without the EVANGELIST'S semi-monthly visits for one dollar a year?

"The March collection for foreign missions," we are in the habit of saying. Let us think of it, brethren, also, and chiefly as an OFFERING—an offering to the Lord.

We are very glad to know that Bro. E. Sheppard is so much improved as to be able to leave home and preach. We trust that with the return of spring his health will be fully restored.

"Hard times," did you say? Have you missed a meal from necessity all winter, or all your life? Have you ever lacked warm clothing? Have you ever been without a comfortable bed to sleep in?

After a pastorate of three years, I have resigned my work at and with the church in Lobo, Ont. If it is desired that I shall still remain in Ontario, to labor in the Lord, will those interested please correspond with me at once? Address, Poplar Hill, Ont.

J. A. BRENNSTUHL

A very happy event took place last Wednesday, Feb. 21st, 1894, at Elm-brook Farm, Eramosa, the home of Earnest Parkinson, the occasion being the marriage of his sister Ada to Robert Armstrong, of Glenboro, Man., by Geo. Fowler. After the wedding a sumptuous repast was served, of which guests to the number of sixty partook. The presents were both useful and beautiful, and attested to the high esteem, in which the bride is held by all who know her.

Mr. and Mrs. Armstrong leave for their home in Man. about the middle of March.

Geo. Fowler.

The Missionary Vests, devoted to world-wide evangelization, published quarterly by the Foreign Christian Missionary Society, Cincinnati, Ohio, A. McLean and F. M. Rains, editors, the first number of which has recently come to hand, is full of just such information as the members of the

churches need in order that they may do their duty intelligently and fully in the March collection for foreign missions.

Church News.

HAMILTON.—Another baptized believer added to our fellowship, Feb. 18.

HARWICH, ONT., Feb. 19, 1894.—5 confessions at our meeting in N. 4th-wood last night. We also organized a Sunday-school with 35 scholars.

R. BULGIN.

Bro. J. H. Mundy, whose address is Wellandport, Ont., is prepared to hold a protracted meeting for any church desiring him to do so.

TORONTO JUNCTION, Feb. 17th.—About 35 members of the Disciples' church repaired to the residence of John Marritt, their pastor, Willoughby avenue, last night and presented him with an address and well-filled purse. Mr. Marritt replied in appropriate terms. A pleasant evening was spent.—Toronto Star.

WAINFRET and ROSEDENE.—My work at Winger has been slow since I took charge of it, owing to the beautiful mud. We have had it broad and deep. The attendance is good when the roads are passable. Lately re-organized the church. We have now a competent board of officers. We are talking of building a new meeting house this summer, which I earnestly hope will be accomplished.

Rosedene is moving on in her quiet way; good interest, young people enthusiastic and earnest.

What about the March collection for Foreign Missions? Let us think of what Christ suffered, yea, sacrificed, and then let us make a sacrifice by giving for His cause.

J. H. MUNDY.

ST. THOMAS, Feb. 26.—Bro. Sheppard, of Walkerton, occupied the pulpit of the Church of Christ for the past two Sundays. He was greeted with large and attentive audiences, and although weak in body, his mind is still fresh and vigorous, his memory retentive, and it is an inspiration to listen to him unfold his theme and establish the truth of the proposition by weaving together text after text of Scripture. As a preacher and scholar, Bro. Sheppard is held in high esteem in the hearts of the people of Elgin, not only of Elgin, but of the western peninsula, to whom he was the pioneer in the current reformation. COR.

Notes from Owen Sound.

It is some time since we have sent you a line from this field.

First, as to our "Missionary Rally" which we held last Wednesday night, Feb. 14. It proved a meeting of great interest to us all; it was well attended and the addresses were bright and profitable. Bro. Trout gave us a good address on China; its condition, its needs and our own work there. Miss M. Stevens followed with an excellent paper on India, and Mrs. Lediard with one on Japan. An address was also given by Mr. Norton, pastor of the Baptist, and one by Dr. Waits, of Knox Presbyterian church. Missionary songs and earnest prayers for the laborers already in the field, for more laborers and for a larger liberality for the support of the work, all made up an evening long to be remembered by us. As a practical result we propose to try and double our last year's offering.

2d. Our Sunday school has a steadily growing attendance, and much attention is being given by the teachers to their work. The result is our Sunday school was never in better con-

Foreign Missions.

Facts About the March Offering.

1. The time is the FIRST LORD'S DAY IN MARCH. If at all practical, take the offering on that day. The contemplation of EIGHT THOUSAND churches contributing to world-wide evangelism on the same day, and at the same hour, is itself an inspiration!

2. The contributing churches, by states, last year, were as follows:

Table with 2 columns: State and Number of Churches. Includes Alabama (6), Arkansas (8), California (27), Canada (31), Colorado (16), Connecticut (4), Delaware (1), Dis. of Columbia (2), England (2), Florida (4), Georgia (14), Idaho (1), Illinois (139), Indiana (108), Iowa (80), Kansas (56), Kentucky (113), Louisiana (1), Maine (2), Maryland (3), Massachusetts (9), Michigan (20), Minnesota (14).

3. More churches will give this year than last year. We have every assurance of this. And there is nothing to indicate that churches that gave last year will fail to do so this. We have ground to believe that many will give more liberally than ever before.

4. A general and generous offering will encourage the men and women in the foreign field. They will plant new stations. It will fill them with hope. It will cheer their lonely hearts while they are enveloped in the awful darkness of heathenism. They are in a gold mine filled with inexhaustible riches. If we would enjoy large returns, we must furnish the necessary supplies. We must do it.

5. Think of the success of foreign missions! The number of converts, the increase in commerce, the leavening influence of the gospel in every land, all combine to make this cause unparalleled in the matter of success. Let us look for the conversion of the whole world. We have every reason for confidence.

6. This is time for action. Strike while the iron is hot. A brave step now is invaluable. A united step is needed. Forward is the word to pass all along the line. Let all eyes be lifted toward the thousand millions in heathen darkness, then listen to the marching orders of the King, and every man to his post, every church in line, and the victory is ours.

May the God of all grace bestow upon us richly of his spirit. A. McLEAN, Cor. Sec. F. M. RAINS, Fin. Sec.

An Old Settler's Story.

A PERTH COUNTY PIONEER'S EXPERIENCE. A Sufferer for Nearly Twenty Years—Had Not Done a Month's Work in Ten Years—He Regains Health and Strength—His Neighbors Discuss the Remarkable Cure! From the Listowel Banner. Trowbridge is a pretty little village in the county of Perth. It is five miles from a railway, and gains in rural quietness a compensation for the loss of the bustle of larger towns. One of the best known residents of the village is Mr. Isaac Deleyea, who has lived there for upward of forty years, in fact ever since the "blazed" road through the woods led to the site of what was then laid out as the district metropolis. As far back as the writer's memory goes, Mr. Deleyea has been sick nearly all the time, and unable to work, and when it was reported last spring that he was cured and claimed to be cured by Dr. Williams' Pink Pills, the Banner kept an eye on the case, letting it run on until a few days ago to see whether the improvement would last, and then set

out to investigate for ourselves. We found Mr. Deleyea looking both well and active, to say the least. In reply to our enquiries as to his health he said he felt young again, and felt that he was fully cured, and was quite willing to tell his story, as he had no room to doubt the efficacy of the remedy in his case. "I have been sick," said he, "for twenty years and I have not done a month's work in ten years. I became all bloated out and my legs swollen very much. From this trouble I could get no relief. The medicines I got from the doctor helped me but did not cure me. Nothing would take the swelling away and I was beginning to feel that my condition was desperate. I could hardly be about and could do no work, not even of the lightest description. A year ago I read of the wonders done by Dr. Williams' Pink Pills and bought a couple of boxes. The first box and a half gave me the sensation of having my flesh prodded all over with pins, but I began to feel better and determined to keep on taking the pills. I have taken twenty-eight boxes in all, and although it seems a large number, I would willingly take twice that quantity rather than be in my old condition of almost helplessness and suffering. All the swelling entirely disappeared and I feel a well man again, and better than I have been for a great many years." In reply to a question Mr. Deleyea said he was sixty-six years of age and had been ill for fully twenty years, and he added earnestly "nothing else in the world but Pink Pills cured me, and I believe they will cure anyone who gives them a fair chance. Ask any of my old neighbors how sick I was, and how I have been cured. Why I not only feel like a new man but look like one. I can do all my work that I formerly had to have hired done, and I do not feel the least fatigue. With me it is no guess work, but a case of demonstration, and everybody who knows me knows that I have been cured, and by the use of Dr. Williams' Pink Pills, and I cannot speak too highly of them."

Dr. Williams' Pink Pills have a remarkable efficacy in curing diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system such as loss of appetite, depression of spirits, anæmia, chlorosis or green-sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excess of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink.) 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 in this form is trying to defraud you and should be avoided. Ask your dealers for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at fifty cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Quite a sensation was created recently by Dr. Kerr B. Tupper, of the First Baptist Church, Denver, who said that the organic union of the Baptists and Disciples is near at hand. We should like to believe him correct and are very sorry we can not. That these two bodies are drawing nearer to each other every year, there can be no reasonable doubt. But that many years must elapse, at the present rate of approach before their union is accomplished, those who know the true state of affairs will readily admit. If Dr. Tupper's prophecy of union hits the case as inaccurately as his portrayal of the cause of division, it is very wide of the mark. He declared that Baptists and Disciples split on the "Slavery question."—Geo. Dursie, in Christian Guide.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario.—J. A. Alkin, Chairman; George Fowler, J. D. Stephens.

All matter intended for publication in this department should be sent to J. A. Alkin, Orangeville, Ont.

Securing the Parents' Co-operation.

The modern Sunday-school has widened the base of operations since its organization by Robert Raikes, in 1781, at Gloucester, England. Efforts were then directed entirely toward poor and neglected children. Teachers were paid for their services. The Sunday-school, while carried on by Christian men, was an institution apart from the church. To day, the Sunday-school is an organization in the church and under its control; "The Sunday-school in the church and the church in the Sunday-school." Christian parents everywhere recognize the Sunday-school as the "divinely ordained supplement" to the family for the training of the race. All teaching is done voluntarily. The danger of to-day is that children neglected at home may be neglected by the Sunday-school because of its efforts being too often confined to the children of parents in the church. But, to-day, as in the beginning, the great work of the Sunday-school is to teach and train children whose home teaching and training is being neglected. The wise Christian parent will co-operate with the teacher in making the Sunday-school's work effectual for his child. To the teacher, this co-operation is necessary if the whole work is to be done as it should be, and, therefore, the wise teacher will seek in every available way to secure this co-operation of the parents of each child in his class. The Sunday school aims to teach divine truth, and to train the scholars to obey Christ. Any influence for good that can be had should be not only acceptable, but sought after by the teacher, and no influence can be so potent for good as the active co-operation of the parent in the home.

It is sometimes said that the Sunday-school has caused parents to be careless in regard to the teaching of scriptural truth to their children at home. This is not true. If some parents are careless in this respect, and many certainly are, the Sunday-school should not be blamed, but the careless parent. The Sunday-school was organized to teach and train neglected children, and now, when it occupies a wider place, parents should welcome what is not a supplanter but a supplement to home training. But they do not always do so. It is necessary then that the teacher should seek their co-operation.

Almost all parents are pleased at an interest manifested in the welfare of their children by a Sunday-school teacher, and this natural pleasure may be kindled by the teacher into active effort for the scholar by:

- 1. A visitation of the home of the scholar. To many homes the visit of a Sunday-school teacher would be a benediction, a source of blessing to both visitor and visited. Aim to secure the respect and good-will of the parent, which will most effectually prevent opposition and check the sneer or slight at the Sunday-school. It is impossible that the teacher who has but one hour a week with a scholar can counteract the opposition of a parent who is with the child continually. Win their favor. 2. Request the parents to study the lesson with the scholar, to read the selections for daily home readings. By so doing, an interest will be created in the Sunday school and in Bible study in many a home, such as was never thought of before. This is the home class idea in part.

3. Cordially invite the parents to visit the Sunday-school. There should never fail to be visitors at the Sunday-school every session. No wise superintendent will ask every visitor to address the school; that would be a mistake. But aim to have the parent visit the school and see what is being done, and this can be best accomplished by the teacher's personal invitation. It will require earnestness, courage and time to do these things. In this, as in all our undertakings, let us seek the help of Him, who is not only our great teacher, but our friend and helper in every time of need.

J. A. ALKIN.

The poet Burns says: "Dyspepsia is the devil." It is, but where he assumes this form he is easily gotten rid of by K. D. C. Use K. D. C.

The Revised Version of the New Testament.

We are much interested in the circulation of the Revised Version of the New Testament. Competent judges say it is by far the best version of the New Testament in the English or any other language. It is a pity that any lover of that sacred book should use any other than the best available version.

By way of aiding to distribute this version more widely and, at the same time, increasing our subscription list, we offer a copy of the Revised Version of the New Testament, bound in cloth, retail price, 25 cents, for one new yearly subscriber to the EVANGELIST; for two new subscribers, three copies; for three new subscribers, five copies, and so on. Sunday school teachers, and others, desiring to make presents, will find the Revised Version very suitable.

G. M.

A BOON FOR THE LADIES.

Those Wonderful CHRISTY KNIVES

Advertisement for Christy Knives. Includes text: 'A Set of Bread, Carving and Fruit Knives', 'Worth their Weight in Silver but Sold for Less.', and an illustration of a knife.

The microscope has shown that every cutting edge is a saw edge, and that the keenest razor simply has the finest teeth—but it has been reserved for a new inventor to apply this well-known fact to practical use. The CHRISTY BREAD KNIFE has an edge running in reflex curve, and sharpened from one side only, and when the edge is used on warm or light bread it divides it without crumbling or crushing it. This not only adds much to the neatness of the pantry and the table, but it saves a good deal of the refuse in cutting bread for sandwiches, toast, etc. The CHRISTY CARVING KNIFE is as much superior to any other carving knife as the bread knife is superior to the bread knives heretofore in use. The PARING KNIFE is concealed slightly, or rather ground to a straight razor edge. It, like the other knives, has a skeleton steel wire handle by which it can be conveniently hung up when not in use. For cutting bread, cakes, pies, salads, cucumbers, in thin slices, and fruit for display, these knives have no equal, being especially adapted to these purposes. Can you cut new bread—really warm—into thin slices? No, you cannot with an ordinary knife, but with "that Wonderful Christy Bread Knife" it is easier than cutting stale bread with any other knife. It is the only one made that will cut bread perfectly, and it will cut hot bread as nicely as it will cold. It is not a machine, but a knife, and when used only for cutting bread will not require sharpening for years. When necessary sharpen with steel or whetstones like an ordinary knife. MRS. EMMA P. EWING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and now in charge of the School of Cookery, Chataqua, N. Y., writes: "Those Wonderful Christy Knives do the work for which they were designed, in an admirable manner, and should have a place in every well ordered family."

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This is our offer:

- 1. Any one sending us ONE new subscription to the EVANGELIST, and \$1.50, will receive a set of the Christy Knives by mail, all charges paid. 2. Any one sending TWO new subscriptions to the EVANGELIST, and \$2.25, will receive a set of the Christy Knives, all charges paid. 3. Any one sending THREE new subscriptions to the EVANGELIST, and \$3.00, will receive a set of the Christy Knives free, all charges paid.

We hope to send out many sets of these knives, and we are confident that none who get them will be disappointed.

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Jerusalem of To-Day.

Mr. Charles A. Dana contributes to the December number of McClure's Magazine an excellent paper on Jerusalem, in which he tells of the city as it exists to-day. He says:

"Roughly speaking, then, Jerusalem in its highest splendor was not larger than the area of the Central Park, New York, below the reservoir. Moreover, this limited space has always been diminished by the extent of the area levelled and walled, set apart of old for the Temple, and still held sacred by the Turkish authorities against the erection of ordinary buildings. This area contains, I should suppose, from thirty to thirty-five acres. It is the one conspicuous green spot in Jerusalem. It is covered with grass and adorned with trees, and the only buildings on it are the glorious and beautiful Mosque of Omar, the Mosque of Aksa, and one or two other dependent structures.

"The present population of Jerusalem is not far from forty thousand, and more than half are Jews. They live in a separate quarter of their own, as do also the various divisions of Christians—as the Armenians, the Greeks and the Protestants. All these quarters are densely built with narrow and irregular lanes for streets; but the prevailing prosperity does not seem to reach the abode of the Hebrew. The indications are all of extreme poverty. A synagogue was pointed out bearing an inscription showing that it was the gift of a Paris Rothschild; but its mean appearance and unattractive surroundings bore no suggestion of critical refinement in the congregation. The articles of food set out for sale in the petty little shops were often squalid and repulsive. We came so often upon spoiled salt fish among the stores exposed by the vendors, that we concluded it must form a regular element of diet in the quarter. There was no visible sign of industry by which the people might earn their living, and no one need be surprised to learn that in various parts of the world the well-to-do and charitable Jews are regularly called upon to contribute to the support of their brethren living in Jerusalem."

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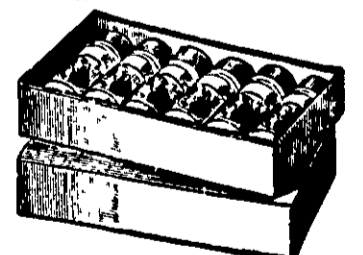
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With an Answer to Same

By Rev. Jos. L. Tucker, D. D., Rector of Christ Episcopal Church, Mobile, Ala., to which is Appended a rejoinder by the Author.

WITH AN INTRODUCTION BY J. H. GARRISON.

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"In 1891 Dr. R. P. Huger, Episcopalian, and Dr. E. C. Anderson, Disciple, both of Anniston, Ala., had some friendly conversations as to the Scriptural form of baptism, and the former submitted to the latter the following proposition: "I hereby offer one thousand dollars (\$1,000) for the conclusive evidence that immersion is taught as Christian baptism—that is, as the only form of Christian baptism taught by the Bible. The judges shall be composed of five clergymen of the Protestant Episcopal Church, to be chosen by me, and five men to be chosen by Dr. E. C. Anderson."

Before this proposition was submitted in writ log, Dr. Huger suggested that six men (three on each side) constitute the judges, and Dr. Anderson proposed that the six select a seventh man. This reasonable proposition Dr. Huger positively declined. Whereupon Dr. Anderson suggested that the number be increased to ten (five on each side), thinking that possibly among five Episcopal clergymen, one such man as Dean Stanley, Dean Goulburn, Bishop Lightfoot, or Bishop Colenso might be found. Dr. Huger selected T. F. Gallor, W. P. Dubue, E. W. Spaulding, T. L. Tucker, and W. D. Martin; Dr. Anderson selected J. W. McGarvey, B. W. Johnson, W. J. Loos, H. McDiarmid and B. B. Tyler. After these ten men had been selected, Dr. Anderson proposed that the number be increased to fifteen by the addition of five lawyers or five learned Jews. This proposition was rejected. After Dr. Tucker sent in his review of "The Form of Baptism," Dr. Anderson proposed that the whole matter, including the "review" and Bro. Briney's rejoinder, be referred to three or five lawyers. This proposition was also promptly rejected. Thus all reasonable prospect of anything more than an evenly divided verdict was persistently shut out from the start, and the expected evenly divided verdict has been rendered. "The Form of Baptism" includes 13 chapters and covers 162 pages of the work. The headings of the various chapters are: I. Laws of Language and Rules of Interpretation. II. Baptizo in Greek Literature. III. Baptizo as Understood by Lexicographers. IV. The Voice of Scholarship as to the Meaning of Baptizo. V. The Meaning of Baptizo as shown by the Hebrew word Tabbal. VI. Baptizo in the New Testament—Its Literal Use. VII. Baptizo in the New Testament—Its Metaphorical Use. VIII. Allusions to Baptism in the New Testament. IX. The Voice of History. X. The History of Affusion. XI. Ancient Translations. XII. Objections Considered. XIII. Recapitulation, etc. The above thirteen chapters constitute the best compend on the subject of Baptism ever published. It leaves absolutely nothing to be said, and the "review," occupying about fifty pages of the book, by Dr. Tucker, shows how utterly unaailable are its positions, and unanswerable are its arguments. No wonder his brethren were afraid to have one purely disinterested man on the jury. Bro. Briney's "reply" to this "review" is overwhelming. Though courteous (a hard thing to be under the circumstances), he is unsparing in his exposure of Dr. Tucker's fallacies. Bro. Briney in his reply is seen at his best. As a fine piece of controversial writing it has never been excelled. The volume is supplied with an excellent index, and has an Introduction written by Bro. J. H. Garrison.

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