

The Canadian Evangelist.

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

Vol. VII., No. 9.

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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.

Are we Sufficiently Aggressive?

H. W. EVEREST.

It is the nature of truth to be aggressive. It is not inert, neutral, or cowardly. It is a light that will shine, an acid that will bite, a soldier that will fight. The presence of Christ was a torment to the demons of Gadar, and the presence of truth is a torment to all opposing error. Falsehood flees as truth advances. Truth knows herself to be superior, victorious in the end, and eternal. It fires the eye, nerves the arm, and impels its defenders to strike home. Those who believe they have the truth are aggressive, marching in solid columns and driving their enemies before them.

All great reforms have been aggressive, and when they have ceased to be, they have lost their power and the wheels of revolution have begun to turn in the opposite direction. Early Christianity was aggressive. It asked not for Christ a place in the Pantheon. "Down with idols, altars, temples; down with heathenism," was the battle cry. It went forth to turn the world upside down, because it was wrong side up. The apostles were not to wait for the attack, but were to go forth and bring on the fight. Protestantism was embodied in Luther and Luther was aggressive, nor did the many wounds of the Beast begin to heal till the Protestants began to rest on their laurels. Anti-slavery was aggressive and it burned up slavery as naturally as the fire sweeps over the dry prairie. Our people have been aggressive, and we could not help being so, for the true gospel preached in any community, when we started, would raise a conflagration. The Romans were compelled to carry war into Africa, and we were under a similar necessity. You cannot shut up a great truth in a believer's bones and smother it there; hence we were all preachers, all armed with "the sword of the Spirit," and all marching toward the enemies' country.

But have you not noticed that, as a people, we are growing less and less aggressive, and that the "offense of the gospel" has nearly disappeared? We hold fewer discussions, we are publishing a class of sermons which smooth out the differences, and that are easier

on the nerves, sermons that are like the calm galvanic current rather than the Paradaic current which is such a shocking affair. We are beginning to see that those who opposed us were not far from the truth after-all. We have a class of men who have no enthusiasm for the great truths which we have established, but who take great delight in showing where we are wrong.

This want of aggressiveness is seen in certain specific directions. We are saying less against *infidelity* than in former years. There seems to be a growing idea that we cannot give a reason for the hope that is in us, that faith does not come by hearing, but by consciousness. The people are receiving Christianity by acquiescence, and not because they have examined its deep foundations. Of course there are wise and unwise ways of defending the faith, but a preacher ought to be ashamed of himself, if his constant hearers are not well informed in regard to the grounds of our religion.

There is proportionately less faithful preaching against *orthodox mysticism*. "Getting religion," in most communities, is still a mystery and a miracle. People are still waiting for God to do what He has commanded them to do. Faith alone in the sense of belief alone is still presented as the only condition of pardon, and this in thousands of pulpits. We need the plain and scriptural preaching of the Gospel commands, and not something which will soothe the disobedient into a delicious sense of carnal security.

This loss of aggressiveness is seen in our treatment of *Roman Catholicism*. It is not common or polite to say much against it. For example, the article in the third number of the new *Christian Quarterly* entitled "The Future of the Roman Catholic Church," written by a doughty knight, who has broken many a lance against Romish dogmas, has given us a laudation, rather than a condemnation, of the great Apostasy. He spreads before the reader Catholic statistics—"200,000,000 souls." "Christianity has shown a marvelous power of adaptation to the varying conditions of human life." "It must also be admitted that Catholicism has shown a very large measure of the same adaptability." "One thing will not be disputed, viz; that Catholicism is far more cosmopolitan than any other form of Christianity." "Mother church has a peculiar advantage as respects dogmatic progress."

This writer deals very mildly with Catholic dogma, papal infallibility, and Catholic superstitions—"holy coats" and "sacred relics." He sees many evidences that it is invincible, but not that the old hulk is rotten from stem to stern, and freighted with the most corrupt priesthood the world has ever known or heaven endured. This article does not sound much like Alexander Campbell's indictment:

1. The Roman Catholic Institution, sometimes called the Holy, Apostolic, Catholic Church, is not now, nor was she ever Catholic, Apostolic, or holy; but is a *sect* in the fair import of that word, older than any other now existing, not the "Mother and Mistress of all churches," but an apostasy from the only true, holy, apostolic and Catholic Church of Christ.

2. Her notion of apostolic succession is without foundation in the Bible, in reason or in fact; an imposition of the most injurious consequences, built on unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.

3. She is not uniform in her faith, or united in her members, but mutable and fallible, as any other sect of philosophy or religion—Jewish, Turkish or Christian—a confederation of sects under one politico-ecclesiastical head.

4. She is the "Babylon" of John, the "man of sin" of Paul, and the empire of the "Youngest Horn" of Daniel's Sea Monster.

And so the old warrior went on through seven propositions which he made good notwithstanding the twisting and tuning of Bishop Purcell. I agree with that Quarterly article that Catholicism will not be easily overthrown, especially if we shall praise more than we blame; and yet it will be destroyed by "the brightness of the Saviour's coming and by the spirit of His mouth." This contrast well illustrates my point, that we are less aggressive than in former days. If the pioneers in our movement had fought in the mild way characteristic of these times, we as a religious people, would now have no existence. I can not tolerate of uncouth and unlearned wrangling nor of blinded bigotry, but it will be a sorry day for us when we shall cease to be aggressive. Let us "speak the truth in love" and be filled with its aggressive spirit.—*Christian Evangelist*.

Life in Christ.

I have a life with Christ to live,
But ere I live it must I wait
Till learning can clear answer give
Of this and that book's date?

I have a life in Christ to live,
I have a death in Christ to die,—
And must I wait till science give
All doubts a full reply?

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin—
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat.

And hear Thine awful voice repeat
In gentlest accents, heavenly sweet,
Come unto Me, and rest,
Believe Me, and be blest.

—PROFESSOR SHARP.

Guard the Conscience.

Let it be your most earnest endeavor to keep your moral instincts right and true. Never let them be disguised by sentiment; never let them be obliterated by self-indulgence; never let them be sophisticated by lies. Do not think that light words and careless thoughts about them will be indifferent, and will leave you unaffected by them. "Character," it is said by our latest moralists, "is not cut in marble: it is not something solid and unalterable; it is something living and changing, and may become diseased, as our bodies do." You learn here, in season and out of season, line upon line, precept upon precept, here a little, there a little, that obedience, diligence, honesty, truth, kindness, purity, are your duties to God and man. You know that this teaching is right and true, and that in

time and eternity your happiness depends thereon.

Oh, never lose sight of it! Say to yourselves, constantly, that this is good, and that is evil; this the noble course, that the base; this right, that wrong; this your duty and happiness, that your ruin and curse. Oh, choose your side in the battle of life, and be not found on the wrong side. "Abhor that which is evil, cleave to that which is good." For as you have heard the sin and its curse, so in very few words hear its punishment. That punishment is nothing less than the failure of all life; the waste, the loss, the shipwreck of every human soul; the sapping of every moral force and every vital instinct; for "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall grow up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel." How powerful is the metaphor. The rose is a glorious flower, yet how often have we seen the rose-tree shrivelled, withered, blasted, producing nothing but mouldering and loathly buds. Why? Because there is some poison in the sap, or some canker at the root. Have you never seen it so?—*Archdeacon Farrar*.

Some of the Pope's Blessings and their Results.

MR. EDITOR,—The following translation of an article which lately appeared in the *Echo de la Verite*, may interest some of your readers. It shows very clearly that he whom the so-called "Holy Father" blesses is not always blessed, and he whom that dignitary curses is not always cursed (Numbers xvii, 6):

Pope Pius IX, sent a gold rose to the King of Naples, and less than a year after the King lost his crown.

The same Pope sent his blessing to Francis Joseph, Emperor of Austria, and before twelve months had passed away the Austrian monarch lost Venice and the rest.

Afterwards he sent his blessing to Isabella of Spain, and before long she lost her crown and kingdom.

Later he sent his blessing to Napoleon III. and the Empress Eugenie, and within a year the Emperor was conquered, crushed down by a Lutheran nation, and the Empress of the French as obliged to take refuge in Protestant England.

The wife of General Sherman received from the Pope a gold rose as a special favour, on account of the services which she had rendered the Church of Rome, and shortly after she died.

Pius IX. cursed Italy, and Victor Emanuel because he had taken Rome, and from that moment Italy arose and enjoyed a prosperity which she had never known before.

The same Pope also cursed Prussia, and to-day she is the most powerful nation of Europe.

Leo XIII. sent his blessing to Boulanger, and soon after the latter had to flee to England, and ended by taking his own life in Brussels.

When the Princess of Brazil was about to be delivered, she besought the

Pope to send her his blessing. He did so, and the Princess brought forth a deformed child.

Maximilian was shot at Queratero (Mexico), though he was blessed by the Pope; and his poor wife became insane, after having received, at Rome, the blessing of the same Romish Pontiff.

The Pope blessed an English vessel laden with Sisters of Charity, which left for South America, but it never reached its destination.

The Empress of Brazil was blessed by the Pope, and three days after she broke one of her legs.

The *Palais Flottant* also was blessed by the Pope, and two days after it went to the bottom.

And as regards what befell the "choice daughter, greatly beloved by the Holy Father," the wife of the Emperor Dom Pedro, who, in 1889, received, she also, the exceptional distinction of the rose, accompanied by the usual papal blessings, we all know that on the 15th of November, 1889, she was driven out of Brazil, with her husband, without having time to take away with her even the precious gift, the rose, which probably remained among the jewels which she had to leave behind.

Thus it seems that the Pope's blessings are formidable curses, and his curses real blessings.

In addition to the foregoing, I shall mention two instances of the same kind.

Pius IX. blessed Jefferson Davis, President of the Confederate States. By and-by poor "Jeff" had to arraign himself in a woman's attire, and betake himself to his heels to keep himself out of the hands of his enemies.

A short time ago Leo XIII., in "his extreme goodness," created the Hon. Mr. Mercier a count of the "Holy Roman Empire." Along with the proper uniform, he sent him "greeting and apostolic blessing." Since then the elections have taken place, and though M. le Comte himself has been elected, his Government has been routed, "horse, foot and artillery." He has, therefore, made his bow, and gone into private life.—T. F., Woodbridge, Ont., in *Canada Presbyterian*.

The Value of Money.

Those only whose necessities have required them to earn money appreciate its value and know how to spend it economically. That which comes to us without our own labor we generally spend without compunction. The best possible training for the youth of both sexes is secured when they are placed for some years in a position where all their support must be the product of their own labor of hands and brains. Lessons thus taught are not forgotten; habits of economy once contracted are permanently retained; but where some one else, a husband or father, pays the bills, the cost to the purchaser is nothing, and nothing is too expensive to gratify a want which may be simply a luxury and not a necessity. Every want of this kind gratified is a fertile seed to produce a two-fold greater crop of other wants in rapid succession, the limit of entire satisfaction being unattainable.—H. H., in *Church Union*.

Contributions.

The Commission vs. Denominationalism.

V.

F. B. KNOWLES.

The analysis of the commission, given in a former number, was for the purpose of presenting the logical arrangement and order of its general divisions, rather than a view of all the truths vital to the plan of salvation which it enforces. A fuller presentation of these will now be necessary, as we place in contrast the divine teachings of the commission with the human teachings and practice of the creeds.

The foundation truth of the gospel is the divinity of Jesus of Nazareth. When Peter, in that memorable confession, answered: "Thou art the Christ, the Son of the living God," Jesus accepted it, with the statement that, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven, . . . and upon this rock I will build my church; and the gates of Hades shall not prevail against it." This sublime truth is emphasized in the commission by our Lord, as has been shown, and by the apostles throughout their preaching and writings, as the centre truth of the Christian system. It is important, therefore;

1. That Jesus of Nazareth, who was condemned by the highest court of the Jews as worthy of death, because, when placed under oath, he affirmed that he was "the Son of God," should be clearly identified as the one of whom the Holy Spirit declared, on the day of Pentecost, "that God hath made him both Lord and Christ," and in whose name forgiveness of sins is preached to men. Let us see with what carefulness and clearness this identity is proved. The person who was known to be Jesus of Nazareth, and was tried before the high priest and before Pilate, did, on oath, declare before the court of the high priest, that he was "the Son of God" (Matt. xxvi. 63, 64). That same person was, by the authority of Pilate, crucified (John xix. 15, 16), and Pilate identified him on the cross by the title which he wrote and placed over him: "JESUS OF NAZARETH, THE KING OF THE JEWS" (J. xix. 19). Also, the chief priests, scribes and elders identified him, saying, "He trusted in God, for he said, I am the Son of God" (Matt. xxvii. 41-43). Furthermore, he was watched by a Roman guard till he died (Matt. xxvii. 54), and then his body was given to Joseph, an "honorable counsellor, a good man, and a righteous," for burial, by personal permission of Pilate (Matt. xxvii. 57, 58). Again, it is stated that Nicodemus, "a ruler of the Jews," assisted Joseph in the burial (J. xix. 39). It is also carefully stated that the tomb, in which they placed the body, belonged to Joseph, was new, and was one "wherein never man before was laid." They made the tomb secure by rolling "a great stone to the door of the sepulchre" (Matt. xxvii. 60). But, to make it secure against any possible fraud, the tomb was sealed and a guard stationed to watch it, by the authority of Pilate and desire of Christ's enemies (Matt. xxvii. 62-66.) When the third day dawned upon that tomb it was empty. No, the linen cloths and the napkin, fully identified, were lying there. No human hand opened that tomb. The Roman guard were true to their charge till overawed by a Divine power. They bore testimony to the appearance of the Angel and the resurrection of him whom they had guarded in the tomb (Matt. xxviii. 2-4, 11-13). The angels bear strong testi-

mony, and identify him thus: "Ye seek Jesus the Nazarene, who hath been crucified: he is risen: he is not here: behold the place where they laid him" (Mk. xvi. 6). But the personal appearance of Jesus to Mary, who knew him perfectly, and to whom he showed "his hands and his side," and was known by "many proofs, appearing unto them by the space of forty days," etc., up to the time "he was taken up," and was then identified by the affirmation of the angels: "This Jesus, who was received up from you into heaven, shall so come in like manner," etc., place his identity on earth beyond a question. One link more in this chain of evidence is needed, and this is furnished by the testimony of the Holy Spirit, when he announced, through the apostle, that "Jesus of Nazareth" was "by the right hand of God exalted," and that "He hath poured forth this, which ye see and here," and, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts ii). Thus, from the court of trial to the cross, and from the cross to the resurrection, ascension and the throne, the identification rest upon the clearest divine proof and authority, that he who said, "I am the Son of God," when put under oath, is now both Lord and Christ.

2. It is proper that we give attention to the meaning of our Lord's language, the sense in which he used the language "Son of God." Did he affirm his deity? or was it a mere play on words? There can be no middle meaning given to the claim of Jesus. He either meant that he was divine, as the Father is divine; or, he intended to deceive, and was the merest impostor. But this cannot be admitted, nor has it ever been shown, even by his enemies. Nay, the testimony of infidels themselves rejects such an imputation. They admit his honesty and purity of life. RENAN said: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing: his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will pronounce that among the sons of men there is none born greater than Jesus." And STRAUSS said: "He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without his presence in the heart." And ROUSSEAU said: "Where is the man, where the philosopher, who could so live and so die, without weakness, and without ostentation."

Jesus claimed to be equal with the Father. (1) And so the Jews understood his claim, as is thus stated; "For this cause, therefore, the Jews sought the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God" (John v. 18). Again they said: "We have the law, and by that law he ought to die, because he made himself the Son of God" (chap. xix. 7). The same was expressed by them while he hung upon the cross; said they, "If thou art the Son of God, come down from the cross." "He trusteth on God; let him deliver him now, if he desireth him; for he said, I am the Son of God" (Matt. xxvii. 40, 43). Now, let it be remembered that Jesus never, at any time or in any way, corrected the Jews as to their view of his meaning, or even intimated that they misunderstood his meaning. If they did not understand him to claim equality with God, then their charge of "blasphemy" was most inconsistent. But they said, "Because that thou, being a man, makest thyself God" (John x. 33). (2) The affirmation of Jesus, "I and my Father are

one," is in harmony with the statement of John: "In the beginning was the Word, and the Word was with God, and the Word was God" (J. i. 1). Here, too, his pre-existence is affirmed, which he, himself, clearly expressed to the Jews, when he replied, "Verily, verily, I say unto you, before Abraham was born I am." And long before his appearance on earth the prophet spoke of him, as the one "to be ruler in Israel, whose goings forth have been from of old, from everlasting" (Micah v. 2). When "the Word became flesh and dwelt among us," John said of him, "This was he of whom I said, He that cometh after me is become before me, for he was before me." Clearly Jesus affirmed his pre-existence in his prayer, "And now, O Father, glorify thou me with thine ownself with the glory which I had with Thee before the world was" (J. xvii. 5). And to this the apostle testifies, that "Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant," etc. (Phil. ii. 5, 6.)

Once more let us have the Holy Spirit's testimony through this apostle—in Col. i. 15-17—"Who is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." Much more could be produced from the sacred page, in the clearest proof of the pre-existence and deity of Jesus Christ; but let this suffice.

3. And now, I submit, that it would be strange, indeed, that any man, or set of men, should attempt to subvert this divine truth which lies at the foundation of man's salvation from sin and hope of eternal life; for, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Has such madness been attempted? Let the following declarations and insipid reasonings of Socinianism answer. I quote from the Encyclopedia of Religious Knowledge and from Unitarian Authors. (1) On the question of the pre-existence of Jesus Christ, Elliot says: "Upon one point of considerable importance, Unitarian believers are divided in opinion, some of them, among whom are included a majority of English Unitarians, believe that the existence of Christ began when He was born at Bethlehem of Judæa" (Doc. of Church, pg. 42, Italics mine). "Their sentiments are that the Son had no existence whatsoever, before he was conceived by the Virgin Mary." (Ency. Relig. Kno., pg. 1085). (2) The two distinct natures, divine and human, declared, John i. 1, 14, and by Christ Himself when he said to the Jews: "Destroy this temple and in three days I will raise it up," is opposed thus: "We find no passage in the Bible, and there is none, in which it is taught that our Saviour had two natures, one human and one divine" (Elliot, pg. 50). "The oneness of Christ with His Father is thus opposed. "Trinitarianism teaches that Jesus Christ is the supreme and infinite God . . . one and the same being. Now, to us this doctrine is most unscriptural and irrational" (Channing's complete works, pg. 321). "They confess that Christ is called God in the Holy Scriptures; but contend that it is only a deputed title, investing Him with great authority; and that while He is nominally God, He is really nothing more than a mere man" (Ency. R. K.).

Andrews Norton, in his notes on John, v. 27, 28, says: "The meaning is, do not marvel that I, though only a man, claim such connection with God, or that I claim to be charged with such a ministry by Him" (Statement of Reasons, pg. 267). Commenting on John, i. 1, the same writer says: "The Logos," he says, 'was God,' that is, the Supreme Being . . . the passage itself affords, perhaps, sufficient reasons for believing that the Evangelist did not intend to speak of an hypostatized Logos" ("The Logos . . . conceived of as a proper person," pg. 313) (Stat. of R. 319). It is then of the attributes of God as displayed in creation and government of the world, that St. John speaks under the name of Logos" (Ib. 322). Again he says: "I shall adopt the term 'power of God.' Adopting this term, we may say that the power of God personified, is the subject of the introductory verses of His gospel." St. John then says: "In the beginning was the power of God, and the power of God was with God, and the power of God was God" (Ib. 323, 324). Just so! Let the reader judge, in the light of God's Word, "what is truth." We war not against men, but their human systems, that dishonor God and bind men with error's chain.

The Storm on Colpo's Bay, July 27th, 1892.

PETER ANDERSON.

Through the long summer afternoon
Low muttering thunder shook the North,
But yet no storm-cloud had come forth,
No winds were walling out of tune.

The bay lay calm and peaceful there,
And slumbered like an unweaned child,
No premonition strange or wild
Appeared on water, earth or air.

But on the far horizon's rim
Clouds are arising, black as ink;
And see the sun behind them sink,
And all the earth grow hushed and dim.

Nature seems dazed by strange alarms,
And standing still in her affright,
Seems waiting for the falling night
To fold her in its sheltering arms.

And now the sombre clouds have spread
Afar, o'er all the Northern sky,
And onward still their streamers fly
In mad confusion overhead.

While through the hush on bay and shore—
And far the flying clouds behind—
We hear the onward-rushing wind
Approaching with its sullen roar.

And sheets of mingled rain and spray
Whitened by flakes of fleecy foam,
Before the furious cyclone come
Adown the ever darkening bay.

And see yon boat before it fly,
God pity now its helpless crew,
When human hands can nothing do
But struggle desperately—and die.

One moment, and the sail is lost
Within that hell of hissing spray,
Which, blotting out the dying day,
Comes rushing down upon the coast.

Where now is yonder struggling sail?
The solid shores that impact feel,
And cowering, seem to rock and reel
Before the fury of the gale.

O, with that crew how has it sped,
And where are now those living men?
Their friends may see their forms
When seas have given up their dead.

O treacherous, lapping, liquid lips,
That softly kiss the pebbled shore,
How soon, with demoniac roar
You swallow down the freighted ships.

Is it from you we slake our thirst?
In you our wearied limbs we lave,
So soon a slayer and a grave,
A hideous thing, a thing accursed?

O mystic, murmuring waters dread,
Ere half your siren song is sung,
The strain on your inconstant tongue
Turns to a requiem for the dead.

Your wrecks are strewn on every shore,
No land but you have filled with moans,
And since men were, their bleaching bones
Whiten on every ocean floor.

O, lay the ones beloved by me
Where spring shall clothe in green the bowers,
And cover every mound with flowers,
But not beneath the heaving sea.
Hepworth, Ont.

Creed, Character, Dogma, and Deed.

In our sister city of Brooklyn, in a church known the world over, a Western minister recently referred to the Christian Endeavor movement as one of the means that are changing the thought of the Church from creed to character and from dogma to deed. That may be alliterative, but there is an air of absurdity about it, because if the Church is to take her thought away from creed and dogma, she will very soon be devoid of character and minus any good deeds. The church might as well talk of giving up thinking about faith for awhile and giving attention to works. We cannot have works apart from faith. We cannot have deeds of value without dogmas, nor can we have sterling character without creed. For a few years past there has been abroad a movement to exalt character at the expense of creed and to lift up deed at the expense of dogma; but this is owing to the one-sidedness of the human mind, which fails to take in the complete view of truth. It is so engrossed with the full corn in the ear and the beauty of it that it proposes to dispense with the more practical stalk. Or it is so taken up with the fruitage of the tree that it proposes to dispense with the root. It is ever well that the Church's creed should ripen into character and her dogma into deed. Without works faith is dead, and in too many experiences there is little else than a name to live. But we object to seeing these set off one against the other as though Creed and Dogma were great Philistines which the little Davids of Character and Deed were about to engage and with their stones from the brook to lay low in humiliation and death. These are not contending forces but intimately related qualities. Creed scarce deserves the name till it has blossomed into character, and dogma will be of little worth till it has fruited into deed. It is true, too, as indeed we have already intimated, that dogma and creed are at times made to take the place of deed and character. Too many persons are content to possess a clear-cut creed which fences off the border lines of truth to a nicety, but ploughs no fields, sows no seed, and reaps no harvest. Such faith, however clear, is not vital, for faith that bringeth not forth works is dead, it abideth alone. The essential connection between faith and works is too vividly set forth by Christ in the parable of the judgment of the sheep and the goats to be forgotten or in the slightest degree ignored—New York Observer.

"There's a wideness in God's mercy,
Like the wideness of the sea.
There is kindness in His justice
That is more than liberty:
For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."
(Luke vi. 35.)

"The right word is always a power,
and communicates its definiteness to our power.—GEORGE ELIOT.

"TELL me of Jesus, is the cry of the world in sin to the world of redemption."
—Merrison.

The First Christian Church.

DEAR EVANGELIST.—The above is the title of a communication, which appears from the pen of a Methodist minister, in the *Christian Guardian* of recent date, a paper published in the interests of the Methodist Church. And in order that your readers may fully understand the following remarks, we would ask you to insert said article which is as follows:

"THE FIRST CHRISTIAN CHURCH?"

DEAR SIR,—We have been more than a little surprised that the *Banner*, which should be the source of true teachings on Scripture lessons for Methodist youth, should adopt such a title, from other sources, for the lesson of July 17th. We often meet with the "Christian Church" or "Apostolic Church," phrases which are not found in Scripture. But what is the meaning of the title, "First Christian Church?" The phrase is misleading, and embraces an unscriptural error. If by this heading it is implied, which is manifest, that the Church of Christ was organized on the "Day of Pentecost," then we submit Methodists ought to be ashamed to teach such an error, even by implication. To place its organization, then, is to put into history the transactions of that day, what is not to be found in the narrative, and to pretend to find it there is to support one of the most patent errors in the Christian teachings of the present day. We trust and hope that Methodist youth shall be taught to place the origin and organization of the Church of Christ on earth where the Scriptures place it, both as to time and place of the transaction. Organized as the Church was in the household of Abraham, to whom the Gospel was preached, and justified believers at the time of its organization became its first members. (See Gal. iii. 8 and Rom. iv.) The history of the organization is fully given in the Book of Genesis, and was never repeated by God or by the apostles of our Lord, but the converts on the day of Pentecost were added to what remained still of this Abrahamic organization; so, then, they that are of faith are still the children of faithful Abraham.

We send you this note, not with the intention of provoking controversy, for there should be none among Methodists on this teaching, but to draw the attention of Sabbath-school teachers of the Methodist Sunday-schools to the teachings of Scripture, and to enter a protest against the misleading title of the lesson. As for those who can believe and advocate the error protested against, and plead that the Church was organized on the day of Pentecost, they are generally forever disqualified for reasonably looking at anything that may endanger their unscriptural dogma of immersion baptism.

EXETER. METHODIST MINISTER.

In commencing his article, "Methodist Minister" is not a little surprised that the *Banner* should adopt such a title as "Christian Church," or "Apostolic Church," as such terms are not found in the Scriptures and are misleading. But further on in said article, he says: Why not place origin and organization of the Church of Christ where the scriptures place it, viz: "In the household of Abraham."

You observe, he is quite agreeable to call it the "Christian Church" if allowed to locate the organization where he thinks it should be.

The purpose of this article is to show that his exegesis can not be borne out by God's Word.

In reference to the phrase "Christian Church" being unscriptural, we think there is in scripture undisputed authority for it. We read that the disciples were first called Christians at Antioch, and when these Christians meet together they are designated by the name Christian Church. But in the Old Testament scriptures the word "church" is not once found, "even by implication."

All evangelical denominations will agree that the following truths are essential to the existence of the Church of Christ, or Christian Church, viz:

1st. That Christ died for our sins.

and. That he was buried and rose again from the dead.

3rd. That Christ ascended into heaven and sent down the Holy Spirit as his advocate.

4th. That Baptism is by the authority of the Lord Jesus and into the name of the Father, Son and Holy Spirit.

5th. That salvation is in the name of Jesus Christ, for there is none other name under heaven given among men, whereby we can be saved, but by the name of Jesus. Any body of Christians or church which did not believe the above items would be repudiated by every religious sect in existence.

It is universally acknowledged that the Christian Church can not exist without these items, and if it can not now, it follows that it never existed without them. Then just so far back in the world's history as we can find these essential items, we find the church to which they are essential; and since these items are essential to the existence of the church, we have to look this side of the Cross for the establishment of the church.

The day of Pentecost is the first day that we find all present, as that was the day when the Holy Spirit first descended as the advocate and comforter. It was announced for the first time on that day that Christ arose from the dead. The world had never before heard that Jesus had been crowned Lord and King.

There is another argument which places the question beyond dispute, a few years after Pentecost, when the apostle Peter was rehearsing to the other apostles his going in to the Gentiles and preaching to them, he defends himself by saying that as he began to speak to them the Holy Ghost fell on them, as it did on us at the beginning (Acts xi. 15), undoubtedly referring to the day of Pentecost, as that was the day the Holy Spirit was first sent down from our coronated Lord and King.

The day of Pentecost was the beginning of a great number of important essential truths, but we will only point out a few of them (as we do not wish to take up too much of your valuable space)

1st. "It is the beginning of the new covenant," Jeremiah said, "Behold a new covenant will I make with the house of Israel, etc." The old covenant was a fleshly covenant but the new covenant is spiritual, and only those who believe, love and obey Christ are members of it.

But "Methodist Minister" would have it that the Jewish and Christian covenants are identical, and says the same Gospel was preached to Abraham as was promulgated by Peter on the day of Pentecost, and that the converts on that day were only added to what remained still of this Abrahamic organization. If that is a true exegesis, then we who are living in this present dispensation would be as likely to become Jews as Christians under the preaching of the Gospel. Their Gospel or glad tidings of a rest in Canaan did not profit them because of unbelief.

2nd. "The day of Pentecost was the beginning of the Christian dispensation." The three dispensations have been represented by Adam, Moses and Christ, each one had its peculiar priesthood, ordinances and sacrifices. The worship which was acceptable under one was not so under the other.

3rd. "The day of Pentecost was the beginning of the great salvation."

Paul in writing to the Hebrews, urges that we neglect not the great salvation, "which at first began to be spoken by the Lord and was confirmed unto us by them that heard him" (Heb. ii. 3). It follows then that if Christ first began to speak it—no one spoke it before him, we living in the present dispensation do not go back to the Old Testament, or dispensation to

find out the way of salvation, but we go to the New Testament to find out how we may become reconciled to God.

The Old Testament stands as a witness to the New.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference." Rom. iii. 21-22.

In concluding his remarks, "Methodist Minister" says: "As for those who can believe and plead that the church was organized on the day of Pentecost, they are generally forever disqualified for reasonably looking at anything that may endanger their unscriptural dogma of immersion by baptism." This is a very ambiguous sentence, but he undoubtedly means that those who advocate that the church was organized on the day of Pentecost would be placed under the necessity of preaching baptism by immersion. But if he could locate the organization of the church back in the time of Abraham, then that obstacle would be removed. By disregarding the fact that these grand features in the Christian system had their beginning on the day of Pentecost, the religious world has been filled with confusion. A great many of the doctrines in the various forms of sectarianism have their origin beyond that day; hence the confusion.

In conclusion my earnest prayer is, that "Methodist minister" may be enabled "by allowing God's word to interpret itself," to rightly divide the word of truth and preach the gospel in its fulness with impassioned earnestness; then, as darkness is dispelled by the light of the sun, skepticism will be overcome—honest doubt vanish, the weak be made strong, sinners be won to Jesus, and find peace and joy in believing.

D. F. K.

How they do things in Australia.

FAREWELL TO BRO. WALDEN.

On the evening of June 16th a large number of brethren and sisters from all parts of Melbourne gathered in the Lygon-street chapel to say good-bye to Bro. G. T. Walden. Of course there was the usual tea fight. We don't find fault with tea meetings specially, but it strikes us that the advantage gained by them does not compensate for the trouble and expense of getting them up. Well, this tea meeting was a good one, everybody eating as much as they could, besides what they carried—; but there, now, we won't follow that thought any farther, as it might get us into trouble, but will devote our attention to the after meeting. Bro. W. C. Craigie presided, and being a Scotchman and not an Irishman, as we understood him, did not take up much time in opening the meeting. Bro. J. W. Shepherd, from Sydney, who will be a fellow passenger to England with Bro. Walden, led in prayer. Bro. J. Pittman told the meeting, when he got up, that he did not know what to say, but for all that succeeded in saying a lot in a short time. We have noticed before that those who have nothing to say at these tea meetings generally make good speeches. Bro. Ewers was so frightened at Bro. Pittman's sudden stop that it took him some time to collect himself, or at least he said so. For many reasons he was sorry Bro. Walden was going away, but the principle one was because the "other man of the *Pioneer*" was gone, and he would now have nobody to blame. Bro. H. M. Black gave us two rules for making a perfect picture: 1st, get the right colors; and, put them in the right place; and then said that Bro. Walden was the right man in the right place. If this be true, and we think it is, when he goes to London he will be the right

man in the wrong place. We are not sure that this is logic, homiletics or exegesis, but that's just the way it strikes us.

Bro. P. A. Dickson made us all laugh, for which we were glad. He said he and Bro. Walden had travelled together, 'een sick together, slept together, and were married together, the last, however, being simply a slip of the tongue, and is fortunately not true, as Bro. Dickson is a confirmed, not an *infirm* mind you now, bachelor. He got as far as the introduction, and then had to stop, promising us the address another time. We expect something good. Bros. Dunn and F. McLean, on behalf of Missionary Committee and Church in Lygon-street, presented addresses expressing the high esteem in which Bro. Walden was held by the Brotherhood. Bro. Selby, who is to succeed Bro. Walden at Lygon-street, then spoke, devoting his time to kindly words of appreciation of the guest of the evening.

On Bro. Walden rising to respond, he was greeted with great applause, and was much affected by the kindly feeling manifested by all. He said that when he arrived at Lygon-street between three and four years ago, he experienced much kindness, which had been extended to him all along, and had culminated in this splendid meeting to-night. In every branch of church work he had met with the heartiest co-operation of the members, and to this co-operation he attributed much of the blessing which had accrued from their labors. The future of Lygon-street was hopeful. They were, in Bro. Selby, getting a good speaker, and a man of high Christian character; in Sister Selby they were getting a good helper in the Sunday school, she having already arranged to take the ladies' Bible class. He referred to the unfortunate leakage that had taken place in many of the churches, and thought this ought to make the churches more careful in the oversight of the members. He thought that the outlook of the brotherhood was most encouraging. There was a greater missionary spirit being developed; there was a kindly feeling existing even among those who differed in opinion; there was a great family likeness in the churches in Melbourne and suburbs, and they all worked harmoniously together. In closing, he bade them all a loving farewell, and sat down amid loud applause. Bro. Moysey led the meeting in earnest prayer for the safety of Bro. and Sister Walden and their little ones; and after the benediction, all joined in heartily singing "God be with you till we meet again."—*Australian Standard*.

"Our Movement."

Our esteemed contemporary of San Francisco, *The Truth*, is in distress over the editorial use, in the *Christian Oracle*, a few weeks since, of the expression "our religious movement." The expression was used in the following personal mention of Sydney Black: "Sydney Black, of London, Eng., as will be seen in "Chicago Notes," will preach at the First Christian church (Oakley avenue) next Lord's day. He is returning from Australia, and is spending his time while in this country studying our religious movement."

Over the foregoing *The Truth* breaks out with a wail and ends in burlesque, as follows:

"Oh dear! When will all this talk about 'our religious movement' cease! Why not say Bro. Black is spending his time becoming better acquainted with the Church of Christ and learning the way of the Lord more perfectly. If Paul were resurrected and should get a copy of the *Oracle* he would conclude that the Apostasy had resulted in a

watch factory, English, American, Elgin and 'Our Movements!' Over here 'studying our movement!' Wonder what (or who) the main spring is? What are its 'attachments?' How often do you wind it? With what do you wind it? A key? Being a thing of such recent invention, a product of our progressive nineteenth century, it probably has a "stem winder." Better stick close to the 'Old Book.' Call Bible things by Bible names. It is the only safeguard against sectarianism and apostasy. If you must have your little watch with 'our movement,' steer clear of a chain with all its 'successive links' and wear an apostolic guard on it!"

And now comes the *Church Register*, published at Plattsburg, Mo., with its endorsement of *The Truth's* criticism, saying:

"We like the ring of the above. It has the old Jerusalem gospel ring. Brethren, let us stick to the 'Old Book' in all things that pertain to life and godliness. All such expressions as 'our movement,' 'our church,' etc., we ought to leave off. They are wholly unscriptural and, therefore, they should not be used. Furthermore, they foster the idea of sectarianism or denominationalism. As individuals, we are simply Disciples, Saints or Christians. As congregations or churches, we are simply churches of Christ or churches of God. This is enough. This is just what God's children are called in the New Testament. Let us be satisfied with this. It is best to 'stick close to the Old Book.' Call Bible things by Bible names."

Now it strikes us that *The Truth* and the *Register* are needlessly disturbed over the use of the expression "our religious movement." It looks like a disposition to magnify a matter of little importance for the purpose of indulging a spirit of hyper-criticism, and in so doing, instead of aiding the progress of the truth they are rather hindering it.

Our contemporaries fail, in their criticisms on the use of the term "movement," to remember that while the fundamental principles of the Church of Christ are unchangeable, the manifestations of error with which the true Church has to contend both within and without are continually changing. Accordingly, in the use of the term "movement," "if Paul were resurrected and should get a copy of the *Oracle*," instead of his concluding that "the Apostasy had resulted in a watch factory," he would understand at once, that the great apostasy which he had himself foretold was being overcome by a counter movement—a return to apostolic doctrine and practice.

If the Church had never apostatized from the simplicity of gospel doctrine and practice, there could be no movement back to original ground, and no possible place for the use of the significant expression, "our movement." Hence, dear *Truth*, instead of the Apostle Paul, according to your supposition, on getting "a copy of the *Oracle* concluding that the Apostasy had resulted in a watch factory," he would understand at once that there had been a *Christian union factory* established, whose object was the making of apostolic Christians. He would further see, too, that the mainspring of the "movement" was the Christ, the Son of the living God; its motive power, "love of the truth as it is in Jesus," and that it is "full jeweled" and every one radiant with the light of divine truth.

Again, the expression "our movement" is in harmony with "our plea" for the restoration of apostolic Christianity both in doctrine and practice.

If "our plea," however interesting and true and beautiful it may be, does not result in a movement it is like "faith without works, being dead."

In conclusion, we will say, that the gifted brother of the Editor of *The Truth*, Bro. Z. T. Sweeney, has, in this issue of the *Oracle*, in a communication just received, exposed himself unwittingly to the castigations of our California contemporary, as well as the *Oracle*, by using the heretical (?) expression under consideration. The *Oracle* is in splendid company and has good backing. Bro. *Truth*, in its use of "our movement."

But the expression, as we have shown, is in harmony with our position—before the world, and is pre-eminently sound, sensible and proper, as indicating a special phase of the work of the Church of Christ at this particular stage of its history.—*The Christian Oracle*.

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In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, SEPT. 1, 1892.

Winnipeg.

Our readers, are, of course, aware that Bro. John McKee, under the direction of leading Disciples in Manitoba, is engaged in the highly laudable enterprise of establishing a church in the capital of Manitoba.

It is no small undertaking to found a church in a city like Winnipeg. The cost of securing a lot and a house is considerable, and the current expenses in such a place are not small.

But the difficulty of the undertaking is no sufficient reason for withholding sympathy from it; the more difficult it is, the more cordial should be the sympathy, and the more generous the support.

A Hopeful Feature.

"A very hopeful feature of the work in the Province is the growing number of growing preachers among us. At our convention were many young men who intend devoting themselves to the work of saving souls.

So writes one of our preachers. The cause that does not enlist the sympathies and engage the energies of young men is a dying cause. For the reason

stated above we conclude that the cause we plead is not a dying one in this country. It is also encouraging that the churches are so generally receiving the young preachers, and giving them due encouragement and liberal support.

We are glad that the congregations of Disciples in this country, almost without exception, recognize the need of faithful and able preachers to devote their whole time to the ministry of the Word, and we rejoice that the number of talented and consecrated young men who respond to the demand is yearly on the increase.

Communion Wine.

The recipe for making unfermented wine for the Lord's table which we have published in the EVANGELIST for two or three seasons is called for again. Here it is:—

To four quarts of grapes add three pints water; put on the fire and let it boil until the skins are broken. Take off and strain as you would for jelly. Put liquid on the fire and add one pound of white sugar.

Upon the testimony of those who have used this recipe we confidently recommend it to the churches.

This sad intelligence comes to us from the office of the Foreign Christian Missionary Society

Cincinnati, O., August 19th, 1892. Miss Sue A. Robinson died in India, July 27th. She went to the hills for rest and health. Being anxious about the work she returned too soon.

The Royal Templar Camp, according to the reporter of the Montreal Witness, was not only a success as a means of advancing the cause of temperance, but also financially and socially.

The Templar says: "The great temperance camp has been a magnificent success. Of the camps held by the Royal Templars in seven years, none compare with the present."

Rev. W. Kettlewell, Dr. McKay and W. W. Buchanan insisted that it was not a new political party, but prohibition, that was wanted. They argued that prohibitionists should unite to demand the adoption of that policy by Government, and oppose every party

and every government that would not do it. They claimed that an independent political union demanding the one issue would be stronger than a party seeking power which would be obliged to compromise with other interests to win them.

We shall watch with interest this new departure on the part of the prohibitionists of this country.

Our Omnibus.

NANKIN HOSPITAL FUND.

Previously reported \$84 95 "Charles Carlyle" 1 00 Miss Mary McLellan 1 00 A friend... 1 00

The interesting letter from Dr. James Butchart, will explain to our readers, who do not now understand it, the object of this fund. The editor of the EVANGELIST undertook at the Allegheny Convention last fall, to raise in Ontario \$100.00 towards the Nankin Hospital.

We learn from the Christian Standard that Bro. E. B. Barnes, of Bowmanville, is holding a protracted meeting at Butler, Ky.

We are able to assure our readers that the advertisement of California fruit lands which appears for the first time in this number of the EVANGELIST, is inserted by reliable men who are able to carry out their undertakings.

Miss Minnie Riach wishes to acknowledge with thanks the gift of a roll of pictures illustrating the Sunday school lessons from the Cecil St. Sunday School, Toronto, and also one from the Bowmanville Sunday School.

NOTICE.—The church in Blenheim desires to secure at once the services of a preacher who can take about \$600.00 per year. Persons interested are requested to address Enos M. Campbell, Blenheim, Ont.

In the August number of The Missionary Intelligencer, there is a fine paper on "The World Plan of the Gospel," by James Vernon of Henderson, Ky.

We are pleased to add to our list of exchanges the Christian Gleaner of Excelsior, Minnesota. It is a weekly of four large pages, and only 50 cents a year.

Bro. A. P. Cobb in Owen Sound.

Bro. A. P. Cobb came to us as announced and commenced our meeting on Aug. 7th, he was accompanied by his daughter, Miss Ethel Cobb. She is a sweet singer and her presence was greatly appreciated.

JAS. LEDIARD.

Church News.

ALDBORO.—Bro. C. Sinclair, of Collingwood, was chief speaker at the August meeting in Aldboro, August 18th. The notice of this meeting was received too late for last EVANGELIST.

ST. THOMAS, Aug. 11th.—Bro. J. I. Parsons will deliver his lecture on "Woman, Pagan and Christian," for us on the 18th inst.

Two young men received by letter last Lord's day.

T. B. KNOWLES.

RAINHAM, Aug. 15th.—I came here in June and found the church in need of a speaker, arrangements were made for me to preach once each Lord's day, and also at the morning service in Selkirk each Lord's day.

J. D. MOORE.

BLENHHEIM, Aug. 22.—The Blenheim S. S. had a successful picnic at the Rond Eau Point Aug. 5th. Bro. A. C. Gray is conducting a very interesting series of meetings in Blenheim at present, there have been two confessions thus far.

COM.

COLLINGWOOD, July 28th.—Last evening at the prayer meeting a young man confessed the Saviour, and was baptized the same hour of the night.

C. S.

COLLINGWOOD, Aug. 20th.—At the close of the service last Lord's day evening a young lady confessed the Lord, and was baptized on Wednesday evening.

C. S.

GEORGETOWN.—The Disciples are busy getting ready for occupying the house they recently purchased. Bro. T. R. Butchart has been spending a few weeks with them.

In a letter just received from a prominent and liberal brother, there occur these words which we cordially endorse: "I hope Georgetown's appeal will be well responded to. They seem to have great courage and strong faith. May they not be disappointed, is my prayer."

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.

—JOHN RUSKIN.

Co-operation Notes.

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. Waddell, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Daniel McMillan, Hillsburg; Edward Tolton, Oshinga; Fnos M. Campbell, Blenheim.

All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 85 Wellington St. North, Hamilton, Ont.

CONTRIBUTIONS.

Church, Glencairn... \$15 00 D. F. Kilgour... 5 00 Mrs. D. F. Kilgour... 5 00 Mrs. R. Wood... 5 00 A Life member... 5 00 Annie Kilgour... 1 00 Bessie A. Parkinson... 5 00

Our friends are beginning to pay their subscriptions to the Home Mission Fund as usual.

The Board is anxious to make quarterly payments to the mission points and will be obliged if the contributors will make them able to do so.

Envelopes for Children's Day were sent out to the schools that usually contribute. It is hoped that the Superintendent and Teachers will do all they can to induce the scholars to assist the good work.

Any schools that have been overlooked in sending out the envelopes are not therefore debarred from helping, they can take up the collection in the old way.

GEO. MUNRO, Cor. Sec.

What our Friends are Saying.

"I herewith hand you P. O. order for one dollar, my subscription to the EVANGELIST for another year. I am very much pleased with the paper."

"Please find enclosed one dollar for the EVANGELIST for this year. I enjoy reading it very much."

"I do not know what we would do without the EVANGELIST, it brings us the good news from our old home in Canada. So many of the names mentioned in it are so dear to us. I wish we had a church here. I am very thankful you sent the bill."

"Enclosed you will find one dollar for the EVANGELIST. We are very much pleased with it and hope it may do a large amount of good."

"These are samples of the kind words our friends are sending us. We thank them all for their good wishes and also for their prompt remittances."

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send no less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than 29th of each month, and mark "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on 1st Saturday in each month.

D. L. SINCLAIR, Barrister, Solicitor, Notary Public, Etc.

OFFICE—Canada Life Building, 46 King Street West, Toronto. Telephone 4301.

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ont.

ONWARD CHRISTIAN SOLDIERS.—The Biodix Publishing Co., Washington, D. C.—We have received a copy of this book and take pleasure in saying that it is all and more than the advertisement declares it to be. In addition to what the advertisement claims for it, it contains, "An Autographic Year Book and Christian Counsellor for every day in the year," five favorite hymns are given with illustrations. Agents should do well selling it.

London.

Our anniversary services last Sunday were fairly well attended. There were between thirty and forty brethren present from sister churches, the most of whom were from the church in Lobo. Bro. J. L. Parsons was with us according to announcement. His sermons were grand presentations of gospel truth, and were highly appreciated. His lecture on Monday evening on *Women, Pagan and Christian* was most entertaining and instructive. Bro. Brennstuhl addressed an afternoon meeting on Lord's day to the edification of every body present. Bro. A. McMillan also took part in the services.

Since last report four have been baptized. One made the confession while Bro. Parsons was here.

T. L. FOWLER.

OWING to the rapid increase in trade and the demand for K. D. C. across the border, the K. D. C. Company, Ltd., of New Glasgow, N. S., have opened offices at 127 State St., Boston, Mass., from which to supply their United States customers. Their offices, formerly occupied by the British Consul, are commodious and well suited to the needs of this pushing and energetic company, who seem bent on pushing their remedy, deservedly called the "King," to the uttermost parts of the earth. The remedy will be sent, post paid, to any address in the United States on receipt of price—one dollar a bottle. Free sample to any address.

THERE is no knowledge for which so great a price is paid as a knowledge of the world: and no one ever became an adept in it except at the expense of a hardened or wounded heart.—LADY BLESSINGTON.

Young People's Work.

FOR CHRIST AND THE CHURCH.

\$350.00.—THREE HUNDRED AND FIFTY DOLLARS IS NEEDED FOR WEL- LAND, AND THE YOUNG PEOPLE ARE ASKED TO RAISE IT. WE CAN. WILL WE? DO NOT FORGET THE AMOUNT—\$350.00.

READ THIS!

DEAR BRO. McMILLAN:—Has the two cents per week system for self-denial offering been generally observed by the societies? We have tried it in Lobo and have found it to work satisfactorily, and intend to give half to Home and half to Foreign work. I would suggest that the Y. P. S. C. E. work with the O. C. W. B. M. in the foreign field. We should send out at least one missionary a year.

Yours in the work,

MRS. E. McCLURG.

Aug. 22, 1892.

This suggestion from Sister McClurg seems to be an excellent one, and we would commend it to the careful attention of all the societies. Every society should do some kind of foreign work, and we think almost all of our societies are devoting some of their energies this way. Would it not, then,

be wisdom to take up the work in which the great majority of our young people are most interested, particularly when such a course would so much aid our own C. W. B. M. One of our own number, an enthusiastic young Canadian Endeavorer, is the missionary, and it is our own mothers and sisters who assume the responsibility. The field of operations has been one of the most productive (of good results) in all the heathen world. And besides all this, to aid these sisters is to aid our own beloved Canadian work, for it will strengthen the hands of this noble organization of Canadian women. Whatever foreign work we do then, let it be done through the O. C. W. B. M.

The Lobo Y. P. S. C. E. is one of the most prosperous in all our brotherhood, their recommendation of the two cents per week plan should carry weight. We have the promise of something more on methods of work from this society.

October 18, 19 and 20,—London.

The announcement is now made that the Provincial Y. P. S. C. E. Convention will be held in London on the above dates. *Select your delegates at once.* Further information will be given in next number and we would also refer you to the *Endeavor Herald*—which paper, by the way, every Endeavorer in Canada should have, it is only twenty-five cents per year, and is an excellent little monthly.

In the last EVANGELIST Bro. J. Leary, of Toronto, suggests that the writer arrange for a rally of our Endeavorers with the London society during the convention, and the editor conceived the happy thought to carry the same idea over to Montreal next year. Both these things will be done. The London society invites you to meet with them and we hope you will be there. Bro. Fowler will have something to say on this in the next number of the EVANGELIST.

Alvinston. ALEX. McMILLAN.

The S. S. Convention in Owen Sound.

The annual convention of Sunday school workers was held with the church here as announced. The attendance was not large, though considerably larger than last year. Addresses were delivered on a variety of subjects, and much pleasant and profitable discussion and exchanges of thought followed.

A paper on Primary class work, Miss K. Donald of Kilsyth; Advanced class teaching, C. A. Fleming, Owen Sound; The benefits of organization, Bro. Tovell, Warton; How to keep the young men and women in the Sunday school, Bro. C. Sinclair, Collingwood; The qualifications of a teacher, Mrs. Lediard. Bro. Cobb aided us greatly by helpful remarks and suggestions, as did also Rev. G. H. Fraser of the Baptist church, and other Sunday school workers of the town. A Question Drawer was also a profitable feature of the meeting. In the evening Bro. Cobb gave us a sermon "Conversion in early life."

This convention and that of last year were held with the hope that an effort towards organized Sunday school work would grow out of them, and this desire has been realized, at least to the extent of taking the first step in that direction. A motion was carried to the effect that our secretary correspond with Mr. Day, the secretary of the Provincial Sunday School Association, with a view to the organization of a Township or County Association.

We are now making preparation for "Rallying day" in our Sunday school. If you are in any doubt what that means, I will explain, that while we

do not close school during the hot weather, yet during the holiday season there is a falling off both of teachers and pupils, so on the close of the holiday season comes our "Rallying day," preparatory to the steady and earnest work of the fall and winter months. Special invitations are sent out to all the parents, all the stray scholars and teachers are gathered, new pupils are sought out, and this becomes the beginning of the school year to them. This year we propose a special service of song with suitable addresses, to be followed by a children's gospel service at night. If your school flags at all in the summer, or if it does not, such a service will do you good; above all, let it be the beginning of a direct and prayerful effort on the part of each teacher to lead the older scholars to the Lord Jesus Christ, so that our Sunday schools may be places hallowed by very frequent conversions.

JAMES LEDIARD.

Incisive Preaching.

Is it true that the modern pulpit is losing it incisiveness? That preachers of to-day do not probe the conscience with the gospel sword as they were wont to do of old? If this be true it is a grievous fault and its baneful effect will be sure to manifest itself in the life of the church. That it is true, in a measure, no one who knows the facts, will question; that is, there are pulpits under whose sermons respectable sinners may sit, year in and year out, without being made to feel uncomfortable by having their sins brought home to their consciences.

So acute an observer as Mr. Gladstone is credited with saying recently of the clergy of his own church, that "they do not sufficiently lay upon the souls and the consciences of their hearers; their moral obligations; and probe their hearts, and bring up their whole lives and actions to the bar of conscience." He adds: "The class of sermons which I think are most needed are of the class one of which offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from church in the country in a mighty fume. Finding a friend, he exclaimed, 'It is too bad. I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best, the kind of preaching which men need most, but it is also the kind of which they get the least. The clergy are afraid of dealing faithfully with their hearers, and I fear, although I have not the same data for forming an opinion, that this is equally true of the Nonconformist ministers. Mr. Spurgeon, I admit, was not so. He was a good and brave man, and my remark does not apply to him. But there is not enough of such searching preaching in any of our pulpits."

These words from such a source should awaken serious reflection on the part of all who are charged with the responsibility of preaching the word. While the criticism is aimed chiefly for the clergymen of the English Church, who, we doubt not, most deserve it, it could hardly be said, in all candor, that it has no just application to the ministry of other bodies. We are far from believing that Mr. Spurgeon was the only exception to his criticism which Mr. Gladstone, by searching, could have found. There are thousands of others, less conspicuous but no less loyal to the spiritual needs of their congregations. Still, it remains true that the fault criticised is all too common.

But let us have a clear understanding of what the fault is which is here pointed out and condemned. Perhaps some one who has read thus far is saying to himself, "This criticism does not apply to me, because I am accused of being a fault-finder and a general scold, by reason of my faithfulness in pointing out the sins of my flock." It would be a grave mistake to infer that the bad habit some preachers have of always scolding their members, is commended by what is said above. It may happen, and generally does happen, we think, that the preacher who does most in scolding his congregation, does the least amount of that spiritual, incisive preaching which penetrates to the hearts and probes the consciences of his hearers. The two things are very different. The one may result from a bad temper, an inflated egotism, or simply from ignorance as to the springs of human action, and hence as to wise methods of correction; the other requires some spiritual attainments, such as a perception of spiritual disease and its true cause; the power to discern that certain moral states have their causes in certain misconceptions, and that certain outward courses of conduct spring from certain mental and moral conditions. The wise, Spirit-taught minister, like the wise physician, will not be content to deal with symptoms, but will seek to remove the cause of the disease.

There are not many people who understand their moral ailments. It should be the duty of the faithful minister to study these that he may minister to their real needs. If there be some member in his flock whose conception of right and wrong rises no higher than the civil laws on the statute books, and whose conscience is at ease, under moral wrongs, because they are legal, he needs the sword of the Spirit thrust clear through his self-complacency that he may feel himself to be a sinner and a hypocrite. If there be another who by shrewd trading, wise management and close economy has accumulated a fortune which he feels that he owns, absolutely, and may do with it as seems good to him without being held to accountability for it, he is to be greatly pitied if he does not have a pastor who will unfold to him and impress upon him the New Testament law of ownership, and teach him that he is only a steward holding in trust for Christ, whatever property he may have. If there be others, who, while professing godliness by their relation to the church and its ordinances, yet live in the flesh, finding their enjoyments in worldly amusements and fashionable gayeties, and giving their time, strength, means and influence very largely to such things, it is a lame and lean kind of preaching that sends no arrows, tipped with the righteous indignation of God, to pierce their pleasure-loving hearts and make them sensible of the hollow mockery in their professed subjection to the law of Christ.

But all this, it will be seen, requires not only moral courage on the part of the preacher, but a clearness of spiritual vision which can only come to him who dwells in the secret place of the Most High, and is indwelt by his Holy Spirit. Herein lies the need, not only of intellectual, but of spiritual training for the ministry, that they may discharge without blame, the important functions of their high calling.—*Christian Evangelist.*

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Obituaries.

MOOT.—Died at Rosedene, May 30th, 1892; Jennie, wife of Morgan G. Moot, aged 24 years, 1 month and 15 days. She was buried with Christ in baptism, June 1st, 1881, on June 1st, 1892, she was laid in her last resting place. Bro. R. B. Ray conducted the funeral services. She was a faithful follower of Christ, and attended divine worship whenever she could. E. M.

HORNBY.—Died on Aug. 12th, at the residence of Mrs. Jas. Campbell, her daughter, near Springfield, Ont., Mrs. Mary Hornby, aged 90 years; a native of Argyleshire, Scotland.

Our aged sister has been an earnest consistent member of the Dorchester church for over 36 years, having been baptized by Elder E. Sheppard, July 5th, 1856. In her constant study of the Bible, her wise admonitions to the young, and her liberal giving of her means for the spread of the gospel, she has left a worthy example. "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus shall God bring with Him." (1 Thess. iv. 14). R. W. B.

Hillsburg.

(*Christian Standard* please copy).

Married.

McPHERSON-LAMB.—At the home of the bride's parents, Alvinston, Lambton County, Ont., by T. B. Knowles, Aug. 17th, 1892, Angus P. McPherson, of Saginaw, Michigan, and Miss Jessie A. Lamb, of Alvinston, Ontario.

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The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. E. SHEPPARD, Walkerton P. O., Bruce Co.

DEAR BRO. SHEPPARD—Will you please explain through the EVANGELIST, who is the "Him" spoken of in Luke 12th chap. and 5th verse, and oblige, Yours P. L. M. Rat Portage, Ont., 8 Aug, 1892.

From a note accompanying the above query, I learn that the reason for sending it is that at a Bible study, on the date given, some of those present referred the personal pronoun to God and some to Satan.

In his life of Jesus, Lange, the noted German commentator, applied it to Satan; but in his notes on Matt. x. 28, he renounces that view, and applies it to God; the reasons given for his change of opinion are so cogent and so entirely in harmony with other scriptures, including, of course, the parallel passage in Luke, which is before us, that I give them in an abridged form:

1. The word phobain may be used in reference to proper fear (the fear of God) and the use of the Aorist, implying the continuance of a fear already cherished, as also the accusative, instead of apo are in favor of this view.

2. The great enemy does not destroy soul and body in hell (engenna) where he and condemned souls are punished (Matt. xxv. 41), but before that time and for the purpose of having them consigned to hell.

3. The text does not bear, "fear the destroyer," but "Fear Him who is able to destroy," which could only refer to God.

Finally, from the parallel passage in Luke xii. 5, "Fear Him who hath power to cast into hell," we at once conclude that this fear can only apply to the Almighty.

Throughout the Scriptures God is represented as the arbiter of both temporal and eternal life and death, as we have it in James iv. 12, "There is one law giver who is able to save and to destroy." The one law giver is undoubtedly God; and the same words are used here as in Matt. x. 28, viz.: dunametos (able) and apotesai (to destroy).

Further, a learned and accurate critic on the Greek text, Matt. x, says: "Understand this of God, who alone in Scripture is the almighty dispenser of life and death, temporal and eternal. Satan, who ever appears as the condemned of God, could not so be spoken of. The change of construction after phobeisthe (fear) leads the mind on, out of the terror before spoken of, into that better kind of fear indicated by that expression when applied to God, and so prepares for the next verse, where He is seen as the dispenser of life." E. S.

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NOT what I have, but what I do, is my kingdom.—CARYLE.

Woman's Work.

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

O. C. W. B. M. President, Mrs. W. H. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss Bella Sinclair, Blenheim; Treasurer, Miss Jennie Fleming, Kilsyth.

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Children's Work.

- "Little Gleaners," Blenheim. 50
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JENNIE FLEMING. Kilsyth, Aug. 20th, 1892.

Children's Work.

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

How to Interest Girls.

"How to interest girls," is a subject worthy the serious attention of Christian women, for to woman, almost alone, has God entrusted the training of the young. Let us ever remember that the joyous girl skipping along by our side is soon to be a woman, and highest womanhood is attained only in the Christian woman.

If the home were what it should be, surely we would not need to raise this question. I am loath to lay the blame at the door of youth. But the thought that with many of our girls their interest has been misdirected, is before us, and it is our duty to arrest the course of interest and direct it for the Master's use.

"If we wish to interest the girls we must be interested in them;" everybody says that, but are we really as anxious to interest them as we fancy we are? Is it ever before the Father, as one of our heart's petitions? We cannot expect a degree of permanent success in this line of work, unless our lives reflect what we seek to accomplish in others. We must study Christ's way and be filled with His loving spirit. You know "It takes a soul to reach a soul." If we find we have not the true love of the Master in our hearts, let us study and strive to attain to it.

Perhaps the most important time for us to arouse ourselves to the need of our girls, is when they come into the church. One great reason for subsequent indifference instead of zeal is, that we older Christians do not meet in sympathy our young sisters. They come into the church with hearts full of love, and we sometimes, do not let them know how glad we are to see them "Stand up for Jesus." Dear sisters, do not miss your opportunities at each time. The church must love her young folks as the mother loves her child. When a little child attempts to take its first step, oh! how we all hang over it, so fearful lest it should fall and be hurt and discouraged. Yet we allow young souls to take first steps, unaided by even a loving look from us. I love to hear a young voice lifted in praise to the Father! There is a peculiar sweetness in the prayer of a pure young girl, and I fancy the heavenly choir humming low their divine songs of praise, to catch the precious words that rise from the child-like, trusting heart. Yet we listen

without a comment. We do not give enough words of loving commendation. How often we hear this remark—"It will make her conceited if I tell her so!" Shame upon such reasoning! Are we not the truly conceited to have such a conceit? Above all, give them something to do; movement is safety. If it be not forward it will be backward. Youth delights in activity, and when we have learned to utilize to the best profit, that desire for action, that irresistible impulse to do something, we have gained our point. Let our girls do whatever they can in the line of work, mental or physical, that will express our confidence in them. In many congregations the young people are as well aware of the fact that their judgment is not trusted, nor their opinions respected, as are those who fail to place the trust. They have helpful ideas, even about grave questions, if we have the tact to get hold of them. There are many scraps of business in the affairs of all meetings that very judiciously might be attended to by our young sisters. But some churches get a sort of circulating committee, that reaches all points and ignores the rapidly developing youth. If we do not sow seeds of interest, how can we expect to reap interest? We must make our places of meeting as attractive as possible. If this has been neglected, set the girls to work, and at little expense, if any, the cheerless rooms will become so bright you may scarcely be able to recognize them; sun-beam faces have been flitting about them, and fairy fingers set to work. Let our programmes be short, but well-appointed short prayers with reference to the subject under consideration, and songs chosen with at least a slight relation to the subject. Then come with your cordial and sincere (don't be false, for the girls will detect it), "I am glad to have you with us," "We need you," etc., and we might soon have to consider the other side of the question. Keep the love of Jesus before them, let all be done "In His Name," Jesus is the magnet.

I would suggest the following as a means to securing intelligent interest: Let some sister invite the young girls to her home, once a month perhaps—object being, intelligent interest in mission work. If a girl is interested in mission work, all else is safe. Give them perfect freedom in your home, have music, readings, etc., by the girls themselves, but let the hostess make it a point to have a personal experience or an observation to tell them of—a reading in line with the work serves the purpose. Have the girls bring names of children in need and whatever they can collect in the shape of clothing. Look it over together, and with their suggestions, decide what is to be made, cut out the garments, and the girls will be happy in taking them home to make them. Insist upon neat and tasteful work. Love that puts only hideous combinations upon the poor, is no love at all. Means for raising funds for such articles as boots, etc., will be suggested by the girls. Perhaps one girl might undertake the care of one child, or two girls the care of one. Serve some simple refreshments. Unless one loves the work enough to study to vary the manner of conducting such meetings, it had better not be attempted. Girls love to be helpful. Prove to them by our own lives, that all work done for the Master, "In His name" is noble; that the Beautiful faces are those that wear, It matters little, if dark or fair, Whole-souled love printed there. Beautiful eyes are those that show, Like crystal panes where hearth-fires glow, Beautiful thoughts that burn below.

Beautiful hands are those that do Work that is honest and brave and true, Moment by moment, the long day through. Beautiful feet are those that go On kindly ministries to and fro, Down loneliest ways, if "God wills so." M. A. BAUGHMAN.

The next issue of the EVANGELIST will have a paper on How to interest the small children. I hope all these papers will be read with interest and profit. J. E. L.

The First Time.

One bright Sunday morning Trotfoot and Lightfoot wakened very early, for, what do you think? They were to go to Sunday School for the first time, and, as they had to drive five miles they were to stay for church, too. They could scarcely eat any breakfast, they were so excited and full of questions. When they reached the church, they were taken to the infant class. Trotfoot's father took his hat off for him, so Lightfoot at once removed hers. They were put up on a seat, their chubby legs out straight before them. It was so strange they took fast hold of hands.

A very troublesome boy sat next to Lightfoot, he squirmed here to pinch some one, and wriggled there to snatch some unwary one's cap; then he turned his attention to Lightfoot, and tried to take away her ticket, this was too much for the little girl, her face grew red and angry and she slapped him as hard as she could, which was a very naughty thing to do. The teacher then made the boy sit beside her, and went on with the lesson.

How that lesson interested Trotfoot, you may read it in John, vi. 5-14. The teacher said there were five thousand hungry people there, and only one had anything to eat, a boy; all he had was five loaves and two small fishes, and the Lord made it go around, and everybody had enough, and there was a great deal more left than there was at the beginning.

Trotfoot thought the boy had caught the fishes himself, and wondered if he were big enough to have a real fish-hook or if he caught them with a bent pin, he wished he could have been that boy, he would have caught every fish that swam in the creek where the horses were watered, to give to the Lord, and his mother would give him bread and perhaps some other things, and no matter how hungry he was himself, he would give everything to the Lord for the poor hungry people, and not keep back one single bit. His little heart swelled with generosity so that the tears came to his eyes, he wanted so much to do something for the Lord, and he thought of a picture at home that hung at the foot of the crib, of a gentle-faced man with his arms full of little children, and the words beneath, "Suffer little children to come unto me."

When church began, Trotfoot went to sleep with his head on his father's knee. Poor little Lightfoot's ruffled feelings had not quite smoothed down, she felt she had been naughty in slapping the boy. By and by she grew more interested in what was going on, and watched the minister take the white linen cloth off the table, showing a loaf of bread, and a flagon of wine with cups and plates. After giving thanks he broke the loaf, it was passed around; then the cups of wine, and they ate and drank, their faces were reverent and quiet. Lightfoot looked up at her mother, her face was full of a shining gladness, but there were tears in her eyes. The puzzled little girl got up on her knees and put her arms round her mother's neck.

"What do they do it for, mama?" she whispered. "To remember the

dear Lord our Saviour, who died for us and who is living now for us," her mother whispered in answer.

Was that the reason then for people coming every Sunday to church? Why, she was only a little girl but she could remember Him too, every day she would think of Him because He loved little children. In the picture at home there were ever so many about Him, and mama had taught her what He said. "Suffer little children to come unto me, and forbid them not for of such is the Kingdom of heaven."

AGNES.

IT RESTS THE BACK Most women know all about the misery of wash-day. To many it means Backache, Sore Hands, Hard Rubbing over a steaming tub, and long hours. This falls to the lot of those who use poor, cheap, and injurious soaps.

AGNES.



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Foreign Missions.

Letter from Dr. Butchart.

The Convention wished me to send a report of the meeting recently held to your paper for the Canadian brethren. I enclose a programme which will explain that part of it.

The fourth annual meeting of the Central China Christian Missionary Convention was held at the Drum Tower Chapel, in Nankin, May 25 29. An exceedingly interesting and profitable time was enjoyed by the members of the mission as they gathered from their different fields of work to report the labors of the year and discuss plans for the future. It was a source of great pleasure to us that Bro. Meigs returned in time to be with us, and brought us good news of the interest in the church at home, and of the advances among our brotherhood during the time he was away. He comes back more full of enthusiasm than ever.

It was our one source of sadness that Brother and Sister Williams, who were mighty in counsel, were absent, and that the loving voice and bright happy presence of Mrs. Williams will never more be with us.

Reports from the field were encouraging, though the work of the year was broken and hindered by the riots. The total accessions for the year were six. Work in Lubo is opening up and the people are more friendly. At Chu Jau Brothers Hunt and Hearndon have lately come out victorious in a fight with the official for the purchase of a house. At Yu Ho Tsy the native Christians have almost finished their own chapel, built every bit with their own money. Next year they hope to employ their own evangelist. We rejoice to see this spirit.

In Nankin Bro. Meigs is energetically pushing for a good well equipped school. Dr. Macklin reports about 12,000 patients treated during the year in spite of the riots, the hospital is now under way and will be completed about the end of the year, when the Doctor will be able to accommodate patients as for some time he has wished to do. With the hospital will come the need for more medicine and instruments. An instrument is often the means of curing a case and saving life.

The girls' school, to be conducted by Miss Rose Sickler, is to be located in Nankin, as it is the greatest centre of influence for this part of the country. There was a strong call made by the convention for two ladies for Nankin; one for direct work among the women, the other as nurse for work among the patients in the hospital. It is to be hoped that these may be secured soon, as the work calls for them at once.

We feel that the prospect for the future is bright and full of interest.

Yours truly,

JAS. BUTCHART.

Nankin, China, June 14, 1892.

From Japan.

The time to do anything which ought to be done, is now. The man who waits till everything is perfectly favorable before he unites with the church or gets married will be apt to wait a long time. Circumstances never become perfect. The time to make your will is now. I suggested when making my last report that if the reader would make his will and name something for the foreign work, he would feel the satisfaction arising from such a good deed, and after death he could probably, from the upper spheres, watch the course of his gift as it carried blessings to distant nations, and I would make a better report for the second quarter. Now I am ready to do my part. Have you done yours? Twenty additions. This is the same

number as for the first quarter, but there are three preachers—only one before—and there was more of this work done entirely by the Japanese. At least fourteen are due to their labors alone, some of them far away from Tokyo.

Lest any should think that I take poor timber, I would say that these three men are all graduates either of a theological school or of a college, and I have rejected more men who wished to preach than I have received.

One of them is from the Greeks. He was editor of their magazine. That means a choice out of 160 preachers, and gives us a chance to create some literature. The written language of Japan is quite different from the spoken, and the Japanese are remorseless critics, so I have never felt that I could publish anything to advantage until now.

This man is an intense student. He has very little blood left. Being a great admirer of Kant he emulated his example by resolving not to marry, his friends interfered, and persuaded him to take a wife to take care of him. For some years he was dissatisfied with the Greek church, and he and his sympathizers started a paper advocating the reform of the Greek church. But the "Holy Apostolic Church" does not reform and the Archbishop was furious. They were too numerous for him to do anything with them. This preacher is now at work in a ward called the "Brain of Tokyo," either because of the large number of officers who live there, or because of the Emperor who has his palace there. The Emperor has had the measles lately and has not been out to any of our meetings! The preacher is meeting with some success.

This report is from sixteen preaching places in which I am directly interested. Miss Johnson has just returned from a trip among those in the country. She was accompanied by a Bible woman and held some good meetings. She is preparing to start home for a well-earned vacation.

Not all of these places are fruitful. In one place we have worked steadily for more than three years, and never have come near the water. We are at it yet, just as confident of victory as on the first day we began. They must yield. Every nation which has set itself against the gospel has gone to the wall, and Japan is not travelling that road. "Is not my word like fire?" saith the Lord, "And like a hammer that breaketh the rock in pieces?"

We have opened two new places, making eighteen in all. In these we have seven preachers, five helpers, and eight schools. Now that Bro. Azbill has come to our help the Disciples have twenty-one preaching places, and eleven schools. These schools are all for poor children—charity schools.

One missionary and several Japanese thought it unwise to enter one city where we lately began, and Japanese opinion alone favored the other. The first place is a city of 18,000 population, but intensely devoted to Buddhism. The priest, who by touching the head of a person with his golden razor, can insure that that person will become a god after death, went there. He touches no head for less than thirty cents, and from the rich he expects all the way up to a hundred dollars. In one day he took in two thousand dollars in that city.

Undoubtedly the work in that city will be hard, but that is just what we came to Japan for. A railroad will be built in that section, though it will not be completed for several years, and that will greatly facilitate the work even if it does not show that Buddhism cannot live in the light. No one has a preaching place there. We have both to the North and South, so it seems to be our duty to undertake what may be for years fruitless labor.

The other city has 90,000 population. We had some work in the towns of that province, and I wished the preacher to prosecute that work. He was willing, but said that the best way to do it would be to plant the cause in the capital of the province, and work out from there. Other-Japanese sided with him. "But," said I, "there are Baptists, Congregationalists, Presbyterians and Methodists there." "Yes," they answered, "and Romans and Greeks. But even then we have 15,000 for each of them and besides there are six thousand soldiers there." The Japanese were right. I told the preacher he could not do the work without a helper, and now he is clamorous for another preacher, a Bible woman to work with her own sex, and for a foreign missionary. When we go to Sendai in a few weeks I shall have to attend to the ordinance of baptism.

These two places are samples of our work. In some places we work long and weariedly without seeming to make an impression. The probability is that that work is better in the sight of God than where we are cheered by immediate success as in the second city named. Would you not think that we might very appropriately take off our hats to the missionaries of China and India who are obliged to work so much harder to accomplish as much? I think so. God does not command success; he does command work. Consider the possibilities. While we prefer to report results and not prospects, I venture to say that if we could obtain the money, in a few years I could increase these eighteen preaching places to one hundred with correspondingly larger reports. Napoleon said, and I think that no one will be disposed to dispute the statement, when they remember that Gladstone said lately that Napoleon's was the most colossal intellect of modern times. Napoleon said, "You can't make an omelet without breaking some eggs." For years we have been asking for money to extend the work according to our opportunities. If you wish us to do so you will have to break some eggs. It cannot be done by simply reading the reports.

Pray for us; like Paul at Ephesus, before us a door is opened, great and full of possibilities, and the opposers are many.—GEO. T. SMITH, in *Christian Evangelist*.

A Chatham Miracle.

DR. CARL VERRINDER'S VICISSITUDES OF TORTURE AND OF HEALTH.

HE SURVIVES THEM ALL, AND RECOUNTS HIS WONDERFUL DELIVERANCE FROM POVERTY AND DEATH, AND HIS RESTORATION TO PROSPERITY AND VIGOR OF MIND AND BODY—GOOD WORDS FOR THE A. O. U. W.

Chatham Planet.

In a Raleigh street residence there lives with wife and one child—a little ten year old daughter—a musician known throughout Ontario, if not the whole Dominion, as a prince among pianists, organists and choir masters—a veritable *maestro* and "Wizard of the Ivory Keys," and no one who has ever listened to his manipulation of the great organ in the Park Street Methodist Church, or heard him evoke "magic music's mystic melody" from the magnificent Decker Grand in his own drawing room but will declare that his eminence is well deserved, and his peers can be but few among the Professors of Divine Art. The door plate bears the following inscription:—

CONSERVATORY OF MUSIC

DR. CARL LEO VERRINDER, Director.

To sit, as did a *Planet* reporter a few days ago, in a very atmosphere of sweet harmony, created by Dr. Verrinder's magician-like touch was an experience that might well be envied, and one cal-

culated to inspire the most sentimental reveries. But sentimental moods finally vanish and leave one facing the sober and practical side of life. The music ceased and the conversation took a turn leading to the real object of the reporter's call.

"There are stories abroad," said the newspaper man, "regarding some extraordinary deliverance from death, which you have met with recently, doctor. Would you object to stating what foundation there is for them, and, if any, furnish me with the true facts for publication?" Dr. Verrinder shrugged his shoulders and laughed. "I have not," he replied, "been given to seeking newspaper notoriety, and at fifty-five years of age it is not likely I shall begin, and yet," said the professor, after thinking a moment and consulting Mrs. Verrinder, "perhaps it is best that I should give you the circumstances for use in *The Planet*. The story of my rescue from the grave might fittingly be prefaced by a little of my early history. We resided in England, where, though I was a professor of music, I was not dependent on my art, as I had acquired a competence. My wife was an heiress, having £50,000 in her own right. Through the rascality of a broker she was robbed almost of all her fortune, while by the Bank of Glasgow failure, my money vanished forever. It became necessary for me then to return to my profession in order to live. I do not speak of it boastfully, but I stood well among the musicians of that day in the old land. My fees were a guinea a lesson, and it was no uncommon thing for me to give twenty in a day.

We came to America, landing in Quebec, where I anticipated getting engagement as organist in the Cathedral, but was disappointed. Subsequently we moved to St. Catharines, in which city I procured an organ and choir and soon had a large *clientele*. Later, in order as I thought to better my fortune, I took up my residence in London, first filling an engagement with a Methodist church and afterwards accepting the position of organist in St. Peter's Cathedral. In those cities I made many warm friends, and their tributes and gifts I shall ever retain as among the most precious of my possessions. It was while living in London and pursuing my art with much earnestness and labor that I received a stroke of paralysis. Perhaps,—here the speaker rose and stretching himself to his full height, thus displaying his well-built and well-nourished frame—"I do not look like a paralytic. But the truth is I have had three strokes—yes, sir, first, second and third, and they say the third is fatal, ninety-nine times out of one hundred. Yet here you see before you a three-stroke victim, and a man who feels, both in body and mind, as vigorous as he ever did in his life. My ultimate cure I attribute to my testing the virtues of a medicine whose praise I shall never cease sounding as long as I live, and which I shall recommend to suffering humanity as I am now constantly doing, while I know of a case and can reach the ear of the patient. After removing to Chatham I had not long been here when my health further began to give way. Gradually I noted the change. I felt it first and most strongly in a stomach affection which produced constant and distressing nausea. It grew worse and worse. I myself attributed it to bad water poisoning my system. One doctor said it was catarrh of the stomach. Another pronounced it diabetes, still another a different diagnosis. I kept on doctoring, but getting no relief. I tried one medicine after another, but it was no use. Grippe attacked me and added to my pain, discomfort and weakness. At last I took to my bed and it seemed that I was never going to get well. Nothing of a nourishing nature would remain on my stomach. No drugs seemed to have a counter-acting influence on the disease which was dragging me down to death. My wife would sit at my bedside and moisten my lips with diluted spirit, which was all that could be done to relieve me. Besides three local doctors who gave me up, I had doctors from London and Kingston whose skill I believed in and to whom I paid heavy fees, but without receiving any help or encouragement. It is true that a stomach pump operation afforded temporary relief, but yet I felt that my peculiar case needed some special and particular compound or remedial agent which I knew not of. But, at last, thank God, I discovered it. I had been for eighteen months a

miserable wreck, unable to work, unable to eat or to sleep properly. My means were becoming exhausted. My poor wife was worn out in body and spirit. Suddenly the deliverer came! Pink Pills! Yes, Sir! Pink Pills—God bless their inventor or discoverer!—have rescued me from the jaws of death and miraculously made me what you see me to-day, hearty, happy, with a splendid appetite, a clear brain, a capacity for work and an ability to sleep sound and refreshing sleep—a boon that only a man who has experienced the terrors of insomnia can rightly appreciate. Bear in mind, my friend, I am no wild enthusiast over the supposed merits of this medicine. I have tested the virtues of Pink Pills and am ready to take oath to their efficacy. No one could shake my faith in them; because what a man has thoroughly proved in his own experience, and what he has had confirmed in the experience of others—I have prescribed the pills to other sick persons and know what extraordinary good they have effected in their cases—he ought to be convinced is so. I shall tell you how I came to try them. A fellow member of the A. O. U. W., the brethren of which order had been more than kind to me during my illness, recommended Pink Pills. I knew nothing about what they were or what they could accomplish. In fact, I am rather a sceptic on what are termed "proprietary remedies." But I started to take Pink Pills for Pale People, made by the Dr. Williams' Medicine Co., Brockville. From the very first, one at a dose, I began to mend, and before I had taken more than a box or two I knew that I had found the right remedy and that to the Pink Pills I owed my life. In nine months I have taken twelve boxes—just six dollars worth. Think of it, my friend! Hundreds of dollars for other treatment, and only six dollars for what has made a man of me and set me again on the highway of health and prosperity. There is some subtle, life-giving principle in Pink Pills which I do not attempt to fathom. I only knew like the blind man of old: "Once I was blind; now I can see!" God, in the mystery of his providence, directed my brother of the A. O. U. W. to me. I took it. I live and rejoice in my health and strength. I have no physical malady, saving a slight stiffness in my leg due to grippe. I feel as well as in my palmiest days. My prospects are good. All this I gratefully attribute to the virtues of Pink Pills for Pale People, "and now my story is done!" as the nursery ballad runs. If anybody should ask confirmation of this tale of mine let him write to me and I shall cheerfully furnish it. The Pink Pills were my rescuer and I'll be their friend and advocate while I live!

The reporter finally took his leave of Dr. Verrinder, but not without the professor entertaining him to another piano treat a symphony played with faultless execution and soulful interpretation of the composer's thought.

Calling upon Messrs. A. E. Pilkey & Co., the well known druggists, the reporter ascertained Dr. Williams' Pink Pills have an enormous sale in Chatham, and that from all quarters come glowing reports of the excellent results following their use. In fact Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred) and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

List of Agents.

Some of our subscribers send us their subscriptions by registered letter (which means an expense of ten cents), when there is a person in their church to whom they could pay, and who could tell them when their subscription expires. For their benefit we publish the following list of agents:

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West Lake, Ont., Mrs. Catherine McDonald.
Warton, Ont., Miss Thirza Jones.

The Highest Criticism.

If I have not been carried off my feet by the conjectural criticism of the Scriptures, it is because, long ago, I resolved to be loyal to the highest criticism rather than merely to the higher. What is the highest criticism? There are five kinds of Biblical criticism, the textual, the historical, the archaeological, the philosophical, the experimental. The highest criticism is the combination of these five methods of research. Prof. Eichhorn invented the phrase "higher criticism." In many respects it is an unfortunate technical term. People who read that phrase in the newspaper suppose that by the higher criticism is meant, of course, the more scholarly, advanced, trustworthy criticism. But the higher criticism is simply historical criticism of the text of the Scriptures as contrasted with merely textual criticism of it. The latter, as the lower criticism, has less importance than the historical. But, after you have passed through the stage of textual and historical criticism, you must come to archaeological criticism, that is, to the verdict of the spade and of the decipherer of ancient inscriptions. And, beyond all that, we should rise to philosophical criticism of the Scriptures, for, if the Bible contradicts self-evident truths, we must drop the idea that it is a revelation, for, of all self-revelation of God, the self-evident truths, both in and out of the Bible, are the most unassailable. But, then, even above the philosophical criticism of the Bible, you must have experimental criticism. You must examine the fruits of Scripture as reduced to life, age after age. That is the supreme test. When these five fingers, textual, historical, archaeological, philosophical, and experimental Biblical criticism, all shut toward one palm, you have what I call the highest criticism. And the answer to the higher criticism is the highest. JOSEPH COOK.

MANY are pleased and drawn by Paul's expression, "I am become all things to all men." It is a line in which they would like to follow him, and they often do so by a compliance with the habits of behavior and speech which are of the world worldly. It is to be noticed that when Paul ventured on this dangerous ground he went there with the highest end: "That I may by all means save some." And even then it requires a high degree of grace to venture on this ground with safety. It is the man whose Christianity has become pervasive and instinctive, so that it constitutes a kind of personal atmosphere, who can venture to meet outsiders on the outside ground, and run no risks. For those who have attained to less than this, a measure of "Christian singularity," as the Puritans called it, will be quite in place. Be sure the world never will be won to the gospel by the card-playing, theater-going, and general frivolity of feeble-faithed Christians. It is too well able to take the measure of that type of Christianity.—Sunday School Times.

—"What next? The Rev. John Joseph Nouri, LL. D., a Greek by blood, born at Jerusalem, where he still makes his home, educated at Babylon, Chaldean Archdeacon of Babylon and Jerusalem, traveller and explorer, in attempting to discover the source of the rivers Tigris and Euphrates, climbed to within 1,500 feet of the summit of the highest of the two peaks of Mt. Ararat, which is 18,000 feet high.

"At that point," he says, a great object came into view. He says the bow and stern were clearly in view, and that the centre of it was buried in snow, and that one side had fallen down and was decayed. His description is that it stood 100 feet high, and was more than 300 yards long; with the wood dark-reddish, iron-color, and very thick. Dr. Nouri says the wood would last till now and many ages longer on account of the extreme cold. He says that he went entirely round the dome of the mountain and viewed the great craft from every standpoint, finding some turrets of it broken in and other parts covered with from thirty to fifty feet of snow, and, as he says, after gazing at it with a glass critically, and contemplating it with awe and gratitude, he was thoroughly convinced that it was Noah's ark, in which, for forty days and nights, every living thing of the earth was saved from the flood.—Christian Evangelist.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble, Christian boys, and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.—Child's Paper.

Once a day, especially in the early years of life and study, call yourselves to an account—what new ideas, what new proposition or truth have you gained? DR. ISAAC WATTS.

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